

Job 1

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Job 1:1–22

Satan takes away all that Job has; yet Job does not sin

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of Job 1 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

General Preface: The book of Job frustrated me for a long time; I did not feel that I was able to fully put it together. For most of the book, there are Job and his three friends arguing about Job’s suffering, and they keep making these statements. So, exactly how are we to view these statements? This entire book is about one of Job’s friends saying something, and then Job responds by saying, “Well, that really isn’t true.” We are told in the first two chapters *why* Job is suffering, so does that mean that *all* of the speculation of these men is worthless? If that is the case, then it is worth asking, *why study a book where most of it is wrong from the outset?* That is, *if Eliphaz is going to say thus and so, but that is wrong, then why study it?* Or do we go through what they say and pick out the tidbits of truth and separate them from what is false? That seems like an incorrect approach to this book because it is an early book of the Bible. In fact, the book of Job was probably completed before the book of Genesis was. So, the first completed book of the Bible asks us to determine on our own what is right and what is wrong in what is said? So, that approach did not seem to make sense.

So, here is the key to understanding the book of Job: what is said throughout the book of Job is essentially accurate; Job’s friends know what is right and wrong, and they state these things, and they suggest that Job is

suffering because he has done this or that sin. It is true, that what they speak of are sins; and when they speak of God's character and what He does, that is also true. However, apart from all of that, there is the invisible conflict that goes on (Job 1–2), and sometimes God allows evil things to happen to good people in order to show His character to both fallen and elect angels. This is exactly what God is doing with Job. So, what is being said and discussed is essentially correct doctrine. His friends are not way out of line to suggest these things. However, Job knows that these things that they say—sins that they impute to him—do not really apply to him, and so he answers their each and every question or objection.

Therefore, even though these friends of Job's do understand what is good and true, they seem to be unaware of the invisible conflict, and that is key to much of the evil in the world. This is why we are introduced to Satan in the first two chapters and in these, we learn all the evil he wants to inflict on us.

Outline of Chapter 1:

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Chapter Outline		Charts, Graphics and Short Doctrines	
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded To	
Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms	
Introduction	Addendum		
www.kukis.org		Links to the Chapters of Job	

Pre-Introduction Links		
Doctrines Covered and Alluded To	Chapters of the Bible Alluded To or Psalms Appropriately Exegeted with this Chapter	Definition of Terms

Doctrines Covered	Doctrines Alluded To		
	Angelic Conflict	The Bible, Wealth and Private Property	Edification Complex Structure
	Evil	God and the Poor	Jesus in the Old and New Testaments
	Jesus in the Old Testament	Jesus is not a liberal	Liberalism versus Conservatism
	Messianic prophecies	Satan Did Not Know about the Cross	Slavery
		Stages of National Discipline	

Chapters of the Bible Alluded To			
Gen. 21	1Chronicles 13		

Psalms Appropriately Exegeted with this Chapter			
Psalms 21	Psalms 34		

Other Chapters of the Bible Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, but are yet orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined as well.

Definition of Terms	
Angelic Conflict	Before man was created, God had created angels, and some of these angels sinned against God. This conflict, which we cannot see, is a conflict that we are a part of, and our spiritual lives in particular are directly to the Angelic Conflict. See the Doctrine of the Angelic Conflict .
Chiasmus	This is a format where the first passage can be matched to the final passage; the second passage can be matched to the second-to-the-last passage, etc. It is called a <i>chiasmus</i> (or, <i>chiasmus</i>) based upon the letter chi (X). Many times, this structure can be used to find the key element of the psalm or to rearrange the psalm.
Cosmic System	The term "cosmic system" refers to Satan's plan and process for controlling the world, and his attempt, using his organization of fallen angels, to counteract the plan of God in all respects.
Cosmic Thinking	Cosmic thinking is the way that Satan thinks; it is the opposite of thinking like God thinks.
Dispensation of the Hypostatic Union	The time that Jesus was in bodily form on this earth. This formed somewhat of a hinge between the Age of Israel and the Church Age.
Divine Operating Assets	These are the things which God gives to the believer in the Church Age at the point of salvation. We have the ability to comprehend with all saints the nature of the plan of God and our place in it. We have the power of God the Holy Spirit (think of this as having power tools as opposed to having regular tools and no strength). We have the ability to grow spiritually and to make a difference in this world with the assets that God has given us.
Doctrinal Rationale	The believer, in his mind, puts together some doctrinal principles and/or verses which deal with his current problem, and he depends upon these principles.

Definition of Terms	
Edification Complex	Individually edification refers to the spiritual growth of the positive believer, and/or momentum in the Christian way of life. Hence, the individual connotation <i>edification complex</i> refers to the execution of the protocol plan of God and the subsequent manufacture of the "invisible hero," resulting in the glorification of God.
Occupation with Christ	Occupation with Christ is a mental attitude by which a Christian believer views all things in life with the Lord Jesus Christ in mind. Occupation with Christ is love for the Son, the 2 nd Person of the Trinity, therefore it is the expression of love for God. The Bible commands us to love God, with all our heart, soul and mind. Being occupied with Christ is a great part of our love for God. Therefore, this concept is one of the most important spiritual functions in the Christian life.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers).
Reversionist	A believer who has reverted back to his unbelieving ways.
Stages of National Discipline	God set up a series of stages that He would go through to discipline the nation Israel, which stages are laid out in Lev. 26. See the Doctrine of the Cycles of Discipline .
Ultra Supergrace	That place in the angelic conflict where God places mature believers under maximum testing and pressure. This would include Job, Paul and Moses. 2Tim. 2:10 3:11-12. Robert McLaughlin does not speak of the continual pressure aspect of this final stage of spiritual development. "Ultra-supergrace is the most advanced stage of spiritual maturity related to time, history, and the angelic conflict. Once the believer breaks the maturity barrier through the daily perception, metabolization, and application of bible doctrine, he moves into different spheres of spiritual maturity."
Some of these definitions are taken from http://gracebiblechurchwichita.org/?page_id=1556 http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/termsanddefs.htm http://www.realtime.net/~wdoud/topics.html http://www.theopedia.com/	

An Introduction to Job 1

Introduction: Job chapters 1 and 2 are the prelude to the book of Job. Most of Job is a conversation between Job and three of his acquaintances. However, quite interesting and often overlooked theologically, is the throne room scene where Satan speaks to God. One of the most valuable points taught in the book of Job is that access to the third heaven by Satan and this interaction between God and Satan. R. B. Thieme, Jr. has taught for a long time that Satan means *attorney* and that the reason Satan is not in the Lake of Fire is that the charges which were brought against him are on appeal. What is occurring on earth is a result of that trial. This may all seem fanciful to you at first, but the scene portrayed in Job 1 indicates that this is the case.

One of the interesting things about the style of Job is that it begins in prose, but with poetic overtones (there is a great deal of phrase repetition in this first chapter). Then, when Job begins to speak with his old acquaintances, the text changes to poetry. One of the things which I noticed almost immediately from this first chapter is that difference in the vocabulary of this book as opposed to the vocabulary found in, say, Deuteronomy. Moses occasionally uses words found nowhere else in the Bible, and often uses words found in one or two other places in the Bible. The author of Job has a more limited vocabulary, using the same verbs and nouns several times throughout even just the first chapter. Furthermore, we will find that there are words used more times in the book of Job than will be used in the remainder of the Old Testament.

Job 1 begins with the sort of life that Job has—actually, it centers more on his children, and Job apparently has great children who enjoy getting together and enjoy one another's company. Then suddenly, the scene changes, and we go to the 3rd heaven with God, and the sons of God (angels) are congregating and the adversary (= Satan) comes before God, as if arguing a case.

God asks Satan if he has observed Job, and Satan has, and Satan asks God, "Do you think Job serves you for nothing? You protect all that he has. Let me take it from him and he will curse You to Your face." And God allows Satan to remove from Job his children and his wealth, yet Job does not curse God.

We need to know who the people are who populate this chapter.

The Principals of Job 1	
Characters	Biographical Material
Job	Job is the protagonist throughout his eponymous book. He is a mature believer to whom God allows great misfortune to fall, because Satan impugned God's character by saying that His people are loyal to him just because He gives them a lot of stuff.
Job's sons and daughters	Job has 7 sons and 3 daughters, who meet nightly for a meal, and apparently have great rapport with one another.
Y ^e howah	Y ^e howah is the Revealed Member of the Godhead. It is with Him that all of his creatures deal.
Satan	In the book of Job, <i>Satan</i> is actually <i>the satan</i> , which means <i>the adversary</i> . Because of this, he is assigned this name.
The 4 messengers	4 great disasters will be brought upon Job, and 4 men, one each for each disaster, will be allowed to live by Satan, so that they can personally report this to Job.
The Sabæans	Somehow, this Arabic group is influenced by Satan to attack Job's farm, and to carry away his oxen and she-asses.
The Chaldeans	The Chaldeans are a group originally from the east, and they strike the portion of Job's extensive ranch where his camels are and they steal all of his camels.

When you know the players, it is easier to understand the chapter.

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel of Job 1

Prior to the book of Job, we have the fall of Satan, where he takes with him a third of the angels; and he later

The Prequel of Job 1

influences the first woman to sin against God.

The set up for this is the **Angelic Conflict**, which goes like this: Satan fell by sinning against God and he took a third of the angels with him. God sentenced Satan and the fallen angels to the Lake of Fire. However, since Satan is not in the Lake of Fire right now, that means that God has not carried out the sentence against Satan, implying that Satan has brought numerous objections against his sentence and against God. Although R. B. Thieme, Jr. suggests that there is one objection “How can a loving God cast His creatures into a Lake of Fire;” let me suggest that, with Satan’s genius, thousands, if not millions of objections were lodged, and that human history allows for this objections to be shown to be baseless. Satan’s primary objections will deal with God and His character—that God is not really Who He says He is.

In this chapter, Satan will bring the objection before God that His creatures only bless Him out of gratitude for all the stuff He gives them. Take away the stuff, and they will curse God.

It is possible that, after all objections raised by Satan are satisfied, that human history will end.

Chapter Outline

Charts, Graphics and Short Doctrines

Here is a brief summary of what is found in Job 1.

A Synopsis of Job 1

We are first introduced to Job, who is an honorable man and spiritually mature. He is the most successful man up to that point in time, and has a wonderful family of 7 sons and 3 daughters. Vv. 1–5

Then, abruptly, we find ourselves in what appears to be the courtroom of God, and before him are many angels, included the adversary (that is, *Satan*). God asks Satan where he has been, and he says he has been around the world, and that he has wandered throughout the earth. So God asks him if he has observed His servant Job, and Satan speaks contemptuously of Job, saying that he only serves God because God has greatly blessed him and protects him and his accumulated wealth. Vv. 6–10

God says that He will remove this protection and allow Satan to do whatever he wants, but he cannot harm Job directly. Satan takes off immediately, to cause harm to Job’s life. Vv. 11–12

Satan kills some of Job’s animals and has others from his herd stolen; and all of Job’s servants are killed in the process, although Satan allows one messenger from each tragedy to return to tell Job what has happened. Vv. 13–17

Satan also brings a tornado to the home of Job’s oldest son—where all of Job’s sons and daughters are dining—and the house and his adult children are killed. Vv. 18–19

Job, although very struck by what has occurred, grieves and worships God. Vv. 20–22

This is not enough information, however, to truly understand the first chapter of Job.

Chapter Outline

Charts, Graphics and Short Doctrines

I got about halfway through the book of Job, and just could not proceed any further. I had several problems with the book, including its difficult vocabulary and its theological approach. With this extended theological discussion between Job and his friends, who is right and who is wrong? How do we know when this statement is correct, but the next statement is false?

Problems with and Questions about the Book of Job

Problem/Questions	Solution
My first problem with the book of Job is, <i>what is the real purpose of this book?</i>	The book of Job reveals to us, from the beginning, the exact nature of the Angelic Conflict, and what Satan is capable of doing.
The next problem that I had with the book of Job is, how can you point to this or that quotation from Job or from one of his friends and say it is accurate doctrine. Job is put under a great deal of pressure, and then he debates with his friends about it. None of them quite get it, so how do we distinguish between what is true and false? If this is the 2 nd book of the Bible, then believers have not had enough background to make such a call.	Essentially all that Job and his friends say is true. The basic problem is, none of them take the Angelic Conflict into consideration. Obviously, the big question is, "Okay, you are a believer, Job, who is suffering intensely—what did you do? Just name this sin to God, okay?" But Job's reply is, consistently, "I have not sinned in a way that is commensurate with my pain."
Satan's objection is answered within the first 2 chapters. Satan said, "Harm Job, and he will turn against You, God." And God says, this is not true; and proves it. So why are there 38 chapters of discussion?	The incomplete answer, as of this moment is, Job and his friends will discuss a great many things that are relevant to people throughout time. Further, Jesus Christ, the Son of God, will be revealed in their conversations.
I had a very difficult time with this book, the first time I began to exegete it. Now, I am feeling much more confident of understanding it more thoroughly.	

Chapter Outline

Charts, Graphics and Short Doctrines

A few last comments: first, it is quite surprising as to how many books and commentaries about Job are available. I am finding more lengthy commentaries from traditional exegetes for Job than I did for Genesis. However, so far, none of them seem to be concerned with some of the most fundamental questions or fully understand the proper interpretation of Job.

There are some who suggest that the book of Job is allegorical. There is nothing in the presentation of this narrative to suggest that is true. And, if allegorical, then what was the point? That no one is really as faithful as Job is, so the author had to make someone up? What sense does that make?

As an aside, I also believe that the book of Job was used as a primer for young children. They learned and memorized this book, chapter by chapter, and, by the age of 13, let's say, they knew the entire book by heart.

Chapter Outline

Charts, Graphics and Short Doctrines

The Blessed Life of Job

Slavishly literal:

Moderately literal:

A man was in a land of Uz—Job his name—and was the man the that blameless and upright, and a fearing of Elohim and a departing from evil.

Job
1:1

[There] was a man in the land of Uz [whose] name [was] Job. This man was [spiritually] perfected and accurate [in his knowledge of doctrine]; and he feared [and respected] Elohim and he avoided evil.

There was a man in the land of Uz whose name was Job. This man was a mature believer with a clear understanding of Bible doctrine. He feared and respected God and he avoided evil.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation¹; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

Ancient texts:

¹ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Latin Vulgate	There was a man in the land of Hus, whose name was Job, and that man was simple and upright, and fearing God, and avoiding evil.
Masoretic Text (Hebrew)	A man was in a land of Uz—Job his name—and was the man the that blameless and upright, and a fearing of Elohim and a departing from evil.
Peshitta (Syriac)	THERE was a man in the land of Uz whose name was Job; and that man was innocent and upright, and one who revered God and turned away from evil.
Charles Thomson (Greek)	There was man in the country of <u>Ausitis</u> whose name was Job. He was a man of <u>truth</u> and integrity, just, pious, and who abstained from every thing that was evil.
Septuagint (Greek)	There was a certain man in the land of <u>Uz</u> , whose name was Job; and that man was <u>true</u> , blameless, righteous, and godly, abstaining from everything evil.
Brenton's Septuagint	There was a certain man in the land of <u>Ausis</u> , whose name was Job; and than man was <u>true</u> , blameless, righteous, and godly, abstaining from everything evil.
Significant differences:	There are differences in the name of the city in which Job lives in the Greek. I don't understand where the Complete Apostles' Bible got their translation, but Thomson has <i>Ausitis</i> instead. The Greek adds in an extra word, <i>truth</i> . The words <i>pious</i> or <i>godly</i> found in the English translations from the Greek mean <i>reverence toward God</i> .

Thought-for-thought translations; paraphrases:

Common English Bible	Job's piety and life of bliss A man in the land of Uz was named Job. That man was honest, a person of absolute integrity; he feared God and avoided evil.
Contemporary English V.	Many years ago, a man named Job lived in the land of Uz. He was a truly good person, who respected God and refused to do evil.
Easy English	A good man called Job A man called Job lived in a country called Uz. This man was good and honest. Job respected God. And Job refused to do evil deeds.
Good News Bible (TEV)	There was a man named Job, living in the land of Uz, who worshiped God and was faithful to him. He was a good man, careful not to do anything evil.
<i>The Message</i>	Job was a man who lived in Uz. He was honest inside and out, a man of his word, who was totally devoted to God and hated evil with a passion.
New Berkeley Version	There was a man in the land of Uz [Uz was located probably between the Euphrates and Damascus, exposed to the distant Sabaeans and the Chaldeans.], <u>whose name was Job, a man of integrity, and upright</u> [Ezekiel mentions Job as a man of unusual piety, Ezek. 14:14, 20. The book is anonymous.], <u>one who revered God and turned away from evil</u> .
New Century Version	Job, the Good Man A man named Job lived in the land of Uz. He was an honest and innocent man; he honored God and stayed away from evil.
New Life Bible	There was a man in the land of Uz whose name was Job. That man was without blame. He was right and good, he feared God, and turned away from sin.
New Living Translation	Prologue There once was a man named Job who lived in the land of Uz. He was blameless—a man of complete integrity. He feared God and stayed away from evil.
The Voice	Once there was a man <i>from</i> Uz by the name of Job. He was a very good man—his character spotless, his integrity unquestioned. In fact, he so <i>believed in God that he sought to honor Him in all things</i> .

Partially literal and partially paraphrased translations:

American English Bible	There was a certain man named Job who lived in the land of the AuSiti. He was true, blameless, righteous, God fearing, and he distanced himself from all that was wicked. [Job is] A song or poem, likely recorded by Moses sometime after 1550-B.C.E. Although the identity of Job is unsure (see the link to Job below), history suggests that he lived sometime between 2140-B.C.E. and 1980-B.C.E.
Beck's American Translation	There was in the land of Uz, a man by the name of Job and that man was blameless. He lived right, feared God, and kept away from evil.
Christian Community Bible	THE TRADITIONAL FIGURE OF JOB Job, a blameless and upright man who feared God and shunned evil, once lived in the land of Uz. Job lives in a foreign pagan land (Uz would be in the southern part of Palestine) in ancient times. His position is enviable: he is a leader of nomads, somewhat like Abraham, and lacks nothing. Yet he is only a pawn in world politics, or better, in heavenly politics. God holds a council with the heavenly beings, namely, the angels, and looks at things which escape Job. In this case, God is challenged by Satan, the enemy, the spirit who promotes evil, and, in spite of himself, God has to test Job in order to defend his own honor. And so, from the very start, humans are put in their place. They are not the center of the world, nor can they demand that God stop the course of history for their sake. This intervention of Satan is one of the means to which believers spontaneously resort to justify God. Because, in the final analysis, that is where the problem lies. As long as we live without God, no one is responsible for evil except ourselves. If we have good and evil gods, we know whom to blame. If there is only one God, he is responsible for both good and evil and Job's words in 2:10 also apply to him. <i>Curse God and die! (2:9)</i> Job's wife speaks foolishly, with reproaches to God which are always hopeless.
God's Word™	A man named Job lived in Uz. He was a man of integrity: He was decent, he feared God, and he stayed away from evil.
New American Bible (R.E.)	Job's Piety. In the land of Uz [Uz: somewhere in Edom or Arabia; see Lam 4:21. Job: the name probably means "Where is the (divine) father?" In Hebrew it is almost a homonym with the word for "enemy" (see note on 13:24; cf. 33:10).] there was a blameless and upright man named Job, a who feared God and avoided evil. Jb 2:3.
NIRV	The Story Begins There was a man who lived in the land of Uz. His name was Job. He was honest. He did what was right. He had respect for God and avoided evil.
New Jerusalem Bible	There was once a man in the land of Uz called Job: a sound and honest man who feared God and shunned evil.
New Simplified Bible	A man named Job lived in Uz. He was a man of integrity! He was decent, he respected God, and he stayed away from evil.
Revised English Bible	There live in the land of Uz a man of blameless and upright life named Job, who feared God and set his face against wrongdoing.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	A man named Job was in the land of Uz. That man was faultless and upright. He feared God and turned from evil.
Bible in Basic English	There was a man in the land of Uz whose name was Job. He was without sin and upright, fearing God and keeping himself far from evil.
The Expanded Bible	Job, the Good Man A man named Job lived in the land of Uz [^c east of Israel in Edom (present-day Jordan); Lam. 4:21]. He was an ·honest [innocent; blameless; Prov. 2:7, 21] and ·innocent [virtuous; Prov. 1:3] man; he ·honored [feared; respected] God [28:28;

	Prov. 1:7] and stayed away from evil [these terms are used to describe the wise in Proverbs].
Ferar-Fenton Bible	Job's History There was a man in the land of Luz named Job. He was true and upright, and feared GOD, and avoided wrong.
HCSB	There was a man in the country of Uz named Job. He was a man of perfect integrity, who feared God and turned away from evil.
New Advent (Knox) Bible	There was a man dwelling in the land of Hus once, Job was the name of him, that was true and honest; ever he feared God, and kept far from wrong-doing.
NET Bible®	<p>I. The Prologue (1:1-2:13) Most of the notes below are reproduced throughout the introduction of this verse, where they are informative and applicable.</p> <p><i>Job's Good Life</i> [See N. C. Habel, "The Narrative Art of Job," JSOT 27 (1983): 101-11; J. J. Owens, "Prologue and Epilogue," RevExp 68 (1971): 457-67; and R. Polzin, "The Framework of the Book of Job," Int 31 (1974): 182-200.]</p> <p>There was a man [The Hebrew construction is literally "a man was," using הָיָה שֵׁי (ish hayah) rather than a preterite first. This simply begins the narrative.] in the land of Uz [The term Uz occurs several times in the Bible: a son of Aram (Gen 10:23), a son of Nahor (Gen 22:21), and a descendant of Seir (Gen 36:28). If these are the clues to follow, the location would be north of Syria or south near Edom. The book tells how Job's flocks were exposed to Chaldeans, the tribes between Syria and the Euphrates (1:17), and in another direction to attacks from the Sabeans (1:15). The most prominent man among his friends was from Teman, which was in Edom (2:11). Uz is also connected with Edom in Lamentations 4:21. The most plausible location, then, would be east of Israel and northeast of Edom, in what is now North Arabia. The LXX has "on the borders of Edom and Arabia." An early Christian tradition placed his home in an area about 40 miles south of Damascus, in Baashan at the southeast foot of Hermon.] whose [In Hebrew the defining relative clause ("whose name was Job") is actually an asyndetic verbless noun-clause placed in apposition to the substantive ("a man"); see GKC 486 §155.e.] name was Job [The name "Job" is mentioned by Ezekiel as one of the greats in the past - Noah, Job, and Daniel (14:14). The suffering of Job was probably well known in the ancient world, and this name was clearly part of that tradition. There is little reason to try to determine the etymology and meaning of the name, since it may not be Hebrew. If it were Hebrew, it might mean something like "persecuted," although some suggest "aggressor." If Arabic it might have the significance of "the one who always returns to God."]. And that man was pure [The word טָמַם (tam) has been translated "perfect" (so KJV, ASV). The verbal root טָמַם (tamam) means "to be blameless, complete." The word is found in Gen 25:27 where it describes Jacob as "even-tempered." It also occurs in Ps 64:5 (64:4 ET) and Prov 29:10. The meaning is that a person or a thing is complete, perfect, flawless. It does not mean that he was sinless, but that he was wholeheartedly trying to please God, that he had integrity and was blameless before God.] and upright [The word יָשָׁר (yashar, "upright") is complementary to "blameless." The idea is "upright, just," and applies to his relationships with others (Ps 37:37 and 25:21).], one who feared God and turned away from evil [These two expressions indicate the outcome of Job's character. "Fearing God" and "turning from evil" also express two correlative ideas in scripture; they signify his true piety - he had reverential fear of the Lord, meaning he was a truly devoted worshiper who shunned evil.]. The Book of Job is one of the major books of wisdom literature in the Bible. But it is a different kind of wisdom. Whereas the Book of Proverbs is a collection of the short wisdom sayings, Job is a thorough analysis of the relationship between suffering and divine justice put in a dramatic poetic form. There are a number of treatises on this subject in the ancient Near East, but none of them are as thorough and masterful as Job. See J. Gray, "The Book of Job in the Context of Near Eastern Literature," ZAW 82 (1970): 251-69; S.</p>

N. Kramer, "Man and His God, A Sumerian Variation on the 'Job' Motif," VTSup 3 (1953): 170-82. While the book has fascinated readers for ages, it is a difficult book, difficult to translate and difficult to study. Most of it is written in poetic parallelism. But it is often very cryptic, it is written with unusual grammatical constructions, and it makes use of a large number of very rare words. All this has led some scholars to question if it was originally written in Hebrew or some other related Semitic dialect or language first. There is no indication of who the author was. It is even possible that the work may have been refined over the years; but there is no evidence for this either. The book uses a variety of genres (laments, hymns, proverbs, and oracles) in the various speeches of the participants. This all adds to the richness of the material. And while it is a poetic drama using cycles of speeches, there is no reason to doubt that the events represented here do not go back to a real situation and preserve the various arguments. Several indications in the book would place Job's dates in the time of the patriarchs. But the composition of the book, or at least its final form, may very well come from the first millennium, maybe in the time of the flowering of wisdom literature with Solomon. We have no way of knowing when the book was written, or when its revision was completed. But dating it late in the intertestamental period is ruled out by the appearance of translations and copies of it, notably bits of a Targum of Job in the Dead Sea Scrolls. Among the general works and commentaries, see A. Hurvitz, "The Date of the Prose Tale of Job Linguistically Reconsidered," HTR 67 (1974): 17-34; R. H. Pfeiffer, "The Priority of Job over Isaiah 40-55," JBL 46 (1927): 202ff. The book presents many valuable ideas on the subject of the suffering of the righteous. Ultimately it teaches that one must submit to the wisdom of the Creator. But it also indicates that the shallow answers of Job's friends do not do justice to the issue. Their arguments that suffering is due to sin are true to a point, but they did not apply to Job. His protests sound angry and belligerent, but he held tenaciously to his integrity. His experience shows that it is possible to live a pure life and yet still suffer. He finally turns his plea to God, demanding a hearing. This he receives, of course, only to hear that God is sovereignly ruling the universe. Job can only submit to him. In the end God does not abandon his sufferer. For additional material, see G. L. Archer, *The Book of Job*; H. H. Rowley, "The Book of Job and Its Meaning," BJRL 41 (1958/59): 167-207; J. A. Baker, *The Book of Job*; C. L. Feinberg, "The Book of Job," BSac 91 (1934): 78-86; R. Polzin and D. Robertson, "Studies in the Book of Job," Semeia 7 (Missoula: Scholars Press, 1977). When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.

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Prologue

In the land of Uz there lived a man whose name was Job. This man was blameless and upright; he feared God and shunned evil.

Jewish/Hebrew Names Bibles:

exeGeser companion Bible	There was a man in the land of Us, his name, Iyob; and that man being integrious and straight; and one awing Elohim and turning aside from evil.
Judaica Press Complete T.	There was a man in the land of Uz whose name was Job, and that man was sincere and upright, God-fearing and shunning evil.
Orthodox Jewish Bible	There was an ish in Eretz Uz, shmo Iyov; and that ish was blameless and yashar, and yire Elohim, and shunned evil.
The Scriptures 1998	There was a man in the land of Uts, whose name was Iyob?. And that man was perfect and straight, and one who feared Elohim and turned aside from evil.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	There was a man in the land of Uz whose name was Job; and that man was blameless and upright, and one who [reverently] feared God and abstained from and shunned evil [because it was wrong].
Concordant Literal Version	There was a man in the country of Uz. Job was his name. And this man was flawless and upright, fearing Elohim and withdrawing from evil.
Context Group Version	There was a man in the land of Uz, whose name was Job; and that man was whole { or fully-developed } and upright, and one that feared God, and turned away from evil.
Darby Translation	There was a man in the land of Uz whose name was Job; and this man was perfect and upright, and one that feared God and abstained from evil.
English Standard Version	There was a man in the land of Uz whose name was Job, and that man was blameless and upright, one who feared God and turned away from evil.
The Geneva Bible	There was a man in the land of Uz [That is, of the country of Idumea, (Lamentations 4:21), or bordering on it: for the land was called by the name of Uz, the son of Dishan, the son of Seir (Genesis 36:28).], whose name [was] Job; and that man was perfect [Since he was a Gentile and not a Jew and yet is pronounced upright and without hypocrisy, it declares that among the heathen God revealed himself.] and upright [By this it is declared what is meant by an upright and just man.], and one that feared God, and eschewed evil. The Argument - In this history the example of patience is set before our eyes. This holy man Job was not only extremely afflicted in outward things and in his body, but also in his mind and conscience, by the sharp temptation of his wife and friends: who by their vehement words and subtle disputations brought him almost to despair. They set forth God as a sincere judge, and mortal enemy to him who had cast him off, therefore in vain he should seek him for help. These friends came to him under pretence of consolation, and yet they tormented him more than all his afflictions did. Even so, he constantly resisted them, and eventually succeeded. In this story we must note that Job maintains a good cause, but handles it badly. His adversaries have an evil matter, but they defend it craftily. Job held that God did not always punish men according to their sins, but that he had secret judgments, of which man knew not the cause, and therefore man could not reason against God in it, but he should be convicted. Moreover, he was assured that God had not rejected him, yet through his great torments and afflictions he speaks many inconveniences and shows himself as a desperate man in many things, and as one that would resist God, and this is his good cause which he handles well. Again the adversaries maintain with many good arguments that God punishes continually according to the trespass, grounding on Gods providence, his justice and mans sins, yet their intention is evil; for they labour to bring Job into despair, and so they maintain an evil cause. Ezekiel commends Job as a just man, (Ezekiel 14:14) and James sets out his patience for an example, (James 5:11).
NASB	Job's Character and Wealth There was a man in the land of Uz whose name was Job; and that man was blameless, upright, fearing God and turning away from evil.
New King James Version	Job and His Family in Uz There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, and one who feared God and shunned evil.
Syndein/Thieme	{Chapters 1-2: Administration of Evidence Testing} {Part I - Chapter 1 - Loss of Prosperity} {Verse 1: Job's Spiritual Prosperity} In the land of Uz {Northern Arabia bordering on Edom}, there lived a man whose name was Job. This man 'was blameless'/'had integrity' {tam} {spiritually mature believer} and righteous/upright {Jashar} {gone through the three stages of spiritual

adulthood to maturity}, and was in awe/'respected the authority of/ feared {yare'} 'Elohim/Godhead {means is a spiritually mature person occupied with God - personal love for God}, and shunned evil {he was not sinless, but he avoided 'evil' - both moral and immoral degeneration}. {Note: This does not mean Job was 'perfect'. He had an old sin nature just like the rest of us. It means that he loved God and tried to 'Walk in the Righteous Way' of God the best he could.}.

Webster's Bible Translation

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 shunned evil.

Young's Updated LT

A man there has been in the land of Uz—Job his name—and that man has been perfect and upright—both fearing God, and turning aside from evil.

The gist of this verse:

The character for whom this book is named, is named, along with his location and his spiritual maturity is testified to.

Job 1:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular construct	Strong's #776 BDB #75
ʾûwts (עֹץ) [pronounced ʿoots]	counsel, plan; wooded; transliterated Huz, Uz	masculine singular proper noun	Strong's #5780 BDB #734

The LXX has Ausitidi (Αὐσιτιδί) [pronounced ows-EET-ih-dee] instead. At the end of Job, in the Greek,² he is said to be living on the borders of Edom and Arabia.

Translation: [There] was a man in the land of Uz... This book does not begin with a conjunction but with the word a man. Let me submit to you that the first two phrases make up the title of the book, to some degree.

² I am quite skeptical of the Greek ending here, which can be found in the [Complete Apostles Bible](#).

Most of the historical books are a continuation of what has come before. That is, Joshua continues where Deuteronomy left off, which hands off to Judges, which moves into Ruth, which segues into Samuel and then into Kings. Each of these books, to indicate that this is a continuation of what has gone before, begins with a wâw consecutive or a wâw conjunction. The significant exceptions to this are the books of Genesis, which begins the Bible; Chronicles, which begins with *Adam*; and the book of Job, which is a book that stands on its own. As has been covered, we do not even have a clue as to how this ancient book became a part of God’s Word and when it was entered into the canon. It was written and somehow, during some time, adopted and recognized by the Hebrew people, who had the responsibility of preserving the canon of Scripture.

Calling Job a man is not a particular assertion of his gender, but of his reality as a person.

Uz, like most names, is a transliteration—that is, the Hebrew letters are changed into English letters and an English pronunciation is given to it. The word is ‘Ūwts (וּיִץ) [pronounced *goots*]. We find the name of Job’s country used only by Jeremiah in Jer. 25:20 and in Lam. 4:21. I do not believe that these are vague references, but a place that Jeremiah was actually aware of. However, I am not certain of this because (1) no one else in the Bible mentions the land of Uz; and, (2) there could certainly be two areas with that same name.



Israel map where the darker names refer to modern-day countries and cities; the lighter refer to ancient locations. Some place Uz somewhere in Edom; others have it east of Damascus. Lam. 4:21 [Rejoice and be glad, O daughter of Edom, living in the land of Uz. The cup also shall pass through to you; you shall be drunken and stripped naked.](#) Although this clearly associates Edom and Uz, there is always the possibility that there is more than one Uz.

Because of the references named in Lam. 4:21 and Jer. 25:20, I would place Uz somewhere near Edom.	
Opinions as to the Location of Uz	
Commentator	Location
Barnes	The most complete examination of just exactly where Uz is found is in the 90 page introduction to the book of Job in Barnes’s Notes. Barnes places Uz in the east, outside of Edom, but in an area at one time conquered by Edom, hence accounting for a settlement Edomites in that area. Barnes and Zodhiates seem to be in closest agreement here. ³
The Complete Apostles Bible	This is an English translation from the Greek Septuagint, and it places Uz at the border of Edom and Arabia in Job 42:17B.

³ Barnes’ Notes, Job, Volume 1; Baker Books; p. viii–xii.

Opinions as to the Location of Uz	
Commentator	Location
Keil and Delitzsch	<i>There, in the Arabian desert west from Babylon, under the Caucabenes, according to Ptolemy (v. 19, 2), the Αἰσῖται (Αἰσεῖται), i.e., the Uzzites, dwelt. This determination of the position of Uz is the most to be relied on.</i> ⁴
The Life Application Study Bible Notes	<i>The location of the land of Uz is uncertain. We only know that Uz had plentiful pastures and crops (Job 1:3), was located near a wilderness area (Job 1:19), and was close enough to the Sabeans and Chaldeans to be raided (Job 1:14-17). Uz is also mentioned in Jer 25:19-20. Most scholars believe Uz was located east of the Jordan River near Canaan (Israel), where the Jews (those to whom God first revealed himself) lived.</i> ⁵
Matthew Henry	Uz is in the eastern part of Arabia, which lay towards Chaldea, near the Euphrates River, probably not far from Ur of the Chaldees. ⁶
J. Vernon McGee	McGee places Uz near Damascus (which McGee notes is the oldest, continually inhabited city of the world). This would place Uz somewhere in the Syrian desert (which was likely not a desert at that time).
The NET Bible	<i>The term Uz occurs several times in the Bible: a son of Aram (Gen. 10:23), a son of Nahor (Gen. 22:21), and a descendant of Seir (Gen. 36:28). If these are the clues to follow, the location would be north of Syria or south near Edom. The book tells how Job's flocks were exposed to Chaldeans, the tribes between Syria and the Euphrates (Job. 1:17), and in another direction to attacks from the Sabeans (Job. 1:15). The most prominent man among his friends was from Teman, which was in Edom (Job. 2:11). Uz is also connected with Edom in Lam. 4:21. The most plausible location, then, would be east of Israel and northeast of Edom, in what is now North Arabia. The Septuagint (LXX) has "on the borders of Edom and Arabia." An early Christian tradition placed his home in an area about 40 miles south of Damascus, in Baashan at the southeast foot of Hermon.</i> ⁷
NIV Study Bible	The NIV Study Bible designates Uz as the very large territory east of the Jordan, which includes Edom and the Aramæan lands in the north. ⁸
Zodhiates	Zodhiates places Uz between the city of Damascus and the Euphrates River.
ZPEB	ZPEB equates Uz with Wadi Sirhan, east and southeast of the Dead Sea and on the outskirts of Edom, Moab and Ammon. ⁹

We can make reasonable conjectures as to the location of Uz. Uz would be near the areas occupied by the Sabeans and the Chaldeans, the two marauding bands spoken of in Job 1:15–17. Today, this would place Uz the border between the countries of Iraq and Saudi Arabia.¹⁰ However, we know by Gen. 14 that kings from the far east conquered and took tribute from territories all over, including Sodom, which was relatively near Edom.

⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Job 1:1.

⁵ From <http://newsyoucanbelieve.com/bible/2010/01/19/day-019-chronological-reading/> accessed April 28, 2013.

⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Job 1:1–3.

⁷ *The Net Bible*®; © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at <http://www.bible.org/netbible/index.htm>, Job 1:1 (footnote).

⁸ *The NIV Study Bible*; ©1995; p. 726.

⁹ *Zondervan Pictorial Encyclopedia of the Bible*; ©1976; Vol. V, p. 853.

¹⁰ *The Complete Word Study Old Testament*; Dr. S. Zodhiates; p 1309.

The Lam. 4:21 reference associates Uz with Edom, which is southeast of the Land of Promise, which is the opinion I would lean towards (along with the Barnes, the Complete Apostles Bible, the NIV Study Bible, and ZPEB). However, the Lamentations reference could also mean that there was a colony of Edomites residing in that area. The exact location of Uz is immaterial with respect to the content of this book.

Chapter Outline

Charts, Graphics and Short Doctrines

[There] was a man in the land of Uz... There have been several people with the name Uz; their names are found in Gen. 10:23 22:21 36:28 1Chron. 1:17, 42. It would be reasonable that one of their names also designated the land in which he settled.

People Named “Uz” in the Bible	
Scripture	Text/Commentary
Gen. 10:23 1Chron. 1:17	Noah had three sons, Shem, Ham and Japheth. Shem is the line of our Lord and therefore, the line of the Hebrews. His first son is Amram and Amram's first son was Uz (Gen. 10:23 1Chron. 1:17). The line of Shem is followed throughout Scripture and there are several great men in that line. One of God's commands was to be fruitful, multiply and fill the earth. In order to fill the earth, the descendants of Noah had to spread out. Since they instead gathered to a large city (which, we have seen the results in our own time of the strong negative affects of large numbers of people congregated too closely together), God scattered these men throughout the earth by confounding their languages (Gen. 11). Since the family line ends in Gen. 10 with Uz and since man was scattered by the confounding of the languages, it would make perfect sense for one of the earliest geographical areas to be named Uz.
	Uz is the oldest son of Aram and grandson of Shem (Gen. 10:23), but in 1Chron. 1:17 he is called Uz is the son of Shem (the word <i>son</i> allows for one to be a grandson or a son). The Septuagint inserts a passage which supplies this lacking name. As the tables of the nations in Gen 10 are chiefly geographical and ethnographical, Uz seems to have been the name of a district or nation colonized by or descended from Semites of the Aramæan tribe or family. ¹¹ We will assume, for the time being, that Job is in this family, that he is a Semite, and that this takes place perhaps around the time of Abraham, give or take 200 years.
Gen. 22:21	The next Uz in the Bible is Abraham's cousin Nahor's cutesy Uz and Buz names given to his first two kids (Gen. 22:21).
Gen. 36:28 1Chron. 1:42	Esau also had a descendant named Uz (Gen. 36:28 1Chron. 1:42). Uz has become large enough to be called <i>the land of Uz</i> . The area seems to be correct; but Job’s age (estimated to be around 200–210) does not fit in here. For this reason, it is my hypothesis the Job predates Abraham by several generations.

It may be obvious that we do have know for certain where Uz is or why it is so named.

Chapter Outline

Charts, Graphics and Short Doctrines

¹¹ This information primarily came from *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Uz.

Job 1:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾīyyôwb (יֹאֵבֶד) [pronounced ee-YOBE]	<i>hated, object of enmity; persecuted; transliterated Job</i>	masculine singular proper name	Strong's #347 BDB #33
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #8034 BDB #1027

Translation: ...[whose] name [was] Job. Because the name *Job* means *persecuted*, it is likely that Job was not given this name, but that this is how he became to be known, after the troubles in this book overcome him. Although the word *shêm* (שֵׁם) [pronounced *shame*] means *name*; it can also refer to a man's *reputation, character* or *fame*.

Job's name, in the Hebrew, is ʾīyyôwb (יֹאֵבֶד) [pronounced ee-YOBE] and it is very closely related to the verb *to be hostile towards* or to the feminine noun which means *enmity*. Gesenius says that it means *persecuted*. It is not unusual to give names in the Hebrew which are descriptive rather than meaningless. Although Barnes uses the term *anticipatory* several times, I don't think that is the case. I believe that this name was given by the author of the book or that Job became known by that name at the conclusion of the events described in the book of Job. Strong's #347 BDB #33.

There are objections to this, stating that no one else has a fanciful name in the book of Job, but tell me, who do you recall from the book of Job, other than God and Satan? It would make little sense to give a descriptive name to anyone else in this book, apart from his wife, who could be called *insensitive bitch* or something like that.

There are some who believe that Job is really Jobab from Gen. 10:29, a descendant of Shem. This seems to fit well—that Job is part of the line of Shem and that his name was probably shortened in order to reflect the theme of the book of Job, but there is one big problem: Job's age. By age, Job is more in line with Abraham or Isaac. Jobab is the 3rd generation from Shem. That many generations out from Shem, men were living into their 400's (Gen. 11:15–17). In the introduction, I suggest that Job lives around 200 years (assuming that he is around 60 years old from the outset of this book). So, does it make sense for God to richly bless Job, but then to cut off his life at the relatively early age of 200? So, in my heart, I would love to be able to associate Job with Jobab. However, this would mean that Job died prematurely, and that does not appear to be the gist of this book.

I have no problem with Job have the original name Jobab, which name is shortened; however, it is unlikely that he is the Jobab named in Gen. 10:29.

In any case, the name *Job* appears in two non-biblical fragments attached to princes, one from the region of Damascus in the nineteenth century B.C., and the other refers to a prince of Pella in approximately 1400 B.C.¹² Therefore, the name *Job* was used in the region traditionally assigned to Job.

It is possible that the association of Job's name with hatred and enmity come out of this book, rather than the other way around.

Some have said that the book of Job is a long parable. If you will think back to the parables of our Lord, they generally began with *and a certain man*. The people in parables are not given names. This book is filled with specific names and places. Furthermore we do not have parables of this length. And, there are just too many details which are given, such as his country.

¹² From <http://burningcoal.com/Commentary/Job/job01.html> accessed May 24, 2013 and he took it from Merrill F. Unger. The New Unger's Bible Dictionary, Revised and Updated Edition. R.K. Harrison, editor, and Howard F. Vos and Cyril J. Barber, contributing editors. Chicago: Moody Press, c 1988; p. 694.

The NET Bible on Job's name: *The name "Job" is mentioned by Ezekiel as one of the greats in the past — Noah, Job, and Daniel (Dan. 14:14). The suffering of Job was probably well known in the ancient world, and this name was clearly part of that tradition. There is little reason to try to determine the etymology and meaning of the name, since it may not be Hebrew. If it were Hebrew, it might mean something like "persecuted," although some suggest "aggressor." If Arabic it might have the significance of "the one who always returns to God."*¹³

Job 1:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
hûw' (אוּהוּ) [pronounced hoo]	<i>that; this; same</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214
tâm (תָּם) [pronounced tawm]	<i>one who has personal integrity; perfected, completed, finished, innocent, blameless; having no intention to do evil</i>	masculine singular adjective; substantive	Strong's #8535 BDB #1070

The NET Bible on tâm: The word תָּם (tam) has been translated "perfect" (so KJV, ASV). The verbal root תָּמַם (tamam) means "to be blameless, complete." The word is found in Gen. 25:27 where it describes Jacob as "even-tempered." It also occurs in Psalm 64:5 (Psalm 64:4 ET) and Prov. 29:10. The meaning is that a person or a thing is complete, perfect, flawless. It does not mean that he was sinless, but that he was wholeheartedly trying to please God, that he had integrity and was blameless before God.¹⁴

w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâshâr (יָשָׁר) [pronounced yaw-SHAWR]	<i>right, correct, accurate, lacking in contradictions, upright, straight, uniform, having internal integrity, even</i>	feminine singular adjective which acts like a substantive	Strong's #3477 BDB #449

The NET Bible on yâshâr: The word יָשָׁר (yashar, "upright") is complementary to "blameless." The idea is "upright, just," and applies to his relationships with others (Psalm 37:37 and Job. 25:21).¹⁵

¹³ The Net Bible®; © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at <http://www.bible.org/netbible/index.htm>, Job 1:1 (footnote).

¹⁴ The Net Bible®; © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at <http://www.bible.org/netbible/index.htm>, Job 1:1 (footnote).

¹⁵ The Net Bible®; © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at <http://www.bible.org/netbible/index.htm>, Job 1:1 (footnote).

Translation: This man was [spiritually] perfected and accurate [in his knowledge of doctrine];... There are several things that this man is known for. He is called *perfect*, *complete*; but this word is *tâm* (תָּם) [pronounced *tawm*], and it can refer to a person who is spiritually mature or has *personal integrity*, *honor* or *is complete*. The *completed* means that he has reached a stage of spiritual maturity, just as we reach a stage of adult maturity.

Let's look at these two words:

The Doctrine of Tâṁ

1. The word *tâm* (תָּם) [pronounced *tawm*] has the following definitions: one who has *personal integrity*; *perfected*, *completed*, *finished*, *innocent*, *blameless*; *having no intention to do evil*. Strong's #8535 BDB #1070.
2. This particular word occurs only once prior to Job 1:1, and that is in Gen. 25:27 in reference to Jacob. This says a lot about Jacob in his early life. We find this particular adjective used several times in the book of Job (1:1, 8 2:3 8:20 9:20–22) and then scattered throughout Scripture (Gen. 25:27 Psalm 37:37 64:4 SOS 5:2 6:9).^{*} Unfortunately, this word and related words are often rendered *perfect* in the KJV. That has led to no end confusion for some believers (like the translation *tongues*). There is no perfection in this life. We all possess an old sin nature. We may go from sinning every three minutes to sinning once a day or so, but there is no perfection in this life.
3. It does not mean to be perfect in the sense of not having any sin. Job himself admits to sin.
4. This word is found in the book of Job more than anywhere else, and is essentially defined by the book of Job.
5. The Pulpit Commentary suggests¹ that this is an inner quality, compared to *yâshar* (the next word), which refers to an outer quality.
6. This word is first applied to Jacob, as opposed to Esau, in Gen. 25:27. Esau appears to be raised by his father and was a hunter; Jacob appears to be raised by his mother and worked indoors. The implication is, he learned Scripture (what there was of it) staying inside as well.
7. Job is called *tâm* in Job 1:1 and by God in Job 1:8 2:3. This is in association with Job being pretty much a one of a kind on earth. This is one of the 4 qualities ascribed to Job which make him stand out from all mankind on earth.
8. Job has observed that the wicked and the *tâm* will be destroyed by God, making these antithetical terms. Job here was indicating his sadness because of how he was at this time. Job 9:22
9. A similar word (but not the same word) is used to describe Noah in Gen. 6:9 and is commanded of Abram in Gen. 17:1. This is the word *tâmîym* (תָּמִיִּם) [pronounced *taw-MEEM*], which means *complete*, *whole*, *entire*, *sufficient*, *without blemish*. This adjective is used most often when referring to a sacrificial animal being *without blemish* (Ex. 12:5 29:1 Lev. 1:3, 10 3:1, 9 4:3). It is an adjective used of Noah (Gen. 6:9) and God ordered this of Abram (Gen. 17:1). This word appears to be the plural of *tâm*. It is unclear how these two words differ. Strong's #8549 BDB #1071.
10. The psalmist calls for God to put a hedge about the perfected or completed man, as opposed to the transgressors and the wicked. Psalm 37:36–38
11. Evil men search out the perfect and go after them; in a time of lawlessness, this increases. Psalm 64:4
12. Men of blood hate the spiritually mature; but those who are straight seek his soul. Prov. 29:10
13. Given Job's uniqueness in his generation, let us say that he has erected all stories of his **edification complex**, and they are filled in (a term coined by R. B. Thieme, Jr.). See the **Doctrine of the Edification Complex Structure** ([HTML](#)) ([PDF](#)) ([Bible Doctrine Resource](#)). One definition of an edification complex: individually edification refers to the spiritual growth of the positive believer, and/or momentum in the Christian way of life. Hence, the individual connotation *edification complex* refers to the execution of the protocol plan of God and the subsequent manufacture of the "invisible hero," resulting in the glorification of God.
14. Another way of describing Job is to say that he is clearly in **ultra supergrace** (another R. B. Thieme, Jr. term which is covered in his Philippians series 454_102 and 454_104). Ultra supergrace is that place in the angelic conflict where God places mature believers under maximum testing and pressure. This would include Job, Paul and Moses. 2Tim. 2:10 3:11–12.
15. These conclusions are based, in large part, upon Job's uniqueness in his generation.

Dr. John C McEwan sums this concept of *perfection* as follows: *the concept behind the word “perfect” means “complete in all things needed for spiritual life”. This man lacked nothing in his character. He was a mature believer, who had learned all that the Lord had taught him, and did all that the Lord required of him. He was not without sin, but he was also not without a Saviour! His sins did not alter the Lord’s view of him, because he offered the sacrifices for his own and others sins, and so his sins were cleansed from him.*

This is the biblical conception of perfection; it is not sinlessness, but the mature believer’s state, where they lack nothing in their life to serve the Lord, and where they bring glory to His Holy Name. Look at the following verses and get the biblical perspective on “perfection”. 2Corinthians 12:9, 13:11, Galatians 3:3, Philippians 3:12-15, Colossians 1:28, 4:12, 2Timothy 3:16-17, Hebrews 13:21, 1Peter 5:10, 1John 4:4-18.¹⁶

Barnes: *The idea seems to be that his piety, or moral character, was “proportionate” and was “complete in all its parts.” He was a man of integrity in all the relations of life - as an Emir, a father, a husband, a worshipper of God.¹⁷*

¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 1:1.

Chapter Outline

Charts, Graphics and Short Doctrines

Bear in mind the Job is defined by God as unique in his generation, and two adjectives are applied to him: *tâm* and *yâshar*.

The Doctrine of Yâshar

1. The second adjective used to describe Job is *yâshâr* (יָשָׁר) [pronounced yaw-SHAWR] and it means *right, correct, upright, straight, uniform, even, having no internal contradictions*. This word is used to describe the character of God in Deut. 32:4. When describing man, it refers to *moral stability and stable, correct behavior and thinking*. Strong’s #3477 BDB #449.
2. The Pulpit Commentary suggests¹ that this is an outer quality, compared to *tâm* (the previous word), which refers to an inner quality. This is backed up by a number of passages: Ex. 15:26 Deut. 6:16 12:8, 25 which all refer to things that a person does.
3. Given that, one might associate *tâm* with a person’s human spirit, and their relationship with God; and *yâshar* with the actions, which can involve man or God.
4. It is common to find *yâshar* and *tâm* or *yâshar* and *tâmîym* together in the same verse.
 - 1) "The Rock, His work is **perfect**, for all His ways are justice. [He is] a God of faithfulness and without iniquity, just and **upright** is He." (Deut. 32:4).
 - 2) Job is called *tâm* and *yâshar* on several occasions. Job 1:1, 8 2:3
 - 3) **Whoever misleads the upright into an evil way will fall into his own pit, but the blameless will have a goodly inheritance** (Prov. 28:10).
 - 4) **If a wise man disputes with a foolish man, either he shakes, or laughs, and there is no rest. Men of blood hate the blameless, but the upright seek [or, are concerned for] his soul** (Prov. 29:9–10).
5. The use of *yâshar* often implies a standard that one yields to—which is a divine standard of what is right. 1Kings 11:33, 38 14:8 15:2–3
6. This standard is learned by being taught. 1Sam. 12:23 1Kings 15:5 Neh. 9:13
7. God’s Word (which is His standard) is right and true. Psalm 33:4
8. Men have their own standards, which are right in their eyes, but generally wrong. **There is a way that seems right to a man, but in the end it is the way of death** (Prov. 16:25). See Judges 17:6 Prov. 21:2 2Sam. 19:6

¹⁶ From ebcwa.x10.mx/OTCommentaries/48-1_JOB_CH_1-14.DOC which is from *The Problem of Pain* by Dr John C McEwan accessed May 25, 2013; p. 9.

¹⁷ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Job 1:1.

The Doctrine of Yâshar

9. Even children can learn what is *right* to do. Prov. 20:11
10. People who are concerned about doing the right thing, think about their actions. Those who are not, simply put up a false front. Prov. 21:29

¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 1:1.

Chapter Outline

Charts, Graphics and Short Doctrines

Job is therefore correctly called *right, correct, accurate, lacking in contradictions, upright, straight, uniform, having internal integrity, even*. Let me suggest that he understood Bible doctrine—he knew the standards of God and endeavored to live by them—even though the Word of God was limited in his time. He knew enough that was passed down through Adam, through Seth, through Enoch; and eventually through Noah, Shem and Uz. Truth in his soul was accurate and lacking in contradictions; he could lay down a true straightedge within his soul, and that was Bible doctrine.

Job 1:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yârîʾ (אָרִי) [pronounced <i>yaw-RIH</i>]	<i>those fearing, the ones reverencing; who are feared, those who are fearful, the dreaded [dreadful] ones</i>	masculine plural adjective; Qal active participle construct form	Strong's #3373 (#3372) BDB #431
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: *...and he feared [and respected] Elohim...* *Fearing God* means one understands Who God is, believes that God can do what He intends to do, and bears this in mind at all times.

These two words describe various aspects of Job's spiritual life. There are a lot of people who are saved that you would never know it. They are an embarrassment to Jesus Christ (I look back at a great deal of my life and feel the same way). Job was dependable, moral, stable, correct in his behavior. Finally, he is described by the Qal active participle of yârîʾ (אָרִי) [pronounced *yaw-RAY*], which means *to fear, fear-respect, reverence, to have a reverential respect*. The use of this word to describe someone in the Old Testament is similar to our calling someone a Christian today. Strong's #3372 BDB #431. In this description of Job, it cannot be overemphasized that, although Job was a mature and consistent believer, one on whom you could depend, this in no way implies that he was sinless. He clearly admits to transgressing against God: *"Why then do You not pardon my transgression and take away my iniquity?"* (Job 7:21a).

Let's say you are in a room filled with stuff and you are afraid of snakes; and you know that there is a snake in that room with you. Your mind is going to be on the snake almost at all times. You will focus on the snake, whether you can see it or not. You will constantly be thinking about that snake and where it might be. This is analogous to the fear of God.

Whom Job had reverence for was God—in the Hebrew, the word is *’Ēlōhîym* (אֱלֹהִים) [pronounced *el-o-HEEM*], which is translated *gods* or *God*. This word can refer to the Godhead or to foreign gods, and here it obviously refers to the Godhead. Strong's #430 BDB #43. It is unusual to find this particular word in the book of Job and it is remarkable as to where we find it. Job 1–2 is the prologue to the book of Job, and *Elohim* is found in these chapters 11 times. You certainly should be thinking, *Okay, so what's the big deal?* The big deal is that once Job and his friends begin talking, the designation *Elohim* will not be found except in Job 5:8 (Eliphaz), 20:29 (Zophar), and 28:23 (Job). It is found in three other places, the quotes belonging first to Elihu (God's representative) and to God (Job 32:2 34:9 38:7). For most of the book, we find the name *’ēlōhah* (אֱלֹהָהּ) [pronounced *el-OH-hah*], a masculine singular name for God found primarily in Job (e.g., Job 3:4, 23 4:9, 17 5:17 6:4, 8, 9) and found scattered throughout the Bible in fewer than a dozen other places. Strong's #433 BDB #43. This second title for God is found over 40 times in the book of Job, primarily used in the conversations between Job and his three *friends*. This is what is known as progressive revelation. Job and his friends were not completely clear on God's plan nor were they aware of the Trinity. And what is most fundamental to the book of Job is, Job and his friends do not understand the Angelic Conflict. This is not a part of their discussion. So they will state things which are generally true (unless one attempts to impute a sin to Job which Job has not committed), but their truth leaves out the Angelic Conflict.

As a believer matures, he needs to be aware, more and more, of the great conflict that he finds himself in. There is much more going on around us than the things which we perceive with our 5 senses.

God has not revealed everything to every generation. He has revealed whatever it is that we need at any given time. There will be at least once where at least two members of the Trinity are mentioned (Job 19:25–26 in the Hebrew)—however, it appears to more attributable to God the Holy Spirit rather than to Job directly and his knowledge of the Trinity.

Application: As an aside, many of us, who are aware of the news and the politics, are concerned for our country. There seem to be so many attacks on divine establishment, such as identity politics, the massive government debt, the gay marriage movement, the government-as-God movement, etc. We see this stuff go on, and it causes us great concern. But, the big picture is, we are right in the middle of the Angelic Conflict. Because there is so much Bible doctrine to be found in the United States and because there is still evangelism and missionary work being done, the United States is going to be where Satan and his minions will concentrate, and throw every sort of evil doctrine of demons out there. We should expect there to be huge movements which, in essence, are against the Bible, against the gospel of Jesus Christ, against Bible doctrine, and against divine establishment.

Application: Although we might think, “Well, we will, as a nation, see how evil it all is and reject it.” But that is not how cosmic thinking works. Look at California, with an incredibly massive debt; or Massachusetts, which recently paid the family of terrorists over \$100,000 in government benefits. Or Chicago, which extremely corrupt politics and massive killings in its streets (despite the tough gun laws). Or our nation as a whole, now drowning in debt, and facing possibly massive inflation in the near future. In the places mentioned, you would think that they would elect the other party which did not put them in these positions, but you would be wrong. As we slide further away from God, it is normal for people to reelect the exact same party which got them in the mess that they are in, in the first place (after electing nearly all the same people in the primary who are career politicians). My point in all of this is, there is no political solution. You can march all you want to and support candidate A, B or C; but that is not going to change things. What changes a nation is believing in Jesus Christ, and then learning Bible doctrine.

Application: Many people look back romantically at the 1950's in the United States, and this was an idyllic time. What was the key? The men who returned from the war were establishment oriented—they understood the importance of family and hard work, as well as the importance of discipline—both self-discipline and that imposed on their children. They did not spend money frivolously; and they worked hard for what they earned. But, what was behind all of this? Many people in war believe in Jesus Christ. Billy Graham was having great success all over the United States with proclaiming the Person of Jesus Christ. Therefore, one should expect that a nation be blessed.

Application: But, what we lacked, as a whole, was the teaching of the Word of God. This is the area where we failed. There was some good teaching, but it was very limited to small pockets around the United States. Having attended a variety of churches in the 1970's, I can testify that, finding a church that taught orthodox Bible doctrine accurately was nearly impossible. It is Bible doctrine in the soul of the believer which turns a nation around. So, in the United States, there was tremendous evangelism, but very little provided by way of follow-up (the teaching of Bible doctrine in the local churches). Therefore, what resulted was the turbulent 60's and the selfish-70's, because there was almost no truth being taught in the nation. Hosea 4:6 (God is speaking) *"My people are destroyed for lack of knowledge [= Bible doctrine]; because you have rejected knowledge, I reject you from being a priest-nation to Me. And since you have forgotten the law [= instruction] of your God, I also will forget your children."*

Guzik: *The Book of Job is not primarily about one man's suffering and pain; Job's problem is not so much financial or social or medical; his central problem is theological. Job must deal with the fact that in his life, God does not act the way he always thought God would and should act. In this drama, the Book of Job is not so much a record of solutions and explanations to this problem; it is more a revelation of Job's experience and the answers carried within his experience.*¹⁸ Again, that key to God not always acting as we might expect is the Angelic Conflict, the great unseen conflict of which we are a part.

We will study the **Fear of the Lord** in more depth when we get to v. 9.

Job 1:1e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
çûwr (סור) [pronounced soor]	turning aside, departing [from]; avoiding; going away; removing [from]; coming to an end	Qal active participle	Strong's #5493 (and #5494) BDB #693
min (מן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
ra ^c (עַר) [pronounced rahg]	evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]	masculine singular noun	Strong's #7451 BDB #948

Translation: ...and he avoided evil. Evil is more than simply wrongdoing; this includes thinking which is contrary to and even antagonistic towards God's plan. Evil is the plan and thinking of Satan.

The last verb in this verse is the Qal active participle of çûwr (סור) [pronounced soor] generally means *to turn aside*, however, in the Hiphil, it means *to cause to depart, to remove, to take away*. When followed by the preposition mîn, it means *to turn away from, to shun*. Strong's #5493 BDB #693. Paul admonished the Thessalonians: **Abstain from every evil** (1Thess. 5:22).

The word for evil, which we have seen many times in the past, is ra^c (עַר) [pronounced rahg] and it means *evil, bad*. This is the masculine adjective, which is considerable stronger than the feminine adjective. Strong's #7451

¹⁸ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Job 1:1–5.

BDB #948. Satan's plan—one of many—is to fill our lives with temptation and evil and evil thinking. There is a whole way of thinking in Satan's world which he desires for us to have. The concept here is not necessarily moral depravity, but he sponsors moral relativity as well. We find it advertised in every way imaginable today—on television, in the movies, on the radio, through advertising, in school textbooks, in most churches. Whatever stands in opposition to God's Word is Satan's way of thinking, which is inherent evil. One of the most common attacks today is the concept of sex outside of marriage. Only a tiny fraction of movies and television programs present a man and a woman as not engaging in sex until after marriage. A smaller fraction of those present both parties as virgins prior to marriage. Satan intends to infiltrate our entire thinking process and he can only do this with a constant barrage of evil. Job avoided all evil in his life.

This is not sinless perfection—no man enjoys that, and Job certainly admits that he is not sinless in Job 9:20 42:5–6.

Many believers do not understand the concept of evil. R. B. Thieme taught this doctrine at various times (no doubt, as influenced by L. S. Chafer). This doctrine was first posted in **Psalm 21** ([HTML](#)) ([PDF](#)).

The Doctrine of Evil

1. Evil is both the thinking and policy of Satan in his desire to become God. What stands in opposition to evil is grace, which represents both the thinking and policy of God. Satan desires to use his policy of evil in order to influence and pervert the souls of mankind. Evil, therefore, can be a simple distortion of God's Word and His directives. Evil invades all aspects of thought and life as it pertains to mankind: religion, philosophy, society, etc. Evil thinking can manifest itself in apostasy, legalism, socialism and other various human panaceas, and liberalism.
2. Under the concept of religion, evil includes any system of religious function outside of the established church of God (the collection of those who have believed in Jesus Christ). Some religious are obviously evil, like Islam; and some are more subversively and subtly evil, like Buddhism. However, this understanding of evil means that certain denominations, movements and organizations within religion can be evil. And one of the most harmful things that can befall any believer is to become influenced by evil -- Satan's system.
3. Hebrews 5:14 reads: **But solid food is for the mature, who by constant use have trained themselves to distinguish good from evil.** In other words, spiritually mature believers are able to differentiate between good and evil.
4. According to Romans 7:19-21, a good thing done in an evil manner is evil: **For what I do is not the good I want to do; no, the evil I don not want to do -- this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it. So I find this law at work: When I want to do good, evil is right there with me.**
5. Philippians 3:2 warns believers to beware of evil men, **"Watch out for those dogs, those men who do evil, those mutilators of the flesh."** And the saints are not to keep company with evil, and influence by evil explains why prayers are not answered: Job 35:8,9, says, **"He keeps company with evildoers; he associates with wicked men. For he says, 'It profits a man nothing when he tries to please God.'"**
6. Ecclesiastes 9:3 makes the somber and astounding statements that false religious teachings are evil and can lead to insanity, "This is the evil in everything that happens under the sun: The same destiny overtakes all. The hearts of men, moreover, are full of evil and there is madness in their hearts while they live, and afterward they join the dead."
7. Spiritually mature believers are protected from evil, according to the following verses: Psalm 21:11, Proverbs 1:33 2:10-14 12:12,20,21 19:23 23:4 Genesis 50:20 48:16 Psalm 37:16-19 97:10 119:101 121:7.
8. Within the souls of believers, the question is: Is the believer influenced by God's Word and grace, or by evil? This question is clearly asked in Proverbs 15:3; 16:6; 22:3, and 24:1-4, which says, "Do not envy wicked men, do not desire their company; for their hearts plot violence, and their lips talk about making trouble. By wisdom a house is built, and through understanding it is established; through knowledge its rooms are filled with rare and beautiful treasures."
9. God's Word overcomes evil; Romans 12:21 says, **"Do not be overcome by evil, but overcome evil with**

The Doctrine of Evil

10. **good.** And Psalm 54:5 says, "Let evil recoil on those who slander me; in your faithfulness destroy them." Apostasy is shaped by evil, according to John 3:19, **"This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil."** And Psalm 36:1-4 makes it even more lucid, "An oracle is within my heart concerning the sinfulness of the wicked: There is no fear of God before his eyes. For in his own eyes he flatters himself too much to detect or hate his sin. The words of his mouth are wicked and deceitful; he has ceased to be wise and to do good. Even on his bed he plots evil; he commits himself to a sinful course and does not reject what is wrong." So here, then, we have the sins of arrogance and hatred included in evil, and helping to form apostasy in the believer's soul.
11. Thinking evil leads to a complete reversal of standards, Isaiah 5:20, "Woe to those who call evil good and good evil, who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter." And the thinkers of evil destroy themselves (God using evil to destroy evil), according to Psalm 34:21, **"Evil will slay the wicked; the foes of the righteous will be condemned."**
12. Evil has no loyalty to anyone or anything, Psalm 35:12, "They repay me evil for good and leave my soul forlorn." And finally, and efficiently, James 1:13 asserts that there is no evil in God, "When tempted, no one should say, 'God is tempting me.' For God cannot be tempted by evil, nor does he tempt anyone." And God will judge evil, Isaiah 13:11, **"I will punish the world for its evil, the wicked for their sins. I will put an end to the arrogance of the haughty and will humble the pride of the ruthless."** Here we have sin and evil mentioned as two components of the same system. 'Haughty' thinking (evil) leads to 'arrogant' actions (sin). And 'ruthlessness' (hate as a system of thought or evil) leads to 'pride' (self-esteem and self-sufficiency). "In the present age, man proves his separation from his Creator by his spirit of self-sufficiency and positive rejection of God. The present issue between God and man is one of whether man will accept God's estimate of him, abandon his hopeless self-struggle, and cast himself only on the grace of God which alone is sufficient to accomplish his needed transformation." [10]

This was taken from <http://www.bga.com/~wdoud/philemon/phlm02.html> (which is no longer to be found) who took notes on this in 1971 from R. B. Thieme, Jr. The Concept of Evil; from notes (possibly from the Philemon series?). Revised and altered by R. E. Radic and then revised by me. At some point in time, I would like to do this doctrine from scratch, but there are only so many hours in the day.

A far more complete doctrine in pdf format is found here: http://www.gracenotes.info/documents/TOPICS_DOC/Evil.pdf It is unclear whether or not these are also notes from R. B. Thieme, Jr. (which I assume that they are). This is 8 pages long and therefore, much more complete.

Chapter Outline

Charts, Graphics and Short Doctrines

Let's look at this from Todd Kennedy's perspective. Also first placed in **Psalm 21** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Todd Kennedy's Doctrine of Evil

1. Evil has resulted from the fall of Satan and the fall mankind. Evil sums up the worldview which Satan, the evil one (John 17:15; Ephesians 6:16; 1 John 3:12), has sponsored.

Todd Kennedy's Doctrine of Evil

2. Evil refers to the ungodly presuppositions, mind-set, attitudes, plans, sayings, actions, and goals of life that stand apart from God's will, direction, and influence because of a rejection of and a lack of God's Word. Evil includes liberal theology, the social gospel, salvation by works, preoccupation with self, one-world government apart from the physical rule of Christ, ecumenism and one-world religion, moral relativity, rejection of absolute truth and the ability to know absolute truth, emotional control of the soul, rejection of authority, self-esteem based upon human good, the redistribution of wealth, the theory of evolution, post-modernism, naturalism-materialism, do-it-yourself spirituality, and many others ideas, projects, programs, and activities that Satan and fallen man believe and promote. Rebellion against proper authority is evil; laziness is evil; self-centeredness is evil; religion, defined as human works to gain something from God, is evil; emotionalism is evil; crime is evil; some wars are evil; and human good activity that ignores or seeks to replace God's will is evil.
3. Evil includes human viewpoint, human good, and sin. Evil is sometimes a synonym for sin, but evil is more comprehensive than sin (Genesis 2:17; Genesis 3:5; Proverbs 6:14; Proverbs 8:13 Ecclesiastics 5:13-14; Matthew 15:19; Romans 7:21; 12:9, 21; 2 Corinthians 6:8; Galatians 1:4; Hebrews 5:14).
4. The love of money is, in the human realm, a root or beginning of all kinds of evil (1Timothy 6:8-10). The concept is this: whatever it is that you value above God, the love of that thing is evil. Money is simply an illustration.
5. What do we do about evil? Proverbs 3:7 advises us to fear the Lord and turn away from evil; Hebrews 5:14 teaches that by learning and practicing the Word of God we are able to discern good from evil; Paul, in 1 Thessalonians 5:22, tells us to stay away from every kind of evil; Peter, in 1 Peter 3:11, tells us to shun evil and, in its place, do divine good; we learn in Romans 12:21, that divine love, which is a fruit of the Holy Spirit, overcomes evil, and in 1 Corinthians 13:5, divine love does not think evil. Therefore in answer to the question of what to do about evil, we need to grow up in the Word of God so that we take possession of Bible doctrine and the biblical worldview. As we do this we will recognize evil as that which contradicts Bible doctrine and the biblical worldview and be able replace it with God's word, God's thinking, and God's way of life. In short, we make biblical choices-choices for God and his Word and against evil.
6. There are a number of biblical words that are translated "evil": the Old Testament often uses the adjective [r' (bad, evil, unpleasant, harmful, wicked; Genesis 6:5; Deuteronomy 9:18), the noun [r' (evil, distress, injury, misery, calamity; Job 28:28; Proverbs 12:20; Strong 7451b), the noun h[r; (evil misery, distress, injury; Psalm 35:12; Strong 7463a), and the verb [r; (be evil, bad, be displeasing, do wickedly; Isaiah 1:16; Strong 7489a).
7. Evil in the New Testament is a translation of the Greek adjective, kakov" (unserviceable, incapable, morally evil, bad, weak, ruinous; Matthew 24:48; 1 Peter 3:9; Strong 2556) and the noun, kakia; (depravity, wickedness, vice, malice, ill-will, malignity, trouble, misfortune; Romans 1:29; 1 Peter 2:16; Strong 2549). Another Greek word for evil is ponhrov" (in the physical sense poor, sick, painful and in the ethical sense wicked, bad, evil, base, worthless, degenerate, viscious; Acts 17:5; Hebrews 10:22; Strong 4190).

From: <http://www.spokanebiblechurch.com/study/Bible%20Doctrines/evil.htm> accessed October 30, 2011. Some editing has occurred.

Chapter Outline

Charts, Graphics and Short Doctrines

V. 1 gives us a short biography of Job, something that would almost fit on a tombstone: **There was a man in the land of Uz whose name was Job. This man was a mature believer with a clear understanding of Bible doctrine. He feared and respected God and he avoided evil.**

These four things describe the mature believer: a person with personal integrity; a person who is stable in their moral and spiritual life; a man who has a reverential trust in and concentration on God; and a man who avoids evil [Satan's thinking] in his life.

The Word of God testifies as to the great spiritual maturity of Job. Later on, God will say the same thing about Job. So, when it comes to be a great believer, there are few men like Job. God cites Job, in open court, before all the angels, as an example of godliness. This we need to keep in mind so that (1) we do not ever take the side of Job's friends and think there must be something wrong with Job and (2) we do not ever say, "I am suffering the woes of Job." That's just plain stupid.

And so are born to him seven sons and three daughters.

Job
1:2

[There] were seven sons and three daughters born to him.

There were 7 sons and 3 daughters born to him.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And there were born to him seven sons and three daughters.
Masoretic Text (Hebrew)	And so are born to him seven sons and three daughters.
Peshitta (Syriac)	And there were born to him seven sons and three daughters.
Septuagint (Greek)	And he had seven sons and three daughters.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Easy English	Job had: 7 sons and 3 daughters;...
The Voice	He had 7 sons and 3 daughters;...

Partially literal and partially paraphrased translations:

American English Bible	Now, he had seven sons and three daughters.
NIRV	Job had seven sons and three daughters.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	He begat seven sons and three daughters.
The Expanded Bible	Job had seven sons and three daughters [^c indicating a large and complete family].
New Advent (Knox) Bible	Seven sons he had, and three daughters;...
NET Bible®	Seven [The numbers used in the chapter, seven, three, and five, carry the symbolism in the Bible of perfection and completeness (see J. J. Davis, Biblical Numerology). Job's "seven sons" are listed first because in the East sons were considered more valuable than daughters (recall Ruth, who is "better than seven sons" [Ruth 4:15]).] sons and three daughters were born to him [The verb begins the sentence: "and there were born." This use of the preterite with vav (ו) consecutive, especially after the verb הָיָה (hayah, "to be"), is explanatory: there was a man...and there was born to him...].
NIV – UK	He had seven sons and three daughters,...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Seven sons and three daughters were born to him.
exeGesés companion Bible	And seven sons and three daughters are birthed to him;...
Judaica Press Complete T. Orthodox Jewish Bible	Now seven sons and three daughters were born to him. And there were born unto him seven banim and shalosh banot.

Literal, almost word-for-word, renderings:

English Standard Version Syndein/Thieme	There were born to him seven sons and three daughters. {Part of Job's Escrow Blessings as a Mature Believer - Family Prosperity} And he {Job} had seven sons and three daughters. {Note: In this day, the more children you had, the greater was your wealth and prosperity.} {Part of Job's Escrow Blessings as a Mature Believer - Material Prosperity}.
Young's Literal Translation	And there are borne to him seven sons and three daughters,...

