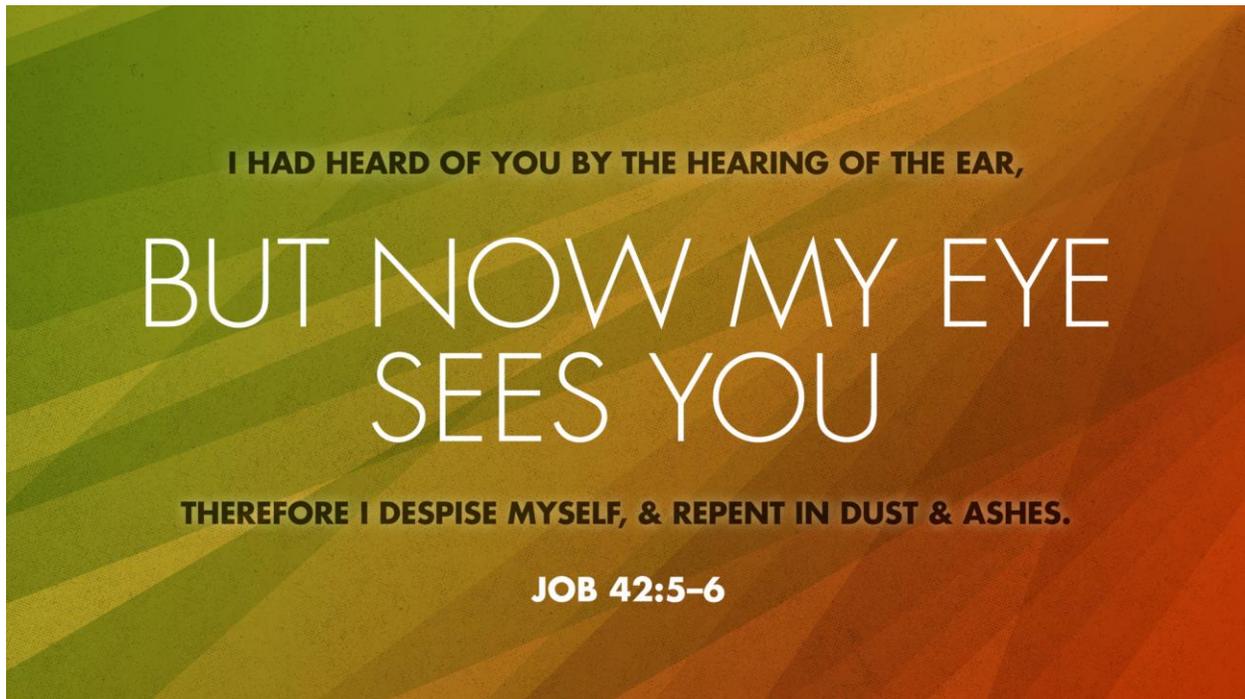


# TBC SERMON NOTES & STUDY

September 12, 2021 – Tim Moschera, Pastoral Assistant

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## SERMON TEXT:

### The Book of Job; Job 1 (ESV)

<sup>1</sup> 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. <sup>2</sup> There were born to him seven sons and three daughters. <sup>3</sup> 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. <sup>4</sup> 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. <sup>5</sup> 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.

<sup>6</sup> Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. <sup>7</sup> The LORD said to Satan, "From where have you come?" Satan answered the LORD and said, "From going to and fro on the earth, and from walking up and down on it." <sup>8</sup> And the LORD said to Satan, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?" <sup>9</sup> Then Satan answered the LORD and said,

“Does Job fear God for no reason? <sup>10</sup> 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. <sup>11</sup> But stretch out your hand and touch all that he has, and he will curse you to your face.” <sup>12</sup> And the LORD said to Satan, “Behold, all that he has is in your hand. Only against him do not stretch out your hand.” So Satan went out from the presence of the LORD.

<sup>13</sup> Now there was a day when his sons and daughters were eating and drinking wine in their oldest brother's house, <sup>14</sup> and there came a messenger to Job and said, “The oxen were plowing and the donkeys feeding beside them, <sup>15</sup> and the Sabeans fell upon them and took them and struck down the servants with the edge of the sword, and I alone have escaped to tell you.” <sup>16</sup> While he was yet speaking, there came another and said, “The fire of God fell from heaven and burned up the sheep and the servants and consumed them, and I alone have escaped to tell you.” <sup>17</sup> 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.” <sup>18</sup> While he was yet speaking, there came another and said, “Your sons and daughters were eating and drinking wine in their oldest brother's house, <sup>19</sup> and behold, a great wind came across the wilderness and struck the four corners of the house, and it fell upon the young people, and they are dead, and I alone have escaped to tell you.”

