

Title: When Calamity Comes Knocking (Part 2)
Number: 0819Job2.1-10(4)
Text: Job 2:1-10
Central Idea: True Worship Survives the Fires of Affliction
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{Read Passage}

[i] Title and Central Idea

Title: When Calamity Comes Knocking (Part 2)

That is, we see Job struck by a/2d wave of calamity in chapt. 2

Central Idea: True Worship Survives the Fires of Affliction

Goes back to t/Satan's challenge in chapt. 1

[ii] Remember what we've seen so far . . .

{Review vv. 1-19 - || 4 horseman of doom}

[iii] Job's great confession in v. 21 {cite}

[iv] Two things we learn from all this . . .

- 1) True Worship Survives the Fires of Affliction.
- 2) Comfort can give way to calamity w/o warning.

I. The Council in Heaven Convenes Again (2:1-6)

We have a basic repeat of what we've seen in chapter 1.

Not going into all t/details as we did back then (if you weren't there or want to revisit that you can get a copy of t/recording).

A. The Council Convenes (1-2)

1 **Again there was a day** [another time/moment marker, v. 6] **when the sons of God** [Heb. *Bene Elohim* - here referring to angels] **came to present themselves before the LORD, [YHWH] and Satan** [the Satan, the adversary] **also came among them to present himself before the LORD [YHWH].**

2 **The LORD [YHWH] said to *the* Satan, “Where have you come from?” Then *the* Satan answered the LORD and said, “From roaming about on the earth and walking around on it.”**

B. Job’s Character Confirmed (3)

1. A Restatement of 1:8

3a **The LORD said to *the* 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 . . . ”**

a. No doubt about Job’s character

This is the 3d time he has been referred to by these descriptors:

1x by t/narrator & twice by G. (who also calls him “My servant” 2x).

2. The four qualities we saw in chapter one

a. blameless

b. upright

c. fears God

d. turns from evil

2. Something new is added to the end of the verse

3b **“And he still holds fast his integrity, although you incited Me against him to ruin him without cause.”**

a. He holds fast to his “integrity” - his *tammah* (wholeness, completeness, soundness)

Job 27:5 . . . “Till I die I will not put away my integrity from me.”

(1) I call this a “whole-hearted” commitment to one’s worldview

Your worldview is what you believe about t/central issues of life & existence. How you act will be reflected in these beliefs.

For Job it was “whole-hearted” in that he was consistent. His actions were, for t/most part, consistent w/his profession. And it was a profession he persevered in. You get a glimpse of t/Reformed doctrine of POS here.

(2) Nothing proves integrity of faith like suffering does

Those who claim to serve G. will renounce their faith for:

T/allures of t/world //

Love/lust for another man or woman (lesson of Solomon) //

Philosophical problem of evil // Related issue of suffering.

Peter agrees and ties suffering with perseverance in 1 Peter 1:7

. . . the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ;

That’s holding fast to one’s integrity.

3. Greater question: Who Caused Job's Suffering?

a. You say "Satan did!"

Did he? If so, in what way did he cause Job's suffering?

b. We ask: "What is God's relationship to evil and suffering?"

(1) If you ask the average Christian today ==>

he or she would likely say that G. is not at all behind suffering or evil.

(2) Let's hear from a voice from t/past: William Barklay

Barklay was a Scottish theologian who d. in 1978. He wrote a pop. & influential set of commentaries, which were pop. (remain so) among evang. even tho B. was a lib. (I wouldn't be surprised if some of you have Barclay's DSB comms in your lib).

In his Spiritual Autobiography he wrote:

"I believe that pain and suffering are never the will of God for his children. I cannot conceive that it is the will of God that anyone should be run over by a driver under the influence of drink or that a young mother should die of leukemia . . ."

If I believed that I'd be much more of a more of a mental case than I am right now!

Seriously, I was "run over" by a drunk driver, along w/my 14 y/o daughter whom we subsequently buried.

Barclay's theology is not driven by t/Bible (which he did not consider inerrant). I will argue that this mentality—even shared by those who believe in t/Bible is not what is taught in t/Bible.

(3) In our Wednesday evening theology class last week we talked a little bit about a movement in the church known as “Open Theism” {define}

This movt is represented by people like Clarke Pinnock, John Sanders & Gregory Boyd. Boyd has done much to popularize t/movt. in t/CH w/his books: *Letters from a Skeptic*, *God at War*, *God of the Possible*.

1st listen to this quote from John Sanders's book, *The God Who Risks*: “God does not have a specific, divine purpose for each and every occurrence of evil. When a two month old child contracts a painful, incurable bone cancer that means suffering and death, it is a pointless evil. The holocaust is a pointless evil. The rape and dismemberment of a young girl is a pointless evil. The accident that caused my brother's death was a tragedy. God does not have a specific purpose in mind for these occurrences.”

Indeed “accidents” are tragic. But that doesn't mean they are ultimately w/o purpose. I think Sanders has it wrong.

Quote from Greg Boyd's *Letters from a Skeptic*:

“When an individual inflicts pain on another individual, I do not think we can go looking for the purpose of God in the event. I know Christians frequently speak about the purpose of God in the midst of tragedy caused by someone else, but this I regard to simply be a piously confused way of thinking.”

Or this quote from *God at War*:

“Neither Jesus nor his disciples assumed that there had to be a divine purpose behind all events in history. The Bible does not assume that every particular evil has a particular godly purpose behind it.”

These are not merely matters reserved for theologians.

They are practical issues for each believer in JC.

b. What is God’s relationship to evil and suffering?

This is what is called in theology and philosophy one’s “Theodicy.”

Alvin Plantinga, perhaps t/foremost Xn philosopher alive today: theodicy is the "answer to the question of why God permits evil".