The gist of this verse: Job had fathered 7 sons and 3 daughters.

Job 1:2			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
yâlad (יָלַד) [pronounced yaw-LAHd]	to be born; in the participle, being born, receiving birth	3 rd person masculine plural, Niphal imperfect	Strong's #3205 BDB #408
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
shib ^{ee} âh (שִׁבְעָה) [pronounced shi ^b v ^e -GAW]	seven	numeral feminine singular	Strong's #7651 BDB #987
bânîym (בָּנִים) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men	masculine plural noun	Strong's #1121 BDB #119
w ^e (or v ^e) (וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
shâlôsh (שָׁלוֹשׁ) [pronounced shaw-LOHSH]	a three, a trio, a triad, a threesome	numeral; masculine singular noun	Strong's #7969 BDB #1025
bath (בָּת) [pronounced bahth]	daughter; village	feminine plural noun	Strong's #1323 BDB #123

Translation: [There] were seven sons and three daughters born to him. We will begin by stating what God has blessed Job with, and at the very top of his lists of blessings are his 10 children. In the ancient world, as should

be true for today's world, the birth of a child is a great gift from God. Behold, children are a gift of the LORD, The fruit of the womb is a reward. Like arrows in the hand of a warrior, so are the children of one's youth. How blessed is the man whose quiver is full of them; They will not be ashamed When they speak with their enemies in the gate (Psalm 127:3–5; NASB). Your wife a fruitful vine in the inner places of your house. Your children round your table like shoots of an olive tree. Such are the blessings that fall on those who fear Yahweh (Psalm 128:3–4; NJB).

Generally speaking, a wâw consecutive with an imperfect verb gives us a list of consecutive actions, but, in this case, these are things which occur over a period of time (also a use of the imperfect), and these are coterminous events. So what happens in this verse will be coterminous with what follows.

Interestingly enough, the numbers 7 and 3 in the Bible often suggest fulfillment or completion, and this, therefore, suggests that Job has a very full and complete life.

In this verse we have the wâw consecutive and the Niphal imperfect of yâlad (יָלַד) [pronounced yaw-LAHd] and it means *to bear, to bring forth, to beget*. This is the word translated *beget, begot*. The Niphal is the passive stem; Job did not bear these children, he sired them—he fathered them. The imperfect tense means that this did not occur all at once but over a period of several years. Strong's #3205 BDB #408. The wâw consecutive also suggests that this is what happened next. After becoming a believer in Jesus Christ and after having become mature and having morally integrity, then he began a family.

Application: Many people begin a family as an accident or out of lust or without a single thought to the future from a position of moral bankruptcy. However, no matter how little thought went into making children, if you and they are still alive, God still has a plan for your life which includes them. Now you may have driven them away with your reprehensible behavior; however, if allowed any contact with them, you must begin there to be the father and as much of the husband and provider which is lawfully possible. You may have a previous history of five years of abusive and self-obsessed behavior, but if you are alive and they are alive, you can begin from that point and, through God's grace and the guidance of God's Word, demonstrate moral integrity and unambiguous and unimpeachable moral character.

Application: One of man's primal desires is to be the head of something, to rule over something, to have authority and power. One of the greatest places where we have that opportunity is in the area of family. A man has the opportunity to rule over a woman whom he has chosen (and who has acquiesced to his choice) and over children whom he has desired to have. A politician who has gotten into some high political office can certainly blame the corrupt nature of the system, of his predecessor, of his opposition. However, with a family, a man gets to begin from scratch. He has children with his genes and the genes of the woman whom he has chosen to spend the rest of his life with. God gives him rulership over that household, which is one of the most important responsibilities that any man can have. We all know about the ripple effect and how simply throwing a stone into the pool of water causes ripples that extend for sometimes hundreds of yards. Each action of our life has this ripple effect. Nowhere is this greater than in the raising of one child. This child of yours can be a blessing to hundreds and thousands of people. He can be a person to whom people look for advice, counsel, guidance, prayer and knowledge. And you can also raise a child who is destructive, who causes pain to tens or hundreds or to thousands of people. He can be a child who, when he is grown, hundreds will wish that he were dead. He can be a person who causes hundreds of people heartache and suffering. The child that God entrusts to you can cause a rippling affect beyond any legislative act, beyond the election of any politician to office, beyond any hundred acts of Congress.

Application: Fathers are given complete rulership over this family unit whose ripple effects can last for generations upon generations. Long after you are dead, the way you raised your child will affect the many generations which follow you. I mentioned a wife in all of this. We have all worked for men in authority or mid-management who were incompetent, had no clue as to their purpose in their chosen vocation and who were an embarrassment to their company. They couldn't demonstrate competent leadership over a litter of kittens, let alone a group of three or more people. They are insensitive, self-involved, self-promoting and their position they see as one which sees to their every need and desire. They see their position of authority as a place to get their

own way, to make everyone do their bidding, to run the show. They have no concept that a position of authority involves above all else a dedication and sensitivity to those under your authority.

Application: Your job, if you have some position of authority, is to look out for those under your authority and to see after them. Now you may think that your job is to see to the best interests of the company and you are correct—however, looking out for those under your authority and looking out for the best interests of your company are not mutually exclusive concepts. They go hand-in-hand. For those who have no concept of their position of authority, their workers resent them, make fun of them and impatiently await the day that they can transfer to another office, take a vacation or take on another vocation or move to another state.

Application: Perhaps this is the way that you run your household and your marriage. Perhaps this is how your wife and children feel about you. Now certainly there are difficult decisions to make and that the one in charge will not always be popular and well-liked. However, when all is said and done, when those under him look back in retrospect, they will have a longing to be under that command again and their overriding feeling will be one of trust and respect. So, this is how your family feels about you? Your wife, who is a responder, should be thinking *it doesn't get any better than this*; she should not have her eye on the door, looking for any lame excuse to bolt. Your children should not have an over-riding desire to leave home by age 16 or younger. At age 18 or 20, sure.

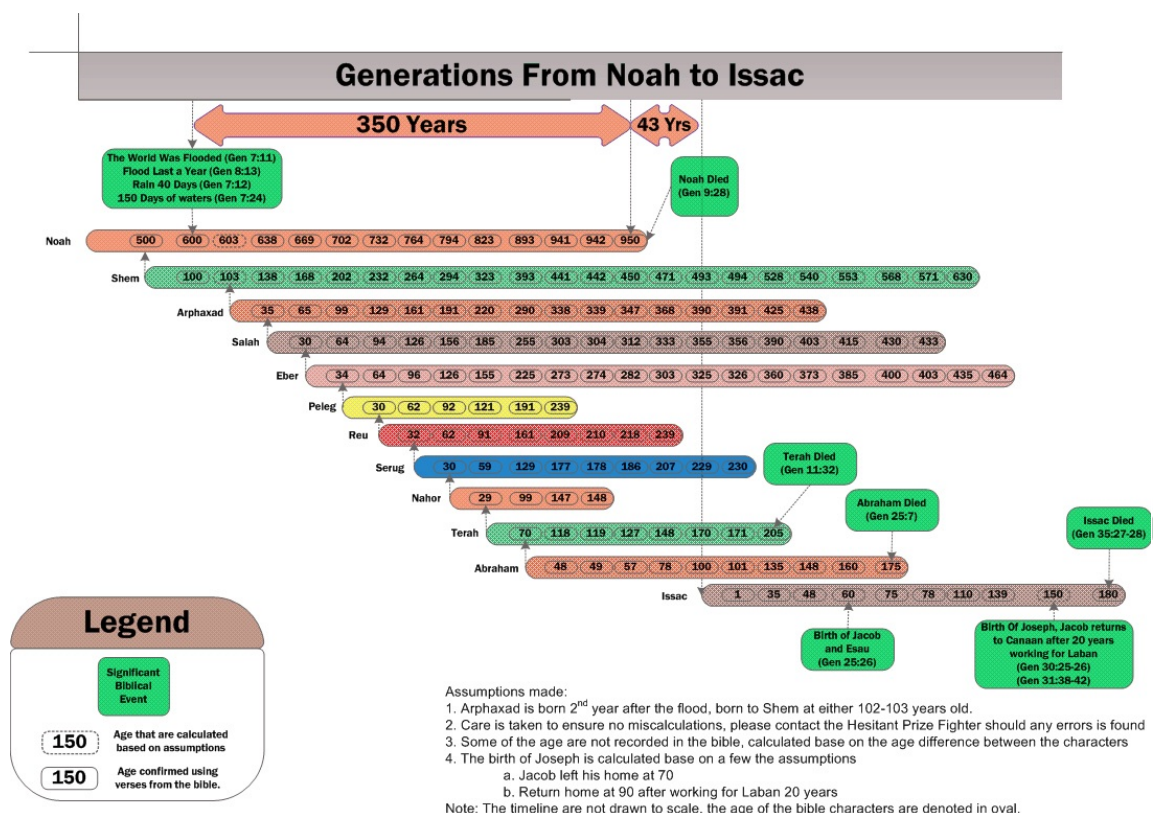
Application: In any case, God gives a man great power and authority in the realm of a family. Your family members can tell you whether you have properly used your authority or whether you are a worthless tyrant whose only hold over the members of his family is petty tyranny. Is that which binds you to your family simply convenience? You, if you are honest, can answer this yourself.

Job was a man who was delivered from eternal separation from God—he believed in the Revealed Lord. He was a man who was mature and had personal integrity. He was a person on whom others could depend. And because of this, God gave him ten children.

Again, these details concerning Job's life indicate that he is a real historical person. He had a real family with a specific number of children. There is no poetical reason for Job to have seven boys and three girls, other than he will face seven trials or seven tests and he will primarily speak to three friends (although there are actually four in the book of Job).

That was simply the actual number of children which he had.

Now, surprisingly enough, none of these children's names are given; and more surprisingly, the name of his wife is never given. The Chaldean rendering of this book gives his wife's name as Dinah in Job 2:9; on what authority, we have no clue. And, interestingly enough, the names of the daughters of Job's



second family will be given.

Timeline: From Noah to Isaac. From [tben](#) on Wordpress.

The number of children and their meeting together for meals, apart from Job, suggests that Job is somewhere between 70 and 100 years old (assuming that he began to have children around age 30, which would match up with most of those named in the Bible of that general era). There is still a close relationship between Job and his children, but they all have their own homes, so let's say, Job began having children at age 30 and stopped at age 45, then we need an additional 25 years to get the youngest one grown up enough to have his own home. This puts Job at the age of 70 (he could be older); and after all this is over, he will live another 140 years (Job 42:16). So, this puts him in the age range of about 200. This puts him in the age range of Peleg, Reu and Serug, Abraham's great-great-great grandfather, his great-great grandfather and his great grandfather (Gen. 11:18–23). In Peleg's day, the earth was divided (man has his language messed with by God (Gen. 10:25). Then we have to give mankind some time to spread out and to make their own way in the world, so, for this reason, Job is probably a contemporary of Serug.

We do not have a patriarch named as Job's father, grandfather or whatever. Usually, the oldest was the head of that family. Interestingly enough, Serug outlived his father and grandfather, but not the 4 generations before them. However, we do not have a mention of those generations in Job's life, even though it is clear that he has to live for about 210 years. Therefore, he may have separated himself from his elders or they may have been killed (given the two raids that occur in this chapter, that is not out of the question).

All of this suggests the time period between Serug and Abraham.

And so is his cattle: seven of thousands of sheep and three of thousands of camels and five of hundreds of a yoke of oxen and five of hundreds of she-asses; and a household great exceedingly. And so is the man the this great more than all sons of antiquity [or, (the) east].

Job
1:3

His acquisitions are [as follows]: [he had] 7000 sheep, 3000 camels, 500 yoke of oxen, 500 she-asses and a very great household [of servants]. Therefore, this man is wealthier [lit., greater] than all sons of antiquity.

He had a great many cattle: 7000 sheep, 3000 camels, 500 yoke of oxen and 500 she-asses. He also had a very large household of servants. Therefore, he is wealthier than all men from the past.

Here is how others have translated this verse:

Ancient texts:

Chaldean¹⁹ (targum?)

And his possessions were seven thousand sheep - a thousand for each of his sons; and three thousand camels - a thousand for each of his daughters; and five hundred yoke of oxen - for himself; and five hundred she-asses - for his wife..

Latin Vulgate

And his possession was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a family exceedingly great: and this man was great among all the people of the east.

Masoretic Text (Hebrew)

And so is his cattle: seven of thousands of sheep and three of thousands of camels and five of hundreds of a yoke of oxen and five of hundreds of she-asses; and a household great exceedingly. And so is the man the this great more than all sons of antiquity [or, (the) east].

¹⁹ From Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:3.

Peshitta (Syriac)	His <u>substance</u> 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.
Charles Thomson (Greek)	He had seven sons and three daughters; and his cattle were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred breeding asses. His attendants were numerous, and his works great in the country. He was also a man of <u>illustrious birth</u> , among the people of the east. Vv. 2–3 given for context.
Septuagint (Greek)	And his <u>substance</u> consisted of seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys in the pastures, and a very great household, and he had a great husbandry on the earth; and that man was <u>most noble</u> of the men of the east.
Significant differences:	<p>The words <i>substance</i>, <i>possession</i> are legitimate translations for the Hebrew word found in the first phrase.</p> <p>The final phrase in the Greek has <i>noble-born</i>, <i>well-born</i>; but this is not what is in the Hebrew.</p> <p>The Chaldean above (take from Barnes) suggests a relationship between Job's children and his possessions.</p>

Thought-for-thought translations; paraphrases:

Common English Bible	...and owned seven thousand sheep, three thousand camels, five hundred pairs of oxen, five hundred female donkeys, and a vast number of servants, so that he was greater than all the people of the east.
Contemporary English V.	He owned seven thousand sheep, three thousand camels, five hundred pair of oxen, five hundred donkeys, and a large number of servants. He was the richest person in the East..
Easy English	...7000 sheep; 3000 camels; 500 pairs of oxen; (Oxen look like cows. But oxen pull the plough.) 500 donkeys (small horses); and many servants.
New Living Translation	Job was the greatest man in the east. He owned 7,000 sheep, 3,000 camels, 500 teams of oxen, and 500 female donkeys. He also had many servants. He was, in fact, the richest person in that entire area.
The Voice	...he owned 7,000 sheep, 3,000 camels, 500 teams of oxen, 500 female donkeys, and a large number of servants. Among Easterners, he was the most powerful and influential man.

Partially literal and partially paraphrased translations:

American English Bible	² Now, he had seven sons and three daughters. He also had seven thousand sheep, three thousand camels, five hundred teams of oxen, and five hundred grazing female burros. In addition, he had a huge work force to serve him and many more to care for his land; ³ for, the man had been born into a prosperous family from the sunrise in the east. Vv. 2–3 are included for context and because they do not jive exactly with the typical divisions.
Christian Community Bible	Owner of seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred donkeys and a large number of servants, he was considered the greatest man among the people of the East.

God's Word™	He owned 7,000 sheep and goats, 3,000 camels, 1,000 oxen, 500 donkeys, and a large number of servants. He was the most influential person in the Middle East.
New American Bible	...and he had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses, and a great number of work animals, so that he was greater than any of the men of the East.
New American Bible (R.E.)	...and he had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-donkeys, and a very large household, so that he was greater than anyone in the East [that is, east of Palestine.].
NIRV	He owned 7,000 sheep and 3,000 camels. He owned 500 pairs of oxen and 500 donkeys. He also had a large number of servants. He was the most important man among all of the people in the east.
New Jerusalem Bible	And he owned seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred she-donkeys, and many servants besides. This man was the most prosperous of all the Sons of the East.
New Simplified Bible	He owned seven thousand sheep, three thousand camels, one thousand head of cattle, and five hundred donkeys. He also had a large number of servants. In fact he was the greatest (richest) of all the Orientals in the East!

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	His had livestock of 7,000 sheep, 3,000 camels, 500 oxen teams, 500 donkeys, and legions of servants. The man was the greatest of all the sons of the east.
The Expanded Bible	He owned seven thousand sheep, three thousand camels, five hundred teams of oxen, and five hundred female donkeys. He also had a large number of servants. He was the 'greatest [or richest] man among all the people of the East [^c the expected reward of wisdom].
Ferar-Fenton Bible	...and his possessions were seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, a very large estate, so that the man was greater than all the Beni-Kedem.
HCSB	His estate included 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and a very large number of servants. Job was the greatest man among all the people of the east.
New Advent (Knox) Bible	...and for wealth, he had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses, and servants a many; in all the East none was Job's rival.
NET Bible®	His possessions [The word means "cattle, livestock, possessions" (see also Gen. 26:14). Here it includes the livestock, but also the entire substance of his household.] included [Or "amounted to," "totaled." The preterite of הָיָה (hayah, "to be") is sometimes employed to introduce a total amount or an inventory (see Ex. 1:5; Num. 3:43).] 7,000 sheep, 3,000 camels, 500 yoke of oxen, and 500 female donkeys; in addition he had a very great household [The word הָעֲדָבָה ('avuddah, "service of household servants") indicates that he had a very large body of servants, meaning a very large household.]. Thus he [Heb "and that man."] was the greatest of all the people in the east [The expression is literally "sons of the east." The use of the genitive after "sons" in this construction may emphasize their nature (like "sons of belial"); it would refer to them as easterners (like "sons of the south" in contemporary American English). BDB 869 s.v. שָׂדֵי says "dwellers in the east."].
New Heart English Bible	His possessions also were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very great household; so that this man was the greatest of all the children of the east.
NIV, ©2011	...and he owned seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred donkeys, and had a large number of servants. He was the greatest man among all the people of the East.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	He owned 7,000 sheep, 3,000 camels, 500 pairs of oxen and 500 female donkeys, as well as a great number of servants; so that he was the wealthiest man in the east.
exeGesés companion Bible	...and his chattel: seven thousand flocks and three thousand camels and five hundred yoke of oxen and five hundred she burros and a mighty great servantry; so that this man is the greatest of all the men of the east.
Judaica Press Complete T.	His livestock consisted of seven thousand sheep, three thousand camels, five hundred yoke of cattle, five hundred she- donkeys, and very much production; and the man was greater than all the children of the East.
Orthodox Jewish Bible	His possessions also were seven thousand tzon and three thousand gemalim, and five hundred yoke of oxen, and five hundred she-donkeys, and very many avadim; so that this ish was the greatest of kol bnei kedem.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	He possessed 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and a very great body of servants, so that this man was the greatest of all the men of the East.
Concordant Literal Version	...and his acquisitions came to be a flock of seven thousand sheep, three thousand camels, five hundred pair of oxen and five hundred jennies, besides very many servants. And this man came to be the greatest of all the sons of the East.
Darby Translation	His wealth also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-donkeys, and a very great household; so that this man was the greatest of all the sons of the east.
English Standard Version	He possessed 7,000 sheep, 3,000 camels, 500 yoke of oxen, and 500 female donkeys, and very many servants, so that this man was the greatest of all the people of the east.
The Geneva Bible	His substance [His children and riches are declared, to commend his virtue in his prosperity and his patience and constancy when God took them from him.] 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 [Meaning, the Arabians, Chaldeans, Idumeans etc.].
Syndein/Thieme	{Part of Job's Escrow Blessings as a Mature Believer - Material Prosperity} His substance/wealth included seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses {'athown}, and a very great household/'household employees'; so that this man {Job} was the greatest {man} of all the men of the east {located in that large area of land we call Arabia today}. {Note: This predated money. Money is in terms of sheep etc.}.
Webster's Bible Translation	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.
World English Bible	His possessions also were seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-donkeys, and a very great household; so that this man was the greatest of all the children of the east.

Young's Literal Translation

...and his substance is seven thousand sheep, and three thousand camels, and five hundred pairs of oxen, and five hundred she-asses, and a service very abundant; and that man is greater than any of the sons of the east.

The gist of this verse:

Job's wealth is enumerated, with the statement that he is wealthier than anyone of the east (or, possibly, of anyone ever, up to that point in time).

Job 1:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
mîq ^e neh (מִקְנֶה) [pronounced mik-NEH]	cattle, livestock (specifically sheep, cows and goats); herds, flocks	masculine singular (collective) noun; with the 3 rd person masculine singular suffix	Strong's #4735 BDB #889
This noun is built on the verb qânâh (קָנָה) [pronounced kaw-NAWH] which means, to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]. Strong's #7069 BDB #888. Furthermore, wealth in the ancient world was defined by the number of animals a person had, so such a word could reasonably come to mean wealth, possessions, acquisition, substance.			
shib ^e âh (שִׁבְעָה) [pronounced shi ^b v ^e -GAW]	seven	numeral feminine singular; construct form	Strong's #7651 BDB #987
'ălâpîhîym (אַלְפִיִּים) pronounced uh-law-FEEM]	thousands, families, [military] units	masculine plural construct	Strong's #505 (and #504) BDB #48
tsô'n (צֹן) [pronounced tzohn]	small cattle, sheep and goats, flock, flocks	feminine singular collective noun	Strong's #6629 BDB #838
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
sh ^e lôwshâh (שְׁלֹשָׁה) [pronounced shiloh-SHAW]	a three, a trio, a triad, a threesome	feminine numeral construct	Strong's #7969 BDB #1025
'ălâpîhîym (אַלְפִיִּים) pronounced uh-law-FEEM]	thousands, families, [military] units	masculine plural construct	Strong's #505 (and #504) BDB #48
gâmâl (גָּמָל) [pronounced gaw-MAWL]	camel (this is obviously a transliteration)	masculine plural noun	Strong's #1581 BDB #168

Job 1:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châmêsh (חֲמִשָּׁה) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral; construct form	Strong's #2568 BDB #331
mê'ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i>]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547
tsemed (צֶמֶד) [pronounced <i>TZEH-med</i>]	<i>a couple, a pair; a yoke of</i>	masculine singular construct	Strong's #6776 BDB #855
bâqâr (בָּקָר) [pronounced <i>baw-KAWR</i>]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun	Strong's #1241 BDB #133
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châmêsh (חֲמִשָּׁה) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral; construct form	Strong's #2568 BDB #331
mê'ôwth (מֵאוֹת) [pronounced <i>may-OHTH</i>]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547
'âthôwn (אֲתוֹנִים) [pronounced <i>aw-THOHN</i>]	<i>ass, she-ass, donkey</i>	feminine plural noun	Strong's #860 BDB #87

Translation: His acquisitions are [as follows]: [he had] 7000 sheep, 3000 camels, 500 yoke of oxen, 500 she-asses... This job fellow is quite wealthy, with his cattle as is listed above. In the ancient world, a man's wealth was measured by the number of cattle which he had. This was a larger collection of animals than previously known.

If you read through the translations, you saw the word *possessions, substance* and similar such words.

The Doctrine of Mîq^eneh (מִקְנֶה) [pronounced *mik-NEH*]

1. The word found here is mîq^eneh (מִקְנֶה) [pronounced *mik-NEH*]. Strong's #4735 BDB #889.
2. According to BDB, the translation for this word is: 1) *cattle, livestock*; 1a) *cattle, livestock*; 1a1) *in general of a purchasable domestic animal*; 1b) *cows, sheep, goats (in herds and flocks)*.
3. However, according to Gesenius, this is built on the verb qânâh (קָנָה) [pronounced *kaw-NAWH*] which means, *to get, acquire, obtain*; [of God] *to found, to originate, to create*; *to possess*; *to redeem [His people]*; [of Eve] *to acquire*; *to acquire [knowledge, wisdom]*; *to buy [purchase, redeem]*. Strong's #7069 BDB #888.
4. Therefore, it is reasonable to translate this word *acquisition, possession, substance*.
5. Furthermore, wealth in the ancient world was defined by the number of animals a person had, so such a word could reasonably come to mean *wealth, possessions, acquisition*.

The Doctrine of Mîq^eneh (מִקְנֶה) [pronounced *mik-NEH*]

6. The feminine singular cognate is miq^enâh (מִקְנָה) [pronounced *mihk-NAW*], and it means *a purchase, a buying; a document of purchase; cost, price, a purchase-price; that which is purchased; a possession [gained by purchase]*. Strong's #4736 BDB #889.

The reason for doing a doctrine like this is to see if many of the translators were just copying the KJV or if there is a good reason to translate this word *substance, possession (s), acquisition (s)*.

Chapter Outline

Charts, Graphics and Short Doctrines

So far, this is what we have: **His acquisitions are [as follows] [he has] 7000 sheep, 3000 camels, 500 yoke of oxen, 500 she-asses...** Camels were primarily beasts of burden in the desert, used in war, in caravans and for food. One camel can carry between 300–500 pounds, depending upon the distance it must be carried. It can survive upon *the driest of thistles and barest of thorn*. It is claimed that he can store water for up to 30 days at a stretch. God has given the camel large reservoirs or stomach where the water is kept pure from which he can draw for his necessary moisture. Furthermore, there is no other animal like the camel in this regard.²⁰

Barnes: *[In order for camels to go 30 days without water], nature has provided large reservoirs or stomachs within him, where the water is kept pure, and from which he draws at pleasure as from a fountain. No other animal is endowed with this power, and were it not for this, it would be wholly impracticable to cross those immense plains of sand.*²¹

500 yoke of oxen would be considered great wealth even today. The oxen which Job had indicates that he was also a tiller of the soil, as that is their primary function. There is some disagreement here as to whether this refers to oxen or to cows, as cows were also used in the ancient world for tilling the soil (the word used here means to *divide, to cleave* as in the dividing of the soil in tilling). This could include oxen and cows together, as cows were also used for plowing (Judges 14:18).

She-asses were preferred over horses for travel as their food requirements are minimal by comparison. Barnes: *One reason why the ass was chosen in preference to the horse, was that it subsisted on so much less than that animal, there being no animal except the camel that could be so easily kept as the ass. She-asses were also regarded as the most valuable, because, in traversing the deserts of the country they would furnish travelers with milk.*²²

Using the internet to get some values, this is what I came up with for Job's wealth based upon his assets:

An Estimation of Job's Net Worth (2013)

Possession	Estimated Value	Average	Total Value
7000 sheep	free to \$250	\$125	\$875,000
3000 camels	\$300–\$1000	\$650	\$1,950,000
500 yoke of oxen	\$400–\$1000	\$700	\$700,000
500 she-asses	\$400–\$1200	\$800	\$40,000
Job's Wealth in Cattle			\$3,565,000

²⁰ This material came from *Barnes' Notes Job, Volume 1*; Baker Books; p. 93–94.

²¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:3.

²² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:3.

Although this may not seem like a lot, bear in mind that man had just begun to split up and to spread out, and this would take time for someone to accumulate this much wealth.

Job's wealth with regards to his jewelry, items of value, his compound and real estate is not computed here. One must bear in mind that, for early man, after the flood, it takes time to accumulate wealth. Wealth has to be produced first. Look at the reconstituted nation of Israel in 1947—some of the people who moved there and who already lived there had some wealth. However, over the past 6 or so decades, that wealth has increased dramatically.

Remember this: wealth is *a/ways* relative.

Chapter Outline

Charts, Graphics and Short Doctrines

Application: Along the lines of accumulation of wealth, this is something that we will all experience in our lives. People nearly always go from being poor to being wealthy. Your assets at age 21 will be just about nil. Your assets at age 60 ought to be significant (if you have lived a normal life). If you have spend your life dependent on the government, this will not be the case. This is not a difficult concept. When you are 21, most people are just getting by, sometimes with parental help. When you are 50, ideally, you have worked for 25 or more years, and you have slowly accumulated things—and if you were smart, some of these things are negotiable assets (stocks, bonds, land, precious metals, etc.). Most people, after working for 25 years, have more than mere subsistence. Obviously, this will vary by country. A person in the United States will generally accumulate more than a person in the Philippines, simply because of the availability of more opportunities here.

Application: This is why is it stupid of you, at age 20 or so, to get so worked up about the inequity of wealth that you see all around you, while you are working at a minimum wage job or while you are accumulating a debt for school (which is not necessarily a smart thing to do). That is not unfairness; that is simply a function of age.

The Pulpit Commentary: *Note that Job's wealth in cattle is not beyond credibility. An Egyptian lord of the time of the fourth dynasty relates that he possessed above 1000 oxen and cows, 974 sheep, 2, 235 goats, and 760 asses (Rawlinson's "Egypt," vol. 2. p. 88).*²³

For the few of you who do not have cattle ranches, Chardin says, “as the king of Persia in the year 1676 was in Mesandera, the Tartars fell upon the camels of the king and took away three thousand of them which was to him a great loss, for he had only seven thousand.”²⁴ So, 4000 years later, the king of Persia has 7000 camels to Job's 3000.

Job 1:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿăbûddâh (עֲבֻדָּה) [pronounced ăv ^o vood-DAW]	<i>household, household servants; this could be rendered slave population, staff or servant and slave staff</i>	feminine singular noun	Strong's #5657 BDB #715

²³ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 1:3.

²⁴ Taken from Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:3.

Job 1:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rabbâh (רַבָּה) [pronounced rahb-BAW]	many, much, great (in the sense of large or significant, not acclaimed)	feminine singular adjective	Strong's #7227 BDB #912
m ^o ôd (מְּוֹד) [pronounced m ^e -ODE]	exceedingly, extremely, greatly, very	adverb	Strong's #3966 BDB #547

Translation: ...and a very great household [of servants]. He also had a very great household, which meant that Job had both a very large home and a large number of servants which ran this home.

Then we have the feminine noun ʿăbûddâh (עֲבֻדָּה) [pronounced ʿu^bvood-DAW], which means *household, household servants*. By application, this could be rendered *slave population, staff or servant and slave staff*. Strong's #5657 BDB #715. This is modified by the adjective rabbâh (רַבָּה) [pronounced rahb-BAW], which means, *many, much, great* (in the sense of large, not acclaimed). Strong's #7227 BDB #912. This adjective is further modified by the adverb m^oôd (מְּוֹד) [pronounced m^e-ODE], which means *muchness, abundance, exceedingly, greatly, very*. Strong's #3966 BDB #547. Altogether, this means Job had a very large staff [or slaves]. With such a huge amount of livestock and no mention of grandsons, it is necessary for Job to have a large staff of cowhands, who were probably both slaves and hirelings. There was a great ancient custom where people who were far in debt sold themselves into slavery in order to repay this debt. The time was specified and their master satisfied the debt.

We, in the United States, because of our peculiar history, have incorrectly concluded that all slavery is wrong. The Bible states that the kind of slavery that we practiced in the United States was wrong; but not that all slavery is wrong. It is wrong to go out and kidnap men (women or children) and then to turn them into slaves. However, a form of slavery is reasonable to pay off debt (and far more honorable than going bankrupt); enslaving peoples of another nation with whom you have gone to war is legitimate; and a person may agree to some form of slavery in order to start a life with some financial backing (he or she may come from a poor country or from a poor family in a poor country; or they may be a widow or an orphan). See the **Doctrine of Slavery** ([HTML](#)) ([PDF](#)). Also see Maranatha Church's **Doctrine of Slavery**. (much of which was probably originated by R. B. Thieme, Jr.).

One of the poetic devices used in this verse, which is lost in the translation is the trade off between singular and plural. It is possible that these were the common ways to refer to these animals. It reads:

seven of thousand of sheep (singular)
and three of thousand of camels (plural)
and five of hundred of yoke of oxen (singular)
and five of hundred of she-asses (plural)
and a slave staff (singular)—very large.

The Pulpit Commentary: *Note, first of all, the absence of horses or mules from this list an indication of high antiquity. Horses were not known in Egypt till the time of the shepherd-kings (about B.C. 1900–1650), who introduced them from Asia. None are given to Abraham by the Pharaoh contemporary with him. (Gen. 12:16) We hear of none as possessed by the patriarchs in Palestine; and, on the whole, it is not probable that they had been known in Western Asia very long before their introduction into Egypt. They are natives of Central Asia, where they are still found wild, and passed gradually by exportation to the more southern regions, Armenia, Asia Minor, Syria, Palestine, Arabia. Note, secondly, that the items of Job's wealth accord with those of Abraham's. (Gen. 12:16).*²⁵ You

²⁵ The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 1:3.

will also note that this fits well into the time period that I have assigned to it. This was not written by some fanciful mind in 800 B.C., who accidentally places horses in a place where they do not belong. Furthermore, the number of cattle given is appropriate for that day and age for the richest man in the world to have.

Because Job was as wealthy as is described here, this indicates that he was several generations removed from Uz in order to acquire all of this wealth. In our own modern economy, he would be said to have acquired a diversified and wealthy portfolio of stocks and bonds, well-performing mutual funds, perhaps owned some real estate and precious metals. However, in that economy, wealth was measured by the size of your family and the number of livestock which you possessed; and, on occasion, the land that you occupied (although that apparently was much rarer in the ancient world). In Job's time and area, the land was less important because most people with livestock moved from place to place for new grazing area. However, Job clearly did some farming as well (Job 1:14).

*Barnes: Land is not mentioned as a part of this wealth; for among nomadic tribes living by pasturage, the right to the soil in fee simple is not claimed by individuals, the right of pasturage or a temporary possession being all that is needed.*²⁶

Furthermore, if the people had just began to separate a couple of generations back, then various families and tribes are still spreading out and not particularly laying claim to this or that plot of land. This may seem odd to you or I, who own a house and the dirt under it—but look at this from the standpoint of some hobo who meanders about (there are a couple I have seen regularly in my general area). They do not have a well-defined space which belongs to them (in most cases) if they move about. Job may plow a field for crops, but most of his animals graze, and Job needs to move them about so that they do not completely destroy a land area. So Job, no doubt, has a particular area in which he lives, but the exact boundaries are not clearly laid out (as will be done, for instance, with Israel in the second half of the book of Joshua).

*Barnes: To understand this book, as well as most of the books of the Old Testament, it is necessary for us to lay aside our notions of living, and transfer ourselves in imagination to the very dissimilar customs of the East.*²⁷

*Dunagan: From the rest of the book we will also learn that Job was highly respected (29:7-11); a fair and honest judge (29:7, 12-17); a wise counselor (29:21-24); a honest employer (31:13-15, 38-39); hospitable and generous (31:16-21,32), and a farmer of crops (31:38-40).*²⁸

Job 1:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

²⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:3.

²⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:3.

²⁸ Mark Dunagan, *Commentary on selected text*; from e-Sword, Job 1:3.

Job 1:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
hûw' (אוּהוּ) [pronounced hoo]	<i>that; this; same</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214
gâdôwl (גִּדּוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural construct	Strong's #1121 BDB #119
qedem (קֶדֶם) [pronounced KAY-dem]	<i>from the front; from the east, eastward, toward the east; front; that which is before; antiquity; beginning; eternity past; aforeside</i>	masculine singular noun	Strong's #6924 BDB #870

Most of the time when qedem is translated *old*, *ancient*, or *antiquity*, it is preceded by *days of old*. Psalm 44:1 77:5, but it can refer to men from the past as well, as in Psalm 55:19 Isa. 19:11 Jer. 30:20.

Translation: *Therefore, this man is wealthier [lit., greater] than all sons of antiquity.* The final word found here is qedem (קֶדֶם) [pronounced KAY-dem], which means *from the front; from the east, eastward, toward the east; front; that which is before; antiquity; beginning; eternity past; aforeside*. The connection between these words is that the beginning of things is thought to be in the east, as that is where the sun rises and that is where civilization began (although east is obviously a relative term). That which is the beginning is also *old*, *antiquitous* and *ancient*. We are not speaking of a particular geographical area, but we are speaking of a particular time. Of the sons of antiquity, Job was the wealthiest man. Strong's #6924 BDB #870.

Now, although this noun could mean *east*, one might expect a definite article affixed to qedem, but there is not. So I would have here, instead, from antiquity. So this is a man so rich, that he is richer than any man who has preceded him in time. Furthermore, what would be the point of comparing him to the men of the east (unless, of course, the author was familiar with those in the east, but not elsewhere). I think that I stand alone in this interpretation. Job lives toward the west somewhat (although this is uncertain); but I think it is best to understand that, he was the richest man up to that point in time.

This helps to place him in time. Jacob, in order to placate the anger of Esau, which he expected, preceded his return to Esau with hundreds of animals as gifts to Esau (Gen. 32). We would expect that Jacob offered Esau a considerable portion of his personal wealth. I do not know what was polite, whether it was 10% or 51%, or just exactly the numbers here, but Jacob is never really spoken of as being an incredibly wealthy man, although God did prosper him greatly. For this reason, I would say that Job pre-dates most or all of the patriarchs. Given Job's supposed age (more than 140; probably more than 200), I would place him as being somewhere between a fifth to tenth generation person from the flood. This also fits in quite well with the notion of *the land of Uz* which was discussed in v. 1.

Given this information, I would place him at the time of Abraham or before, going back a few hundred years. Although it is even possible that Job lived during the antediluvian period of time, that just seems unlikely, because of the age thing..

As was mentioned, Job's wealth was not measured in land, as he was a part of a nomadic culture, probably the head of a nomadic tribe. Their wealth was not attributed to structures or to land, but to their livestock. In fact, they lived in tents, primarily, although we do not know if this was the case with Job and his family. It is said that Job's 7000 sheep corresponded to his seven sons and that his 3000 camels corresponded to his three daughters. Barnes gives the example of a Persian king from 1676 AD who suffered the loss of 3000 camels to marauding tartars, as he only had 7000. Job, who lived several millennia prior to this Persian king, was equally wealthy, indicating almost untold wealth for his own day.²⁹

It is worth noting that many men dedicated to God have been rich, including Job, Abraham, Isaac, David and Solomon. The Bible never records a single instance of God telling these men to give all of their money to the poor. That being said, Job certainly was liberal in his giving to the less fortunate: *If I have refused the wishes of the poor or let the widow's eyes go blind, if I have eaten my few crumbs alone without letting the fatherless eat any of it—for from my youth, I raised him as his father, and since the day I was born I guided the widow—if I have seen anyone dying for lack of clothing or a needy person without a cloak, if he did not bless me while warming himself with the fleece from my sheep, if I ever cast my vote against a fatherless child when I saw that I had support in the city gate, then let my shoulder blade fall from my back, and my arm be pulled from its socket* (Job 31:16–22).

Application: There are many believers who pray the prayer, "Please God, test me with the prosperity test!" However, with money comes additional responsibility toward those who are poorer than you; and there are additional pressures from those who want to take your wealth from you. At \$20,000 salary a year, you probably will not be sued; at a \$100,000 salary, you may be surprised as to how often you are sued.

Application: There is also a responsibility that goes along with wealth. You have to determine what you are going to do with much of that wealth apart from spending it on yourself.

This is taken from one of the better commentaries on Job.

McEwan's Doctrine of Wealth

1. Wealth may be in the form of money, gold or silver, goods or land. Wealth is always relative to the values within a society. What is wealthy within a poor culture is poor within a more wealthy culture. What individuals feel is wealthy will differ from person to person; some will never feel they are wealthy enough. The believer is urged to be content with what he has received, in his position, from the Lord. 1Timothy 6:6-10, Philippians 4:11-13, Hebrews 13:5-6.
2. Money has a legitimate function, and wealth generally is, like money, a neutral thing; something to be used to facilitate daily life. Money and goods are used to pay taxes Matthew 22:17-22, Luke 20:20-26, buy goods needed for the family, and give towards the Lord's work in the church. Money is not evil. Genesis 29:3, Jeremiah 32:44.
3. It is not evil to have wealth or lots of money, it is the lust for money and goods that corrupts a man, as it

²⁹ Barnes' Notes, Job, Volume 1; Baker Books; p. 95.

McEwan’s Doctrine of Wealth

did Baalam, Jude 11.

4.

Money and wealth generally, are great slaves but terrible masters. Wealth is deceitful if a person believes it will buy him happiness, provide him with security, or give him immortality. Matthew 6:24-33, Luke 12:16–21 Proverbs 18:10-12, Proverbs 13:7.

5.

Money and wealth will not buy respectability with God, nor will it purchase salvation. Mark 8:36,37, Acts 8:18-24, Mark 10:23-27.

6.

Wealth may get in the way of the simple message of salvation, as the Rich Young Ruler found. Matthew 19:16, Luke 18:19,20, Mark 10:17-27.

7.

Money may get in the way of spiritual growth, when we pay more attention to our wealth than we do to applying doctrine in our lives. Solomon in Ecclesiastes 5:10 6:2, Baalam in Jude 11, Ananias' and Saphira in Acts 5:1-10, All of us in James 5:1-6.

8.

God is not impressed with money and pride filled shows of wealth. Luke 16:10-31, Proverbs 11:4,28.

9.

Wealth can be a great blessing received by believers in maturity, and if it is it is to be used for the Lord's work, as well as for life style. Proverbs 13:8ff, Hebrews 13, Refer Doctrine Of Giving.

From [ebcwa.x10.mx/OTCommentaries/48-1_JOB_CH_1-14.DOC](#) which is from *The Problem of Pain* by Dr John C McEwan accessed May 25, 2013; p. 16. It is certainly possible that some of this came from R. B. Thieme, Jr.'s work.

Chapter Outline

Charts, Graphics and Short Doctrines

Communism, when trying to get a foothold in South and Central America, had to figure out a way to beat the Bible, because Christians and Catholics were very resistant to communism. So, what they did was to distort the Bible’s teaching about material wealth. The idea behind socialism is, you get a significant group of people to think negatively about those who are wealthy—make them believe that they gained because you, a poorer person, lost or was cheated out of this or that wealth. This did not affect Christians or Catholics, until enough Scriptures were found to make it seem as if wealth was wrong, and that, by application, the state ought to do what it can to redistribute that wealth. Although that approach is not Biblical, there is enough distortion done to convince enough Christians and Catholics that socialism was doing a good thing. When people do not understand what the Bible says, then their beliefs can be prodded and shaped using Biblical texts out of context.

This is simply nothing evil or wrong with being wealthy. It is all about the individual’s focus on the Word of God. A very poor Christian can be much worse than a very rich Christian, if the former does not care at all about the truth of the Word of God.

Wealthy Men in the Bible	
Rich Men	Text/Commentary
Job	Job he owned seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred she-donkeys, and many servants besides. This man was the most prosperous of all time (Job 1:3). After Job had prayed for his friends, the LORD restored his prosperity and doubled his previous possessions. All his brothers, sisters, and former acquaintances came to his house and dined with him in his house. They offered him sympathy and comfort concerning all the adversity the LORD had brought on him. Each one gave him a qesitah, and a gold earring. So the LORD blessed the latter part of Job's life more than the earlier. He owned 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 female donkeys (Job 42:10–12).

Wealthy Men in the Bible	
Rich Men	Text/Commentary
Abraham	And Abram was very rich in livestock, in silver and in gold (Gen. 13:2; LITV). “Yahweh has blessed my master greatly. He has become great. He has given him flocks and herds, silver and gold, men-servants and maid-servants, and camels and donkeys.” (Gen. 24:35; WEB). Abraham was now old, getting on in years, and the LORD had blessed him in everything (Gen. 24:1; HCSB).
Abraham and Lot in their business together	Now Lot, who was traveling with Abram, also had flocks, herds, and tents. But the land was unable to support them as long as they stayed together, for they had so many possessions that they could not stay together, and there was quarreling between the herdsmen of Abram's livestock and the herdsmen of Lot's livestock. At that time the Canaanites and the Perizzites were living in the land. (Gen. 13:5–7). Lot's blessing was through his association with Abraham. When he split from Abraham, his wealth dwindled down to nearly nothing.
Isaac	Isaac sowed seed in that land, and in that year he reaped a hundred times what was sown. The LORD blessed him, and the man became rich and kept getting richer until he was very wealthy. He had flocks of sheep, herds of cattle, and many slaves, and the Philistines were envious of him (Gen. 26:12–14; HCSB).
Jacob	And Esau took his wives, and his sons, and his daughters, and all the persons of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan; and went into the country from the face of his brother Jacob. For their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle. (Genesis 36:6–7).
Joseph	Joseph was Prime Minister in Egypt, which would have made him one of the richest men in the world. Gen. 43–50
David	And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead (1 Chronicles 29:28). King David stated, I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread (Psalms 37:25). See also Psalm 37:18-19 Proverbs 10:3.
Solomon	And King Solomon surpassed all the kings of the earth in riches and wisdom (2Chronicles 9:22).
Jehoshaphat	Therefore the LORD established the kingdom in his hand; and all Judah brought to Jehoshaphat presents; and he had riches and honour in abundance (2Chronicles 17:5).
Hezekiah	Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah. And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant jewels; Storehouses also for the increase of corn, and wine, and oil; and stalls for all manner of beasts, and cotes for flocks. (2Chronicles 32:26-28).
Joseph of Arimathaea, a disciple of Jesus	When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. (Matthew 27:57–58).
Philemon	Philemon would have been, at the very least, a moderately wealthy man, since he had at least one slave. Philemon 1:10–12

Wealthy Men in the Bible

Rich Men	Text/Commentary
Zacharias the tax collector and the centurion were both probably moderately wealthy.	
There were at least 3 men of various degrees of wealth who are spoken of in the Bible as either giving some of their wealth away or being encouraged to do so. There were others who gave charitably but we really do not know if they are wealthy or not (Acts 9:36 10:1–2).	
The rich young ruler	<p>This is one of the most distorted encounters in the Bible. An arrogant rich man came to Jesus, saying that he had kept all of the commandments. Jesus began to ask him about particular commandments in order leading up to commandment #10 “Do not covet.” Jesus would name a commandment, and the rich young ruler would, each time, say, “I have kept that commandment.” So, instead of saying the 10th commandment (as the rich young ruler did not have to covet anything that someone else he, since he could easily purchase it), Jesus asked him about honoring his mother and his father. The rich young ruler had not really done that, as there was a gimmick where, in that time period, you could declare your riches corban, which meant they were put aside for the Temple, and that way, a rich person would not be forced to spend money on his parents. “Cant’ do that; the money is corban. That’s the Law.” Then Jesus said, “There’s only one more thing that you need to do, then, is to sell everything you have and give it to the poor.” That, the rich young ruler would not do.</p> <p>Jesus was not teaching that rich people are saved by converting their money into cash and giving it away. Jesus was showing this rich young ruler where he was imperfect, and, therefore, needed a Savior.</p>
Joseph (Barnabas)	He sold some land and gave the proceeds to the church in Jerusalem. Acts 4:33–37
Ananias and Sapphira	These two pretended to give a greater percentage to God than they really did, and they died the sin unto death for this. Acts 5:1–10
Nation Israel (at various times)	<p>“You may say to yourself, 'My power and my own ability have gained this wealth for me,' but remember that the LORD your God gives you the power to gain wealth, in order to confirm His covenant He swore to your fathers, as it is today. If you ever forget the LORD your God and go after other gods to worship and bow down to them, I testify against you today that you will perish. Like the nations the LORD is about to destroy before you, you will perish if you do not obey the LORD your God.” (Deut. 8:17–20;HCSB).</p>

The LORD brings poverty and gives wealth; He humbles and He exalts. He raises the poor from the dust and lifts the needy from the garbage pile. He seats them with noblemen and gives them a throne of honor. For the foundations of the earth are the LORD's; He has set the world on them. (1Sam. 2:7–8). Hallelujah! Happy is the man who fears the LORD, taking great delight in His commandments. His descendants will be powerful in the land; the generation of the upright will be blessed. Wealth and riches are in his house, and his righteousness endures forever. (Psalm 112:1–3). See also Psalm 107:37–38 Prov. 3:9–10 10:22.

Related to this study:

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A portion of this came from stronginfoith.org.

Chapter Outline

Charts, Graphics and Short Doctrines

And went his sons and made a feast [in] a house of a man his day and they have sent and have called to three of their sisters to eat and to drink with them.

Job
1:4

His sons would go and make a feast [in] the house of each one [on] his day, and they would send and call for their three sisters to eat and drink with them.

Typically, Job's sons would hold a feast in their homes on his day, and they would send and call for their three sisters to come and eat and drink with them.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And his sons went, and made a feast by houses, every one in his day. And sending, they called their three sisters, to eat and drink with them.
Masoretic Text (Hebrew)	And went his sons and made a feast [in] a house of a man his day and they have sent and have called to three of their sisters to eat and to drink with them.
Peshitta (Syriac)	And his sons went and feasted in the house of each other on his appointed day; and they would send and invite their three sisters to eat and drink with them.
Charles Thomson (Syrian)	Now his sons had a <u>custom of meeting</u> at each others houses, and making an entertainment, each on his day, <u>taking</u> along with them their three sisters to eat and drink with them.
Septuagint (Greek)	And his sons, visiting one another, prepared a banquet <u>every day</u> , <u>taking</u> with them also their three sisters to eat and drink with them.

Significant differences: The Greek does have *every day* which does not match exactly with the Hebrew word-by-word, but interprets the Hebrew as I do.

Instead of *sending* and *calling*, the Greek appears to have *taking* instead. As is the case 99% of the time, these differences are quite superficial.

Thought-for-thought translations; paraphrases:

Common English Bible	Each of his sons hosted a feast in his own house on his birthday. They invited their three sisters to eat and drink with them.
Contemporary English V.	Job's sons took turns having feasts in their homes, and they always invited their three sisters to join in the eating and drinking.
Easy English	Job's sons used to hold birthday parties in their houses. They would eat and drink together, with their three sisters.
Easy-to-Read Version <i>The Message</i>	Job's sons took turns having parties in their homes, and they invited their sisters. His sons used to take turns hosting parties in their homes, always inviting their three sisters to join them in their merrymaking.
New Berkeley Version	His sons were accustomed to hold a feast in the house of each in turn, and they would invite their three sisters to eat and drink with them.
New Life Bible	His sons used to go and make a special supper in each one's house on a special day. And they would send for their three sisters to eat and drink with them.
New Living Translation	Job's sons would take turns preparing feasts in their homes, and they would also invite their three sisters to celebrate with them.
The Voice	His sons, <i>who were all wealthy landowners, too</i> , all used to gather together <i>on each others' birthdays and special occasions</i> . The brothers would take turns hosting the

others in their homes, and they would invite their three sisters to eat and drink with them.

Partially literal and partially paraphrased translations:

American English Bible	Well, his sons prepared banquets for each other, which were held once each day, and their three sisters were invited to eat and drink with them.
Beck's American Translation	His sons used to go to one another's homes where each on a certain day gave a banquet. They would send someone and invite their three sisters to eat and drink with them.
Christian Community Bible	His sons used to take turns holding banquets in their homes and they would invite their three sisters to dine and drink with them.
God's Word™	His sons used to go to each other's homes, where they would have parties. (Each brother took his turn having a party.) They would send someone to invite their three sisters to eat and drink with them.
New American Bible	His sons used to take turns giving feasts, sending invitations to their three sisters to eat and drink with them.
NIRV	His sons used to take turns giving big dinners in their homes. They would invite their three sisters to eat and drink with them.
New Jerusalem Bible	It was the custom of his sons to hold banquets in one another's houses in turn, and to invite their three sisters to eat and drink with them.
New Simplified Bible	Job's sons used to take turns giving a feast. They invited many others to come, and they always invited their three sisters to join them.
Revised English Bible	His sons used to meet together and give, each in turn, a banquet in his own home, and they would send and invite their three sisters to eat and drink with them.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	His sons went and did banquets in the men's house on his day, sending and calling for their three sisters to eat and drink with them.
Bible in Basic English	His sons regularly went to one another's houses, and every one on his day gave a feast: and at these times they sent for their three sisters to take part in their feasts with them.
The Expanded Bible	Job's sons took turns holding feasts [¹ on their day; ^C perhaps birthday celebrations] in their homes and invited their sisters to eat and drink with them.
Ferar-Fenton Bible	His sons were accustomed often to feast at the house of each other; and would send and invite their sisters to eat and drink with them.
HCSB	His sons used to have banquets, each at his house in turn. They would send an invitation to their three sisters to eat and drink with them.
New Advent (Knox) Bible	And this custom his sons had in feasting, each invited the rest in turn; at such times they would send for their three sisters to eat and drink beside them.
NET Bible®	Now his sons used to go [The perfect verb with the ו (vav), וַיְהַלְכּוּ (v'yhal'ykhu, "they went") indicates their characteristic action, actions that were frequently repeated (GKC 335-36 §112.dd).] and hold [Heb "make a feast."] a feast in the house of each one in turn [The sense is cryptic; it literally says "house - a man - his day." The word "house" is an adverbial accusative of place: "in the house." "Man" is the genitive; it also has a distributive sense: "in the house of each man." And "his day" is an adverbial accusative: "on his day." The point is that they feasted every day of the week in rotation.], and they would send and invite [The use of אָרָא (qara', "to call, invite") followed by the ל (lamed) usually has the force of "to summon." Here the meaning would not be so commanding, but would refer to an invitation (see also 1 Kgs 1:19, 25, 26).] their three [Normally cardinal numerals tend to disagree in gender with the numbered noun. In v. 2 "three daughters" consists of the masculine numeral followed by the feminine noun. However, here "three sisters" consists of

the feminine numeral followed by the feminine noun. The distinction appears to be that the normal disagreement between numeral and noun when the intent is merely to fix the number (3 daughters as opposed to 2 or 4 daughters). However, when a particular, previously known group is indicated, the numeral tends to agree with the noun in gender. A similar case occurs in Gen 3:13 ("three wives" of Noah's sons).] sisters to eat and to drink with them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	It was the custom of his sons to give banquets, each on his set day in his own house; and they would invite their three sisters to eat and drink with them.
exeGesés companion Bible	And his sons go and work a banquet in their houses - each man on his day; and they send and call for their three sisters to eat and to drink with them.
JPS (Tanakh—1985)	It was the custom of his sons to hold feasts, each on his set day in his own home. They would invite their three sisters to eat and drink with them.
Orthodox Jewish Bible	And his banim went and held a mishteh in their bais, every one in his turn in his bais; and sent and called for their three achayot to eat and to drink with them.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	His sons used to go and feast in the house of each on his day (birthday) in turn, and they invited their three sisters to eat and drink with them.
English Standard Version	His sons used to go and hold a feast in the house of each one on his day, and they would send and invite their three sisters to eat and drink with them.
New King James Version	And his sons would go and feast <i>in their</i> houses, each on his <i>appointed</i> day, and would send and invite their three sisters to eat and drink with them.
New RSV	His sons used to go and hold feasts in one another's houses in turn; and they would send and invite their three sisters to eat and drink with them.
Syndein/Thieme	{Verses 4-5: Part of Job's Escrow Blessings as a Mature Believer - Personal Prosperity} And his sons took turns {idiom: literally 'every one in his day'} throwing 'dinner parties'/feasted in their houses. And sent and called for their three sisters to eat and to drink with them. {Note: This means Job's children are adults. They take turns throwing dinner parties for the entire family. This is a picture of a very harmonious family.}.
Webster's Bible Translation	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.
World English Bible	His sons went and held a feast in the house of each one on his birthday; and they sent and called for their three sisters to eat and to drink with them.
<i>Young's Literal Translation</i>	And his sons have gone and made a banquet—the house of each in his day—and have sent and called to their three sisters to eat and to drink with them.
The gist of this verse:	The sons of Job and their sisters would meet regularly to eat in each of the sons' houses.

Job 1:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	3 rd person plural, Qal perfect	Strong's #1980 (and #3212) BDB #229
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person plural, Qal perfect	Strong's #6213 BDB #793
mishteh (מִשְׁתֶּה) [pronounced <i>mish^e-TEH</i>]	<i>a feast, a drink, a drinking bout, a party, a banquet</i>	masculine singular noun	Strong's #4960 BDB #1059
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3117 BDB #398

Translation: *His sons would go and make a feast [in] the house of each one [on] his day,...* These men held great parties—not drunken festivals, but huge garden parties for all of their family. Because Job was wealthy, his sons were also wealthy and, rather than each family preparing a meal and eating it separately, there was a great deal of family rapport and they went from house to house to eat together. The word for make is the very common ʿâsâh (עָשָׂה) [pronounced *gaw-SAWH*], which means *to do, to make, to construct, to fashion, to form*. In this context, I think that we could get away with *prepared*. Strong's #6213 BDB #793. The Qal perfect indicates a completed action, so the writer of the book of Job is looking backward into time and telling of what was customary for their family. Obviously, the preparation of the feast and the surrounding activity took time and each time they went to another person's home, this would be a process. However, the perfect tense takes all of these occasions and wraps them up into one completed action, as though the writer of this book is looking back at a wonderful time.

After the word feast, we have the construct of bayith (בַּיִת) [pronounced *BAH-yith*], which means *house, household, habitation* as well as *inward*. Although it can refer to a temporary nomad hut (Gen. 27:15 33:17), it usually does not. Usually we find domiciles with door posts, gates, etc (see, for instance, Ex. 12:7 Deut. 6:9 11:20). Strong's #1004 BDB #108. It is possible that the word for *feast* and *house* should be combined to mean *house-feast*.

This is followed by the construct of *ʾiysh* (אִישׁ) [pronounced *eesh*] and it means *man*. The second word in this sentence is *ʾiysh* (אִישׁ) [pronounced *eesh*] and it means *man*. Now, even though BDB doesn't seem to mention this, *Young's Literal Translation of the Holy Bible* allows for: **the house of each in his day** and *The Emphasized Bible* reads: **at the house of each one upon his day**. Strong's #376 BDB #35.

What we have here is what happened typically for these sons and daughters. Each son has his own home, so he would BBQ on the back grill once a week (or do whatever his set of specialties were).

Many of the translations interpreted *his day* as referring to each son's birthday, which suggests that the sister's birthdays were ignored? I see this as being a weekly thing, with Charley ben Job taking Mondays, Job Jr. taking Tuesdays, etc.

Barnes, in fact, suggests as few times as once a year at each house on the birthday of the son holding the feast.³⁰ Keil and Delitzsch suggest that this took place every single week. In any case, what is clear is that there was a rapport and a love in this family, which can only come from the training of the parents. It would seem reasonable to expect that, considering that the ancient world functioned on a seven-day week that each brother had a particular day of the week when he held this dinner. Although the seven day feast plan for each week appeals to me, the next line indicates that this was more formal. There are two separate verbs held together by the *wāw* conjunction; literally, it reads: **and they would send and they would proclaim to three of their sisters**. It would appear that if each brother had a day of the week, then sending out a formal invitation to the three sisters would appear to be over-doing it. In the next verse, these feast days will have a significance beyond merely getting together and having dinner. That would further indicate that this was not done each and every day. However, what is revealed to us, as some dispensationalists have taught, is that the spiritual life and spiritual things were dealt with within each extended family. With all of their servants, a group of the servants could have traveled from house to house to help in the preparation.

These are young adults, they each have their own house, which suggests, in most cases, their own families; and yet they continued to enjoy one another's company greatly. This also suggests great prosperity throughout the family. None of the sons is indigent, off looking for himself, or whatever. They are all hard-working and they all apparently are doing well enough to own their own homes.

Also, it is reasonable to suppose that they all lived relatively close to one another. This would facilitate gathering together.

Application: One of the best times of my life with my family was when the second oldest brother was in a traffic accident and in traction in the hospital for several months (possibly 6?). We all gathered there as a family every night and played pitch and Shanghai and thoroughly enjoyed one another's company, despite the fact that it was this terrible accident which brought all of us together night after night.

There were a few basic legitimate professions in that day: farmer and rancher, trader, and possibly and artisan. Job was clearly a rancher (although he did some farming, as *yoke of oxen* indicates). So these young adults, after a long day at work, would gather each night at a different person's home. This was the ancient world, the time of Abraham or before; and there were not a lot of movie houses or television shows; so this nightly dinner would have provided them with their daily relaxation along with great fellowship with one another.

³⁰ Barnes argument here is weak, citing Job 3:1 as *proof* that *one's day* could refer to one's birthday. However, in Job 3:1, because of his pain and suffering, Job curses the *day of his birth*. He is not cursing only his birthdays; nor is he cursing just that one day; he is saying, in so many words, "I wish I were never born" because he is in so much pain.

Job 1:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person plural, Qal perfect	Strong's #7971 BDB #1018
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qârâ' (קָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person plural, Qal perfect	Strong's #7121 BDB #894
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sh ^e lôshâh (שְׁלֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
'âchôwth (אָחוּת) [pronounced <i>aw-KHOWTH</i>]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #269 BDB #27
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	Qal infinitive construct	Strong's #398 BDB #37
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâthâh (שָׁתָּה) [pronounced <i>shaw-THAW</i>]	<i>to drink [actually or metaphorically]; to drink together [at a banquet]; to feast; to sit</i>	Qal infinitive construct	Strong's #8354 BDB #1059
'îm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 3 rd person masculine plural suffix	Strong's #5973 BDB #767

Job 1:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Barnes says ³¹ the Chaldee adds, “until seven days were completed.” Then he claims this means there were 7-day feasts. I read it to mean, there were a cycle of 7 days for feasts, and then they started up again. One day for each son of Job.			

Translation: ...and they would send and call for their three sisters to eat and drink with them. And they would call for their sisters to come and join them for these meals.

It appears as though, each son had a day of the week in which he would entertain, and he would apparently invite everyone from the family, but, in particular, the 3 sisters.

Although the language used in this verse suggest a formal invitation, this simply indicated that nothing was taken for granted, and a servant was dispatched each early evening to fetch the young ladies, their sisters.

Barnes points out another reason why the sisters are invited. If these were drunken revelries, then their sisters would have been the last people they would have invited. However, these feasts were celebrations. If your only concept of a celebration is once where all the participants overindulge in drugs or alcohol, then you have no capacity for life and neither do your friends. In fact, if you see all celebrations as an excuse to overindulge, then you have an abuse problem.

Application: This Bible is often called sexist, and fundamentalist Christians are said that they want to keep their wives chained to the kitchen where they can cook (barefooted and pregnant, of course); yet here, in one of the earliest books of the Bible (a book which was probably completed before all of Genesis was complete), who is in the kitchen (or out by the BBQ grill)? The sons. Who is throwing the dinner parties? The sons. So the idea that the Bible has a specific, well-defined role for men and women, which defines women as subservient and inferior and as cooks is just wrong.

What this indicates is, this family had a tremendous rapport, and they all enjoyed one another’s company; and they enjoyed greatly getting together at a meal and fellowshiping with one another.

And so he is when they had made a circuit days of the feast, and so sends Job and so he sanctifies them. And he arose early in the morning and he made ascend burnt offerings a number of all of them, for had said Job, “Perhaps have sinned my sons and cursed [or, blessed] Elohim in their heart.” Thus he does all the days.	Job 1:5	And so it is, when they had made a [complete] circuit of the feast days, Job would send [for] and sanctify them. He rose up early in the morning and he caused [the savor of] burnt offerings to ascend [to God], for Job said, “Perhaps my sons of sinned and cursed Elohim in their hearts.” So he did [this] perpetually [lit., all the days].
And once there had been a completion of 7 days, Job would send for them and sanctify them. He rose up early in the morning and offered up burnt offerings to God—one animal for each son or daughter—for he thought, “Perhaps my sons of sinned and cursed God in their thinking.” He continued to do this every week.		

Here is how others have translated this verse:

³¹ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Job 1:4.

Ancient texts:

Latin Vulgate	And when the days of their feasting were gone about, Job sent <u>to them</u> , and sanctified them: and rising up early, offered holocausts for every one of them. For he said: Lest perhaps my sons have sinned, and have blessed God in their hearts. So did Job all days.
Masoretic Text (Hebrew)	And so he is when they had made a circuit days of the feast, and so sends Job and so he sanctifies them. And he arose early in the morning and he made ascend burnt offerings a number of all of them, for had said Job, "Perhaps have sinned my sons and cursed [or, <i>blessed</i>] Elohim in their heart." Thus he does all the days.
Peshitta (Syriac)	And it was so, when the days of their feasting were over, 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.
Charles Thomson (Syrian)	And soon as the days of the entertainment were over, Job sent for, and purified them early the next morning, and offered sacrifices for them according to their numbers; a young bull for a sin offering for each of them ; for Job said, Perhaps my children have in their mind conceived evil before God. In this manner therefore Job acted after every of those days.
Septuagint (Greek)	And when the days of the banquet were completed, Job sent and purified them, having risen up in the morning, and offered sacrifices for them, according to their number, and one calf for a sin offering for their souls; for Job said, Lest perhaps my sons have thought evil, and cursed God in their minds. Thus, then Job did continually.
Significant differences:	The English translation from Latin has a <i>to them</i> where the Hebrew does not. The Latin has <i>blessed</i> and the Syriac and Greek both have <i>cursed</i> . So people understood what was being said here, even though the Hebrew has <i>to bless</i> .

Thought-for-thought translations; paraphrases:

Common English Bible	When the days of the feast had been completed, Job would send word [Heb lacks word.] and purify his children [Or them]. Getting up early in the morning, he prepared entirely burned offerings for each one of them, for Job thought, Perhaps my children have sinned and then cursed [Or blessed. The verb for bless is a euphemism for curse in 1:11; 2:5, 9; whereas in 1:10, 21 and 42:12 it has its usual meaning.] God in their hearts. Job did this regularly.
Contemporary English V.	After each feast, Job would send for his children and perform a ceremony, as a way of asking God to forgive them of any wrongs they may have done. He would get up early the next morning and offer a sacrifice for each of them, just in case they had sinned or silently cursed God.
Easy English	Afterwards, Job prayed for them. At dawn, he took one animal for each child. He killed the animals. Then, he burned the animals as a gift to God. Job did this because he was worried about his children. He said, 'Perhaps my children did something evil. Perhaps they insulted God.' So, Job did these things often.
Easy-to-Read Version	Job got up early in the morning after his children had a party. He offered a burnt offering for each of his children. He thought, "Maybe my children were careless and sinned against God at their party." Job always did this so his children would be forgiven of their sins.
Good News Bible (TEV)	The morning after each feast, Job would get up early and offer sacrifices for each of his children in order to purify them. He always did this because he thought that one of them might have sinned by insulting God unintentionally.
<i>The Message</i>	When the parties were over, Job would get up early in the morning and sacrifice a burnt offering for each of his children, thinking, "Maybe one of them sinned by

	defying God inwardly." Job made a habit of this sacrificial atonement, just in case they'd sinned.
New Berkeley Version	Each time when the days of their feasting were completed, Job would summon and dedicate them, rising up early in the morning and offering burnt offerings for each of them in turn; for Job said, "Perhaps my sons have sinned and renounced [<i>Barak</i> in Hebrew is the common verb meaning to "bless," but also "blaspheme." Compare 1Kings 21:10, 13; here it implies less than blaspheming, but rather "renouncing" God, "Bidding Him farewell."] God in their hearts." This Job did every time.
New Century Version	After a feast was over, Job would send and have them made clean. Early in the morning Job would offer a burnt offering for each of them, because he thought, "My children may have sinned and cursed God in their hearts." Job did this every time.
New Life Bible	When the days of their special supper were over, Job would get up early in the morning and send for them. Then he would give burnt gifts for each of them so that they would be pure. For Job said, "It might be that my sons have sinned and cursed God in their hearts." Job always did this.
New Living Translation	When these celebrations ended-sometimes after several days-Job would purify his children. He would get up early in the morning and offer a burnt offering for each of them. For Job said to himself, "Perhaps my children have sinned and have cursed God in their hearts." This was Job's regular practice.
The Voice	When these days of feasting were through, Job would call all of his family to his own house and purify them, rising up early in the morning to offer burnt sacrifices for each one. Job: God, forgive my children for any secret sins or grudges they have against You deep in their hearts.
	No worshiper of God could ever curse Him, so the Hebrew says "bless God" when the reality is, as Job says, they have "grudges . . . deep in their hearts."
	Job did this again and again.

Partially literal and partially paraphrased translations:

American English Bible	Well, his sons prepared banquets for each other, which were held once each day, and their three sisters were invited to eat and drink with them. 5 Then after all the banqueting was done, Job got up early in the morning to purify them. He offered sacrifices for each of them, plus a calf as a sin offering for their lives; for as Job said, 'In case my sons thought something bad toward God.' And that's how Job always did things.
Beck's American Translation	When they finished a round of banquets, Job would send someone and sanctify them. He would get up early in the morning and offer sacrifices for each of them. Job thought, "My children may have sinned and cursed God in their hearts." Job was always doing this.
Christian Community Bible	After each series of banquets, Job would send for his sons and daughters and have them purified. He would rise early in the morning, offer a holocaust for each of his children, thinking, "Perhaps they have sinned and blasphemed God in their hearts." This had been quite a routine for Job.
God's Word™	When they finished having their parties, Job would send for them in order to cleanse them from sin. He would get up early in the morning and sacrifice burnt offerings for each of them. Job thought, "My children may have sinned and cursed God in their hearts." Job offered sacrifices for them all the time.
New American Bible	And when each feast had run its course, Job would send for them and sanctify them, rising early and offering holocausts for every one of them. For Job said, "It may be that my sons have sinned and blasphemed God in their hearts." This Job did habitually.
New American Bible (R.E.)	And when each feast had run its course, Job would send for them and sanctify them, rising early and offering sacrifices for every one of them. For Job said, "It may

NIRV	<p>be that my children have sinned and cursed [lit., "blessed." So also in v. 11; 2:5, 9.] God in their hearts." Job did this habitually.</p> <p>When the time for enjoying good food was over, Job would have his children made pure and clean. He would sacrifice a burnt offering for each of them. He would do it early in the morning. He would think, "Perhaps my children have sinned. Maybe they have spoken evil things against God in their hearts."</p>
New Jerusalem Bible	<p>That's what Job always did for his children when he felt they had sinned.</p> <p>Once each series of banquets was over, Job would send for them to come and be purified, and at dawn on the following day he would make a burnt offering for each of them. 'Perhaps', Job would say, 'my sons have sinned and in their heart blasphemed.' So that was what Job used to do each time.</p>
New Simplified Bible	<p>The morning after each feast, Job would get up early to offer sacrifices for each of his children in order to purify them. He always did this because he thought that one of them might have sinned by insulting God unintentionally.</p>
Today's NIV	<p>When a period of feasting had run its course, Job would make arrangements for them to be purified. Early in the morning he would sacrifice a burnt offering for each of them, thinking, "Perhaps my children have sinned and cursed God in their hearts." This was Job's regular custom.</p>

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	<p>The banquets had encompassed the day. Job sent them sanctified by arising in the morning, and ascending holocausts for all their number. Job said, Perhaps my sons sinned in blessing God in their hearts. Job did thus all the days.</p>
Bible in Basic English	<p>And at the end of their days of feasting, Job sent and made them clean, getting up early in the morning and offering burned offerings for them all. For, Job said, It may be that my sons have done wrong and said evil of God in their hearts. And Job did this whenever the feasts came round.</p>
The Expanded Bible	<p>After a feast was over, Job would send and have them ·made clean [consecrated; made holy]. Early in the morning Job would offer a burnt offering [^Can atonement offering; Lev. 1:1-17] for each of them, because he thought, "My children may have sinned and ·cursed [^tblessed; ^Ca euphemism for "cursed"] God in their hearts." Job did this every time.</p>
Ferar-Fenton Bible	<p>But when the days of festivity had gone round, Job would send and sanctify them in the morning, and offer burnt-offerings for the whole, for Job reflected, "It may be my children have sinned, by not thanking GOD in their hearts."</p> <p>Job continually behaved thus.</p>
HCSB	<p>Whenever a round of banqueting was over, Job would send for his children and purify them, rising early in the morning to offer burnt offerings for all of them. For Job thought: Perhaps my children have sinned, having cursed God in their hearts. This was Job's regular practice.</p>
New Advent (Knox) Bible	<p>And ever when their week of feasting was over, Job would send for them [Or possibly, `Job would send them a message'], and have them rid of all defilement; next morning, it was his first care to offer burnt-sacrifice for each of them. Who knows, thought he, but they may have committed some fault, these children of mine? Who knows but they may have slighted God in their secret thoughts? Never would he let the day pass without burnt-sacrifice.</p>
NET Bible®	<p>When [The verse begins with the temporal indicator "and it happened" or "and it came to pass," which need not be translated. The particle kîy (כִּי) [pronounced kee] (ki, "when") with the initial verbal form indicates it is a temporal clause.] the days of their feasting were finished [The verb is the Hiphil perfect of נָקַף (naqaf, "go around"), here it means "to make the round" or "complete the circuit" (BDB 668-69 s.v. II נָקַף Hiph). It indicates that when the feasting had made its circuit of the seven sons, then Job would sanctify them.], Job would send [The form is a preterite with</p>

vav (i) consecutive. The same emphasis on repeated or frequent action continues here in this verse. The idea here is that Job would send for them, because the sanctification of them would have consisted of washings and changes of garments as well as the sacrifices (see Gen 35:2; 1 Sam 16:5).] **for them and sanctify** [Or "purify."] **them; he would get up early** [The first verb could also be joined with the next to form a verbal hendiadys: "he would rise early and he would sacrifice" would then simply be "he would sacrifice early in the morning" (see M. Delcor, "Quelques cas de survivances du vocabulaire nomade en hébreu biblique," VT 25 [1975]: 307-22). This section serves to explain in more detail how Job sanctified his children.] [In the patriarchal society it was normal for the father to act as priest for the family, making the sacrifices as needed. Job here is exceptional in his devotion to the duty. The passage shows the balance between the greatest earthly rejoicing by the family, and the deepest piety and affection of the father.] **in the morning and offer burnt offerings according to** [The text does not have "according to"; the noun "number" is an accusative that defines the extent of his actions (GKC 373-74 §118.e, h).] **the number of them all. For Job thought, "Perhaps** [The clause stands as an accusative to the verb, here as the direct object introduced with "perhaps" (IBHS 645-46 §38.8d).] **my children** [Heb "sons," but since the three daughters are specifically mentioned in v. 4, "children" has been used in the translation. In this patriarchal culture, however, it is possible that only the sons are in view] **have sinned and cursed** [The Hebrew verb is בָּרַךְ (barakh), which means "to bless." Here is a case where the writer or a scribe has substituted the word "curse" with the word "bless" to avoid having the expression "curse God." For similar euphemisms in the ancient world, see K. A. Kitchen, *Ancient Orient and Old Testament*, 166. It is therefore difficult to know exactly what Job feared they might have done. The opposite of "bless" would be "curse," which normally would convey disowning or removing from blessing. Some commentators try to offer a definition of "curse" from the root in the text, and noting that "curse" is too strong, come to something like "renounce." The idea of blaspheming is probably not meant; rather, in their festivities they may have said things that renounced God or their interest in him. Job feared this momentary turning away from God in their festivities, perhaps as they thought their good life was more important than their religion.] **God in their hearts." This was Job's customary practice** [The imperfect expresses continual action in past time, i.e., a customary imperfect (GKC 315 §107.e).].

