

02a JOB

This is Friday, the 5th of May, 2006. We continue our study in the book of Job, resuming in chapter 1. Let's take a moment as we begin. Father, we are thankful for the opportunity to spend time together and receive the blessings of fellowship and of the spiritual gifts that you have given to each one of us.

We thank you for the truth of your word. We thank you for the ministry of your Holy Spirit that enables us to comprehend it, to remember it, and to put it into practice. We pray that the things we see from your word this evening will strengthen us and bring us closer to the goal of Christ's likeness and maturity that produces fruit and reflects your glory.

We ask it in Jesus' name. Amen. Job chapter 1, we had an introduction to the book and we saw the first several verses last week.

We saw the situation of Job, his great prosperity, his great power and authority. He is one of the most prominent men, in fact, the most prominent man of all the people of the East, we are told. You remember that the East is sort of like North on our maps.

It's the direction toward which the ancient Near Eastern people would face when they wanted to talk about directions. They would look toward the rising sun and the East is the direction of hope. It is the direction of renewal.

This is where the sun comes up. And so they would face the East and to their left would be the North, to their right would be the South, and behind them would be the West. Behind them would be the place where the sun sets.

And so the East is the direction of promise and the direction of potential and the direction of great renewal and so forth. And the wise men who came to visit Mary and Joseph at the birth of Christ come from the East and the Lord Jesus Himself is going to return to Jerusalem and to His people from the East. He is going to come back over the Mount of Olives and enter that eastern gate and go in and establish His kingdom and establish His Prince Regent David on His throne.

So this is a significant direction. Job is the greatest of all the men of the East. Well, what I'd like to do is take a look at where we are now because in verse 6, having seen the man Job and his prominence and his prosperity and his power and how he pegs the meter in all of these different areas, in verse 6 it says, There was a day when the sons of God came to present themselves before the Lord, and Satan also came among them.

And the Lord said to Satan, From where do you come? Satan answered the Lord and said, From going to and fro on the earth and from walking back and forth on it. Then 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 fears God and shuns evil? Satan answered the Lord and said, Does Job

fear God for nothing? Have you not made a hedge around him, around his household, and around all that he has on every side? You have blessed the work of his hands, and his possessions have increased in the land. But now stretch out your hand and touch all that he has, and he will surely curse you to your face.

And the Lord said to Satan, Behold, all that he has is in your power, only do not lay a hand on his person. So Satan went out from the presence of the Lord. Well, this is deep and dense and fraught with meaning and fraught with great interest.

I don't know if you can see it yet, but hopefully by the end of this evening, you will. Let's back up a little bit, because there is this day when the sons of God come to present themselves before the Lord. We talked about this last week.

Even in the heavenly realms, even amongst the angelic hosts, there is accountability to God. Angels show up and give reports. They give an account of themselves.

They don't just show up for no good reason. They don't just stand there and stare at God. He doesn't just sit there and stare at them.

This is an activity. This is part of the angelic civilization and the ongoing progress of the projects and the events and the happenings and the situations that are taking place in the heavenly realm, of which we know very little. We know the things that impinge on human history.

We know something of that, and we're going to see a lot of that this evening. So, Satan shows up amongst the sons of God. And this seems to be a bit of an unusual thing.

It's as though he's not regularly a part of the assembly, because this sparks a conversation. The Lord says to Satan, where did you come from? Of course, God knows the answer to this question. Satan answers the Lord and says, from going to and fro on the earth and from walking back and forth on it.

Now, we need to look at this, or at least I suggest, we look at this in two different ways. First of all, think about the original recipients of the book of Job. How much Bible have they got? I would suggest to you that Moses put this story into a form where the people of Israel could hear it.

Most of the people are not going to be literate. They're not going to have books or scrolls or things laying around the tent or the house or the dwelling. This would be something that would be read by someone who was literate, a scribe or a scholar of some sort.