<sup>20</sup> Then Job arose and tore his robe and shaved his head and fell on the ground and worshiped. <sup>21</sup> And he said, “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.”

<sup>22</sup> In all this Job did not sin or charge God with wrong.

## **SERMON OUTLINE:**

### **Contented Trust in the Face of the Inscrutable**

**In Four Movements, the Book of Job Teaches Us to Contentedly Trust the Lord When His Ways Seem Inscrutable:**

1. Job Suffers (1:1–2:10; setting)
2. Job Presses the “Why?” Question (2:11–37:24; rising tension)
3. Job Hears from the LORD (38:1–42:9; climax and resolution)
4. Job Is Restored (42:10–17; dénouement)

## SHEPHERDING GROUP STUDY QUESTIONS:

1. Why is suffering as a Christian so difficult in light of the promises of God?
2. What does it say about Job's extreme crisis as written, while he was the richest and most godly man of that day?
3. Using your own sermon notes from Job 1 & 2, discuss a few important points that you noted as helpful in developing a good theology of suffering.
4. Share some very clear New Testament scriptures about suffering that helps us rest in God's sovereign work.
5. What questions from your own suffering history tempt you to doubt God's sovereignty over suffering? Why?
6. What is the missing consideration of suffering in this world in light of God's sovereign decrees and will?
7. What are some common unbiblical understandings and responses to suffering that we see in Christianity today?
8. Discuss some proper responses to our suffering and crises when clear biblical answers are not known.
9. How can our suffering help us grow in our love for God? Explain.

## DEEPER STUDY:

### The Holiness of Job, His Wealth, &C

#### Notes for Verse 1

**Verse 1.** **Uz**—north of Arabia-Deserta, lying towards the Euphrates. It was in this neighborhood, and not in that of Idumea, that the Chaldeans and Sabeans who plundered him dwell. The Arabs divide their country into the north, called Sham, or "the left"; and the south, called Yemen, or "the right"; for they faced east; and so the west was on their left, and the south on their right. Arabia-Deserta was on the east, Arabia-Petræa on the west, and Arabia-Felix on the south.

**Job**—The name comes from an *Arabic* word meaning "to return," namely, to God, "to repent," referring to his end [EICHORN]; or rather from a *Hebrew* word signifying one to whom enmity was shown, "greatly tried" [GESENIUS]. Significant names were often given among the Hebrews, from some event of later life (compare Gen 4:2, Abel—a "feeder" of sheep). So the emir of Uz was by general consent called Job, on account of his "trials." The only other person so called was a son of Issachar (Gen 46:13).

**perfect**—not absolute or faultless perfection (compare Job 9:20; Eccl 7:20), but *integrity, sincerity, and consistency* on the whole, in all relations of life (Gen 6:9; Gen 17:1; Pr 10:9; Mt 5:48). It was the fear of God that kept Job from evil (Pr 8:13).

#### Notes for Verse 3

**Verse 3.** **she-asses**—prized on account of their milk, and for riding (Judges 5:10). Houses and lands are not mentioned among the emir's wealth, as nomadic tribes dwell in movable tents and

live chiefly by pasture, the right to the soil not being appropriated by individuals. The "five hundred yoke of oxen" imply, however, that Job tilled the soil. He seems also to have had a dwelling in a town, in which respect he differed from the patriarchs. Camels are well called "ships of the desert," especially valuable for caravans, as being able to lay in a store of water that suffices them for days, and to sustain life on a very few thistles or thorns.

**household**—(Gen 26:14). The other rendering which the *Hebrew* admits, "husbandry," is not so probable.

**men of the east**—denoting in Scripture those living east of Palestine; as the people of North Arabia-Deserta (Judges 6:3; Eze 25:4).

### **Notes for Verse 4**

**Verse 4. every one his day**—namely, the birthday (Job 3:1). Implying the love and harmony of the members of the family, as contrasted with the ruin which soon broke up such a scene of happiness. The *sisters* are specified, as these feasts were not for revelry, which would be inconsistent with the presence of sisters. These latter were invited by the brothers, though they gave no invitations in return.

### **Notes for Verse 5**

**Verse 5. when the days of their feasting were gone about**—that is, at the end of all the birthdays collectively, when the banquets had gone round through all the families.