NIV – UK

When a period of feasting had run its course, Job would make arrangements for them to be purified. Early in the morning he would sacrifice a burnt offering for each of them, thinking, 'Perhaps my children have sinned and cursed God in their hearts.' This was Job's regular custom.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

After a cycle of banquets, Iyov would send for them to come and be consecrated; then he would get up early in the morning and offer burnt offerings for each of them, because Iyov said, "My sons might have sinned and blasphemed God in their thoughts." This is what Iyov did every time.

exeGesés companion Bible

**And so be it, as the days of banqueting revolve,
Iyob sends and hallows them;
and starts early in the morning
and holocausts holocausts
according to their number;
for Iyob says,
Perhaps my sons have sinned,
yet blessed Elohim in their hearts.
- thus worked Iyob continually.**

JPS (Tanakh—1985)	When a round of feast days was over, Job would send word to them to sanctify themselves, and, rising early in the morning, he would make burnt offerings, one for each of them, for Job thought, "Perhaps my children have sinned and blasphemed God in their thoughts." This is what Job always used to do.
Judaica Press Complete T.	Now it would come about when the cycle of the feasting days would be over, that Job would send and summon them, and offer up burnt-offerings early in the morning burnt- offerings according to the number of all of them, for Job said, "Perhaps my sons have sinned and blasphemed God in their hearts." So would Job do all the days.
Orthodox Jewish Bible	And it was so, when the yamim of their mishteh were gone, that Iyov sent and set them apart as kodesh, and rose up early in the boker, and offered olot (burnt offerings) according to the mispar (number) of them all: for Iyov said, It may be that my banim have sinned, and cursed Elohim in their hearts. Thus did Iyov kol hayamim.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And when the days of their feasting were over, Job sent for them to purify and hallow 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 or disowned God in their hearts. Thus did Job at all [such] times.
Concordant Literal Version	And it came to be when the feast days were concluded, that Job would send and have them hallowed. He would rise early in the morning and offer up ascent offerings in number as them all. For Job said, Perhaps my sons have sinned and have scorned Elohim in their heart. Thus Job was doing for all these days.
Context Group Version	And it was so, when the days of their feasting had gone about, that Job sent and made special them, and rose up early in the morning, and offered ascension [offerings] according to the number of them all: for Job said, It may be that my sons have disgraced [God], and renounced God in their hearts. Thus Job did continually.
Darby Translation	And it was so, when the days of the feasting were gone about, that Job sent and hallowed them; and he rose up early in the morning, and offered up burnt-offerings [according to] the number of them all; for Job said, It may be that my children have sinned, and cursed God in their hearts. Thus did Job continually.
English Standard Version	And when the days of the feast had run their course, Job would send and consecrate them, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Job said, "It may be that my children have sinned, and cursed God in their hearts." Thus Job did continually.
The Geneva Bible	And it was so, when the days of [their] feasting were gone about, that Job sent and sanctified them [That is, commanded them to be sanctified: meaning, that they should consider the faults that they had committed, and reconcile themselves for the same.], and rose up early in the morning, and offered burnt offerings [That is, he offered for each of his children an offering of reconciliation, which declared his religion toward God, and the care that he had for his children] [according] to the number of them all: for Job said, It may be that my sons have sinned, and cursed God [In Hebrew it is, "blessed God", which is sometimes taken for blaspheming and cursing, as it is here and in (1 Kings 21:10 1 Kings 21:13).] in their hearts. Thus did Job continually [While the feast lasted.].
Green's Literal Translation	And it happened, when the day of feasting had gone around, Job would send and sanctify them. And he would rise early in the morning and offer burnt sacrifices according to all their number. For Job said, It may be that my sons have sinned, and cursed God in their hearts. This, Job always did.
New King James Version	So it was, when the days of feasting had run their course, that Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings

	according to the number of them all. For Job said, "It may be that my sons have sinned and cursed [Literally blessed, but used here in the evil sense, and so in verse 11 and 2:5, 9] God in their hearts." Thus Job did regularly.
New RSV	And when the feast days had run their course, Job would send and sanctify them, and he would rise early in the morning and offer burnt-offerings according to the number of them all; for Job said, 'It may be that my children have sinned, and cursed God in their hearts.' This is what Job always did.
Syndein/Thieme	And when it was that the days of their feasting/'family dinners' had run its course, Job would send and have them purified and rose up early in the morning, and offered burnt offerings for each of them. For Job thought, "It may be that my sons have sinned, and cursed 'Elohiym/Godhead in their hearts/'right lobes'. Thus did Job continually. {Note: Later on we may deduce the children were involved in evil. But up to now, we only know that they are normal and happy siblings - with old sin natures like all of us.}.
A Voice in the Wilderness	So it was, when the days of feasting had made the rounds, that Job would send and sanctify them, and he would rise early in the morning and offer burnt offerings according to the number of them all. For Job said, It may be that my sons have sinned and cursed God in their hearts. Thus Job did over time.
Webster's Bible Translation	And it was so, when the days of [their] feasting were ended, that Job sent and sanctified them, and rose 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.
World English Bible	It was so, when the days of their feasting had run their course, 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 renounced God in their hearts." Thus did Job continually.
Young's Updated LT	And it comes to pass, when they have gone round the days of the banquet, that Job does send and sanctify them, and has risen early in the morning, and caused to ascend burnt-offerings—the number of them all—for Job said, "Perhaps my sons have sinned, yet blessed God in their heart." Thus does Job all the days.
The gist of this verse:	Job offered up animal sacrifices each week for his sons, just in case they had sinned.

Job 1:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Without a specific subject and object, the verb hâyâh often means *and it will come to be, and it will come to pass, then it came to pass* (with the wâw consecutive). It may be more idiomatically rendered *subsequently, afterwards, later on, in the course of time, after which*. Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).

Job 1:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
nâqaph (נָקַף) [pronounced naw-KAHF]	<i>to go around, to compass about; to surround, to encompass; to enclose, to make a round, to complete a circuit, to make round, to round [out]</i>	3 rd person plural, Hiphil perfect	Strong's #5362 BDB #668
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
mishteh (מִשְׁתֶּה) [pronounced mish ^e -TEH]	<i>a feast, a drink, a drinking bout, a party, a banquet</i>	masculine singular noun with the definite article	Strong's #4960 BDB #1059

Translation: And so it is, when they had made a [complete] circuit of the feast days,... V. 5 is a long verse and needs to be handled in reasonable mouthfuls. After the Qal imperfect of the Hebrew verb *to be*, we have the Hiphil (causative) perfect of *nâqaph* (נָקַף) [pronounced naw-KAHF]. BDB gives the meaning *strike off* for a few verses (Job 19:26 Isa. 10:34 29:1) and *go around, compass about, complete a circuit, encompass* for the other occurrences. Strong's #5362 BDB #668. This verb makes the case for a seven-day feast seem likely. As we will see in Leviticus and Numbers, some of the feasts were on an eight day schedule. They would go from one Sabbath to the next. What Job did would have occurred on the eighth day, which is the first day of the week. It is not clear as to what occurred here—that is, whether his children gathered with him on the eighth day and participated in the sacrifices or whether Job did this on his own apart from but on behalf of his children. In any case, this appears to have taken place apart from the feasting, so that would not put one set of feasts back to back with another. My educated guess is that they got together every week for this round of feasts, and on the eighth day, Job offered sacrifices on their behalf.

Although many of the translators and commentators suggest that this is something that Job did yearly, a circuit of the feasts would have been every 7 days. Therefore, on the first day of the week (Sunday), Job would do what is found in this verse.

If all this occurs after a circuit, then this must occur after the 7th day, which puts us on a Sunday. The 7th feast would be Saturday, which would begin in the light of the late afternoon, and the next day would be Sunday, and Job would therefore rise up early on Sunday morning.

Job 1:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.

Job 1:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	3 rd person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
ʾîyyôwb (יְיֹוֹב) [pronounced ee-YOBE]	<i>hated, object of enmity; persecuted; transliterated Job</i>	masculine singular proper name	Strong's #347 BDB #33

Translation: ...Job would send [for] ... Although it does not say who Job sent for—not even using a suffix—this verb always suggests that messengers or a message is sent to someone; or that someone is sent for. It appears that the context indicates just what is being sent, who is being sent, or who is sent for.

We have the verb *to send* in this verse just as we had it in the previous verse. My impression here is that Job did not go out by himself and offer these sacrifices, but that he involved his servants. That is, he would *send* out to bring the sacrifices in. The verb is shâlach (שָׁלַח) [pronounced shaw-LAKH] and it is often found in association with hands in the Qal stem (Gen. 3:22 8:9 Ex. 3:20 4:4). BDB also gives the meanings *to send forth, to send, to send to inquire, to commission, to send out on a mission* and even *to let go, to set free*. It is possible, and I am only theorizing here, that the subject of the verb is not directly involved in the action but that the use of this verb indicates that the subject commissions someone else to do what they require to be done. Now this is certainly not the case when it comes to *stretching out the hand* but is very likely the case when formal invitations were delivered to the sisters. Strong's #7971 BDB #1018.

To whom Job sent is not entirely clear. However, since it is mentioned that his sons sent to their sisters for these house-feasts, that Job here has sent for the entirety of the family for these sacrifices. The 3rd person masculine plural suffix in the next portion of v. 5 would possibly suggest that Job sent for his sons and daughters. There is the additional possibility that Job has sent his servants to prepare for the sacrifices at the completion of the feast days.

Job 1:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qâdash (קָדַשׁ) [pronounced kaw-DAHSH]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	3 rd person masculine singular, Piel imperfect; with the 3 rd person masculine plural suffix	Strong's #6942 BDB #872

Translation: ...and sanctify them. The verb here is qâdash (קָדַשׁ) [pronounced kaw-DAHSH] and it means *consecrate, sanctify, dedicate, hallow*. Although any of these words are good translations, particularly *consecrate*, however, unless you have been going to church for a long time or speak old English fluently, they don't mean much to you. This verb means that something is set apart to God; this something takes on the quality of being sacred, holy, different from that which is tied to the earth. Strong's 6942 BDB #872. These are rebound offerings or fellowship offerings. Given Job's spiritual status—a man chosen by God to be set as an example before Satan—it is likely that his family has all believed in Jesus Christ and the purpose of these sacrifices is to recall the

sacrifice necessary to their salvation. The end of this verse lends further credence to this when Job says, "Perhaps my sons have sinned."

Job is said here to sanctify *them*, which would refer to all of his children. This means, he consecrates them or declares them holy. The rest of the verse tells us how Job did this.

What is being set aside to God (sanctified) at first appears to be the seven days of feasting. *Days* is a masculine plural to match the masculine plural suffix of the previous verb. Normally, one would go with the closest noun which matches both gender and number. However, v. 4 ends with a masculine plural suffix, which refers to his children; and v. 5 will end speaking of the possible sins of his sons. So, Job is setting apart his sons unto God. As I mentioned, we are looking at the times prior to Abraham, roughly five or six generations since the flood, and spiritual matters appear to be handled within each family. So far, even though the feast days are not incontrovertibly connected to spiritual activities, this verse at least implies that these days involved more than simple feasting. What we do not have at this time is much in the way of the Word of God. Whether the first few chapters of Genesis were available as a unit to some believers is unknown. Furthermore, the information concerning sacrifices and days sanctified unto God is minimal at this time. In the spiritual realm, there was the setting aside of the seventh day as a memorial to God's creation and restoration and then to His rest (indicating that He was finished, not tired), which is, for all intents and purposes, almost universal in this world, although few people realize why. When it comes to sacrifices, we only know through Cain and Abel that the sacrifices had to be blood sacrifices and we know that Noah offered burnt offerings to God at the end of the flood period.

Consider how often you sin; do you think this was done yearly or weekly? Precisely my point. Also, I suspect that Job's children were better behaved than you are.

Job 1:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.			
shâkam (שָׁחַם) [pronounced shaw- KAHM]	<i>to start, to rise, to rise early, to make an early start; morning (in the Hiphil infinitive absolute)</i>	3 rd person masculine singular, Hiphil perfect	Strong's #7925 BDB #1014
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bôqer (בֹּקֶר) [pronounced BOH-ker]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133

Translation: He rose up early in the morning... In several passages, we have a reference to someone getting up early in the morning to offer a sacrifice to God (Gen. 22:3 Ex. 32:6). There is not necessarily some kind of a requirement here, but I have personally found it to be better to get up early in the morning for Bible study. Of all the things I do, that is the most important. For most of the last 20 years, this has meant getting up around 4 or 5 because that is when my mind is clearest. For that reason, and the fact that there are no distractions at that time, I prefer the early morning.

The circuit of the feasts is over, so 7 days have passed. So, we have two things going on: there appears to be some formality associated with this family—despite the fact that Charley Brown had the feast on Thursdays, he still sent an invite to his sisters.

On a spiritual level, when we are out of fellowship, Jesus *knocks on the door*. This is not for salvation, but this is warning discipline. Now, we may name this sin before He gets to our door, but there is a formality that when we are out of fellowship, the warning discipline begins. God needs to invite us back into fellowship with Him, which is Job inviting his sons and daughters to the offering of these animals.

Job 1:5e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âlâh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine singular, Hiphil perfect	Strong's #5927 BDB #748
‘ôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine plural noun	Strong #5930 BDB #750
In case you are wondering why a couple of translations render this <i>holocaust</i> , it is because that is a transliteration of the Greek word which is used to translate this word: ὁλόκαυστον (<i>holokauston</i>).			
miç ^e phâr (מִצְפָּהַר) [pronounced <i>mis^e-FAWR</i>]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
kôl (כֹּל) [pronounced <i>koh/</i>]; also kol (כֹּל) [pronounced <i>kol</i>]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article; with the 3 rd person masculine plural suffix	Strong's #3605 BDB #481

With the masculine singular construct of miç^ephâr (מִצְפָּהַר) [pronounced *mis^e-FAWR*] means *number, counted, numerical total*. (Strong's #4557 BDB #708) and since kôl has a masculine plural suffix, this should read: **a number of them all, a numbering of them all or a number of all of them**. To give you an idea as to what other translators have done, we also have: *the number of them all* (KJV, Owen, Rotherham, Young). The idea here is that Job just didn't go and get a bunch of sacrificial animals and start killing them. For the short time I worked in a restaurant, we had this supervisor-manager, who, when too many orders started coming in, just filled the grill with pancakes, as he knew they would be involved in large numbers. He no longer numbered them. This is just the opposite. Job is carefully numbering his sacrifices. In Job 21:23, affixed to this is the masculine singular suffix, which is hard to give a rendering for. You will note that of the more literal translations, nearly everyone rendered this *wholly*. Literally, this might be rendered *all of him, all he, him all, his all, all of his*. We might get away with *each one*.

Translation: ...and he caused [the savor of] burnt offerings to ascend [to God], [according to] the number of them all... Job did not just offer up a random number of animals, but it would be one burnt offering for each child of his. Now, in many ways, this is very much like the Eucharist combined with a **rebound** offering. I would assume that each of Job's children believed in the Revealed Lord as their Savior—there is nothing in the context to suggest otherwise. So the burnt offering suggests salvation through faith in the sacrificed Lord; however, at the same time, based upon the context, these are rebound offerings. The sins of his family are forgiven because Jesus Christ would die for their sins on the cross.

The causal force in getting Job to rise up early in the morning was the doctrine in his soul. The second verb is the Hiphil perfect of 'âlâh (עָלָה) [pronounced *gaw-LAWH*] and it means *to go up, to ascend, to rise*. The Hiphil is the causative stem; Job caused the burnt offerings to rise up to God. Strong's #5927 BDB #748. Although our verbs here are very similar (Job *rises* up in the morning and he causes the burnt offerings *to rise*; the Hebrew has two completely separate verbs).

What Job caused to rise up to God was the feminine plural of 'âlâh (עָלָה) [pronounced *go-LAW*]—a word which is related to the word for *climb, ascend* and it can be consistently rendered *burnt offering*. It is what ascends to God; physically, it is the smoke, but spiritually, it is man reaching to God through the means which God has provided. Strong #5930 BDB #750.

What follows is the masculine singular construct of miç°phâr (מִסְפָּר) [pronounced *mis°-FAWR*] means *number, counted, numerical total*. Strong's #4557 BDB #708. What follows this is kôl (כָּל) [pronounced *kole*] and this word means *the whole, all of, the entirety of, all, every*. Strong's #3605 BDB #481. Since kôl has a masculine plural suffix, this should read: *a number of them all, a numbering of them all* or *a number of all of them*. To give you an idea as to what other translators have done, we also have: *the number of them all* (KJV, Owen, Rotherham, Young). The idea here is that Job just didn't go and get a bunch of sacrificial animals and start killing them. For the short time I worked in a restaurant, we had this supervisor-manager, who, when too many orders started coming in, just filled the grill with pancakes, as he knew they would be involved in large numbers. He no longer numbered them. This is just the opposite. Job carefully numbered his sacrifices. He had so many sons and relatives and he numbered the sacrifices to correspond with them.

It appears that the elder of the family offered up sacrificial offerings during this time period. We saw that with Noah (Gen. 8:20) and with Abraham (Gen. 12:7–8 13:18 22:13). Who else would seem better suited in that era than the patriarch of the family?

A priest in the eras preceding the **Dispensation of the Hypostatic Union** represented man to God; in a family priesthood, the most elder member of the family represented his family to God. In this case it is Job the father. Man is never pure enough to meet God one-on-one; so there is a priest who stands between man and God, representing sinful man to God. The priest, of course, represents Jesus Christ. So, Job, in this way, as all priests, represents the Jesus Christ to come.

This passage does not give us prescription for offerings in the time of Job; it just tells us that these were burnt offerings and that Job offered them on a regular basis. His offerings were timed in accordance with the circuit of the house-feasts of his children. This implies that there was some spiritual connection to these house-feasts, but this is never stated outright. My reading here, and this is only an educated guess, is that these house-feasts, or gathering of the families, originally was tied to religious activity; but, here we are, only a few generations removed from the flood, and these gatherings became more about a family gathering than about Jesus Christ, their Savior and Creator. Given Easter, Thanksgiving and Christmas, it is not difficult to see this happening.

Personally, when I began to study the Bible, it was weird to me that all of these feast days had a connection to God and to spiritual things. And I am a person who had some idea that Easter, Thanksgiving and Christmas expressed more than times for a family to get together (although, as an unbeliever, I may have had a more difficult time expressing what these holidays meant).

Again, there is nothing to indicate that these feasts had slipped into indulgences of the flesh but rather into a marvelous family gathering. Those of us with wonderful families have found that certain holidays have become traditional family gatherings and the spiritual import that they once carried has been minimized or eliminated altogether. I take this as what had happened with Job's family for two reasons: (1) the offering of the sacrifices is something which is carried out by Job and the involvement of his children is not noted; and, (2) God will allow Satan to quickly take Job's family. Job is a great man in the spiritual realm and his children are certainly not drunken hedonists; but God did not see fit to allow any of them to survive this incident. Again, this is theological theorizing and nothing more.

Interestingly enough, the Septuagint adds the phrase *and one bullock for a sin-offering, for their souls*. You have to realize that the Septuagint did not take phrases like that out of the air. Whatever Hebrew Bible they used in their translation had those words in it. We do not know to what extent they exercised Biblical criticism, but they were closer to the autographs in time and possibly had a better chance at recording that which was most accurate.

Burnt offerings are by no means confined to the Law of Moses. Noah offered burnt sacrifices upon his exit of the ark (Gen. 8:20), as did Abraham when he was called upon to offer Isaac (Gen. 22). The sacrifices of Noah are offered as a matter of routine, indicating that this was a long-term, well-accepted ritual which really did not require Noah to write anything concerning its inception. Since we have no use of the extremely organized system of burnt offerings found in the Law of Moses, we can reasonably assume that Job lived prior to the giving of the Law. However, this does not mean that Job did not operate under an organized system of sacrifices—it was just different than that of the Mosaic Law, which is what we should expect.

Job 1:5f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine singular, Qal perfect	Strong's #559 BDB #55
'ÿyôwb (יוב) [pronounced ee-YOBE]	<i>hated, object of enmity; persecuted; transliterated Job</i>	masculine singular proper name	Strong's #347 BDB #33
'ûwlay (ולא) [pronounced oo-LAHY]	<i>perhaps, unless, suppose; if peradventure</i>	adverb/conjunction	Strong's #194 BDB #19
châtâ' (חטא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person plural, Qal perfect	Strong's #2398 BDB #306
bânîym (בנים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 1 st person singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bârak ^e (ברך) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person plural, Piel perfect	Strong's #1288 BDB #138

In this context, this verb is translated *to curse*; possible reasons for this will be in the exegesis of the passage below.

Job 1:5f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated <i>Elohim</i>	masculine plural noun	Strong's #430 BDB #43
b ^e (ב) [pronounced <i>b^{eh}</i>]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
lêbab (בִּבְל) [pronounced <i>lay-BAHB^v</i>]	mind, inner man, inner being, heart	masculine singular noun with a 3 rd person masculine plural suffix	Strong's #3824 BDB #523

Translation: ...for Job said, “Perhaps my sons of sinned and cursed Elohim in their hearts.” Now note Job’s *hands off* approach. Job does not spy on his children, nor does he follow them around to see when they do something wrong. His children have sin natures, as do we all. So he knows that any one of them or all of them may have sinned.

Obviously we have a problem. As you have well expected, the verb is the Piel perfect of bârak^e (בָּרַךְ) [pronounced *baw-RAHK^e*] which means *to bless, to make happy, to prosper*. This is exactly the same word that we find in Job 1:10, where God is said to *bless* the production of Job’s hands. This word will show up several times in the book of Job (Job 1:11 2:5, 9) and receive the rendering *curse* from most translators and *bless* from one or two others. Even the Septuagint had troubles here, rendering this verse not as a translation but as an interpretation. In Job 1:11 and 2:5, the Septuagint will go with the Greek word for *bless* and give two completely different renderings for this verb in Job 1:5 and 2:9.

Possible reasons why most translators render bârak^e to mean *curse*

1. There are several views on this. Most people believe that there are antithetical meanings for this word; that it can mean both *to bless* and *to curse*. Their best argument, from what I can tell, is quoting 1Kings 21:10, 13, where *bless* does not appear to be the correct rendering. Others maintain that this should be rendered *bless* at all times. This will be how we will handle the word, as long as the interpretation of the verse will allow for it.
2. An additional meaning of this word comes to mind; perhaps it means that you desire for the person who is being *blessed* to get what he *deserves*, so to speak. This usage would allow for an antithetical meaning, depending upon the tone of voice. We have a similar phrase, *thank you*, which, in most cases, is genuine, or, at worst, perfunctory. However, if the next time you and a friend have a \$60 dinner, you tip the waitress \$1 right to her face, there is a reasonable chance that she will also say *thank you* but she won’t really mean *thank you*. This is called an antiphrastic euphemism. *This is the use of a word or phrase that usually has one meaning in common speech, but is used to mean the opposite.*¹ Keil and Delitzsch offer that this word has to do with a benediction or a benedictory salutation pronounced at parting (see Gen. 24:60 32:1 47:10 Joshua 22:6 2Sam. 13:25 1Kings 8:66); and in this verse, render this word, *bidden farewell*. Such a translation would hold up throughout Job but not necessarily in 1Kings 21. Strong’s #1288 BDB #138.
3. One possible explanation is that this word was changed from *curse* to *bless* by a later scribe. The Hebrews had this incredible respect for the name of God to a point of legalism. Therefore, when they read Scripture, at some point in time, they no longer pronounce the name of God, hoping not to profane it, but said Adonai instead. This is why the exact pronunciation of Y^ehowah has been lost. So, one explanation is that a scribe came across this passage where God is being cursed and he apparently did

Possible reasons why most translators render bârak^e to mean *curse*

not want to want to copy down *curse God*; so instead, he wrote down *bless God*. The *Massorah* is the small writing in the margins of the Standard Hebrew Codices which was done to safeguard the sacred Hebrew text. An emendation is the act of editing a text in order to remove a flaw. One of the notes in the margins of the Hebrew Codices next to several passages is *this is one of the Eighteen Emendations of the Sopherim*. The actual number of emendations varies, some codices listing 10, 11, 17; while the St. Petersburg Codex lists two passages not found on any other list. These emendations were made long before our Lord walked this earth in His incarnate form even before the text had been handled by the Sopherim, the Massorites or the Nakdanim. Generally speaking, as was mentioned, changes were made in the text out of a mistaken, legalistic sense of reverence toward the name of God; but a note was placed in the margin to indicate that such a change had been made. The whole point of this was that no one would read the text and say the phrase *curse Y^ehowah* or some similar *blasphemous* phrase. Unfortunately, since the advent of printing, the Hebrew text is now printed without the Massoretic notes in the margins so now students who own and read and Hebrew Bible do not have the benefit of these emendations. In 1Kings 21:10, 13 Job 1:5, 11 2:5, 9, either the word qâlal (קָלַל) [pronounced kaw-L AHL] (which means *to curse*) or the word gâdaph (גָּדַף) [pronounced gaw-DAHF] (which means *to blaspheme*) was the original word used in the Hebrew, and it was replaced by the word bârak^e in the main text so that no one would ever read the words *curse Y^ehowah* or *blaspheme Y^ehowah*. And there are notes in the margins of the codices to indicate this. Most translators just flat out ignore the bârak^e and render these words *curse* or *blaspheme*. Commentators who are *ignorant of the real fact of the emendations, have laboured to prove that [bârak^e] means both to bless and to curse, which is not the case.*²

4. There is an alternate explanation even to these just given. I believe that most or all of Genesis was memorized and transmitted from one person to another through memorization. I believe that early on, man's brain was better, so that a person could, probably by age 10 or 12, know from cover to cover the book of Genesis (or however much of it existed) and the book of Job. They did not have a library as we envision it, but these Scriptures were in the minds of their parents who taught these words of God to their children. In teaching this, the parents did not want to suggest *cursing God in one's heart*; so the word *to bless* is inserted, but with an explanation. Let's say we want to explain to someone what profanity is (using God's name in association with an execration). We may not want to say the word (s) that you might be thinking right now—it bothers us that much—so we may explain, "It is like *God bless* but we use the word *damn* instead—that is profanity."
5. Either this, or scribes early on just hated to put the words *to curse God in their hearts* together, so they replaced *to curse* with *to bless*.

It ought to be pointed out that the Hebrews were sensitive about certain words. For a long period of time, the proper name Y^ehowah was not pronounced, so its pronunciation was lost (although I think that is quite close). Some whose names ended in *Baal* (a heathen god) later had that name change to end in *bosheth* (which means *shame*). Ish-bosheth, Saul's son, is an example of this (see 2Sam. 2:8–17 and 1Chron. 8:33). This would suggest that #4 and 5 are the reasons for this.

As an aside, this is why some Bibles have YHWH or JHWH for Yehowah's name. The vowels, and therefore the pronunciation was lost. People who do not know about this sometimes write *God* as *G-d*, thinking this is somehow holy and cool both.

¹ *When Critics Ask*; Geisler and Howe, ©1992, Victor Books, p. 224.

² *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 by Baker Books; pp1019–1021.

Chapter Outline

Charts, Graphics and Short Doctrines

This is an example of a translation which has confused believers for a long time. One friend of mine has told me that certain books in the Bible were changed and compiled and done over in such a way so that they would be in careful agreement with the gist of Holy Writ. She had been told by a teacher that this is the way the Pentateuch had been put together. Time and time again there are passages, like this one, which would have made no sense

to men who have gone before, yet they continued to copy this as it should have been—with the verb *to bless*. Carefully grasp what I am telling you here: most modern translators will not even footnote the proper rendering of this word. Only a small handful either rendered this verb as it is (Dr. Good, Young and Owen) and a couple of others footnoted the actual meaning. The Septuagint translators were so nonplused that they rendered this verb in three different ways. It is not as though one team rendered it one way in Leviticus and another team rendered it a different way in Ezekiel, which is a common occurrence in group works—the same person or persons who translated Job 1:5 also worked on Job 1:11 2:5 and 2:9; and they still gave this word three wildly divergent renderings. Given this, if some group of priests wanted to clean up the Bible and make everything fit into a nice neat package, they would have begun with this verb and changed the word *bless* into *curse*. However, there was such a reverence for God's Word, that the copyists carefully copied it word-by-word, letter-by-letter from the copies they had received, careful not to make an error and reverent enough not to change anything to suit their own theological position.

This is what we have so far: *And once there had been a completion of 7 days, Job would send for them and sanctify them. He rose up early in the morning and offered up burnt offerings to God—one animal for each son or daughter—for he thought, "Perhaps my sons of sinned and cursed God in their thinking."* We fully understand what is going on. These sons have fallen out of fellowship through sinning, yet continue in religious activity; in fact, they even *think* that they are in fellowship with God and they *think* that everything is copacetic. We know that when you are out of fellowship that it doesn't matter what you think, do or say, you are no longer in fellowship and it has no spiritual significance. Now, if copyists in the past had sought to *fix* the Bible so that it said what they wanted it to say, they would have changed this verse a long time ago. However, they continued to copy it just the way it stood. Job understood being in and out of fellowship and this was recorded to indicate that.

In the era that Job lived, the oldest surviving family member was generally the family priest. This priest had dominion over those in his household and those were immediate family members living outside his household. Notice that Job does not offer a sacrifice for himself; he knows that he is in fellowship. However, he does offer a sacrifice on behalf of his children who may have fallen out of fellowship. Although this is the oldest complete book of the Bible, the topics here are up to date. Families do have problems with their children. We do not know everything that our children do; and we would, in many cases, become quite displeased if we did know. Job was concerned about his children and his primary concern was their relationship to God the Father. So he offered sacrifices on their behalf as the chief priest of his family. He doesn't know of a specific sin or a specific son or daughter who has committed some sin; he just is concerned over his family. You may have a child on drugs, a child who has run away, or even just a child who is living in a dorm or an apartment near a college campus and you are concerned over that child. You spend your life raising the child up in the nurture of God, but once they reach a certain age, their relationship to God is one of their own free will. At that point, you go to God in prayer about your child. When they make all the decisions or a majority of the decisions about their own well-being, that is the point at which you go to God about your child and trust God to oversee and protect him or her. Job was not in the face of his adult children telling them what was right and what was wrong; he took his concerns directly to God.

This verse is important for another reason. Job saw to it that his children were sanctified and set apart to God. One of his *friends*, Bildad, will later suggest that Job's children had sinned against God, and that's why they were all dead (Job 8:4).

However, there is a problem, however slight. If Job is the family priest, then these young adults should be contacting him in order to have their sins atoned for. It appears as though they are all saved, but, believers sin; and therefore, fellowship must be restored. This is done through rebound and it is represented by offering up a sacrifice to God. When we name our sins to God, we are referencing Jesus Christ on the cross dying for our sins. In the time of Job, there was the additional step of going to the priest (the family priest, apparently), and not only would the sin be confessed (not necessarily aloud), but then an animal would be offered up, in representation of Jesus Christ dying for our sins on the cross. The animal is representative of what Jesus would do.

As an aside, Job and his sons did not know that there would be a Jesus Who would come to this earth in the form of a man and die for our sins. They just offered up an animal sacrifice in obedience to God's requirements. We

know in retrospect that this is a type and Jesus is the antitype. That is, the animal dying represents Jesus dying for our sins on the cross. In the era before the incarnation of our Lord, people were saved by exercising faith in the Revealed Lord (Gen. 15:6). They did not have to fully understand Who the Messiah was, when He was coming and what He would do. In fact, even though most Jews could tell you which passages in the Old Testament were messianic passages, I don't think that they could have clearly laid out just exactly Who the Messiah would be. This is fairly easy for us because we view this in retrospect; but they did not.

In case you doubt this, look at John the Baptizer, the forerunner of Jesus Christ. If anyone should have understood the coming of the Lord, it should have been him. If anyone should have had a full understanding of the Messiah, it should have been John, as he was herald to the King. However, after some time had passed in Jesus' public ministry, John sent messengers to Jesus asking if He was the Messiah or if they should be looking to another. Now, if the herald to the King is not 100% certain that Jesus is the Messiah—the Messiah he is the herald for—then what makes you think that most Jews (or even some Jews) had a full and complete understanding of the Messiah Who was to come? After the fact, we can take the historic Jesus and match Him up with all of the Messianic prophecies and it all makes perfect sense to us. However, prior to the incarnation, no one really had a full and complete picture of Who the Messiah would be. In relation to this, see **Jesus in the Old and New Testaments** ([HTML](#)) ([PDF](#)) ([WPD](#)); **Messianic prophecies** ([HTML](#)) ([PDF](#)) ([WPD](#)); and **Jesus in the Old Testament** ([HTML](#)) ([PDF](#)) ([WPD](#)). Add to this **Satan Did Not Know about the Cross** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Back to the text: *And once there had been a completion of 7 days, Job would send for them and sanctify them. He rose up early in the morning and offered up burnt offerings to God—one animal for each son or daughter—for he thought, "Perhaps my sons of sinned and cursed God in their thinking."* Here is the problem—Job's children should have come to him, not vice versa. As soon as one of the sons sins, then he should be contacting Job to set up a time to offer up a sacrifice. He does not have to tell his father how he sinned; just that he sinned, and an animal would be offered up for his rebound atonement.

Job 1:5g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâkâh (כִּכָּה) [pronounced KAW-kaw]	<i>like this; thus, so</i>	adverb	Strong's #3602 BDB #462
ʿâsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
ʾîyyôwb (יֹאֵבֶד) [pronounced ee-YOBE]	<i>hated, object of enmity; persecuted; transliterated Job</i>	masculine singular proper name	Strong's #347 BDB #33
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398

Together, kôl + yâmîym are literally rendered *all the days*; together, they can also mean *in all time, all the time, perpetually, forever, always*.

Translation: So he did [this] perpetually [lit., *all the days*]. Literally, it says that Job did this *all the days*; but what is meant is, he did this continually or regularly. He did this week after week. A phrase like this suggests some regularity, like each week or each month, as opposed to something which is done each year.

The entire verse reads: And so it is, when they had made a [complete] circuit of the feast days, Job would send [for] and sanctify them. He rose up early in the morning and he caused [the savor of] burnt offerings to ascend [to God], for Job said, "Perhaps my sons of sinned and cursed Elohim in their hearts." So he did [this] perpetually [lit., *all the days*].

Job is appreciative of what God has done in his life. It has been my personal experience that it is often just the opposite. People who have extraordinary blessings and wealth often tend to expunge God from their lives. They have everything it is that they could possibly want, so they have no use for God. People often have to be beat down before they look to God.

Chapter Outline

Charts, Graphics and Short Doctrines

The Great Angelic Convocation and the Challenge of Satan

And so is the day and so comes sons of the Elohim to take a stand against Y^ehowah. And so comes also the adversary [= *Satan*] in a midst of them.

Job
1:6

The day is when the sons of Elohim come to take a stand against Y^ehowah. Also, in their midst, has come the adversary [= *Satan*].

And the day comes when the sons of God stand before Jehovah. Satan is also among them.

Here is how others have translated this verse:

Ancient texts:

The Chaldean Paraphrase ³²	Now it happened in the day of judgment (or scrutiny, אָמ״יב אַנ״ד), in the beginning of the year, that hosts of angels came to stand in judgment before Yahweh, and Satan came.
Latin Vulgate	Now on a certain day, when the sons of God came to stand <u>before</u> the Lord, Satan also was present among them.
Masoretic Text (Hebrew)	And so is the day and so comes sons of the Elohim to take a stand against Y ^e howah. And so comes also the adversary [= <i>Satan</i>] in a midst of them.
Peshitta (Syriac)	Now there was a day when the sons of God came to present them selves <u>before</u> the LORD, and Satan came also among them.
Charles Thomson (Greek)	And it came to pass that on the same day, when lo! the angels of God came to present themselves <u>before</u> the Lord, Satan also came <u>with</u> them ;...
Complete Apostles Bible	And it came to pass one day, that behold, the angels of God came to stand <u>before</u> the Lord, and the devil came <u>with</u> them.
Significant differences:	There are proper prepositional phrases to indicate that the sons of God come <i>before</i> God (as we see in the English translation from the Vulgate, Syriac and Greek translations). In filling of the Hebrew, it sounds more like they are taking a stand against God.

³² From Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:6. Apart from the book of Isaiah, I cannot find this anywhere on the internet.

It is more that Satan comes *in their midst* or *among them*, rather than *with them* (Greek).

Thought-for-thought translations; paraphrases:

Common English Bible	Job's motives questioned One day the divine beings [Or children of God] came to present themselves before the Lord, and the Adversary [Heb hassatan] also came among them.
Contemporary English V.	One day, when the angels had gathered around the LORD, and Satan was there with them,...
Easy English	The accuser called Satan On one particular day, the angels (servants of God) gathered in heaven to see God. And the accuser called Satan was also there.
Easy-to-Read Version	Then the day came for the angels [Literally, "sons of God."] to meet with the Lord. Even Satan was there with those angels.
New Berkeley Version	A day came with the sons of God [The angels, as is clearer in ch. 38:7, where the sons of God shout for joy at the founding of the earth.] presented themselves before the LORD, and Satan [Satan means adversary; it would be correct to use the term, <i>the Satan</i> . But whatever his name and his attitude, he is subject to God and comes to report on his doings.] too came among them.
New Century Version	Satan Appears Before the Lord One day the angels came to show themselves before the Lord, and Satan [Or "the accuser."] was with them.
New Living Translation	Job's First Test One day the members of the heavenly court [Hebrew the sons of God.] came to present themselves before the Lord, and the Accuser, Satan [Hebrew and the satan; similarly throughout this chapter.], came with them.
The Voice	Now one day, it came time for the sons of God, <i>God's heavenly messengers</i> , to present themselves to the Eternal One <i>to give reports and receive instructions</i> . The Accuser [Literally, the Satan] was with them there.

Partially literal and partially paraphrased translations:

American English Bible	Then one day, {Look!} the messengers of God went to stand before Jehovah and the Opposer came along with them.
God's Word™	One day when the sons of God came to stand in front of the LORD, Satan the Accuser came along with them.
New American Bible (R.E.)	<i>The Interview Between the Lord and the Satan.</i> One day [Jb 2:1-3.], when the sons of God [Sons of God: members of the divine council; see Gn 6:1-4; Dt 32:8; Ps 82:1. The satan: lit., "adversary" (as in 1 Kgs 11:14). Here a member of the heavenly court, "the accuser" (Zec 3:1). In later biblical traditions this character will be developed as the devil (Gk. diabolos, "adversary").] came to present themselves before the LORD, the satan also came among them. Gn 6:2, 4; Zec 3:1; Lk 22:31; Rev 12:9.
NIRV	Job Is Put to the Test One day angels came to the Lord. Satan also came with them.
New Jerusalem Bible	One day when the sons of God came to attend on Yahweh, among them came Satan.
New Simplified Bible	The day came when heavenly beings appeared before Jehovah (YHWH). Satan was there among them.
Revised English Bible	The day came when the members of the court of heaven took their place in the presence of the LORD, and the Adversary, Satan, was there among them.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	In a day the sons of God had come to abide by Yahweh, Satan (opposition) also came in their midst.
The Expanded Bible	Satan Appears Before the Lord One day the ·angels [^h sons of God] came to ·show themselves [stand] before the Lord, and ·Satan [^h the Satan; ^c means "the Accuser" or "the Adversary"; either the Devil or a member of God's heavenly court] was with them.
Ferar-Fenton Bible	But the Day came when the sons of GOD advanced to report themselves before the LORD, and the Accuser also was amongst them.
New Advent (Knox) Bible	One day, when the heavenly powers stood waiting upon the Lord's presence, and among them, man's Enemy.
NET Bible®	<i>Satan's Accusation of Job</i> [The text draws the curtain of heaven aside for the reader to understand the background of this drama. God extols the virtue of Job, but Satan challenges the reasons for it. He receives permission to try to dislodge Job from his integrity. In short, God is using Job to prove Satan's theory wrong.] Now the day came when [The beginning Hebrew expression "and there was – the day" indicates that "there came a day when" or more simply "the day came when." It emphasizes the particular day. The succeeding clause is then introduced with a preterite with the with vav (ו) consecutive (see E. Dhorme, Job, 5).] the sons of God [The "sons of God" in the OT is generally taken to refer to angels. They are not actually "sons" of Elohim; the idiom is a poetic way of describing their nature and relationship to God. The phrase indicates their supernatural nature, and their submission to God as the sovereign Lord. It may be classified as a genitive that expresses how individuals belong to a certain class or type, i.e., the supernatural (GKC 418 §128.v). In the pagan literature, especially of Ugarit, "the sons of God" refers to the lesser gods or deities of the pantheon. See H. W. Robinson, "The Council of Yahweh," JTS 45 (1943): 151-57; G. Cooke, "The Sons of (the) God(s)," ZAW 76 (1964): 22-47; M. Tsevat, "God and the Gods in the Assembly," HUCA 40-41 (1969/70): 123-37.] came to present themselves before [The preposition לְ ('al) in this construction after a verb of standing or going means "before" (GKC 383 §119.cc).] the Lord - and Satan ³⁶ also arrived among them.
NIV – UK	One day the angels [Hebrew the sons of God] came to present themselves before the Lord, and Satan [Hebrew satan means adversary.] also came with them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	It happened one day that the sons of God came to serve ADONAI, and among them came the Adversary [Hebrew: Satan].
exeGesés companion Bible	<u>THE FIRST CHALLENGE OF SATAN</u> And so be it, a day arrives when the sons of Elohim come to station themselves by Yah Veh; and Satan also comes in their midst.
Hebrew Names Version	Now it happened on the day when the God's sons came to present themselves before the LORD, that Hasatan also came among them..
Judaica Press Complete T.	One day the divine beings presented themselves before the LORD, and the Adversary [<i>Hebrew, ha-satan</i>] came along with them.
Orthodox Jewish Bible	Now there was a yom when the Bnei HaElohim came to present themselves before Hashem, and Hasatan came also among them.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Now there was a day when the sons (the angels) of God came to present themselves before the Lord, and Satan (the adversary and accuser) also came among them.
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Concordant Literal Version	There was a day when the sons of Elohim would come to station themselves before Yahweh, and Satan came also in their midst.
English Standard V. – UK	Satan Allowed to Test Job Now there was a day when the sons of God came to present themselves before the Lord, and Satan [Hebrew the Adversary; so throughout chapters 1-2] also came among them.
The Geneva Bible	Now there was a day when the sons of God [Meaning the angels, who are called the sons of God because they are willing to execute his will.] came to present themselves [Because our infirmity cannot comprehend God in his majesty, he is set forth to us as a King, that our capacity may be able to understand that which is spoken of him.] before the LORD, and Satan [This declares that although Satan is an adversary to God, yet he is compelled to obey him, and do him all homage, without whose permission and appointment he can do nothing.] came also among them.
New King James Version	Satan Attacks Job's Character Now there was a day when the sons of God came to present themselves before the Lord, and Satan [Literally the Adversary, and so throughout this book] also came among them.
Owen's Translation	One day the heavenly beings [Heb sons of God] came to present themselves before the Lord, and Satan [Or the Accuser; Heb ha-satan] also came among them.
Syndein/Thieme	{Verses 6-10: Background for Job's Evidence Testing Revealed to the Human Author of the Book} Now there was a day when the 'sons of gods/elohiym' {title for angels} came to present themselves before Jehovah/God, and Satan came also among them. {Note: Introduction to the angelic conflict. The trial of Satan and the other fallen angels before God. This is the convocation of the Heavenly Court. We learn from other books, that Satan was the most beautiful, intelligent angel ever created by God. He was of Cherub rank and a thousand times greater than any of the other angels. After an unspecified period of time, the approbation lust got to him. He listened to the compliments given to him and said, "I will make myself like the Most High. This was the first sin - arrogance. Satan revolted against God and certain angels joined in the revolt. The revolt was put down and Satan and his fallen angels were condemned to a lake of fire forever. Apparently, Satan appealed the sentence saying the judgment was not fair. God decided to prove to him and all the angels that his arrogance came from his own free will and created lesser creatures - humans - with free will also. These humans would prove that some would follow God and others would not - of their own free will. Therefore, the sentence of the lake of fire was fair and just.}.
World English Bible	Now it happened on the day when the sons of God came to present themselves before Yahweh, that Satan also came among them.
Young's Updated LT	And the day is, that sons of God come in to station themselves by Jehovah, and there does come also the Adversary in their midst.
The gist of this verse:	There is a day when there is a convocation of angels, fallen and elect, before God, and Satan is among them.

Job 1:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ı) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253

Job 1:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today</i> (with a definite article); possibly <i>immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: The day is... Just as Job has a particular day each week when he offers up sacrifices for his sons, so what is about to take place appears to occur on a regular basis. The phrase here gives the idea of a specific day or a specific time when this all takes place.

We relate time directly to ourselves and the created universe. We assume that time is some sort of absolute, but there is no indication that it is. Angels certainly experience human history in real time; but the time that God allows a convocation of the angelic realm is not known to us.

We will find out that this is a meeting between God (I would assume this is the Revealed Lord) and all of angelic creation, fallen and elect angels.

Following the first wâw consecutive is the Qal imperfect of *to be* along with the subject *the day*. The imperfect tense is a surprise. Prior to this, we have seen nothing but perfect tense after perfect tense. The imperfect tense is either an incomplete action, a future actions or an on-going action (in general). If we have several wâw consecutives along with several imperfects, then we have a series of consecutive actions.

This verses begins: **Then the day came to pass...** This means that the event described in this verse was not an event which occurred at the whim of Satan—that is, whenever Satan felt like taking people before the court of God or expressing himself, he does not just walk in a demand an audience. God set a specific time aside and court was in session during that time period. The nuts and bolts of this are not given to us—that is, does Satan petition for a court date? Does God keep open a specific set of dates to hear Satan? However, it is a specific time and day.

Let me suggest that, when God set the time, Satan was always there.

Job 1:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Job 1:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The chief function of the wâw consecutive is to mark the continuation of a piece of narrative or discourse over at least one but more often several stages. The sequence they establish is essentially chronological, though not necessarily one of strict succession. This sequence of frequently logical as well. ³³ It is also common for wâw consecutive to link together a series of imperfect tense verbs. What is being emphasized is a chronological are logical narrative rather than continuous action. ³⁴ When dealing with a narrative of chronological succession, it may be reasonable to translate the wâw consecutive <i>later, afterward, subsequently</i> .			
bôw' (אוּב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance	3 rd person masculine plural, Qal imperfect	Strong's #935 BDB #97
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men	masculine plural construct	Strong's #1121 BDB #119
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim	masculine plural noun with the definite article	Strong's #430 BDB #43
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
yâtsab (בָּצַע) [pronounced yaw-TSAHB ^v]	to set oneself [in a place], to take a stand	Hithpael infinitive construct	Strong's #3320 BDB #426
ʿal (עַל) [pronounced gah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

Translation: ...when the sons of Elohim come to take a stand against Y^ehowah. The verb is the 3rd person plural, Qal imperfect of bôw' (אוּב) [pronounced bo] which means *come in, go, go in*. Strong's #935 BDB #97. This is an occurrence which continues throughout time. The sons of God—i.e., the angels of God—gather periodically in God's presence. This is an on-going event, as is indicated by the imperfect tense.

Barnes: [The]...language [used here in this and subsequent verses] [is] taken from the proceedings of a monarch who had sent forth messengers or ambassadors on important errands through the different provinces of his empire, who now returned to give an account of what they had observed, and of the general state of the kingdom. Such a return would, of course, be made on a fixed day when, in the language of the law, their report would be "returnable," and when they would be required to give in an account of the state of the kingdom.³⁵

We obviously have quite a change of scene now. We have gone from describing what habitually occurs with Job to a courtroom scene in heaven. At the time that all this took place, neither Job nor any of his associates realized

³³ This is quoted almost verbatim from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 83–84.

³⁴ I said that; I am not certain if other Hebrew translators have.

³⁵ Barnes' Notes, Job, Volume 1; Baker Books; p. 99.

that this session of court was occurring in heaven. This is the key to the book of Job. What Job and his friends understood was generally correct and doctrinal—but what they will talk about will leave this most important reality out, which is fundamental to Job's suffering. No Satan means no suffering as Job will suffer.

There is this great unseen reality taking place every day to which we are not privy. The implication is that this is a common occurrence in heaven—Satan asks God if he can personally deal with certain believers, like Peter in Luke 22:31. But it is this scene in Job which gives us one of the clearest pictures of the throne room of God and the legal petitions of Satan, which makes Job a very valuable book to us. We do have some related passages; however, we do not have another scene like this anywhere else in Scripture, other than in Job 2 (and 1Kings 23:19: *And Micaiah said, "Therefore, hear the word of Y^ehowah: I saw Y^ehowah sitting on His throne and all the armies of heaven standing by Him on His right and on His left."*—see also 2Chron. 18:12–22).

There appears to be a host of angels, both fallen and elect gathered, and Satan, the adversary, has the floor. The wâw consecutive, which begins and peppers this verse, could be translated *now*, *and then*, or, simply *then*. There are two other wâw consecutives, appropriately translated in this verse. Strong's #none BDB #253.

Now, although this is represented by some as poetic license and that this portion of God's Word is a parable really has no basis other than the predisposition of the person making this statement. Other portions of Scripture have been alluded to indicating that Satan has a periodic audience before God; this passage indicates that this audience occurs before fallen and elect angels. There is no reason why we should presuppose that what is herein described is anything other than a factual reoccurring angelic session before the judgment seat of Jesus Christ. Satan is real. Angels are real. We do not have to have ethereal experiences in order to confirm the existence of an unseen world or of unseen spirits. If you just give it some thought, you will realize the greatest portion of your being and essence is unseen. Our thoughts, our motivations, our lust pattern, our feelings, our memory, our entire thinking process—all that makes us human—is unseen and not fully ascertained by the examination of our physical brain. A computer the size of our brain cannot hold the memories, motivations, vocabulary or thought processes. We have a state of being which completely transcends the physical, which is our soul and spirit. Our greatest philosophers recognize this: Rene Descartes said, *I think, therefore I am*; he did not say, *I have a physical body, therefore I exist*. The Greek philosophers related to the world of the physical as versus the unseen world or souls and spirits through the shadows on the cave wall analogy. That is, what we see and touch is not the true reality of our lives. It is what is unseen that is real.

Plato once said that, what we can see and feel is analogous to living in a cave. Reality occurs outside the cave and all that we can perceive of this reality are the shadows of what really is as they appear on our cave wall. These shadows on the cave wall are our physical reality. What is real is unseen, occurring just outside of our sensual perception. When it comes to making a friend or developing a relationship, a person's physical being is the least important aspect of this relationship. It is the relationship of the souls; it is the character of the person; it is what is unseen which makes a relationship. My point in all of this is that there is a real world out there which is unseen which we would all acknowledge. Therefore, it is not hard to presuppose an unseen world which is found outside the realm of human experience. This in no way proves the existence of such a world; that is revealed to us by God in Scripture.

We have only seen this phrase, *the sons of God*, one time before back in Gen. 6:2. It will occur again only in this book (Job 38:7) and in Psalm 29:1 89:6 Dan. 3:25. The transliteration of these words into English is b^enêy hâ 'elôhîym, and there is nothing unusual about any of these words; however, together, they refer to angelic creation—to both fallen angels and elect angels. In Gen. 6, if you would recall, this is when angelic creatures came down to earth and fornicated with women, who are, in general, very beautiful, attractive even to fallen angels. Now we know that these are angels because there is nothing to indicate that we have a bunch of saved people hanging around in heaven attending court functions. In fact, that sort of picture is never presented to us. The souls of men are in Abraham's bosom, in the heart of the earth, in a compartment of Sheol. Furthermore, insofar as we know, the first created beings by God were the angels, who do not have bodies (as in Gen. 6) which are material (my guess is that at one time they could manifest a physical body if they so chose to), but are spirit beings, as is God.

Keil and Delitzsch write, *further, it is the teaching of Scripture, that these are the nearest attendants upon God, the nearest created glory, with which He has surrounded himself in His eternal glory, and that He uses them as the immediate instruments of His cosmical rule.*³⁶

The day is when the sons of Elohim come to take a stand against Y^ehowah. There is a particular time when the *sons of Elohim* (identified with fallen angels in Gen. 6) come before God to take a stand *against* Him. Because of the language used here, we can reasonably assume that these include the fallen angels. This becomes even more clear as we develop the context of this chapter. What is suggested here is some opposition or some animus.

In Gen. 6, you may have been skeptical that there were fallen angels copulating with women, but we have the exact same designation here and it seems much less likely that this can refer to any group of men whatsoever. We do not tend to find any meetings between large groups of men and God in heaven. However, there is nothing which would preclude this occurring with God and angels.

What these sons of God did was the Hiphil infinitive construct of the verb *yâtsab* (יָצַב) [pronounced *yaw-TSAHB^v*], which means to *set, station oneself, take one's stand, stand before*. The latter rendering seems to have the widest application and can fit into most of its occurrences in the Old Testament (Ex. 2:4 8:20 19:17 Num. 11:16 23:3 Jer. 33:5). Here, the verb is found in the Hithpael infinitive construct. The Hithpael is the reflexive of the Piel. Strong's #3320 BDB #426.

This is followed by the simple preposition 'al (אֲל) [pronounced *gahl*] and it can mean *upon, on the ground of, according to, on account of, on behalf of, concerning, beside, in addition to, to, towards, against*. The most basic connotation is *upon*, as in *upon the earth*. Strong's #5920 BDB #752 It is that upon which an object rests. It can have to connotation of being suspended over something, without being connected to it. It can be used in a hostile sense, meaning *against*. I have translated it in the latter sense, as the attendance of this court session was mandatory, caused by God, and, although it included elect angels, the emphasis was upon the fallen angels. The implication of the preposition 'al here is that these *sons of God* were allowed to stand before Y^ehowah based upon His power and provision. These are fallen angels, whose lives are in total opposition to God. God has allowed them to stand upon Him in opposition to Him. So for those of you who don't understand why God permits people such as Madalyn Murray O'Hair to live for such a long time, it is His policy from the earliest written word to allow those in opposition to Him, who draw their very breath by means of Him, to stand before Him in opposition. God allows us our free will. God allows angels their free will.

The day is when the sons of Elohim come to take a stand against Y^ehowah. What this appears to be is a court, and court is in session.

We all have a beginning, and for most people, history seems to begin for them around the time of their birth. They have a difficult time thinking back to what has come before. There must be some equivalency among both fallen and elect angels. Suddenly, here they are, alive and thinking and looking about, and there is God. God is telling them this or that, but they are able to think for themselves. Some of them may have rejected God early on (we do know about the falling of Satan, and it appears that first he fell, and then he took a third of the angels with him). But Satan, the most beautiful creature to come from the hand of God, looked around, looked at God, and said, "I will be like the Most High."

Although this seems silly to most of us, I cannot tell you how many people I have met who either think they ought to be God or will become a god (or God); or whatever. They are weak pathetic creatures, as are we all, and yet, somehow, they see themselves as have way more spark of the divine than you or I.

So, one day, Satan decides that he will be like God, and apparently a third of the other angels looked at him and looked at God, and decided to follow Satan. After all, when it comes to angels, it will not be that they first encountered God and then, 2 billion years later, they encounter Satan. They see God and Satan together, and some choose to follow Satan.

³⁶ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. IV, p. 273.

Job 1:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.			
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal imperfect	Strong's #935 BDB #97
gam (גַּם) [pronounced gahm]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Sâtân (שָׂטָן) [pronounced saw-TAWN]	<i>an adversary, an accuser; enemy; one lying in wait; transliterated Satan</i>	proper masculine noun (also used as a masculine singular noun); with the definite article	Strong's #7854 BDB #966
Sâtân refers to one who is an adversary or an accuser in a court of law (Psalm 109:6–7). Throughout the book of Job, sâtân is preceded by a definite article.			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תַּכְּ) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #8432 BDB #1063

With the bēyth preposition, tâvek^e can mean *in the middle of, in the midst of; into, among*. In the Hebrew, this is spelled תַּכְּ. With the 1st person plural suffix, it means *in our midst*. With the 2nd person masculine plural suffix, it can mean *in your midst, among you*. With the 3rd person masculine plural suffix, it can mean *in their midst, among them*.

Translation: *Also, in their midst, has come the adversary [= Satan].* In the midst of the fallen angels is their leader, Satan. He may modestly say, “I am but a first among equals;” but he means that he is greater than anyone else.

We meet Satan in this verse. To be specific, *Satan* is used as a description rather than as a proper noun in this passage.

The Use of Sâtân in Scripture

1. The one appearing to be front and center here against God is Sâtân (שָׂטָן) [pronounced saw-TAWN]. Although this appears to be a creature's name, according to some translations, it is not. Because of being used with the definite article, is not really a proper noun, but is a simple but specific designation for one who is *an adversary*. It means *to lie in wait, an adversary, an accuser*. We find such a usage in Num. 22:22, 32 1Sam. 29:4 1Kings 11:14 (among several other passages). Strong's #7854 BDB #966.
2. Sâtân is often transliterated *Satan*, as though a proper noun, in 1Chron. 21:1 Job 1, 2 Psalm 109:6

The Use of Sâṭān in Scripture

- Zech. 3:1–2 (and, in some of those passages, it is not preceded by a definite article).
3. Satan has opposed God from the very day that he said, "I will be like the Most High."
4. Sâṭān refers to one who is an adversary or an accuser in a court of law (Psalm 109:6–7).
5. Throughout the book of Job, sâṭān is preceded by a definite article. However, by the time we get to 1Chron. 21:1, the definite article is no longer used, as it has become a proper noun designation for the evil one.
6. This word is used simply to mean *adversary* in passages like Num. 22:22, 32 2Sam. 19:22 1Kings 5:4 1Kings 11:14, 23, 25.
7. The verb form of sâṭān is found 6 times in the Old Testament, and always as a Qal participle, so that it is correctly translated *adversary*. Psalm 38:20 71:13 109:4, 20, 29 Zech. 3:1
8. One concept of the word sâṭān is found in Num. 22:22, where the word is used *to stand in the way of someone; to stand in opposition to someone; to restrict the movement of someone*. Here, the word of the Angel of the Lord (i.e., the Revealed Lord).
9. Barnes: *It was a word, therefore, early used in the sense of an adversary or accuser, and was applied to anyone who sustained this character, until it finally came to be used as a proper name, to denote, by way of eminence, the prince of evil spirits, as the adversary or accuser of people.*¹
10. The Hebrew word was transliterated in the New Testament usually used as a proper noun: Satan (Σατανᾶς) [pronounced sat-an-AS], which means, 1) *adversary (one who opposes another in purpose or act), the name given to;* 1a) *the prince of evil spirits, the inveterate adversary of God and Christ;* 1a1) *he incites apostasy from God and to sin;* 1a2) *circumventing men by his wiles;* 1a3) *the worshippers of idols are said to be under his control;* 1a4) *by his demons he is able to take possession of men and inflict them with diseases;* 1a5) *by God's assistance he is overcome;* 1a6) *on Christ's return from heaven he will be bound with chains for a thousand years, but when the thousand years are finished he will walk the earth in yet greater power, but shortly after will be given over to eternal punishment;* 1b) *a Satan-like man*. Thayer definition only. Strong's #4567. Although Thayer provides a myriad of definitions, in the New Testament, this word is translated/transliterated *Satan*.
11. This concept of Satan being seen as an accuser is continued into the New Testament: **And I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brothers has been thrown down, who accuses them before our God day and night."** (Rev. 12:10). The word used here actually means *accuser*; but we find *Satan* as a proper noun in Rev. 12:9 (with some of his other names): **And the great dragon was cast out, the old serpent being called devil, and, Satan; he deceiving the whole habitable world was cast out onto the earth, and his angels were cast out with him.** Unlike the Hebrew, the word for *accuser* in v. 10 is not the same as the word for *Satan* in v. 9.

This is certainly not a full-on study of Satan.

¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:6.

Chapter Outline

Charts, Graphics and Short Doctrines

Barnes: *He is a malignant being; an accuser; one delighting in the opportunity of charging a holy man with hypocrisy, and in the permission to inflict tortures on him, and who goes as far in producing misery as he is allowed—restrained from destroying him only by the express command of God.*³⁷

At the end of history, Satan's absolute evil and the heartache and the pain and the misery which he has caused will fully justify the eternity which he will spend burning in the Lake of Fire. We will completely grasp and be in full accordance with an eternal punishment meted out to such a one, and recognize this as a testimony to the perfection, righteousness and kindness of our God. Even with our old sin nature removed, we will fully expect for Satan and his angels to be tortured day and night forever.

³⁷ Barnes' Notes, *Job, Volume 1*; Baker Books; p. 101.

Now, I don't expect you to easily buy into this, and I certainly don't. There are many people I have known in my life whom I do not want to see in the eternal Lake of Fire. However, by the time we know God as we are known by Him, we will see this to be the result of perfect justice and perfect righteousness.

The Life Application Study Bible Notes: From this conversation, we learn a great deal about Satan. (1) He is accountable to God. All angelic beings, good and evil, are compelled to present themselves before God (Job 1:6). God knew that Satan was intent on attacking Job. (2) Satan can be at only one place at a time (Job 1:6-7). His demons aid him in his work; but as a created being, he is limited. (3) Satan cannot see into our minds or foretell the future (Job 1:9-11). If he could, he would have known that Job would not break under pressure. (4) Because Satan can do nothing without God's permission (Job 1:12), God's people can overcome his attacks through God's power. (5) God puts limitations on what Satan can do (Job 1:12; Job 2:6). Satan's response to the Lord's question (Job 1:7) tells us that Satan is real and active on earth. Knowing this about Satan should cause us to remain close to the one who is greater than Satan-God himself.³⁸

There are several common names applied to Satan

The American English Bible on the Names and Designations of Satan

It is appropriate that the heavenly name of the great Opposer and Slanderer of God is never given in the Bible. However, several terms (and one mistakenly) have been used to describe him. Here is a list of those descriptions:

Satan: This is a Hebrew word meaning, opposer, resistor, and a wily person who does things just to serve his own interests. It was applied to the Evil One because of his opposition to God. And so, to keep from misleading people into thinking of Satan as a name (which it isn't), it is translated as 'the Opposer' herein.

Devil: This is the only Greek word (Diabolos) used in the Bible to describe the evil one. The first part of the word, dia, means through, and bolos means throw (it's where we get the English words ball and bowl). So, Devil means one who throws through, which amounts to being a slanderer (using the Greek colloquialism), so that's the way it's translated herein.

Lucifer: Lucifer is commonly thought of as another name for the Biblical Opposer, and it appears once in the King James Version, at Isaiah 14:12, in which the King of Babylon is referred to as Lucifer, Son of the Morning. However, the original Hebrew words that this was translated from were: Helel ben Shahar or, Day/star, son/of the/dawn. So, the text wasn't speaking about 'the Devil,' and the name was the result of a translation error. The person who first made this mistake and changed the words Day Star into a name (Lucifer) was Augustine of Hippo (354 to 430 C.E.). He did this in his early translation of the Hebrew Bible text into Latin, which has been copied into early English Bibles such as the King James.

BeelZebub: There are eight references in the Bible to this Hebrew noun, and it does refer to the Slanderer. However, once again, this is not a proper name. It appears to be a title. Beel (like Baal) means Lord, and Zebub appears to refer to flies (the insects). So, BeelZebub likely means Lord of Flies.

Is the Opposer (Slanderer or BeelZebub) a real person? All one has to do is look at the titles he was given above to realize that he is. To deny his existence negates the rest of the Bible. For example, when dealing with Adam's sin, why did God adhere so closely to a law when other options were available to Him? Why didn't he just destroy rebellious Adam and create another man?

The fact is, He created men and His spirit sons with the ability to choose whether to serve Him or not; so none are automatons. And as a man failed in the Paradise of Pleasure, we can assume (and as the Scriptures support) that there were failures (and rebels) in the heavens also. This is the reason why it became necessary

³⁸ From <http://newsyoucanbelieve.com/bible/2010/01/19/day-019-chronological-reading/> accessed April 28, 2013.

The American English Bible on the Names and Designations of Satan

to have a law that clearly outlined what rebellion against God constituted, and what the consequences for violating that law would be. It was obviously for the sake of the millions of millions of heavenly spirit (breath) creatures that the issue of rebellion here on the earth had to be resolved by legal means, and in a way that demonstrated the love and loyalty of God's first-born son, which resulted in the painful need for a 'ransom' (Jesus' death).

The idea (which some religions have promoted) that the Slanderer isn't real but only a state of mind, creates some conundrums. For example:

When Jesus was being tempted in the desert, was he simply struggling with the bad within himself rather than against a real, evil personality? If so, we would have to conclude that there was bad in Jesus.

Is the battle in heaven that is spoken of at Revelation the Twelfth Chapter to be just figurative, and not a real war against the Opposer and his messengers? If so, then in what sense would 'the Opposer' and his 'messengers' lose the battle and be confined to the earth? Also, why would this entity, if just internal evil, be 'angry' in knowing that he just has 'a short period of time left'?

And lastly, when the Opposer entered God's presence and spoke to Him (as spoken of in Job the First Chapter), could we assume that this inherent evil was found in God? That isn't likely.

From http://www.2001translation.com/Job.htm#_Satan accessed April 29, 2013.

Chapter Outline

Charts, Graphics and Short Doctrines

As to the actual existence of Satan, Clark comments: *By leading men to disbelieve and deny his existence, he throws them off their guard; and is then their complete master, and they are led captive by him at his will. It is well known that, among all those who make any profession of religion, those who deny the existence of the devil are they who pray little or none at all; and are, apparently, as careless about the existence of God as they are about the being of a devil.*³⁹

Charles Baudelaire on the existence of Satan: "The greatest trick the devil ever played was convincing the world that he did not exist." Or, as some of us **heard** in *The Usual Suspects* (spoken by Kevin Spacey): "The greatest trick the devil ever pulled was convincing the world he didn't exist."

V. 6 reads: **The day is when the sons of Elohim come to take a stand against Y^ehowah. Also, in their midst, has come the adversary [= Satan].** The picture here is of the utmost importance. God is holding court and the angels, even those in opposition to Him, are called into court. Even those who oppose God receive their very sustenance from Him. The adversary appears in court. This all jives with R. B. Thieme, Jr.'s hypothesis that God has passed sentence over Satan a long time prior to human history. This sentence has not been acted upon because Satan has gone to trial and has made his appeals before God. God has allowed the fallen angels and the elect angels to be witnesses to the content and the natural results of Satan's appeal.

For those who have read ahead, you may be wondering what Satan is doing before the throne of God as he was thrown out of heaven in Rev. 12. The simple explanation is that the prophecy found in Revelation is future and the book of Job is historical narrative and historical poetry, occurring, as we have seen, very early in the history of mankind.

This logically leads us to...

³⁹ Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 1:6.

The Angelic Conflict

My first exposure to the Angelic Conflict was through R. B. Thieme Jr.; however, much of this was taught by L. S. Chafer, whom I am sure picked it up elsewhere himself. For many people, when they find out about the Angelic Conflict, things begin to fit together in this life which had not before.

1. In this life, there is an unseen conflict which is occurring all around us, called the Angelic Conflict.
2. In eternity past, Satan and a third of angelic creation sinned against God. As far as Satan is concerned, we know that his sin was arrogance, and that he proclaimed that he would be like the Most High. The angels which followed him are known as the fallen angels. Isa. 14:13–14 Rev. 12:4
3. God has already sentenced Satan and his angels to the Lake of Fire (Matt. 25:4), but this sentence has not been carried out yet (as is clear in Job 1–2), which suggests that Satan has appealed his sentencing.
4. Although Thieme has suggested that the appeal is, *how can a loving God cast His creatures into a Lake of Fire*, I think that a number of appeals were filed. They are (and this is all reasonable conjecture):
 - 1) How can a loving God cast His creatures into the Lake of Fire?
 - 2) How can one little act of negative volition require eternal separation from God?
 - 3) “Why can’t we angels just go to some corner of the universe and party down?”
 - 4) We were made this way, and God is, therefore, ultimately responsible.
 - 5) God made us with free will; therefore God is responsible for the exercise of our free will.
 - 6) God knew in advance that we would sin, and He did not keep us from doing so. His foreknowledge makes Him, at least in part, culpable for our actions.
 - 7) If we are creatures who have come from the hand of God, how can we sin?
 - 8) How can God’s judgment be just? Does the punishment really fit the crime?
 - 9) Why can’t God simply forgive us and we will promise to do better?
 - 10) Once a person sins one time, why does he become a sinner? Why does his nature change? Is it right for this to happen?
 - 11) The specific objection in Job is, “Job serves You because You give him good stuff; take away all of his blessings, and Job will curse You to Your face.”
5. I am certain that just about anything which you have come up with, in objecting to God, to God’s character, to your circumstances, to your ignorance of God’s plan, can be reasonably inserted as an objection leveled by Satan and his minions. Remember, Satan is a genius and Satan will impugn God’s character in any way possible in order to get himself off the hook.
6. Human history is how God will show all angelic creation that He is love, justice, righteousness; and that these characteristics can be consistent and function without conflicting with one another.
7. Remember, the day angels were created, that is when life and history began for them. Before them is God, Who says, “I created you. I am just, righteous and love.” However, at some point, Satan rejected God, saying, “Well, hell, I can be God too!” We will see in the book of Job that Satan has extraordinary power.
8. Human history reveals how God is able to bestow autonomy upon that which He creates without compromising His character and without having to condemn all of His creatures to eternal damnation.
9. It is my own personal belief that no man scheduled for the Lake of Fire would choose eternal fellowship with God instead after his death and sentencing. I know that seems a little strong to suggest that any person who has been condemned to hell would refuse heaven; but that is how far apart God and man are. Some men do not want any sort of fellowship with God. Unbelievers spend nearly every waking second of their lives rejecting God. Don’t think that, at death, they will suddenly reverse their life predilection of negative volition.
10. On the other hand, this does not mean there are no deathbed conversions. Sometimes, man has to be taken to the brink of death to believe in Jesus Christ. Anyone who believes in Jesus Christ at any time in their life; who holds to Jesus Christ as their Savior at any point in their lives, no matter when this takes place, is eternally saved.
11. Our lives, the choices that we make, the things that we do, are all a part of resolving the angelic conflict.
12. With Job, we will actually see how God uses a mature believer to resolve some of Satan’s fundamental objections to God’s essence and Satan being sentenced to the Lake of Fire. In many ways, what we read about Job, minus the massive suffering, is our lives in the Angelic Conflict. Job comes to God with his

The Angelic Conflict

objections, and God points out this or that believer, this or that collection of believers, in order to show Satan that he is wrong (and this is done before a great audience of billions of angels). In the end, Satan will be left without excuse, except to face the punishment due him; and the angels as well—those who followed Satan—will have no excuse themselves. All that they produce in their lives is evil and harm; and given the chance to continue in some form of life, they will continue to produce evil and harm.

This doctrine was originally posted in **1Chronicles 13** ([HTML](#)) ([PDF](#)).

One of the best places to see many aspects of the Angelic Conflict is in the first 2 chapters of Job. At some point, I will rework this doctrine and accompany it with Scripture. However, if you put *angelic conflict* into a search engine, about a third of what comes up will cover this topic with reasonable accuracy.

Links to the Doctrine of the Angelic Conflict:

Kukis on the Angelic Conflict: ([HTML](#)) ([PDF](#)).

http://www.gbible.org/_files/pdf/The_Angelic_Conflict_Part1.pdf

<http://www.aliveandpowerful.com/doctrines/angels/angels01.html>

<http://www.aliveandpowerful.com/doctrines/pdf/Angels.PDF> (same as above)

<http://www.versebyverse.org/doctrine/angels.html>

<http://bible.org/article/angelology-doctrine-angels>

ebcwa.x10.mx/OTCommentaries/48-1_JOB_CH_1-14.DOC which is from *The Problem of Pain* by Dr John C McEwan accessed May 25, 2013; pp. 9–11.

And there is, of course, R. B. Thieme, Jr.'s excellent detailed *The Angelic Conflict*, edited by Bobby Thieme, available for free from R. B. Thieme, Jr. Ministries (713-621-3740). This is probably the best reference on this material, apart from the objections of Satan being multiple and on-going (the book of Job reveals this to us).

Chapter Outline

Charts, Graphics and Short Doctrines

The Angelic Conflict is key to understanding the book of Job and the discussions of Job and his friends. Pretty much most of what they say is accurate, apart from the Angelic Conflict. The Angelic Conflict, which mankind was created to resolve, changes or modifies the arguments of Job and his friends.

V. 6 reads: *And the day comes when the sons of God stand before Jehovah. Satan is also among them.* There is no reason to understand this and the verses which follow as anything other than a real, historical event. Satan is real, the convocation of angels is real, the objections which Satan

lodges are actual, and the response of God, through and involving Job are historical and accurate. Any attempt to allegorize the book of Job renders its import as unimportant and meaningless. The fact that this passage resembles the assembly of a monarch and his ambassadors does not lessen the reality or the significance of the events recorded in the book of Job. Many times, the events here on earth are seen as similar to those which take place in heaven.

The fact that this passage resembles the assembly of a monarch and his ambassadors does not lessen the reality or the significance of the events recorded in the book of Job.

And so says Y^ehowah unto the adversary, "From where are you coming?" And so answers the adversary Y^ehowah and so he says, "From going to and fro [in] the earth and from wandering in her."

