

02b JOB

Let's resume our study now in the book of Job, chapter 1. We have seen the introduction of this man in the land of Uz. He is blameless and upright. He fears God and shuns evil.

He is the greatest man of the East in terms of possessions, in terms of influence. He has a family and serves as the priest, the go-between for them to God. And in every way, he is a earthly parallel to the unfallen Satan.

So, on this day when the sons of God present themselves before the Lord and Satan himself comes among them, the Lord says to Satan, where have you come from? He says, well, I am no longer in that position of privilege. I am no longer in that position of power and influence. I am no longer serving as the angelic high priest.

I have been down on the earth, going to and fro on it and walking back and forth in it. So, the Lord says, have you considered my servant Job? Upright, blameless, no one like him on the earth, fearing God and shunning evil. Well, the idea is that the free will of Job has gone a different direction.

Job has not, in that analogous position, chosen against God. Has not let his riches and his possessions go to his head. So, Satan comes back and says, well, it is precisely the thing that caused me to fall that is keeping Job in line.

You have given him these great possessions. You have placed a hedge around him, around his household and around all that he has on every side. You have blessed the work of his hands.

His possessions have increased in the land. It is all of this influence and power that Job is sort of hooked on, is addicted to and doesn't want to lose. It is that which you gave to me in the heavenly realms that caused my fall, that caused me to stray.

And this is the whole issue. This is the central point. Possessions and influence and power and this priestly function.

That is the issue. Satan essentially says, it is my stuff that caused me to fall. But the argument is a little different here for Job, isn't it? It is because of his stuff that he doesn't fall.

But Satan tries to make an issue out of the very same thing. He says, well, his heart is set on his riches just like I was. The difference is, I set my heart on my riches and that caused me to fall.

Job set his heart on his riches and that is why he doesn't fall. But if you take his riches away, why then he will fall just like I did. You have blessed the work of his hands and his possessions have increased in the land.

The work of his hands and his possessions. This is the same thing that Isaiah 14 and Ezekiel 28

talk about Satan having in prehistory. So then, look at verse 11.

I find this fascinating. Satan says to God, now stretch out your hand and touch all that he has and he will surely curse you to your face. If you look at your text note there, the word for curse and bless are the same in Hebrew.

He will bless you to your face. But the implication is curse. So what does God reply in verse 12? Behold, I will stretch forth my hand and take away Job's stuff.

The Lord says, behold, all that he has is in your hand. Your English translation says power. It's not power, it's hand.

Yad. It's your hand. Satan says, stretch out your hand.

God says, I'll put it in your hand. Why? We have talked about this before and we talked about it again on the break. This is really something sort of by way of an appeal on Satan's part, isn't it? He's trying to justify himself using Job and by extension all of the human race as an example, as a corollary, as an analogy, as an example.

So, suppose God stretches forth his hand and takes away Job's stuff. What would Satan's answer to that be? Why does Satan say, you stretch out your hand and take away his stuff? Well, if Job doesn't fall, Satan can say, well, you didn't take it away the right way. You didn't do it abruptly enough.

You didn't do it harshly enough. You didn't really make him suffer enough when you took away his stuff. When you stretch out your hand, everybody knows you're a merciful God.

Everybody knows you're compassionate, long-suffering, and you didn't do it right. Well, God's not God for nothing. God says, fine, you stretch out your hand.

Nobody can make an argument that it wasn't harsh enough if you do it yourself. Make it as harsh as you like. He's in your hand.

His stuff's in your hand. All that he has is in your hand. Only do not lay a hand on him.

Well, this forestalls any future argument about, oh well. Remember Jonah after the Nineveh thing? Where he's up there kicking the quads and saying, ah, you're a merciful God. You let him off the hook.

Ah, I should have known. He's all upset because the Ninevites don't get obliterated by mighty fire from heaven. Well, God sees this coming, so he puts him in Satan's hand.

He says, all that he has is in your hand. Only do not lay a hand on him. So Satan went out from the presence of the Lord.

And this is fraught with echoes, isn't it? Satan went out from the presence of the Lord. That's how the heavenly scene ends. Because that's how his heavenly scene ended.

He went out from the presence. He used to be constantly in the presence of the Lord. But that's not where he operates anymore.

That's not where he can stay. He has to go out because he's got to go back down to the earth and roam to and fro. Lost his privilege.

He's already fallen. Well, this is just endlessly fascinating. Before we continue with what we know is coming, we'll try to give Job a little bit of respite here before we see him get all of his stuff taken away.