And in the early days, there were no written copies of the Word of God. There was oral tradition. There was the recounting of biblical truths or divine truths by elders and by leaders and by scholars in Israel.

And in the days of the family priesthood, before the Levites were formally entrusted with the

spiritual education of the Israelites, why, this was the kind of thing that would be rehearsed and recounted around the campfire in the evening and around the meal table and sitting down with one's children and so forth on feast days, which would have been the Feast of the New Moon, for example, and on days of sacrifice where people would recount what they knew of God. So, in those days, it's not like we could say, well, let's turn to the book of Isaiah or let's turn to the book of Ezekiel or let's look in the New Testament and find out some more information about Shatan, about the adversary. And it's interesting to me that this very old story and this very old account that came out certainly around the time of Moses, happened somewhere between Joseph and Moses in terms of provenance, days of the patriarchs, just introduces Satan with no fanfare, no explanation.

It just says, the adversary, the Satan, came among them. And this assumes a knowledge of him on the part of the people who are hearing this story, which, if you think about it, is kind of amazing. How would they know this? Well, I would submit to you that he is known because he has been previously introduced in an earlier story, which is also known and assumed to be known to the recipients of this story.

Now, what account would that possibly be? Well, Genesis chapter 3, where we have the first appearance of Satan. What's also interesting about this account is this is a dialogue between God and Satan, God talks to Satan, Satan talks to God, and we say, well, how often does this happen in early Scripture or in all of Scripture? Look at the 66 books of the Bible. How many times do you have recorded, for our benefit, a conversation between God and Satan? We have allusions.

We have hints. We have things that are said in one direction or another. But in terms of actual conversations, rack your brain and think, how many of these do we have? Be careful now.

How many do we have? A little pop quiz, just answer to yourself. How many conversations between God and Satan do we have in Scripture? Well, depending on how you define them, I count two. One here, and one over in Matthew, which is mentioned in the others.

Matthew 4. The Lord Jesus Christ is God, is He not? Temptations of Christ. You have a dialogue. You have a back and forth conversation recorded.

So we've got one prominent conversation between God and Satan in the Old Testament, and we have one in the New. Now, what about Genesis 3? Now, Satan does some talking in Genesis 3, but not to God. He talks to Eve.

God comes, why are you where you are? Adam and Eve come sheepishly out, minus their... well, we were kind of hiding behind these fig leaves because we knew we were naked. God talks to Adam, and He talks to Eve, and He talks to Satan. When He talks to Adam, Adam talks back.

When He talks to Eve, Eve talks back. When He talks to Satan, Satan doesn't talk back. So it

doesn't really qualify as a dialogue, doesn't qualify as a conversation.

God says, you know, on thy belly shalt thou go, thus shalt thou eat, etc. But, that's sort of a one-way conversation. We have some other one-way conversations in the Prophets, via the King of Tyre.

We have some allusions to conversations, and we'll review some of those, but I find it fascinating that this is sort of a unique passage in the Old Testament where we have the record of this conversation, back and forth. And it's highly interesting for that reason, if for no other. How often do you get to be sort of a fly on the wall and hear God and Satan, the two, the protagonist of the universe, the creator of the universe, and the antagonist and the adversary of the universe, talking back and forth to each other.

This is a very interesting piece of conversation. So what is said? God sees Satan, God speaks first. Now think about ancient Near Eastern monarchy and protocol.

What would you expect? It's the same thing we saw reflected in Esther. You don't just come walking in and holler out. Did you see the video this week of the guy that got up in the Secretary of Defense's face at the press conference and so on? You know, people didn't have that kind of cheek in Old Testament days because they'd have found their cheeks rolling down the hillside.

You approach the king of Babylon or the king of the Medo-Persian Empire or the king of the Greeks or the king of the Caesar of the Romans or the king of Assyria or any other monarch, and you speak when you're spoken to. And he's got the power and the authority and you'd better watch your step or you won't have anything to step with. You'd get hewed in pieces or hung up on a stake or something.