Job
1:7

Y^ehowah said to the adversary, "From where have you come?" And the adversary answered Y^ehowah, saying, "From going around the earth and from wandering [about] on it."

Jehovah asked Satan, "Where did you come from?" And Satan replied, "I was going around the earth and wandering throughout it."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the Lord said to him: From where do you come? And he answered and said: I have gone round about the earth, and walked through it.
Masoretic Text (Hebrew)	And so says Y ^e howah unto the adversary, "From where are you coming?" And so answers the adversary Y ^e howah and so he says, "From going to and fro [in] the earth and from wandering in her."
Peshitta (Syriac)	And the LORD said to Satan, Whence have you come? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking on it.
Charles Thomson (Greek)	Whence comest thou ? And Satan in reply said to the Lord. Having gone round the earth, and roved the whole of it under heaven, I am come here.
Septuagint (Greek)	And the Lord said to the devil, From where have you come? And the devil answered the Lord and said, I have come from compassing the earth, and walking up and down in the world.
Significant differences:	For whatever reason, Thomson leaves off <i>the Lord said to the adversary</i> . The English translation from the Latin leaves out <i>the adversary</i> and <i>the Lord</i> before the second quotation.

Thought-for-thought translations; paraphrases:

Common English Bible	The Lord said to the Adversary, "Where did you come from?" The Adversary answered the Lord, "From wandering throughout the earth."
Contemporary English V.	...the LORD asked, "Satan, where have you been?" Satan replied, "I have been going all over the earth."
Easy English	God said to Satan, 'Where did you come from?' Satan replied to God, 'I have travelled across the world. I have been to many places.'
Good News Bible (TEV)	The LORD asked him, "What have you been doing?" Satan answered, "I have been walking here and there, roaming around the earth."
<i>The Message</i>	GOD singled out Satan and said, "What have you been up to?" Satan answered GOD, "Going here and there, checking things out on earth."
New Living Translation	"Where have you come from?" the Lord asked Satan. Satan answered the Lord, "I have been patrolling the earth, watching everything that's going on."
The Voice	Eternal One (to the Accuser): ⁷ Where have you been? The Accuser: Oh, roaming here and there, running about the earth <i>and observing its inhabitants</i> .

Partially literal and partially paraphrased translations:

American English Bible	So, Jehovah asked the Opposer: 'Where have you come from?'
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Christian Community Bible	And the Opposer replied to Jehovah: 'I've been on the earth walking around everywhere under the sky.'
New American Bible (R.E.)	Yahweh asked Satan, "Where have you been?" Satan answered, "Going up and down the earth, roaming about."
NIRV	The LORD said to the satan, "Where have you been?" Then the satan answered the LORD and said, "Roaming the earth and patrolling it." 1 Pt 5:8. The Lord said to Satan, "Where have you come from?" Satan answered, "From traveling all around the earth. I've been going from one end of it to the other."
New Jerusalem Bible	So Yahweh said to Satan, 'Where have you been?' 'Prowling about on earth,' he answered, 'roaming around there.'
Revised English Bible	The LORD asked him where he had been. 'Ranging over the earth', said the Adversary, 'from end to end.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh said to Satan, "Where do you come from?" Satan answered Yahweh saying, "From exploring the land, and going in it."
Bible in Basic English	And the Lord said to the Satan, Where do you come from? And the Satan said in answer, From wandering this way and that on the earth, and walking about on it.
The Expanded Bible	The LORD said to Satan, "Where have you come from?" Satan [1:6] answered the LORD, "I have been ·wandering around [roaming] the earth, ·going back and forth in [patrolling] it."
Ferar-Fenton Bible	And when the LORD asked the Accuser, "Where do you come from?" the Accuser answered the LORD and said: "From flying over the earth, and traveling in it."
NET Bible®	The Lord said to Satan, "Where have you come from [The imperfect may be classified as progressive imperfect; it indicates action that although just completed is regarded as still lasting into the present (GKC 316 §107.h).]?" And Satan answered the Lord [Heb "answered the Lord and said" (also in v. 9). The words "and said" here and in v. 9 have not been included in the translation for stylistic reasons.], "From roving about [The verb שׁוּט (shut) means "to go or rove about" (BDB 1001-2 s.v.). Here the infinitive construct serves as the object of the preposition.] on the earth, and from walking back and forth across it [The Hitpael (here also an infinitive construct after the preposition) of the verb הָלַךְ (halakh) means "to walk to and fro, back and forth, with the sense of investigating or reconnoitering (see e.g. Gen 13:17).]."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI asked the Adversary, "Where are you coming from?" The Adversary answered ADONAI, "From roaming through the earth, wandering here and there."
exeGesés companion Bible	And Yah Veh says to Satan, Whence come you? And Satan answers Yah Veh and says, From flitting to and fro in the earth and from walking forth and back in it.
Orthodox Jewish Bible	And Hashem said unto Hasatan, From where comest thou? Then Hasatan answered Hashem, and said, From roaming to and fro in ha'aretz, and from walking up and down in it.
The Scriptures 1998	And הוה said to Satan, "From where do you come?" And Satan answered הוה and said, "From diligently searching in the earth, and from walking up and down in it."

Literal, almost word-for-word, renderings:

Concordant Literal Version	Yahweh said to Satan, From where are you coming? Then Satan answered Yahweh and said, From going to and fro in the earth and from walking about in it.
The updated Geneva Bible	And the LORD said unto Satan, From where do you come [This question is asked for our infirmity: for God knew where he had come from.]? Then Satan answered the LORD, and said, From going to and fro in the earth [In this is described the nature of Satan, which is always seeking his prey, (1 Peter 5:8).], and from walking up and down in it.
New King James Version	And the Lord said to Satan, "From where do you come?" So Satan answered the Lord and said, "From going to and fro on the earth, and from walking back and forth on it."
Syndein/Thieme	{Arrogance of Satan} And Jehovah/God said unto Satan, "From where do you come?" Then Satan answered Jehovah/God, and said, "From roaming on the earth . . . going to and fro in it." {Note: This verse shows that Satan is still arrogant. When Adam fell, Satan recovered the rulership of the earth. He is going to 'prove' to God that he can rule the earth as well as God could ('make himself like the Most High'). God put Adam in charge of the earth, but Satan recovered its rule (before his fall - the earth apparently was his headquarters and Satan's playground). Apparently, God closed up Satan's headquarters with a pack of ice. God melted part of the ice pack when God restored the earth in seven days for Adam and Eve.}.
World English Bible	Yahweh said to Satan, "Where have you come from?" Then Satan answered Yahweh, and said, "From going back and forth in the earth, and from walking up and down in it."
Young's Updated LT	And Jehovah says unto the Adversary, "From where did you come?" And the Adversary answers Jehovah and says, "From going to and fro in the land, and from walking up and down on it."
The gist of this verse:	God asks Satan where has he been, and he answers that he has been all over the earth.

Job 1:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'amar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

Job 1:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Sâṭân (שָׂטָן) [pronounced saw-TAWN]	<i>an adversary, an accuser; enemy; one lying in wait; transliterated Satan</i>	proper masculine noun (also used as a masculine singular noun); with the definite article	Strong's #7854 BDB #966
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'ayin (אֵין) [pronounced AH-yin]	<i>where; with regards to time it means to what point; with 'ad, it means how long</i>	adverb	Strong's #370 BDB #32
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	2 nd person masculine singular, Qal imperfect	Strong's #935 BDB #97

Translation: Y^ehowah said to the adversary, “From where have you come?” God initiates most contact with His creatures who are out of fellowship with a question. When Adam and Eve were hiding from Him, God knew where they were and why they were hiding, yet He asked them, “Where are you?” When Jesus Christ knocked Paul on his butt, He said, “Saul, Saul, why do you persecute Me?” Here, God knows where Satan has been and was all of his activities have been, yet He asks, “From where have you come?” This protocol allows Satan to respond to God’s question.

When Elijah was afraid and on the run, hiding in the cave at Horeb, the word of Y^ehowah came to him and God said, “What are you doing here, Elijah?” (1Kings 19:9b). We have no ability to contact God apart from grace. When God asks us a question, there are several key things at work. First and foremost, it is grace—God has initiated dialogue between Himself and His creatures, and we are allowed to return in kind. We foolishly downplay God’s perfection and absolute righteousness and our own depravity, and we simply have no realization as to the barriers which stand between God and us. There is a second purpose of the questions of God. They are to cause us to think; they are to cause us to ask ourselves what we are doing. This is the intention of the questions posed to Adam and to Paul (then Saul). Finally, the question from God, as we find here, is to elicit information for the record. This is not unlike a judge or a lawyer asking a person to state their name and address in a court of law for the record.

In fact, we may even want to postulate at this time that, God asking someone a question means (1) they are a believer out of fellowship; or (2) they are an unbeliever; or (3) they are a fallen angel. This is a working theory.

On the other hand, when a believer is in fellowship, God does not address him with a question. Examples of this would be Abraham being called by God to sacrifice his son (Gen. 22); Moses and the burning bush (Ex. 3); John on the Isle of Patmos (Rev. 1).

I believe that there is a protocol associated with God—God speaks first, which allows those without a relationship with Him or those out of fellowship to speak to Him. He allows Satan to lodge objections and to question His character.

In fact, this is the essence of the Angelic Conflict: Satan fell, took a third of the angels with him, and then God pronounced judgment against him, which was eternity in the Lake of Fire, separated from God and under judgment. Satan objected, and lodged probably thousands, if not tens of thousands of objections, most of which center on God’s stated character and essence. One of the fundamental objections would be, “How can a God

Who claims to be love sentence His creatures to the Lake of Fire, when You made us this way?” This is the logical conclusion that we come to, based upon Satan having been judged (John 16:11), but is still around, harassing Job and others.

God restored the earth and made it inhabited again with mankind, and we are the battleground on which God's character and essence are tested. So Satan goes about looking for proof that God is not Who He says He is. God is not truly just; God is not a God of love; God does not have the righteousness which He requires of us. Satan, by his travels among weak man, will come up with an example that he thinks will destroy God's credibility.

Y^ehowah said to the adversary, “From where have you come?” Quite obviously, God knows where Satan has been and what he has been doing, so why does He ask? For several reasons: (1) to put this on the court record; (2) to let this be known to all angels, as angels can only be in one place at one time; and (3) to let us know what Satan is up to. The angels which are present are not omniscient. They know who Satan is, but they do not know where he has been. Satan's response will indicate that he has complete access to the earth—he has *walked* throughout the earth.

It is clear that Satan is a leader or that Satan is foremost among the angels, as God addresses him in particular, and that is recorded here in the book of Job. We do not have a parade of angels speaking before God; we do not have God asking the top 100 angels what they have been up to. God inquires of Satan—no one else (at least, no one else is recorded in the Word of God).

Job 1:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿânâh (עֲנֶה) [pronounced <i>gaw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 rd person masculine singular, Qal imperfect	Strong's #6030 BDB #772
Sâtân (שָׂטָן) [pronounced <i>saw-TAWN</i>]	<i>an adversary, an accuser; enemy; one lying in wait; transliterated Satan</i>	proper masculine noun (also used as a masculine singular noun); with the definite article	Strong's #7854 BDB #966
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: *And the adversary answered Y^ehowah,...* Interestingly enough, God spoke to Satan using a courteous preposition; no such preposition of respect is used here. However, there are two verbs for Satan speaking, which suggests to us that he is wonderful to hear speak. His voice by itself just stands out as quite marvelous to enjoy.

Job 1:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
min (מן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shûwt (שוט) [pronounced shoot]	<i>to go, to rove about, to quickly go to and fro, to run quickly, to run about, to run to and fro</i>	Qal infinitive construct	Strong's #7751 BDB #1001
Dr. Good writes, <i>the word imports, not so much the act of going forwards and backward, as of making a circuit of circumference; of going round about. The Hebrew verb is still in use among the Arabic writers, and in every instance implies the same idea of gyration or circumambulation.</i> ⁴⁰ Two things are implied by this verb: alacrity and circuitry; that is, a circuit is kept to and it is done quickly.			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (ארץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...saying, "From going around the earth..." We have a fascinating verb here, which is shûwt (שוט) [pronounced shoot], which means *to go, to rove about, to quickly go to and fro*. Strong's #7751 BDB #1001. However, a Dr. Good tells us, *the word imports, not so much the act of going forwards and backward, as of making a circuit of circumference; of going round about.*⁴¹

Long before man possibly even throughout about the shape of the earth, the Bible tells us that the earth is round. Here is another place where that is true. The word that Satan uses suggests that he has gone around the world.

The first verb to describe Satan's activities is the Qal infinitive construct of shûwt (שוט) [pronounced shoot] and it means *to go, to rove about, to quickly go to and fro*. Dr. Good writes, *the word imports, not so much the act of going forwards and backward, as of making a circuit of circumference; of going round about. The Hebrew verb is still in use among the Arabic writers, and in every instance implies the same idea of gyration or circumambulation.*⁴² Two things are implied by this verb: alacrity and circuitry; that is, a circuit is kept to and it is done quickly. Strong's #7751 (& 7742?) BDB #1001.

⁴⁰ Barnes' Notes, Vol. III, p. 102.

⁴¹ Barnes' Notes, Vol. III, p. 102.

⁴² Barnes' Notes, Job, Volume 1; Baker Books; p. 102.

The importance of this particular verb (which you missed in your attempt to read the Bible in one year) is that it means that Satan is not omniscient nor is he omnipresent. He has to continually move about from one place to another to cause and to coordinate his evil plan. He does have a demon army, but don't think for a minute that they are under his absolute control. One of the defining factors of Satan and his angels is rebellion. Whereas God's elect angels are completely obedient to God, there is no indication anywhere that the fallen angels share a similar obedience to Satan. Generally speaking there is one way to do a thing right and there are a myriad of ways to do a thing wrong. Satan's evil forces, while under his dominion, obey him at times and at times exercise some personal choices which would not have been Satan's. This is the nature of the beast, so to speak. The angels fell because of rebellion against God. This does not mean that they would suddenly become totally obedient to Satan. General obedience, perhaps. It is no different than having a company of employees; in general, they will follow the lead of their boss, but not each and every time. This is one reason that you cannot bargain with the devil or with one of his demons. We have no guarantees that they will fulfill their part of the bargain. We can lose whatever it is that we have been promised in a heartbeat because of another demon or because they have been overruled by the plan of God.

My point here is that Satan, although he is highly organized, cannot be everywhere at once, nor can any individual demon (although there are certainly billions of them). Therefore, whereas it is possible that you are under demonic attack; it is highly unlikely that you are under Satanic attack. You are just not that important.

Shûṭ is followed by the prepositional phrase *in the earth*, which indicates vertical as well as horizontal movement. There are indications throughout the Bible of some sort of holding area for the dead spirits, both saved and unsaved. The indication is that this is within the earth and it is not completely clear to me the exact parameters of this netherworld, so to speak.

Job 1:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk [up and down, about]; to wander, to prowl; to go for oneself, to go about, to live [walk] [in truth]; to flow</i>	Hithpael infinitive construct	Strong's #1980 (and #3212) BDB #229
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88

Translation: ...and from wandering [about] on it. The second verb which describes the movements of Satan is Hithpael infinitive construct of hâlak^e (הָלַךְ) [pronounced haw-LAHK^e] means *to go, to come, to walk*. Strong's #1980 (and 3212) BDB #229. This is followed by the prepositional phrase *in it*. When man fell in the fall, Satan became ruler over this world and he continually patrols his domain. Satan is always on earth, inspecting his domain, calling attention to believers who are out of fellowship and making a terrible show of their lives. The Hithpael is the reflexive of the Piel (intensive) stem. Satan has caused himself to go about; that is, God has granted him the free movement over the earth.

Keil and Delitzsch: *So long as he is not finally vanquished and condemned, he has access to God, and thinks to justify himself by denying the truth of the existence and the possibility of the continuance of all piety. God permits it; for since everything happening to the creature is placed under the law of free development, evil in the world of spirits is also free to maintain and expand itself, until a spiritual power comes forward against it, by which the hitherto wavering conflict between the principles of good and evil is decided.*⁴³

Actually, the conflict between good and evil has been decided; and this sentence has been passed against Satan; we are in the appeal trial which God has allotted Satan. This is not to give Satan another chance in any way shape or form, but it gives all angelic creation and all humankind the chance to view how absolutely despicable, vicious and evil Satan is as a result of his rebellion against God.

The second half of this verse reads: *And the adversary answered Y^ehowah, saying, "From going around the earth and from wandering [about] on it."* Gill: *this he said as swaggering and boasting, as if he was indeed the God of the whole world, the Prince and King of it, and had and exercised a sovereign dominion over it, and as such had been making a tour through it, and taking a survey of it (see Matt. 4:8), and as if he was at full liberty to go where he pleased, and was under no control. However, Gill adds: this may denote the disquietude and restlessness of this evil spirit, who could not abide long in a place, but moving to and fro, seeking rest, but finding none (as in Matt. 12:43).*⁴⁴

The Septuagint reads: *...so he said, "From going to and fro in the earth and from wandering about under the heavens have I come."* Satan's areas of access are on the earth, under the earth and above the earth. Therefore, *be of a sober spirit; be on the alert. Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour* (1Peter 5:8).

And here, Satan says he has been walking about on the earth or in the earth. So here, we concentrate more on precise and specific places. The first verb implies sort of a global approach, and the second verb implies looking more carefully throughout the earth.

Y^ehowah said to the adversary, *"From where have you come?"* And the adversary answered Y^ehowah, saying, *"From going around the earth and from wandering [about] on it."* This strikes me as being a moderately evasive answer, apart from making it clear that Satan is on the earth. Now, Satan can go anywhere in the universe—which is vast beyond our imaginations—and yet he chooses to go to the earth.

We seem to have these fanciful ideas of other earths existing all around us in this vast universe, assuming that this grand experiment had to occur elsewhere as well. However, there is no evidence of that. What we have is the earth, which is unlike any other planet in terms of its position and content. One of the rarest things in the universe, water, which has a very tiny temperature range in which it can be water, is abundant on the earth. This water acts to cleanse and to stabilize the earth. We are unaware of any place in the universe where H₂O can be found in such huge quantities—something which is necessary for life.

The earth is God's creation and God restored the earth as well. Since the earth has fallen, Satan is certain that he can find evidence there that God is not God; that God does not truly love His creatures; or that God must bypass his justice and righteousness in order to love His creatures. Satan has no doubt alleged that all the things that God claims to be, He cannot be. These things cannot be contained by one Being; or, perhaps they can, but not in a fallen world where His creatures have turned against Him. Surely, God's essence cannot stand in such an environment. Furthermore, this would imply that God cannot create a world of free will without it falling to crap. So there would be another objection, which Satan could use to excuse his own rebellion.

⁴³ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. IV, p. 274.

⁴⁴ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Job 1:7.

One commentator remarked about Satan being confined to the earth.⁴⁵ I don't think there is any real confinement here; I think that idea is, this is the one place in the universe where there is life, so this is the only place where Satan can appeal his case. However, this will come a time when Satan is thrown out of heaven and confined to the earth, mentioned in Rev. 12:9.

Satan's dominion is not hell, as hell as we think of it does not exist yet. What we think of as hell is properly the Lake of Fire, which is being prepared for the devil and his angels. Satan's dominion at this time is earth. He is **the prince of this world, ruler of this earth, the god of this world, the prince of the power of the air, going about like a roaring lion seeking someone to devour** (John 12:31 14:30 16:11 Eph. 2:2 1Peter 5:8). Satan is continually moving about his dominion, giving orders to his demon armies, interfering with the lives of men. Many men cling to evolution, feeling as though our world and species is getting better each and every day, despite all the news and current events to the contrary. If we would look at the world in an unbiased way, we would see the massive amount of suffering and pain; the incredible selfishness and self-centeredness of man; the lust and the crime and the viciousness associated with people who need to make a score.

In the United States, where modernism in thinking is having its day, our crime has increased per capita; and we cannot build jails fast enough to hold our all of our criminals. The statistic which I heard the other day (1997) was that 1 out of 20 people would spend time in jail.⁴⁶ The amount of crime and the pain and suffering which it causes is mind-boggling.

We live in an evil world where Satan is making an attempt 24 hours a day to control our minds and our way of thinking. All these various philosophies of our day and time—materialism, humanism, evolution, new age thinking, socialism, communism—are all inventions of Satan. One of the reasons that God's Word is so important that it is impossible for any of us to out-think Satan. His genius far exceeds our greatest minds; furthermore, he bombards us daily with his thinking, in advertising, in movies and on TV. God's Word is the only place where we can find the truth; everything else is mixed with error. At this point in time, for those who are unbalanced, who have become confused by this world, the universal cure which is touted is psychiatry; get into some counseling and that will take care of the problem. Why is that solution offered? Well, you have those associated with the movie industry who make 1000 times the money that they ought, have great fame and influence, and are essentially unhappy and in therapy; therefore, such a road would be offered as a solution.

One of the most heavily attacked institutions of our day is marriage. The media has brainwashed us into thinking that the key factor in a relationship is sex; that men and women should experiment prior to marriage. If 1000 couples from the movies and television were brought before you, a very small number of them—less than a half dozen—would represent adults who are virgins who intend to remain that way until they marry. Even couples with happy marriages on television suggest that there was a lot of fooling around prior to their getting married. Satan does not want any part of God's plan to be presented as an option. Most Christian men and women that I have known think that sex is a part of the dating process. They have become brainwashed by our media. The whole point of this is to ruin what is potentially the greatest and long-lasting relationship of a person's life: marriage.

Family is also heavily under attack. We have marriages dissolving, mostly due to actual or mental adultery, and we have children being raised by one parent, never fully grasping what they should learn from the parent who is missing (generally the father). Women from single parent homes tend to make the worst choices when it comes to men. They have no concept of honor and love, which a man will give to his daughter even if he gives these things to no other woman in his life. Therefore, they marry someone who really turns them on; and, secondarily, has a good personality—the two of the most shallow concepts of a person's being. Regardless of what women say, two of the things which they find attractive about a man is his confidence with women and the fluid moves he makes on a dance floor; and these are two *attributes* which have nothing whatsoever to do with sustaining a good relationship. You see, if Satan can poison the relationship between man and woman to begin with, then he has poisoned the family. Every effort today is made to see that parents and children are separated for long

⁴⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 1:7.

⁴⁶ Although I don't have that stat readily at hand, at any given time, about 1 out of 32 people are **in jail, on parole or on probation**.

periods of time. Both parents are often caused to work long hours; and children are involved in a myriad of activities. One of the greatest classrooms in the world is at home, so it is Satan's intention to separate the child from it mother as quickly as possible. Get the kid into a daycare as fast as is humanly possible so that the influence of the parents become secondary to the influence of his peers. The discipline portion of the family is also under attack. *Time out* to a child is a joke; they don't fear that. It is the most minor imposition which we can place on a child. A spanking to curb their behavior now and again is frowned upon as being barbaric and out of step.

I recall one study in that regard which I heard the other day. The *researcher* involved stated up front that he knew that spanking was unhealthy and produced children who had less discipline and did a study which verified his thoughts. However, his study dealt with children who were between the ages of 8 and 12 (I am doing this from memory, so I might be a year or so off) of mothers who were in their early twenties who spanked their children three times or more a week. This was the group which *spanked* and those who spanked fewer times were the group who *did not spank*. The former group produced children who were less disciplined. Duh. Spanking three times a week for a child who is around the age of ten is excessive. This indicates that the parents never got control of their child in the first place and now are trying to take up the slack. Furthermore, we are dealing with mothers who were teenagers when they gave birth—children who raised children. We are dealing with parents in general whose parenting skills are wanting. Spanking can be abusive; however, that does not mean that it is. Again, this is Satan attacking the institution of the family.

Another divine institution which Satan attacks is work. Man was designed to work. Man was not designed to lay around for weeks or months at a time. Man was not designed to go on disability and collect a check; man was not designed to collect unemployment for 99 weeks; men and women are not designed to collect welfare. Furthermore, as a person enters into his 50's and 60's, God did not design man to retire. Now, a man might slow down at that age; a man might reduce his work schedule from 60 hours down to 20 or 30 per week (depending upon his health), but work is very much a part of human existence; and Satan seeks to remove work from a significant number of people's lives, making them think that is oppresses the spirit or harms them in some way.

And so says Y^ehowah unto the adversary:
 “Have you set your heart upon My servant Job? For [there is] none like him on the earth—a man blameless and upright, and a fearing of Elohim and a departing from evil.”

Job
 1:8

Y^ehowah said to the adversary, “Have you considered [lit., *set your heart upon*] My servant Job? For [there is] no one like him on earth—a man [who is] perfected and accurate [in his knowledge of doctrine]; [and one] who fears [respects] Elohim and [one who] avoids evil.”

Jehovah then said to Satan, “Have you considered My servant Job? For there is no other man on earth like him. He is a mature believer with a clear understanding of Bible doctrine. He fears and respects God and he avoids evil.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And the Lord said to <u>him</u> : Have you considered my servant, Job, that there is none like him in the earth, a simple and upright man, and fearing God, and avoiding evil?
Masoretic Text (Hebrew)	And so says Y ^e howah unto the adversary: “Have you set your heart upon My servant Job? For [there is] none like him on the earth—a man blameless and upright, and a fearing of Elohim and a departing from evil.”
Peshitta (Syriac)	Then the LORD said to Satan, Have you considered my servant Job, that there is none like him in the earth, an innocent and upright man, one who reveres God, and turns away from evil?

Charles Thomson (Greek)	And the Lord said to <u>him</u> , Hast thou harboured in thy mind any thing against my servant Job? For there is not like him on the earth, a man unblameable, true, <u>pious</u> , abstaining from every thing evil.
Septuagint (Greek)	And the Lord said to <u>him</u> , Have you diligently considered My servant Job, that there is none like him on all the earth, a blameless man, true, <u>godly</u> , abstaining from everything evil?
Significant differences:	The Latin and Greek appear to have <i>him</i> rather than <i>satan</i> in the first phrase. The Greek appears to have something similar but different from <i>fearing God</i> as part of Job's description.

Thought-for-thought translations; paraphrases:

Common English Bible	The Lord said to the Adversary, "Have you thought about my servant Job; surely there is no one like him on earth, a man who is honest, who is of absolute integrity, who reveres God and avoids evil?"
Contemporary English V.	Then the LORD asked, "What do you think of my servant Job? No one on earth is like him--he is a truly good person, who respects me and refuses to do evil."
Easy English	God said to Satan, 'I have a servant called Job. Nobody else in the world is like Job! Job is good and honest. He respects God. And Job refuses to do evil deeds.'
Easy-to-Read Version	Then the Lord said to Satan, "Have you seen my servant Job? There is no person on earth like Job. Job is a good and faithful man. He worships God and refuses to do evil things."
<i>The Message</i>	GOD said to Satan, "Have you noticed my friend Job? There's no one quite like him--honest and true to his word, totally devoted to God and hating evil."
New Century Version	Then the Lord said to Satan, "Have you noticed my servant Job? No one else on earth is like him. He is an honest and innocent man, honoring God and staying away from evil."
New Life Bible	The Lord said to Satan, "Have you thought about My servant Job? For there is no one like him on the earth. He is without blame, a man who is right and good. He honors God with fear and turns away from sin."
New Living Translation	Then the Lord asked Satan, "Have you noticed my servant Job? He is the finest man in all the earth. He is blameless--a man of complete integrity. He fears God and stays away from evil."
The Voice	Eternal One: ⁸ Well, have you looked into <i>the man</i> , Job, My servant? He is unlike any other person on the whole earth--a very good man--his character spotless, his integrity unquestioned. In fact, he so <i>believes in Me that he seeks, in all things, to honor Me and deliberately avoids evil in all of his affairs.</i>

Partially literal and partially paraphrased translations:

American English Bible	Then Jehovah asked him: 'Have you noticed and thought about My child Job? Why, there's no one else like him on the earth, because he's blameless, true, God fearing, and he distances himself from anything that is bad.'
Beck's American Translation	"Have you thought of my servant Job," the LORD asked Satan, "there's nobody in the world like him—a blameless man: He lives right, fears God, and <i>keeps away from evil?</i> "
Christian Community Bible	Yahweh asked again, "Have you noticed my servant Job? No one on earth is as blameless and upright as he, a man who fears God and avoids evil."
<i>God's Word</i> ™	The LORD asked Satan, "Have you thought about my servant Job? No one in the world is like him! He is a man of integrity: He is decent, he fears God, and he stays away from evil."
New American Bible (R.E.)	The LORD said to the satan, "Have you noticed my servant Job? There is no one on earth like him, blameless and upright, fearing God and avoiding evil."

NIRV	Then the Lord said to Satan, "Have you thought about my servant Job? There isn't anyone on earth like him. He is honest. He does what is right. He has respect for me and avoids evil."
New Jerusalem Bible	So Yahweh asked him, 'Did you pay any attention to my servant Job? There is no one like him on the earth: a sound and honest man who fears God and shuns evil.'
New Simplified Bible	»Did you notice my servant Job?« Jehovah asked. »There is no one on earth as faithful and good as he is. He respects me and is careful not to do anything evil.«

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh said to Satan, "You set your heart on my servant Job? None fears God and turns from evil similar to him in the land: a faultless and an upright man."
Bible in Basic English	And the Lord said to the Satan, Have you taken note of my servant Job, for there is no one like him on the earth, a man without sin and upright, fearing God and keeping himself far from evil?
The Expanded Bible	Then the Lord said to Satan, "Have you noticed [considered; ^L set your heart on] my servant Job? No one else on earth is like him. He is an honest and innocent man, honoring God and staying away from evil [1:1]."
Ferar-Fenton Bible	Then the LORD asked the Accuser, "Have you fixed your attention on My servant Job? There is not a man like him upon the earth—honest and upright, who fears GOD, and avoids wrong?"
New Advent (Knox) Bible	Why then, the Lord said, thou hast seen a servant of mine called Job. Here is a true man, an honest man, none like him on earth; ever he fears his God, and keeps far from wrong-doing.
NET Bible®	So the Lord said to Satan, "Have you considered [The Hebrew has "have you placed your heart on Job?" This means "direct your mind to" (cf. BDB 963 s.v. לִשְׁמֹר 2.b).] [The question is undoubtedly rhetorical, for it is designed to make Satan aware of Job as God extols his fine qualities] my servant Job? There [The Hebrew conjunction כִּי (ki) need not be translated in this case or it might be taken as emphatic (cf. IBHS 665 §39.3.4e): "Certainly there is no one like him."] is no one like him on the earth, a pure and upright man, one who fears God and turns away [The same expressions that appeared at the beginning of the chapter appear here in the words of God. In contrast to that narrative report about Job, the emphasis here is on Job's present character, and so the participle form is translated here as a gnomic or characteristic present ("turns"). It modifies "man" as one who is turning from evil.] from evil."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI asked the Adversary, "Did you notice my servant Iyov, that there's no one like him on earth, a blameless and upright man who fears God and shuns evil?" 9
exeGesés companion Bible	The Adversary answered ADONAI, "Is it for nothing that Iyov fears God? And Yah Veh says to Satan, Have you set your heart on my servant Iyob, that there is none like him in the earth? - an integrious and straight man, one who awes Elohim and turns aside from evil?
Orthodox Jewish Bible	And Hashem said unto Hasatan, Hast thou considered in thy heart avdi Iyov, that there is none like him in ha'aretz, a perfect and a yashar ish, yire Elohim, and shunneth evil?

Literal, almost word-for-word, renderings:

The Amplified Bible	And the Lord said to Satan, Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who [reverently] fears God and abstains from and shuns evil [because it is wrong]?
Concordant Literal Version	So Yahweh said to Satan, Have you set your heart on My servant Job? For there is no one like him on the earth, a man flawless and upright, fearing Elohim and withdrawing from evil.
Context Group Version	And YHWH said to the Adversary {trad. "satan"}, Have you considered my slave Job? For there is none like him in the land {or earth}, a whole {or fully-developed} and an upright man, one that fears God, and turns away from evil.
Darby Translation	And Jehovah said to Satan, Hast thou considered my servant Job, that there is none like him on the earth, a perfect and an upright man, one that feareth God and abstaineth from evil?
NASB	The LORD said to Satan, "Have you considered [Lit set your heart to] My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing [Or revering] God and turning away from evil."
Syndein/Thieme	{Divine Testimony Concerning Job} And Jehovah/God said unto Satan, "Have you considered my servant/slave {`ebed} Job, that there is none like him in the earth, he is 'blameless'/'with integrity' {tam} {spiritually mature believer} and righteous/upright {yashar} one, one that has 'total respect for the authority of'/fears/ 'loves 'Elohim/Godhead, and shuns evil?" {Note: From Ezekiel 14:12 and following, we see that Noah, Daniel and Job were three of the greatest believers of the Old Testament times.}
Webster's Bible Translation	And the LORD said to Satan, Hast thou considered my servant Job, that [there is] none like him on the earth, a perfect and an upright man, one that feareth God, and shunneth evil?
World English Bible	Yahweh said to Satan, "Have you considered my servant, Job? For there is none like him in the earth, a blameless and an upright man, one who fears God, and turns away from evil."
Young's Updated LT	And Jehovah says unto the Adversary, "Have you set your heart against My servant Job because there is none like him in the land, a man perfect and upright, fearing God, and turning aside from evil?"
The gist of this verse:	God asks Satan if he has noticed Job, a mature believer who understand the precepts of God.

Job 1:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
'amar (אמר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

Job 1:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Sâṭân (שָׂטָן) [pronounced saw-TAWN]	<i>an adversary, an accuser; enemy; one lying in wait; transliterated Satan</i>	proper masculine noun (also used as a masculine singular noun); with the definite article	Strong's #7854 BDB #966
hă (הֲ) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
sîym (שִׁים) [pronounced seem]; also spelled sūwm (שׁוּם) [pronounced soom]	<i>to put, to place, to set; to make; to appoint</i>	2 nd person masculine singular, Qal perfect	Strong's #7760 BDB #962
lêb (לֵב) [pronounced lay ^b]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #3820 BDB #524
'al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
'ebed (עֶבֶד) [pronounced ĠE ^b -ved]	<i>slave, servant; underling; subject</i>	masculine singular noun with a 1 st person singular suffix	Strong's #5650 BDB #713
Ĵyyôwb (יּוֹב) [pronounced ee-YOBE]	<i>hated, object of enmity; persecuted; transliterated Job</i>	masculine singular proper name	Strong's #347 BDB #33

Translation: Y^ehowah said to the adversary, "Have you considered [lit., set your heart upon] My servant Job? God interrogates Satan. What God says begins with a mark of interrogation, a letter, allowing the reader to know from the beginning that this is a question (the Spanish language does the same thing—except they begin and end a question with a question mark). We place our question marks at the end and *usually* have some interrogative particle at the beginning.

The first verb is sîym (שִׁים) [pronounced seem] which means *to put, to place, to set*. It also can mean *to make, to transform into* (Psalm 104:3). Strong's #7760 BDB #962. This is followed by the phrase *your heart*. There is a disagreement about the next preposition even within the Massoretic text manuscripts. Some have 'el (אֶל) [pronounced eh], which means *unto, into, in, regarding, to*. Strong's #413 BDB #39. However, the preferred reading is 'al (עַל) [pronounced ġah], which means *upon, beyond, against*. Strong's #5920, 5921 BDB #752. Satan has spent a great deal of time going throughout the earth, accusing various believers of transgressions for which they are responsible.

Barnes: *Such was the piety of Job, that it had attracted the special attention of Yahweh, and he puts the question to Satan, whether in his journey he had remarked this illustrious example of virtue.*⁴⁷

At that point in time in history, Jesus Christ had not died for our sins and Satan was unaware of what was going to come to pass. Therefore, when God's own transgressed against God, Satan brought that to God's attention immediately. We see this all the time. When I speak to a student about talking too much, once and awhile, he will apologize and we will move on. However, most of the time he will say, *I wasn't the only person talking!* Satan had sinned against God and was a fallen angel. He had been sentenced to the Lake of Fire. However, he was given some time to appeal his sentence, as obviously the sentence had not been carried out and here he was in front of God speaking his piece after spending some time on earth. In our court system, this is the time granted to both parties to gather evidence.

Accusing believers is what Satan spends much of his time in court doing (Zech. 3:1 Rev. 12:10). "I am sentenced to eternal hell for pride? Do you have any idea what Charley Brown is doing right now?" Satan will make that sort of accusation, even if he or one of his demon army has contributed to the temptation of Charley Brown. Since the cross occurred in time (Satan is confined to time just as we are), God the Father can say, "That sin has been paid for by My Son."

This was adapted from Guzik's notes in e-sword, Job 1:8.

Guzik: "What Does Satan Consider Regarding the Saints of God?"

1. First of all, Satan view us as inferior creatures. We do not have his intellectual capacity, his memory, his vocabulary, his strength, his ability of take on various forms of life, etc. Satan is far, far superior to us in every regard. So Satan looks down upon man in general.
2. He sees them and is amazed at the difference between himself and God's people; he sees us and knows that though he has fallen, he is irritated that these earthen creatures stand. We are sinful; we have sinned against God. Every person who believes in Jesus has sinned against God after salvation. So there is some anger and jealousy that we have been redeemed and he has not.
3. Satan sees us and is angered by their happiness; he knows too well the misery of his own soul, but he admires and hates the peace in the soul of the believer. The soul of the mature believer has experienced great peace and satisfaction with life throughout human history and in all manner of circumstance.
4. Satan also examines the believer to find some fault, so that he may find some small comfort to his own black soul and hypocrisy. He will accuse us for our sins before God (Rev. 12:10).
5. He sees them and looks for opportunity to do them harm. Satan examines us and looks for a way to cause destruction and irritation in our lives. God occasionally allows Satan (or one of his demons, more likely) to become involved in our lives. We rarely suffer as Job has suffered, but we are subject from time to time by Satanic attacks.
6. Satan views us with anger because the mature believer often blocks and hinders his evil work.

Some changes and additions have been made.

Chapter Outline

Charts, Graphics and Short Doctrines

So far, our verse reads: **Jehovah then said to Satan, "Have you considered My servant Job?** Job is given the exalted station of *servant of God*. Moses attained this (Num. 12:7) and David attained this status (2Sam. 7:5). This is such a station of exaltation, that the coming Messiah will be called God's servant throughout Isaiah. **"Observe, My servant, Whom I uphold. My chosen one My soul delights. I have placed My Spirit upon Him. He will bring forth justice to the nations."** (Isa. 42:1). **"As a result of the anguish of His soul, He will see Him and be satisfied. By His knowledge, the Righteous One, My Servant, will justify the many, as He will bear their iniquities."** (Isa. 53:11).

⁴⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:6.

There are only a few people in the Bible who are referred to as *servants of God*: Abraham (Genesis 26:24), Moses (Exodus 14:31), Caleb (Numbers 14:24), David (2 Samuel 7:5&8), Isaiah (Isaiah 20:3), the prophets (2 Kings 9:7) and the suffering servant (Isaiah 52:13).

God suggests that Satan consider his man Job, spoken of in the first 5 verses of this chapter. What this tells us is, God's Person is vindicated by the life of a mature believer. To prove God's character, one need look at a mature believer, and God suggests that man to look at is Job.

Why would this be or how can this be? How can God's character be reflected in us, who are so imperfect? Let me suggest that, when in fellowship, the mature believer can reflect the character of God. We, as believers, are designed to reflect His character. We are designed to revealed the essence of God in our day-to-day dealings with other men.

Job 1:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
k ^e mô (כִּמּוֹ) [pronounced k ^e moh]	<i>like, as, when; thus, so; when, afterwards, as soon as</i>	adverb/conjunction with the 3 rd person masculine singular suffix	Strong's #3644 BDB #455
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: For [there is] no one like him on earth... Job was not just any person nor was he an average believer; he is extraordinary, and God points him out to Satan. Moses is pointed out as being the most grace oriented person on earth (Num. 12:3); and Solomon as the wisest man on earth (1Kings 4:30).

In case you are worried about God pointing you out as an example of a great believer, this is quite rare. However, all believers in the Church Age have this kind of potential. We have the completed canon of Scripture and the filling of the Holy Spirit.

Now, let's go back to the Angelic Conflict. Satan has objected to his sentence of being thrown into the Lake of Fire, and he has questioned God's essence. In the context of this chapter, God suggests that Satan take a look at a specific man, Job.

Based upon this, Satan will come up with an objection and Job himself will answer this objection by his life in time.

Job 1:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, everyone</i>	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
tâm (תָּם) [pronounced tawm]	<i>one who has personal integrity; perfected, completed, finished, innocent, blameless; having no intention to do evil</i>	masculine singular adjective; substantive	Strong's #8535 BDB #1070
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâshâr (יָשָׁר) [pronounced yaw-SHAWR]	<i>right, correct, accurate, lacking in contradictions, upright, straight, uniform, having internal integrity, even</i>	feminine singular adjective which acts like a substantive	Strong's #3477 BDB #449

Translation: ...—a man [who is] perfected and accurate [in his knowledge of doctrine];... God describes Job almost word-for-word as is found in the first couple verses of this chapter. What does that tell us? This tells us that the Bible is the Word of God. The Bible describes Job in a specific way. So, if one was to go to God and say, “Okay now, you describe Job...” and God would use the very words of the Bible, because the words found in the Bible are the words of God.

You will recall the beginning of this book. The author refers to Job as a man with integrity, a man who was upright. These again are the words: tâm (תָּם) [pronounced tawm], which means *perfected, completed, finished*. Sometimes, this word has been translated *innocent*. A version of this word is found in Gen. 20:5–6, where Abram has lied to Abimelech and Abimelech has taken Abram's wife Sarah as his wife. God comes to him in a dream and God and Abimelech both agree that Abimelech did this in the *innocence* of his heart. A very similar use is found in 2Sam. 15:11. We found the plural of this word used for Urim and *Thummim* (Lev. 8:8). This word is found in several places where it describes the spiritual walk of a person (Psalm 26:1 Prov. 2:7). The early use of this adjective indicates that it refers to *integrity in terms of intending to do no evil, innocence, blameless, upright*. The corresponding verb means *to complete, to consume, to finish up*. When you have sinned, you have a defect, you are incomplete before God. Therefore, the adjective has to do with remaining in fellowship without evil intentions. Strong's #8533 BDB #1070.

Yâshâr (יָשָׁר) [pronounced yaw-SHAWR] means *straight, right* according to BDB. This is first used to do *what is right* in the eyes of Y^howah (Ex. 15:26). This is the other side of the coin. Not only was Job blameless, or innocent, in all that he did—that is, he did not intentionally do that which was evil—but he did that which was correct or right. To know what is right and not to do it is sin. When not referring to one's actions but to a person, we translate this word *upright*, as tin this verse. What might be an even more correct understanding is, Job has a truth-compass in his soul, which is always pointing toward the truth and toward what is right. He has this understand through the study of Bible doctrine. Or, you might say he has a level in his soul, which indicates what is truly level and what is not. Strong's #3477 BDB #449.

Therefore, Job is a man who is spiritually mature. He has an accurate understanding of Who God is. Therefore, God can point to Job to vindicate His Own character.

Application: Would you want God to cite you as an example of His grace, love, righteousness and justice? Would you want to be a man chosen by God to vindicate His essence? In the Church Age, God does this over and over

again. We do not just have one man, although some men can be quite powerful in the function of their spiritual gift (Billy Graham and R. B. Thieme, Jr. both come to mind).

Application: No doubt you have heard, at one time or another, that *God has a purpose for your life*. What is that purpose? To glorify Him. God wants Satan, or some fallen or elect angel to look at you and see His character shining through. As daunting as this may seem, this is the place for any believer today in the Church Age. We have every **divine operating asset** that was ever given to anyone prior to us. We all have these assets. Now, just as some of us might be housewives, students, corporals, engineers, or whatever, we have a unique position in the plan of God which is related to our spiritual gift. And God makes it possible for *any* believer to become spiritually mature and to grow in grace and the knowledge of the Word of God.

Application: No doubt, you have some understanding of the book of Job and what happens to Job at this time. Does this mean that we are all going to be little Job's? That is, once we reach a certain point in our lives, God is going to crush us or hand us over to Satan, and say, "Check it out, Satan." Not necessarily. Some of us will endure great hardship and difficulties and some of us will have less of that. I would not try to pretend for a second that I face any of the difficulties of a Christian in North Korea or in Iran. God has a unique place for every one of us, and with doctrine in our souls, we can fulfill the position and glorify Him. It may or may not involve personal disaster as a primary ingredient (all of us endure pressures, no matter what).

Job 1:8d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâri' (אָרִי) [pronounced yaw-RIH]	<i>those fearing, the ones reverencing; who are feared, those who are fearful, the dreaded [dreadful] ones</i>	masculine plural adjective; Qal active participle construct form	Strong's #3373 (#3372) BDB #431
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ḡûwr (גִּוּר) [pronounced soor]	<i>turning aside, departing [from]; avoiding; going away; removing [from]; coming to an end</i>	Qal active participle	Strong's #5493 (and #5494) BDB #693
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ra' (רָע) [pronounced rahg]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular noun	Strong's #7451 BDB #948

Translation:...[and one] who fears [respects] Elohim and [one who] avoids evil." Job is not just aware of God, but Job thinks about God; Job is occupied with God. When you fear something, this is where you place your concentration. If you are afraid of snakes and you see a snake, you don't start thinking about popsicles and lollipops. Your mind is focused on that snake until that snake is out of your periphery or you are out of his.

Finally, as we have seen before, the *fear of God* is a reverence and respect attributed to those who have a grasp of Who God is and who man is. [Praise Y^ehowah! How blessed is the man who fears and respects Y^ehowah, who greatly delights in His commandments. His descendants will be mighty on the earth and the generation of the upright will be blessed. Wealth and riches are in his house and his righteousness endures forever](#) (Psalm 112:1–3; see also Ex. 20:20 Psalm 128:4).

This verse tells us a lot. We have churches where everyone *gets the ghost* and it is assumed that everyone is this great spiritual being. Here, in this generation, there is but one Job. God doesn't give Satan a long list of people to go check out. God has a short list of righteous people, of people who have integrity and are upright. His list was the person Job. We do not have an overabundance of great spiritual men. There is Job and that is about it. There is no one else like him in the earth. No man is perfect. [All have sinned and come short of the glory of God](#) (Rom. 3:23). [If we say we have no sin, we are deceiving ourselves and the truth is not in us](#) (1John 1:8). A short description of his spiritual life follows.

We have examined what it means *to fear* God. It is not this goofy buddy buddy routine where Jesus appears to us while we are shaving and we carry on a casual conversation with Him. This is not Jesus, our best friend. Jesus Christ is the God of the Old Testament as well as the New—this is the God which we are to fear and to respect. People have such a casual relationship with God, that it indicates that they have no concept as to His perfection, majesty and righteousness. Moses, a man far greater than you or I will ever be, was afraid to behold God as the burning bush (Ex. 3:6). There is not a man alive who could not use a strong dose of fear of God.

Our verse reads: [Jehovah then said to Satan, "Have you considered My servant Job? For there is no other man on earth like him. He is a mature believer with a clear understanding of Bible doctrine. He fears and respects God and he avoids evil."](#) There is more to the Christian way of life than intentionally avoiding sin. There is also the avoidance of evil, which is Satan's way of thinking, which includes both sin and human good. This is a corrupt, earthly way of viewing things. These are the social revolutionaries, the rabid environmentalists, and violent anarchists. Satan has a way that he thinks the world should be. He is on a crusade to save this planet and this world, although he changes his mind often as to what would achieve that, and he attempts to get us to do his bidding. Job did not participate in this kind of evil.

Job's mind is focused on the Revealed Lord; and because of this focus, Job avoids evil. He avoids being trapped in the **cosmic system**. He avoid **cosmic thinking**. Prov. 16:6 tells us: [By grace and truth, iniquity is covered over; and by the fear of Y^ehowah \[= **occupation with Christ**\], men depart from evil.](#) Prov. 8:13 [The fear of Y^ehowah is to hate evil; I \[the Lord\] hate pride, arrogance, the evil way, and lies.](#) Prov. 14:16 [One who is wise is reverent and he turns away from evil, but a fool crosses over \[into evil\] and is confident \[in evil\].](#) And Job 28:28 [Listen, The fear of the Lord \[= occupation with Jesus Christ\] is \[true\] wisdom and departing from evil is \[divine\] knowledge.](#)

At some point, I need to develop this doctrine, as, in the Old Testament, there are two forms of the word for *evil*, which are slightly different, yet treated the same by most.

Links to the Doctrine of Evil

[Jim Brettell](#) (without Scriptural links) (this is a Word document and will open on your computer)

R. B. Thieme, Jr. [notes](#) (at Grace Notes)

[Todd Kennedy](#) (organized, with Scriptural references and short)

From the [Country Bible Church](#) (this is a Word document and will open on your computer)

J. Cherreguine [Bible Doctrine Ministries](#) (this looks to be quite thorough)

The [Doctrine of Evil](#) (for kids) from the Grace Bible Church.

I suspect that the use of the words *evil* might be slightly different from Old to the New Testament.

Chapter Outline

Charts, Graphics and Short Doctrines

V. 8 reads: Jehovah then said to Satan, "Have you considered My servant Job? For there is no other man on earth like him. He is a mature believer with a clear understanding of Bible doctrine. He fears and respects God and he avoids evil." So Job intentionally abstains from doing that which is wrong and does not participate in evil. He does that which is right. Job had great fear and respect for God. With these characteristics, there is no one else like him on earth.

As you study this book of Job, you will see many arguments that Job was a man of sin and that his great suffering was a natural result of this. God will even eventually criticize Job. However, always keep this verse in the back of your mind. God holds Job up before Satan as a man of integrity, as an example of a man righteous before God (given the saving work of Christ, of course). So, no matter what is said of Job, either by his friends or by commentary, this representation of his character is certain and stands forever written in God's Word.

Jehovah then said to Satan, "Have you considered My servant Job? For there is no other man on earth like him. He is a mature believer with a clear understanding of Bible doctrine. He fears and respects God and he avoids evil." Interestingly enough, Satan has observed Job. Satan knows who Job is; Satan knows his habits, his comings and goings, and his devotion toward God. He is not the kind of man Satan would bring up in court, but God speaks of Job, so Satan now has to offer his perspective of Job in open court.

Satan's accusations against Job (and indirectly against God's character) are covered in vv. 9–11:

And so answers the adversary Y^ehowah and so he says, "It is for nothing fearing Job Elohim?"	Job 1:9	The adversary answered Y^ehowah and said, "Does Job fear Elohim for no reason?"
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The adversary answered Jehovah, saying, "What, do you think Job fears God without reason?"

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And Satan answering, said: Doth Job fear God in vain?
Masoretic Text (Hebrew)	And so answers the adversary Y ^e howah and so he says, "It is for nothing fearing Job Elohim?"
Peshitta (Syriac)	Then Satan answered the LORD and said, Does Job revere God for nought?
Charles Thomson (Greek)	And Satan in reply- said before the Lord, Doth Job worship the Lord for nothing ?
Septuagint (Greek)	Then the devil answered, and said before the Lord, Does Job worship the Lord for nothing?

Significant differences: The Latin appears to leave out *the Lord*.

Thought-for-thought translations; paraphrases:

Contemporary English V.	"Why shouldn't he respect you?" Satan remarked.
Easy English	Satan replied to God, `Job respects you because you help him.
Easy-to-Read Version	Satan answered, "Sure! But Job has a good reason for worshiping God!
Good News Bible (TEV)	Satan replied, "Would Job worship you if he got nothing out of it?
The Message	Satan retorted, "So do you think Job does all that out of the sheer goodness of his heart?

New Century Version	But Satan answered the Lord, "Job honors God for a good reason.
New Living Translation	Satan replied to the Lord, "Yes, but Job has good reason to fear God.
The Voice	The Accuser: ⁹ I won't argue with You that he is pious, but is all of this believing in You and honoring You for no reason?

Partially literal and partially paraphrased translations:

American English Bible	And the Opposer stood before Jehovah and said: 'Is Job really free to worship You, Jehovah?
Christian Community Bible NIRV	But Satan returned the question, "Does Job fear God for nothing? "You always give Job everything he needs," Satan replied. "That's why he has respect for you.
New Jerusalem Bible	'Yes,' Satan said, 'but Job is not God-fearing for nothing, is he?
New Simplified Bible	Satan replied: »Would Job respect you if he got nothing out of it?
Revised English Bible	'Has not Job good reason to be godfearing?' answered the Adversary.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Bible in Basic English	Satan answered Yahweh and said, "Job fears God casually. And the Satan said in answer to the Lord, Is it for nothing that Job is a god-fearing man?
The Expanded Bible	But Satan [1:6] answered the Lord, "·Job honors God for a good reason [^L Does Job honor/fear/respect God for no good reason?].
Ferar-Fenton Bible	The Accuser, however, answered the LORD and said, "Does Job reverence GOD for nothing?
New Advent (Knox) Bible NET Bible®	Job fears his God, the Enemy answered, and loses nothing by it. Then Satan answered the Lord, "Is it for nothing that Job fears God? The Hebrew form has the interrogative ה (he) on the adverb כִּנָּם (khinnam, "gratis"), a derivative either of the verb כָּנַן (khanan, "to be gracious, show favor"), or its related noun כֶּן (khen, "grace, favor"). The adverb has the sense of "free; gratis; gratuitously; for nothing; for no reason" (see BDB 336 s.v. כָּנַן). The idea is that Satan does not disagree that Job is pious, but that Job is loyal to God because of what he receives from God. He will test the sincerity of Job.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	The Adversary answered ADONAI, "Is it for nothing that Iyov fears God?
exeGeses companion Bible	And Satan answers Yah Veh and says, Iyob, fears he Elohim gratuitously?
Orthodox Jewish Bible	Then Hasatan answered Hashem, and said, Is Iyov a yire Elohim (G-d fearer) for nothing?
The Scriptures 1998	And Satan answered הוה and said, "Is Iyob? fearing Elohim for naught?

Literal, almost word-for-word, renderings:

The Amplified Bible	Then Satan answered the Lord, Does Job [reverently] fear God for nothing?
Concordant Literal Version	Then Satan answered Yahweh and said, Does Job fear Elohim gratuitously?
English Standard Version	Then Satan answered the LORD and said, "Does Job fear God for no reason?
The Geneva Bible	Then Satan answered the LORD, and said, Doth Job fear God for nought? He fears You not for Your own sake, but for the blessing that he received from You.
Syndein/Thieme	{Satan's Jaded Theory} Then Satan answered the Jehovah/God, and said, "Does Job love/respect 'Elohiym/Godhead . . . for nothing?" {Note: Satan is saying Job loves and respects

God only because God has blessed him more than any other human being on earth.}.
 World English Bible
 Young's Updated LT
 Then Satan answered Yahweh, and said, "Does Job fear God for nothing?
 And the Adversary answers Jehovah and says, "For nought is Job fearing God?"

The gist of this verse: Satan asks God if Job fears Him for no reason.

Job 1:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʿânâh (אָנָה) [pronounced gaw-NAWH]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 rd person masculine singular, Qal imperfect	Strong's #6030 BDB #772
Sâtân (שָׂטָן) [pronounced saw-TAWN]	<i>an adversary, an accuser; enemy; one lying in wait; transliterated Satan</i>	proper masculine noun (also used as a masculine singular noun); with the definite article	Strong's #7854 BDB #966
ʾêth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: The adversary answered Y^ehowah... On several occasions, in this chapter so far, we have had repetitions of word phrases. That makes it very easy for a person to learn and memorize this book. Once you have memorized v. 7, then it is quite easy to memorize v. 9. There are a few different words involved, but much of it is the same.

Satan is a genius and Satan was well aware of Job. It is not as if Job slipped by Satan's attention. Satan does not say, "Look, there are 4 billion people on this planet; You're asking me about some guy named Job?" When a man is a part of the plan of God and grows in grace and knowledge of Y^ehowah Elohim, then Satan and his minions are going to take notice.

Application: If you are a believer, then the fallen angels have taken notice of you. So have the elect angels.

Job 1:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Job 1:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾamar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
hă (ה) [pronounced heh]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
chinnâm (כִּנָּם) [pronounced khin-NAHM]	<i>gratuitous, freely, for nothing; for no purpose, in vain, without cause, undeservedly</i>	substantive/adverb	Strong's #2600 BDB #336
yârêʾ (יָרֵא) [pronounced yaw-RAY]	<i>who fears, who is afraid; one exhibiting fear-respect, one having reverence [a reverential respect]</i>	masculine singular, Qal active participle	Strong's #3372 BDB #431
This could also be the 3 rd person masculine singular, Qal perfect of yârêʾ.			
ʾÿgyôwb (יְיָגְוֹב) [pronounced ee-YOBE]	<i>hated, object of enmity; persecuted; transliterated Job</i>	masculine singular proper name	Strong's #347 BDB #33
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: ...and said, “Does Job fear Elohim for no reason?” Satan seems rather huffy here. “What, do You think that Job fears You for no reason? He knows what side of the bread is buttered.”

So the existence of God is not in question with regards to Job; the blessing of God is not an issue with regards to Job. What is at issue is quid pro quo. “Sure, Job fears you, because you give him stuff.” Interestingly enough, Satan will not suggest, “So, why don’t you let me give him stuff, let him know where it comes from, and then he will worship me?” It is not the way it works with Satan, although it does appear that Satan does some trade-offs with man from time to time.

In some ways, this question helps us to understand *the fear of God*. We are not speaking simply of faith in the Revealed God, as that is not at issue here. *Fearing God* indicates continual thought given to God as well as an understanding of God’s power over us.

There are a number of things in this doctrine which I don’t believe are well-known to believers (but that is, in part, because of an appalling lack of knowledge of the Old Testament).

Fear of the Lord (in the Old Testament)

1. Let’s first focus on two individuals, which might help us to understand what *fear of Y^ehowah* means. The first is Job.

Fear of the Lord (in the Old Testament)

- 1) Now, although we have not studied him in any great detail yet, twice he is said to be one who *fears the Lord*. This does not mean that every time Job heard thunder, he jumped; he was not looking around over his shoulder all the time; and if given the opportunity to speak with God, he would not run and hide (like Adam and the woman after they sinned).
- 2) Let's say you are trapped in a geographical space with something that you fear: a spider, a snake, a mouse. All of your concentration is focused upon whatever it is that you fear. The idea of that intense concentration conveys to us, in part, what it means to *fear the Lord*.
- 3) So far, we have seen that Job and his family lead wonderful lives; everyone is greatly blessed, but Job thinks about God and he offers up sacrifices on behalf of his children, in case they sin. Job 1:5
- 4) At the end of this chapter, Job will have all of his blessings taken from him, and yet he will say, "[Naked I came from my mother's womb, and naked shall I return. The LORD gave, and the LORD has taken away; blessed be the name of the LORD.](#)" (Job 1:21). This is concentration upon God.
- 5) In other words, no matter what the situation—blessing or difficulties—Job thinks about God.
2. A good example of someone who believes in the Revealed Lord but does not fear Him is Lot.
 - 1) Although many foreigners recognized Abraham's unique relationship with the Revealed God (Gen. 20:7–9 and believed that they were best served by being associated with Abraham (Gen. 21:22), Lot, when given the chance, struck out on his own and separated from Abraham, who was the source of his blessing. Gen. 13:2–13
 - 2) Abraham rescued Lot, when Lot has associated himself with a bunch of reprobates (Gen. 13:13 14:1–16), yet Lot makes no effort to realign himself with Abraham again. He stays in Sodom. Gen. 19:1
 - 3) Because of Abraham's intercessory prayer at the end of Gen. 18, angels travel to Sodom, both to destroy it and to rescue Lot and his family. Even though the lives of Lot and his family are threatened by most of the city's population, when the angels tell Lot and company to get up and get going, they dawdle; when they tell Lot where to go for deliverance, Lot argues with them, and suggests where he wants to go instead. All of this indicates just the opposite of fear of God. Gen. 19
 - 4) Even though Lot has a reasonably large family, there are not even ten people in his family (or of his in-laws) who have even believed in the Revealed God. This is all it would have taken for God to have delivered Sodom from destruction. Gen. 18:32 19:12
3. The phrase *fear of God* or *fear of the Lord* is only found thrice in Genesis (Gen. 20:11 22:12 42:18); and is otherwise not found in the Pentateuch (with the exceptions of Ex. 1:17, 21). We have similar number of occurrences in the book of Job (Job 1:1, 8, 9 2:3). The uses here would suggest much more than simple faith in God, as God points to Job as an exceptional man on earth (Job 1:8). Therefore, the idea of being mentally occupied with the Person of Y^ehowah is what is being referred to here, which is a result of spiritual maturity.
4. Fear of the Lord is knowledge of Bible doctrine. [Listen, the fear of the Lord is wisdom, and to turn away from evil is understanding](#) (Job 28:28). See also Psalm 111:10 Prov. 1:7 2:5 9:10 16:6
5. In the Old Testament, *fear of the LORD* is always closely associated with obedience. Gen. 20:11 42:18 2Kings 4:1 Job 1:1, 8 Proverbs 1:7 Isaiah 11:2
6. Hating Bible doctrine is equivalent to rejecting spiritual maturity (= fear of the Lord). Prov. 1:29
7. Fear of the Lord (spiritual maturity) endures forever and is to be preferred over gold or other material treasures. Psalm 19:9–10 Prov. 15:16
8. Those who fear the Lord (that is, are spiritually mature) hate evil and arrogance and lying. Prov. 8:13
9. A man who fears God will be a just ruler. 2Sam. 23:3 2Chron. 19:7
10. An honorable and spiritually mature leader will not overtax his people. [The former governors who were before me laid heavy burdens on the people and took from them for their daily ration forty shekels of silver. Even their servants lorded it over the people. But I did not do so, because of the fear of God](#) (Neh. 5:15).
11. Instruction in truth is the key to spiritual maturity (= fear of the Lord). [Come, O children, listen to me; I will teach you the fear of Y^ehowah](#) (Psalm 34:11). Prov. 15:33
12. Instruction in Bible doctrine is how a ruler becomes spiritually mature (that is, *fears God*). 2Chron. 26:5

Fear of the Lord (in the Old Testament)

13. However, the key to a nation being blessed and protected by God, is there being many believers who are mature. 2Chron. 20:29
14. Spiritual maturity (fear of the Lord) leads to confidence in God and in the Word of God. Prov. 14:26
15. Spiritual maturity (fear of the Lord) leads to a better, more fulfilling life, with some protections guaranteed by God. **The fear of the LORD leads to life, and whoever has it rests satisfied; he will not be visited by harm** (Prov. 19:23).
16. There are, therefore, rewards for spiritual maturity in time. Prov. 22:4
17. Do not get your focus on people; keep your focus on God (which is also known as fear of the Lord). Prov. 23:17
18. God listens to the prayers of David, but will humble his enemies, because David fears God and they do not (Psalm 55:16–22). For this reasons, David adjures others to **Cast your burden on the LORD, and He will sustain you; He will never permit the righteous to be knocked off balance** (Psalm 55:22).
19. The fear of the Lord (spiritual maturity) gives one courage for battle. **And they attacked all the cities around Gerar, for the fear of the LORD was upon them** [giving them courage for battle]. **They plundered all the cities, for there was much plunder in them** (2Chron. 14:14).
20. Those who fear God are interested in the teaching of the Word of God. Furthermore, God's effect upon man is in his soul. **Come and hear, all you who fear God, and I will tell what he has done for my soul** (Psalm 66:16).
21. Even though there are examples, from time to time, of those who do evil, and yet live for a long time, Solomon learned from his father David that it will be well with those who fear God. Eccles. 8:12
22. There is great power to be had in spiritual maturity. Eternal rewards are passed out to those who fear the Lord. Prov. 14:27
23. One of Solomon's conclusions of a futile examination of what the world has to offer, is **The end of the matter; all has been heard. Fear God and keep his commandments, for this is the whole duty of man** (Eccles. 12:13). Fearing God is reaching spiritual maturity. Keeping God's commandments during the Jewish Age was not a means of salvation, but a means of preserving nation Israel and teaching God's Word to subsequent generations.
24. In a client nation to God, there is a symbiotic relationship between government and the mature believers in the nation. 2Chron. 19:8–11
25. Jesus Christ and knowledge of Bible doctrine are the keys to personal and national stability; along with the spiritual maturity which comes from knowledge of Bible doctrine. **The LORD is exalted, for he dwells on high; he will fill Zion with justice and righteousness, and he will be the stability of your times, abundance of salvation, wisdom, and knowledge; the fear of the LORD is Zion's treasure** (Isa. 33:5–6).
26. Now, there was a different kind of fear of the Lord which was found in nations which surrounded Israel. Because of this fear, we can conclude that many of them believed in the God of Israel and they were afraid to attack Israel because of their God. 2Chron. 17:10
27. Jesus Christ would have knowledge of Bible doctrine, and therefore, be occupied in time with God the Father. Isa. 11:2–3 Luke 2:52

So that there is no misunderstanding, I am a New Testament believer in the Church Age; however, I recognize the importance of knowing the Old Testament.

Chapter Outline

Charts, Graphics and Short Doctrines

If you are a dispensationalist (which I am), you may wonder, "Why do we bother with anything other than the Epistles and Revelation. If we do not celebrate the Sabbath, if we do not keep the Mosaic Law, if your pastor rarely hauls a lamb out in front of the congregation and slits its throat, then what can we get out of the Old Testament?"

Reasons the New Testament Believer Needs to Know the Old Testament

1. One's spiritual confidence is enhanced by knowing the Old Testament.
2. The scientific evidence:
 - 1) The Big Bang theory is actually presented in the first sentence of the first chapter of Genesis.
 - 2) Man is made out of the chemicals of the ground—how did the author of Genesis know this?
 - 3) Man can be cloned and this cloning can be modified.
 - 4) There are quite a number of scientific principles taught in the Bible thousands of years before they were discovered by science. Some of these can be found on the [God and Science](#) apologetics page. Clarifying Christianity has an [apologetics page on science](#), and one on dinosaurs.
3. The genetic evidence:
 - 1) There are a half-dozen linear genealogies found in the Bible that lead us directly from Adam to Jesus. These are the only linear genealogies found in the Bible and there are about a half-dozen different authors involved. How did they know? Most of them (with the exceptions of Matthew and Luke) recorded these genealogies long before the birth of Jesus. How did they know which lines to follow? And so there is no mistaking this, it is not just the important people of the Bible who are in this line. Moses is not in the line of Christ (but Joshua is).
 - 2) The [first linear genealogy](#) in the Bible contains the gospel message.
 - 3) Whether the Bible speaks of Eve through whom will come the Seed of the Woman or speaks of Sarah, and how God visits Sarah prior to the birth of Isaac, the emphasis is *always* upon the woman. Jesus is born of a virgin because, in this way, the sin nature is not passed down to Him (the sin nature is passed down through the man because Adam sinned knowingly; he was not deceived). How is it possible to have this aspect of Christian theology taught throughout the Bible when most Christians today do not even understand it?
4. The evidence of foreshadowing:
 - 1) Not only is the birth of Isaac one of the most important incidents of the book of Genesis, but all of the promises of God are based upon this birth. So it is with the birth and death on the cross of our Lord.
 - 2) Much of what happens in the New Testament is clearly foreshadowed in the Old. Some of these studies are actually quite recently produced; like the [parallels between the birth of Isaac and the birth of Jesus](#). ([HTML](#)) ([PDF](#)) ([WPD](#)).
 - 3) There are multiple parallels between [the offering of Isaac and the offering of our Lord](#) on the cross for our sins. This will be covered when we get to Gen. 22.
 - 4) These are not the only instances of foreshadowing. I have never sat down to count them, but there must be at least [100 instances](#) where Jesus Christ is foreshadowed in the Old Testament.
5. The evidence of the consistency of Genesis with the thrust of the rest of the Word of God:
 - 1) When God credits Abraham with righteousness, this is based upon faith. This is fundamental to orthodox Christianity, and is found in no religion. In all religions, there is a quid pro quo. If you want to get into heaven, you had better do more than just believe in the doctrines of your faith.
 - 2) People argue about theology all the time. Even so-called Christian cults question the Trinity; and all cults require a mixture of faith and works for a person to stand justified before God. Yet, somehow, the authors of Genesis write that which is completely consistent with orthodox Christian theology.
 - 3) The idea that an innocent creature is killed to atone for sin.
 - 4) The concept of the Seed of the Woman.
 - 5) The Persons of Godhead and the essence of God—Genesis is consistent with everything found in the New Testament epistles.
6. See, along these lines, the [Lucky Guesses Found in Genesis](#) ([HTML](#)) ([PDF](#)).
7. When you realize that many of the objections to the Bible are either superficial or exaggerated, your faith in the Word of God increases. You find these things out by studying the Word of God—both testaments. And, by studying, I don't mean that you sit down with the Bible and your favorite expositor and start a personal study—we learn first and foremost by a pastor-teacher who teaches the Word of God verse-by-verse, Old Testament and New. Ideally speaking, this is gotten in face to face teaching (although this is

Reasons the New Testament Believer Needs to Know the Old Testament

- not always possible).
8. The Old and New Testaments together make up the Word of God.
 9. There are many areas of commonality in the Old and New Testaments. The morality taught in the Old Testament is almost exactly the same as the New. The concepts of military service and nationalism are explained in greater detail in the Old Testament than in the New.
 10. One can better understand the Church Age and how this compares to the Age of Israel in the Old Testament.
 11. The Apostles and NT writers over and over again quote the Old Testament, and in a myriad of ways (they don't just deal with the contextual interpretation of a passage or the fulfillment of an OT passage. So if we find these things scattered throughout the NT epistles and gospels, then we ought to know what the original passage says.
 12. The learning of God's Word is a lifetime experience. No one gets to the point where they have learned it all. I personally spend hours, and there are still huge portions of Scripture that I may never get to study in depth.

Some of this doctrine came from **Gen. 21** ([HTML](#)) ([PDF](#)) ([WPD](#)). Right now, this is Lesson #236 in the **Exegetical Study of the Bible** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When God knew about these things as opposed to when man discovered them.

Scientific Principles Found in the Bible

Scientific Fact or Principle	Bible reference	Date of discovery by man
Both man and woman possess the seed of life	Genesis 3:15	17 th Century
There is a place void of stars in the North	Job 26:7	19 th Century
Earth is held in place by invisible forces	Job 26:7	1650
Taxonomic classification of matter	Genesis 1	1735
The Earth is round	Isaiah 40:22	15 th Century
Certain animals carry diseases harmful to man	Leviticus 11	16 th Century
Early diagnosis of leprosy	Leviticus 13	17 th Century
Quarantine for disease control	Leviticus 13	17 th Century
Blood of animals carries diseases	Leviticus 17	17 th Century
Blood is necessary for life	Leviticus 17:11	19 th Century
Oceans have natural paths in them	Psalms 8:8	1854
Earth was in nebular form initially	Genesis 1:2	1911
Most seaworthy ship design ratio is 30:5:3	Genesis 6	1860
Light is a particle and has mass (a photon)	Job 38:19	1932
Radio astronomy (stars give off signals)	Job 38:7	1945

Scientific Principles Found in the Bible

Scientific Fact or Principle	Bible reference	Date of discovery by man
Oceans contain fresh water springs	Job 38:16	1920
Snow has material value	Job 38:22	1905, 1966
Infinite number of stars exist	Genesis 15:5	1940
Dust is important to survival	Isaiah 40:12	1935
Hubert Spencer's scientific principles	Genesis 1	1820
Air has weight	Job 28:25	16 th Century
Light can be split up into component colors	Job 38:24	1650

If this was one or two; or even three or four scientific consistencies, then we might be able to avoid giving credence to the Bible as being God's Word. However, when we find this many times where science and the Bible are in agreement, many centuries before science knows about these things, one ought to be awed by such a thing.

This was taken from <http://www.kingjamesbibleonline.org/Scientific-Proof-of-Bible.php> accessed April 30, 2013. You will note how many references there are to passages in Job.

Also see:

<http://www.creationism.org/articles/BibleSci.htm>

http://www.scienceinthebible.net/KNOWLEDGE_BIBLE/menue.htm

Chapter Outline

Charts, Graphics and Short Doctrines

We have gone pretty far afield by this point. The verse reads: **The adversary answered Jehovah, saying, "What, do you think Job fears God without reason?** Satan's allegation will be, take away the goodies that Job has gotten from God, and Job will reject his relationship with God.

Barnes expounds upon Satan's question here: *The idea is that there was nothing genuine about his piety; that religion could not be tried in prosperity; that Job had an abundant compensation for serving God, and that if the favors conferred on him were taken away, he would be like the rest of mankind...[concerning the] many professors of religion who are rich; it "should" be asked by every professed friend of the Most High, whether his religion is not selfish and mercenary. Is it because God has blessed us with great earthly advantages? Is it the result of mere gratitude? Is it because he has preserved us in peril, or restored us from sickness? Or is it merely because we hope for heaven, and serve God because we trust he will reward us in a future world? All this may be the result of mere selfishness; and of all such persons it may be appropriately asked, "Do they fear God for nought?" True religion is not mere gratitude, nor is it the result of circumstances.*⁴⁸

Along the same lines, Gill writes: *[Satan] insinuates that Job's fear of God, and serving him, was not "for nought", or "freely" (s), it was not out of love to him, or with any regard to his will, or his honour and glory, but from selfish principles, with mercenary views, and for worldly ends and purposes: indeed no man fears and serves the Lord for nought and in vain, he is well paid for it; and godliness has a great gain along with it, the Lord bestows everything, both in a temporal and spiritual way, on them that fear him; so that eventually, and in the issue, they are great gainers by it...the intimation of Satan is, that Job's fear was merely outward and hypocritical, nor cordial, hearty, and disinterested,*

⁴⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:9.

*but was entirely for his own sake, and for what he got by it; and this he said as if he knew better than God himself, the searcher of hearts, who had before given such an honourable character of him.*⁴⁹

This is pure cynicism on the part of Satan. There is nothing to be learned from Job; there are no great principles of truth and honor to be seen here; Job figured out that fearing God made him very blessed, so Job is cool with that. As long as God keeps blessing him, he will keep extolling the virtues of God.