What else do we know about Satan? We have a lot of advantages living in the day that we do with the full Old and New Testament that we have. We talked about the things that Satan has said and what we know about him from other passages in Scripture. We know that he spoke to Eve in the garden.

Half God, not said. And what did he do? Twisted the truth. He tempted her.

So, in addition to being an adversary, he is a tempter. He is an oppressor. He is one who wants to ascend, but he ends up falling.

We also know that he accuses and is the adversary for a lot of people. Turn over to Zechariah 3. This is one of the less well-known places where Satan shows his face. Zechariah has a vision, and he is talking to the angel of God, who is probably either Michael or Gabriel, as is the case with the other prophets, but the angel of the Lord is in this vision.

He, the angel, showed me Joshua the high priest standing before the angel of the Lord and Satan standing at his right hand to oppose him. And the Lord said to Satan... Here is another place where we have God speaking to Satan. The Lord said to Satan, The Lord rebuke you, Satan.

Now, does this make any sense? The Lord said to Satan, The Lord rebuke you, Satan. This would be like me when I was younger. Matthew and I grew up in the same house.

We are brothers. And I am upset with Matt, and so I say, Sam rebuke you. Sam thinks you are out of line.

It would be kind of nuts. I am Sam, right? Sam, I am. So why would I quote myself in the third person when I am standing right there? Well, we haven't done the book of Zechariah, but I will tell you that Joshua is standing before the angel of the Lord.

The angel of the Lord speaks for God. That is his job. He is the representative.

That is why he is called the angel of the Lord. Angel means messenger, as we are going to see here in just a minute. He is the angel of the Lord.

So who is speaking in verse 2? It is the angel of the Lord. And the angel of the Lord says to Satan, The Lord rebuke you, Satan. And this is not the only time the angel of the Lord says this.

He says it here, and if you go over to the book of Jude, when Satan was disputing with God's angel over the body of Moses, he did not offer a reviling accusation, but said, The Lord rebuke you. This is the consistent pattern for God's angels when they are dealing with Satan, is to say, The Lord rebuke you. We know this from Jude.

I am not sure I wrote the verse down. But it is a short book, you can find it. The Lord rebuke you.

Same thing we have here. The Lord who has chosen Jerusalem rebuke you. Is not this a brand plucked from the fire? The fire is the fire of judgment, and he has been plucked out.

He is not perfect, he is not great, but he is not in line for judgment. He is a brand plucked from the fire. Satan is standing there to oppose him, and the angel of the Lord says, The Lord rebuke you.

You know what I find interesting about this? Picture this scene now. You've got, in symbolic terms here, in visionary terms, you've got Joshua, the high priest, standing there. And he's got some guilt, and he's got some problems.

If you study this history, you know that Joshua is by no means lily white. So Satan is standing there to oppose him. Satan is going to bring an accusation against Yeshua, the high priest, who is symbolic.

And his name is symbolic, and his office is symbolic. And Satan is going to oppose him, and Satan is going to bring an accusation. But the angel of the Lord says, The Lord rebuke you.

Now, you know what's ironic about that? This issue is taking place outside the presence of God. This is out in the ante room. This is in the outer chamber.

Joshua, the high priest, is standing there. Satan is standing out there. The angel is at the doorway, where Satan used to have a job.

And the angel turns around and faces God and says, Satan's out here making an accusation against Joshua, the high priest. God says, Rebuke him. So the angel turns back around.

This is the job Satan used to have. And says, Oh, the Lord rebukes you. You can't go in and talk to him.

The Lord said, For me to tell you, you're rebuked. And imagine the chapping, imagine the chafing, imagine the abrasion on the ego of Satan that he's stuck in the outside with the angel of the Lord

saying, Oh, fallen one, who is not worthy to be addressed by the Lord on this issue, he's exercising the stop. He's the guardian angel.

He's the covering cherub. And he's exercising his stop. He says, Well, your stuff's not coming in.

You're not coming in. You're rebuked. Go away.

Get lost. It won't stand. It doesn't matter what Joshua has done.

He's Yeshua. He's the high priest. And God says, You're rebuked.

So beat it. It's just awful for him. But that's what he does.

He wants to come up and oppose. He wants to come up and accuse. And he has lost his place, and he's lost his access.

And this is referenced again over in Jude. Well, God speaks, and Satan doesn't even get a say-so here. He's not even quoted in Zechariah.