And so, even though Satan is Satan and even though he's rebelled and even though he's fallen, he doesn't say anything until God addresses him. God is still God. And there are certain things that even a rebellious fallen angel cannot do.

So God speaks first as one would expect. The Lord said to Satan, the Lord said that the word shatan here is the word for adversary. And it is the word in Arabic even today for adversary.

It really struck my ear funny when I was over in Lebanon hearing people speaking Arabic and they would be talking about the opponent and the foe and talking about politics and talking about the various militias and the Syrians and different ones who were coming in. And every once in a while you'd catch the word shatan coming up in the conversation. And I was like, oh, what is that? And when they talk about America being the great Satan, they're not talking about the Satan of the Bible.

They're talking about being the great adversary of their civilization, of their culture, of their religion. And shatan still today means adversary in these Semitic and cognate languages. So the

adversary came among them.

The Lord said to the adversary, said to Satan, from where do you come? Satan answered the Lord and said, from going to and fro on the earth and from walking back and forth on it. Now, keep your finger here and turn back to Genesis chapter 3. Are there any other references to Satan before Job chapter 1 in what existed as Scripture at that time? I don't know of any. I think Genesis 3 is it.

And even there, it's the serpent. He's not called Satan per se. But Genesis 3.14, the Lord God said to the serpent, because you have done this, you deceived the woman and she ate.

You are cursed more than all cattle and more than every beast of the field. On your belly you shall go and you shall eat dust all the days of your life. I'll put enmity between you and the woman, between your seed and her seed.

He shall bruise your head. You shall bruise his heel. On thy belly thou shalt go.

How many legs do snakes have? None. Serpents have no legs. On thy belly thou shalt go.

Now, this is God speaking to the serpent. The serpent is the earthly representative manifestation of who we know to be this greater adversary. We know that essentially, I mean, it's implied in the account.

It's not like, well, there was just some wayward snake that caused Eve to fall and now that the snakes have no legs, that's why we're all... I mean, obviously, anybody with an ear to hear, anybody with an eye to see knows that this is the unseen adversary working in and through this beast. So, a beast that started out with legs, the implication here is on thy belly thou shalt go. And this is represented by this legless reptile slithering around on its belly.

What it used to have in terms of mobility, it loses. And it doesn't say another word. This talking reptile doesn't answer back to God, does it? He doesn't say, wait a minute.

It's your fault, God. I mean, he doesn't say anything. You know how it is when somebody talks to the next person, that person talks to the next person, that person turns around and there's nobody to talk to.

Well, Adam blames Eve, Eve blames the serpent, the serpent looks around and there's nobody to blame. So, he doesn't say anything. But it says, on your belly you shall go.

So, an animal with mobility based on legs now has none. Now, it doesn't say, when over here in Job 1.7, from where do you come, Satan doesn't say from going about on my belly and eating dust, right? He says, I have been going to and fro in the earth and walking up and down in it. There is a degradation, there is a scaled down transportation and movement on the part of this former high angel, this former son of God, who is now roaming around walking in the earth.

It doesn't say anything about the other sons of God having to do that. It's just Satan. Where have you come from? Well, I've been reduced.

I've been demoted. I'm down doing this. So, we see this sort of one-for-one correspondence.

The reduction and the limitation on the serpent is reflected in the reduction and the limitation on Satan. This is what an original recipient would think, right? The great Satan, the great adversary, the adversary that caused the fall in the garden. Well, here he is again.

First time we've seen him since Eden. The Lord said to Satan, Have you considered My servant Job? There is none like him in the earth. He's blameless.

He's upright. He fears God. He shuns evil.

Satan says, Well, there's a reason for that. He doesn't fear God for nothing. You've made a hedge around him and around his household and around all that he has on every side.

He has this stuff, and this is what keeps him loyal. Well, the original recipient, the original hearers of this account, what would they think about? It's about the possessions. It's about the blessings.