**Job... sanctified**—by offering up as many expiatory burnt offerings as he had sons (Lev. 1:4). This was done "in the morning" (Gen 22:3 Lev. 6:12). Jesus also began devotions early (Mk 1:35). The holocaust, or burnt offering, in patriarchal times, was offered (literally, "caused to ascend," referring to the smoke ascending to heaven) by each father of a family officiating as priest in behalf of his household.

**cursed God**—The same *Hebrew* word means to "curse," and to "bless"; GESENIUS says, the original sense is to "kneel," and thus it came to mean bending the knee in order to invoke either a blessing or a curse. Cursing is a perversion of blessing, as all sin is of goodness. Sin is a degeneracy, not a generation. It is not, however, likely that Job should fear the possibility of his sons *cursing* God. The sense "bid farewell to," derived from the *blessing* customary at parting, seems sufficient (Gen 47:10). Thus UMBREIT translates "may have dismissed God from their hearts"; namely, amid the intoxication of pleasure (Pr 20:1). This act illustrates Job's "fear of God" (Job 1:1).

## **Satan, Appearing Before God, Falsely Accuses Job**

Job 1:6-12

### **Notes for Verse 6**

**Verse 6. sons of God**—angels (Job 38:7; 1Ki 22:19). They present themselves to render account of their "ministry" in other parts of the universe (Heb 1:14).

**the Lord**—*Hebrew*, JEHOVAH, the self-existing God, faithful to His promises. God says (Ex 6:3) that He was not known to the patriarchs by this name. But, as the name occurs previously in Gen 2:7-9, &c., what must be meant is, not until the time of delivering Israel by Moses was He

known peculiarly and publicly in the *character* which the name means; namely, "making things to be," fulfilling the promises made to their forefathers. This name, therefore, here, is no objection against the antiquity of the Book of Job.

**Satan**—The tradition was widely spread that *he* had been the agent in Adam's temptation. Hence his name is given without comment. The feeling with which he looks on Job is similar to that with which he looked on Adam in Paradise: emboldened by his success in the case of one not yet fallen, he is confident that the piety of Job, one of a fallen race, will not stand the test. He had fallen himself (Job 4:19; Job 15:15; Jude 1:6). In the Book of Job, Satan is first designated by name: "Satan," *Hebrew*, "one who lies in wait"; an "adversary" in a court of justice (1Chr 21:1; Ps 109:6; Zech 3:1); "accuser" (Rev. 12:10). He has the law of God on his side by man's sin, and against man. But Jesus Christ has fulfilled the law for us; justice is once more on man's side against Satan (Isa 42:21); and so Jesus Christ can plead as our Advocate against the adversary. "Devil" is the *Greek* name—the "slanderer," or "accuser." He is subject to God, who uses his ministry for chastising man. In *Arabic*, Satan is often applied to a serpent (Gen 3:1). He is called prince of this world (John 12:31); the god of this world (2Cor 4:4); prince of the power of the air (Eph 2:2). God here questions him, in order to vindicate His own ways before angels.

### **Notes for Verse 7**

**Verse 7. going to and fro**—rather, "hurrying rapidly to and fro." The original idea in *Arabic* is the heat of haste (Mt 12:43; 1Pet 5:8). Satan seems to have had some peculiar connection with this earth. Perhaps he was formerly its ruler under God. Man succeeded to the vice royalty (Gen 1:26; Ps 8:6). Man then lost it and Satan became prince of this world. The Son of man (Ps 8:4)—the representative man, regains the forfeited inheritance (Rev. 11:15). Satan's replies are characteristically curt and short. When the angels appear before God, Satan is among them, even as there was a Judas among the apostles.

### **Notes for Verse 8**

**Verse 8. considered**—*Margin*, "set thine heart on"; that is, considered attentively. No true servant of God escapes the eye of the adversary of God.

### **Notes for Verse 9**

**Verse 9. fear God for naught**—It is a mark of the children of Satan to sneer and not give credit to any for disinterested piety. Not so much God's gifts, as God Himself is "the reward" of His people (Gen 15:1).

### **Notes for Verse 10**

**Verse 10. his substance is increased**—literally, "spread out like a flood"; Job's herds covered the face of the country.

### **Notes for Verse 11**

**Verse 11. curse thee to thy face**—in antithesis to God's praise of him (Job 1:8), "one that feareth God." Satan's words are too true of many. Take away their prosperity and you take away their religion (Mal 3:14).

### **Notes for Verse 12**

**Verse 12. in thy power**—Satan has no power against man till God gives it. God would not touch Job with His own hand, though Satan asks this (Job 1:11, "thine"), but He allows the enemy to do so.