He stands to oppose, but he's not even given the dignity of being quoted. He's just barely mentioned. Ephesians.

We learn some things in the New Testament about Satan. And it illuminates our understanding of this scene in Job. Ephesians 4. Paul tells us in Ephesians 4.27, Put away lying.

Speak truth to your neighbor. We are members one of another. Be angry and do not sin.

Do not let the sun go down on your wrath, nor give place to the devil. Anger opens the door for Satan. It gives him a place.

Lying opens the door for Satan. Lying gives him a place. So Paul says put away lying.

Speak the truth. Don't get angry. And if you get angry, don't be angry for long.

By the time the day is over, your anger needs to be over. Otherwise, you're giving the devil a place. He's going to stand there.

And he's going to operate. Give no place to the devil. Flip the page.

Ephesians 6.11 Finally, my brethren, verse 10, be strong in the Lord and in the power of His might. We may have influence. We may have possessions.

We may have opportunities. We may have talents. We may have a lot of things.

But if you're going to be strong, if you're going to be lifted up, if you're going to be influential, do it in the Lord and in the power of His might. Put on the whole armor of God that you may be able to

stand against the methodeia. That's the Greek word here.

The methods of the devil. The wiles of the devil. He's got his methods.

He's got his insinuations. He's got his strategies. We don't wrestle against flesh and blood.

It's against powers. Rulers of darkness of this age. Spiritual hosts of wickedness in heavenly places.

That's what our struggle is against. We think it's this situation. We think it's this person or these people.

We think it's this issue. It's not. Job looks around and his stuff is disappearing and all his children are dying.

And his wife is whispering in his ear. It would be easy to get his eyes on that situation. But what is really going on? What do we know even before Job does? It's spiritual forces of darkness in heavenly places that are being contested and contended with and rebuked and put in their place and shown up and proved wrong by God.

And it requires some faith and some patience on the part of Job to go through what he has to go through because God has a greater and grander purpose. Job wasn't in on this conversation. Remember, Jesus said to Thomas, You've seen the holes in My hands.

You've seen the hole in My side. And you believe. That's great.

But blessed are those who don't see and believe. Faith is the substance of things hoped for, the evidence of things not seen. We don't know what issue God may be making in the heavenly realms out of the circumstances and the details of our life.

We have to trust that God knows what He's doing. And by and by, maybe we'll get a glimpse. We'll get an understanding.

We'll look back and say, Oh, so that's what He was doing. Great! I am so grateful. I am so thrilled that my life could actually be used by God to make a permanent, eternal point in this conflict and contest with Satan and his fallen angels.

And thank God I had the good sense to hold up and trust God. What do you think is going to happen if Job folds in this situation? What's going to happen to God's argument? Satan's going to score a point. See there? I told you! That's why I fell.

He's just like me. We're all this way. It's your fault, God.

God needs a man who will be faithful when he can't figure out what the heck is going on. And Job, we know, when we look at the rest of this book, he's going to have some serious questions.

He's going to question just about everything, including God.

But he never loses his faith. Though He slay me, yet will I trust Him. I know that my Redeemer lives.

And in the end, when this is all over, even if the worms eat my flesh, I will stand in my body on the last day and I will see my Redeemer. There are certain things that Job knows that he never lets go of. And that's what we have to do.

Adversity and difficulties and challenges and egregious circumstances really tear us down. It's like a tree in the wintertime when gale force winds blow. Over there next to our house in Garland, there was a big wind the other night and half a tree disappeared.

It looked like a great tree, but when those branches snapped off, you look inside and they're all hollow, bug-eaten, and it wasn't that obvious from the outside, but it's sure obvious now. One whole half of that tree is just gone because when the wind came, it showed what the tree was really made of. That's what God is doing with us.

How do we stand against the wiles of the devil, the methods of the devil that are trying to get us to fall? Oh, take away his stuff. He'll curse you. Put on the whole armor of God.

God doesn't say, well, I'm going to build a giant wall 175 feet high and Satan won't touch you. He says, look, I'm going to give you some armor. You have the choice of putting it on or not.

If you put it on, you'll be able to stand. If you don't, you won't. So Paul says, put on the armor of God.

Take up the armor of God that you may be able to withstand in the evil day and having done all, to keep on standing. You want to stand in the day of judgment? You want to stand in the day of Christ? You want to stand and reflect His glory when He returns? We've got to put this armor on. So, this is all about standing.