This is what Satan is making an issue of. And that's legitimate, isn't it? It's an understanding that you could get even if all you had was the book of Genesis and the book of Job. You could draw this comparison.

You could draw this conclusion. You could make this interpretation and application with no trouble, right? However, we are not the original recipients. We've got a 66-book Bible and we have a lot more stuff we can look at.

And that's what we're going to do now. And we're going to confirm and enhance that understanding. What I want to suggest to you is a reason why God brings up Job to Satan.

Now, to do this, we need to know a little bit more about Satan than the original recipients would have been likely to know. They would have still gotten the basic message here. But we have a lot more information about Satan and it greatly illuminates this conversation in ways that even Moses could not have comprehended in his day.

What do we know about Satan? Well, we know what we've learned from Genesis 3. We know that as a result of what he did in the garden, he was demoted, represented, symbolized by that serpent. We know what his history is. And we've reviewed this recently in our Ezekiel study.

And this is pertinent. The things that we learned in Ezekiel and we went over to Isaiah 14, Ezekiel 28. This is highly significant to this conversation right here.

Why? Well, we need to look at those. So, you don't really need to keep your finger in Job

because you know where it is and we can find it again. Turn with me over to Isaiah 14.

Here's the idea. If we review and refresh our minds about Satan and his history and how he got to where he is when he comes back to talk to God about Job, we're going to understand why this conversation takes the shape that it does. In Isaiah chapter 14, beginning in verse 4, we have the king of Babylon who, once again, is like the serpent.

He's a representative and a vehicle through which we can see Satan himself. This proverb against the king of Babylon says, How the oppressor has ceased, the golden city has ceased. The Lord has broken the staff of the wicked, the scepter of the rulers.

He who struck the people in wrath with a continual stroke. He who struck the people in wrath with a continual stroke. I'm emphasizing that.

I want you to remember it because we're going to see this in a completely different place before long. He ruled the nations in anger. He is persecuted and no one hinders.

The whole earth is at rest and quiet. They break forth into singing. The cypress trees rejoice over you.

The caesars of Lebanon, since you were cut down, no woodsman has come up against us. He once was great. He once is the one who smacks everybody down, beats them with a continual stroke.

But now, in the view of this proverb, he is seen as struck down. And he doesn't have that power anymore. He's not striking anybody.

And now the earth is at peace. Hell from beneath. This is Sheol.

This is the abode of the dead in the Old Testament world. This abode is excited about you to meet you at your coming. It stirs up the dead for you, all the chief ones of the earth.

It has raised up from their thrones all the kings of the nations. They all shall speak and say to you, have you become as weak as we? Have you become like us? Your pomp is brought down to Sheol and the sound of your orchestra, the maggots are spread under you and worms cover you. You have been degraded.

You have been brought low. You have been demoted. How you are fallen from heaven, O Lucifer, son of the morning.

And we know this is, O shining one, son of darkness. How you are cut down to the ground, you who weakened the nations. So, if we're compiling information about Satan here, we already know that he is the adversary.

That's in his name, right? So, number one, he's the adversary. Number two, he is the tempter.

We know this from Genesis 3 and what he did to Eve.

Number three, we know that he weakens the nations. He beats them down. That's the picture through the King of Babylon.

He was strong. He beat people down. He is an oppressor.

You said in your heart, and these are the famous I wills in verse 13 and 14, what does he say? I will ascend into heaven. The five I wills. I will exalt my throne above the stars of God.

I will sit on the mount of the congregation. I will, on the farther sides of the north, I will ascend above the heights of the clouds. I will be like the most high.

What's one thing that all five of those things have in common? What's the direction? Ascend, exalt, sit on top of the mountain, ascend above the clouds. I'll be like the most high. It's all up, up, up, up, up.

I will go up, right? I'm at a certain place and I'm pushing the up triangle in the elevator. I'm stepping on the escalator that goes up. Higher, higher, higher.