Satan is on the verge of saying, "I would be pious too, if I were blessed like Job." However, Satan cannot say this because his blessings from God far exceeded Job's blessings from God.

Our response to God is based upon His character. **We love Him because He first loved us.** God has initiated and we have responded. Satan rebelled against God instead, and he is the founder of all rebellion against authority.

*Hard Sayings of the Bible: The book of Job is as much about God being on trial as it is about Job being tested. It was God who called Job to Satan's attention. But Satan scoffed, suggesting that Job had his reasons for serving God so faithfully.*⁵⁰

God has given Satan an example of piety on earth and Satan denies God's truth. This is the essence of Satan—to stand in firm opposition to God's Word at every turn. Satan answers, beginning with the interrogative particle, as did God, and the word *chinnâm* (חִנָּאָם) [pronounced *khin-NAHM*], which means *gratuitous, freely, for nothing*. Strong's #2600 BDB #336.

Motivation is one of the things which Satan goes to God with. Our world is filled with millions of believers who behave in a religious fashion, who act nice and sweet and moral. Satan questions every man's motivation and God looks upon the inside. We don't get anywhere in the spiritual life by putting up a good front. This also opens discussion on the relationship of prosperity and the spiritual life. All believers who advance receive blessing from God; however, not everyone's blessing is the same, nor does everyone receive blessing in the material realm. Paul explained to Timothy: **There is constant friction between men of depraved minds and who are deprived of truth, who suppose that godliness is a means of gain; on the contrary, godliness is a means of great gain when accompanied by contentment; for you see, we have brought nothing into this world, so we cannot take anything out of it either. And if we have food and covering, with these we will be content. But those who want to get rich fall into temptation and a snare and many foolish and harmful desires which plunge men into ruin and destruction. For you see, it is the love of money which is a root of all sorts of evil, and some by intensely desiring for it have wandered away from the faith, and have pierced themselves with many categories of pain. So avoid these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance, gentleness** (1Tim. 6:5–11). That is, for the believer today, God does provide us with the basic necessities and with these we should be content. The pursuit of riches can be a temptation and a snare. We should pursue the virtues of the Christian life, not the wealth of the material life. No matter how much we accumulate in this life time, none of our possessions are going with us. On the flip side, this does not mean that we should burn our money nor does it mean that we will not receive material blessings. That is just not to be our driving force.

Satan asks God, before all of angelic creation, if Job is not just responding to the great blessing which God has given him. Job knows which side of the toast is buttered. The implication is that Job has all of these characteristics because he is greatly rewarded for it. There is no greatness in his spiritual walk. He behaves because God rewards him.

Keil and Delitzsch: Satan denies what God affirms, acknowledges no love towards God in the world which is not rooted in self-love, and is determined to destroy this love as a mere semblance. Where piety is dulled, he rejoices in its obscurity, where it is not, he dims its lustre by reflecting his own

⁴⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Job 1:9.

⁵⁰ *Hard Sayings of the Bible*; Walter Kaiser Jr., Peter Davids, F.F. Bruce, Manfred Brauch; InterVarsity Press; ©1996; p. 257.

egotistical nature therein...[We recognize that] Genuine love loves God...for His own sake; it is a relation of person to person, without any actual stipulations and claim.⁵¹

Throughout his tenure on this earth, Satan brings out many questions and objections, which, on their face, seem worthwhile. We should first recognize his motivation. Satan does not want to spend eternity in the Lake of Fire. His only motivation here is the weasel his way out of that. However, the questions which he brings up are questions which many people have thought or expressed. When human history as we know it is over and when Satan has been banished to the Lake of Fire, every objection raised concerning God and His creatures will have been answered, and God's perfection and righteousness and love will shine through. History is an object lesson for all the elect angels. Angels could fall at any time but exercising their volition against God, as Satan and his demon armies did. The question put before the court is: *is not Job's faith selfish and mercenary?* Isn't Job merely motivated by his prosperity. God gives him great prosperity, so his worship and faith is toward God. Do we trust and show faithfulness in God in order to spend eternity in heaven? Do we put forth some modicum of worship activity in order to gain some rank in heaven? Satan tells God that if you remove Job's prosperity, then Job will remove himself from God.

Furthermore, God will show in this time of human history that He is worthy of our love and devotion; Satan will prove to all that his motivations are strictly evil and selfish; that he acts only in self-interest. Satan only gives if there is a return in it for him. If his orders are not obeyed implicitly, then his wrath is vicious and vengeful. Finally, there is no sacrifice on Satan's part. When it comes down to it, Satan would not lift a finger for anyone. It is every man for himself. If he had to choose between his spending eternity in the Lake of Fire or our spending in eternity in the Lake of Fire, that is a no-brainer to him. Satan would trade us in a second, if he could. In fact, he deceives and leads many into temptation and into harm; with the eventual hope that we will never believe in Jesus Christ and spend eternity in the Lake of Fire.

An objection which I have heard from a friend of mine is why does God demand our devotion and why does He demand that we glorify Him? Is God that desperate for exaltation? Is God a man who requires continual praise to get through the day? Certainly not. God requires our devotion and praise and demands that we glorify Him because: (1) He is worthy of our praise and devotion. (2) God is worthy enough to be glorified. We can depend upon His consistency and His perfect righteousness. (3) God has shown that He will sacrifice Himself in order to deliver us. (4) Now consider the alternatives: if we do not glorify God, then we are left with glorifying either ourselves or glorifying Satan. If we are honest with ourselves, we know that we are seriously flawed; our hearts are desperately wicked. This book should make a clear point of Satan's character. To make a point, Satan will cause Job to suffer in every way he can. God has allowed this, but Satan performs it. Therefore, when you consider the alternatives, only God is worthy of glorification.

Some people have problems when it comes to worship of God and glorification of God. They feel what is it with God Who requires us to worship Him and to glorify Him? We have but three other alternatives: (1) we can become involved with self-worship, which is foolish egotism. When you exalt yourself above all others, you are a fool. You inhabit a body in which every cell is corrupt. You have an old sin nature which is selfish and vicious. (2) We can worship mankind, which is thinly disguised egotism. If you genuinely worship at the gate of mankind, then you just don't know enough people or you don't know them very well. Or, (3) you can worship Satan. In this portion of Job, we will find out the essence and character of Satan.

Again, v. 9 reads: [The adversary answered Jehovah, saying, "What, do you think Job fears God without reason?](#) Every accusation of Satan ultimately comes back to accuse God and His character. Remember, at some point in time, angels were created. They suddenly looked around, and there they are and there is God. God explains to them who they are, where they came from, and the nature of His Own Person. Satan rejected this insofar as saying, "I will be like God." And ever since then, Satan has questioned God's character. "Job fears You? Well, why do You think? You are good to him; You give him stuff. Take that away and Job will curse You." The implication is, there is no inherent reason for Job to be grateful to God; there is nothing which God is to warrant this from Job (or from anyone else). Everything that Satan says can be turned around on God, and turned against God. However, Job will reveal great character, which both depends upon God's character and reflects God's

⁵¹ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. IV, p. 275.

character. Job will say, "I came naked out of my mother's womb, and naked I shall return there. Y^ehowah has given, and Y^ehowah has taken away. Blessed is the name [= essence] of Jehovah." He will say, "I know my Redeemer lives!" Job knows that there is more to life than the wonderful existence that God has allowed him to enjoy.

Have not you put a hedge about him and about his house and about all which [is] to him from around? Work of his hands You have blessed and his cattle have broken out in the earth.

Job
1:10

Have You not put a hedge around him and around his household and around all that [is] his [lit., *all which (is) to him*] from every side? You have blessed the work of his hands and his cattle spread out throughout the land.

Have You not carefully guarded him and his house and all that he owns? Is this not guarded in every way? You bless the work of his hands and his cattle spread out throughout the land.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Have you not made a fence for him, and his house, and all his substance round about, blessed the works of his hands, and his possession has increased on the earth?
Masoretic Text (Hebrew)	Have not you put a hedge about him and about his house and about all which [is] to him from around? Work of his hands You have blessed and his cattle have broken out in the earth.
Peshitta (Syriac)	Thou hast rested thy hand of protection upon him and upon his house and upon his children and upon everything that he has everywhere; thou hast blessed the work of his hands, and his substance is increased in the land.
Charles Thomson (Greek)	Hast thou not made a hedge about all that he hath, abroad and at home, and about all that belong to him round about, and blessed the works of his hands, and multiplied his cattle on the earth?
Septuagint (Greek)	Have You not made a hedge about him, and about his household, and all his possessions round about? And have You not blessed the works of his hands, and multiplied his substance upon the land?

Significant differences: Thomson takes some liberties with the first 2 phrases. The Greek does tend to agree with the Hebrew there.

In the final phrase, *cattle* is legitimately translated *substance*, *possessions* (which will be covered in the Hebrew exegesis).

Thought-for-thought translations; paraphrases:

Common English Bible	Haven't you fenced him in-his house and all he has-and blessed the work of his hands so that his possessions extend throughout the earth?.
Contemporary English V.	"You are like a wall protecting not only him, but his entire family and all his property. You make him successful in whatever he does, and his flocks and herds are everywhere.
Easy English	You are his guard. You protect him, as if a hedge surrounds him. You protect his family. You protect all his possessions. You have helped that man to succeed. Now, he is very wealthy.

Easy-to-Read Version	You always protect him, his family, and everything he has. You have made him successful in everything he does. Yes, you have blessed him. He is so wealthy that his herds and flocks are all over the country.
Good News Bible (TEV)	You have always protected him and his family and everything he owns. You bless everything he does, and you have given him enough cattle to fill the whole country.
<i>The Message</i>	Why, no one ever had it so good! You pamper him like a pet, make sure nothing bad ever happens to him or his family or his possessions, bless everything he does—he can't lose!
New Century Version	You have put a wall around him, his family, and everything he owns. You have blessed the things he has done. His flocks and herds are so large they almost cover the land.
New Life Bible	Have You not made a wall around him and his house and all that he has, on every side? You have brought good to the work of his hands, and he has received more and more in the land.
New Living Translation	You have always put a wall of protection around him and his home and his property. You have made him prosper in everything he does. Look how rich he is!
The Voice	Haven't You encircled him with Your very own protection, and <i>not only him but</i> his entire household and all that he has? <i>Not only this</i> , but Your blessing accompanies whatever his hand touches, and see how his possessions have grown. <i>It is easy to be so pious in the face of such prosperity.</i>

Partially literal and partially paraphrased translations:

American English Bible	Haven't You protected him and everything in his household. as well as from everything around him on the outside that might be bad? Why, You've blest everything he does, and You've provided huge herds of cattle for him throughout the land!
Beck's American Translation	"Haven't you protected him by putting a fence around him, his home, and everything he has? You have blessed everything he does, his flocks and herds have spread out over the land.
Christian Community Bible	Have you not built a protective wall around him and his family and all his possessions? You have blessed and prospered him, with his livestock all over the land.
New American Bible (R.E.)	Have you not surrounded him and his family and all that he has with your protection? You have blessed the work of his hands, and his livestock are spread over the land.
NIRV	Haven't you guarded him and his family? Haven't you taken care of everything he has? You have blessed everything he does. His flocks and herds are spread all through the land.
New Jerusalem Bible	Have you not put a wall round him and his house and all his domain? You have blessed all he undertakes, and his flocks throng the countryside.
New Simplified Bible	»You have always protected him and his family and everything he owns. You bless everything he does. You have given him enough cattle to fill the whole country.
Revised English Bible	'Have you not hedged him round on every side with your protection, him and his family and all his possessions? Whatever he does you bless, and everywhere he herds have increased beyond measure.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	<i>Did</i> you not make a hem around him: for him, for his house, and for all of his? You blessed the handiwork of his hands, and his livestock bursts in the land.
Bible in Basic English	Have you yourself not put a wall round him and his house and all he has on every side, blessing the work of his hands, and increasing his cattle in the land?

The Expanded Bible	You have [L'Don't you.?] put a wall [hedge; Cto protect from danger] around him, his family, and everything he owns. You have blessed the things he has done [all the works of his hands]. His flocks and herds are so large they almost cover [burst forth on] the land.
Ferar-Fenton Bible	Have You not made a fence for him, and his family, and all that he has all round? You have blessed the work of his hand, and his property has extended over the country.
New Advent (Knox) Bible	Sheltered his life by thy protection, sheltered his home, his property; thy blessing on all he undertakes; worldly goods that still go on increasing; he loses nothing.
NET Bible®	Have you [The verb שׁוּחַ (sukh) means "to hedge or fence up, about" something (BDB 962 s.v. שׁוּחַ). The original idea seems to have been to surround with a wall of thorns for the purpose of protection (E. Dhorme, Job, 7). The verb is an implied comparison between making a hedge and protecting someone.] not made a hedge ⁴⁶ around him and his household and all that he has on every side? You have blessed [Here the verb "bless" is used in one of its very common meanings. The verb means "to enrich," often with the sense of enabling or empowering things for growth or fruitfulness. See further C. Westermann, Blessing in the Bible and the Life of the Church (OBT).] the work of his hands, and his livestock [Or "substance." The herds of livestock may be taken by metonymy of part for whole to represent possessions or prosperity in general.] have increased [The verb פָּרַץ (parats) means "to break through." It has the sense of abundant increase, as in breaking out, overflowing (see also Gen 30:30 and Exod 1:12).] in the land.
NIV, ©2011	"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.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	You've put a protective hedge around him, his house and everything he has. You've prospered his work, and his livestock are spread out all over the land.
exeGesés companion Bible	Make you not a hedge about him and throughout his house and throughout all he has all around? You bless the work of his hands and his chattel break forth in the land.
JPS (Tanakh—1985)	Why, it is You who have fenced him round, him and his household and all that he has. You have blessed his efforts so that his possessions spread out in the land.
Judaica Press Complete T.	Haven't You made a hedge around him, his household, and all that he has on all sides? You have blessed the work of his hands, and his livestock has spread out in the land.
Orthodox Jewish Bible	Hast not Thou made a hedge [of protection] about him, and about his baïs, and about all that he hath on every side? Thou hast blessed the ma'aseh (work) of his hands, and his possessions are increased in ha'aretz.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Have You not put a hedge about him and his house and all that he has, on every side? You have conferred prosperity and happiness upon him in the work of his hands, and his possessions have increased in the land.
Concordant Literal Version	Have you yourself not hedged him about, and about his house and about all that is his all around. The work of his hands you have blessed, and his cattle breach forth throughout the countryside.

Context Group Version	Haven't you made a hedge about him, and about his house, and about all that he has, on every side? You have esteemed the work of his hands, and his wealth has increased in the land { or earth }.
English Standard Version	Have you not put a hedge around 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.
The updated Geneva Bible	Have you not made an hedge about him [Meaning, the grace of God, which served Job as a rampart against all temptations.], and about his house, and about all that he has on every side? you have blessed the work of his hands, and his substance is increased in the land.
Green's Literal Translation	Have You not made a hedge for him, and for his house, and for all that is his all around? You have blessed the work of his hands, and his livestock have increased in the land.
New RSV	Have you not put a fence around 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.
Syndein/Thieme	"Have You not made an hedge about him, and about his house, and about all that he has on every side? {referring to the protection of God against Satan and his forces} You have blessed the work of his hands, and 'has prospered financially/'his substance is increased' in the land."
Webster's Bible Translation	Haven't you made a hedge around him, and around his house, and around all that he has, on every side? You have blessed the work of his hands, and his substance is increased in the land.
Young's Updated LT	Have not You made a hedge for him, and for his house, and for all that he has—round about? The work of his hands You have blessed, and his substance has spread in the land. For whatever reason, Young splits this verse up and the last 2 phrases he places with v. 11.
The gist of this verse:	Satan complains that God has blessed and protected Job, so certainly he would be well-disposed toward God.

Job 1:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
This is spelled slightly differently in the text.			
sûwk (שׁוּכַּ) [pronounced <i>sook</i>]	<i>to hedge, to fence up, to fence about</i>	2 nd person masculine singular, Qal imperfect	Strong's #7753 BDB #962

Job 1:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ba'ad (בָּעַד) [pronounced BAH-gad]	by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of	generally a preposition of separation or nearness; with the 3 rd person masculine singular suffix	Strong's #1157 BDB #126
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ba'ad (בָּעַד) [pronounced BAH-gad]	by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of	generally a preposition of separation or nearness	Strong's #1157 BDB #126
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ba'ad (בָּעַד) [pronounced BAH-gad]	by, near; because of; behind, after; about, round about; between [two things], through; into, among; pro, for; away from, behind; on behalf of	generally a preposition of separation or nearness	Strong's #1157 BDB #126
kôl (כֹּל) [pronounced kohl]	the whole, all, the entirety, every	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all whom, all that [which]; whomever, whatever, all whose, all where, wherever.</i>			
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of	preposition of separation	Strong's #4480 BDB #577
çâbîyb (בִּיב) [pronounced saw ^b -VEE ^b V]	around, surrounding, circuit, round about, encircle	adverb	Strong's #5439 BDB #686

The min preposition and çâbîyb mean *from round about, from every side.*

Translation: Have You not put a hedge around him and around his household and around all that [is] his [lit., all which (is) to him] from every side? Satan knows Job. When God asked Satan if he knew about *His servant Job*; Satan knew all about him. Ever since Satan became aware of Job, Satan has wanted to make his life miserable

because he worships God, but Satan cannot get at Job. Job is guarded from every side. It is as if a hedge was put up all around Job, and Satan cannot get through this hedge. This tells us that God often sets up protection for believers against Satan and his minions.

Gill: *[Job had] a fence, a wall of protection all around him...[God] had...encompassed him about with His love as with a shield, a hedge which could not be broken down by men or devils; He surrounded him with his almighty power, that none could hurt him; He guarded him by His providence, He caused His angels to encamp about him; yea, He Himself was a wall of fire around him.*⁵²

Matthew Henry: *The devil speaks of this hedge with vexation. "I see You hast made a hedge about him, round about;" as if Satan had walked it round, to see if he could spy a single gap in it, for him to enter in at, to do him a mischief; but he was disappointed: it was a complete hedge.*⁵³

What I have noticed about this book of Job is that there appears to be a more limited vocabulary (so far) as opposed to the book of Deuteronomy, for instance. In this short of time in this book, we have had several verbs and adjectives repeated, as well as many phrases.

What follows is a word which is used three times: ba'ad (בְּעַד) [pronounced *BAH-gad*]. This is a substantive of separation and when used as a preposition it means *away from, behind, about*. With the verb siym, it can mean *to seal up, to place a hedge about, to fence about* (Job 1:10 3:23 9:7 Lam. 3:7). Strong's #1157 (5704 with ך) BDB #126. This preposition is repeated twice more and then Satan begins a new question with the word çâbiyb (בִּיבֹס) [pronounced *saw^b-VEE^BV*], which is an adverb and a preposition that means *circuit, round about, encircle*. It is affixed to the min preposition of separation *from round about, from every side*. Strong's #5439 BDB #686.

The first thing which Satan accuses God of is protecting Job. Satan can't do a thing to Job and the world cannot touch Job, as God has placed a protective hedge about him. Job has been insulated from the normal pain and grief associated with this world because of this hedge surrounding him. Satan forgets to mention that he is the cause of much of this pain and grief; he just notes that Job is protected. What Satan wants is to break through that hedge and to harm Job. Satan asserts, "Certainly Job is loyal to You; You protect him."

Have You not carefully guarded him and his house and all that he owns? This hedge is around his house as well. We are not talking about a literal hedge here nor are we talking about a literal house. This simply means that Job is guarded; he is protected; and his family and his estate are all protected as well. There is no way to break through this hedge—there are no natural ways to break through and no supernatural ways to break through.

Furthermore, everything he owns, Satan cannot touch. Satan is unable to mess with Job's ipod; Satan cannot crash his laptop! Job's cellphone gets perfect reception; Satan cannot even interfere with its reception. Everything that Job has is protected by God.

Generally speaking, this is much of the life for the mature believer or the growing believer. As we grow spiritually, God puts a hedge around us as well. That is what Satan is saying that God does for Job; and, therefore, God would be doing the same for us.

Now, you cannot get confused on this. You don't go out and buy \$10,000 worth of penny stocks, figuring that God will now have the chance to bless you. God can bless you, whether you invest or not. Now, it is sensible to save and to put monies aside and to use a number of investment vehicles for your future. That is not distrust in God; that is good common sense. That is laying aside a portion of your food for the harsh winter that may come along. But that is much different than simply gambling on the stock market.

⁵² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Job 1:10 (with some editing).

⁵³ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Job 1:6–12 (edited).

We do not find out exactly how Satan is able to attack us, but it is clear that he possesses that ability when granted it. When we see how Job and his family are attacked, that will give us some ideas as to how Satan works. The exact nuts and bolts will never be completely revealed to us.

“So, sure Job loves You, God; You protect him. I can’t touch him.” So Satan tells God.

Job 1:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ma'āseh (מַעֲשֶׂה) [pronounced mah-ġa-SEH]	<i>deed, act, action, work, production, that which is done; that which is produced [property, goods, crops]; that which anyone makes or does; a course of action; a business</i>	masculine singular construct	Strong's #4639 BDB #795
yādayim (יָדַיִם) [pronounced yaw-dah-YIHM]	<i>[two] hands; both hands figuratively for strength, power, control of a particular person</i>	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
bārak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	2 nd person masculine singular, Piel perfect	Strong's #1288 BDB #138

Translation: You have blessed the work of his hands... When Job does something, it is prospered or it comes out right. Job buys Microsoft shares and they quadruple in price over the period of a year; Job buys some land, and then it rains on that land and everything starts growing; and it turns out that Job has a stream on that land as well. Everything that Job does is blessed. “You bless him, God. Sure he worships You.”

It is important to note here that God blesses the *work* of Job’s hands. God is not blessing Job’s good luck, his stumbling about and falling face first into an oil field, etc. Job works and God sees that Job’s actions are blessed.

Application: If you are a growing believer, but collecting welfare or some other kind of assistance, part of God’s plan for most people is work, and, regardless of your shortcomings or disabilities, you should be hustling for your daily bread. This does not mean that your entire life is given over to pursuing a living, because some of your time belongs to God (the time during which you learn the Word of God).

Job 1:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251

Job 1:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîq ^{eh} (מִקְנֶה) [pronounced mik-NEH]	<i>cattle, livestock</i> (specifically <i>sheep, cows and goats</i>); <i>herds, flocks</i>	masculine singular (collective) noun; with the 3 rd person masculine singular suffix	Strong's #4735 BDB #889
pârats (פָּרַץ) [pronounced paw-RATS]	<i>to break, to break down, to destroy; to break asunder, to scatter, to disperse, to spread abroad; to break forth upon, to produce by breaking through; to act violently; to break through</i> [negative volition, a bad attitude, a mindset, or whatever]; <i>to spread, to distribute</i>	3 rd person masculine singular, Qal perfect	Strong's #6555 BDB #829
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground</i> [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...and his cattle spread out throughout the land. Job has cattle and they are spread out throughout the land. He is offering up 7 animals every single week for his children, and still, his cattle seem to continue to increase in size.

Barnes on the Hebrew word pârats (פָּרַץ) [pronounced paw-RATS]: According to Sehultens, the word denotes a place where a river bursts forth, and makes a new way by rending the hills and rocks asunder. In like manner the flocks and herds of Job had burst, as it were, every barrier, and had spread like an inundation over the land.⁵⁴

Gill: [Job's] substance is increased in the land...[it] "broke out" like a breach of waters;...[it] exceeded all bounds; his riches broke forth on the right hand and on the left, and flowed in, so that there were scarce any limits to be set to them; he abounded in them; his sheep brought forth thousands; his oxen, camels, and asses, stood well, and were strong to labour; and his wealth poured in upon him in great plenty; all which was an eyesore to Satan.⁵⁵

Satan describes how blessed and how protected Job is. Of course Job worships God; God makes his life grand.

Next, most translations speak of Job's wealth as *increasing*, or words to that effect. This is tame compared to the actual word found here. The last verb is pârats (פָּרַץ) [pronounced paw-RATS] and it means *to break through, to break over the limits, to break out*. Job has so much in the way of ancient world wealth that his possessions are breaking forth out of his space. He just doesn't have enough room for all that he owns and part of this superabundance is land. My feeling is that this word is used as an idiom in the ancient world for tremendous

⁵⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:10.

⁵⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Job 1:10.

wealth; that, or this is an exaggeration by Satan. This is a pent up quantity of water which has suddenly and forcefully burst forth out of its dam. Strong's #6555 BDB #829.

The verb tenses have interested me. I would have pictured Satan accusing God of continually increasing and blessing Job, therefore using the imperfect tense. However, Satan uses the perfect tense, meaning that this is a completed action—this is a done deal. The fix is completely in; Job has been given maximum blessing and that is how it stands. It is as though he could not be blessed any more.

What Satan speaks of here helps us to understand, as believers, what God provides for us.

God's Provision for the Believer

1. God provides logistical grace for all believers. This provides us with enough to get us through every day and enough to allow us to get Bible doctrine, if we so choose.
2. Sometimes God provides discipline in order to get us onto the right track.
3. For some believers (usually growing and mature believers), God provides great protection, which is spoken of in Job 1:10 as a hedge around all that belongs to him. As believers, we are surrounded by a wall of fire. In this verse, it is called *a hedge*. We have great protection and blessing which is even extended to those of our household and to the possessions that we have. This is taught throughout the Bible, but quite clearly here. Satan was not incorrect in part of what he has said. Job was given great protection and blessing by God. *The angel of Y^ehowah encamps around those who revere Him and He delivers them* (Job 34:7). *The word of the LORD came to Abram in a vision: "Fear not, Abram, I am your shield; your reward shall be very great."* (Gen. 15:1).
4. God has to provide this round-the-clock protection, because Satan goes about as *a roaring lion, walking about, seeking whom he may devour* (1Peter 5:8). Satan wants to take away everything near and dear to you—both people and things.
5. God also blesses the work of Job's hands, indicating that wherever Job invests his time and money, there God gives him increase. Job 1:10 *How blessed is everyone who fears Y^ehowah and who walks in His ways. When you eat of the fruit of your hands, you will be happy and it will be well with you. Your wife will be like a fruitful vine within your house and your children like olive plants around our table* (Psalm 128:1–3).
6. This does not mean that you will put all of your money into Apple stocks, and, 4 months later, you will be a millionaire. If your focus is upon money and wealth, and you spend much of your life giving God more opportunities to bless you, you may even see your stock go down. Your wealth is not the key to your life. Although we are not given much information on Job's life prior to this, we can rest assured that Job did not have a balance sheet that he attended to each and every day, so that he could marvel at his own net worth.
7. The key is, you focus on God; all the rest will be taken care of.

God's blessing does not mean that you act like a financial idiot. You put money aside for later in life, and you accumulate wealth normally and steadily. This should not be your focus, not should you be selfish with your accumulated wealth.

Chapter Outline

Charts, Graphics and Short Doctrines

Psalm 34 is the great psalm of protection and blessing for the mature and maturing believer. Most of the quoted psalm is from the ESV.

Although this psalm was not written by Job or anyone associated with Job, it is closely related to what we are studying here.

The Protection and Blessing Psalm—Psalm 34

Scripture	Text/Commentary
Psalm 34:1	I will bless the LORD at all times; His praise shall continually be in my mouth. This psalm could have just as easily been written by Job. He will conclude this chapter by saying, "Naked I came from my mother's womb, and naked shall I return. The LORD gave, and the LORD has taken away; blessed be the name of the LORD."
Psalm 34:2	My soul makes its boast in the LORD; let the grace oriented hear and be glad.
Psalm 34:3	Oh, magnify the LORD with me, and let us exalt His name together! God's essence should be celebrated.
Psalm 34:4	I sought the LORD, and He answered me and delivered me from all my fears. Job will call out to God many times during this ordeal; God will answer him and God will deliver him.
Psalm 34:5	Those who look to Him are radiant [they reflect God's glory], and their faces shall never be ashamed [confounded or embarrassed]. The maturing believer, learns to look to God in all things.
Psalm 34:6	This poor man called out, and the LORD heard him and saved him out of all his troubles. When in difficult circumstances, we may call upon Y ^e howah and He will deliver us out of our difficulties. The general idea is, your focus should be on God in all circumstances.
Psalm 34:7	The angel of the LORD encamps around those who fear [and respect] Him, and delivers them. Jesus Christ, in His preincarnate form, is like an army encamping around those who are occupied with Him; He delivers those out of difficulties.
Psalm 34:8	Oh, taste and see that the LORD is good! Blessed is the man who takes refuge in Him! The psalmist is encouraging those to try Y ^e howah; there is great happiness to those who take refuge in God. This does not mean that, in every difficulty, we lay on our backs and cry for God to deliver us. When we are in difficult circumstances, we are occupied with the Person of Jesus Christ, and we pray to Him for deliverance. This does not mean that we are passive and do not act.
Psalm 34:9	Oh, fear [or, are occupied with] the LORD, you His saints [= believers in the Revealed God], for those who fear [and respect] Him have no lack!
Psalm 34:10	The young lions suffer want and hunger; but those who seek the LORD lack no good thing. People who depend only upon their own resources. <i>Young lions</i> means that these people are young, hard-headed, and strong—but without God, they suffer want and hunger.
Psalm 34:11	Come, O children, listen to me; I will teach you the fear [and respect] of the LORD. We learn to become occupied by the Person of Jesus Christ through the teaching of the Word of God.
Psalm 34:12	What man is there who desires life and loves many days, that he may see good? It is normal for a man to enjoy life, to enjoy having a long life, but to see God's divine good in his life.
Psalm 34:13	Keep your tongue from evil and your lips from speaking deceit. Do not participate in verbal sins.
Psalm 34:14	Turn away from evil and do good; seek peace [with God] and pursue it. Turn away from the cosmic system; turn away from cosmic thinking. Seek, instead, a relationship with God.
Psalm 34:15	The eyes of the LORD are toward the righteous and his ears toward their cry. We become righteous through the imputation of God's righteousness through faith in the Revealed God. God looks toward such a one.

The Protection and Blessing Psalm—Psalm 34

Scripture	Text/Commentary
Psalm 34:16	The face of the LORD is against those who do evil, to cut off the memory of them from the earth. God is against those who participate in Satan's plan and in Satan's thinking.
Psalm 34:17	When the righteous cry for help, the LORD hears and delivers them out of all their troubles. God hears us when we call out to Him. We glorify God by calling to Him.
Psalm 34:18	The LORD is near to the brokenhearted and saves the crushed in spirit. When we are in difficulties, God will sooth and heal us.
Psalm 34:19	Many are the afflictions of the righteous, but the LORD delivers him out of them all. In this world, we have tribulation, God Jesus has overcome the world (John 16:33b).
Psalm 34:20	He keeps all his bones; not one of them is broken. In the ancient world, a broken bone could cause a person difficulties all of his life. God protects the believer all of his life. This also looks forward to Jesus on the cross.
Psalm 34:21	Affliction will slay the wicked, and those who hate the righteous will be condemned. There are people who despise believers and despise Jesus Christ; and they are condemned by Jesus Christ.
Psalm 34:22	The LORD redeems the life of His servants; none of those who take refuge in Him will be condemned. In contrast to those who hate the righteous, those who take refuge in God will be delivered from condemnation.

This was written by David when he acted crazy before Abimelech, king of Gath (Of David, when he changed his behavior before Abimelech, so that he drove him out, and he went away. Psalm 34 inscription).

See the full exegesis here: **Psalm 34** ([HTML](#)) ([PDF](#)).

Chapter Outline

Charts, Graphics and Short Doctrines

Most of the verses are quoted from the ESV, with some minor changes.

Verses on the Protection of God

Scripture	Text/Commentary
Deut. 33:27a	The eternal God is your dwelling place, and underneath are the everlasting arms.
Psalm 5:12	For you bless the righteous man, O LORD; you cover him with grace as if with a shield.
Psalm 23:1-4	The LORD is my shepherd; I shall not want. He makes me lie down in green pastures. He leads me beside still waters. He restores my soul. He leads me in paths of righteousness for His name's sake. Even though I walk through the valley of the shadow of death, I will fear no evil, for you are with me; Your rod and Your staff, they comfort me.
Psalm 46:1	God is our refuge and strength, a very present help in trouble.
Psalm 91:1-3	He who dwells in the shelter of the Most High will abide in the shadow of the Almighty. I will say to the LORD, "My refuge and my fortress, my God, in whom I trust." For He will deliver you from the snare of the fowler and from the deadly pestilence.
Psalm 105:15	The Lord said, "Do not touch My anointed ones, do no harm to My prophets!"

Verses on the Protection of God	
Scripture	Text/Commentary
Psalms 121:7-8	The LORD will keep you from all evil; He will keep your life. The LORD will keep your going out and your coming in from this time forth and forevermore.
Isaiah 41:10	Fear not, for I am with you; be not dismayed, for I am your God; I will strengthen you, I will help you, I will uphold you with My righteous right hand.
Isaiah 54:17	No weapon that is fashioned against you shall succeed, and you shall refute every tongue that rises against you in judgment. This is the heritage of the servants of the LORD and their vindication from Me, declares the LORD.
Zech. 2:5	And I will be to her [Jerusalem and her inhabitants] a wall of fire all around, declares the LORD, and I will be the glory in her midst. This can apply to any city with a preponderance of believers.
Zec 2:8–9	For thus said the LORD of hosts, after his glory sent Me [God the Father sends God the Son to Israel] to the nations who plundered you, for he [an enemy of Israel] who touches you [Israel] touches the apple of His eye: Behold, I will shake my hand over them, and they shall become plunder for those who served them. Then you will know that the LORD of hosts has sent Me.
2Thess. 3:3	But the Lord is faithful. He will establish you and guard you against the evil one.
2Timothy 4:18	The Lord will rescue me from every evil deed and bring me safely into His heavenly kingdom. To him be the glory forever and ever. Amen.
1Peter 2:9	But you [believers in the Church Age] are a chosen race, a royal priesthood, a holy nation, a people for His Own possession, that you may proclaim the excellencies of Him Who called you out of darkness into His marvelous light.
1John 5:19	We know that we are from God, and the whole world lies in the power of the evil one.

This protection can be removed. Why then have You broken down its walls, so that all who pass along the way pluck its fruit? (Psalm 80:12; ESV). There are those who rebel against the Lord, and Isa. 5:1b–6 speaks of these and God's removal of this protection: My beloved had a vineyard [= Israel] on a very fertile hill. He dug it and cleared it of stones, and planted it with choice vines; He built a watchtower in the midst of it [God set up protection for His people Israel], and hewed out a wine vat in it [God provided Israel with great blessing]; and he looked for it to yield grapes, but it yielded wild grapes [That is, those who rebel against God]. And now, O inhabitants of Jerusalem and men of Judah, judge between Me and My vineyard. What more was there to do for My vineyard, that I have not done in it? When I looked for it to yield grapes, why did it yield wild grapes? And now I will tell you what I will do to My vineyard. I will remove its hedge [God will remove the protection which He had provided for Israel], and it shall be devoured; I will break down its wall, and it shall be trampled down. I will make it a waste; it shall not be pruned or hoed, and briars and thorns shall grow up [the **stages of national discipline**]; I will also command the clouds that they rain no rain upon it [= no more blessing from God].

Some of these verses came from Treasury of Scriptural Knowledge (Job 1:10) and others from **What Christians Want to Know**. Hope, Faith and Prayer have another **list** as does the **King James Bible online**.

We all go through difficulties; it is a good idea to have read and reread these verses, as well as those on the other pages. There are two simple approaches: you memorize the verses and repeat them in times of trouble, which gives you comfort and glorifies God. Or you develop a rationale based upon these verses of protection. I am a believer in Jesus Christ, I am positive toward Bible doctrine, and, since I am still alive, God has a purpose for my life. Therefore, He is going to deliver me out of this difficulty (I am assuming, of course, that you would attend to verses such as these when in facing difficulty).

Chapter Outline

Charts, Graphics and Short Doctrines

At some other time, we will look on the blessings of God.

Unbelievers have a very difficult time with the things that believers do. Behaviorist psychologist Edward O. Wilson makes essentially the same argument⁵⁶ about Mother Teresa; that she served God selflessly, because she believed in an eternal reward.

This verse reads: **Have You not put a hedge around him and around his household and around all that [is] his [lit., all which (is) to him] from every side? You have blessed the work of his hands and his cattle spread out throughout the land.** The point that Satan is making to the court is that Job is good because of these blessings and this protection. Satan does not impugn Job's actions, but his motivation, and therefore, his very integrity. His attacks upon Job's integrity call into question God's integrity.

It is marvelous that God uses Satan's own words to teach divine protection and blessing by association, in this, a book written during the same time as Genesis. Our personal application is that we are protected by God at all times. There is nothing that a demon or even Satan can do to us apart from God's permission, which is not granted lightly or capriciously. An event like this is rare; God does not deliver a mature believer over to Satan for sport. It was done here to make a point to all angelic creation and to believers for millennia to follow. There will be times when we endure suffering for blessing, but it is not likely that we will go through anything like Job went through (I mention this because you may read this and decide that you don't want to become to mature as a believer, or you might be tested as Job was).

Now, there is a true doctrine of blessing from God for the believer who is growing. God does afford us protection and blessing. Satan's point is that Job's simple motivation is this blessing and protection.

J. Vernon McGee: *God's character had been impugned by Satan. I think all the created intelligences in heaven shuddered when they heard Satan cast that aspersion on God. His implication was: You're not worthy to be loved. You have to pay Job to love You and serve You. You have paid lovers.*⁵⁷

And yet You send now Your hand and You touch all which [is] to him; if not against Your faces he will curse [or, bless]."

Job
1:11

But I implore You: stretch out Your hand and violate all that he has; surely he will curse You to Your face [lit., surely he will curse (bless?) against Your face]."

So I ask You to right now stretch out Your hand against him and harm that which is his; then he will curse You to Your face."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	But stretch forth your hand a little, and touch all that he hath, and see if he bless you not to your face.
Masoretic Text (Hebrew)	And yet You send now Your hand and You touch all which [is] to him; if not against Your faces he will curse [or, bless]."
Peshitta (Syriac)	But put forth thy hand now, and <u>destroy</u> all that he has, and he will curse thee to thy face.

⁵⁶ Philip Yancey. *The Bible Jesus Read*. Grand Rapids, Michigan: Zondervan Publishing House, c 1999. ISBN: 0-310-22834-4; p. 54. Taken from <http://www.burningcoal.com/Commentary/Job/job01.html> accessed May 25, 2013.

⁵⁷ *Job*; J. Vernon McGee, ©1977, p. 26.

Charles Thomson (Greek)	But put forth thine hand and touch all that he hath, he will indeed openly renounce thee.
Septuagint (Greek)	But put forth Your hand, and touch all that he has, and he will curse You to Your face.
Significant differences:	The Syriac has <i>destroy</i> instead of <i>touch</i> . This word can suggest touching to harm (Gen. 26:11 Joshua 9:19). Because of the context, some translate <i>barack</i> as <i>bless</i> , and others as <i>curse</i> .

Thought-for-thought translations; paraphrases:

Contemporary English V.	Try taking away everything he owns, and he will curse you to your face."
Easy English	But if you destroy Job's property, then Job will really insult you.'
Easy-to-Read Version	But if you destroy everything he has, I promise you that he will curse [To ask for bad things to happen to someone.] you to your face."
Good News Bible (TEV)	But now suppose you take away everything he has---he will curse you to your face!"
<i>The Message</i>	"But what do you think would happen if you reached down and took away everything that is his? He'd curse you right to your face, that's what."
New Berkeley Version	However, put forth Thy hand, and lay it on everything he has, and he will deny Thee to Thy Face!"
New Living Translation	But reach out and take away everything he has, and he will surely curse you to your face!"
The Voice	So now extend Your hand! Destroy all of these possessions of his, and he will certainly curse You, right to Your face.

Partially literal and partially paraphrased translations:

American English Bible	Now, just send Your hand and touch all the things that he has, and he will surely rave against You to Your face!"
Christian Community Bible	But stretch out your hand and strike where his riches are, and I bet he will curse you to your face."
<i>God's Word</i> ™	But now stretch out your hand, and strike everything he has. I bet he'll curse you to your face."
New American Bible	But now put forth your hand and touch anything that he has, and surely he will blaspheme you to your face."
New American Bible (R.E.)	But now put forth your hand and touch all that he has, and surely he will curse you to your face." Jb 2:5.
NIRV	"But reach out your hand and strike down everything he has. Then I'm sure he will speak evil things against you. In fact, he'll do it right in front of you."
New Jerusalem Bible	But stretch out your hand and lay a finger on his possessions: then, I warrant you, he will curse you to your face.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Although if you <i>would</i> please send your hand and touch all that is his, and he <i>will</i> not bless your face."
Bible in Basic English	But now, put out your hand against all he has, and he will be cursing you to your face.
The Expanded Bible	But ·reach out [stretch forth] your hand and ·destroy [afflict] everything he has, and [·see if] he will curse you to your face."
Ferar-Fenton Bible	But perhaps if you stretched out Your hand, and destroyed all he possesses, he would curse You to Your face!"
HCSB	But stretch out Your hand and strike everything he owns, and he will surely curse You to Your face."

New Advent (Knox) Bible	One little touch of thy hand, assailing all that wealth of his! Then see how he will turn and blaspheme thee.
NET Bible®	But [The particle וְלָא ('ulam, "but") serves to restrict the clause in relation to the preceding clause (IBHS 671-73 §39.3.5e, n. 107).] extend your hand and strike [The force of the imperatives in this sentence are almost conditional - if God were to do this, then surely Job would respond differently.] [The two imperatives ("stretch out" and "strike") and the word "hand" all form a bold anthropomorphic sentence. It is as if God would deliver a blow to Job with his fist. But the intended meaning is that God would intervene to destroy Job's material and physical prosperity.] everything he has, and he will no doubt [The formula used in the expression is the oath formula: "if not to your face he will curse you" meaning "he will surely curse you to your face." Satan is so sure that the piety is insincere that he can use an oath formula.] curse you [See the comments on Job 1:5. Here too the idea of "renounce" may fit well enough; but the idea of actually cursing God may not be out of the picture if everything Job has is removed. Satan thinks he will denounce God.] to your face!"
NIV – UK	But now stretch out your hand and strike everything he has, and he will surely curse you to your face.'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But if you reach out your hand and touch whatever he has, without doubt he'll curse you to your face!"
exeGesés companion Bible	And yet, spread your hand, I beseech, and touch all that he has, whether he blesses you to your face.
Hebrew Names Version	But put forth your hand now, and touch all that he has, and he will renounce you to your face."
Orthodox Jewish Bible	But put forth Thine yad now, and strike all that he hath, and he will curse Thee to Thy face.
<i>The Scriptures</i> 1998	But stretch out Your hand, please, and strike all that he has – if he would not curse You to Your face!"

Literal, almost word-for-word, renderings:

Concordant Literal Version	Howbeit, now put forth your hand and touch all that is his. He shall assuredly scorn you to your face.
Context Group Version	But put out your hand now, and touch all that he has, and he will renounce you to your face.
The updated Geneva Bible	But put forth your hand now, and touch [This signifies that Satan is not able to touch us, but it is God that must do it.] all that he has, and he will curse you to your face [Satan notes the vice to which men are commonly subjected, that is, to hide their rebellion and to be content with God in the time of prosperity which view is disclosed in the time of their adversity.].
Green's Literal Translation	But put out Your hand now, and touch against all that is his, <i>and see</i> if he will not <i>then</i> curse You to Your face.
NASB	But put forth Your hand now and touch all that he has; he will surely curse You to Your face."
Syndein/Thieme	"Stretch out Your hand, and destroy/touch all that he has, and he will surely curse You to Your face." {Note: Satan is saying Job is a phony. Job is a self-righteous, 'religious' type. He has 'learned the trick' on how to get on God's right side. Take away the blessings You have given him and he will despise you.}
World English Bible	But put forth your hand now, and touch all that he has, and he will renounce you to your face."

Young's Updated LT

And yet, put forth, I pray You, Your hand, and strike against anything that he has—if not: to Your face he does bless You!”

The gist of this verse:

Satan tells God, just reach out and harm that which belongs to Job. “He will curse You to Your face.”

Job 1:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wê (or vê) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’ûwlâm (אִלַּם) [pronounced <i>oo-LAWM</i>]	<i>but, but indeed, yet, however</i>	a very strong adverbial adversative	Strong's #199 BDB #19
shâlach (שְׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>send, send for [forth, away], dismiss, deploy, put forth, stretch out, reach out</i>	2 nd person masculine singular, Qal imperative	Strong's #7971 BDB #1018
nâ’ (נָא) [pronounced <i>naw</i>]	<i>now; please, I pray you, I respectfully implore (ask, or request of) you, I urge you</i>	a primitive particle of incitement and entreaty	Strong's #4994 BDB #609
Nâ’ is used for a submissive and modest request. It is used to express a wish (Job 32:21: “ Oh, that I may not respect any man's person ”); to incite or to urge (Jer. 5:24); it is depreciatory when affixed to the 2 nd person with a particle of negation (do not, I implore you—see Gen. 33:10 19:18); with the it expresses a wish or request (Psalm 124 129:1 SOS 7:9), a challenge (Jer. 17:15), asking leave (Gen. 18:4), and depreciation with a negation (Gen. 18:32). In many of these examples, we would express this with the addition of the word <i>let</i> .			
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388

Translation: [But I implore You: stretch out Your hand...](#) This verse begins with the wâw conjunction and the conjunction ’ûwlâm (אִלַּם) [pronounced *oo-LAWM*] and it means *but, but indeed*; it is a very strong adversative. The wâw conjunction just moves the action along, so to speak. Although sprinkled throughout the historical books (e.g., Gen. 28:19 48:19 Ex. 9:16 1Kings 20:23), ’ûlâm is found primarily in the book of Job* (1:11 2:5 5:8 11:5 12:7 13:3–4 14:18 17:10 33:1). Strong's #199 BDB #19.

This is followed by two Qal imperatives. The first verb is shâlach (שְׁלַח) [pronounced *shaw-LAKH*] and it means *to send, to send forth*; and it means *to stretch out* when it comes to the use of the hand. Strong's #7971 BDB #1018. Next to this verb we have nâ’ (נָא) [pronounced *naw*], which is an exhortation or part of an entreaty that means *please, I respectfully implore [or ask or request] you or I urge you*. Strong's 4994 BDB #609.

Satan asks God to take that which there is a hedge around and to violate that; harm it. Hurt that which belongs to Job.

Satan then tells God to stretch out His hand against Job; “just reach out and touch Job,” he suggests. Satan does not appear to be asking for permission to harm Job, at this point; just to see God strike all that he has. It would not be surprising if this is the way that Satan would prefer to play this out—to have God directly harm Job.

Job 1:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâga' (נָגַע) [pronounced <i>naw-GAHG</i>]	<i>touch, reach into; violate, injure; come to a person; strike</i>	2 nd person masculine singular, Qal imperative	Strong's #5060 BDB #619
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all whom, all that [which]; whomever, whatever, all whose, all where, wherever</i> .			
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...and violate all that he has;... The second Qal imperative is the verb nâga' (נָגַע) [pronounced *naw-GAHG*], which means *to touch* Strong's #5060 BDB #619. There is a very similar verb which does mean *to strike, to strike down*; nâgaph (נָגַף) [pronounced *naw-GAHF*] which is not found here (Strong's #5062 BDB #619). However, the word found here can suggest touching to harm (Gen. 26:11 Joshua 9:19).

Satan is subtle. He does not have to speak to God in such a way that his motives are unmistakable. He wants Job to feel pain; for all of his possessions and earthly belongings to be smashed and destroyed. But he does not say that; he requests God to touch all that is Job's. It sounds so Genteel, and belies Satan's intent. Satan does not even ask God for the ability to attack Job himself; he asks for God to do it.

The use of the 2nd person masculine singular, Qal imperative, means that Satan is asking God to do this. One might reason that, as long as God harms Job, then Job cannot turn around and blame Satan for something that he has not done.

However, Satan does not ask for Job to experience a little hardship. He asks for God to *touch all that he has*. Satan wants to see all that belongs to Job take a big hit. "Touch all that he has; then we will see what kind of man Job really is; then we will see what he thinks of You."

Job 1:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'îm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Job 1:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, ʾim lōʾ (אִם לֹא) [pronounced eem low] act as an emphatic affirmative and they mean <i>if not, surely, unless</i> .			
ʾal (עַל) [pronounced ʿah]l]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine singular suffix	Strong's #6440 BDB #815
bârak ^e (רָבַךְ) [pronounced baw-RAHK ^e]	<i>to invoke God, to praise, to celebrate, to adore, to bless [God]; to bless [men], to invoke blessings; to bless [as God, man and other created things], therefore to cause to prosper, to make happy; to salute anyone [with a blessing]; to curse</i>	3 rd person masculine singular, Piel imperfect with the 2 nd person masculine singular suffix	Strong's #1288 BDB #138

Translation: ...surely he will curse You to Your face [lit., surely he will curse (bless?) against Your face].” Here we have the hypothetical particle *if* and the negative (which is often used as an emphatic affirmative after an oath). The best way to express these two in the English is to state a question in the negative which requires a strong negative answer.

The last verb in this verse is difficult; it is rendered *curse* (KJV, NASB, NIV, NJB, NRSV, Owens, REV, Rotherham), *blaspheme* (NAB) and *bless* (Young). In the Hebrew and in the Septuagint the word is *bless*. Although Gesenius (from whom Rotherham draws much of his information) claims that the Sopherim altered this verse, as well as Job 1:5 2:5, 9, replacing *curse* with the more euphemistic *bless*. I don't know that there is any evidence for that assertion. As was mentioned back in v. 5, Barnes deals with this issue over the space of about two pages and still did not resolve it for me, which is why I have maintained the translation *bless*. However, we will run into a similar situation in Job 2:5. This word along with the negative is probably best rendered by the Revised English Version: ‘*But just stretch out your hand and touch all that he has, and see if he will not curse you to your face.*’

Gill: *Satan insinuates Job would break out against God, murmuring at and complaining of his providence, arraigning his wisdom, righteousness, and holiness.*⁵⁸

Satan is saying, in so many words, “See if God blesses You now.”

We generally do not realize it, but every objection that we have voiced against God, against the world that we are living in, against our own state of sinfulness, Satan has already raised those exact same objections. What has occurred and what is occurring on earth is an answer to all of Satan's objections. Every combination of God's involvement in our lives has been covered in the various dispensations. We have had dispensations where God's Spirit has been provided only for specific spiritual purposes, we have had times when we needed to ask for the Spirit. In this dispensation, every believer is filled with the Holy Spirit. When sentenced to the Lake of Fire, Satan

⁵⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Job 1:11.

raised a great many objections, and what we see here is a typical day in court where Satan impugns God's character and His righteousness before all angelic creation, and, in written form, before all of mankind.

Here the objection is that when someone is blessed, certainly they will worship and pay homage to the one blessing them. However, if you take away all Job's material blessings, then his opinion and attitude toward God will change radically. Job is just acting prudently, looking after his own best interests. Satan has challenged his motivation. One of the very consistent topics of the Bible God always looks on the inner man. Although Satan and the rest of angelic creation cannot read our inner thoughts and can only guess at our motivation, God knows where our heart lies and when our heart belies our behavior. Even in the area of slavery, Paul wrote, **Slaves, be obedient to those who are your masters according to the flesh and with fear and trembling in the integrity of your heart, as to Christ; not by way of eye service, as men-pleasers, but as slaves of Christ, doing the will of God from the heart** (Eph. 6:5–6). Those who have been related to Thieme's ministry recall hearing innumerable times: **The Word of God is alive and powerful, sharper than any two-edged sword, and piercing as far as the division of the soul and the spirit, of both joints and marrow, and is able to judge the thoughts and intentions of the heart** (Heb. 4:12).

You've got to understand Satan's motivation here. If you have ever dealt with questions, as a teacher does, and particularly as a minister does, you find out that some questions have absolutely nothing to do with eliciting information from the *expert*. The person asking a question is really stating his opinion or they are objecting to what you have said, but they do it in the form of a question. Satan does not, in this instance, have a sincere desire to know if Job will remain faithful when his possessions are taken from him. Satan may or may not sincerely buy his own argument here. What he is buying is time for himself and this will allow him time to wreak havoc in Job's life, something which gives Satan great pleasure. To help you understand, there certainly has been in your past life, before you were a Christian, someone that you particularly disliked—they just rubbed you the wrong way like no one else. Now, you may not have wanted to see members of their family struck with cancer, but you felt a certain satisfaction when they stubbed their toe, when some stupid idea that they had been pushing for totally backfired on them—when, immediately after they give you a condescending look because your automobile is pathetic in their eyes, and they can't get their car started. Maybe you have never had thoughts or experiences like this, but just go with the illustration. Satan is far more evil and vindictive than you will ever know. His personal capacity for evil is beyond our imagination. Even if only one person chose God over him, he would be angry and vengeful against that person. So Satan can hardly wait to get his hands on Job. Recall what our Lord told Peter: **"Satan would like to sift you like wheat."** Remember, Satan will spend eternity in the Lake of Fire; Peter is in a state of eternal blessing.

So I ask You to right now stretch out Your hand against him and harm that which is his; then he will curse You to Your face." With regards to that word *to bless*; I would not be surprised if this narrative was taught to children as something that they were to learn about God and the interrelationship between God and Satan and man. However, the parents did not want to teach their children to speak of cursing God, so they inserted instead the verb *to bless*. Or, perhaps, the gist of this sentence is, *see if he blesses You now, God*.

Barnes comments: *Satan, who, from what he has observed on earth, is supposed to have lost all confidence in the reality and genuineness of the virtue which man may exhibit, suggests that he doubts whether even Job serves God from a disinterested motive; that God had encompassed him with blessings, and that his virtue is the mere result of circumstances; and that if his comforts were removed he would be found as destitute of principle as any other man.*⁵⁹

All 3 verses read: **The adversary answered Jehovah, saying, "What, do you think Job fears God without reason? Have You not carefully guarded him and his house and all that he owns? Is this not guarded in every way? You bless the work of his hands and his cattle spread out throughout the land. So I ask You to right now stretch out Your hand against him and harm that which is his; then he will curse You to Your**

Perhaps human history is designed to continue out until all of Satan's objections have been answered.

⁵⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:6.

face.” This contains the summation of Satan’s reasoning and objective. Job serves God because God blesses Job. “Harm Job and he will turn against You.” So is Satan’s assertion. All man only is interested in what’s in it for him; or so is Satan’s allegation.

Perhaps human history is designed to continue out until all of Satan’s objections have been answered. My guess is, he lodged a nearly uncountable number of objections to his sentence to the Lake of Fire; and that God will show, little by little, in generation after generation, that this or that objection is off target, and here is why. This will protect elect angels from choosing such a route against God. All of Satan’s objections are predicated upon his rebellion against God.

This seems to be the case here. Satan comes before God, God says, “Have you looked at My servant Job?” And Satan replies, “Certainly I have, and he only serves you because you are good to him. Harm him and he will reject You.” And then God shows that this is not true.

The more mature believers that are out there, who are fulfilling God’s plan, the more of these objections that get answered. Despite Satan’s genius, there will come a point where, Satan has nothing more he can say, and his only answer to God is warfare—to destroy all believers on the earth. Rather than becoming more rational, Satan grows less and less rational, having less and less control over the world.

Furthermore, surely you have spoken to an unbeliever about God, about their place in the world, about their life, about Jesus Christ and dying for your sins. You will often hear objections. The other day, I was communicating with an ex-student on facebook and he objected against Christians not being tolerant enough of gays and that Christians used their faith to skip out on taking responsibility for their actions. He also informed me that he treated everyone excellently. Now, if this guy, who was certainly not one of my strongest students, can come up with several objections to placing faith in Christ, surely Satan, who is a much greater genius than anyone we have ever known, can come up with a myriad of true objections to God’s judgment of him.

This may strike you as being very arbitrary, as if we are just here playing some game. But, God is going to place billions of fallen angels into the Lake of Fire, along with billions of people. Therefore, it only seems right that every objection that Satan lodges be answered.

Application: I don’t know about you, but since I have been involved in doctrine, my life has been quite good. Now, that does not mean that I have not been harmed, gotten sick, been cheated, been lied to nor does it mean I haven’t sinned. All of those things have happened, and some things were difficult to deal with. But on balance, I have enjoyed my life greatly, and I love delving into the Word of God as God allows. That is my spiritual gift; and you probably have some completely different one. You only have so many years of your life remaining; one of the things which ought to be foremost on your mind is to discover your spiritual gift and then exploit it. You have surely heard the concept, find your dream and pursue it and live it. Even better that some dream we have is what God has for us. Your life will never be better than the point at which you understand what your spiritual gift is, you know what God wants you to do, and you do it. That will be every bit as rewarding as finding your passion and pursuing it.

Application: If you have been fortunate enough to have discovered what it is you want to do with your life, and you are doing that thing, you know that you are one of the luckiest people in the world. I have enjoyed that with three professions in my life. Having a skill, a talent, and/or a passion, and then pursuing that as your vocation, can be one of the greatest things that you will ever do in your life. But discovering your spiritual gift from God and having the doctrine to know how to utilize this gift is even greater than that.

Application: My gift is not your gift and my passion is not your passion. My worry, as a young believer, was, I did not want to go to the mission field. That did not interest me at all. I was worried that God was going to send me there. That was the goofiest fear a believer can have. We are all designed in God’s plan to do different things, and these things are designed with us in mind. You do not have to fear spiritual maturity because you are worried

that God may give you an assignment that you hate. If you have had a pleasant experience in your vocation, then you will understand that the exercise of your spiritual gift is potentially very pleasant.

Vv. 9–11: The adversary answered Jehovah, saying, “What, do you think Job fears God without reason? Have You not carefully guarded him and his house and all that he owns? Is this not guarded in every way? You bless the work of his hands and his cattle spread out throughout the land. So I ask You to right now stretch out Your hand against him and harm that which is his; then he will curse You to Your face.” I want you to note very carefully what we do not find—there is no defense lawyer for Job. Job does not have an advocate to speak in his behalf to object to this test. In relationship to time, his sins have not yet been paid for and so there is no advocate in heaven pleading Job’s case. Job needs a defense attorney; Job needs an advocate. As John tells us: **If anyone sins, we have an Advocate with the Father, Jesus Christ, the righteous** (1John 2:1b). See also Rom 8:34 1Tim. 2:5 Heb 7:24–25.

Also, I want you to notice Satan’s methods. Satan could make this same accusation and say, “Okay, there is this idolater over here named Charley Brown, and he is eking out an existence. Let me get him great wealth, and he will praise me.” Or, “Why don’t You shower Charley Brown with wealth, and if my objection holds, then he will greatly praise you.” Satan’s approach is to inflict as much harm upon Job as God will allow. At no time does Satan try to make lives better (unless it is at the expense of specific believers).

And so says Y^ehowah unto the adversary, “Behold, all that [is] to him [is] in your hand; only unto him you will not put forth your hand.” And so goes forth the adversary from with faces of Y^ehowah.

Job
1:12

Y^ehowah said to Satan, “Listen, all that he has [is] under your control; only you will not stretch your hand against him.” Then Satan went out from before Y^ehowah.

Jehovah said to Satan, “Listen, all that he has is now in your power; but you may not harm him directly.” Then Satan went out from before Jehovah.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Then the Lord said to Satan: Behold, all that he hath is in thy hand: only put not forth thy hand upon his person. And Satan went forth from the presence of the Lord.
Masoretic Text (Hebrew)	And so says Y ^e howah unto the adversary, “Behold, all that [is] to him [is] in your hand; only unto him you will not put forth your hand.” And so goes forth the adversary from with faces of Y ^e howah.
Peshitta (Syriac)	And the LORD said to Satan, Behold, all that he has is in your power; only upon himself you shall not put forth your hand. So Satan went out from the presence of the LORD.
Charles Thomson (Greek)	Then the Lord said to Satan, Behold all that he hath I deliver into thine hand ; but himself thou must not touch. So Satan went out from the Lord,...
Septuagint (Greek)	Then the Lord said to the devil, Behold, I give all that he has into your hand, but touch not himself. So the devil went out from the presence of the Lord.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Contemporary English V. The LORD replied, "All right, Satan, do what you want with anything that belongs to him, but don't harm Job." Then Satan left.

Easy English	God said to Satan, 'I permit you to attack everything that belongs to Job. But you may not hurt Job himself.' So, Satan left God.
Easy-to-Read Version	The Lord said to Satan, "All right. Do anything you want to the things Job has. But don't hurt his body."
Good News Bible (TEV)	"All right," the LORD said to Satan, "everything he has is in your power, but you must not hurt Job himself." So Satan left.
<i>The Message</i>	GOD replied, "We'll see. Go ahead--do what you want with all that is his. Just don't hurt him." Then Satan left the presence of GOD.
New Berkeley Version	The LORD answered Satan, Take note! All that he has is in your power; only do not lay your hands on his person. Then Satan withdrew from the presence of the LORD.
New Living Translation	"All right, you may test him," the Lord said to Satan. "Do whatever you want with everything he possesses, but don't harm him physically." So Satan left the Lord's presence.
The Voice	Eternal One: ¹² <i>I delegate this task to you.</i> His possessions are now in your hand. One thing, though: you are not to lay a finger on the man himself. <i>Job must not be touched.</i> With that, the Accuser left <i>the court and</i> the Eternal's presence.

Partially literal and partially paraphrased translations:

American English Bible	Then Jehovah said to the Opposer: '{Look!}' I'm putting everything he has into your hands. just don't touch him personally.' So, the Opposer left the presence of Jehovah.
Beck's American Translation	"You may do what you like with anything he has," the LORD told Satan. "But don't touch the man himself." Then Satan left the LORD's presence.
NIRV	The Lord said to Satan, "All right. I am handing everything he has over to you. But do not touch the man himself." Then Satan left the Lord and went on his way.
New Jerusalem Bible	'Very well,' Yahweh said to Satan, 'all he has is in your power. But keep your hands off his person.' So Satan left the presence of Yahweh.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh said to Satan, "All of his are here in your hand; only never send your hand at him." Satan proceeded from the face of Yahweh.
The Expanded Bible	The Lord said to Satan [1:6], "All right, then. Everything Job has is in your ·power [·hand], but ·you must not touch Job himself [·but don't send your hand against him]." Then Satan [1:6] left the Lord's presence.
Ferar-Fenton Bible	The LORD consequently replied to the Accuser, "Whatever he has shall be in your power! Except that you shall not exert your hand on himself." So the Accuser departed from the presence of the LORD.
New Advent (Knox) Bible	Be it so, the Lord answered; with all his possessions do what thou wilt, so thou leave himself unharmed. And with that, the Enemy left the Lord's presence, and withdrew.
NET Bible®	So the Lord said to Satan, "All right then [The particle הִנֵּה (hinneh, "behold") introduces a foundational clause upon which the following volitional clause is based.], everything he has is [The versions add a verb here: "delivered to" or "abandoned to" the hand of Satan.] in your power [Heb "in your hand." The idiom means that it is now Satan's to do with as he pleases.]. Only do not extend your hand against the man himself [The Hebrew word order emphatically holds out Job's person as the exception: "only upon him do not stretch forth your hand."]!" So Satan went out [The Targum to Job adds "with permission" to show that he was

granted leave from God's presence.] **from the presence of the Lord** [So Satan, having received his permission to test Job's sincerity, goes out from the Lord's presence. But Satan is bound by the will of the Most High not to touch Job himself. The sentence gives the impression that Satan's departure is with a certain eagerness and confidence.].

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ADONAI said to the Adversary, "Here! Everything he has is in your hands, except that you are not to lay a finger on his person." Then the Adversary went out from the presence of ADONAI.
exeGesés companion Bible	And Yah Veh says to Satan, Behold, all he has is in your hand; only spread not your hand on his self. - and Satan goes from the face of Yah Veh.
Orthodox Jewish Bible	And Hashem said unto Hasatan, Hinei, all that he hath is in thy yad; only upon himself put not forth thine yad. So Hasatan went out from the presence of Hashem.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	And the Lord said to Satan (the adversary and the accuser), Behold, all that he has is in your power, only upon the man himself put not forth your hand. So Satan went forth from the presence of the Lord.
Context Group Version	And YHWH said to the Adversary { trad. "satan" }, Look, all that he has is in your power; only on him do not put out your hand. So the Adversary { trad. "satan" } went out from the presence of YHWH.
The updated Geneva Bible	And the LORD said unto Satan, Behold, all that he has [is] in your power [God does not give Satan power over man to gratify him, but to declare that he has no power over man, but that which God gives him.]; only upon himself put not forth your hand. So Satan went forth from the presence of the LORD [That is, went to execute that which God had permitted him to do for else he can never go out of Gods presence.].
Green's Literal Translation	And Jehovah said to Satan, Behold, all that <i>is</i> his <i>is</i> in your hand! Only, do not lay your hand on him. And Satan went out from the face of Jehovah.
Syndein/Thieme	Then Jehovah/God said unto Satan, "Behold, everything that he has is in Your power; only upon himself do not stretch out your hand." So Satan went forth from the presence of Jehovah/God. {Note: God said ok, take all that Job has but do not kill Job. This will be evidence testing for Job. The spiritually mature believer receives evidence testing at the peak of their spiritual life.}.
World English Bible	Yahweh said to Satan, "Behold, all that he has is in your power. Only on himself don't put forth your hand." So Satan went forth from the presence of Yahweh.
Young's Updated LT	And Jehovah says unto the Adversary, "Lo, all that he has is in your hand, only unto him put not forth your hand." And the Adversary goes out from the presence of Jehovah.

The gist of this verse:	God gives Satan power over the things which Job has. However, he is not to harm Job. Satan leaves the presence of the Lord.
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Job 1:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Sâtân (שָׂטָן) [pronounced saw-TAWN]	<i>an adversary, an accuser; enemy; one lying in wait; transliterated Satan</i>	proper masculine noun (also used as a masculine singular noun); with the definite article	Strong's #7854 BDB #966
hinnêh (הִנֵּה) [pronounced hin-NAY]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
The NET Bible translates this <i>all right then</i> , giving this explanation: <i>The particle הִנֵּה (hinneh, "behold") introduces a foundational clause upon which the following volitional clause is based.</i> ⁶⁰ The Expanded Bible gives the same translation. ⁶¹			
kôl (כֹּל) [pronounced koh]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all whom, all that [which]; whomever, whatever, all whose, all where, wherever</i> .			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

⁶⁰ From <http://bible.org/netbible/index.htm?job1.htm> accessed April 30, 2013 (footnote).

⁶¹ From <http://www.biblegateway.com/passage/?search=job%2001&version=EXB> accessed April 30, 2013.

Job 1:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâd (יָד) [pronounced yawd]	generally translated <i>hand</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388

This combination of the bēyth preposition and *hand* means *in your hand; in your power, under your control; with you; through you, by you, by means of you; at your hand* [i.e., *before your, in your sight*].

Translation: Y^ehowah said to Satan, “Listen, all that he has [is] under your control;... God will vindicate Job’s reverence by allowing Satan to have control over all that Job has. One ought to note, in the following verses, just how enthusiastically Satan will go about destroying Job’s life.

We live in the devil’s world. When it comes to believers in Jesus, Satan will do everything that he can to ruin their lives in whatever God allows. Many political movements (like communism, Islam, the homosexual agenda, political correctness) are looking to destroy the truth of God in one way or another; and, if possible, to shut down the teaching of God as well. When these movements take hold, they immediately go after believers and/or evangelism and/or Bible teaching. These and other movements can and will shut down as much teaching of the Bible as they possibly can.

Most of the time, this is a hand-in-hand approach—that is, people increase their negative volition toward God, and God allows more and more of Satan’s thinking to permeate their environment. The more you are able to think divine viewpoint, the less you are influenced by Satan’s thinking.

Application: This is completely a random example not associated with the book of Job. At this point in time, there is a great homosexual rights political movement, and they are desirous of *marriage equality* and *rights for gays*; but what they are pushing for is less societal restraints on gay behavior (which is against the Word of God) and more restraints put on the teaching of Bible doctrine (for instance, they do not want anyone to teach that gay behavior is wrong or a sin). That is what they want. When they use terms like *equality* and *rights*, this thinking even influences believers, and Christians will even line up behind their movement in the name of these two powerful terms. That is allowing one’s thoughts to be influenced by Satan’s thinking and Satan’s vocabulary (vocabulary can often define a movement and insure its popular acceptance). However, the idea that there are these millions of gays who want to enter into a forever, monogamous relationship, but they do not feel that they really can—not unless this is recognized by the state and federal government, is hogwash. In fact, for all intents and purposes, there is no such thing as monogamy in a male homosexual relationship. It is not unusual for male homosexuals to engage in hundreds of sexual contacts—in fact, some male homosexuals have over 100 contacts over the period of a year.

Application: We have already seen communism and socialism set up in various countries, and part of their program is to outlaw any form of religion and often to imprison those who refuse to abandon their faith.

Application: Evil does not have to rise to the level communism or socialism to attack the Word of God. Our school system was founded on making people educated enough to read and understand the Bible. Most universities that were founded prior to, say, 1925, were furthering this education and providing an education for training in the Bible in terms of missionary and pastoral work. The states took over control of the school system K through 12, and then began to remove the Bible and to change and politicize the history of our own country (I recall learning, for instance, that the founders of the United States were mostly deists,⁶² which is completely false). But, not only did the state take over these schools, which were designed to teach the Bible, but then they removed

⁶² This “fact” had to be hammered in pretty hard for me to retain this information decades after; as I recall very little of what I learned about American history in K through 12.

the Bible from the schools, using the 1st Amendment and the separation of church and state (a phrase which is not found in the constitution, and which is taken out of context from a letter Thomas Jefferson wrote⁶³); whereas the 1st Amendment constrains *Congress* from constraining freedom of religion. The end result was, the very institution designed for the betterment of children through learning the Bible was transformed into an institution where the Bible and Bible verses are very nearly banned (despite recent Supreme Court decisions to the contrary).

Application: At one time, all sorts of people knew the Bible and often made arguments from the Bible itself—including Congressmen and Presidents. That has changed dramatically in the United States, and very few people have a working knowledge of the Bible, let alone an in depth understanding of the Scriptures.

This is exactly what Satan wants; Satan wants to remove the Word of God as much as possible from every society possible in any way that is possible, and he will go at this from hundreds of thousands of different angles in order to get to that.

Job 1:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
raq (רַק) [pronounced rahk]	<i>only, provided, altogether, surely</i> —this adverb carries with it restrictive force	adverb	Strong's #7534 & #7535 BDB #956
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
'al (אֲלֵ) [pronounced al]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
shâlach (שָׁלַח) [pronounced shaw-LAKH]	<i>to send, to send for [forth, away], to dismiss, to deploy, to put forth, to stretch out, to reach out</i>	2 nd person masculine singular, Qal imperfect	Strong's #7971 BDB #1018
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388

Translation: *...only you will not stretch your hand against him.* It is interesting, because there is no detail here. Does God give more detail when He speaks to Satan? Does Satan know exactly what God means? Or does God simply erect boundaries through which Satan cannot break? We do not know this yet. However, the idea is, Satan will not be allowed to mentally or physically inflict harm on Job himself. However, Satan is allowed to do anything that he wants to those things which belong to Job, where were formally behind a hedge.

Although we do not know the exact nature of that hedge, we may reasonably assume that hedging Job in all around, along with his family and possessions, made it impossible for Satan to attack these things. Now, whatever sort of protection is provided by God makes it impossible for Satan to attack Job and his person directly. There would be no way that this is done on the honor system, as Satan has no honor.

⁶³ If memory serves.

God gave to Satan the power over Job's possessions and over those Job was close to. One aspect of this verse that I would not want you to miss. Satan is not free to attack anyone for any reason. When God gives Satan permission to torment us, He keeps Satan on a tight leash. Here, God has allowed Satan to attack the things of Job and the people in Job's life; but he is not allowed to touch Job specifically. Satan's objection was that Job only leads a virtuous life because God has blessed him with so many things. Remove these things and Job will no longer serve God.

God gives Satan precise guidelines with regards to his attack on Job, and that attack is a part of God's plan and purpose—which guidelines are probably enforced by God (or by guardian angels). Therefore, if you are under attack by Satan (if you are egotistical enough to think that he would bother with you), then he has God's complete permission to do to you whatever it is he is doing to you. However, the majority of our problems in life are self-inflicted, and, generally speaking, you are usually self-deluded about demonic attacks; however, if you are suffering under any sort of attack, then said attack has been sanctioned by God. This is simply testing.

Clark: *Satan cannot deprive a man even of an ass, a sheep, or a pig, but by especial permission of God. His power and malice are ever bounded, and under control.*⁶⁴

As you will see, all that was in Satan's heart will be manifest against Job. The amount of pain and suffering that Job will suffer is inconsequential to Satan. He only wants to make a point, and if someone suffers horribly because of it, the more Satan is pleased with his own work. Note that God does not attack Job's possessions; but He allows Satan to.

We have studied Satan's motivation in all of this; now what about God's motivation? Keil and Delitzsch: *The divine arrangement has not its foundation in the sin which still clings to Job. For in the praise conferred upon Job, it is not said that he is absolutely without sin; universal liability to sin is assumed not only of all the unrighteousness, but even of all the righteousness, of Adam's race.*⁶⁵

Certainly, it is clear that God is making a point to mankind and to all of angelic creation as to the motives of the mature believer. However, God is also strengthening and purifying Job's faith. Furthermore, this, one of the oldest books of the Bible—in fact, the oldest complete book, as Genesis had not been completed by the time of Job—testifies as to the person of Satan, to his limitations, to his motivations, and to his evil. This book also reveals to us the legal relationship between God, the fallen angels and the elect angels. The proceedings involved here are very formal; they are not haphazard and capricious. Early on, we learn the difference between the character of God and Satan. God presents to Satan a man who is moral and dedicated; Satan immediately desires to hurt this man in any way possible.