That you may be able to withstand and having done all to stand, stand. Having girded your waist with truth. Having put on the breastplate of righteousness.

Having shod your feet with the preparation of the gospel of peace. Above all, taking the shield of faith with which you do what? Quench all the fiery darts of the wicked one. It's the shield of faith.

That's what does it. Helmet of salvation. Sword of the Spirit.

Word of God. Well, that's Ephesians chapter 6. 1 Peter chapter 5 and verse 8. Peter knows something about the devil. Remember when Jesus told him, Satan has asked for you, Peter, that he may sift you like wheat.

That's Luke 22, 31. Satan has asked for you. He wants to sift you.

He wants to make an issue out of you. He wants to pick you apart and make a case. Just like he tried to pick Job apart.

Now he's going to do it with Peter. Now, Peter doesn't really do the Job thing, does he? I mean, Peter caves. Peter folds.

Peter denies the Lord three times. So, what did Jesus say to Peter? He said, Satan has asked for you that he may sift you like wheat. But I have prayed for you that what? That your faith will not fail.

Jesus doesn't say, I've prayed for you that you won't deny me. Jesus knows he's going to deny him. He says, I've prayed for you that your faith won't perish.

That when you fail, you're not going to throw out your faith. And when you have returned, restore your brethren. That your own personal failure won't extinguish your faith.

I've prayed for you that your faith won't fail after you deny me three times. And when you have returned, that you'll be a blessing to your brethren. You'll be a means of restoring them.

Even our failures can't be allowed to neutralize us, to extinguish us, to let Satan gain the upper hand. That's in Luke 22, 31. Remember, Jesus addressed Peter as Satan over in Mark 9. Get thee behind me, Satan, for you think in the thoughts of men, not the things of God.

Pretty humbling. 1 Peter 5 Humble yourselves under the mighty hand of God that He may exalt you in due time. Satan tried to exalt himself, and he's going to be humbled.

Peter says, you've got to humble yourself. What was Peter's biggest problem on the night that Jesus said, you're going to betray me. You're going to deny me.

Not betray me. You're going to deny me three times. What did Peter say? No, though all should leave you, I will never leave you.

I'll never deny you. He exalted himself. He said, these others, I can understand it if you said it about them, but not me.

I've got it all figured out. I'm in good shape. I'm the one that said you're the Christ, the Son of the living God.

Why would I deny knowing you? Peter understands by the time he writes his epistle, he says you've got to humble yourself. Jesus said the last will be first, and the first will be last. Humble yourself under the mighty hand, the mighty hand, the mighty hand of God, so that He can exalt you in due time.

Be sober, verse 8, be vigilant, because your adversary the devil walks about like a roaring lion

seeking whom he may devour. Resist him, how? Steadfast in the faith. It's the shield of faith.

Quenches the darts. Knowing that the same sufferings are experienced by your brotherhood in the world. May the God of all grace who called us to His eternal glory by Christ Jesus, after you have suffered a while, even if you fall in the suffering, may He perfect, establish, strengthen, and settle you.

To Him be the glory and dominion. Peter has his eyes squarely on God and on God's glory. Well, these are the issues at stake when we look at Satan.

Flip a page backwards to the book of James. James knows something about Satan as well. James 4, verse 7. Submit to God.

Very same thing Peter says. Submit to God. Resist the devil, and he will flee from you.

People say, the devil's after me. Well, resist the devil, and he won't be after you anymore. You'll be after him.

He'll be fleeing. You know why people flee, right? It's because they're being pursued. Submit to God.

Resist the devil. He will flee from you. Draw an eye to God, and He will draw an eye to you.

Cleanse your hands, you sinners, and purify your hearts, you double-minded. Humble yourselves, verse 10, in the sight of the Lord, and He will lift you up. You get the idea that James and Peter learned their stuff from the same place, huh? Very same thing.

We have to concentrate on humbling ourselves. When we get upset about the turn that our life takes, and we start saying, I don't deserve this, this shouldn't be happening to me, we're exalting ourselves, aren't we? We're saying, I'm too good for this. I deserve better than this.

Peter and James both say, humble yourself. Paul says, humble yourself. Look outside yourself.

Now, here's the most interesting passage on Satan before we return to Job. Turn to 2 Corinthians 12. There's a passage in 1 Corinthians where Paul says, here's this guy that's shackled up with his stepmother or whatever, and I've turned him over to Satan for the destruction of the flesh.