I'm going to be over something. Now, let me ask you this. If you're looking in terms of ascending, what is it you're ascending to? He says, I will ascend.

I will exalt my throne above what? The stars of God. This idea of promotion and going up requires that something be beneath you. If you're going to be a king, you've got to have subjects.

If you're going to be a dictator, you've got to have somebody to dictate to. If you're going to be a chief, you've got to have some Indians, right? Now, think about this. This ascending and exaltation requires the subjection of others.

That's what it means. That's what it is. He's not just saying, I'm going to climb a ladder and sit up here and I'll have a better view.

He says, I'm going to control and dominate other creatures. It's the stars of God. That's a representation of the angels.

The heights of the clouds. The clouds. Behold, he cometh with clouds.

These are clouds of saints. Clouds of holy ones. I'm going to go up above the masses.

I'm going to subjugate. I'm going to dominate. I'm going to control.

I'm going to rule creatures. That's the essence and the nature of this ascension. He beats down.

If you're going to beat on people, you've got to have some people to beat on. It's just that simple.

So, if you're going to be an oppressor, there has to be the oppressed.

If you're going to be a dictator, there have to be those who receive the dictation. That's what this is about. But, it says you're going to be brought down.

You're trying to ascend. You have said in your heart, I'm going to go up, up, up, up, up. What's going to happen? You will be brought down to the lowest depths of the pit.

It's all about this vertical movement. Up and down. He's trying to move up.

God's going to push him down. He's trying to push others down. He beats them down.

That's what the verb in Hebrew literally talks about here. When it says he struck the people in wrath with a continual stroke, this literally means to beat down. That's what he's trying to do.

It says in verse 19, you are cast out of your grave like an abominable branch. The garment of those who are slain thrust through with a sword who go down to the stones of the pit like a corpse trodden underfoot. Prepare slaughter for his children because of the iniquity of their fathers in verse 21, lest they rise up and possess the land.

Not only him, but his children. Cut off his posterity. Cut off those who follow in his footsteps, who try to emulate him, who try to be a chip off the old block, who want to be sons of Belial and fill the face of the world with cities.

Lest they rise up, they are going to be brought low as well. That's Isaiah 14. Turn over to Ezekiel 28.

We looked at this not too terribly long ago. In the guise of the king of Tyre, this actually begins in 27. Just look at one verse here.

Verse 3 of chapter 27. Say to Tyre, you who are situated at the entrance of the sea, merchant of the peoples on many coastlands. That word merchant is a special word.

It literally means to go or to go between or to go about. The best translation I can give you for this word is to broker. You're a broker.

You handle the traffic. You traffic in something. You deal.

You're a dealer. You have a supply over here. You have a customer over here.

And you're the go-between. You sit at the entrance and you aggrandize yourself. You make a profit.

You enrich yourself by this going about, going between. That's what this means. The reason it's important is look over at 28 now.

The Word of the Lord came to a son of man. Talked to the king of Tyre, prince of Tyre. Thus says the Lord, God, because your heart is what? Lifted up.

Your heart is lifted up. You're trying to ascend. And you say, I am a God.

I sit in the seat of God in the midst of the seas. Yet you are a man and not a God. Now instead of the serpent, instead of the king of Babylon, we have as a vehicle the king of Tyre.

Once again, the representation. A man trying to make himself God. Well, this is representing Satan trying to make himself God.

Though you set your heart as the heart of a God, behold, you are wiser than Daniel. Why Daniel? I thought Solomon was the richest in wisdom and knowledge. Why does it say Daniel? Well, Daniel by this time is renowned for his wisdom.

Ezekiel is in the same land of Babylon with Daniel. But Daniel's name is significant. What does Daniel's name mean? Dan is judge.

Dan-ee, my judge. Dan-ee-el, God is my judge. You are wiser than God is my judge.

I don't need God to be my judge. I'm smarter than that. I'm wiser than that.