Matthew Henry on the issues at hand: *First off, It is likely that Satan did think that Job, if impoverished, would renounce his relationship with the Revealed God and so disprove his profession, and if so (as a learned gentleman has observed in his Mount of Spirits) Satan would have made out his own universal empire among the children of men. God declared Job the best man then living: now, if Satan can prove him a hypocrite, it will follow that God had not one faithful servant among men and that there was no such thing as true and sincere piety in the world, but this relationship with God was all a sham, and Satan was king de facto - in fact, over all mankind. But it appeared that the Lord knows those that are his and is not deceived in any. Secondly, if Job should retain his faith, then Satan would have the satisfaction to see him sorely afflicted. He hates good men, and delights in their griefs, as God has pleasure in their prosperity.*⁶⁶ To some degree, Satan is just buying time as well as being able to harm one of God's elect.

Keil and Delitzsch: *This license is welcome to Satan, for he delights in the work of evil...after he has experienced the unlimited power of evil over himself, Satan has apparently lost all faith in the power*

⁶⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 1:12.

⁶⁵ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. IV, p. 276.

⁶⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Job 1:6–12 (edited).

of good, and is indeed become himself the self-deceived father of lies.⁶⁷ Keil and Delitzsch bring up an interesting point here—how much of Satan’s evil is a result of self-delusion?

So far, this is what we have in this passage of Job: *And the day comes when the sons of God stand before Jehovah. Satan is also among them. Jehovah asked Satan, “Where did you come from?” And Satan replied, “I was going around the earth and wandering throughout it.” Jehovah then said to Satan, “Have you considered My servant Job? For there is no other man on earth like him. He is a mature believer with a clear understanding of Bible doctrine. He fears and respects God and he avoids evil.” The adversary answered Jehovah, saying, “What, do you think Job fears God without reason? Have You not carefully guarded him and his house and all that he owns? Is this not guarded in every way? You bless the work of his hands and his cattle spread out throughout the land. So I ask You to right now stretch out Your hand against him and harm that which is his; then he will curse You to Your face.” Jehovah said to Satan, “Listen, all that he has is now in your power; but you may not harm him directly.”* (Green’s Literal translation). We have a very similar scene that takes place in heaven, described in 1Kings 22:19–23 *And he said, “Therefore, hear the Word of Jehovah: I saw Jehovah sitting on His throne, and all the host of Heaven were standing by Him, on His right and on His left. And Jehovah said, Who shall entice Ahab, and he shall go up and fall in Ramoth-gilead? And this one said this, and this one said that. And a spirit came forth and stood before Jehovah, and said, I surely will entice him. And Jehovah said to him, By what means? And he said, I will go out and shall be a spirit of falsehood in the mouth of all his prophets. And He said, You shall entice him, and also you are able. Go out and do so. And now, behold, Jehovah has put a spirit of falsehood in the mouth of all these prophets of yours; and Jehovah has spoken evil as to you!”* The prophet Macaiah is revealing to King Ahab how God allowed his prophets to tell him what is false, as this is what he wanted to hear. The give-and-take here is between God and one of the demons, not unlike God’s give-and-take with Satan in our passage.

Job 1:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
yâtsâ’ (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong’s #3318 BDB #422
Sâṭân (שָׂטָן) [pronounced saw-TAWN]	<i>an adversary, an accuser; enemy; one lying in wait; transliterated Satan</i>	proper masculine noun (also used as a masculine singular noun); with the definite article	Strong’s #7854 BDB #966
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of; from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong’s #4480 BDB #577
‘îm (עִם) [pronounced geem]	<i>with, at, by, near</i>	preposition of nearness and vicinity	Strong’s #5973 BDB #767
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong’s #6440 BDB #815

⁶⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Job 1:12 (edited).

Job 1:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Together, the two prepositions and pânîym mean <i>from before, from the presence of, a from a position before a person or object, from before a place</i> . However, this also expresses source or cause, and is also rendered <i>because of, on account of</i> .			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: Then Satan went out from before Y^ehowah. Satan is out to show God that, apply a little pressure, and Job will turn away from God. The idea is, no matter who a person is, no matter how devoted they are to God, they can be turned away from God, given the right circumstances.

Stated in another way, let's say that Charley Brown is your benefactor and as nice as can be to you at all times. Therefore, at least publically, you are going to extol the virtues of Charley Brown. But if he turns on you or speaks evil of you, and cuts off your credit cards, your opinion of Charley Brown is going to change. Now, whereas this is probably true insofar as Charley Brown is concerned, this is not true regarding God. What's the difference? Charley Brown is just a man with failings like anyone else. However, God is perfect—He is perfect righteousness, perfect justice and perfect love. No matter what God does, we cannot attribute it to evil or selfish motives—even if He chooses to allow harm to come upon us.

By simple application, all that Satan does is based upon his evil and selfish motives. At no time does Satan say, "Look, I just offer this up as a reasonable objection; we don't have to harm Job. In fact, it would be wrong to harm an innocent man in all of this just to make a point." Satan could care less about heartache and pain.

Now, working backwards, this tells us some of Satan's objections when on trial: (1) people serve God only out of self-interest (since these objections were lodged before man existed, this would be better stated, "The elect angels only serve God out of self-interest."). (2) If God allows harm to come to any person or angel, then they will change their allegiances away from Him. So, how is allegiance to God any different than allegiance to Satan? (3) God's system, character, and involvement with man (or angels) is only good as long as things are good for man or angels. God's system, character and involvement break down when there is any act of disobedience or any disagreement whatsoever with God.

Do you see how God's essence is fundamental to all of these objections? God's power is fundamental to all these objections. The whole idea is, Satan rebelled a little against God. So what? God's power and essence are no longer what they were before; and if God is not truly God, then how can God possibly condemn Satan?

Then Satan went out from before Y^ehowah. Keil and Delitzsch: *Satan retires forthwith. The license is welcome to him, for he delights in the work of destruction. And he hopes to conquer. For after he has experienced the unlimited power of evil over himself, he has lost all faith in the power of good, and is indeed become himself the self-deceived father of lies.*⁶⁸

Matthew Henry: *Satan went forth from before God, Glad that he had gained his point, and happy of the permission he had to do evil to a good man. Furthermore, Satan resolved to lose no time, but speedily to put his project in execution. He went forth now, not to go to and fro, not meandering throughout the earth, but with a direct course, to fall upon poor Job, who is carefully going on in the way of his duty, and knows nothing of the matter.*⁶⁹

⁶⁸ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. IV, p. 276.

⁶⁹ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Job 1:6–12 (edited).

In one of the earliest books of the Bible, we find that Satan has a hearing before God; that these hearings take place on a regular basis, and that he raises objections before all of angelic creation concerning God's plans, purposes and inherent goodness. It is from this and a litany of other passages that Thieme deduced that Satan is not in the Lake of Fire right now because his case is on appeal and Satan, for all intents and purposes, has been released on his own recognizance. We, the human race, are a part of this appeal trial. We are witnesses for the prosecution, as it were. Our thoughts and actions and motivations are a part of this appeal trial. The jury is all angelic beings who will conclude, at the close of human history, that God is righteous and that Satan's rebellion against God is damnable to its very core. At the conclusion of the trial, all of angelic and human creation will accept God's judgment against Satan, his demon army and human unbelievers, that they spend eternity in the Lake of Fire. Most of us, unless we happen to be very embittered persons, have a difficult time with the concept of hell. We certainly don't want our loved ones there. One of the tenets of some cults is that there is no eternal Lake of Fire; that those who are tossed into it disappear from history as though they did not ever exist. It goes against our very nature for such a thing to exist and that some people that we know and love will spend their eternity there. Therefore, at the termination of human history, God's righteousness and perfection will be vindicated before all angelic creation and before us. What God has chosen to do will not be seen as capricious or arbitrary, but as a demand consistent with His perfect character.

We are about to begin the actual sufferings of Job. People are confused about this. This book does not tell us that mature believers will suffer great loss. All believers will suffer in this life; we are in the devil's world, we live in a body of corruption—we will endure some suffering. However, we will not necessarily be subject to the kind of pain and degradation that Job suffered. On the contrary, we will be blessed in this life and in the next because of our spiritual growth. **Godliness is profitable for all things, since it holds promise for the present life and for the life to come** (1Tim. 4:8b). **“Let him who means to love life and see good days refrain his tongue from evil and his lips from speaking guile. And let him turn away from evil and do good; let him seek peace and pursue it. For the eyes of the LORD are upon the righteous and His ears attend to their prayer. However, the face of the LORD is against those who do evil.”** (1Peter 3:10–12 Psalm 34:12–16). Job will endure great suffering and pain; however, let us not forget that (1) God has blessed Job in the past beyond any other person; (2) God will also bless him beyond all that he loses in the first two chapters and (3) Job is blessed forever in heaven beyond our wildest imaginations. (4) Job will have a few weeks or even months of terrible disaster, which he will endure. However, on both sides of that plus eternity, Job has a most blessed life. (5) When you get to heaven and ask Job, “Was it all worth it?” he will tell you, “Yes.”

Our verse reads: **Y^ehowah said to Satan, “Listen, all that he has [is] under your control; only you will not stretch your hand against him.” Then Satan went out from before Y^ehowah.** You will notice that, as soon as Satan gets what he wants, he is gone; he is out of there. Satan has no interest in a relationship with God; Satan is only looking to prove God wrong; if God is wrong, then God cannot judge Satan. Maybe you recognize that in today's thinking? It is called moral relativism. If there are no absolutes, then there can be no God.

Application: Have you ever dealt with someone who was so absolutely wrong that it was infuriating, and you want to simply take them by the hand and walk them through point-by-point why they are so wrong. Today marks the day that the mainstream media seems to have **discovered** Benghazi and the **dishonesty** of the White House Press Secretary Jay Carney (I write this on May 10, 2013). Some have known about this travesty and the dishonesty of the current administration for a long time, but there are so many on the left that do not get it (or do not want to get it). If only they could be the ones at Benghazi—if only you could take a smart-ass liberal who cites the attacks on embassies in George W. Bush's time and place him in Benghazi, prior to the attacks, where he could view with his own eyes the deterioration of the situation around our embassy in Benghazi prior to the attacks, along with other attacks which occurred, along with the several messages which were sent requesting more security. If you could just take a liberal and drop him into Benghazi as one of the people there, knowing the history, knowing how their requests were repeatedly ignored. If only this same one could be present at Benghazi during the attack, and the state department does nothing during the attack, offering up the phony excuse afterward that, “Our assets were too far away; we could not have gotten anyone there in time.” At the time that this is occurring, no one knows if it will take place over a period of an hour or 24 hours, so saying that there is not enough time to send in help is a lie, because, when this is occurring, no one knows how long the siege will continue. And then, after the attack is over, and the President and the Secretary of State are looking to come out of this looking

okay, then make the phony claim that some video on YouTube caused all of this to happen. When a liberal does not grasp the basic facts of the situation and is unable to even concede that maybe several people made very bad decisions throughout, that you would like to just put them in the middle of all of this to see for himself what really happened. This is what is going on, on earth. Everything is playing out, with elect and fallen angels right in the middle of everything, seeing everything play out like a giant, 6000 year long morality play, with a cast of billions, where all of Satan's lies are exposed as lies; all of the truth of God is exposed as truth. Who God is, is confirmed again and again. Who Satan is, is confirmed again and again. By the end of human history, every lie and distortion of Satan will be put to rest. Job single-handedly will put to rest the lie that, men serve God only because God blesses them.

Application: This ought to help you to understand just how important it is for you to have a soul filled with truth (Bible doctrine). Some individual believers will actually settle particular objections by Satan, as does Job in this book. Job, at some point in time, believed in the Revealed Lord. But Job also grew spiritually, and God uses his spiritual growth, which reflects the character of God. For a time, Job is going to be completely and totally miserable and in pain in his life. But, you will have the chance in heaven to ask Job, "Was it worth it? Was the pain and suffering worth it?" Guaranteed, he will say, "Yes."

Application: Let me give you an analogous situation. Millions of Americans fought in WWII and they suffered in all kinds of horrific ways, but they defeated the evil that was Nazism, and if you were to ask those who still remain, "Was it worth it?" They will answer, "Yes;" almost to a man. If it helps to understand Job as being a soldier in God's army, then you might understand why he, in retrospect, will agree to the importance and the necessity of his own suffering.

Bullinger on v. 12 (*Jehovah said to Satan, "Listen, all that he has is now in your power; but you may not harm him directly." Then Satan went out from before Jehovah.*); *Satan may intend one thing, but God uses him for another. In all these things he is a minister – used for the ultimate blessing, comfort, and help of the people of God, and for their present spiritual profit. . . . He was allowed to be the author of Job's trials and losses: but all his labour was wasted; for it ended in Job's receiving a double blessing for time, and for earth, and 'the righteousness of God' for ever and ever.*⁷⁰ In the end, Satan will show himself to be an evil creature without conscience, truth, or compassion; who lodges objections in the courtroom of God only to stave off his eventual end in eternal torment.

From Guzik's commentary:⁷¹ *As good as Job was at the beginning of the book, he will be a better man at the end of it. He was better in character, humbler, and more blessed than before. "Foolish devil! He is piling up a pedestal on which God will set his servant Job, that he may be looked upon with wonder by all ages. . . . Oh! how many saints have been comforted in their distress by this history of patience! How many have been saved out of the jaw of the lion, and from the paw of the bear by the dark experiences of the patriarch of Uz. O arch fiend, how you have been taken in your own net! You have thrown a stone which has fallen on your own head. You made a pit for Job, and you have fallen into it yourself; you are taken by your own craftiness."* (Spurgeon).

Chapter Outline

Charts, Graphics and Short Doctrines

This passage reads: *The adversary answered Y^ehowah and said, "Does Job fear Elohim for no reason? Have You not put a hedge around him and around his household and around all that [is] his [lit., all which (is) to him] from every side? You have blessed the work of his hands and his cattle spread out throughout the land. But I implore You: stretch out Your hand and violate all that he has; surely he will curse You to Your face [lit., surely he will curse (bless?) against Your face]."*

⁷⁰ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Job 1:6–12.

⁷¹ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Job 1:6–12. Spurgeon's quote was edited and updated.

Why God Responds to Satan’s Objection

1. God is God, and Satan is a created being. So, when God holds up Job as a man who reflects God’s glory, why does God worry about what Satan thinks? Why doesn’t God simply say, “Look, you’re wrong, Satan. Now, begone with you.”
2. There is a large audience here and this is not like a double-dog dare.
3. In the Angelic Conflict, the angels were created, and they looked around at their creation and God told them who they were and who He was. There was no proof, per se.
4. When Satan fell and was sentenced, then he must have objected to the sentence with a myriad of reasons, just as he rejects to God holding up Job as anything special.
5. God created mankind in order for Satan and angels to learn Who God is.
6. Man will resolve the Angelic Conflict.
7. Satan will have to accept his fate of the Lake of Fire, because he will reach a point where he has no more objections. He will wear himself out; or come to a point where he cannot say anything else that is any different than anything that he has said before.
8. Here is a simple objection: God holds out Job as being godly; and Satan says, “Job is like that simply because You are good to him. Hurt him, and he will turn against You.” This seems like a reasonable objection, so God allows it to play out.
9. At the same time, God will accelerate Job’s spiritual growth (this will be discussed in greater detail in Job 2).
10. So God will illustrate the high character of some of His creatures, accelerate the growth of Job, and allow Job to take part in the angelic struggle.
11. Although there will be great suffering involved, contact Job when you are in heaven and find out if, in retrospect, it was worth it. I believe that he will tell you it was. This is similar to a combat veteran—most men who fought in WWII will tell you what they did was worth it, although there was great suffering and privation involved (I choose WWII simply because it was one of the most difficult wars for us to fight; and the demarcation between good and evil is clear, even to many people today).
12. For all angels, this was a clear testimony between Job, God’s man, and Satan, whose only concern is his own skin.
13. For mankind, we get the clearest picture of the Angelic Conflict in these first two chapters, as well as a greater understanding of suffering on this earth.

Satan's Destruction of Job's Wealth and Family

And so is the day and his sons and his daughters are eating and they are drinking wine in a house of their brother the firstborn;...

Job
1:13

And the day is when Job’s sons and daughters [lit., *his sons and his daughters*] are eating and they are drinking wine in their brother’s house (the firstborn);...

On the day when Job’s sons and daughters are eating together and drinking wine in the home of the firstborn,...

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Now upon a certain day, when his sons and daughters were eating and drinking wine, in the house of their eldest brother,...
Masoretic Text (Hebrew)	And so is the day and his sons and his daughters are eating and they are drinking wine in a house of their brother the firstborn;...
Peshitta (Syriac)	And there was a day when Jobs sons and his daughters were eating and drinking wine in their oldest brothers house;...
Charles Thomson (Greek)	...and after that, on the same day, when the sons and. daughters of Job were drinking wine at their elder brother's house,...
Septuagint (Greek)	And it came to pass on a certain day, that Job's sons and his daughters were drinking wine in the house of their elder brother.
Significant differences:	None

Thought-for-thought translations; paraphrases:

Common English Bible	Job passes the test One day Job's sons and daughters were eating and drinking wine in their oldest brother's house.
Contemporary English V. Easy English	Job's sons and daughters were having a feast in the home of his oldest son,...
<i>The Message</i>	Job's troubles begin On the birthday of Job's oldest son, that son invited his brothers and sisters for a party. They were eating together in his house. And they were drinking wine. Sometime later, while Job's children were having one of their parties at the home of the oldest son,...
New Berkeley Version	Now the day came when his sons and his daughters were eating and drinking wine in their eldest brother's house;...
New Living Translation	¹³ One day when Job's sons and daughters were feasting at the oldest brother's house, ¹⁴ a messenger arrived at Job's home with this news:... A portion of v. 14 was included for context.
The Voice	Now one day, all of Job's children were gathered together under the roof of Job's firstborn <i>for their usual celebration</i> —feasting and drinking wine—...

Partially literal and partially paraphrased translations:

American English Bible	Well, that same day, all of Job's sons and daughters were drinking wine in the house of their older brother.
New American Bible (R.E.)	<i>The First Trial.</i> One day, while his sons and daughters were eating and drinking wine in the house of their eldest brother,.
NIRV	One day Job's sons and daughters were at their oldest brother's house. They were enjoying good food and drinking wine.

Mostly literal renderings (with some occasional paraphrasing):

The Expanded Bible	One day Job's sons and daughters were eating and drinking wine [feasting; celebrating] together at the oldest [firstborn] brother's house.
Ferar-Fenton Bible	Then another day arrived when his sons and daughters were eating and drinking wine in the house of their eldest brother,...
New Advent (Knox) Bible	And now it was the turn of Job's children to sit over their feasting and their wine at the house of the eldest brother.
NET Bible®	<i>Job's Integrity in Adversity</i> [The series of catastrophes and the piety of Job is displayed now in comprehensive terms. Everything that can go wrong goes wrong, and yet Job, the pious servant of Yahweh, continues to worship him in the midst of

the rubble. This section, and the next, will lay the foundation for the great dialogues in the book.]

Now the day [The Targum to Job clarifies that it was the first day of the week. The fact that it was in the house of the firstborn is the reason.] *came when Job's* [Heb "his"; the referent (Job) has been specified in the translation for clarity.] *sons and daughters were eating and drinking wine in their oldest brother's house,.*

NIV, ©2011

One day when Job's sons and daughters were feasting and drinking wine at the oldest brother's house,...

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>One day when Iyov's sons and daughters were eating and drinking in their oldest brother's house,...</i>
exeGesés companion Bible	<u>THE FIRST TEST OF IYOB</u> <i>And so be it, a day his sons and his daughters are eating and drinking wine in the house of their firstbirthed brother;.</i>
Orthodox Jewish Bible	<i>And there was a yom when his banim and his banot were eating and drinking yayin in the bais achihem habechor (the house of their firstborn brother):...</i>
<i>The Scriptures</i> 1998	<i>And the day came to be when his sons and daughters were eating and drinking wine in the house of their brother, the first-born.</i>

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	<i>And there was a day when [Job's] sons and his daughters were eating and drinking wine in their eldest brother's house [on his birthday],...</i>
English Standard V. – UK	Satan Takes Job's Property and Children <i>Now there was a day when his sons and daughters were eating and drinking wine in their oldest brother's house,...</i>
Green's Literal Translation	<i>And a day came when his sons and his daughters were eating and drinking wine in their brother's house, the first-born.</i>
NASB	Satan Allowed to Test Job <i>Now on the day when his sons and his daughters were eating and drinking wine in their oldest brother's house,...</i>
New King James Version	Job Loses His Property and Children <i>Now there was a day when his sons and daughters were eating and drinking wine in their oldest brother's house;...</i>
Syndein/Thieme	{Job's Accumulated Pressure - with Short Intervals Inbetween} <i>One day when his sons and his daughters were feasting/eating and drinking wine in their eldest brother's house...</i>
Updated Bible Version 2.11	<i>And it fell on a day when his sons and his daughters were eating and drinking wine in their eldest brother's house,...</i>
Webster's Bible Translation	<i>And there was a day when his sons and his daughters [were] eating and drinking wine in their eldest brother's house:...</i>
World English Bible	<i>It fell on a day when his sons and his daughters were eating and drinking wine in their eldest brother's house,...</i>
<i>Young's Literal Translation</i>	<i>And the day is, that his sons and his daughters are eating, and drinking wine, in the house of their brother, the first-born.</i>

The gist of this verse: The next section all takes place on the first day of the week, when all of Job's sons and daughters are eating and drinking at the home of the eldest brother.

Job 1:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
This phrase is repeated exactly from v. 6.			

Translation: *And the day is...* We repeat a phrase from back in v. 6, and this repetition of phrases continues to suggest to me that this book of Job is a primer—a reading primer if you will, just like the *Dick and Jane Reading Collection* that many of us were exposed to in grammar school (depending upon your age; apparently these were used between the 30's and the 70's).

Throughout this first chapter, we have relationships between God, Satan and man; family relationships; along with numbers and other very basic concepts. This suggests to me that this book of Job, perhaps in the simplified form of the Easy English or the Easy-to-Read version might be a good early book for your children.

And the more that I go into this, the more I can see this book used as a very early reader, as something which parents taught their children. Perhaps each year they would learn 1–5 new chapters, as the book of Job becomes more complex in its vocabulary and its concepts.

Job 1:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bath (בַּת) [pronounced bahth]	<i>daughter; village</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #1323 BDB #123

Job 1:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ākal (אָכַל) [pronounced aw-KAHL]	<i>eating; devouring, consuming, destroying; enjoying; tasting</i>	masculine plural, Qal active participle	Strong's #398 BDB #37
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
shāthâh (שָׁתוּ) [pronounced shaw-THAW]	<i>drinking [actually or metaphorically]; drinking together [at a banquet]; feasting; sitting</i>	masculine plural, Qal active participle	Strong's #8354 BDB #1059
yayin (יַיִן) [pronounced YAH-yin]	<i>wine</i>	masculine singular noun	Strong's #3196 BDB #406
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'āch (אָח) [pronounced awhk]	<i>brother, half-brother; kinsman or close relative; one who resembles</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #251 BDB #26
b ^e kôwr (בְּכוֹר) [pronounced b ^e KOHR]	<i>firstborn; metaphorically used for anything which is chief or first of its kind</i>	masculine singular noun with the definite article	Strong's #1060 BDB #114

Translation: ...when Job's sons and daughters [lit., his sons and his daughters] are eating and they are drinking wine in their brother's house (the firstborn);... We repeat an earlier phrase, but we add in the word *wine*, something we will discuss in a moment.

Their meeting together for dinner sets the stage and the time that this all occurs. What will take place to destroy all that Job has will take place over a very short period of time—a few hours at most. We will start this portion of the narrative in the home of the eldest son, and end this portion of the narrative in the destroyed home of the eldest son. The reason that this is mentioned is to indicate the short amount of time that was taken to devastate Job's life and to indicate the tremendous coordination of Satan in his attacks against Job. It does not take Satan much time to act.

With this verse, we return to earth. We have been with God in the Great Courtroom of God, with all angelic creation in attendance, and Satan lodging another set of objections.

Satan spends time in the Courtroom of God and he spends time on earth. One of the popular notions, particularly in the past century, is life on other planets. Even some Christians give credence to this, as though God has all these different experiments going on, like so many petri dishes scattered throughout a laboratory. Although I do not rule out life on other planets, scientists who believe in this often base this generally believe in evolution, and think that somewhere else in the universe, life has evolved from non-living matter, as the universe appears to be infinite. However, there is nothing in the Bible to indicate that life on other planets exist. Furthermore, this thinking shows a distinct lack of appreciation for our planet earth. Not only is H₂O an extremely rare compound in the universe, but the rarest form of H₂O in the universe is its liquid form. Between 0° and 100° C is a very small

temperature range. Absolute zero is -273°C and the upper limit of temperature is unknown, and even thought by some not to exist. However, the center of the sun is estimated to be around $15,000,000^{\circ}\text{C}$. We have absolutely no appreciation for the temperature range of 0° and 100°C . A 100° temperature range is approximately 0.00066% of this overall known temperature range. If we were to examine every cubic mile of universe with respect to temperature, we would find that less than 1/1000th of one percent of this universe falls within that temperature range. Change the orbit of the earth or the spin on its axis only very slightly, and we would see the mass destruction of life on earth.

Furthermore, water is essential to our very being and to the life of all living creatures. It is not coincidence that 2/3rds of the earth's surface is covered with water. This just didn't happen by accident. So thinking that it is reasonable that we are the only planet in the universe with life is not a function of egotism, but a function of scientific rationalism and empiricism. I am not saying that life on other planets does not exist nor am I saying that God is not capable of creating another planet with the same conditions as we find here on earth. The first thing which comes to my mind is *why would He?* Now we know, through Biblical revelation, that God can and does create beings which do not have the same requirements that we do—all of angelic creation can function apart from food and water. The laws of space do not apply to them as they do to us.

Immediately after Satan has been given permission by God to harm that which belongs to Job, we go to one of these nightly dinners where Job's sons and daughters enjoyed a good meal, wine and each other's company.

This sets the stage, because all of these things will take place during the time that these sons and daughters are eating a meal together. Because they are gathered together, it is their servants and hired help who are working out in the field with Job's cattle and farm. This is not to imply that they did not work; but they were gathered at this time, while some of their servants were still at work in the field (as is true for Job's servants and employees).

We might add that, earlier that day, Job had offered animal sacrifices on behalf of his children, who had come to witness the offerings that morning.

What we have here is a family gathering of the brothers and sisters. Because Job was a great believer, his family was greatly blessed. Through Job's excellent role modeling and through God's blessing, Job's family all got along great, they enjoyed each other's company, they enjoyed spending time together, they laughed, they talked. Whereas we often associate drinking wine with alcoholism, the Bible often associates it with laughter, fellowship and fun (there are definite exceptions to this—the incident with Lot and his daughters, for one). Without going off into the doctrine of drinking, there is absolutely nothing wrong with a person who is not alcoholic from drinking a glass of wine. And there is absolutely nothing wrong with a person abstaining from wine for their entire lives. Wine is often a symbol in the Bible for human happiness. *And wine which makes man's heart glad, so that he may make his face glisten with oil. And food which sustains man's heart* (Psalm 104:15). *On the seventh day when the heart of the king was merry with wine* (Esther 1:10a).

The problems come in when someone drinks alcohol to excess (to a state of drunkenness, which occurs before what is considered legally drunk). However, that is not the subject here. In this verse, the family is having one of their many family get together and they are all having a marvelous time. One of the blessings which some people enjoy as believers is great family blessing. Their family may or may not be well-off financially, but they have great family fellowship as part of Job's blessing from God.

it is interesting that wine is mentioned here, and I can offer up two theories as to why (1) perhaps, as young people, they had begun to drink too much wine at these gatherings; or, (2) God allowed, in this situation, for their senses to be dulled to reduce the pain that they will feel in the end.

It is quite interesting that this sounds so much like what Jesus said in Matt. 24:36–39 *"But concerning that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only. For as were the days of Noah, so will be the coming of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day when Noah entered the ark, and they were unaware until*

the flood came and swept them all away, so will be the coming of the Son of Man.” What indication could there have been to any of them that their lives were about to end, that very evening?

One more thing to set the stage—it does not appear that Job attended these dinners with his children. The brothers did invite their sisters. It is not clear if Job normally did not attend these dinners, but that is what I would assume, given the rest of the context.

We do not know why Job did not attend. It is simply possible that we are speaking of a generation gap, and that Job did not quite fit in, which is not abnormal from generation to generation. Or his absence could have just been random. However, it does not appear in this narrative that Job did attend any of these dinners.

What will occur in the next few verses will be timed very carefully by Satan. His timing will be down to the second.

We will see what the first messenger has to say taken as a whole (so we will combine vv. 14–15).

...and a messenger came unto Job and so he says, “The oxen they were plowing and the she-asses they were feeding upon their hands; and so falls [upon them] a Sebæan and so she takes them and the young men they struck down to a mouth of a sword. And so I escape only me to myself alone to tell you.”

Job
1:14–15

...a messenger then came to Job and he said, “The oxen were plowing and the she-asses were feeding beside them, and the Sebæans fell [upon them] and took them, and they struck down the attendants with the edge of the sword. I alone escaped by myself to tell you.”

...a messenger then came to Job and said to him, “It was a normal day, where the oxen are plowing and the she-asses are feeding beside them, and suddenly Sebæans fell upon us and they took the animals, striking down your young men with the edge of the sword. I alone escaped by myself to tell you.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	There came a messenger to Job, and said: The oxen were ploughing, and the asses feeding beside them, And the Sabeans <u>rushed in</u> , and took all away, and slew the servants with the sword; and I alone have escaped to tell thee.
Masoretic Text (Hebrew)	And a messenger came unto Job and so he says, “The oxen they were plowing and the she-asses they were feeding upon their hands; and so falls [upon them] a Sebæan and so she takes them and the servants they struck down to a mouth of a sword. And so I escape only me to myself alone to tell you.”
Peshitta (Syriac)	And there came a messenger to Job, and said to him, The oxen were plowing, and the asses feeding beside them; And robbers <u>raided</u> them, and carried them away, and they have slain the servants with the edge of the sword, and I only have escaped to inform you.
Charles Thomson (Greek)	...!o! a messenger came to Job, and said to him, The oxen were ploughing and the asses feeding near them, and the plunderers came and carried them off. Thy servants also they slew with the sword, and I alone having escaped, am come to tell thee.
Septuagint (Greek)	And <u>behold</u> , there came a messenger to Job, and said to him, The oxen were plowing, and the donkeys were feeding near them; when the spoilers came and <u>took them for prey</u> , and killed the servants with the sword; and I alone have escaped, and have come to tell you.

Significant differences: The Greek has the particle *behold*, which seems like a reasonable addition; but we do not find this in the parallel verses which match up with the first phrase of this verse.

The Syriac and the Greek leave out that these are Sebaeans and the Latin and Syriac give a looser translation to the verb applied to them (based upon the English translations).

In a rare occurrence, Charles Thomson's translation from the Greek is closer than the Complete Apostles' Bible when it comes to *carrying away* the animals.

Thought-for-thought translations; paraphrases:

Contemporary English V.	...when someone rushed up to Job and said, "While your servants were plowing with your oxen, and your donkeys were nearby eating grass, a gang of Sabeans attacked and stole the oxen and donkeys! Your other servants were killed, and I was the only one who escaped to tell you."
Easy English	On that day, a servant came to Job. The servant said, 'Your oxen (farm animals) were ploughing. And the donkeys (small horses) were eating together. But then, people from the nation called Sabea attacked. They took the animals. And they killed all your servants. I alone escaped to tell you.'
Easy-to-Read Version	Then a messenger came to Job and said, "The bulls were plowing and the donkeys were eating grass near by. The Sabea people [A group of people from the desert area. They attacked people and took their things.] attacked us and took your animals! Those people killed the other servants. I am the only person that escaped. So I came to tell you the news!"
Good News Bible (TEV)	...a messenger came running to Job. "We were plowing the fields with the oxen," he said, "and the donkeys were in a nearby pasture. Suddenly the Sabeans attacked and stole them all. They killed every one of your servants except me. I am the only one who escaped to tell you."
<i>The Message</i>	...a messenger came to Job and said, "The oxen were plowing and the donkeys grazing in the field next to us when Sabeans attacked. They stole the animals and killed the field hands. I'm the only one to get out alive and tell you what happened."
New Berkeley Version	...and a messenger came to Job to announce, "The oxen were plowing, and the donkeys were grazing near them, when the Sabeans attacked and captured them; yes, they slew the servants with the edge of the sword, and I alone have escaped to tell you."
New Century Version	A messenger came to Job and said, "The oxen were plowing and the donkeys were eating grass nearby, when the Sabeans attacked and carried them away. They killed the servants with swords, and I am the only one who escaped to tell you!"
New Life Bible	...a man came to Job with news, saying, "The oxen were pulling the plow and the donkeys were eating beside them. And the Sabeans came and took them. They also killed the servants with the sword. I alone have run away from them to tell you."
New Living Translation	...a messenger arrived at Job's home with this news: "Your oxen were plowing, with the donkeys feeding beside them, when the Sabeans raided us. They stole all the animals and killed all the farmhands. I am the only one who escaped to tell you."
The Voice	...when a messenger came to Job. Messenger: <i>We were in the field.</i> The oxen were plowing, the donkeys were grazing nearby, and <i>out of nowhere</i> , the Sabeans attacked. They stole your animals, <i>all 1,000 oxen and donkeys</i> , and as for your servants, they put their swords to us, and everyone is dead-every last one, except me. I am the only one who got away from the fields to tell you

Partially literal and partially paraphrased translations:

American English Bible	...Then {Look!} a messenger came to Job and told him: 'We were plowing with the teams of oxen, and the female burros were grazing nearby, when slavers came and took them all and killed all your servants with swords. I'm the only one who escaped, so I could bring this message to you!'
Christian Community Bible	...a messenger came to Job and said, "Your oxen were plowing, and your donkeys were grazing nearby when the Sabaeans came and carried them off. They killed the herdsman. I alone escaped to tell you."
God's Word™	...a messenger came to Job. He said, "While the oxen were plowing and the donkeys were grazing nearby, men from Sheba attacked. They took the livestock and massacred the servants. I'm the only one who has escaped to tell you."
New American Bible (R.E.)	...a messenger came to Job and said, "The oxen were plowing and the donkeys grazing beside them, and the Sabeans [Sabeans: from southern Arabia.] carried them off in a raid. They put the servants to the sword, and I alone have escaped to tell you."
NIRV	During that time a messenger came to Job. He said, "The oxen were plowing. The donkeys were eating grass near them. Then the Sabeans attacked us and carried the animals off. They killed some of the servants with their swords. I'm the only one who has escaped to tell you!"
New Jerusalem Bible	...a messenger came to Job. 'Your oxen', he said, 'were at the plough, with the donkeys grazing at their side, when the Sabaeans swept down on them and carried them off, and put the servants to the sword: I alone have escaped to tell you.'
New Simplified Bible	...a messenger came running to Job. »We were plowing the fields with the cattle,« he said, »and the donkeys were in a nearby pasture. »Suddenly the Sabeans attacked and stole them all. They killed every one of your servants except me. I am the only one who escaped to tell you.«
Today's NIV	...a messenger came to Job and said, "The oxen were plowing and the donkeys were grazing nearby, and the Sabeans attacked and made off with them. They put the servants to the sword, and I am the only one who has escaped to tell you!"

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	...a messenger came to Job and said, "The oxen were plowing, and the donkeys fed by their hand. The Yemenites felled them and took them. They smote the lads with the mouth of the sword. Only I alone escaped to tell you."
Bible in Basic English	...And a man came to Job, and said, The oxen were ploughing, and the asses were taking their food by their side: And the men of Sheba came against them and took them away, putting the young men to the sword, and I was the only one who got away safe to give you the news
The Expanded Bible	A messenger came to Job and said, "The oxen were plowing and the donkeys were eating grass nearby, when the Sabeans [^c a people from southern Arabia] attacked and carried them away. They killed the servants with swords, and I am the only one who escaped to tell you!"
Ferar-Fenton Bible	...when a messenger came to Job and said, "The oxen were ploughing and the she-asses grazing near them, when the Shabim fell on and seized them, and have assaulted their attendants with the sword, and I alone have escaped to inform you!"
HCSB	...a messenger came to Job and reported: "While the oxen were plowing and the donkeys grazing nearby, the Sabeans swooped down and took them away. They struck down the servants with the sword, and I alone have escaped to tell you!"
New Advent (Knox) Bible	That day, a messenger brought Job news of his oxen and asses. The oxen were a-ploughing, said he, and the asses grazing near them, when on a sudden a band of Sabæans swept down on them, and carried all away. As for thy men, the Sabæans put them to the sword, and none lives to tell the tale but I.
NET Bible®	...and a messenger came to Job, saying, "The oxen were plowing [The use of the verb "to be" with the participle gives emphasis to the continuing of the action in the

past (GKC 360 §116.r.)] **and the donkeys were grazing beside them, 1:15 and the Sabeans** [The LXX has “the spoilers spoiled them” instead of “the Sabeans swooped down.” The translators might have connected the word to שָׁבָה (shavah, “to take captive”) rather than שָׁבִי (shyva’, “Sabeans”), or they may have understood the name as general reference to all types of Bedouin invaders from southern Arabia (HALOT 1381 s.v. שָׁבִי 2.c).] [The name “Sheba” is used to represent its inhabitants, or some of them. The verb is feminine because the name is a place name. The Sabeans were a tribe from the Arabian peninsula. They were traders mostly (6:19). The raid came from the south, suggesting that this band of Sabeans were near Edom. The time of the attack seems to be winter since the oxen were plowing.] **swooped down** [The Hebrew is simply “fell” (from נָפַל, nafal). To “fall upon” something in war means to attack quickly and suddenly.] **and carried them all away, and they killed** [Job's servants were probably armed and gave resistance, which would be the normal case in that time. This was probably why they were “killed with the sword.”] **the servants with the sword** [Heb “the edge/mouth of the sword”; see T. J. Meek, “Archaeology and a Point of Hebrew Syntax,” BASOR 122 (1951): 31-33.] **And I - only I alone** [The pleonasm⁷² in the verse emphasize the emotional excitement of the messenger.] - **escaped to tell you!**

New Heart English Bible

¹³ It fell on a day when his sons and his daughters were eating and drinking wine in their eldest brother's house, ¹⁴ that there came a messenger to Job, and said, “The oxen were plowing, and the donkeys feeding beside them, ¹⁵ and the Sabeans attacked, and took them away. Yes, they have killed the servants with the edge of the sword, and I alone have escaped to tell you.” V. 13 included for context.

NIV – UK

...a messenger came to Job and said, ‘The oxen were ploughing and the donkeys were grazing nearby, and the Sabeans attacked and made off with them. They put the servants to the sword, and I am the only one who has escaped to tell you!’

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

...a messenger came to him and said, “The oxen were plowing, with the donkeys grazing near them, when a raiding party from Sh'va came and carried them off; they put the servants to the sword too, and I'm the only one who escaped to tell you.”

exeGesés companion Bible

...and an angel comes to Iyob and says,
The oxen were plowing
and the she burros tending at their hands;
and the Sabeans felled them
and took them away;
yes, they smote the lads
with the mouth of the sword;
and I - I only escaped alone to tell you

Orthodox Jewish Bible

And there came a malach (messenger) unto Iyov, and said, The oxen were plowing, and the donkeys feeding beside them: And the Sabeans attacked, and took them away; yea, they have slain the na'arim with the edge of the cherev; and I only am escaped alone to tell thee.

The Scriptures 1998

And a messenger came to Iyob? and said, “The oxen were ploughing and the donkeys feeding alongside them, when Sheba fell upon them and took them away, and they smote the servants with the edge of the sword. And I alone have escaped to inform you!”

Literal, almost word-for-word, renderings:

⁷² The use of more words than are necessary to make a point.

The Amplified Bible

And there came a messenger to Job and said, The oxen were plowing and the donkeys feeding beside them, And the Sabeans swooped down upon them and took away [the animals]. Indeed, they have slain the servants with the edge of the sword, and I alone have escaped to tell you.

Concordant Literal Version

And a messenger came to Job and said, The oxen were plowing, and the jennies were grazing at their sides, when the Sabeans swooped down and took them. Then they smote the lads with the edge of the sword, yet I escaped, but I myself alone, to tell it to you.

Darby updated Translation

And there came a messenger to Job and said, The oxen were ploughing, and the asses feeding beside them; and [they of] Sheba fell [upon them] and took them, and the servants have they smitten with the edge of the sword; and I only am escaped, alone, to tell you.

English Standard Version

...and there came a messenger to Job and said, "The oxen were ploughing and the donkeys feeding beside them, and the Sabeans fell upon them and took them and struck down the servants [Hebrew the young men; also verses 16, 17] with the edge of the sword, and I alone have escaped to tell you."

New King James Version

...and a messenger came to Job and said, "The oxen were plowing and the donkeys feeding beside them, when the Sabeans [Literally Sheba (compare 6:19)] raided them and took them away—indeed they have killed the servants with the edge of the sword; and I alone have escaped to tell you!"

New RSV

...a messenger came to Job and said, 'The oxen were ploughing and the donkeys were feeding beside them, 15and the Sabeans fell on them and carried them off, and killed the servants with the edge of the sword; I alone have escaped to tell you.'

Syndein/Thieme

...a messenger came to Job, and said, "The oxen were plowing, and the asses grazing beside them and the Sabeans {SeaPirates/Bandits from the Yemen area today} attacked them, and took them {the animals} away. Yes, they have killed the servants {Job's foreman and men} with the edge of the sword; and I only have escaped alone to tell you."

Webster's Bible Translation

And there came a messenger to Job, and said, The oxen were plowing, and the asses feeding beside them: And the Sabeans fell [upon them], and took them away; yes, they have slain the servants with the edge of the sword; and I only have escaped alone to tell thee.

Young's Updated LT

And a messenger has come in unto Job and says, "The oxen have been plowing, and the she-asses feeding by their sides, and Sheba does fall, and take them, and the young men they have smitten by the mouth of the sword, and I am escaped—only I alone—to declare it to you."

The gist of this verse:

A messenger comes to Job and tells him that a raiding party of Sabæans came and stole Job's oxen and jennies, and killed all those overseeing them.

Job 1:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mal ^e âk ^e (מַלְאֲכִי) [pronounced <i>mahl^e-AWK^e</i>]	<i>messenger or angel; this word has been used for a prophet (Isa. 42:19) and priest (Mal. 2:7)</i>	masculine singular noun	Strong's #4397 BDB #521
bôw' (בָּוֹא) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97

Job 1:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (לָא) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ÿyyôwb (בּוֹיָא) [pronounced ee-YOBE]	<i>hated, object of enmity; persecuted; transliterated Job</i>	masculine singular proper name	Strong's #347 BDB #33

Translation: ...a messenger then came to Job... God has given Satan free reign to attack all that Job has, and he wastes not time. Satan immediately strikes Job in his pocketbook.

A messenger comes to inform Job of the first calamity. Mal'âk (מַלְאָךְ) [pronounced *mahl'-AWK*] means several different things. It can mean a simple messenger, as we have in this passage. It can stand for prophet (Isa. 42:19), a priest (Mal. 2:7), an angel (Gen. 19:1, 15), a messenger sent specifically by God, but not necessarily an angel (Job 33:13) or as a theophanic angel (i.e., Jesus Christ) (Gen. 17:21 31:11 Ex. 14:19). This is typical of the verse separation of the Old Testament—mid-sentence, this thought is broken up. The messenger comes to Job and his family and reports that, during a time which should have been uneventful. Strong's #4397 BDB #521.

Satan makes certain that there is someone able to come to Job to tell him bad news. Satan strikes and he wants Job to know all about it. There seems to be a perverse pride in having Job know the worst as quickly as possible.

Job 1:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun with the definite article	Strong's #1241 BDB #133
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person plural, Qal perfect	Strong's #1961 BDB #224
chârash (חָרַשׁ) [pronounced chaw-RAHASH]	<i>cutting in, engraving, inscribing; fabricating [out of wood or metal]; fabricating, devising or plotting [evil]; ploughing (cutting furrows)</i>	Qal active participle	Strong's #2790 BDB #360

Job 1:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âthôwn (אֲתוֹן) [pronounced <i>aw-THOHN</i>]	<i>ass, she-ass, donkey</i>	feminine plural noun with the definite article	Strong's #860 BDB #87
Saint Jerome, Dr. Good and the Septuagint thought it necessary to indicate that the donkeys referred to her are specifically female donkeys. Females, because of their milk, because they bore the young and because they were preferred for traveling, were considered to be more valuable than the males.			
râ'âh (רָעָה) [pronounced <i>raw-GAWH</i>]	<i>shepherding, pasturing, grazing, feeding</i>	feminine plural, Qal active participle	Strong's #7462 BDB #944
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
yâd (יָד) [pronounced <i>yawd</i>]	<i>hands; strength, power (figuratively); sides (of land), parts, portions (metaphorically) (figuratively)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #3027 BDB #388

The last phrase in this verse reads: **beyond (upon or against) their hand**. This is obviously idiomatic. It has been rendered in several ways: *beside them* (*The Amplified Bible*, NASB, NAB, NRSV, Owen, Rotherham), *at their side* (NJB), *near them* (REB) and *by their sides* (Young).

Together, these mean *upon their hand, on [at] their hand; under their hand; under [at] their guidance; at their side, along side*.

Translation: ...and said, "The oxen were plowing and the she-asses were feeding beside them,... The messenger, who is presumably a servant of Job's, comes to Job, and describes what is a normal day in the field. Job's wealth is in numerable animals, which was common in that era, and the oxen were plowing the fields and the she-asses were there as well, eating. Apparently, having the females there helped to motivate the males in their work.

So, there is nothing extraordinary occurring at this point. This was a normal day on Job's farm and ranch.

Job 1:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person feminine singular, Qal imperfect	Strong's #5307 BDB #656

Job 1:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Sh ^{eb} â' (שֶׁבַע) [pronounced sh ^{eb} -VAW]	seven; an oath; transliterated Sheba, Sabæan, Sebean, Sebæan, Sebæa	feminine singular, proper singular noun	Strong's #7614 BDB #985
The Geneva Bible says, <i>that is, the Arabians.</i> ⁷³			
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	to take, to take away, to take in marriage; to seize	3 rd person feminine singular, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #3947 BDB #542

Translation: ...and the Sebæans fell [upon them] and took them,... Suddenly, the Sebæans came and fell on the servants of Job who are overseeing this, and they take all of the animals that Job has there. This represents Job's wealth, and Satan is attempting to show that, you take away Job's wealth, which is given him by God, and Job will have a different view of God.

The verb is actually the 3rd person feminine (the noun, Sheba, is feminine in gender), Qal imperfect of nâphal (נָפַל) [pronounced naw-FAHL] and it means *to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply*. Strong's #5307 BDB #656. Usually this is accompanied by *upon them* or some such similar phrase, but that is not found here. The proper noun is next. Even though the proper noun is a feminine singular, we can be assured that this was not a single woman which came and attacked here. Given the number of animals that they are going to steal, we would have to put their number at 20–200. Here, *falling [upon them]* suggests a sudden attack. Although we lack the preposition here, we may reasonably assume that this messenger is out of breath from running to tell Job, and that what he said was elliptical.

The first verb is followed by another wâw consecutive and the Qal imperfect of the verb *to take*. This has a 3rd person masculine plural suffix, referring to the livestock. One of the easiest, but most boring jobs to have is that of tending sheep. The young men were given this job in order to develop their sense of responsibility.

This is how some groups of people supported themselves. They did not raise cattle or sheep; they did not grow crops. They simply waited until the time was right, and then they attacked those who actually did the work. Even David survived this way, although he was plundering people who plundered the Israelites (1Sam. 27).

In order for Satan to be able to use these people, they have to be predisposed to evil, which these Sabæans clearly were. Since google maps was not yet up and running at that time, it is very possible for a such a band of raiders to live within 200 miles of Job and not know who Job was or how much wealth he possessed. For many years, God had a hedge around Job and his possessions, so that no matter how close the Sabæans came to Job in this or that raid, they never actually saw him or his cattle. This is the hedge which Satan spoke of, called a wall of fire in another place in the Bible.

Application: You, as a believer, might be blessed with a certain amount of wealth, which means, in this world of Satan, that there are people out there who want to plunder you for that wealth. Now, they do not come after you in a raiding band, but they come after you as part of a neighborhood association, or they employ a lawyer, or some other means (perhaps they work for the IRS). However, as a growing believer in Jesus Christ, you have this

⁷³ From <http://www.biblestudytools.com/commentaries/geneva-study-bible/job/job-1.html> accessed May 1, 2013.

hedge around your material goods. You do not need to expend your time or your thought when it comes to protecting your assets. Now, this does not mean that you do not exercise normal caution—for instance, you do not use your mailbox as your at home cash bank. But you do not spend an excessive amount of time worried about the wealth which God has given you.

Job associates the Sabæans with Tema, a city 350 miles to the south of Jerusalem and calls them traveling merchants further on in Job 6:19. Comparing the two passages indicates that many of them operated in traveling caravans and some traded and some were predatory and some were both. Given the right opportunity, some, rather than trade, would plunder and then trade the things which they stole.

The queen of Sheba is mentioned in the time of Solomon, two millennia later, was apparently rich in spices, gold and precious stones, a result of trading and plunder (see 1Kings 10:1–13). It is possible that these refer to the same peoples.

According to the *Life Application Study Bible Notes: The Sabæans were from southwest Arabia, while the Chaldeans were from the region north of the Persian Gulf.*⁷⁴ Most translations agree with this, but with less specificity.

The feminine proper noun is Sh^ebâ' (שְׁבָא) [pronounced sh^{eb}-VAW], which means *seven; an oath*; and is transliterated *Sheba, Sebean, Sebæan, Sebæa*. Strong's #7614 BDB #985. By examining the groups of people the book of Job mentions might help to place this book in time. Unfortunately, we will get no help from this particular group of people.

Who is Sh^ebâ'?

1. There are 3 possibly Sheba's in the Word of God:
 - 1) The first Sheba mentioned was a son of Raamah, who was a descendant of Cush, son of Ham (Gen. 10:7 1Chron. 1:22). Since we are dealing with a raiding party of Sheba, this takes us at least four generations (and more likely at least five or six) out from the flood.
 - 2) The second Sheba is a son of Joktan, a descendent of Shem (Gen. 10:28 1Chron. 1:9).
 - 3) The third Sheba that we will note was a son of Jokshan, a descendant of Abraham and Keturah (Gen. 25:3 1Chron. 1:32).
2. I believe that this third Sheba places us too far past the time of Job.
3. Although ZPEB mentions that the three named here could be one, two or three persons, only 2 & 3 are even in the same line, and they are spread apart by considerable amount of time (one precedes Abraham; the other is descended from Abraham).
4. All three are associated with Arabia, which suggests that two of them are ultimately from the same stock (Semitic) and that this is a family name.
5. (1) and (3) have brothers with the name of Dedan; (2) and (3) are in the line of Shem.¹
6. It would be my logical guess that (3) is too far removed in time to be identical to the other two. Furthermore, it would seem strange to mention the same person twice in the same genealogical portion of Scripture, meaning that (1) and (2) would not be one and the same.
7. What all of this means is that using this name to determine the time of Job is not necessarily helpful, except perhaps that it takes us at least four to six generations away from the flood. We find Sabæans (She^bva) everywhere from Gen. 10:25 to Ezek. 38:15. That is a very long period of time.
8. Regardless of the area where #1 and #2 might be found, if these Sabæans are traders and raiders, then they are going to found wherever they happen to roam.
9. Conclusion: #1 and #2 could be the progenitor of the Sebæans found here. This conclusion is based upon, in part, Job's age, of being in excess of 140 (given his spiritual maturity and personal wealth, let's assume that it takes him 70–100 years at least to reach that point in the book of Job where we find him. This places Job, therefore, back before Abraham, during the time of the people who would have come from #1 or #2.²

⁷⁴ From <http://newsyoucanbelieve.com/bible/2010/01/19/day-019-chronological-reading/> accessed April 28, 2013.

¹ Zondervan Pictorial Encyclopedia of the Bible; ©1976; Vol. V, p. 379.

² This is a different conclusion that Gill⁷⁵ or Clarke⁷⁶ come up with. They are wrong, because of the incongruity of Job's age to the time period of those descended from #3.

Chapter Outline

Charts, Graphics and Short Doctrines

The Sabaeans: sa-be'-anz (shebha'im (Joel 3:8 the King James Version), cebha'-im; Sabaeim, Sebaeim (Isaiah 45:14); read cabha'im, but rendered as though from cabha', "to imbibe," hence, "drunkards"; oinomenoi, "wine-drunken" (Ezekiel 23:42 the King James Version):

T. G. Pinches on the Sabaeans

1. Forms of the Word: "Sabaeans" is also the translation of the name of the country itself (shebha') in Job 1:15 6:19. This last, which is the root of shebha'im, is regarded by Arabists as coming from that root with the meaning of "to take captive," though seba'a, "he raided" (compare Job 1:15), has also been suggested.
2. Two Different Races: As Sheba is said in Genesis 10:7; 10:28; and 25:3 respectively to have been
 - 1) a son of Raamah, the 4th son of Cush;
 - 2) the 10th son of Joktan, son of Eber;
 - 3) the 1st son of Jokshan, 2nd son of Abraham and Keturah, at least two nationalities of this name are implied. The former were identified by Josephus (Ant., II, x, 2) with the tall people of Saba in Upper Egypt, described by him as a city of Ethiopia, which Moses, when in the service of the Egyptians, besieged and captured.
3. Semitic Sabeans and Their Commerce: It is the Semitic Sabeans, however, who are the best known, and the two genealogies attributed to them (Joktan-Eber and Jokshan-Abraham) seem to imply two settlements in the land regarded as that of their origin. As Ezekiel (27:23) mentions Haran (Hirran), Canneh (Kannah), and Eden (Aden) as being connected with Sheba, and these three places are known to have been in Southern Arabia, their Semitic parentage is undoubted. The Sabeans are described as being exporters of gold (Isaiah 60:6; Psalms 72:15), precious stones (Ezekiel 27:23), perfumes (Jeremiah 6:20; Isaiah and Ezekiel), and if the rendering "Sabæans" for Joel 3 (4):8 be correct, the Seba'im, "a nation far off," dealt in slaves.

From: <http://www.biblestudytools.com/encyclopedias/isbe/sabaeans.html> accessed April 28, 2013.

Chapter Outline

Charts, Graphics and Short Doctrines

In any case, being raided by the Sabæans does not help us place Job into a particular time frame.

Job 1:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84

⁷⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Job 1:15.

⁷⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 1:15.

Job 1:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
na'ar (נָעַר) [pronounced NAH-ġahr]	boy, youth, young man; personal attendant; slave-boy	masculine plural noun with the definite article	Strong's #5288 & #5289 BDB #654
nâkâh (נָכַח) [pronounced naw-KAWH]	to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate	3 rd person plural, Hiphil perfect	Strong #5221 BDB #645
lâmed (ל) [pronounced ʾ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
peh (פֶּה) [pronounced peh]	mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end	masculine singular construct	Strong's #6310 BDB #804
chereb (כֶּרֶב) [pronounced khe-RE ^B V]	sword, knife, dagger; any sharp tool	feminine singular noun; pausal form	Strong's #2719 BDB #352

Translation: ...and they struck down the attendants with the edge of the sword. The next verb is the 3rd person plural, Hiphil perfect of *to strike down*. This surprised me, as I expected the feminine singular again. However, this is the active voice and this verb does not come in the Qal stem. So the first tragedy is that one of Job's great herds was taken by the Sabæans and all of the men who were contracted out to watch these animals were killed.

Those who were killed were na'ar (נָעַר) [pronounced NAH-ġahr] (in the masculine plural form), which originally meant *young men*. It is applied to infants in Ex. 2:6 Judges 13:5, 7 or to a youth in gen. 34:19 41:12. It can also refer to a slave or a servant, as in Gen. 24:2 2Kings 5:20. This is much like the word *boy* in our language, which, in the South, was applied both to young men and to slaves and later to descendants of slaves. It is unclear in this context as to whether we are referring to *young men* to *servants* or to *slaves*. Strong's #5288–5289 BDB #654.

The *young men* here are men who work for Job; and they may be his slaves (or a combination of these groups). Job had a very large business, as being the richest man of his time, and he therefore had many slaves and employees.

The Sabæans are inspired by Satan—we do not know exactly how this works, but prior to this time, if Satan wanted to get at Job personally, he would want to harm Job in some way; or destroy his possessions, he could not. Neither could the Sabæans. The hedge of God kept them out. However, now with God's permission, Satan takes away a great deal of his wealth and destroys his workforce.

Satan cannot make the Sabæans do whatever, if they fear God. Satan cannot cause you to go left when you should have gone right, etc. Satan can attack the godly, but he cannot make them act according to his own will. For instance, here, Satan predicts that Job will suffer these indignities and curse God—but he is wrong. Satan cannot make Job do something that is outside of his own free will. Similarly, Satan could not take Sabæans who are godly and cause them to act according to his will. He can only work with pliable clay.

Obviously, before, God did not allow Satan to interfere with Job's business or family. However, now having been given the go-ahead, Satan somehow employs the Sabæans to raid this portion of Job's farm and ranch. The nuts and bolts of how this happens, we don't know. However, there is more to it than the Sabæans suddenly seeing Job's possessions here for the first time. That may be part of it, but there is more going on than this.

To give an analogous situation today, suppose that we have a huge chunk of Apple stock, and Satan comes and reduces our \$400,000 holdings down to nothing, and then he kills our stockbroker, who is our best friend—that is similar to what Satan has done here.

Job has many men working for him, and the Bible nowhere indicates that Job is making too much money or abusing his workers or that Job needs to give more of his money to the poor.

Job 1:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâlaṭ (מָלַח) [pronounced <i>maw-LAHṬ</i>]	<i>to be delivered; to deliver oneself, to escape, to slip away, to slip through [or past]; to go away in haste</i>	1 st person singular, [often a reflexive meaning in the] Niphal imperfect	Strong's #4422 BDB #572
There appears to be a directional hê at the end of this verb, which Owen finds perplexing.			
raq (רַק) [pronounced <i>rahk</i>]	<i>only, provided, altogether, surely</i> —this adverb carries with it restrictive force	adverb	Strong's #7534 & #7535 BDB #956
ʾânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced <i>bah</i>]	<i>separation, by itself, alone</i>	masculine singular noun with the 1 st person singular suffix	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בַּד) mean <i>in a state of separation, by itself, alone, apart</i> .			
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâgad (נִגַּד) [pronounced <i>naw-GAHD</i>]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	Hiphil infinitive construct	Strong's #5046 BDB #616
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix; pausal form	No Strong's # BDB #510

Translation: *I alone escaped by myself to tell you.* The next verb is the Niphal imperfect of mâlaṭ (מָלַח) [pronounced *maw-LAHṬ*], which means *to slip away, to slip through, to slip past, to escape*. This messenger was all out of breath and the passive seems to imply that he was allowed to escape. Strong's #4422 BDB #572. Although the messenger may not have thought of it in that way, Satan saw to it that this information got to Job

immediately. He savored the look on Job's face when he found out. However, Satan is merciless. All of Job's young men, his hired help and servants and grand children—all those involved with the livestock—were slaughtered, except for one man to bring the message to Job.

This tells us that there is more to the Satanic-influenced Sabæan raid than simply pushing aside a cloud, and there, before the raiding party, are Job's asses and oxen, which they had not seen before.

Satan is too gleeful to just do this. Job has to hear about this immediately; so Satan also sees to it that the Sabæans leave one man alive—maybe not intentionally on their part—so that this one man can get to Job and tell him what has happened.

How did Satan lead this raiding party to Job's oxen? How did Satan convince them to leave a messenger alive? We do not seem to have instances of Satan whispering into the ear of this or that reprobate. We do have demon-possession, which would certainly link someone in the raiding party to this information. And if Satan appeared to Eve as a serpent, can Satan appear to men as another man? Angels appear as men, as does God (Gen. 18–19). Fallen angels took on human form in Gen. 6, so it is not out of the realm of possibility that this is what Satan does.

In any case, we are never given the nuts and bolts of Satan's dealings—exactly how he is able to bring these things to pass. However, with his demon army, he will set up 4 sets of destructive acts against Job, let one messenger escape each time, who will go to Job and tell him—and they will all arrive within 1 minute of one another. From the standpoint of logistics, that is quite impressive. So, there is more going on, probably more than the hypotheses offered above.

What we do know is this—God gave Satan the go-ahead, and Satan immediately made all of this happen, probably within the space of 6 hours or less (as the dinner party was mentioned in the previous verse). Not only does this happen in a very short period of time, after God's grants Satan this permission, but Satan times out these attacks perfectly, literally to the last second. This reveals genius.

With this verse, we begin the testing of Job. One of the things which I feared in the Christian life was the testing just as Job faced. This is because the book of Job is often poorly taught and we do not fully grasp the significance of it.

It would be easy for the immature believer to be exposed to this book, and to think, *I don't want this for my life; maybe I should return to my old life as an unbeliever. Who wants to endure the suffering that Job does?*

Will we as believers be tested like Job was?

1. First of all, believers and unbelievers both suffer in this world. After all, this is the devil's world. Few would turn to God apart from suffering.
2. Secondly the very best, most wonderful unbeliever spends eternity apart from God in great suffering and the worst, scummiest, sloppiest believer spends eternity in the presence of God, and although he has minimal blessings, he is blessed beyond his wildest dreams and blessed beyond anything that we know on this earth.
3. The suffering of Job is a special case. Not every believer is allowed to participate in suffering as Job will have in this book. He was a great believer whose testimony will stand throughout eternity. He was given the opportunity to suffer for righteousness sake and, from Abraham's bosom, he would tell us that this was the greatest moment of his life here on earth. Job, by himself, will answer one of Satan's objections made in open court.
4. We believers are blessed here on earth and can expect to be blessed as well in heaven. **For bodily exercise profits a little, but godliness is profitable for all things, since it holds promise for the present life and for the life to come (1Tim. 4:8).**
5. Finally, what is often ignored is the fact that, prior to this challenge of Satan, Job had greater riches than any man on earth and, following this brief month or so of suffering, Job's wealth was restored to him in a greater amount than what he had at the first. So even temporally, although a small fraction of his life

Will we as believers be tested like Job was?

was spent in intense suffering, he both possessed the ability to deal with it through the strength of God the Holy Spirit; and he was blessed greatly before and after, as his love and devotion to God came from his soul.

6. Job faced a test like this, with suffering beyond what we can imagine, so that we do not have to go through the same thing. We will all face suffering in this life, but we will all, at some point, agree that it was worth it; and few if any have ever had to face the intensity of suffering that Job faced.

The short answer is *no*; but we will all endure suffering and pain. It is best that we endure this as a part of testing and acceleration of the Christian life, as opposed to suffering pain because we are out of fellowship. Do you want to suffer a sprained ankle because you slid into home plate for the winning run, or because you slipped and fell coming out of the dugout?

Chapter Outline

Charts, Graphics and Short Doctrines

vv. 13–15: On the day when Job's sons and daughters are eating together and drinking wine in the home of the firstborn, a messenger then came to Job and said to him, "It was a normal day, where the oxen are plowing and the she-asses are feeding beside them, and suddenly Sebæans fell upon us and they took the animals, striking down your young men with the edge of the sword. I alone escaped by myself to tell you." Job begins to suffer, as God has allowed, and as Satan was wont to do.

Guzik on the suffering of Job: *Therefore, the Book of Job teaches us that there is an aspect of human misery that is not the penalty for sin, not correction in righteousness, not redemptive in itself, and not the noble bearing of persecution for righteousness' sake. Job's suffering was of this aspect; we might say that the reason for his suffering was as a tool to teach angelic beings; Job made known the manifold wisdom of God to the principalities and powers in heavenly places (Ephesians 3:10-11).*⁷⁷

As a part of the Angelic Conflict, Job will endure great suffering. This is only the beginning. However, what Job does is instruct all angels, fallen and elect, with his suffering. And, although Guzik seems to think⁷⁸ that this is a unique case of suffering, our lives here on earth are all about resolving the Angelic Conflict. So, many of us will suffer pains for a myriad of reasons, and some of us will be instructing angels as we do.

Application: I am not a fan of pain and suffering, and I am sure that you are not either. What Job is suffering here is probably unique in its intensity; but, in the devil's world, there will be pain—no matter what. Whether you are an unbeliever, a **reversionist** believer, or a growing believer. What spiritual maturity gives us is the inner assets to make the suffering endurable.

Quite obviously, if you are reading this, then you are in this world. I have made several references to the devil's world. Let's look at some verses on this.

The Devil's World

1. L. S Chafer: *The cosmos is a vast order or system that Satan has promoted, which conforms to his ideals, aims, and methods. It is civilization now functioning apart from God—a civilization in which none of its promoters really expect God to share, who assign to God no consideration in respect to their projects; nor do they ascribe any causativity to Him. This system embraces its godless governments, conflicts, armaments, jealousies, its education, culture, religions of morality and price. It is that sphere in which man lives...Satan has created nothing. The order and system of God's material creation are involved in the cosmos only as Satan has been permitted to assume authority and is misdirecting it.*¹

⁷⁷ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Job 1:6–12.

⁷⁸ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Job 1:6–12.

The Devil's World

2. Jesus calls Satan the prince of this world in John 12:31. See also John 14:30 16:11.

3. Satan, in tempting Jesus, offers Him the kingdoms of the world. Luke 4:5–7

4. Satan prowls about this world looking for those he may devour. 1Peter 5:8 Job 1:7

5. All temptation on this earth comes from Satan (or demonic forces). James 1:13–15

6. God gives us the ability to resist temptation. 1Cor. 10:13

7. Satan disguises himself as an angel of light. 2Cor. 11:14

8. We are to submit to God and resist the devil. James 4:7

9. In our day-to-day actions and thinking, we either exhibit the mind of Christ or we act in accordance with Satan. John 8:44

10. Satan is called the prince of the power of the air in Eph. 2:22.

11. Our war on this earth is not against flesh, but against the devil. 2Cor. 10:3–5

12. Satan has fallen from heaven and it is he who lays nations low. Isa. 14:12

¹ Lewis Sperry Chafer, D.D., Litt. D., The. D.; *Systematic Theology*; Kregel Publications; ©1976 Dallas Theological Seminary; Vol. 2, p. 77–78.

Chapter Outline

Charts, Graphics and Short Doctrines

Yet this one is speaking and another [lit., *this one*] has come; and so he says, “Fire of Elohim fell from the [two] heavens and so she burns up in the flock and in the young men, and so she consumes them. And so I escape only me to myself alone to tell you.”

Job
1:16

Yet this one is speaking and another one came up, and he said, “The fire of Elohim has fallen [upon us] from the heavens and it burned up the flock and the young men; it consumed them. I alone escaped by myself to tell you.”

And while one messenger is still speaking, another messenger came up, saying, “The fire of God fell upon us from the heavens and it set fire to the flock and to the young men. It completely consumed them. I alone escaped by myself to tell you.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

Masoretic Text (Hebrew)

Peshitta (Syriac)

Charles Thomson (Greek)

Septuagint (Greek)

And while he was yet speaking, another came, and said: The fire of God fell from heaven, and striking the sheep and the servants, has consumed them; and I alone have escaped to tell you.

Yet this one is speaking and another [lit., *this one*] has come; and so he says, “Fire of Elohim fell from the [two] heavens and so she burns up in the flock and in the young men, and so she consumes them. And so I escape only me to myself alone to tell you.”

While he was yet speaking, there came another, and said to him, The fire of God is fallen from heaven, and has burned up the sheep and the shepherds, and consumed them; and I only have escaped to inform you.

While he was yet speaking, another messenger came, and said to Job; Fire hath fallen from heaven and burned up the sheep, and devoured the shepherds likewise; and I, alone having escaped, am come to tell thee.

While he was yet speaking, there came another messenger, and said to Job, Fire has fallen from heaven, and burned up the sheep, and likewise have devoured the shepherds; and I alone have escaped, and have come to tell you.

Significant differences: The Greek and the Syriac appear to tell us to whom the second messenger is speaking. In the first phrase that the messenger speaks, *from God* appears to be missing from the text.

Thought-for-thought translations; paraphrases:

Common English Bible	While this messenger was speaking, another arrived and said: "A raging fire fell from the sky and burned up the sheep and devoured the young men. I alone escaped to tell you."
Contemporary English V.	That servant was still speaking, when a second one came running up and saying, "God sent down a fire that killed your sheep and your servants. I am the only one who escaped to tell you."
Easy English	While that servant was still speaking, another servant arrived. This other servant said, 'Fire came down from God in heaven! The fire burned your sheep. And the fire burned your servants. I alone escaped to tell you.'
Good News Bible (TEV)	Before he had finished speaking, another servant came and said, "Lightning struck the sheep and the shepherds and killed them all. I am the only one who escaped to tell you."
<i>The Message</i>	While he was still talking, another messenger arrived and said, "Bolts of lightning struck the sheep and the shepherds and fried them--burned them to a crisp. I'm the only one to get out alive and tell you what happened."
The Voice	And while the words were still leaving the messenger's mouth, another messenger arrived. Second Messenger: <i>Lightning</i> has struck! The fire of God fell from the sky and burned the 7,000 sheep alive . . . <i>alive!</i> Shepherds, too--all of them burned; everyone is dead--every <i>last one, except me</i> . I am the only one who got away <i>from the pastures</i> to tell you.

Partially literal and partially paraphrased translations:

American English Bible	Well, while he was still speaking, another messenger arrived and said to Job: 'Lightning came from the sky and burned up all the sheep. and the shepherds were destroyed the same way. I'm the only one who escaped, so I came to report it to you!'
NIRV	While he was still speaking, a second messenger came. He said, "God sent lightning from the sky. It struck the sheep and killed them. It burned up some of the servants. I'm the only one who has escaped to tell you!"
Revised English Bible	While he was still speaking, another messenger arrived and said, 'God's fire flashed from heaven, striking the sheep and the shepherds and burning them up; only I have escaped to bring you the news.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	This still spoke, and that came and said, "The fire of God has fallen from heaven and ignited the sheep and the lads, and ate them! Only I alone escaped to tell you."
Bible in Basic English	And this one was still talking when another came, and said, The fire of God came down from heaven, burning up the sheep and the goats and the young men completely, and I was the only one who got away safe to give you the news.
The Expanded Bible	The messenger was still speaking when another messenger arrived and said, "·Lightning [·Fire] from God fell from ·the sky [heaven]. It burned up the sheep and the servants, and I am the only one who escaped to tell you!"
HCSB	He was still speaking when another messenger came and reported: "A lightning storm struck from heaven. It burned up the sheep and the servants, and devoured them, and I alone have escaped to tell you!"

New Advent (Knox) Bible	Even as he spoke, another messenger came in with news of the sheep, how God's lightning had fallen, devouring sheep and shepherd, so that none was left to tell the tale but he.
NET Bible®	While this one was still speaking [The particle וְ (‘od, “still”) is used with the participle to express the past circumstances when something else happened (IBHS 625-26 §37.6d).], another messenger arrived [The Hebrew expression is literally “yet/this/speaking/and this/ arrived.” The sentence uses the two demonstratives as a contrasting pair. It means “this one was still speaking when that one arrived” (IBHS 308-9 §17.3c). The word “messenger” has been supplied in the translation in vv. 16, 17, and 18 for clarity and for stylistic reasons.] and said, “The fire of God [The “fire of God” would refer to lightning (1 Kgs 18:38; 2 Kgs 1:12; cf. NAB, NCV, TEV). The LXX simply has “fire.” The first blow came from enemies; the second from heaven, which might have confused Job more as to the cause of his troubles. The use of the divine epithet could also be an indication of the superlative degree; see D. W. Thomas, “A Consideration of Some Unusual Ways of Expressing the Superlative in Hebrew,” VT 3 (1953): 209-24.] has fallen from heaven [Or “from the sky.” The Hebrew word שָׁמַיִם (shamayim) may be translated “heaven[s]” or “sky” depending on the context.] and has burned up the sheep and the servants - it has consumed them! And I - only I alone - escaped to tell you!”

Jewish/Hebrew Names Bibles:

exeGeses companion Bible	While he is yet wording, another also comes and says, The fire of Elohim fell from the heavens and burned up the flocks and the lads and consumed them; and I - I only escaped alone to tell you.
Judaica Press Complete T.	This one was still talking, and another one came and said, "A tremendous fire fell from heaven and burned the flocks and the youths and consumed them; only I alone escaped to tell you."
Orthodox Jewish Bible	While he was yet speaking, there came also another, and said, The eish Elohim is fallen from Shomayim, and hath burned up the tzon, and the na'arim, and consumed them; and I only am escaped alone to tell thee.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	While he was yet speaking, there came also another and said, The fire of God (lightning) has fallen from the heavens and has burned up the sheep and the servants and consumed them, and I alone have escaped to tell you.
Concordant Literal Version	This one was still speaking when another came and said, The fire of Elohim, it fell from the heavens, it consumed the flock and the lads, and it devoured them, yet I escaped, but I myself alone, to tell it to you.
Context Group Version	While he was yet speaking, there came also another, and said, The fire of God has fallen from the skies { or heavens }, and has burned up the sheep and the servants, and consumed them; and I only have escaped alone to tell you.
The updated Geneva Bible	While he [was] yet speaking, there came also another, and said, The fire [Which was also done by the craft of Satan, to tempt Job even more grievously, so he might see that not only men were his enemies, but that God made war against him.] of God is fallen from heaven, and has burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell you.
Syndein/Thieme	{Great Electrical Storm} While he was still speaking, there came also another {messenger}, and said, "The fire of 'Elohiym/Godhead is fallen from the sky/heaven, and has burned up the

	sheep, and the servants, and consumed them; and I only have escaped alone to tell you."
World English Bible	While he was still speaking, there also came another, and said, "The fire of God has fallen from the sky, and has burned up the sheep and the servants, and consumed them, and I alone have escaped to tell you."
Young's Updated LT	While this one is speaking another also has come and says, "Fire of God has fallen from the heavens, and burns among the flock, and among the young men, and consumes them, and I am escaped—only I alone—to declare it to you."
The gist of this verse:	A second messenger comes to Job, reporting about a lightning storm which destroyed Job's sheep and the men that care for them.