We know that Satan can destroy the flesh. But that's not what we're going to look at here. This is 2 Corinthians 12.

Paul says, Verse 5. 2 Corinthians 12.5 Of myself I will not boast except in my infirmities. Though I might desire to boast, I will not be a fool. I will speak the truth.

Verse 7. Lest I should be exalted above measure, lest I should be raised up more than I should be by the abundance of revelations, God has seen fit to give me this great information. I have

riches of doctrinal knowledge. I have the riches of the mystery of Christ.

I am the apostle to the Gentiles. Jesus sent 11 apostles to little old postage stamp Israel, and He sent just me to the entire rest of the world. I am a pretty hot apostle.

I have got the doctrines of the mystery hidden from the ages. Moses didn't know what I know. Daniel didn't know what I know.

And he says, Lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me. This word really doesn't so much mean thorn. It means a sharpened stick.

It means a stake. Every other place you find this word, it means take a stick, whittle the end down to a point, and jab something with it. Thorn, I think.

Oh, a little rose thorn. I fell down my shirt when I was trimming the hedge or something. Oh, I've got this little thorn on my side.

Oh, that's kind of irritating. This is a spear in the side. This is a sharpened stick poked into His side.

Lest I should be exalted above measure, a sharpened stick in my flesh was given to me. A messenger of Satan. What do you think the Greek word for messenger is here? What's the Greek word for messenger? Angelos.

An angel of Satan. A sharpened stick in my flesh. An angel of Satan.

Paul himself in his first letter to the Corinthians said, I'm going to turn this other guy over to Satan and have his flesh destroyed. Well, Paul says, well, lest I be lifted up, guess what? My flesh is being stabbed with a sharp stick by an angel of Satan. And it says, to buffet me.

This Greek word for buffet means exactly the same thing as that Hebrew word back in Isaiah and in Ezekiel when it was talking about, remember the king of Babylon was slapping everybody down? That's what this word means. It means to beat down. A sharp stick in my flesh was given to me, an angel of Satan to slap me down, to beat me down.

Remember in the arrest and trial of the Lord Jesus, when they blindfolded him and stuck the crown of thorns on him and then they beat him and said, who struck you? Same word. Buffet sounds like, oh, Jimmy Buffet. I mean, it just doesn't have the impact.

This is to beat with heavy blows. An angel of Satan was sent to me to beat me up. That's what he's saying.

I'm being beaten up like the Lord Jesus was beaten up in his trials. Why? Lest I be exalted above measure. What is Satan's problem? I will ascend.

I will exalt. I will sit in the mountain. I will rise above.

Paul says, God gave me these things, but lest I be exalted above measure, lest I be lifted up above measure, an angel of Satan, a sharp stick in my flesh has been sent to beat me up. It's brutal. It's savage.

But what do you want? Do you want a few years of physical affliction to give you what you need to stay humble and not commit the sin of Satan? Or do you want him to raise up and suffer his fate? That's the choice. Concerning this thing, Paul says, I pleaded with the Lord three times that it might depart from me. Oh, Lord, I can handle it.

I don't need to be beaten up every day to keep from getting exalted. God said to me, My grace is sufficient for you, for my strength is made complete in weakness. In our weakness, God's strength is made manifest.

What's going to happen in the book of Job? God's strength. Not just God's power, but the rightness of God's position, the wisdom of God's policy. The strength of God is everything about God.

His justice, His righteousness, the limits on His love, the limits on His compassion. He loves the world, but He can't save the world because the world won't allow Him to save them. My strength is made perfect, is made complete.

It's manifested in weakness. Therefore, Paul says, gladly I will boast in my infirmities. Look at this black eye I've got.

Look at this sharp stick sticking out of my flesh. I will boast so that the power of Christ may rest upon me. Paul says, you know what? I've been through this.

I've been through it for years. And it's worth it. I'm proud of it.

I'm proud that God considers me worthy to bear in my body the marks of the Lord Jesus. I take pleasure in infirmities, Paul says. I take pleasure in reproaches.

I take pleasure in my needs. I take pleasure in my persecutions. I take pleasure in my distresses for Christ's sake.

What's the difference? What happened to Satan? He got his eyes on himself, on his possessions, on his power, on his own aspirations and goals. Paul says, I can take pleasure in all of these bad things for Christ's sake. His eyes are on Christ and he sees the benefit to God's plan and purpose, to God's glory.