I don't need the judgment of God. I reject and refuse and push away the judgment of God. I'm wiser than God is my judge.

Get it? There is no secret that can be hidden from you. You're so smart. You've got it all figured out.

With your wisdom and your understanding, you have what? Gained riches for yourself. Now, what's our study? Who are we looking at? Job. Why is he renowned? Richest.

Wiseest. Most powerful man in the East. The East is the place, that's where the day spring rises.

That's where the sun rises with healing in its wings. That's where Jesus comes from. This is the place of hope.

This is the place of God. This is the rising of the sun. Renewal.

Rebirth. Life. Job sits in the East and he's the most prominent one there.

Satan sat in the Garden of God, in the throne room of God. The wisest and most powerful. Richest.

One there. And he got his eyes on his riches and he started enriching himself. What does it say here? With your wisdom and your understanding, you've gained riches for yourself.

For yourself. No longer serving God. No longer eyes on God.

Look at this. Look what I can do for myself. You've gathered gold and silver into your treasuries by your great wisdom in trade.

You have increased your riches. This word for trade is the very same one we saw in 27.3. Merchant of the peoples. It's another form of the very same word.

Merchandise. Trade. Trafficking.

You're going between. You're brokering. You've increased your riches and your heart is lifted up because of your riches.

Your heart is lifted up. Your riches are mounting and it's just pushing your heart up higher and higher. Thus says the Lord God, that because you have set your heart as the heart of a God, I will bring strangers against you, the most terrible of the nations, the Goyim, the Gentiles.

They shall draw their swords against the beauty of your wisdom and defile your splendor. They shall throw you down into the pit. Who is it that is ultimately going to shove Satan into the pit? It's the people of God.

It's the church as the body and bride of Christ wearing white robes, riding horses, sealing the fate of those who oppose Christ and oppose the people of God at the battle of Armageddon. And Satan is going to be thrown down into the pit. It is the righteousness of the saints.

When Jesus' disciples were obedient and went out two by two and invoked the power of the Holy Spirit and healed and preached the good news of the kingdom, what did Jesus say? I saw Satan fall like lightning. When the people of God do what they're supposed to do and claim righteousness by faith, Satan falls. And he falls fast and he falls hard.

He falls like lightning. That's going to be our privilege. What is the prediction of this verse? These strangers, the most fearsome of the nations, the most terrible warriors of the nations, we fight in a warfare.

Our warfare is not against flesh and blood. It's against principalities and powers. The simple things that we do in claiming God's grace, in applying God's Word to the little situations of our life, we have no idea of the eternal ramifications of it.

We are weaving the fabric of those white robes. We are growing the herds of those white horses. We are putting ourselves in that army of Christ that is going to push Satan into the pit for a thousand years.

God says they will draw their swords against the beauty of your wisdom. The sword of the Spirit is what? The Word of God. The Word of God is alive and powerful, sharper than any two-edged

sword, piercing.

We have that sword in our hands. Ephesians 6, the full armor of God. They shall throw you down into the pit.

We know that Satan's going into the pit, bottomless pit for a thousand years. What's going to throw him in there? Strangers. The most terrible of the nations.

You shall die the death of the slain in the midst of the sea. See, I'm beginning to get support for my annihilation of Satan now in the lake of fire. You shall die the death of the slain.

Will you still say before Him who slays you, I am a God? You shall be a man and not a God in the hand of Him who slays you. Look how this passage makes an emphasis and a point of these terrible of the nations who are going to shove Satan down into the pit. You shall die the death of the uncircumcised by the hand of aliens.

You had your focus on Israel. You were attacking Israel. You were looking for the Messiah of Israel.

And it's the church that's going to shove you in. You're going to get blindsided. You aren't even going to see them coming because it's a mystery hidden in the inscrutable plan and purpose of God that doesn't get revealed until the Apostle Paul comes along, until Jesus speaks on the night before His crucifixion.