Job 1:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘ôwd (וְעַד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>speaking, talking [and backed with action], giving an opinion, expounding, making a formal speech, speaking out; promising, proposing, speaking kindly of, declaring, proclaiming, announcing</i>	Piel participle	Strong's #1696 BDB #180
w ^e (or v ^e) (וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97

This could be a Qal active participle.

Translation: *Yet this one is speaking and another one came up,...* This verse begins with the adverb ‘ôwd (וְעַד) [pronounced *gohd*], which means *still, yet, again, besides, in addition to*. Strong's #5750 BDB #728. The demonstrative pronoun zeh (זֶה) [pronounced *zeh*] occurs twice in this verse. By itself, it means *here, this*. Strong's #2063, 2086–2088, 2090 BDB #260.

Satan is looking for the maximum negative affect upon Job. He wants one man after another to come up to Job and give him bad news. So, he seems to have timed this quite perfectly. We get the gist of what is said, but likely so much more is said with every report that comes in to Job. This is the second report that comes to Job. This pertains to the flock of sheep that Job has.

This first phrase will be repeated several times.

Job 1:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'esh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular construct	Strong's #784 BDB #77
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
nâphal (נָפַל) [pronounced <i>naw-FAHL</i>]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person feminine singular, Qal perfect	Strong's #5307 BDB #656
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029

Translation: ...and he said, “The fire of Elohim has fallen [upon us] from the heavens... He first thing that the second messenger said was 'esh (אֵשׁ) [pronounced *aysh*], which means *fire* (Lev. 1:7) or *lightning* (Gen. 19:24 Ex. 9:23–24). Strong's #784 BDB #77. As we have seen in Genesis, fire from God is not a ball of fire that flies down to the earth—it is simply a way of denoting lightning. Apparently, there was a thunder and lightning storm, and the lightning killed the animals and the men who watched them. Fire is in the plural, indicating that there were several bolts of lightning; this was not just one huge bolt which wiped out an entire flock.⁷⁹

'Esh is in the construct and is followed by *God*. Interestingly enough, the second messenger then uses the same verb as the first one did: the Qal perfect of nâphal (נָפַל) [pronounced *naw-FAHL*] which means *to fall*. Strong's #5307 BDB #656.

A question which should come to mind, at the reading of this verse so far, is did God actively participate in the suffering of Job. The phrase *fire (or, lightning) of God* is the quote of the messenger. That is, man of that era

⁷⁹ I should mention that Keil and Delitzsch differ, preferring this to be fire and brimstone rained from heaven ala Sodom and Gomorrah, rather than lightning. Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. IV, p. 277.

commonly referred to lightning as coming from God, as it originated in heaven; this does not mean that God took an active part in the suffering of Job. We have a similar wording when the fire was sent down from heaven by God upon Sodom and Gomorrah in Gen. 19:24 (see also Lev. 10:2 Num. 11:1–3 1Kings 18:38 2Kings 1:12). The messenger told Job that the lightening consumed the sheep and the young men; he was apparently quite troubled by the incident himself. God did, as Scripture clearly reveals, allow Satan to inflict Job, which would result in phenomenal good for many believers in all ages to come, as well as a testimonial of God's blessing to a man whose love and service to God is motivated from the heart.

I have to quote McGee at this point: *"The fire of God." That is interesting. I kid a friend of mine who is an insurance agent. You know the policy always states they are not liable if your house is destroyed by "an act of God." We always blame God if something is destroyed. They were saying the same thing that day. Why didn't he say, "The fire of Satan"? Who did it? Why, Satan did it! Why don't the insurance policies say, "If God permits Satan to destroy my house"?*⁸⁰

These are the words of the messenger, but there is no indication that God did anything. God has apparently allowed Satan to use the elements to come out of the heavens—probably lightning—and there was likely a lightning storm as you and I have never seen before. There was so much that it was like fire coming out of the sky.

This tells us that, with divine permission, Satan has some control over the elements of weather, creating an electrical storm of incredible proportions. For this reason, it is not out of the question that Satan is the cause of the many floods, storms, earthquakes, tsunamis and hurricanes which we experience today.

Application: Rarely does a local disaster like a flood or electrical storm or a snow storm leave the people in that area unaffected. Like Job, they might be drawn closer to God—some of them even being caused to move toward spiritual maturity. And, in some areas, there are those who continue to rebel against God.

The messenger who comes to Job is describing things as he sees it—a [fire from God fallen from the heavens](#). However, there is no indication in this context that God caused this to occur; Satan was given the permission, and this is what he chose to do. Satan wants Job to associate these disasters with God, and God did allow Satan to harm Job's possessions in this way.

The electrical storm was described in terms that this messenger understood: *fire from God*; it looks like fire and it came out of the sky. If we witnessed the same thing, we would speak of this as being great bolts of electricity, as most of us have seen electrical sparks on a small scale. So, to us, we can identify a lightning bolt that we see close up as being a mammoth electrical spark (which is what it is).

Although some commentators, like Keil and Delitzsch, suggest⁸¹ that this natural phenomena is more like the fire and brimstone that God rained down upon Sodom and Gomorrah, the verbiage does not really seem to indicate that. Even though they say that the writer could have scarcely meant *lightning*, that is the way which I read this verse, given the Hebrew. Now, could there have been something similar to the fire and brimstone which fell upon Sodom? Perhaps. I would not rule it out. It may be that Keil and Delitzsch reticence to attribute this all to lightning is simply because they have never witnessed a lightning storm like this. Lightning, for instance, strikes the United States 25–30 million times per year. There are probably 1500 to 2000 thunderstorms active around the world at any one time. It has been estimated from satellite observations that lightning flashes approximately 50 -100 times per second on a global basis. However, when it comes to a more confined area, like say each square mile in Florida, it strikes on average 10 times per year.⁸² So, in this case, it is a nearly-miraculous lightning storm.

⁸⁰ Job; J. Vernon McGee, ©1977, pp. 20–21.

⁸¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Job 1:16.

⁸² From <http://www.sky-fire.tv/index.cgi/lightning.html> accessed May 11, 2013.

Job 1:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bâ'ar (רָעַב) [pronounced baw-ĠAHR]	<i>to burn, to begin to burn, to kindle; to be burning; to consume</i>	3 rd person feminine singular, Qal imperfect	Strong's #1197 BDB #128
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tsô'n (צֹן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun with the definite article	Strong's #6629 BDB #838
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
na'ar (נָעַר) [pronounced NAH-ġahr]	<i>boy, youth, young man; personal attendant; slave-boy</i>	masculine plural noun with the definite article	Strong's #5288 & #5289 BDB #654

Translation: ...and it burned up the flock and the young men;... There is elsewhere on Job's ranch an area where the sheep and smaller animals are taken to graze, and there are young men there who look after them and guide them about. This could be miles away from Job's main compound. This fire came from the sky and literally burned up the sheep and all of the young men.

Bear in mind that Satan, once given to go-ahead, could not wait to get to Job's assets and to cause as much harm and as much pain as possible. This reveals Satan for the sort of character he has. If he was given the go-ahead to harm you or I, he would do it immediately, with the intention of inflicting as much pain as possible.

Most of the time, Satan is simply allowed to propagandize: that is, as an attempt to keep the person with positive volition away from the gospel of Jesus Christ (in whatever way possible, which would include a fogged up explanation of the gospel); and when dealing with the believer in Jesus Christ, Satan looks to get them far off course. Satan does not want any believers to mature, because, as they mature, more of his objections are answered—by the things that we do and the things which we think. That pushes Satan closer and closer to his own destruction.

Job 1:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Job 1:16d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to devour, to consume, to destroy</i>	3 rd person feminine singular, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #398 BDB #37

Translation: ...it consumed them. This fire from the heavens consumed or destroyed the flock of sheep that Job had, as well as all of the young men who are out there tending these sheep.

The word *consume* is the simple word *to eat*. The idea here is, when the lightning struck, the people and the flocks were destroyed, burned up. Furthermore, you may recall how many sheep Job had (7000); so the lightning storm which destroyed that many sheep must have been spectacular, unlike anything you or I have ever seen before.

Whereas a direct lightning strike kills only about 10% of those who are struck; this is quite another thing—everyone was struck, probably multiple times, and everyone died, along with Job's 7000 sheep. Everyone except for this one messenger.

This ability of Satan to inflict such an incredible lightning storm in this area; and later a hurricane—all of this supports the notion of Eph. 2:2 that he is **the prince of the power of the air**.

Job 1:16e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.			
mâlat (מָלַט) [pronounced maw-LAH]T	<i>to be delivered; to deliver oneself, to escape, to slip away, to slip through [or past]; to go away in haste</i>	1 st person singular, [often a reflexive meaning in the] Niphal imperfect	Strong's #4422 BDB #572
There appears to be a directional hê at the end of this verb, which Owen finds perplexing.			
raq (רָק) [pronounced rahk]	<i>only, provided, altogether, surely—this adverb carries with it restrictive force</i>	adverb	Strong's #7534 & #7535 BDB #956
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Job 1:16e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bad (בַּד) [pronounced bah]	separation, by itself, alone	masculine singular noun with the 1 st person singular suffix	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בַּד) mean <i>in a state of separation, by itself, alone, apart</i> .			
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
nâgad (נָגַד) [pronounced naw-GAHD]	to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that	Hiphil infinitive construct	Strong's #5046 BDB #616
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 2 nd person masculine singular suffix; pausal form	No Strong's # BDB #510

Translation: *I alone escaped by myself to tell you.* And then we have the exact same thing repeated, word-for-word that the other messenger said. Satan wants Job to hear all about it; and he wants Job to hear it all at once. He does not want there to be time for Job to endure one disaster and then discover that another has occurred.

The second portion of what the messenger has to say is somewhat convoluted. It reads, literally, word-for-word: *in the flock [or, sheep (in the singular)] and in the servants [or, the young men] and then it consumed them.* He finishes by saying word-for-word what the other messenger said. We have several other messengers to come to Job and they will all end by saying the same thing. In each case, something will *fall* upon the group that he is with and *the young men* (or, *servants*) will be killed; and, finally, he will say, *“...and then I slipped away—only I by myself—to tell it to you.”* We do not know the exact workings of Satan in this situation. Did Satan this carefully choose the men so that they would all approach Job and almost eerily say the same thing? Did a demon indwell each one to then say almost the same thing? Or, are we getting the essential synopsis of what was said by each person, but not a direct quote? Since nothing is said about demons indwelling anyone here, I would dismiss that hypothesis. Now there are enough differences from quote to quote to cause me to think that these are direct quotes. What is most likely is that these messengers entered and lined up, being able to hear what was said by the previous messenger, which then influenced the vocabulary that they employed. The effect of the similarities of the messengers is chilling. Satan hits Job hard with several tragedies, one right after another, so that Job hears them all at once; and furthermore engineers this so that what the messengers say sound quite similar.

This is how Satan enjoys the fruits of his labors. He enjoys seeing the grief and pain of those who are in opposition to him; and no one can be more opposed to Satan than Job.

Yet this one is speaking and another [lit., *this one*] has come; and so he says, "Chaldeans made three heads and so they raided against the camels and so they take them and the servants they struck down to a mouth of a sword. And so I escape only me to myself alone to tell you."

Job
1:17

Yet this one is speaking and another one came up, and he said, "The Chaldeans formed three groups and raided the camels and they took them, and they struck down the servants with the edge of the sword. I alone escaped by myself to tell you."

And while one messenger is still speaking, another messenger came up, saying, "The Chaldeans divided themselves into three divisions and they raided the place where we keep our camels, taking them, and striking down your servants with the edge of the sword. I alone escaped by myself to tell you."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	And while he also was yet speaking, there came another, and said: The Chaldeans made three troops, and have fallen upon the camels, and taken them; moreover, they have slain the servants with the sword: and I alone have escaped to tell thee.
Masoretic Text (Hebrew)	Yet this one is speaking and another [lit., <i>this one</i>] has come; and so he says, "Chaldeans made three heads and so they raided against the camels and so they take them and the servants they struck down to a mouth of a sword. And so I escape only me to myself alone to tell you."
Peshitta (Syriac)	While he was yet speaking, there came another, and said to him, The Chaldeans divided themselves into three bands, and raided the camels, and carried them away, and slew the servants with the edge of the sword; and I only have escaped to inform you.
Charles Thomson (Greek)	While this one was still speaking, another messenger came and said to Job, The <u>horsemen</u> , having formed three bands <u>against us</u> , surrounded the camels and have carried them off, and slain thy servants with the sword; and I, alone having escaped, am come to tell thee.
Septuagint (Greek)	While he was yet speaking, there came another messenger, and said to Job, The <u>horsemen</u> formed three companies <u>against us</u> , and surrounded the camels, and took them for prey, and killed the servants with the sword; and I alone have escaped, and <i>have</i> come to tell you.

Significant differences: The Greeks apparently translate the word for *Chaldeans* as *horsemen*.
Halfway through the messenger's speech, the Greek adds the words *against us*.

Thought-for-thought translations; paraphrases:

Common English Bible	While this messenger was speaking, another arrived and said: "Chaldeans set up three companies, raided the camels and took them, killing the young men with swords. I alone escaped to tell you."
Contemporary English V.	Before that servant finished speaking, a third one raced up and said, "Three gangs of Chaldeans attacked and stole your camels! All of your other servants were killed, and I am the only one who escaped to tell you."
Easy English	While this servant was still speaking, another servant arrived. This next servant said, 'People came from the nation called Chaldea. There were three groups. They stole your camels. They killed your servants. I alone escaped to tell you.'
Easy-to-Read Version	While that messenger was still speaking, another messenger came. This third messenger said, "The Chaldeans sent three groups of soldiers. They attacked us

	and took the camels! They killed the servants. I am the only person that escaped. So I came to tell you the news!"
<i>The Message</i>	While he was still talking, another messenger arrived and said, "Chaldeans coming from three directions raided the camels and massacred the camel drivers. I'm the only one to get out alive and tell you what happened."
New Century Version	The second messenger was still speaking when another messenger arrived and said, "The Babylonians sent three groups of attackers that swept down and stole your camels and killed the servants. I am the only one who escaped to tell you!"
New Life Bible	While he was still speaking, another came and said, "The Babylonians divided into three groups and came to fight. They took the camels and killed the servants with the sword. I alone have gotten away to tell you."
New Living Translation	While he was still speaking, a third messenger arrived with this news: "Three bands of Chaldean raiders have stolen your camels and killed your servants. I am the only one who escaped to tell you."
The Voice	And while the words were still leaving that messenger's mouth, a third messenger arrived. Third Messenger: Chaldeans! Three groups of them attacked us. They converged on the camels and stole your 3,000 animals, and as for your servants, they put their swords to us, and everyone is dead— <i>every last one, except me</i> . I am the only one who got away to tell you.

Partially literal and partially paraphrased translations:

American English Bible	And while he was still speaking, another messenger arrived and said to Job: 'Three companies of cavalry attacked us, then they rounded up the camels and took them, and they killed all your servants with swords. I was the only one who escaped, so I've come to report this to you!'
Christian Community Bible	He had hardly finished speaking when another messenger arrived, "Three raiding teams of Chal deans have killed your servants and carried off your camels. I alone have escaped to tell you."
<i>God's Word™</i>	While he was still speaking, another messenger came and said, "The Chaldeans formed three companies and made a raid on the camels. They took the camels and massacred the servants. I'm the only one who has escaped to tell you."
New American Bible (R.E.)	He was still speaking when another came and said, "The Chaldeans [Chaldeans: from southern Mesopotamia; in the mid-first millennium B.C., synonymous with "Babylonians."] formed three columns, seized the camels, carried them off, and put the servants to the sword; I alone have escaped to tell you."
NIRV	While he was still speaking, a third messenger came. He said, "The Chaldeans separated themselves into three groups. They attacked your camels and carried them off. They killed the rest of the servants with their swords. I'm the only one who has escaped to tell you!"
New Jerusalem Bible	He had not finished speaking when another messenger arrived. 'The Chaldaeans,' he said, 'three bands of them, have raided the camels and made off with them, and put the servants to the sword: I alone have escaped to tell you.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	This still spoke, and that came and said, "Three head Iraqis set toward the camels, and took and stripped them, smiting the lads with the mouth of the sword. Only I alone escaped to tell you."
Bible in Basic English	And this one was still talking when another came, and said, The Chaldaeans made themselves into three bands, and came down on the camels and took them away, putting the young men to the sword, and I was the only one who got away safe to give you the news.

The Expanded Bible	The second messenger was still speaking when another messenger arrived and said, "The Babylonians [¹ Chaldeans; ^c a people located in present-day southern Iraq] sent three groups of attackers [raiding parties] that swept down and stole your camels and killed the servants [¹ with the sword]. I am the only one who escaped to tell you!"
Ferar-Fenton Bible	Whilst he was yet speaking, another came, and said: "The Kasdim collected in three troops, and rushed upon the camels, and seized them, and have assailed their attendants with the edge of the sword, except myself, and I only have escaped to tell you!"
New Advent (Knox) Bible	And upon the heels of that, in came a third to say that robbers from Chaldæa, in three several bands, had closed in upon the camels and driven them away, killing the men who tended them, so that none was left to tell the tale but he.
NET Bible®	While this one was still speaking another messenger arrived and said, "The Chaldeans [The name may have been given to the tribes that roamed between the Euphrates and the lands east of the Jordan. These are possibly the nomadic Kaldu who are part of the ethnic Aramaeans. The LXX simply has "horsemen."] formed three bands and made a raid [The verb פָּשַׁט (pashat) means "to hurl themselves" upon something (see Judg 9:33, 41). It was a quick, plundering raid to carry off the camels.] on the camels and carried them all away, and they killed the servants with the sword [Heb "with the edge/mouth of the sword."!] And I - only I alone - escaped to tell you!"
NIV – UK	While he was still speaking, another messenger came and said, 'The Chaldeans formed three raiding parties and swept down on your camels and made off with them. They put the servants to the sword, and I am the only one who has escaped to tell you!'

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	While he was still speaking, another one came and said, "The Kasdim, three bands of them, fell on the camels and carried them off; they put the servants to the sword too, and I'm the only one who escaped to tell you."
exeGesés companion Bible	While he is yet wording, another also comes and says, The Kesediyim set out three heads and stripped the camels and took them away; yes, and smote the servants with the mouth of the sword; and I - I only escaped alone to tell you.
JPS (Tanakh—1985)	This one was still speaking when another came and said, "A Chaldean formation of three columns made a raid on the camels and carried them off and put the boys to the sword; I alone have escaped to tell you."
Judaica Press Complete T.	This one was still talking, and another one came and said, "Chaldeans formed three bands, spread out on the camels and took them, and slew the youths with the sword, and only I alone escaped to tell you."
Orthodox Jewish Bible	While he was yet speaking, there came also another, and said, The Kasdim (Chaldeans) formed shloshah rashim, and fell upon the gemalim and have carried them away, yea and slain the na'arim with the edge of the cherev; and I only am escaped alone to tell thee.

Literal, almost word-for-word, renderings:

<i>Emphasized Bible</i>	Yet was this one speaking, when, another, came in and said, The Chaldeans, appointed three chiefs, and spread out against the camels, and took them, and, the
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	young men, smote they with the edge of the sword; and escaped am, only I alone, to tell thee.
English Standard Version	While he was yet speaking, there came another and said, "The Chaldeans formed three groups and made a raid on the camels and took them and struck down the servants with the edge of the sword, and I alone have escaped to tell you."
Green's Literal Translation	<i>While this one was still speaking, this other also came and said, The Chaldeans made out three bands and swooped down on the camels. And they have taken them away. And they have killed the young men with the mouth of the sword; and I, I alone have escaped to tell you.</i>
King James 2000 Version	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 alone am escaped to tell you.
New RSV	While he was still speaking, another came and said, 'The Chaldeans formed three columns, made a raid on the camels and carried them off, and killed the servants with the edge of the sword; I alone have escaped to tell you.'
Syndein/Thieme	While he was still speaking, there came also another {messenger}, and said, "The Chaldeans {at this time, from North East Arabia} made out three 'raiding parties', and fell upon the camels, and have carried them away. Yes, and slain the servants with the edge of the sword; and I only have escaped alone to tell you."
World English Bible	While he was still speaking, there came also another, and said, "The Chaldeans made three bands, and swept down on the camels, and have taken them away, yes, and killed the servants with the edge of the sword; and I alone have escaped to tell you."
Young's Updated LT	While this one is speaking another also has come and says, "Chaldeans made three heads, and rush on the camels, and take them, and the young men they have struck down by the mouth of the sword, and I am escaped—only I alone—to declare it to you."
The gist of this verse:	A third messenger is present when Job's camels are raided by Chaldeans and taken. Those taking care of them are killed.

Job 1:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿōwd (אוֹד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
dābar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>speaking, talking [and backed with action], giving an opinion, expounding, making a formal speech, speaking out; promising, proposing, speaking kindly of, declaring, proclaiming, announcing</i>	Piel participle	Strong's #1696 BDB #180
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251

Job 1:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
bôw' (בָּוֹא) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97

Translation: Yet this one is speaking and another one came up,... Again, we have a repeat of what was previously said in v. 16—word-for-word as we have seen over and over again when it comes to phrases.

One of my theories is, the Word of God, for many years—up until the time of Moses, was recorded in the minds of the people who were interested and they often passed these books along to their children, teaching them to memorize them. The capacity of the minds of earlier man were much greater than ours are today, so that memorizing all of Genesis and Job would be a doable task for most men.

Job seems to be broken down in such a way that it can be learned, bit by bit, chapter by chapter, this particular chapter being the easiest to memorize with the great repetition which we find throughout. How many millions of people developed some understanding of the Angelic Conflict from this? How many millions have received comfort from reading the book of Job? How many millions have been struck by the number of times we find Jesus Christ in shadow form⁸³ in this book?

Barnes: *While he was yet speaking* - All this indicates the rapidity of the movement of Satan, and his desire to “overwhelm” Job with the suddenness and greatness of his calamities. The object seems to have been to give him no time to recover from the shock of one form of trial before another came upon him. If an interval had been given him he might have rallied his strength to bear his trials; but afflictions are much more difficult to be borne when they come in rapid succession.⁸⁴

Gill makes much the same point: *Satan ordered it, that all Job's afflictions should come upon him at once, and the news of them be brought him as thick and as fast as they could, to surprise him the more into some rash expressions against God; that he might have no intermission, no breathing time; no time for prayer to God to support him under the affliction, and sanctify it unto him; no time for meditation upon, or recollection of, past experiences of divine goodness, or of promises that might have been useful to him; but they came one upon the back of another, to hurry him into some indecent carriage and behaviour towards God, being considered by him as his judgments upon him.*⁸⁵

We had one man stand before Job and tell him of the oxen and she-asses which were plundered; and then, before he could completely finish, another messenger came up and told Job of the flocks of sheep that had been plundered; and before he could finish, this is a third messenger coming to him, telling him about the raid that had been made on the camels.

⁸³ A topic that we will take up in the future.

⁸⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:16.

⁸⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Job 1:16.

Job 1:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
Kas ^o ddîym (כַּסְדִּיִּם) [pronounced <i>kahsd-DEEM</i>]	<i>clod-breakers; is transliterated Chaldees, Kasdim, Chaldeans, Chaldea</i>	proper singular noun gentilic/territory	Strong's #3679 & #3778 BDB #505
Inexplicably, the Septuagint renders <i>Chaldeans</i> with the Greek word for <i>horsemen</i> . Other older translations, such as the Syriac and the Chaldee, render this <i>Chaldeans</i> , as it should be. We don't know why the Greek translators chose to do this. However, it makes perfect sense for the Chaldeans to be horsemen, as Habakkuk tells us that they had horses which were faster than leopards (Hab. 1:8): <i>Their horses are swifter than leopards and keener than wolves in the evening. Their steeds paw the ground; their horsemen come from afar. They fly like an eagle swooping down to devour.</i>			
sîym (שִׂים) [pronounced <i>seem</i>]; also spelled sūwm (סוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	3 rd person plural, Qal perfect	Strong's #7760 BDB #962
sh ^o lōshâh (שְׁלֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine singular numeral	Strong's #7969 BDB #1025
râ'shîym (רָאשִׁים) [pronounced <i>raw-SHEEM</i>]	<i>heads, princes, officers, captains, chiefs; company, band, division</i>	masculine plural noun	Strong's #7218 BDB #910

Translation: ...and he said, “The Chaldeans formed three groups... The Chaldeans have been with civilization for a very long time, and they were one of the most enduring of the ancient peoples. We do not know if these are the Chaldeans which we find later in Scripture, but you may recall that Abraham came from Ur of the Chaldees and the Chaldeans had footholds throughout the fertile crescent.

Clarke on the Chaldeans: *The Chaldeans inhabited each side of the Euphrates near to Babylon, which was their capital. They were also mixed with the wandering Arabs, and lived like them on rapine. They were the descendants of Chesed, son of Nahor [Abraham's brother] and brother of Huz, from whom they had their name Casdim, which we translate Chaldeans.*⁸⁶

The Dubious Origins of the Chaldeans

13. We have a problem at this point. Clarke, Gill, ISBE and others say that the Chaldeans are descended from Nahor, Abraham's brother, through Chesed, this is wrong—for several reasons.
14. First, Abraham comes from Ur of the Chaldees, which suggests that the Chaldeans were a large enough group when Abraham was a young man (around age 60) to have a large geographical area named after

⁸⁶ Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 1:17.

The Dubious Origins of the Chaldeans

- them—a large enough area to include a large city.
15. Even if Nahor is Abraham's older brother, and even if he has a son Chesed early in life, and even if Chesed just starts fathering all kinds of children, this is simply not enough time for an area to be named after Chesed (which means *blessing*), so that, when Abraham leaves that area at age 60 or so (Abraham is 75 when he leaves Haran—Gen. 12:4).
 16. In fact, Abraham is informed of Nahor having children after he was in the Land of Promise in Gen. 22:20, which appears to have included Chesed (Gen. 22:22). So how can Abraham leave Ur of the Chaldees before there are Chaldeans there? The only option here is possibly the addition of *the Chaldees* is a gloss, but then we run into another problem with Job's age.
 17. The Pulpit Commentary states: *there is no evidence of any connection between Chesed, who was born at Haran, and the Babylonian Chaldeans.*¹
 18. This is a large group of Chaldeans who attack Job's camels, and after attacking and killing Job's people, they also had to take the camels with them. So we are not talking just a hundred or so men.
 19. Furthermore, this is a long ways from home (Ur of the Chaldees is near where the Tigris and Euphrates meet).
 20. Then we have the age problem. At the outside of the book of Job, Job has 10 grown children, all of whom have their own homes (except, perhaps his daughters). He is also the richest man in the world (although some understand this to be the richest man in the east). Based upon this, Job has to be somewhere between 70 and 100 at the outset of the book, and he will live another 140 years. This puts him one or two generations before Abraham.
 21. This leads us to one of two possibilities:
 - 1) The Chaldeans are descended from someone other than Chesed, Abraham's nephew; or,
 - 2) There are two groups of peoples call the Chaldeans—one a very ancient race found in Genesis and Job; and the other a more recent race, found in the book of Kings and in Isaiah and other later books of the Bible. ISBE tells us that the earliest reference to the Chaldeans outside of Biblical literature is not until 851 B.C.²
 22. We do not have enough information to determine exactly which is the more likely case; but it does seem strange for this people to have such an early foothold in history, but then disappear for nearly a millennium before reemerging.
 23. Rawlinson³ distinguishes three periods for the Chaldeans:
 - 1) When their seat of empire was in the south, towards the confluence of the Tigris and Euphrates. The Chaldean period, from 2300 B.C. to 1500 B.C. In this period was Chedorlaomer (Gen. 14:1), the Kudur of Hur or Ur of the Chaldees, in the Assyrian inscriptions, and the conqueror of Syria.
 - 2) From 1500 to 625 B.C., the Assyrian period.
 - 3) From 625 to 538 B.C. (when Cyrus the Persian took Babylon), the Babylonian period.
 - 4) However, Jamieson, Fausset and Brown still suggest a relationship to Chesed, Abraham's nephew, which is a problem for this chapter of Job.
 24. The Pulpit Commentary on the Chaldeans: *The Chaldeans were probably early settlers in Babylonia; by degrees they were pressed to the south, and gave the name of Chaldea to Lower Babylonia, or the tract nearest to the Persian Gulf (Strab., 16:1, Ptolemy, "Geographia," 5:20). From a remote date they were a settled and civilized people; but no doubt originally they had the same predatory instincts as their neighbours.*⁴

¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 1:17.

² *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Chaldeans.

³ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Job 1:17.

⁴ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, courtesy of e-sword, Job 1:17.

Chapter Outline

Charts, Graphics and Short Doctrines

Barnes on the Chaldeans: *The Chaldeans were a fierce and warlike people, and when they were subdued by the Assyrians, a portion of them appear to have been placed in Babylon to ward off the incursions of the neighboring Arabians. In time "they" gained the ascendancy over their Assyrian masters, and grew into the mighty empire of Chaldea or Babylonia. A part of them, however, appear to have remained in their ancient country, and enjoyed under the Persians some degree of liberty. Gesenius supposes that the Kurds who have inhabited those regions, at least since the middle ages, are probably the descendants of that people.*⁸⁷

Habakkuk also describes the Chaldeans, even though 1500 or so years have passed since this chapter of Job: I am stirring up the Chaldaeans, that fierce and fiery nation who march miles across country to seize the homes of others. They are dreadful and awesome, a law and authority to themselves. Their horses are swifter than leopards, fiercer than wolves at night; their horsemen gallop on, their horsemen advance from afar, swooping like an eagle anxious to feed. They are all bent on violence, their faces scorching like an east wind; they scoop up prisoners like sand. They scoff at kings, they despise princes. They make light of all fortresses: they heap up earth and take them. Then the wind changes and is gone . . . Guilty is he who makes his strength his god. (Habak. 1:6–11; NJB).

More from Barnes: *This warlike people ultimately obtained the ascendancy in the Assyrian empire. About the year 597 B.C. Nabopolassar, a viceroy in Babylon, made himself independent of Assyria, contracted an alliance with Cyaxares, king of Media, and with his aid subdued Nineveh, and the whole of Assyria. From that time the Babylonian empire rose, and the history of the Chaldeans becomes the history of Babylon.*⁸⁸ Barnes concludes with: *[But back] In the time of Job, however, they were a predatory race that seem to have wandered far for the sake of plunder. They came from the North, or the East, as the Sabeans came from the South.*⁸⁹

What the Chaldeans did was *sîym* (שִׂיַּם) [pronounced *seem*] which means *to put, to place, to set, to make, to transform into*. Strong's #7760 BDB #962 & 965. What the Chaldeans transform into is three heads. The word used here is *rô'sh* (רֹשׁ) [pronounced *roshe*] and it means *head, top, company, chief, choicest*. It is used for the division of an army (Judges 7:16, 20 9:34, 37). Strong's #7218 BDB #910. The Chaldeans apparently separated into three companies and then attacked from three sides and took all of Job's camels, killing the youthful servants who guarded the camels. It is also possible that Job's 3000 camels were kept in three different areas and they Chaldeans broke into three groups in order to take all 3000. I personally would think that they would have struck each group one at a time; however, they did have enough men into three groups. In either case, they took all of Job's camels. Also, the use of camels would indicate that we are probably somewhere in the Arabian desert, Egypt or the mid-East.

The fact that they break into three groups here suggests that they did raids all of the time, and, when they got the people they wanted to raid in their sights, they knew how to most effectively attack. Also, they were there to take all of the camels, so taking the camels required them to approach from 3 sides. In doing this, their pray had nowhere to run.

Now, in the past, God has erected a hedge around Job and his possessions. The Chaldeans had been in this general area for a longtime, but, because of this hedge, they never came across Job or his men or his possessions. It was if they traveled in different dimensions.

Several generations later, we read of Abraham as coming from Ur of the Chaldeans, which we believe to be the Euphrates Valley area; this would indicate that the Chaldeans from the Mesopotamia area would have had to have been relatively close to Uz. Early references to the Chaldeans are quite rare. We find them mentioned only

⁸⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:17.

⁸⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:17.

⁸⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:17.

incidentally in Gen. 11:28, 31 15:7, here, and then not again until the book of Kings and they play a big part in the books of Isaiah and Jeremiah. My guess is that we have here a reasonable sized tribe of rather aggressive Chaldeans. Although the NIV Study Bible tells us that they were a nomadic Arab tribe until around 1000 BC, this does not make any sense, as Abraham is said to have come from Ur of the Chaldeans. That is roughly 2000 BC, so they would have to have settled that area at least 100 years previous to that. Interestingly enough, they are not mentioned under the table of nations in Gen. 10, although by the time Abraham is on the scene, they have carved out a definite territory for themselves.

Barnes indicates that Abram and his family may have had ties to the Chaldeans, if not an alliance, at one time, as indicated by the name of a son of Nahor, Chesed; however, this is insignificant, as the word means *grace* in Hebrew. It is possible that Abram's line extends back to the Chaldeans, but it is my thinking that the territory occupied by himself and his ancestors, called Ur of the Chaldeans, does not automatically indicate that Abram was descended from the Chaldeans, but that he and his family lived in an area occupied by the Chaldeans.

Job 1:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâshaṭ (פָּשַׁט) [pronounced paw-SHAHT]	<i>to spread out; to strip, to plunder, to unclothe; to flay, to remove the skin; in war, means, to raid, to invade, to make a vicious attack; along the lines of flaying the skin off an animal</i>	3 rd person masculine plural, Qal imperfect	Strong's #6584 BDB #832
ʿal (עַל) [pronounced ăhahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
gâmâl (גָּמָל) [pronounced gaw-MAWL]	<i>camel</i> (this is obviously a transliteration)	masculine plural noun with the definite article	Strong's #1581 BDB #168

Translation: ...and raided the camels... In the KJV, they translate different verbs *fell upon*; and the NKJV tries to fix this by rendering these two different verbs as *raided*. The verb here is pâshaṭ (פָּשַׁט) [pronounced paw-SHAHT] and BDB gives the meanings *to strip off, to make a dash, to make a raid*. Strong tells us that this comes from the ancient root *to spread out* (i.e., to deploy in a hostile array) and therefore *to strip, to flay, to plunder, to unclothe*. This verbs use in terms of an army coming and *spreading* itself out in a hostile array can be found in Judges 9:33, 44 1Sam. 27:8. The relationship to removing one's clothing is that when clothing is put on, it is bound together and when it is removed, it is *spread out*. This word can also be used *to flay* a victim; that is, the remove their skin (Lev. 1:6 2Chron. 29:34 35:11). Strong's #6584 BDB #832.

Because God allowed it, Satan made known where the camels were to the Chaldeans, and they raided this outpost to steal the camels.

Job 1:17d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #3947 BDB #542

Translation: ...and they took them,... Because animals represented great riches, the Chaldeans plundered the camels and took them. Their idea from the beginning is to take these camels, so they have to kill those in control of the camels, but without harming the camels.

Job 1:17e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ebed (עֶבֶד) [pronounced ĞE ^B -ved]	<i>slave, servant; underling; subject</i>	masculine plural noun with the definite article	Strong's #5650 BDB #713
nâkâh (נָכַח) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person plural, Hiphil perfect	Strong #5221 BDB #645
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804
chereb (חֶרֶב) [pronounced khe-RE ^B V]	<i>sword, knife, dagger; any sharp tool</i>	feminine singular noun; pausal form	Strong's #2719 BDB #352

Translation: ...and they struck down the servants with the edge of the sword. Then we have a phrase that is again repeated. We found this exact set of words in v. 15, where Job's servants who minded the oxen and she-asses were all killed.

We may surmise that, in the past, Job's camels had escaped the notice of the Chaldeans; but now, they are aware of the huge number of camels, and they want them. Again, we have no idea exactly how Satan influenced them,

but what was being done here had to be done precisely, to a specific timetable. Again, none of these Chaldeans are killing anyone that they normally would not have killed. This is in their nature to plunder, to kill and to steal.

Job 1:17f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
It is typical in the Hebrew for each sentence—in fact, each thought—to begin with a wâw consecutive (or a wâw conjunction) in the Hebrew. However, it is not necessary in an English translation to include a connective at every such juncture, as our language does not necessarily require that for successive thoughts or actions.			
mâlaṭ (מָלַח) [pronounced maw-LAHṬ]	<i>to be delivered; to deliver oneself, to escape, to slip away, to slip through [or past]; to go away in haste</i>	1 st person singular, [often a reflexive meaning in the] Niphal imperfect	Strong's #4422 BDB #572
There appears to be a directional hê at the end of this verb, which Owen finds perplexing.			
raq (רָק) [pronounced rahk]	<i>only, provided, altogether, surely—this adverb carries with it restrictive force</i>	adverb	Strong's #7534 & #7535 BDB #956
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
lâmed (ל) [pronounced lə]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced bah]	<i>separation, by itself, alone</i>	masculine singular noun with the 1 st person singular suffix	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בַּד) mean <i>in a state of separation, by itself, alone, apart</i> .			
lâmed (ל) [pronounced lə]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	Hiphil infinitive construct	Strong's #5046 BDB #616
lâmed (ל) [pronounced lə]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix; pausal form	No Strong's # BDB #510

Translation: *I alone escaped by myself to tell you.* For the third time, one lone messenger is allowed to escape and to tell Job.

There is no doubt about Satan's genius. His intelligence is far greater than anything we could begin to grasp. He organized these four events so that one after another of Job's possessions would be plundered, and then one messenger allowed to go free, and to arrive at just the exact time that Satan wanted him there. There are a lot of moving parts here, and yet Satan is allowed to manipulate these men and these moving parts. It is nothing short of evil genius.

The final messenger will require two verses to tell Job all that happened, so we will place these together.

While this one is speaking and another [lit., *this one*] has come; and so he says, "Your sons and your daughters are eating and they are drinking wine in a house of their brother the firstborn; and behold, a wind great came from a region beyond the wilderness and so he touched in a four corners of the house and so he fell upon the young people and so they die. And so I escape only me to myself alone to tell you."

Job
1:18–19

While this one is speaking and another one came up, and he said, "Your sons and daughters were [all] eating [dinner] and drinking wine in their brother's house (the firstborn); and suddenly, a great wind came from the region beyond the wilderness and he reached into the four corners of the house, and it fell upon the young people [there] and they [all] died. I alone escaped by myself to tell you."

And while one messenger is still speaking, another messenger came up, saying, "Your sons and daughters were all eating dinner and drinking wine in the home of the firstborn, when suddenly a great wind came from a region beyond the wilderness, and it reached into all the house and it fell upon the young people there and kill them all. I alone escaped by myself to tell you."

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	He was yet speaking, and behold another came in, and said: Your sons and daughters were eating and drinking wine in the house of their eldest brother, A violent wind came <u>on a sudden</u> from the side of the desert, and <u>shook</u> the four corners of the house, and it fell upon your children, and they are dead: and I alone have escaped to tell you.
Masoretic Text (Hebrew)	While this one is speaking and another [lit., <i>this one</i>] has come; and so he says, "Your sons and your daughters are eating and they are drinking wine in a house of their brother the firstborn; and behold, a wind great came from a region beyond the wilderness and so he touched in a four corners of the house and so he fell upon the young people and so they die. And so I escape only me to myself alone to tell you."
Peshitta (Syriac)	While he was yet speaking, there came another, and said <u>to him</u> , Your sons and your daughters were eating and drinking wine in their oldest brothers house; And, behold, there came a great wind from the wilderness, and <u>smote</u> the four corners of the house, and it fell upon the young men, and they are dead; and I only have escaped to inform you.
Charles Thomson (Greek)	While he was still speaking, another messenger came, and said <u>to Job</u> , While thy daughters were eating and drinking at their eldest brother's, a great blast of wind came up <u>suddenly</u> from the wilderness, and <u>took</u> the four corners of the house, so that the house fell upon thy children, and they are dead, and I, alone having escaped, am come to tell thee.
Septuagint (Greek)	While he was yet speaking, another messenger came and said <u>to Job</u> , While your sons and your daughters were eating and drinking with their older brother, <u>suddenly</u> a great wind came from across the desert, and <u>caught</u> the four corners of the

house, and the house fell upon your children, and they are dead; and I alone have escaped, and have come to tell you.

Significant differences: As before, the Syriac has *to him* and the Greek has *to Job*, where the Hebrew has neither. The Greek leaves out the word *wine*.

And behold is translated (and not incorrectly) as *suddenly* in the Greek and Syriac. There seems to be a lot of disagreement in what the wind does to the four corners of the house.

Thought-for-thought translations; paraphrases:

Contemporary English V.	That servant was still speaking, when a fourth one dashed up and said, "Your children were having a feast and drinking wine at the home of your oldest son, when suddenly a windstorm from the desert blew the house down, crushing all of your children. I am the only one who escaped to tell you."
Easy English	While he was still speaking, one more servant arrived. This last servant said, 'Your sons and daughters were in your oldest son's house. They were eating together. And they were drinking wine. But then, a great wind blew from the desert. It was so strong that the house fell down. Everybody died. I alone escaped to tell you.'
Easy-to-Read Version	While the third messenger was still speaking, another messenger came. The fourth messenger said, "Your sons and daughters were eating and drinking wine at the oldest brother's house. Then a strong wind suddenly blew in from the desert and blew the house down. The house fell on your sons and daughters, and they are dead. I am the only person that escaped. So I came to tell you the news!"
Good News Bible (TEV)	Before he had finished speaking, another servant came and said, "Your children were having a feast at the home of your oldest son, when a storm swept in from the desert. It blew the house down and killed them all. I am the only one who escaped to tell you."
<i>The Message</i>	While he was still talking, another messenger arrived and said, "Your children were having a party at the home of the oldest brother when a tornado swept in off the desert and struck the house. It collapsed on the young people and they died. I'm the only one to get out alive and tell you what happened."
New Century Version	The third messenger was still speaking when another messenger arrived and said, "Your sons and daughters were eating and drinking wine together at the oldest brother's house. Suddenly a great wind came from the desert, hitting all four corners of the house at once. The house fell in on the young people, and they are all dead. I am the only one who escaped to tell you!"
The Voice	And while the words were still leaving that messenger's mouth, yet a fourth messenger arrived. Fourth Messenger: All of your children were <i>gathered together today</i> under the roof of your firstborn to celebrate—eating a feast and drinking wine—and then a powerful wind rose up from <i>the other side of</i> the desert, and it struck all four corners of the house. It collapsed! Everyone is dead—all of those young people— <i>every last one, except me</i> . I am the only one who got away <i>from your son's house</i> to tell you.

Partially literal and partially paraphrased translations:

American English Bible	Then, while he was still speaking, another messenger arrived and told Job: 'Your sons and daughters were eating and drinking with their older brother, when a tornado came toward them from out of the desert and touched down on the four corners of his house and destroyed it, killing all your children. I'm the only one who escaped, and I came to report it to you!'
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New American Bible (R.E.)	He was still speaking when another came and said, "Your sons and daughters were eating and drinking wine in the house of their eldest brother, and suddenly a great wind came from across the desert and smashed the four corners of the house. It fell upon the young people and they are dead; I alone have escaped to tell you."
NIRV	While he was still speaking, a fourth messenger came. He said, "Your sons and daughters were at their oldest brother's house. They were enjoying good food and drinking wine. Suddenly a strong wind blew in from the desert. It struck the four corners of the house. The house fell down on your children. Now all of them are dead. I'm the only one who has escaped to tell you!"
New Jerusalem Bible	He had not finished speaking when another messenger arrived. 'Your sons and daughters', he said, 'were eating and drinking at their eldest brother's house, when suddenly from the desert a gale sprang up, and it battered all four corners of the house which fell in on the young people. They are dead: I alone have escaped to tell you.'
New Simplified Bible	No sooner had he finished speaking, then another servant came and said: »Your children were having a feast at the home of your oldest son, when a storm swept in from the desert. It blew the house down and killed them all. I am the only one who escaped to tell you.«

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	This still spoke until that came and said, "Your sons and your daughters ate and drank wine in the house of their firstborn brother. Behold a great spirit-wind came across the wilderness, and touched the four faces of the house, and it fell over the lads and they died. Only I alone escaped alone to tell you."
Bible in Basic English	And this one was still talking when another came, and said, Your sons and your daughters were feasting together in their oldest brother's house, When a great wind came rushing from the waste land against the four sides of the house, and it came down on the young men, and they are dead; and I was the only one who got away safe to give you the news.
The Expanded Bible	¹⁸ The third messenger was still speaking when another messenger arrived and said, "Your sons and daughters were eating and drinking wine [feasting; celebrating] together at the oldest [firstborn] brother's house. ¹⁹ Suddenly a great [strong; mighty] wind came from the desert, hitting all four corners of the house at once. The house fell in on the young people, and they are all dead. I am the only one who escaped to tell you!"
Ferar-Fenton Bible	While he was speaking another came, and said: "Your sons and daughters were eating and drinking wine in their eldest brother's house, when a great storm came over the Desert and seized the four corders of the house, and flung it down upon the youths, and killed them, except myself, and I alone have escaped to tell you!"
HCSB	He was still speaking when another messenger came and reported: "Your sons and daughters were eating and drinking wine in their oldest brother's house. Suddenly a powerful wind swept in from the desert and struck the four corners of the house. It collapsed on the young people so that they died, and I alone have escaped to tell you!"
New Advent (Knox) Bible	And before this one had finished his story, a fourth messenger came in. I come, said he, from thy eldest son's house, where but now thy sons and daughters sat at their feasting and their wine. All on a sudden, came a tempestuous wind from across the desert, and beat so on every corner of the house that it fell in, crushing thy children to death amid the ruins of it; none lives to tell the tale but I.
NET Bible®	While this one was still speaking another messenger arrived and said, "Your sons and your daughters were eating and drinking wine in their oldest brother's house, and suddenly [The use of the particle הִנֵּה (hinneh, "behold") in this sentence is

deictic, pointing out with excitement the events that happened as if the listener was there.] **a great wind** [Both wind and lightning (v. 16) were employed by Satan as his tools. God can permit him such control over factors of the weather when it suits the divine purpose, but God retains ultimate control (see 28:23-27; Prov 3:4; Luke 8:24-25).] **swept across** [The word רָבִיעַ (me'ever) is simply "from the direction of"; the word רָבִיעַ ('ever) indicates the area the whirlwind came across.] **the wilderness and struck the four corners of the house, and it fell on the young people, and they died! And I - only I alone - escaped to tell you!"**

NIV – UK

While he was still speaking, yet another messenger came and said, "Your sons and daughters were feasting and drinking wine at the eldest brother's house, when suddenly a mighty wind swept in from the desert and struck the four corners of the house. It collapsed on them and they are dead, and I am the only one who has escaped to tell you!"

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

While he was still speaking, another one came and said, "Your sons and daughters were eating and drinking wine in their oldest brother's house, when suddenly a strong wind blew in from over the desert. It struck the four corners of the house, so that it fell on the young people; they are dead, and I'm the only one who escaped to tell you."

Orthodox Jewish Bible

While he was yet speaking, there came also another, and said, Thy banim and thy banot were eating and drinking yayin in the bais achiem habechor; And, hinei, there came a ruach gedolah from the midbar, and struck the arbah pinot (four corners) of the bais, and it fell upon the na'arim, and they are dead; and I only am escaped alone to tell thee.

Literal, almost word-for-word, renderings:

The Amplified Bible

While he was yet speaking, there came also another and said, Your sons and your daughters were eating and drinking wine in their eldest brother's house, And behold, there came a great [whirlwind] from the desert, and smote the four corners of the house, and it fell upon the young people and they are dead, and I alone have escaped to tell you.

Syndein/Thieme

While he was still speaking, there came also another {messenger}, and said, "Your sons and your daughters were eating and drinking wine in their eldest brother's house and, behold, there came a great wind {perhaps a tornado} from the desert, and struck the four corners of the house, and it collapsed upon the young men, and they are dead. And I only have escaped alone to tell you.

Young's Updated LT

While this one is speaking another also has come and says, "Your sons and your daughters are eating, and drinking wine, in the house of their brother, the first-born. And lo, a great wind has come from over the wilderness, and strikes against the four corners of the house, and it falls on the young men, and they are dead, and I am escaped—only I alone—to declare it to you.

The gist of this verse:

The fourth and final messenger comes in to Job and tells him that all of his children have died, the home they were feasting in having been hit by a tornado.

Job 1:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿad (עד) [pronounced <i>gahd</i>]	<i>while; until, so long as; even to; even that, so that</i>	conjunction	Strong's #5704 BDB #723
The previous verses have this adverb instead:			
ʾôwd (וד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
zeh (זה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
dâbar (דבר) [pronounced <i>daw^b-VAHR</i>]	<i>speaking, talking [and backed with action], giving an opinion, expounding, making a formal speech, speaking out; promising, proposing, speaking kindly of, declaring, proclaiming, announcing</i>	Piel participle	Strong's #1696 BDB #180
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zeh (זה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97

Translation: *While this one is speaking and another one came up,...* Here is why we know that Satan is timing all that happens. The final messenger comes up, just as the other three have finished, and he has the worst news. Satan does not want any of these tragedies to be anticlimactic, nor does he want Job to be able to catch up and begin to process what has happened to him. Satan wants all of the news to come to Job at one time.

Job 1:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
ʾamar (אמר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55

Job 1:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
bath (בַּת) [pronounced bahth]	daughter; village	feminine plural noun with the 2 nd person masculine singular suffix	Strong's #1323 BDB #123
ʾâkal (אָכַל) [pronounced aw-KAHL]	eating; devouring, consuming, destroying; enjoying; tasting	masculine plural, Qal active participle	Strong's #398 BDB #37
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
shâthâh (שָׁתָּה) [pronounced shaw-THAW]	drinking [actually or metaphorically]; drinking together [at a banquet]; feasting; sitting	masculine plural, Qal active participle	Strong's #8354 BDB #1059
yayin (יַיִן) [pronounced YAH-yin]	wine	masculine singular noun	Strong's #3196 BDB #406
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular construct	Strong's #1004 BDB #108
ʾâch (אָח) [pronounced awhk]	brother, half-brother; kinsman or close relative; one who resembles	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #251 BDB #26
b ^e kôwr (בְּכוֹר) [pronounced b ^{eh} KOHR]	firstborn; metaphorically used for anything which is chief or first of its kind	masculine singular noun with the definite article	Strong's #1060 BDB #114

Translation: ...and he said, “Your sons and daughters were [all] eating [dinner] and drinking wine in their brother’s house (the firstborn);... This is one of the few phrases which is not repeated exactly. There is a slight difference; the sons and daughters all have 2nd person masculine singular suffixes rather than 3rd person.

This is the family gathering that we spoke of back in v. 13. Interestingly enough, the drinking of wine was not mentioned back in vv. 4–5 but it is mentioned in v. 13, making me think now that it is more significant. Whereas I do not want to launch out on some tirade against drinking at this point, it is true that some young people, when they discover drunkenness, tend to want to repeat the situation often. It is possible that most of Job’s family was out of fellowship because of drunkenness here. They began with these feasts, which may have had some religious significance and the feasts have become a bit looser as time went on. I don’t see this as some drunken orgy, but rather as a family meal wherein the people began to drink more and more. In the alternative, perhaps the wine anaesthetized them somewhat for their final meal together.

Before these messengers began coming in to Job, this section of Job 1 began with the phrase **And the day is when Job's sons and daughters** [lit., *his sons and his daughters*] **are eating and they are drinking wine in their brother's house (the firstborn);...** (v. 13). The idea is to make us understand that all of this happened immediately. Satan did not waste any time. He did not need to spend a lot of time thinking and planning this out. He was out to destroy Job in any way possible. He wanted Job to hurt deeply. He wanted Job to curse God.

Not only did these tragedies all take place simultaneously and all within a period of maybe an hour, but the one messenger who escapes arrives the same minute that they other messengers arrive, one after another. Satan timed this final messenger to have the very worst news.

Job 1:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hinnêh (הִנֵּה) [pronounced <i>hin-NAY</i>]	<i>lo, behold, or more freely, observe, look here, look, listen, note, take note; pay attention, get this, check this out</i>	interjection, demonstrative particle	Strong's #2009 (and #518, 2006) BDB #243
An argument could be made that this wâw conjunction plus the demonstrative could be translated <i>and suddenly...</i>			
rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i>]	<i>wind, breath, spirit, apparition</i>	feminine singular noun	Strong's #7307 BDB #924
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine singular adjective	Strong's #1419 BDB #152
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance</i>	3 rd person feminine singular, Qal perfect	Strong's #935 BDB #97
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘êber (עֵבֶר) [pronounced <i>GAY^B-ver</i>]	<i>region beyond [across]; region on the other side [of a valley, stream, sea]; the opposite region [side]; beyond, side</i>	masculine singular construct	Strong's #5676 BDB #719
Min ‘êber together act as a preposition and are reasonably translated <i>from beyond, from the other side, beyond</i> .			
mid ^e bâr (מִדְבָּר) [pronounced <i>mid^e-BAWR</i>]	<i>wilderness, unpopulated wilderness, desert wilderness; mouth</i>	masculine singular noun with the definite article	Strong's #4057 BDB #184

Translation: **...and suddenly, a great wind came from the region beyond the wilderness...** This is interesting, because the wind did not just come up, but they heard it coming from a long distance away. This suggests that

Satan wanted to savor their deaths, and savor whatever fear he could as the wind came closer and closer to them. Obviously, this is a vicious, destructive tornado, and it can be heard for miles coming their way.

We are not told whether this is a dry or a wet storm. However, it was fierce indeed.

As with the lightning storm, this reveals to us that Satan has some control over the elements.

Job 1:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâga' (עָגַג) [pronounced <i>naw-GAHḡ</i>]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	3 rd person masculine singular, Qal imperfect	Strong's #5060 BDB #619
Notice the masculine verb; it ought to be a feminine singular verb.			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ar ^e ba' (עֲבָרָא) [pronounced <i>ahr^e-BAHḡ</i>]	<i>four</i>	masculine singular noun; numeral; construct form	Strong's #702 BDB #916
phînâh (חֲנִיף) [pronounced <i>pin-NAW</i>]	<i>corner, cornerstone; figuratively for a chief, ruler, a cornerstone of a people.</i>	feminine plural construct	Strong's #6438 BDB #819
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

Translation: ...and he reached into the four corners of the house,... There was an incredible mid-western-type storm which ripped through the desert, casting lightning upon the livestock that Job had; this storm also spawned at least one tornado which destroyed the home of the older brother and all those who were dining inside (assuming that these two events are related with the same weather event). This tells us that Satan has some control over the weather, as these catastrophes were all engineered by him. Again, this is simply because God granted him this control. However, there is no reason to think that God never grants Satan some control of the weather.

Like a tornado which makes a direct hit, this can affect the entire house. The reference to *four corners* here probably indicates that the tornado made a direct hit on the house. It is an interesting description, and I am not certain if I have done it justice by this explanation. A tornado can break into **several vortices**, and it is possible that is what happened here, with each vortex striking a different corner or the home all at once.

We have an oddity here in the verb, where we expect the feminine singular verb, but we have the masculine singular verb. It is Satan who reaches into the house with this wind.

The word for *fell* here is the same as the one found in v. 15; and the word which I rendered *young ones* or *young people* is the same one found in vv. 15, 16 and 17 and rendered *servants* there. The noun could go either way; and again it is striking that the accounts of the four messengers is so similar. However, what is found here in the Hebrew is probably pretty accurate as to the exact words of the messengers. Whereas the first second and fourth messengers used the word for *to fall upon*, the third did not, although what occurred could easily call for the use

of this verb. My point being that if this were simply a poetical recollection (or fabrication), then all four messengers would have used the same verb.

Just as the tornado (s) struck the house of the oldest brother from all four sides, four messengers came in and struck Job from all four sides. His three greatest forms of wealth, his livestock, his sheep and his camels, were all destroyed or taken away by raiding bands; and his sons and daughters—his greatest personal possessions—were all killed. This was the greatest tragedy. It was difficult to hear that he had lost all of his wealth in a day, but then to hear that he lost all of his sons and daughters was tragic beyond belief.

Job 1:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâphal (נָפַל) [pronounced naw-FAHL]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person masculine singular, Qal imperfect	Strong's #5307 BDB #656
ʿal (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
naʿar (נָעַר) [pronounced NAH-gahr]	<i>boy, youth, young man; personal attendant; slave-boy</i>	masculine plural noun with the definite article	Strong's #5288 & #5289 BDB #654

This same word is used in Job 1:15, 17 to denote the deaths of Job's servants and employees.

Translation: ...and it fell upon the young people [there]... The house falls upon all of the young people who are there, enjoying their final meal together. This is certainly by far the worst news.

You will notice that Job's children are bit players, none is mentioned by name. They are introduced and dispensed with. People who have no spiritual impact are not used extensively by God. Some are kept alive to trip up other believers, some are taken out quickly, as were Job's children, and some are allowed to just meander around for their seventy years. It is possible that they would not to carry on Job's spiritual legacy, had they lived.

It is also interesting that the word used here to describe them is the same word used for Job's servants and employees back in Job 1:15, 17.

Job 1:19e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mûwth (מוֹת) [pronounced mooth]	<i>to die; to perish, to be destroyed</i>	3 rd person masculine plural, Qal imperfect	Strong's #4191 BDB #559

Translation: ...and they [all] died. There were no survivors, apart from this one servant. It is certainly implied that these young people had several servants, all of whom died at the same time. This was a devastating storm.

Sudden death falls upon them. Moreover, man does not know his time; like a fish caught in a treacherous net, and birds trapped in a snare, so the sons of men are ensnared at an evil time when it suddenly falls on them (Eccl. 8:12). At this particular family gathering, Job was not present. He was at home, sitting in his easy chair, and suddenly, several servants and messengers burst through the living room door, having been let in by his wife or the house servant.

Now, although I have suggested that there may have been some reason among Job's sons and daughters for them being destroyed, I really don't know, and there is not enough evidence present in this chapter to even make that assertion. Bildad, having even less evidence, will say, "If your children have done evil against him, then their punishment is from his hand." (Job 8:4). This is the devil's world and people do die prematurely all of the time. God uses this to His glory, but all of the evil involved may squarely be put on the shoulders of Satan.

Here is what ought to be fascinating: we have this series of events: the destruction of all of Job's wealth. This reveals the evil degeneracy of Satan and depths that he will go to in order to cause pain and suffering. But, simultaneously, these same events, allowed by God, testify to the glory of God and vindicate His character.

Job 1:19f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
mâlaṭ (מָלַח) [pronounced maw-LAHṬ]	<i>to be delivered; to deliver oneself, to escape, to slip away, to slip through [or past]; to go away in haste</i>	1 st person singular, [often a reflexive meaning in the] Niphal imperfect	Strong's #4422 BDB #572
There appears to be a directional hê at the end of this verb, which Owen finds perplexing.			
raq (רַק) [pronounced rahk]	<i>only, provided, altogether, surely—this adverb carries with it restrictive force</i>	adverb	Strong's #7534 & #7535 BDB #956
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
lâmed (ל) [pronounced lē]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced bah]	<i>separation, by itself, alone</i>	masculine singular noun with the 1 st person singular suffix	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בַּד) mean <i>in a state of separation, by itself, alone, apart</i> .			
lâmed (ל) [pronounced lē]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâgad (נָגַד) [pronounced naw-GAHD]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	Hiphil infinitive construct	Strong's #5046 BDB #616

Job 1:19f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 2 nd person masculine singular suffix; pausal form	No Strong's # BDB #510

Translation: *I alone escaped by myself to tell you.* And, for the fourth time, one messenger is allowed to witness the event and to escape with his life, only for the purpose of telling Job so that Job learns of all these tragedies all at once.

Vv. 18–19 read: *And while one messenger is still speaking, another messenger came up, saying, "Your sons and daughters were all eating dinner and drinking wine in the home of the firstborn, when suddenly a great wind came from a region beyond the wilderness, and it reached into all the house and it fell upon the young people there and kill them all. I alone escaped by myself to tell you."* Just as before, this messenger comes to Job as the previous messenger is completing his tale of woe; and this final messenger gives Job the very worst news of all: the death of all his children.

In a natural world, it is our desire to leave behind a child or children who will carry on our name. For the mature believer, he would love to leave behind a spiritual legacy that his son or daughter will pick up and take into the next generation. These are the natural desires of the natural man; and of the spiritual man. Nothing can be more devastating than for man to lose his children; to have to bury his own children. These are his hope, and, in some way, these are his future.

For the believer, we know, however, that our death is not the end, and that our reality changes dramatically at death, whether we have children or not. For the believer in the afterlife, that seems to be much less of a concern.

These four passages read: *On the day when Job's sons and daughters are eating together and drinking wine in the home of the firstborn, a messenger then came to Job and said to him, "It was a normal day, where the oxen are plowing and the she-asses are feeding beside them, and suddenly Sebæans fell upon us and they took the animals, striking down your young men with the edge of the sword. I alone escaped by myself to tell you."*

And while one messenger is still speaking, another messenger came up, saying, "The fire of God fell upon us from the heavens and it set fire to the flock and to the young men. It completely consumed them. I alone escaped by myself to tell you."

And while one messenger is still speaking, another messenger came up, saying, "The Chaldeans divided themselves into three divisions and they raided the place where we keep our camels, taking them, and striking down your servants with the edge of the sword. I alone escaped by myself to tell you."

And while one messenger is still speaking, another messenger came up, saying, "Your sons and daughters were all eating dinner and drinking wine in the home of the firstborn, when suddenly a great wind came from a region beyond the wilderness, and it reached into all the house and it fell upon the young people there and kill them all. I alone escaped by myself to tell you."

Regarding all of this destruction, Gill writes: *This shows us the uncertainty of all outward enjoyments, gold, silver, cattle, houses, lands, children, friends and relations, all perishing, and sometimes suddenly taken away: and it may be observed, among all Job's losses, he did not lose anything of a*

*spiritual nature, not one spiritual blessing...[Job] did not lose his interest in a living Redeemer; his children were all dead, but his Redeemer lived.*⁹⁰

You will note that one messenger after another came and stood before Job and gave him wretched news; and before he was done speaking, the next messenger came to stand before Job. This was all the timing and coordination of these events by Satan. Their timing had to be precise to the last second. This suggests that Satan can be quite accurate when it comes to predicting the future behavior of some.

Satan used two natural sources of destruction: a lightning storm and a tornado; he also used two different groups of men, whom he somehow inspired or motivated to steal from Job; and, at the same time, to leave one man alive to tell Job of the disaster. The exact interaction between Satan and the other men; or the exact nature of his control of the weather is unknown to us. However, Satan was able to make use of these things immediately and he was able to time all of this perfectly.

Satan's true character is revealed in what he has done and what he will do. Satan, by his self-will, brought sin upon this earth; and with sin, incredible, intense suffering. And, whenever necessary, he personally inflicts pain and suffering on others. This is the result of sin. This is why Satan, and all those who fall with him, including man and including angels, must be thrown into the Lake of Fire. They must be separated completely and forever from God's works. His only interest is self-justification and he cares little what pain and suffering that he causes others in order to get it. Even here—was Satan playing the odds? He obviously knew Job. Did he really think that Job would curse God when his life began to fall apart? His way to deal with is was to inflict great suffering on a maximum number of people. Everyone associated with Job is killed (except for his wife). The servants and employees under Job were all killed; and some of them, undoubtedly, left families behind. So the pain and suffering caused by Satan extended far beyond Job's life.

It is certainly worth asking, "Is this worth it? Is it okay for so many to suffer and die in order to prove a point?"

Is Such Suffering Reasonable in Order to Prove a Point?

1. Obviously, nobody likes suffering. There are only the oddest of oddballs who become believers and then say, "Please God, let me suffer a lot in this life to glorify You."
2. However, in the devil's world, there will be suffering. We will all suffer; we will all shed tears; we will all endure heartache. No believer or unbeliever can avoid this. We live in a world of sin; and we live in a world run by Satan.
3. In most cases, these servants of Job, his slaves and his children, went from this mortal life into immortality; they went from a world of suffering to a world where there are no more tears and no more pain, where the old things have passed away (Rev. 21:4). The remaining families must take comfort in the fact that we do not sorrow as do others, who have no hope (1Thess. 4:13). In any case, this short time that we spend here on earth is but the blink of an eye with respect to all eternity.
4. With regards to this narrative, we do not know about anyone else in this situation apart from Job who is enduring undeserved suffering. Others may have suffered undeservedly, but we will not discuss them; as the illustration of Job will be enough for us. Job is suffering without him having done anything wrong in his life. He has no doubt sinned; but to be sure, he is a damn sight better than you or I in his personal life.
5. Whatever family members remain alive from these great tragedies are not considered in this great drama. Therefore, we cannot determine whether their suffering was undeserved; but certainly Job's is undeserved.
6. Satan has free will and Satan has rebelled against God. If all Satan did was exhibit a little pride, and then God nipped this in the bud by throwing Satan immediately into the Lake of Fire, there may have been a myriad of questions if not objections to such an act. "Satan got struck with a big head—does that deserve eternal punishment?"
7. Satan, when given the chance, will do everything in his power to destroy lives. His objection here is, "Job

⁹⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Job 1:19.

Is Such Suffering Reasonable in Order to Prove a Point?

serves You, God, because You're good to him." Satan could have just as easily said this and added, "Let me give Charley Brown a boatload of blessings and Charley Brown will serve me." But Satan does not do that; Satan suggestion involves ruining Job's life; not making someone else's life better.

- 1) As an aside, we have several political systems like this. Communism and socialism are like this. They teach jealousy for those who have more of this world's blessings (even when it comes to intellect), and they propose to remove these blessings—as much as society wants.
- 2) There are real poor in this world, and some of them are not poor because of what they have done. Many are poor because they are young; and many are poor because they have done nothing to better themselves; but there are some who just had a bad hand dealt to them (from the human viewpoint perspective).
- 3) Socialism takes all of these people and convinces them that, somehow, the business owner or the CEO have too much money; and, in some way, have taken it away from the poor.
- 4) Socialism is simply a political ideology. There are some who believe in it and some who do not. However, for leaders or those who desire to be leaders, they don't have to believe in it; they just have to sell it.
- 5) So, those desiring power sell the notion that Charley Brown is too rich and too successful; and that something has to be done about that.
- 6) Those who are trying to gain power by castigating the rich, do not propose any method by which their underclass can become richer; they simply propose to take from the rich and give to the poor.
- 7) The fallacy in all of this is that wealth is relative. The poor person today in America has comforts that kings 150 years ago did not have. Air conditioning, heating, fresh water, television—almost unknown to royalty 150 years ago. So, now that the poor in America have these things—things that kings did not have at one time—are they happy? No, not if socialism causes them to be jealous.
- 8) The poor, despite having many conveniences, can still be driven to jealousy and greed; and socialists will do this in order to gain power.
- 9) When all is said and done, the poor the socialist represents will still be poor (unless brought into the political class); and the money taken from the rich will mostly go into the pockets of the political class. The political class will be quite rich; the plight of the poor pretty much unchanged.
8. So Satan's choice is to make things worse.
9. And, throughout human history, Satan always chooses, again and again, to harm mankind—particularly those who trust in the Revealed God.
10. Even after spending 1000 years in the Lake of Fire, Satan will not emerge humbled and broken; he will emerge hateful and spiteful, and he will lead a revolution against Jesus Christ at the end of the Millennium.
11. So, part of what we as men and others as angels can conclude is, Satan belongs in the Lake of Fire. Believe it or not, after death, you will agree that everyone who has not chosen to believe in Jesus Christ belongs there as well.
12. Job's suffering, which may or may not be completely unique in being undeserved, tells us that there is a battle going on, and this is a war for the souls of mankind.
13. The key to Job's loyalty to God is not that God gives him a boatload of stuff, but that God is true, He is righteous, He is just, and He is love. God treats us in grace, despite being sinners.
14. In this way, Job answers this particular objection that Satan puts forth.
15. As stated earlier, if you go to Job in heaven, and talk to him about all of this suffering, and ask him, "Was it worth it? Would you have father that God chose someone else to be tested like this?" Job will tell you that it was worth it and that he is a proud witness for the prosecution in the heavenly trial of Satan and his demon minions.
16. If you suffer for righteousness' sake, you too, when all is said and done, look back at this, recognize God's love and grace, and be glad to be a part of this conflict.
17. It is a fundamental desire in almost every person to make a difference. This is why some people vote, even if they do not know the candidates or any of the issues; this is why some people will go out and buy a Prius or change all of the bulbs in their home—they believe that they are making a difference. This is why some people vote a particular way—they think that they are making a difference. God's plan allows

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- for you to live life to the fullest and to make a difference. And this will be a real difference, not some phoney, meaningless Prius/light bulb difference. God's plan is so great that you can make a real difference; in fact, you can make an eternal difference. And, in the Church Age, this is available to all believers. All believers are given the same set of **divine operating assets**, plus at least one spiritual gift.
18. We do have this promise from God: **Many are the evils of the righteous, but Jehovah helps him out of them all** (Psalm 34:19).
 19. And we should draw the same conclusion that Abraham does: **Should not the judge of the earth do right?** (Gen. 18:25).
 20. God brings this suffering upon Job so that He does not have to do this to us. That is, God has shown that a mature believer can hold fast to Him, despite difficulties that are unimaginable to us.

If you want to make a real difference in this life, then you need to get with a church that teaches the Word of God carefully, verse-by-verse and precept built upon precept. In many cases, such a church may not be near to you, which means you will have to obtain teaching on the internet or through a MP3 ministry; or, when you have gotten to the point of spiritual growth, you move to a place where such a church exists.

Chapter Outline

Charts, Graphics and Short Doctrines

Keil and Delitzsch: *Since the Fall two different powers of divine anger and divine love are in operation: the mingling of these is the essence of the present Kosmos. We see this among men as well as in nature, Everything destructive to nature, and everything arising therefrom which is dangerous and fatal to the life of man, is the outward manifestation of the power of anger. In this power Satan has fortified himself; and this, which underlies the whole course of nature, he is able to make use of, so far as God may permit it as being subservient to His chief design (comp. Rev. 13:13 with 2Thess. 2:9). **Satan has no creative power.** Fire and storm, by means of which he works, are of God; but he is allowed to excite these forces to hostility against man, just as he himself is become an instrument of evil. It is similar with human demonocracy, whose very being consists in placing itself en rapport with the hidden powers of nature.⁹¹ Satan cannot truly improve and he certainly cannot create. His greatest power is destruction.*

We find a similar conflict between human government and human freedom. Government is designed to restrict human freedom when it begins to conflict with the freedom of others. However, government continually oversteps its bounds, restricting the freedom of one in order to give more to another. Like Satan, government has no creative power, so, rather than simply regulate society, so that everyone has a maximum freedom, government attempts to redistribute, which is not a true function of government. When this is taken to an extreme, as we see in communism and socialism, then people must die or lose nearly all of their freedoms simply because they do not agree with the government programs. This is why Mao and Stalin found it necessary to kill and starve so many people. Their programs work for those who are on board; those who are not are killed or harmed.

Chapter Outline

Charts, Graphics and Short Doctrines

Job's Reaction to the Decimation of His Life

⁹¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Job 1:18–19.

And so arises Job and so he tears his robe and so he shaves his head and so he falls earth-ward and so he prostrates himself [in worship].

Job
1:20

Job arose and tore his robe and shaved his head [at hearing this news]. He then fell to the ground and prostrated himself [in worship to God].

Job arose and tore his robe and shaved his head at hearing this news. He then fell to the ground and prostrated himself in worship to God.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Then Job rose up, and rent his garments, and having shaven his head, fell down upon the ground, and worshipped.
Masoretic Text (Hebrew)	And so arises Job and so he tears his robe and so he shaves his head and so he falls earth-ward and so he prostrates himself [in worship].
Peshitta (Syriac)	Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped...
Charles Thomson (Greek)	Upon this Job rising up rent his clothes, and shaved his head, and falling on the ground he worshipped...
Septuagint (Greek)	So Job arose and tore his clothes, and shaved the hair of his head, and fell on the ground and worshipped.

Significant differences: None.

Thought-for-thought translations; paraphrases:

Contemporary English V.	When Job heard this, he tore his clothes and shaved his head because of his great sorrow. He knelt on the ground, then worshiped God...
Easy English	Job's reaction to the terrible news Then Job stood up. He tore his clothes to show that he was very sad. He shaved his hair to show that he had lost everything. Then, he knelt to praise God. (That is, Job bent his body to the ground.).
Easy-to-Read Version	When Job heard this, he tore his clothes and shaved his head {to show he was sad and upset}. Then Job fell on the ground and worshiped God.
Good News Bible (TEV)	Then Job got up and tore his clothes in grief. He shaved his head and threw himself face downward on the ground.
New Life Bible	When Job heard this, he got up and tore his robe and shaved his head to show how sad he was. Then he bowed down to the ground to worship God.
New Living Translation	Job stood up and tore his robe in grief. Then he shaved his head and fell to the ground to worship.
The Voice	Then Job stood up, tore his robe, shaved his head, and fell to the ground. <i>Face down, Job sprawled in the dirt to worship.</i>

Partially literal and partially paraphrased translations:

American English Bible	Well, with that, Job got up and started ripping his clothes, he cut all the hair off his head, and he bowed all the way to the ground...
Christian Community Bible	In grief Job tore his clothes and shaved his head. Then he fell to the ground and worshipped,...
New American Bible	Then Job began to tear his cloak and cut off his hair. He cast himself prostrate upon the ground,...
New American Bible (R.E.)	<i>Job's Reaction.</i>

Then Job arose and tore his cloak and cut off his hair. He fell to the ground and worshiped.