And he's taking pleasure in stuff that would crush anybody else. When I am weak, then I am

strong. When I am beaten down, then I am truly lifted up.

When I am humbled, God is going to exalt me in due time. Paul understands the same thing that Peter understands, the same thing that James understands, the same thing that the Lord Jesus taught all of them, and the same thing that we're going to see Job understands. And it's the thing that Satan can't figure out.

Satan, wisest creature ever to come off the assembly line, so to speak, can't figure this out. You and I can figure this out if we will apply our hearts to the Word of God. Well, this brings us back to Job 1. This is what's going on.

This is why Job is such a big deal in the heavenly realms. It goes far beyond just sort of an idle experiment. This reflects directly on the entire fall of a third of the angelic hosts.

So in verse 13, there was a day when his sons and daughters were eating and drinking wine in their oldest brother's house. And a messenger came to Job and said, the oxen were plowing and the donkeys were feeding beside them when the Sabaeans raided and took them away. Indeed, they have killed the servants with the edge of the sword and I alone have escaped to tell you.

Satan made sure that one guy could go back and carry the news because this stuff is going to hit like hammer blows. While he was still speaking, another one came and said, the Chaldeans formed three bands, raided the camels, and took them away. Yes, and killed the servants with the edge of the sword and I alone have escaped to tell you.

While he was still speaking, another also came and said, your sons and daughters were eating and drinking wine in their oldest brother's house and suddenly a great wind came from across the wilderness. Who controls the winds? What did we see in the book of Revelation? Angels. God told the wind controlling angels if Satan wants to use the wind, let him have the wind.

And he did. So a great wind came from across the wilderness and struck the four corners of the house. Now, how can one wind strike all four corners of the house? It's a cyclonic wind.

It's a tornado type of wind. Very unusual. How often do you hear about tornadoes in the Middle East? Well, this was a supernatural tornado.

Struck the four corners of the house. It fell on the young people. Notice, young people.

They're adult, but they're not all that old. And they are dead. I alone have escaped to tell you.

Then Job arose, tore his robe, shaved his head, and he fell to the ground and worshipped. That is an impressive reaction. Can you imagine somebody coming in and telling you that your ten adult children have all just been killed in a single accident? That all of your wealth has been obliterated? Job processes this information.

He does the classic signs of mourning. Tears his clothes. Shaves his head.

Why does he shave his head? Why does he shave his head? Look at what he says. When I came out of my mother's womb, I was naked. I didn't have a thing.

I didn't have any hair. And naked shall I return there. Now, is Job going to return to his mother's womb? He says, I came out of my mother's womb naked and I'm going to return there.

Where is there? What's he really talking about? The womb is the place from which his life came. And the end of life, you essentially return to the elements from which you were formed. Your body is formed in the physical sense from the dust of the ground.

Dust of the ground turns into the crops and the foodstuffs that people consume and that forms the child. The child comes into the world and when he dies, he disintegrates and returns to the element. Dust thou art and unto dust thou shalt return.

And Job is speaking in poetic terms here. I came forth naked. I'm going to go back naked.

The Lord gave and the Lord has taken away. Blessed be the name of the Lord. It's easy for us to read these words, but we can only guess at the difficulty with which Job generated them.

You can tell this man is not your average believer that in the shock and dismay of this holocaust that has struck him all in the space of an hour, he falls down and worships God. He blesses God and says, all of these things came from you. You've given them to me.

You've taken them back. It's all about God. Job has his eyes on God and that's how he initially gets through this.

He humbles himself. He falls to the ground. He humbles himself.

That is the key. He doesn't stand up and say, how dare you God? He doesn't shake his fist at God. What did Paul and James and Peter all tell us? Humble yourself under the mighty hand of God that He may exalt you in due time.

Job understands this and he's living 1,500 years before the New Testament day. It's an amazing, amazing tribute to the faith of a man who had his confidence in God and didn't let circumstances shake him. All this Job did not sin nor charge God with wrong.

What is the essence of the satanic case? It's God's fault. Job, unlike Satan, does not charge God with wrong. And of course, this just flies in the face of Satan's argument.

Well, we'll pick up here at the end of chapter 1 and get into chapter 2 next time. Father, thank You for preserving for us this wonderful account. We pray that God the Holy Spirit will impress it on our hearts.

Help us to see the means by which we can humble ourselves in Your sight and under Your hands so that we too may be exalted and reflect Your glory in due time. We ask it in Jesus' name. Amen.