## **Job, in Affliction, Blesses God, &C**

Job 1:13-22

### **Notes for Verse 13**

**Verse 13. wine**—not specified in Job 1:4. The mirth inspired by the "wine" here contrasts the more sadly with the alarm which interrupted it.

### **Notes for Verse 14**

**Verse 14. the asses feeding beside them**—*Hebrew*, "she asses." A graphic picture of rural repose and peace; the more dreadful, therefore, by contrast is the sudden attack of the plundering Arabs.

### **Notes for Verse 15**

**Verse 15. Sabeans**—not those of Arabia-Felix, but those of Arabia-Deserta, descending from Sheba, grandson of Abraham and Keturah (Gen 25:3). The Bedouin Arabs of the present day resemble, in marauding habits, these Sabeans (compare Gen 16:12).

**I alone am escaped**—cunningly contrived by Satan. One in each case escapes (Job 1:16, 17, 19), and brings the same kind of message. This was to overwhelm Job, and leave him no time to recover from the rapid succession of calamities—"misfortunes seldom come single."

### **Notes for Verse 16**

**Verse 16. fire of God**—Hebraism for "a mighty fire"; as "cedars of God"—"lofty cedars" (Ps 80:10). Not lightning, which would not consume *all* the sheep and servants. UMBREIT understands it of *the burning wind* of Arabia, called by the Turks "wind of poison." "The prince of the power of the air" [Eph 2:2] is permitted to have control over such destructive agents.

### **Notes for Verse 17**

**Verse 17. Chaldeans**—not merely robbers as the Sabeans; but experienced in war, as is implied by "they *set in array* three bands" (Hab 1:6-8). RAWLINSON distinguishes three periods: 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. "Chaldees" in *Hebrew*—*Chasaim*. They were akin, perhaps, to the Hebrews, as Abraham's sojourn in Ur, and the name "Chesed," a nephew of Abraham, imply. The *three* bands were probably in order to attack the three separate thousands of Job's camels (Job 1:3).

### **Notes for Verse 19**

**Verse 19. a great wind from the wilderness**—south of Job's house. The tornado came the more violently over the desert, being uninterrupted (Isa 21:1; Hos 13:15).

**the young men**—rather, "the young people"; including the daughters (so in Ru 2:21).

### **Notes for Verse 20**

**Verse 20. Job arose**—not necessarily from sitting. Inward excitement is implied, and the beginning to do anything. He had heard the other messages calmly, but on hearing of the death of his children, *then* he arose; or, as EICHORN translates, he *started up* (2Sam 13:31). The rending of the mantle was the conventional mark of deep grief (Gen 37:34). Orientals wear a tunic or shirt, and loose pantaloons; and over these a flowing mantle (especially great persons and women). Shaving the head was also usual in grief (Jer 41:5; Mic 1:16).

### **Notes for Verse 21**

**Verse 21. Naked**—(1Ti 6:7). "Mother's womb" is poetically the earth, the universal mother (Ecc 5:15; Ecc 12:7; Ps 139:15). Job herein realizes God's assertion (Job 1:8) against Satan's (Job 1:11). Instead of cursing, he blesses the name of JEHOVAH (*Hebrew*). The *name* of Jehovah, is Jehovah *Himself*, as manifested to us in His attributes (Isa 9:6).

### **Notes for Verse 22**

**Verse 22. nor charged God foolishly**—rather, "allowed himself to commit no folly against God" [UMBREIT]. Job 2:10 proves that this is the meaning. Not as *Margin* "attributed no folly to God." Hasty words against God, though natural in the bitterness of grief, are *folly*; literally, an "insipid, unsavory" thing (Job 6:6; Jer 23:13, *Margin*). Folly in Scripture is continually equivalent to wickedness. For when man sins, it is himself, not God, whom he injures (Pr 8:36). We are to submit to trials, not because we see the reasons for them, nor yet as though they were matters of chance, but because *God wills* them, and has a right to send them, and has His own good reasons in sending them.

## **Satan Further Tempts Job**

Job 2:1-8

### **Notes for Verse 1**

**Verse 1. a day**—appointed for the angels giving an account of their ministry to God. The words "to present himself before the Lord" occur here, though not in Job 1:6, as Satan has now a special report to make as to Job.