NIRV After Job heard all of those reports, he got up and tore his robe. He shaved his head. Then he fell to the ground and worshiped the LORD.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English Then Job got up, and after parting his clothing and cutting off his hair, he went down on his face to the earth, and gave worship, and said,...

The Expanded Bible When Job heard this, he got up and tore his robe and shaved his head [^cancient mourning customs]. Then he bowed down to the ground to worship God.

Ferar-Fenton Bible Then Job arose and tore his robe, and shaved his head, and threw himself upon the ground and worshiped...

New Advent (Knox) Bible Then rose up Job, and rent his garments about him; and he shaved his head bare, and fell down to earth to do reverence.

NET Bible® Then Job got up [The verb וַיָּקָם (vayyaqom, "and he arose") indicates the intentionality and the rapidity of the actions to follow. It signals the beginning of his response to the terrible news. Therefore, the sentence could be translated, "Then Job immediately began to tear his robe."] and tore his robe [It was the custom to tear the robe in a time of mourning, to indicate that the heart was torn (Joel 2:13). The "garment, mantel" here is the outer garment frequently worn over the basic tunic. See further D. R. Ap-Thomas, "Notes on Some Terms Relating to Prayer," VT 6 (1956): 220-24.]. He shaved his head [In mourning one normally put off every adornment that enhanced or embellished the person, including that which nature provided (Jer 7:29; Mic 1:16).], and then he threw himself down with his face to the ground [This last verb is the Hishtaphel of the word הָוָה (khavah; BDB 1005 s.v. הָוָה); it means "to prostrate oneself, to cause oneself to be low to the ground." In the OT it is frequently translated "to worship" because that is usually why the individual would kneel down and then put his or her forehead to the ground at the knees. But the word essentially means "to bow down to the ground." Here "worship" (although employed by several English translations, cf. KJV, NASB, NIV, NRSV, CEV) conveys more than what is taking place – although Job's response is certainly worshipful. See G. I. Davies, "A Note on the Etymology of histahawah," VT 29 (1979): 493-95; and J. A. Emerton, "The Etymology of histahawah," OTS (1977): 41-55.].

NIV – UK At this, Job got up and tore his robe and shaved his head. Then he fell to the ground in worship...

Jewish/Hebrew Names Bibles:

exeGesés companion Bible Then lyob rises and rips his mantle and shears his head and falls down on the earth and prostrates...

Orthodox Jewish Bible Then lyov arose, and made the keriah on his mantle, and shaved his head, and fell down upon the ground, and worshiped,...

The Scriptures 1998 Then lyob rose up and tore his robe, and shaved his head, and he fell to the ground and did obeisance.

Literal, almost word-for-word, renderings:

Concordant Literal Version Then Job arose, tore his robe and sheared his head. He fell to the earth and worshiped.

Context Group Version Then Job arose, and tore his robe, and shaved his head, and fell down on the ground, and bowed down in deference;...

English Standard Version	Then Job arose and tore his robe and shaved his head and fell on the ground and worshiped.
The Geneva Bible	Then Job arose, and [Which came not from impatience, but declares that the children of God are not insensible like blocks, but that in their patience they feel affliction and grief of mind: yet they do not rebel against God as the wicked do.] <i>rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,</i> ...
Syndein/Thieme	Then Job arose, and rent his robe and shaved his head {customs of the day to do in extreme grief}, and fell down upon the ground, and worshipped,...
Webster's Bible Translation	Then Job arose, and rent his mantle, and shaved his head, and fell upon the ground, and worshiped,...
Young's Updated LT	And Job rises, and tears his robe, and shaves his head, and falls to the earth, and does obeisance.

The gist of this verse: Job, in deep grief, stood up, tore his robe, shaved his head, and then fell on the ground in worship to God.

Job 1:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qûwm (קום) [pronounced koom]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 rd person masculine singular, Qal imperfect	Strong's #6965 BDB #877
ʾîyyôwb (יִיזָבֵב) [pronounced ee-YOBE]	<i>hated, object of enmity; persecuted; transliterated Job</i>	masculine singular proper name	Strong's #347 BDB #33

Translation: Job arose... It is at the final message that Job began to grieve greatly. He was probably in somewhat of a state of shock to have one messenger after another inform him of his financial losses; but the final messenger moved him far more.

Job is obviously quite upset over what has happened. This verb *to rise up* simply indicates that Job has a plan of action and now is starting to carry it out. He may or may not have physically arose; I would assume that he did, and from that position, he could both tear his robe and then fall to the ground.

Barnes, apparently having read my commentary, writes: *The phrase to arise, in the Scriptures is often used in the sense of beginning to do anything. It does not necessarily imply that the person had been previously sitting.*⁹² Strong's #6965 BDB #877.

In this verse, we have a series of wâw consecutives followed by imperfect verbs, which generally suggests a series of consecutive acts, without reference to their relative lengths.

⁹² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:20. Barnes lived, by the way, between 1798-1870.

Job 1:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
qâra' (עָרָה) [pronounced kaw-RAHG]	to bend, to tear apart; to tear out, to tear away; to cut in pieces [with a knife]; to cut out; to tear with words [i.e., to curse]	3 rd person masculine singular, Qal imperfect	Strong's #7167 BDB #902
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
m ^{ac} yl (לִימָה) [pronounced m ^e GEEL]	robe, upper coat or cloak	masculine singular construct with the 3 rd person masculine singular suffix	Strong's #4598 BDB #591

Translation: ...and tore his robe... Job does two things in the ancient world which are associated with grief. He first tears his robe.

Barnes on the nature of the ancient robe: *The dress of Orientals consists principally of an under garment or tunic - not materially differing from the "shirt" with us - except that the sleeves are wider, and under this large and loose pantaloons (Niebuhr, Reisebeschreib. 1. 157). Over these garments they often throw a full and flowing mantle or robe. This is made without sleeves; it reaches down to the ankles; and when they walk or exercise it is bound around the middle with a girdle or sash. When they labor it is usually laid aside.*⁹³

Clothes were difficult to come by and very expensive in the ancient world. Therefore, the practice of tearing one's clothing indicating that one was in the midst of great personal tragedy. We find this overt action as far back as Gen. 27:29, 34 when Jacob thought that his son, Joseph, had been killed. It was an ancient world expression of intense grief and personal suffering (Joshua 7:6 Ezra 9:3 Esther 4:1). We have historical documents indicating that not only did the Jews do this, but so did the Romans, the Greeks, the Egyptians and the Persians.⁹⁴ Later this act became a sign of great impassioned speech, as well as mourning (Mark 14:63).

Barnes: *[This] custom of rending the garment as an expression of grief prevailed not only among the Jews but also among the Greeks and Romans.*⁹⁵

⁹³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:20.

⁹⁴ Barnes' Notes, Job, Volume 1; Baker Books; p. 109 has the pertinent secular references.

⁹⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:20. He references Livy i. 13. Suetonius, in "Jul. Caes." 33. Barnes also mentions other cultures where this was done and provides citations as well.

Job 1:20c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
gâzaz (גָּזַז) [pronounced gaw-ZAHZ]	<i>to cut [hay]; to shear [a flock]</i>	3 rd person masculine singular, Qal imperfect	Strong's #1494 BDB #159
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
rô'sh (רֹאשׁ אוֹ שָׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; height [of stars]; sum</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910

Translation: ...and shaved his head [at hearing this news]. Then Job shaves his head. All of this is related to hearing that his children are dead and that he is in financial ruin.

The shaving of the head was performed in the Law, but its meaning here was somewhat different. In the Law, it was a part of their many cleansing or purification rites, and here, again, it is an overt sign of grief over serious personal tragedy. The tearing of the robe and the shaving of the head were both symbols in the ancient world for deep grief and mourning⁹⁶; the falling on the ground is a sign of helplessness and of worship toward God. Job is terribly grieved and has fallen upon the ground, placing himself under God. There are times and circumstances where you will be completely devastated by life and your only option is to throw yourself before God. This is what Job did. Peter wrote: **Humble yourself before the mighty hand of God that He may exalt you at the proper time** (1Peter 5:6).

Dunagan: *Both of these gestures are...expressions of grief and shock (Genesis 37:29; 44:13; Judges 11:35; Isaiah 15:2; Jeremiah 48:27).*⁹⁷

Job 1:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâphal (נָפַל) [pronounced naw-FAHL]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 rd person masculine singular, Qal imperfect	Strong's #5307 BDB #656

⁹⁶ See Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:20 for examples and citations of this.

⁹⁷ Mark Dunagan, *Commentary on selected text*; from e-Sword, Job 1:20.

Job 1:20d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earthward (all or a portion thereof), on [toward, upon] the earth; on [upon, toward] the land [territory, country, continent; ground, soil]</i>	feminine singular noun with the directional hê	Strong's #776 BDB #75

Translation: *He then fell to the ground...* The word *to fall* has been in several ways in this chapter; here, Job falls to the ground, perhaps to his knees.

The idea of all this is, great tragedies have occurred and all normal life stops for some time of mourning, reflecting and even worship. We have all lost loved ones—people we may still think of nearly every day—but when it first occurs, for many, life stops for a time—a few days, a week, a month—during which this all takes place. Faith in Christ does not make us insensible to pain or incapable of grief.⁹⁸ *But we do not want you to be uninformed, brothers, about those who are asleep, that you may not grieve as others do who have no hope* (1Thess. 5:13; ESV).

Job 1:20e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	3 rd person masculine singular, Hithpael imperfect; apocopated	Strong's #7812 BDB #1005

Apocopated means that the verb has been shortened. Generally, this means that the final hê (?) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive (here, it is affixed to a wâw conjunction).

Translation: *...and prostrated himself [in worship to God].* One of the things which Job does is the Hithpael imperfect of shâchah (שָׁחָה) [pronounced shaw-KHAW], which means *to bow down, to prostrate oneself, to do obeisance to*. The Hithpael is the reflexive stem. Strong's #7812 BDB #1005.

Keil and Delitzsch: [Job] *does not, however, act like one in despair, but, humbling himself under the mighty hand of God, falls to the ground and prostrates himself, i.e., worshipping God, so that his face touches the earth.*⁹⁹

The verb *to prostrate himself* indicates that Job is worshipping God. Recall what Satan said Job would do. Satan said that Job did not worship God for nothing; God blessed Job, so Job worshiped God. *Satan said, "But Job does not fear God for nothing, does he? Have You not put a wall round him and his house and all his domain? You have blessed all he undertakes, and his flocks throng the countryside. But stretch out Your hand and lay a finger*

⁹⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:20.

⁹⁹ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. IV, pp. 278–279.

on his possessions: then, I warrant You, he will curse You to Your face.” (Job 1:9b–11; mostly NJB). Job does just the opposite of what Satan said he would do. Satan predicted that Job would curse God; but Job worships God instead. Job, under this series of sad events, much sadder than any of us have faced, goes to God in worship.

Poole: *Instead of cursing God, which Satan said he would do, Job adored Him, and gave Him the glory of His sovereignty, and of His justice, and of His goodness.*¹⁰⁰

Gill: *[Job] fell down upon the ground; in veneration of God, of His holiness and justice, and as sensible of his awful hand upon him, and as being humbled under it, and patiently submitting to it; he did not stand up, and curse God to His face, as Satan said he would, but fell upon his face to the ground; he did not curse his King and his God...but prostrated himself to the earth in great humility before Him.*¹⁰¹

The mature believer, when faced with difficulties, disasters or heartaches, does not shake his fist and rail against God, but considers all that has occurred—in this case with tremendous sadness—but assumes a worshipful pose before God. We go to God to be comforted in this time of grief. Furthermore, we have the assurance of 1Cor. 10:13 **No temptation has overtaken you that is not common to man. God is faithful, and He will not let you be tempted beyond your ability, but with the temptation He will also provide the way of escape, that you may be able to endure it.** (Modified ESV)

The fact that some of us are mature believers does not excuse us from normal grief. The death of loved ones should spawn a natural sense of loss and of grief. People who are not grieved at the death of those who are close to them are callous, not spiritual.

All grief, incidentally, is temporary; happiness will be everlasting for all believers. **And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away** (Rev. 21:4).

It should be pointed out that Job, although a mature believer, does not fully apprehend what is going on. He has no idea why his wealth has been destroyed and his family killed.

And so he says, “Naked I came from a womb of my mother and naked I will return there. Yehowah has given and Yehowah has taken away. Let be a name of Yehowah blessed.”

Job
1:21

He said, “Naked I came from my mother’s womb and I naked I will return then. Yehowah has given and Yehowah has taken away. Let Yehowah’s name be praised.”

He said, “Naked I came from my mother’s womb and naked will I return. Jehovah has given me great blessing and Jehovah has removed that blessing. Let Jehovah’s name continue to be honored and praised.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

And said: Naked came I out of my mother’s womb, and naked will I return thither: the Lord gave, and the Lord has taken away: as it has pleased the Lord, so is it done: blessed be the name of the Lord.

¹⁰⁰ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Job 1:20 (edited).

¹⁰¹ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Job 1:20 (edited).

Masoretic Text (Hebrew)	And so he says, "Naked I came from a womb of my mother and naked I will return there. Yehowah has given and Y ^e howah has taken away. Let be a name of Y ^e howah blessed."
Peshitta (Syriac)	And he said, Naked I came out of my mothers womb, and naked shall I return; the LORD gave, and the LORD has taken away; blessed be the name of the LORD.
Charles Thomson (Greek)	...and said, Naked I came from my mother's womb, and naked I shall depart hence. The Lord gave and the Lord hath taken away. As it pleased the Lord so hath it come to pass. Blessed be the name of the Lord.
Septuagint (Greek)	...and said, I myself came forth naked from my mother's womb, and naked shall I return there; the Lord has given, and the Lord has taken away. <u>As it seemed good to the Lord, so has it come to pass;</u> blessed be the name of the Lord.
Significant differences:	The Latin and Greek both add an additional phrase near the end of what Job says.

Thought-for-thought translations; paraphrases:

Contemporary English V.	...and said: "We bring nothing at birth; we take nothing with us at death. The LORD alone gives and takes. Praise the name of the LORD!"
Easy English	Job said, 'I had nothing when I was born. And I will have nothing when I die. God gave many things to me. Now, God has taken these things from me. But I will still praise God.'
Good News Bible (TEV)	He said, "I was born with nothing, and I will die with nothing. The LORD gave, and now he has taken away. May his name be praised!"
New Century Version	He said: "I was naked when I was born, and I will be naked when I die. The Lord gave these things to me, and he has taken them away. Praise the name of the Lord."
New Life Bible	He said, "Without clothing I was born from my mother, and without clothing I will return. The Lord gave and the Lord has taken away. Praise the name of the Lord."
New Living Translation	He said, "I came naked from my mother's womb, and I will be naked when I leave. The Lord gave me what I had, and the Lord has taken it away. Praise the name of the Lord!"
The Voice	Job: I was naked, with nothing, when I came from my mother's womb; and naked, with nothing, I will return to the earth. The Eternal has given, and He has taken away. May the name of the Eternal One be blessed.

Partially literal and partially paraphrased translations:

American English Bible	...and said: ²¹ 'I came out of my mother's belly naked, and I will return there naked. Jehovah gave it, and Jehovah took it away. So, what seems good to Jehovah has come to pass. May the Name of the Lord be praised!'
Beck's American Translation	...and said: "Naked came I from my Mother's womb, And naked will I return. The LORD gave and the LORD took away— The LORD's name be praised!"
Christian Community Bible	...saying, "Naked I came from my mother's womb,

	naked shall I return. Yahweh gave, Yahweh has taken away. Blessed be his name!"
New American Bible (R.E.)	He said, "Naked I came forth from my mother's womb [Eccl 5:14; 1 Tm 6:7.], and naked shall I go back there [Go back there: to the earth; cf. Gn 2:7; see note on Sir 40:1.]. The LORD gave and the LORD has taken away; blessed be the name of the LORD!"
NIRV	He said, "I was born naked. And I'll leave here naked. You have given, and you have taken away. May your name be praised."
New Jerusalem Bible	...and said: Naked I came from my mother's womb, naked I shall return again. Yahweh gave, Yahweh has taken back. Blessed be the name of Yahweh!
New Simplified Bible	He said: »I was born with nothing (naked), and I will die with nothing. Jehovah gave, and now he has taken away. Blessed be the name of Jehovah!«

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	...saying, "Naked I proceeded from my mother's belly, and I <i>will</i> return there naked. Yahweh gives, and Yahweh takes: Blessed be the name of Yahweh!"
Bible in Basic English	With nothing I came out of my mother's body, and with nothing I will go back there; the Lord gave and the Lord has taken away; let the Lord's name be praised.
The Expanded Bible	He said: "I was naked when I ·was born [¹ came from my mother's womb], and I will be naked when I ·die [¹ return there]. The Lord gave these things to me, and he has taken them away. ·Praise [Blessed be] the name of the Lord."
HCSB	...saying: Naked I came from my mother's womb, and naked I will leave this life. The LORD gives, and the LORD takes away. Praise the name of the LORD.
New Advent (Knox) Bible	Naked I came, said he, when I left my mother's womb, and whence I came, naked I must go. The Lord gave, the Lord has taken away; nothing is here befallen but what was the Lord's will; blessed be the name of the Lord [The words 'Nothing is here befallen but what was the Lord's will' are found in the Septuagint Greek and in the Latin, but not in the Hebrew text.].
NET Bible®	He said, "Naked [The adjective "naked" is functioning here as an adverbial accusative of state, explicative of the state of the subject. While it does include the literal sense of nakedness at birth, Job is also using it symbolically to mean "without possessions."] I came from my mother's womb, and naked I will return there [While the first half of the couplet is to be taken literally as referring to his coming into this life, this second part must be interpreted only generally to refer to his departure from this life. It is parallel to 1 Tim 6:7, "For we have brought nothing into this world and so we cannot take a single thing out either."]. The Lord gives, and the Lord takes away [The two verbs are simple perfects. (1) They can be given the nuance of gnomic imperfect, expressing what the sovereign God always does. This is the approach taken in the present translation. Alternatively (2) they could be referring specifically to Job's own experience: "Yahweh gave [definite past, referring to his coming into this good life] and Yahweh has taken away" [present perfect, referring to his great losses]. Many English versions follow the second alternative.]. May the name of the Lord [Some commentators are troubled by the appearance of the word "Yahweh" on the lips of Job, assuming that the narrator inserted his own name for

God into the story-telling. Such thinking is based on the assumption that Yahweh was only a national god of Israel, unknown to anyone else in the ancient world. But here is a clear indication that a non-Israelite, Job, knew and believed in Yahweh.]
be blessed!"

NIV – UK

²⁰ At this, Job got up and tore his robe and shaved his head. Then he fell to the ground in worship ²¹ and said:

‘Naked I came from my mother's womb,
and naked I shall depart [Or shall return there].
The Lord gave and the Lord has taken away;
may the name of the Lord be praised.’.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible

...and says,
Naked came I from the belly of my mother
and naked I return;
Yah Veh gives and Yah Veh takes;
blessed - the name of Yah Veh.

Orthodox Jewish Bible

And said, Arom came I out of beten immi, and arom shall I return there; Hashem gave, and Hashem hath taken away; yehi Shem Hashem mevorach.

Literal, almost word-for-word, renderings:

The Amplified Bible

And said, Naked (without possessions) came I [into this world] from my mother's womb, and naked (without possessions) shall I depart. The Lord gave and the Lord has taken away; blessed (praised and magnified in worship) be the name of the Lord!

Concordant Literal Version

And he said, Naked I came forth from the belly of my mother, and naked I shall return there. Yahweh, He gives, and Yahweh, He takes away. Blessed be the name of Yahweh.

Context Group Version

...and he said, Naked I came out of my mother's womb, and naked I shall return there: YHWH gave, and YHWH has taken away; esteemed be the name of YHWH. And said, Naked came I out of my mothers womb, and naked shall I return thither [That is, into the belly of the earth, which is the mother of all.]: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD [By this he confesses that God is just and good, although his hand is sore on him.].

Syndein/Thieme

...and said, "Naked I came from my mother's womb, and naked shall I depart {from this life} {shuwb}. Jehovah/God gave me these things, and Jehovah/God has taken them away. The Name/Person of Jehovah/God be praised {Job passed this first test 100%}."

World English Bible

He said, "Naked I came out of my mother's womb, and naked shall I return there. Yahweh gave, and Yahweh has taken away. Blessed be the name of Yahweh."

Young's Updated LT

And he says, "Naked came I forth from the womb of my mother, and naked I turn back there: Jehovah has given and Jehovah has taken: let the name of Jehovah be blessed."

The gist of this verse:

Joab, in his prayer to God, recognizes that God has given him great blessings and God has removed these blessings. Job calls for Y^ehowah's name [= God's essence, His reputation] to be blessed.

Job 1:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'ârôwm (אָרֹמ) [pronounced gaw-ROOM]	<i>naked, bare</i>	masculine singular adjective	Strong's #6174 BDB #736
yâtsâ' (אָצַי) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	1 st person singular, Qal perfect	Strong's #3318 BDB #422
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
beṭen (בֶּטֶן) [pronounced BEH-ten]	<i>womb; belly, stomach [in reference to a man]; inside; appetite, craving</i>	feminine singular construct	Strong's #990 BDB #105
'êṃ (אֵם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 1 st person singular suffix	Strong's #517 BDB #51

Translation: He said, "Naked I came from my mother's womb... While Job is worshiping God, he speaks these words. It is not clear whether he is making a declaration aloud before his wife, or whether he simply says these things out loud in prayer. Given the circumstance, he is standing, and then bowing to the ground in prayer; and there are 4 messengers there. It is not clear who else is there. It does not appear that Job is addressing these men, but that he is simply saying these words aloud, recognizing before God all that God has blessed him with.

When he was born, Job had nothing. He had no possessions, he has no children; he did not even come with a set of clothes. This is what it means to come from his mother's womb naked.

Job 1:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Job 1:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿārōwm (עֹרֹם) [pronounced <i>gaw-ROOM</i>]	<i>naked, bare</i>	masculine singular adjective	Strong's #6174 BDB #736
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	1 st person singular, Qal imperfect	Strong's #7725 BDB #996
shâm (שָׁם) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Translation: ...and I naked I will return then. This is an interesting phrase, because we do not return to our mother's wombs. In fact, where we go is a place that we have never been. Where Job came from, he does not know precisely; when he will go, he does not know that precisely as well? Although this is a very simple phrase, and one that is easy to translate, it is impossible to interpret literally;¹⁰² and difficult to interpret at all.

When expressing one's thoughts in poetry, we cannot always take the meaning entirely literally. When Job emerged from his mother's womb, he was literally naked. However, he will not return to his mother's womb. The word translated *there* is shâm (שָׁם) [pronounced *shawm*] and it can mean *there, thither, whither*. However, in poetry, it can point to a spot in which a scene is localized vividly in the imagination.¹⁰³ Strong's #8033 BDB #1027.

The idea could be that, God formed Job in his mother's womb (Job 10:11 Psalm 139:13 Jer. 1:5); and when Job returns to God—this time being conscious of Him—Job will have nothing, apart from his soul and spirit and the doctrine he carries therein. However, he will take with him no amount of clothing or physical goods. When we die and face the Lord, we do not go to Him with anything in hand—we have nothing to offer God from this world. If you have ever had that dream where you have gotten possession of something (or a great many things), but when you awake, it is all gone—that will be our experience at death.

Perhaps the idea is, God gave him life when he emerged from the womb and God will, at some point in time, remove his life from him.

Our verse so far reads: He said, "Naked I came from my mother's womb and I naked I will return then." The final word in this verse is most often translated *there*.

What Job returns to naked is to God and he will be without a body. His body returns to the ground. From dust you are and to dust you will return (Gen. 3:19b). The womb of the woman and the earth are both associated in Psalm 139:13–15. Then the dust will return to the earth as it was, and the spirit will return to God Who gave it (Eccl. 12:7).

There are some who try to see reincarnation in this particular verse. However, we have, on the one hand, shown poetically what is being said: that is, the spirit returns to God, who gave it, and the body returns to the earth from whence it came (the body is made out of the chemicals of the earth). Even the most literal reading of this Scripture does not allow for reincarnation, but for the physical return to the womb of one's own mother, which is silly.

¹⁰² Some do claim that this is evidence of a belief in reincarnation; but that would go against all other Scriptures, such as, **Indeed, just as people are destined to die once and after that to be judged...** (Heb. 9:27).

¹⁰³ *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon*; Hendrickson, ©1979, p. 1027.

The Bible does not teach reincarnation

1. Job himself did not believe in reincarnation. He said: "And as for me, I know that my Redeemer lives and at last He will take His stand upon the dust. Even after my skin is removed, yet from my flesh I will see God." (Job 19:25–26).
2. Our corrupted flesh will put on uncorrupted flesh, as Paul taught in 1Cor. 15:42–44: **So also is the resurrection of the dead. It is sown perishable; it is raised imperishable. It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. If there is a natural body, there is also a spiritual body.**
3. The concept of reincarnation is that, with each lifetime, we improve, we learn, and our next lifetime is ostensibly better. And if we screw up, we are reincarnated in a lower station of life. This is flawed from an empirical standpoint, as our world has not gotten better morally nor can we point to any individual as being perfect (although certainly some appear more moral than others). Most of those that reincarnationists point to as being *highly evolved* are people that they really don't know very well—some Indian who sits in a cave, for instance. However, there are not a myriad of men presented in the Bible who reach their death perfect or unscathed by life. Moses, Abraham, Paul and David all had serious character faults; yet none of them saw death as being returned to try it all over again.
4. The concept of reincarnation also fails when examined by Scripture. It is the clear, unmistakable teaching of Scripture that we have but this one life, and during that life, we either choose Jesus Christ, at least for an instant, and live; or we push God away for every single waking moment of our lives, and spend eternity in separation from Him. **It is appointed for men to die once and after this judgment; so Christ also, having been offered once to bear the sins of many shall appear a second time for deliverance without sin, to those who eagerly await Him** (Heb. 9:27b–28).
5. Salvation is based upon faith in Christ; not upon improving oneself to the point of perfect life after life. **"He who believes in the Son has eternal life; but he who does not obey the Son will not see life, but the wrath of God abides on him."** (John 3:36).
6. There is nothing in the Bible that indicates that we are to improve ourselves in order to gain salvation from God. In fact, it states quite the opposite: **For by grace you have been saved through faith, and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast** (Eph. 2:8–9). **He saved us not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit** (Titus 3:5). Any improvements made in our lives are as a response to being eternally delivered, not a means of eternal deliverance.

A mistaken notion of what is being taught in one verse cannot be applied apart from considering what else is found in the Bible.

Chapter Outline

Charts, Graphics and Short Doctrines

He said, "Naked I came from my mother's womb and I naked I will return then." Paul gives us the New Testament equivalence of this verse: **For we brought nothing into this world, and it is certain we can carry nothing out** (1Tim. 6:7). We find a similar sentiment in Gen. 3:19 **By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return.**" And Eccles. 5:15 says almost the exact same thing: **As he came forth from his mother's womb naked, he shall return to go as he came. And from his labor he may not carry anything that may go in his hand.**

Some exegetes¹⁰⁴ set up some kind of parallelism between a mother's womb and mother earth, but I have not yet found any of their argument compelling. Even the concept of the Mother-goddess as being related to the earth.

Clarke gives a reasonable explanation here: *There? Not to his mother's womb surely; nor does he call the earth his mother in this place. In the first clause of the verse he speaks without a metaphor, and in the latter he speaks in reference to the ground on which he was about to fall. As I came out of*

¹⁰⁴ Barnes, for instance: Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:21.

my mother's womb destitute of the earthly possessions, so shall I return שמה shammah, There; i.e., to the earth on which he was now falling. That mother earth was a common expression in different nations, I allow; but I believe no such metaphor was now in the mind of Job.¹⁰⁵ Matt. 8:22 gives a metaphorical use of a word followed by its literal use; so this is not outside of the realm of literature.

Since the final word does not have to be translated *there*, we are not required to think that, in some way, Job is speaking of returning to his mother's womb again.

Job 1:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
nâthan (נתן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâqach (לקח) [pronounced law- KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal perfect; pausal form	Strong's #3947 BDB #542

The Greek and Latin add the following words: *As it seemed good to the Lord, so has it come to pass.*

Translation: *Y^ehowah has given and Y^ehowah has taken away.* Job, during his life, has received great blessing. He recognizes that all of this blessing came from the hand of God. Similarly, God, because He gave Job all of these blessings, also has a right to remove them from him.

Job recognizes that he has been the recipient of great wealth and blessing given to him by God. Since none of this will go with him when he dies, the loss of these material things is immaterial to his spiritual life. Certainly you have had a dream where you have amassed some material possessions which were important to you and when you awoke, they were all gone. There might have even been a dream where you lost some important material possession and then you awoke, and you still had it. Insofar as life goes, what we are given and what is removed from us is simply material objects which will not travel with us to heaven. We may experience great grief and sorrow, but upon our entrance into the presence of God, what we retained and what we lost during our lives will mean little or nothing. What will count is the doctrine which we have amassed in our souls. That will go with us. Although we begin our Christian lives from ground zero, when our life has terminated on planet earth, we might have possessions of value and we might have possessions which mean nothing. No matter what possessions you amass during a dream, they are meaningless when you wake up. Much of what we accumulate over the lifetime we are given is meaningless; however, what you accumulate in your soul in the way of God's Word will stand forever.

Barnes: Job...had nothing when he came into the world, and all that he had obtained had been by the good providence of God. As God gave Job great provision, he likewise had the right to remove it. Such was the feeling of Job, and such is the true language of submission everywhere. He who has a proper

¹⁰⁵ Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 1:21.

view of what he possesses will feel that it is all to be traced to God, and that He has a right to remove it when He pleases.¹⁰⁶ Furthermore, this did not happen by accident or by happenstance; nor is Job implying that God is capricious. *It is not by accident; it is not the result of haphazard; it is not to be traced to storms and winds and the bad passions of people. It is the result of intelligent design, and whoever has been the agent or instrument in it, it is to be referred to the overruling providence of God. Why did not Job vent his wrath on the Sabeans? Why did he not blame the Chaldeans? Why did he not curse the tempest and the storm? Why did he not blame his sons for exposing themselves? Why not suspect the malice of Satan? Why not suggest that the calamity was to be traced to bad fortune, to ill-luck, or or to an evil administration of human affairs? None of these things occurred to Job. He traced the removal of his property and his loss of children at once to God, and found consolation in the belief that an intelligent and holy Sovereign presided over his affairs, and that he had removed only what he gave.*¹⁰⁷

Application: There will be times in your life when you will enjoy a reversal of fortune; or someone will steal from you (and, perhaps, steal a great deal). You do not spend your life fretting over it. Ultimately, what you have is a gift of God; what you have been given comes from God. If you have been the victim of evil, you go through the normal course of life (which, in many cases, includes informing the police), but you do not fret and moan until the day that you are made whole again, because that day might not ever come. If Charley Brown swindled you out of \$100,000, you may not see \$100,000 + interest travel from Charley Brown's account to yours. Despite that great loss, that is not the end of your life.

One of the themes found continually throughout the Bible is our birth and our death. *Do not be afraid when a man becomes rich; when the glory of his house is increased; for when he dies, he will carry nothing away; his glory will not descent after him (Psalm 49:16–17). As he had come naked from his mother's womb, so will he return as he came. He will take nothing from the fruit of his labor that he can carry in his hand (Eccl. 5:15). For we have brought nothing into the world, and so we cannot take anything out of it either (1Tim. 6:7).*

McGee: *...all the relatives were standing outside the bedroom door of the patriarch of a very wealthy family. They were waiting for the old man to die and for the family lawyer to come out. When he came, he announced to them all that the father had died. Immediately one of the more greedy ones asked, "How much did he leave?" And the lawyer replied, "He left it all. He didn't take anything with him." That is the way it will be with all of us. It makes no difference how many deeds you have or how strong your safety deposit box may be, what you accumulate or how much insurance you have. When you go and when I go, we're going just like we came into this world. It is very important for us to get this into our philosophy of life. You may be living today in a \$150,000 home, or you may be living in a hovel. You may have a big bank account, or you may not have anything to count at all. You may have a safety deposit box filled with stocks and bonds, or you may not even have a safety deposit box. It makes no difference who you are. We're all going to leave the same way we came into this world. Whatever you have, you are simply a steward of it. Really, in the final analysis, it does not belong to you, does it?*¹⁰⁸

All that is good has been given us by God. *Everything good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation or shifting shadow (James 1:17).* Since all things were given by God, God has the right to remove it as well. *"Y^ehowah causes death and makes alive; He brings down to Sheol and He raises up. Y^ehowah makes poor and rich; He brings low, He also exalts. Heraises the poor from the dust and He lifts the beggar from the dung heap to make them sit with the nobles and inherit a seat of honor." (1Sam. 2:6–8a).* In the day of prosperity be happy, but in the day of adversity consider—*God has made the one as well as the other so that man may not discover anything after him (Eccl. 7:14).* Our possessions and family are merely temporal things, owned for a portion of the short time we are here on earth. The time that these things are in our grasp is not unlike a dream in which some possession

¹⁰⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:21 (edited).

¹⁰⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:21.

¹⁰⁸ *Job*; J. Vernon McGee, ©1977, p. 22.

vanishes or is lost at the end of the dream. There may be a feeling of loss and sadness in the morning; but that leaves quickly upon awakening. Also note that Job did not blame this upon a patch of bad luck; a group of terribly unlucky circumstances. His losses may be attributed rightly, but without bitterness, to God the Father as a result of His perfect plan. We may not always grasp what this plan is; but we know that nothing happens in this life by accident or misfortune—not to believers. As Barnes points out, Job did not vent his wrath upon the Sabeans or upon the Chaldeans. He did not curse the line of storms and the tornadoes which took his family. There is no confusion here. God removed these things and no one else. But Job does not speak out of bitterness. He just recognizes that God has a perfect plan and that this plan involves sometimes the removal of the things which God has given.

Job does not take the attitude: “I worked hard for my riches; now, what the hell? They are all gone? After a lifetime of work?” Many older people face this. We work hard all of our lives, accumulate wealth and savings; and then some medical emergency begins to drain us of our wealth or a significant portion of it. Some even believe that this is unfair. But where we are going, we cannot take our wealth.

*Anderson: Job sees only the hand of God in these events. It never occurs to him to curse the desert brigands, to curse the frontier guards, to curse his own stupid servants, now lying dead for their watchlessness. All secondary causes vanish. It was the Lord who gave; it was the Lord who removed; and in the Lord alone must the explanation of these strange happenings be sought.”*¹⁰⁹ I am a bit concerned with Anderson calling Job’s servants stupid and saying that they were lousy watchmen; there is nothing in the book of Job to suggest that. However, this could have been meant in the sense, that perhaps a lesser man than Job would have asserted such a thing, true or not.

Matthew Henry points out how Job recognizes who is the ultimate source of his blessings and the ultimate source of their removal: *He does not say, “The Lord gave, and the Sabeans and Chaldeans have taken away; God made me rich, and the devil has made me poor.”*¹¹⁰

*Dunagan: Let us remember as well that God is the true source of all our blessings (James 1:17). None of them have we truly earned or merited. All physical blessings we must let go of one day (at death), thus any loss prior to death should not be viewed as the end of the world. We are simply stewards of such things and they are temporary.*¹¹¹

Application: Surely you have accumulated some sort of wealth or possessions in a dream, but then, when you wake up, it is all gone. When we step into eternity, the coin of the realm is no longer human wealth. The coin of the realm will be the doctrine that we have accumulated in our souls; along with the divine good that we have performed. When you face, God, you are not going to be worried about how you had to mortgage your home to pay for your last unsuccessful operation; if anything, you will be concerned about all of that time that you wasted on earth.

Application: Our standards in life need to line up with God’s standards. Our objectives in life need to line up with what God expects of us. It is not that you cannot enjoy the things of life when you are here. God has given us food and wine and friends and family and a spouse and children; and all of these things can be enjoyed. However, we cannot neglect the teaching of the Word of God. Without the Word of God, our lives amount to nothing. If we step out of this life, saved, but nothing else, what have we done? What is our life worth?

So Job is not bitter. He understands that all of these things that he knows on earth will not go with him into death.

So far, we have: [He said, “Naked I came from my mother’s womb and I naked I will return there. Y^ehowah has given and Y^ehowah has taken away.”](#)

¹⁰⁹ David Guzik’s *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Job 1:20–22.

¹¹⁰ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Job 1:20–22.

¹¹¹ Mark Dunagan, *Commentary on selected text*; from e-Sword, Job 1:21.

Application: Just in case you are unaware of this, every person that you love will die. Either you will know about it or you will die first, but death is inevitable for every person. When you leave this world, you leave with your soul and spirit and what is in the human spirit. You will not take anything with you. The coin of the realm is Bible doctrine, in the next life.

Job 1:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect; apocopated voluntative	Strong's #1961 BDB #224
In the 3 rd person voluntative, we often precede the verb with <i>let him; let them</i> . This appears to be a voluntative based upon the fact that it is shortened (apocopated).			
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
bârak ^e (בָּרַךְ) [pronounced baw-RAHK ^e]	<i>be blessed, being praised, causing one to prosper [by God]</i>	Pual participle	Strong's #1288 BDB #138

Translation: *Let Y^ehowah's name be praised.* The last phrase begins with the 3rd person masculine singular, Qal imperfect of the absolute status quo verb *to be*. This is in the cohortative jussive; the cohortative expresses volition. In the English, we often render this with a *let*; properly, this might be rendered: *let there be*. The subject of this verb is *a name of Y^ehowah*. This line ends with the Pual (passive intensive) participle of *blessed*. Literally, we have: *Let be a name of Y^ehowah being blessed*. Therefore, this could be rendered: *Let the name of Y^ehowah be blessed; Let the name of Y^ehowah stand continually blessed*. Most translations go with “Blessed be the name of the LORD.” (KJV, NKJV, NAB, NASB, NRSV, REV). However, Rotherham goes with *The name of Yahweh be blessed!* and Young renders this ‘...let the name of Jehovah be blessed.’ Job recognizes that all of his blessing has come from God and that God has allowed the removal of these things from his life. He does not know why, but his first reaction is “Let Y^ehowah's name stand being blessed.” Therefore, *always give thanks for all things in the name of our Lord Jesus Christ to God, even the Father* (Eph. 5:20). *In everything, give thanks for this is God's will for you in Christ Jesus* (1Thess. 5:18). *Behold, we count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the lord is full of compassion and He is merciful* (James 5:11).

Although most translations read, *blessed by the name of the Lord*, the verb found here can also mean *to praise* (or, *being praised* as a Pual participle). So Job, despite the personal pain and difficulties that he has encountered, he calls for God's name to be praised.

Job knows that there is some purpose in what has occurred, although he might be hard-pressed to explain what the purpose is. However, he calls for Jehovah's name to be praised.

This particular verse is written in poetry—a poem which is familiar to almost all of us:

"Naked I came from my mother's womb;

And naked will I return there.
The LORD has given and the LORD has taken away;
Blessed be the name of the LORD."

This reveals marvelous doctrinal orientation on the part of Job. He has received great material and familial blessing throughout his entire life. However, on this day, all of this blessing was removed. Job recognizes that he was born having absolutely nothing. God gave him these great blessings—Job did not earn or deserve them. Now God took back these blessings.

There is no fatalism expressed by Job's words. He obviously does not grasp why these things are happening to him, but he knows God's character. Through God's Word, we learn about God's perfection and righteousness and love. Therefore, regardless of the immediate circumstances, we know that God is in charge, He is in control, and that we can trust Him in every respect. We can trust His character and we can trust what he has allowed in our lives and we can trust what He causes to occur in our lives. A properly brought up child has faced physical discipline at one time or another (and some of us faced it many times). At that time, we did not see being spanked as any sort of a great blessing; nor, did we even grasp that our parents did this out of great love. However, it was through this pain that we learned right from wrong and it was through this pain that our parents expressed their love and devotion to us. God is much greater than our parents and His character and motivations are even more trustworthy; therefore, it does not matter what heartache and pain that we face in this life—God is in control and we can trust that. Job, although he will later waver somewhat as his temporal suffering increases, reveals his trust and confidence in God.

"Naked I came from my mother's womb;
And naked will I return there.
The LORD has given and the LORD has taken away;
Blessed be the name of the LORD."

Again, let me suggest that this book was also a primer for children. We have most of the applications of the verb *to be*; we have the words *shêm* and *shâm*; and what Job says here is poetical, showing opposites with two sets of words. We have nearly every use of *kôl* in this chapter. Both primary negations are found here; a variety of sentence structures are found here.

And, if a primer for children; perhaps, in many ways, a primer for the ancient Hebrew language as well. No doubt many Hebrew scholars use what they learned from the book of Job and applied it to their own knowledge.

Vv. 20–21 read: Job arose and tore his robe and shaved his head [at hearing this news]. He then fell to the ground and prostrated himself [in worship to God]. He said, "Naked I came from my mother's womb and I naked I will return there. Y^ehowah has given and Y^ehowah has taken away. Let Y^ehowah's name be praised." Who is Job speaking to? Job is speaking to God; he is bowed in prayer. Who hears these words? God, of course, and all angelic creation, as well as the messengers who have brought them this message. Satan said, "Lay Your hand on all that is his and he will curse You to Your face;" and Job instead says, "Let Y^ehowah's name be praised."

Therefore, Satan's objection, that people simply serve God and bless God do so only because God blesses them, is wrong; and this mature believer, Job, has shown Satan to be wrong. He has shown this to every angel everywhere; and this now stands forever in the Word of God as a testimony to Satan being unable to understand the relationship between man and God.

This ought to strike you as being quite the interesting revelation. Why would Satan make a false statement like this? Why would he claim that Job would curse God to His face? Only two possibilities: (1) Satan is unable to see into the future, but in making this objection, he gets to enjoy harming Job in the process of whatever the outcome is. (2) Satan actually believes what he has said. Even though Satan is the smartest creature to come from the hand of God, he does not understand that man's relationship to God is not based upon having stuff that God gives us. Whichever of these possibilities is true is quite telling. Satan simply wants to harm and attack all

that is good—which is certainly a warning to the elect angels not to fall by disobeying God—and/or Satan is completely wrong about a fundamental truth of Christianity.

There are a lot of things which Satan does not understand. I don't believe that he saw the crucifixion as becoming what it was—where Jesus Christ paid for our sins. Despite all that is found in the Old Testament, Satan was unable to put it together. It is so obvious to us today that most theologians think that the cross is clearly taught in the Old Testament—but I don't believe that Moses, Isaiah, or David, despite the words that they wrote, clearly understood that Jesus Christ would die for our sins.

In any case, Job knew that God had blessed him all of his life, and he knew that his blessings had been tremendous. Job did not yet, at this time, question what God had done. He did not say in prayer, "I've been a pretty good guy, God; why did you do this to me?" Now, later, Job will say words to this effect when discussing this whole situation with his friends, but not here at this initial shock.

Application: God has greatly blessed me and I recognize that He has blessed me, but I will never be as rich as Donald Trump or Bill Gates—I won't ever come close to that. I won't find myself being driven to the nearest private airport, hopping in my own personal jet, and flying off to Pago Pago (or, wherever) to my private beach. That just is not going to happen. However, I don't blame God for this; I don't blame Trump or Gates; it is just a temporal matter. It is just how things are. These temporal blessings are non-issues in the Christian way of life. God enjoys blessing us, but God is not going to bless us beyond our ability to appreciate our blessings; nor does God want to see us distracted from Bible doctrine because we have too much stuff. Temporal blessings are nice, but they are a peripheral issue and, for every single person on this earth, these temporal blessings will fade in the rear view mirror of time.

V. 21 reads: Job said, "Naked I came from my mother's womb and I naked I will return there. Y^ehowah has given and Y^ehowah has taken away. Let Y^ehowah's name be praised." Job is able to see out past this temporal life into eternity. What we have here on this earth is often quite nice and many of us enjoy our relationships and our possessions, and the many blessings which God has given us. But these things, apart from Bible doctrine, are transitory (although we will apparently recognize others in heaven). At some point in time, all that Job has will be gone. At some point in time, all of his family members will die. It is inevitable.

"Naked I came from my mother's womb, and naked I will leave this life. The LORD gives, and the LORD takes away. Praise the name of the LORD"
Job 1:21

You will note that Job thinks doctrine; he does not concern himself with his wealth, what he thinks is a doctrinal rationale.

Do not depend upon wealth during times of tragedy

Scripture	Text/Commentary
Proverbs 11:28	He who trusts in his riches will fall, but the righteous will flourish like a green leaf.
Proverbs 11:4	Riches do not profit in the day of wrath, but righteousness delivers from death.
Proverbs 15:6	Great wealth is in the house of the righteous, but trouble is in the income of the wicked.
Proverbs 18: 11	A rich man's wealth is his strong city, and like a high wall in his own imagination.
Proverbs 23: 5	When you set your eyes on it, it is gone. For wealth certainly makes itself wings like an eagle that flies toward the heavens.
Proverbs 28:22	A man with an evil eye hastens after wealth and does not know that want will come upon him.

This collection of verses was taken from one of Joe Griffin's [lessons](#) (an rtf document which will open up on your computer).

Chapter Outline

Charts, Graphics and Short Doctrines

However, so that you do not become anti-wealth and anti-possession, thinking that somehow, Christians ought to give all of their money away—that is not the point of these verses. The point is, on what is our focus; on what do we spend our time. Every man should work; and every man will collect some kind of wages for the work that he does, and they may not, at times, even seem commensurate with one's work. I recall one year (2009) that I worked pretty much every week day that year and ended up with a true income of around \$5000 that year. There were people I knew on various forms of welfare, and their income in that period of time was far higher—income for which they did not have to work. During that same year, there were certainly men who, because of their profession, made millions of dollars—athletes or actors or CEO's. God is not telling an actor that he must give away 90% of his earnings; or give it all away. We make what we make and we are responsible to deal with what we make properly. This includes providing for our family; this includes charity; and this includes giving to our church. It is not my business to step into your life and tell you exactly what you ought to be doing. That is what every man determines for himself based upon his knowledge of doctrine.

Application: The Bible does not expect us to give away all that we make and hope that we will make a lot next year so that we can give it all away again. [Go to the ant, you sluggard; consider its ways and be wise! It has no commander, no overseer or ruler, yet it stores its provisions in summer and gathers its food at harvest. How long will you lie there, you sluggard? When will you get up from your sleep? A little sleep, a little slumber, a little folding of the hands to rest-- and poverty will come on you like a bandit and scarcity like an armed man.](#) (Prov. 6:6–11). The ant puts away provisions for the winter; we may understand that we provide for our own retirement; that we put away for a rainy day; that we have an emergency fund to draw from. This does not mean that we don't give; and this does not mean that we are depending upon our riches. If you earn, say, \$100,000 one year, but only need about half of that, then some of it should be put aside for the future, and some of it should be responsibly given away. Only in rare situations will you be the kind of person who makes just enough to get by, with nothing left over for giving or for saving for the future.

Application: However, no matter what, you do not let your desire for wealth overcome your need for Bible doctrine. You do not spend your every waking moment determining ways to increase your wealth. And you do not depend upon your wealth for security or for happiness.

In all this had not sinned Job; and he did not give malfeasance to Elohim.

Job
1:22

Job did not sin in all this; and he did not ascribe malfeasance to Elohim.

In all that happened, Job did not sin; nor did he ascribe malfeasance to God.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate

In all these things Job sinned [not by his lips](#), nor spoke he any foolish thing against God.

Masoretic Text (Hebrew)

In all this had not sinned Job; and he did not give malfeasance to Elohim.

Peshitta (Syriac)

In all these disasters, Job did not sin, nor did he blaspheme against the LORD.

Charles Thomson (Greek)

In all these things which befell him, Job transgressed not against the Lord, nor imputed indiscretion to his God.

Septuagint (Greek)

In all these events that befell him, Job sinned not before the Lord, and did not impute wrong to God.

Brenton's Septuagint In all these events that befell him Job sinned not at all before the Lord, and did not impute folly to God.

Significant differences: The Latin adds *not by his lips* to the first phrase.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English In spite of everything, Job did not sin or accuse God of doing wrong. Although Job's troubles were great, Job's words were not evil. And Job did not accuse God.

Easy-to-Read Version All of those things happened, but Job didn't sin. Job didn't say that God did anything wrong.

Good News Bible (TEV) *The Message* In spite of everything that had happened, Job did not sin by blaming God. Not once through all this did Job sin; not once did he blame God.

New Berkeley Version IN all this Job neither sinned nor charged God of doing wrong [Discipline before blessing is one of the great lessons of the boo. Afflictions may stimulate worship. To relate all of life to God is the secret of successful living].

The Voice In all of this Job neither sinned nor did he make *foolish* charges against God.

Partially literal and partially paraphrased translations:

American English Bible Well, despite all these terrible things that happened to him, Job didn't sin against Jehovah once, nor did he accuse God of foolishness.

Beck's American Translation In all this, Job didn't sin or accuse God of doing anything wrong.

Christian Community Bible In spite of this calamity, Job did not sin by blaspheming God.

New American Bible In all this Job did not sin, nor did he say anything disrespectful of God.

New American Bible (R.E.) In all this Job did not sin, nor did he charge God with wrong. Jb 2:10; Jas 5:11.

NIRV In spite of everything, Job didn't sin by blaming God for doing anything wrong.

New Jerusalem Bible In all this misfortune Job committed no sin, and he did not reproach God.

Revised English Bible Throughout all this Job did not sin, nor did he ascribe any fault to God.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear In all this Job never sinned, but never gave prayers to God. Quite frankly, this translation makes no sense, as Job just prayed to God in the previous verse.

Bible in Basic English In all this Job did no sin, and did not say that God's acts were foolish.

The Expanded Bible In all this Job did not sin or blame God.

Ferar-Fenton Bible In this Job did not sin, nor accuse God of injustice.

HCSB Throughout all this Job did not sin or blame God for anything.

New Advent (Knox) Bible In all this, Job guarded his lips well, nor challenged with human folly God's wisdom [Literally, in the Latin, `nor said anything foolish against God'. The sense of the Hebrew text seems to be, `nor charged God with senseless procedure'.].

NET Bible® In all this Job did not sin, nor did he charge God with moral impropriety [The last clause is difficult to translate. It simply reads, "and he did not give unseemliness to God." The word תִּפְלָה (tiflah) means "unsavoriness" or "unseemliness" in a moral sense. The sense is that Job did not charge God with any moral impropriety in his dealings with him. God did nothing worthless or tasteless. The ancient versions saw the word connected with "foolishness" or "stupidity" (לִפְת, tafel, "to be tasteless"). It is possible that "folly" would capture some of what Job meant here. See also M. Dahood, "Hebrew-Ugaritic Lexicography XII," Bib 55 (1974): 381-93.].

NIV – UK In all this, Job did not sin by charging God with wrongdoing.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible
exeGeses companion Bible

In all this lyov neither committed a sin nor put blame on God.
In all this lyob neither sinned
nor attributed Elohim with frivolity.

JPS (Tanakh—1985)
Judaica Press Complete T.
Orthodox Jewish Bible

For all that, Job did not sin nor did he cast reproach on God.
Despite all this, Job did not sin, neither did he ascribe unseemliness to God.
In all this lyov sinned not, nor natan tifah leElohim (charged G-d with folly).

Literal, almost word-for-word, renderings:

Concordant Literal Version
Context Group Version
The Geneva Bible

In all this, Job neither sinned nor ascribed anything improper to Elohim.
In all this Job did not disgrace [God], nor charge God shamelessly.
In all this Job sinned not, nor charged God foolishly [But declared that God did all things according to justice and equity.].

NASB
Syndein/Thieme

Through all this Job did not sin nor did he]blame [Lit ascribe unseemliness to] God.
In all this Job sinned not {chata'}, nor charged/gave {nathan} 'Elohiym/Godhead foolishly {tiphlah}.

Webster's Bible Translation
World English Bible
Young's Updated LT

In all this Job sinned not, nor charged God foolishly.
In all this, Job did not sin, nor charge God with wrongdoing.
In all this Job has not sinned, nor given folly to God.

The gist of this verse: In all that happened, Job did not break fellowship with God. He did not sin.

Job 1:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (לֹל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zô'th (זֹתָה) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châtâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 rd person masculine singular, Qal imperfect	Strong's #2398 BDB #306
'îyyôwb (יְיָוֵב) [pronounced ee-YOBE]	<i>hated, object of enmity; persecuted; transliterated Job</i>	masculine singular proper name	Strong's #347 BDB #33

Translation: Job did not sin in all this;... In all that occurred, Job did not sin. He did not curse God, he did not become angry; he did not fall into a deep emotional sorrow, crying out, "Oh, why me, God?" Job, despite the terrible hammering that he received, did not sin in thought or with his lips. He grieved for the loss of his children and perhaps somewhat for the loss of his estate, but in his range of human emotion, Job did not sin.

Job certainly did not put on a happy face. Remember, he tore his clothing and shaved his head—so he was very demonstrative in his grief—but none of what Job did was sin.

Job grieved; he was sorrowful; and he expressed his sorrow outwardly. However, none of this is sin; and none of this is any indication of sin.

Barnes: *When we are afflicted, we should not vent our wrath on winds and waves; on the fraud and perfidy of our fellow-men; on embarrassments and changes in the commercial world; on the pestilence and the storm. Any or all of these may be employed as instruments in taking away our property or our friends, but we should trace the calamity ultimately to God. Storms and winds and waves, malignant spirits and our fellow-men, do no more than God permits. They are all restrained and kept within proper limits. They are not directed by chance, but they are under the control of an intelligent Being, and are the wise appointment of a holy God.*¹¹²

Job 1:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i>			
tiph ^e lâh (תִּפְּלוּת) [pronounced tif ^e -LAWH]	<i>inordinate malfunction, inappropriateness, malfeasance; moral bankruptcy; unsavory, foolish</i>	feminine singular noun	Strong's #8604 BDB #1074
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

I should mention that the Septuagint and the vulgate read: *In all this, Job did not sin with his lips, nor did he place inordinate malfunction to God.*

Translation: ...and he did not ascribe malfeasance to Elohim. The second verb is the very common *set, place* followed by a negative and the feminine noun *tiph^elâh* (תִּפְּלוּת) [pronounced *tif^e-LAWH*], which is given the meanings *unseemliness, unsavoriness* by BDB and *folly* by the KJV, are only slightly antiquated renderings. This word, found only in Job 1:22 24:12 Jer. 23:13, should be rendered *inordinate malfunction, inappropriateness,*

¹¹² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:22.

malfeasance. Strong's #8604 BDB #1074. In other words, Job does not impugn the character of God. What is almost humorous, if it weren't so tragic, is the atheist or the agnostic who curses God when his life is in shambles. But tragic is the believer in Jesus Christ who does the same. Job, in some people's minds, had every right to curse God, but he did not. Instead, Job trusted God in what He had done. *Throughout the whole book, [Job]...does not go so far as to deny God, and thus far he does not fall into any unworthy utterances concerning His rule.*¹¹³

Job did not accuse God of being wrong or malfeasant in all that had happened.

David wrote: *I will guard my ways that I may not sin with my tongue. I will guard my mouth as with a muzzle while the wicked are in my presence* (Psalm 39:1). Therefore, when we are struck by tragedy and affliction, we should not swear at the weather or various circumstances; we should not look toward man upon whom to vent our wrath; we should not necessarily even go to the court system to get what is rightfully ours. All that we are given and all that we lose is a function of the plan of God—and that is a perfect plan, where God knows all the knowable. This does not preclude going to the police over a criminal assault; nor does it preclude your testimony at a trial. What it does preclude is your hating the person who has violated you. He is a person for whom Jesus Christ died. Although your first instinct is intense hatred for this person, recall that they are functioning under their old sin nature, which sin nature we also possess. Most of us will never see the great evil of which we are capable; however, we should be able to forgive the evil done by others toward us regardless of the impact upon ourselves and our family. All our hate does is to keep us out of fellowship and to allow Satan another opportunity to point to us as total failures as believers in Jesus Christ. No matter what happens to us, if we have believed in Jesus Christ, we can trust God. He is perfect and His love for us is perfect.

What Job does not do, is the opposite of what Satan did. Job does not ascribe foolishness, malfeasance or moral bankruptcy to God; but this is exactly what Satan accused God of (that God's relationships with man as based upon Him giving us a lot of stuff). This final verse in Job 1 is an indictment of Satan, and his distortion of what truth is.

The final 3 verses read: *Job arose and tore his robe and shaved his head at hearing this news. He then fell to the ground and prostrated himself in worship to God. He said, "Naked I came from my mother's womb and naked will I return. Jehovah has given me great blessing and Jehovah has removed that blessing. Let Jehovah's name continue to be honored and praised."* In all that happened, Job did not sin; nor did he ascribe malfeasance to God.

Clarke drawing a conclusion to this chapter: *Job...did not charge God with acting unkindly towards him, but felt as perfectly satisfied with the privation which the hand of God had occasioned, as he was with the affluence and health which that hand had bestowed. This is the transaction that gave the strong and vivid colouring to the character of Job; in this, and in this alone, he was a pattern of patience and resignation. In this Satan was utterly disappointed; he found a man who loved his God more than his earthly portion.*¹¹⁴

Throughout much of Barnes commentary on this chapter, I have seen him use the term *intelligent design* on several occasions. I don't know if I quoted any of him with that included. However, let me give you his last few comments on this book: *Philosophy blunts the feelings, paralyses the sensibilities, and chills the soul; but it does not give consolation. It is only confidence in God; a feeling that he is right; and a profound and holy acquiescence in his will, that can produce support in trials like these...I want to have the assurance that [life and all related to life] is the result of intelligent design, and that this design is connected with a benevolent end - and that I find only in [a relationship with Jesus Christ].*¹¹⁵

¹¹³ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. IV, p. 279.

¹¹⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Job 1:22.

¹¹⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Job 1:22 (edited).

Chapter Outline	Charts, Graphics and Short Doctrines
Beginning of Document	Doctrines Covered and Alluded to
Psalms Appropriately Exegeted with this Chapter	Chapters of the Bible Alluded To
Introduction	Definition of Terms
www.kukis.org	Addendum
	Links to the Chapters of Job

Addendum

Let's summarize some of the things which we have learned in this first chapter of Job.

What We Learn from Job 1

1. There is a courtroom in heaven when Satan can lodge objections against God. These objections are heard by all angels.
2. Despite already being convicted of arrogance and rebellion, Satan still has some freedom, which suggests that God is still entertaining objections from Satan.
3. Our adversity is limited. We can experience no more adversity than God allows.
4. God is in control of everything, and He will not allow us to face more than we can endure. God puts specific limits upon the evil that Satan does.
5. There is blessing and protection for believers who are advancing in the plan of God.
6. There are some individuals who will, by themselves, because of their spiritual growth, answer by themselves one of Satan's objections.
7. Satan takes great joy in causing harm to one of God's own.
8. Adversity, suffering and pain are allowed to further God's plan. Believers who endure these sufferings will, in eternity, admit to their efficacy in the plan of God.
9. It is possible that human history may come to a close once all of the objections of Satan have been answered in open court.
10. Job, at this point in human history, lacks an advocate in heaven. He has no mediator in heaven; but Job knows that his Redeemer lives.
11. All things are done to God's glory; all things which occur in human history extol the Person and character of God.
12. Satan does have some power over some men and Satan has some power over the weather. We should not understand either of these powers to be absolute. Satan cannot make a growing believer do that which is against his better nature; Satan cannot affect all weather at any time. Satan can only act with God's permission; and this must be consistent with the free will of whatever people he interacts with.
13. Guzik: *Therefore, the Book of Job teaches us that there is an aspect of human misery that is not the penalty for sin, not correction in righteousness, not redemptive in itself, and not the noble bearing of persecution for righteousness' sake. Job's suffering was of this aspect; we might say that the reason for his suffering was as a tool to teach angelic beings; Job made known the manifold wisdom of God to the principalities and powers in heavenly places (Ephesians 3:10-11).*¹
14. By the end of the first chapter, despite all the pressures put upon Job, he did not sin against God.
15. Christianity is not simply putting on a happy face when dealing with heartache and disasters.
16. God brought great pain and suffering to Job in part so that God would not have to do the same to us.
- 17.

¹ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; Job 1:6–12).

Chapter Outline

Charts, Graphics and Short Doctrines

Although the ancient historian Josephus mentioned Job a few times, there is no side-by-side history of Job offered by Josephus.

Edersheim's commentary on the entire book of Job, with some slight updating and editing.

Edersheim Summarizes the Book of Job

But even so, God did not leave Himself without a witness. The inward searching of man after a God, the accusing voice of his conscience, the attempt to offer sacrifices, and the remnant s of ancient traditions of the truth among men - all seemed to point upward. And then, as all were not Israel who were of Israel, so God also had at all times His own, even among the Gentile nations. Job, Melchizedek, Rahab, Ruth, Naaman, may be mentioned as instances of this. It will be readily understood that the number of those "born out of season," as it were, from among the Gentiles, must have been largest the higher we ascend the stream of time, and the nearer we approach the period when early traditions were still preserved in their purity in the earth. The fullest example of this is set before us in the book of Job, which also gives a most interesting picture of those early times.

Two things may be regarded as quite settled about the book of Job. Its scene and actors are laid in patriarchal times, and outside the family or immediate ancestry of Abraham. It is a story of Gentile life in the time of the earliest patriarchs. And yet anything more noble, grand, devout, or spiritual than what the book of Job contains is not found, "no, not in Israel." This is not the place to give either the history of Job, or to point out the depth of thought, the vividness of imagery, and the beauty and grandeur of language with which it is written. It must suffice to take the most rapid survey of the religious and social life which it sets before us. Without here referring to the sayings of Elihu, Job had evidently perfect knowledge of the true God; and he was a humble, earnest worshiper of Jehovah. Without any acquaintance with "Moses and the prophets," he knew that of which Moses and the prophets spoke. Reverent, believing acknowledgment of God, submission, and spiritual repentance formed part of his experience, which had the approval of God Himself. Then Job offered sacrifices; he speaks about the great tempter; he looks for the resurrection of the body; and he expects the coming of Messiah.

We have traced the barest outlines of the religion of Job. The friends who come to him, if they share not his piety, at least do not treat his views as something quite strange and previously unheard. This, then, is a blessed picture of at least a certain class in that age. How far culture and civilization must have advanced in those times we gather from various allusions in the book of Job. Job himself is a man of great wealth and high rank. In the language of a recent writer: 28

"The chieftain lives in considerable splendor and dignity. . . . Job visits the city frequently, and is there received with high respect as a prince, judge, and distinguished warrior. (Job 29:7,9) There are allusions to courts of justice, written indictments, and regular forms of procedure. (Job 13:26; 31:28) Men had begun to observe and reason upon the phenomena of nature, and astronomical observations were connected with curious speculations upon primeval traditions. We read of mining operations, great buildings, ruined sepulchers. . . . Great revolutions had occurred within the time of the writer; nations, once independent, had been overthrown, and whole races reduced to a state of misery and degradation."

Nor ought we to overlook the glimpses of social life given us in this history. While, indeed, there was violence, robbery, and murder in the land, there is happily also another side to the picture. "When I went out to the gate through the city, when I prepared my seat in the street, the young men saw me, and hid themselves; and the aged arose and stood up." Along with such becoming tribute of respect paid to worth, we find that the relationship between the pious rich and the poor is thus described: "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me: because I delivered the poor that cried, and the

Edersheim Summarizes the Book of Job

fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy."

Assuredly there is nothing in all this which we could wish to see altered even in New Testament times! But the more terrible in contrast must have been the idolatry and the corruption of the vast majority of mankind; an idolatry which they had probably inherited from before the flood, and which soon attained gigantic proportions, and a corruption which went on ever increasing during the "times of this ignorance."

From <http://levendwater.org/books/v1bhot.pdf> accessed . Footnotes were interspersed in the text and bracketed.

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Job 1

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The life of Job, a mature believer in the land of Uz	
[There] was a man in the land of Uz [whose] name [was] Job. This man was [spiritually] perfected and accurate [in his knowledge of doctrine]; and he fears [and respects] Elohim and he avoids evil.	There was a man in the land of Uz whose name was Job. This man was a mature believer with a clear understanding of Bible doctrine. He fears and respects God and he avoids evil.
[There] were seven sons and three daughters born to him. His acquisitions are [as follows]: [he had] 7000 sheep, 3000 camels, 500 yoke of oxen, 500 she-asses and a very great household [of servants]. Therefore, this man is wealthier [lit., <i>greater</i>] than all sons of antiquity.	There were 7 sons and 3 daughters born to him. He had a great many cattle: 7000 sheep, 3000 camels, 500 yoke of oxen and 500 she-asses. He also had a very large household of servants. Therefore, he is wealthier than all men from the past.
His sons would go and make a feast [in] the house of each one [on] his day, and they would send and call for their three sisters to eat and drink with them.	Typically, Job's sons would hold a feast in their homes on his day, and they would send and call for their three sisters to come and eat and drink with them.
And so it is, when they had made a [complete] circuit of the feast days, Job would send [for] and sanctify them. He rose up early in the morning and he caused [the savor of] burnt offerings to ascend [to God], for Job said, "Perhaps my sons of sinned and cursed Elohim in their hearts." So he did [this] perpetually [lit., <i>all the days</i>].	And once there had been a completion of 7 days, Job would send for them and sanctify them. He rose up early in the morning and offered up burnt offerings to God—one animal for each son or daughter—for he thought, "Perhaps my sons of sinned and cursed God in their thinking." He continued to do this every week.
Satan, in a convocation of angels before God, impugns Job's character	
The day is when the sons of Elohim come to take a stand against Y ^e howah. Also, in their midst, has come the adversary [= <i>Satan</i>].	And the day comes when the sons of God stand before Jehovah. Satan is also among them.
Y ^e howah said to the adversary, "From where have you come?"	Jehovah asked Satan, "Where did you come from?"

A Complete Translation of Job 1	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
And the adversary answered Y ^e howah, saying, "From going around the earth and from wandering [about] on it."	And Satan replied, "I was going around the earth and wandering throughout it."
Y ^e howah said to the adversary, "Have you considered [lit., <i>set your heart upon</i>] My servant Job? For [there is] no one like him on earth—a man [who is] perfected and accurate [in his knowledge of doctrine]; [and one] fears [respects] Elohim and [one who] avoids evil."	Jehovah then said to Satan, "Have you considered My servant Job? For there is no other man on earth like him. He is a mature believer with a clear understanding of Bible doctrine. He fears and respects God and he avoids evil."
The adversary answered Y ^e howah and said, "Does Job fear Elohim for no reason? Have You not put a hedge around him and around his household and around all that [is] his [lit., <i>all which (is) to him</i>] from every side? You have blessed the work of his hands and his cattle spread out throughout the land. But I implore You: stretch out Your hand and violate all that he has; surely he will curse You to Your face [lit., <i>surely he will curse (bless?) against Your face</i>]."	The adversary answered Jehovah, saying, "What, do you think Job fears God without reason? Have You not carefully guarded him and his house and all that he owns? Is this not guarded in every way? You bless the work of his hands and his cattle spread out throughout the land. So I ask You to right now stretch out Your hand against him and harm that which is his; then he will curse You to Your face."
Y ^e howah said to Satan, "Listen, all that he has [is] under your control; only you will not stretch your hand against him." Then Satan went out from before Y ^e howah.	Jehovah said to Satan, "Listen, all that he has is now in your power; but you may not harm him directly." Then Satan went out from before Jehovah.
Satan begins to destroy all that Job has	
And the day is when Job's sons and daughters [lit., <i>his sons and his daughters</i>] are eating and they are drinking wine in their brother's house (the firstborn); a messenger then came to Job and he said, "The oxen were plowing and the she-asses were feeding beside them, and the Sebæans fell [upon them] and took them, and they struck down the attendants with the edge of the sword. I alone escaped by myself to tell you."	On the day when Job's sons and daughters are eating together and drinking wine in the home of the firstborn, a messenger then came to Job and said to him, "It was a normal day, where the oxen are plowing and the she-asses are feeding beside them, and suddenly Sebæans fell upon us and they took the animals, striking down your young men with the edge of the sword. I alone escaped by myself to tell you."
Yet this one is speaking and another one came up, and he said, "The fire of Elohim has fallen [upon us] from the heavens and it burned up the flock and the young men; it consumed them. I alone escaped by myself to tell you."	And while one messenger is still speaking, another messenger came up, saying, "The fire of God fell upon us from the heavens and it set fire to the flock and to the young men. It completely consumed them. I alone escaped by myself to tell you."
Yet this one is speaking and another one came up, and he said, "The Chaldeans formed three groups and raided the camels and they took them, and they struck down the servants with the edge of the sword. I alone escaped by myself to tell you."	And while one messenger is still speaking, another messenger came up, saying, "The Chaldeans divided themselves into three divisions and they raided the place where we keep our camels, taking them, and striking down your servants with the edge of the sword. I alone escaped by myself to tell you."

A Complete Translation of Job 1	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
While this one is speaking and another one came up, and he said, "Your sons and daughters were [all] eating [dinner] and drinking wine in their brother's house (the firstborn); and suddenly, a great wind came from the region beyond the wilderness and he reached into the four corners of the house, and it fell upon the young people [there] and they [all] died. I alone escaped by myself to tell you."	And while one messenger is still speaking, another messenger came up, saying, "Your sons and daughters were all eating dinner and drinking wine in the home of the firstborn, when suddenly a great wind came from a region beyond the wilderness, and it reached into all the house and it fell upon the young people there and kill them all. I alone escaped by myself to tell you."
Job, despite the personal losses, makes a doctrinal statement and worships God	
Job arose and tore his robe and shaved his head [at hearing this news]. He then fell to the ground and prostrated himself [in worship to God].	Job arose and tore his robe and shaved his head at hearing this news. He then fell to the ground and prostrated himself in worship to God.
He said, "Naked I came from my mother's womb and I naked I will return then. Y ^e howah has given and Y ^e howah has taken away. Let Y ^e howah's name be praised."	He said, "Naked I came from my mother's womb and naked will I return. Jehovah has given me great blessing and Jehovah has removed that blessing. Let Jehovah's name continue to be honored and praised."
Job did not sin in all this; and he did not ascribe malfeasance to Elohim.	In all that happened, Job did not sin; nor did he ascribe malfeasance to God.

Chapter Outline

Charts, Graphics and Short Doctrines

Now that we have studied the entire first chapter of Job, notice that this chapter is also a **chiasm**.

This is one of the amazing aspects of the Bible, is the number of times that we find a chiasm in it. A chiasm can be used as a memory aide to recall an entire passage based upon knowing half of it.

Job 1 as a Chiasm

- A. Job's righteousness asserted (Job 1:1)
- B. Job's children (1:2)
- C. Job's wealth (1:3)
- D. Job's children feasting (1:4-5)
- E. God's dialogue with Satan (1:6-12)
- D'. Job's children feasting (1:13)
- C'. The loss of Job's wealth (1:14-17)
- B'. The death of Job's children (1:18-19)
- A'. Job's righteousness reasserted (1:20-22)

Many times, what is found in the middle of a Chiasm is the key to the entire chapter (and, in this case, to the entire book of Job).

This was taken from <http://mydigitalseminary.com/chiasmus-in-the-book-of-job-1/> accessed June 4, 2013.

Chapter Outline

Charts, Graphics and Short Doctrines

This simply takes the text and arranges it as a chiasm.

Job 1 as a Chiasm by L. J. Hooge

- A ¹ There was a man in the land of Uz, whose name was Job, and that man was blameless, upright, fearing God, and turning away from evil.
- B ² And seven sons and three daughters were born to him.
- C ³ His possessions also were 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and very many servants; and that man was the greatest of all the men of the east.
- D ⁴ And his sons used to go and hold a feast in the house of each one on his day, and they would send and invite their three sisters to eat and drink with them. ⁵ And it came about, when the days of feasting had completed their cycle, that Job would send and consecrate them, rising up early in the morning and offering burnt offerings according to the number of them all; for Job said, "Perhaps my sons have sinned and cursed God in their hearts." Thus Job did continually.
- E 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 And 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 And 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 "Hast Thou not made a hedge about him and his house and all that he has, on every side? Thou hast blessed the work of his hands, and his possessions have increased in the land." ¹¹ "But put forth Thy hand now and touch all that he has; he will surely curse Thee to Thy 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.
- D' ¹³ Now it happened on the day when his sons and his daughters were eating and drinking wine in their oldest brother's house,
- C' ¹⁴ that a messenger came to Job and said, "The oxen were plowing and the donkeys feeding beside them, ¹⁵ and the Sabeans attacked and took them. They also slew the servants with the edge of the sword, and I alone have escaped to tell you." ¹⁶ While he was still speaking, another also came and said, "The fire of God fell from heaven and burned up the sheep and the servants and consumed them, and I alone have escaped to tell you." ¹⁷ While he was still speaking, another also came and said, "The Chaldeans formed three bands and made a raid on the camels and took them and slew the servants with the edge of the sword; and I alone have escaped to tell you."
- B' ¹⁸ While he was still speaking, another also came and said, "Your sons and your daughters were eating and drinking wine in their oldest brother's house, ¹⁹ and behold, a great wind came from across the wilderness and struck the four corners of the house, and it fell on the young people and they died; and I alone have escaped to tell you."
- A' ²⁰ Then Job arose and tore his robe and shaved his head, and he fell to the ground and worshiped. ²¹ And he said, "Naked I came from my mother's womb, And naked I shall return there. The LORD gave and the LORD has taken away. Blessed be the name of the LORD." ²² Through all this Job did not sin nor did he blame God.

From <http://biblicalchiasmus.wordpress.com/category/o-t/job/> accessed June 4, 2013.

Chapter Outline

Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time: Psalm 34 ([HTML](#)) ([PDF](#)) (although Psalm 34 was written by David under different circumstances, this is a relevant psalm to the book of Job).

R. B. Thieme, Jr. covered this chapter in lessons #250 of his **1985 Ephesians series**.

Chapter Outline		Charts, Graphics and Short Doctrines
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Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms
Introduction		Addendum
www.kukis.org		Links to the Chapters of Job