You shall die the death of the uncircumcised by the hand of aliens, for I have spoken, says the Lord God. He goes on in verse 12, you were the seal of perfection, full of wisdom, perfect in beauty. You were in Eden, the garden of God.

Is there any doubt who we're talking about here? Every precious stone. You've got this list of nine stones. He was the high priest for the angelic civilization.

The workmanship of your timbrels and pipes. We've talked about this. Satan was the broker for access to God.

He stopped those who didn't need to go in. And he allowed the access for those who could. This is literally the stops and the goes.

Those who are allowed and those who are disallowed. He was prepared for you on the day you were created. You were anointed.

The guardian cherub who covers. I established you. You were on the holy mountain of God.

You were already up high. You want to lift your heart up and sit on the mountain of God? You were already there. What's the difference? These stones that were given to him, these great riches, this great power, was for the service of God, but he wants to enrich himself.

He looks at these riches and he gets his eyes on himself. He looks at his power and he's got his eyes on himself. He looks at the other angels and he's got his eyes on himself.

He's got all the same things, but now he's got to have more. He's got to have more dominance. He's got to have more riches.

He's got to have more power. You were already on the holy mountain of God. You walked back and forth in the midst of these fiery stones.

You were perfect in your ways from the day you were created until iniquity was found in you. How? By the abundance of your trading. Once again, that very same word.

The abundance of your going between. You did too much brokering. You started getting your eyes on yourself as the go-between.

This would be like a messenger of the Word of God making an issue of himself instead of making an issue of God. It's the job of a pastor or a teacher of the Word of God to make an issue of God and His Word, not to make an issue of himself. Not to have his ministry and his TV program and his books and his copyrighted send me \$47.95 and I will send you type of stuff.

This is what Satan did. Satan made an issue of himself instead of making an issue of God and of God's Word and God's power. And that's what got him in trouble.

By the abundance of your going between. The abundance of your brokerage. You became filled with violence within.

And you sinned. Therefore, I cast you as a profane thing out of the mountain of God. And I destroyed you, O covering cherub, from the midst of the fiery stones.

Demotion. Tried to go up. Went down instead.

Your heart was lifted up because of your beauty. You corrupted your wisdom for the sake of your splendor. Lifted your heart up on your wisdom and your riches.

I cast you down to the ground. I laid you before kings that they might gaze at you. You defiled your sanctuaries by the multitude of your iniquities, by the iniquity of your brokerage, of your influence peddling.

Making an issue of yourself and those who were trying to get to God. It devoured you when I brought fire from your midst. I turned you to ashes on the earth in the sight of all who saw you, etc.

What is the issue here? He had many gifts from God. He was rich. He was powerful.

He was prominent. It became the issue. That wisdom and that prominence and those riches went to Satan's head and went to his heart.

That became the issue for him and he corrupted himself because of those things. Right? Now, turn back to Job 1. Why does God bring Job to Satan's attention? You've been walking around on the earth. Did you see my servant Job? He is blameless and upright.

He fears God and shuns evil. And he's the richest and the most powerful and the most prominent man of the east. But he still fears God.

He still shuns evil. He is blameless and he is upright. He's got the same kind of stuff in the human realm that you had in the angelic realm, that you had in the heavenly realms.

Job is the unfallen Lucifer, isn't he? And God says, look at him. I've given him everything I gave you in the earthly realm, equivalent speaking. He hasn't done what you did.

And what does Satan come back and say? Ah, if you take away his stuff, he'll curse you because stuff is just as important to him as it was to me. So take the stuff away and he'll do what I did. He'll curse you.

He'll fall. You see the connection here? This is why Job is an issue. This is why the dialogue between God and Satan is taking place.

Because this is a reflection. It's an earthly replication of what happened in heaven. But Job is different than Satan.

Job is making a different choice. And Satan says, ah, not for long. He'll do what I did.

I'll make my point. Just watch. Well, we'll pause and take our break.

When we come back, we'll see how this turns out.