### **Notes for Verse 3**

**Verse 3. integrity**—literally, "completeness"; so "perfect," another form of the same Hebrew word, Job 11:7.

**movedst... against**—So 1Sam 26:19; compare 1Chr 21:1 with 2Sam 24:1.

### **Notes for Verse 4**

**Verse 4. Skin for skin**—a proverb. Supply, "He will give." The "skin" is figurative for any outward good. Nothing outward is so dear that a man will not exchange it for some other outward good; "but" (not "yea") "life," the inward good, cannot be replaced; a man will sacrifice everything else for its sake. Satan sneers bitterly at man's egotism and says that Job bears the loss of property and children because these are mere *outward and exchangeable goods*, but he will give up all things, even his religion, in order to save his life, if you touch his bones and flesh. "Skin" and "life" are in antithesis [UMBREIT]. The martyrs prove Satan's sneer false. ROSENMULLER explains it not so well. A man willingly gives up *another's* skin (life) for *his own* skin (life). So Job might bear the loss of his children, &c., with equanimity, so long as he remained unhurt himself; but when touched in his own person, he would renounce God. Thus the first "skin" means the *other's* skin, that is, body; the second "skin," *one's own*, as in Ex 21:28.

### **Notes for Verse 6**

**Verse 6. but save**—rather, "only spare his life." Satan shows his ingenuity in inflicting pain, and also his knowledge of what man's body can bear without vital injury.

### **Notes for Verse 7**

**Verse 7. sore boils**—malignant boils; rather, as it is singular in the *Hebrew*, a "burning sore." Job was covered with one universal inflammation. The use of the potsherd (Job 2:8) agrees with this view. It was that form of leprosy called *black* (to distinguish it from the *white*), or *elephantiasis*, because the feet swell like those of the elephant. The *Arabic judham* (De 28:35), where "sore botch" is rather the black burning boil (Isa 1:6).

### **Notes for Verse 8**

**Verse 8. a potsherd**—not a piece of a broken earthen vessel, but an instrument made for scratching (the root of the *Hebrew* word is "scratch"); the sore was too disgusting to touch. "To sit in the ashes" marks the deepest mourning (Jon 3:6); also humility, as if the mourner were nothing but dust and ashes; so Abraham (Gen 18:27).

## **Job Reproves His Wife**

Job 2:9-13

### **Notes for Verse 9**

**Verse 9. curse God**—rather, "renounce" God. (See on Job 1:5) [UMBREIT]. However, it was usual among the heathens, when disappointed in their prayers accompanied with offerings to their gods, to reproach and *curse* them.

**and die**—that is, take thy farewell of God and so die. For no good is to be got out of religion, either here or hereafter; or, at least, not in this life [GILL]; Nothing makes the ungodly so angry as to see the godly under trial not angry.

### **Notes for Verse 10**

**Verse 10. the foolish women**—Sin and folly are allied in Scripture (1Sam 25:25; 2Sam 13:13; Ps 14:1).

**receive evil**—bear willingly (La 3:39).

## **Notes for Verse 11**

**Verse 11. Eliphaz**—The view of RAWLINSON that "the names of Job's three friends represent the Chaldean times, about 700 B.C.," cannot be accepted. Eliphaz is an Idumean name, Esau's oldest son (Gen 36:4); and Teman, son of Eliphaz (Gen 36:15), called "duke." EUSEBIUS places Teman in Arabia-Petræa (but see on Job 6:19). Teman means "at the right hand"; and then the south, namely, part of Idumea; capital of Edom (Am 1:12). Hebrew geographers faced the east, not the north as we do; hence with them "the right hand" was the south. Temanites were famed for wisdom (Jer 49:7). BARUCH mentions them as "authors of fables" (namely, proverbs embodying the results of observation), and "searchers out of understanding."

**Bildad the Shuhite**—Shuah ("a pit"), son of Abraham and Keturah (Gen 25:2). PTOLEMY mentions the region Sycea, in Arabia-Deserta, east of Batanea.

**Zophar the Naamathite**—not of the Naamans in Judah (Jos 15:41), which was too distant; but some region in Arabia-Deserta. FRETILIUS says there was a Naamath in Uz.

## **Notes for Verse 12**

**Verse 12. toward heaven**—They threw ashes violently upwards, that they might fall on their heads and cover them—the deepest mourning (Jos 7:6; Ac 22:23).

## **Notes for Verse 13**

**Verse 13. seven days... nights**—They did not remain in the same posture and without food, &c., all this time, but for most of this period daily and nightly. Sitting on the earth marked mourning (La 2:10). Seven days was the usual length of it (Gen 50:10; 1Sam 31:13). This silence may have been due to a rising suspicion of evil in Job; but chiefly because it is only ordinary griefs that find vent in language; extraordinary griefs are too great for utterance.

(Jamieson Fausset-Brown Commentary: Critical, Experimental, and Practical on the O.T.)