It is t/vindication of God’s goodness & providence in view of the existence of evil.

I recently wrote a paper on this topic & I may at some point bring t/weight of my research into our study (next time when we come to vv. 11-13?).

Suffice for now for me to tell you that when we talk about causation in this evil world & when we talk about God’s relationship to evil we are talking about a rather complicated matter.

c. Did Satan cause Job’s suffering?

At one level, “yes.” Seems explicit in 2:7 {cite} —first direct ref. to Satan afflicting Job.

(1) Satan is the secondary agent in Job's suffering

(2) God is what we refer to as the "primary agent" behind Job's suffering

(3) What did we see back in 1:21?

(a) Last of the 5 Verbs in that verse: Job Worshipped

Job responds to his adversities w/adoration. His woes w/worship.

(b) Then Job speaks: Job's Confession: 5 Statements (21)

i. Five statements that stand parallel to the 5 verbs of v. 20

21 **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."

Not only do we see that ==>

True Worship Survives the Fires of Affliction

We also see that Job ULTIMATELY attributes his calamity to t/sov. hand of God.

Job didn't say ==>

"the Lord gave and the Sabeans have taken away," or "the Chaldeans have taken away," or even, "Satan has taken away."

No, "the Lord gave and the Lord has taken away."

Job acknowledges that whatever secondary causes may be involved (acts of men or acts of nature), ultim. nothing could touch him apart from t/permission of G.

Here is a quote from last time by Sam Storms ==>

“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 . . . 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” (Storms / FA/ 88).

Job 42:11 Then all his brothers and all his sisters and all who had known him before came to him, and they ate bread with him in his house; and they consoled him and comforted him for all the adversities that the LORD had brought on him. . . .

Who is responsible for what happened to Job? God or Satan?

God brought Job to Satan’s attention (1:8)

God permitted Satan to afflict Job within set limits (1:9-12; cf. 2:6)

Leyton Talbert ==>

“Systematic theology argues that God is not only good but also omnipotent and therefore must be responsible for what happened to Job. Affliction tempts us to question these two divine attributes. Either God is good but not omnipotent since He wasn’t able to prevent the suffering, or God is omnipotent but not so good after all since He permitted something so painful and unfair. Since both options are expressly unbiblical, we are faced with a choice: 1) Ignore what the Bible says about God and reevaluate Him on the basis of our

limited experience, knowledge and understanding or 2) accept God's self description and reevaluate our circumstances in light of the Bible's depiction of reality." [Talbert, 57]

c. Now look at chapter 2 where God says (what?)

3b "And he still holds fast his integrity, although you incited Me against him to ruin him without cause."

(1) Only here is God the object of this verb ("incited")

(a) What does that mean?

T/Satan provoked, motivated, prompted, persuaded G. against Job.

Satan did not move G. to do anything morally evil.

G's purpose was to test Job to the glory of His name.

Satan's purpose was to tempt Job to destruction, to the detriment of G's name.

G.'s goal = testing to His glory.

Satan's goal = destruction of Job & t/scandalization of G.'s name.

John Piper==>

"However we look at it Satan is weak. That is, he can't do anything without God. He doesn't control the lightening, he doesn't control the wind, he can't decisively make the Sabeans and Chaldeans do anything except as God gives him leash." [John Piper, Look at the Book: Job 1:18-19]

3b "And he still holds fast his integrity, although you incited Me against him to ruin him without cause."

(2) "Ruin" Heb. bala = "to swallow up or to gulp down"

- * Used of Joseph's dream where seven thin/scorched ears of corn "swallow up" the seven plump/full ears
- * Used in Jonah 1:17 which states that God appt. a great fish to "swallow" Jonah.
- * Used in Numbers 16:30 of t/grounded that opened up & "swallowed" t/disobedient sons of Kora.

3b **"And he still holds fast his integrity, although you incited Me against him to SWALLOW him . . ."**

(3) and that ==>
" . . .Without cause."

Same word used by Satan in 1:9 ("does Job fear G. for nothing").

(a) Isn't this really unfair?
 That there was no direct reason why Job was being afflicted?

(b) The ultimate in "unfair" - the ultimate in suffering look no further than Jesus . . .

In Psalm 69:4 the Psalmist writes ==>

Those who hate me without cause are more than the hairs of my head;

J. cited this Psa. in John 15:25 ==>

"But they have done this [hated & opposed Him] to fulfill the word that is written in their Law, 'THEY HATED ME W/O CAUSE.'

No one in history has been subject to greater undeserved suffering than Jesus, t/Lamb of G.

Don't gauge your suffering by comparing it to t/afflictions of others;
no, consider your suffering in light of X.

As TAP writes in 2 Corinthians 1:5 ==>

. . . the sufferings of Christ [the unmatched/unparalleled sufferings of X] are ours in abundance . . .

And ==>

. . . so also our comfort is abundant through Christ.

That's the Cross . . .

"The Cross was the cup of eternal wrath, distilled from the anger that had been building up since the sin of Adam, concentrated into one terrible drink. The Son drank the cup of wrath, so that we could drink the cup of salvation. And when he had finished his cup, there was not even one drop left for us who gratefully receive the benefit of his death." [Michael Horton, We Believe, 102]

"When I stand before the throne
Dressed in beauty not my own;
When I see thee as thou art,
Love thee with unsinning heart;
Then, Lord, shall I fully know—
Not till then—how much I owe."

-----back to Job-----

C. Satan's Consequent Challenge (4-5)

4 Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life.

1. “Skin for skin” — Seems to be a proverbial saying (not sure of the meaning)

a. But the second statement seems to define the first

IOW t/1st statement is ==>

4 “Skin for skin!”

The 2d statement is ==>

4 “Yes, all that a man has he will give for his life.”

When you have 2 statements together like this & t/2d defines t/1st we call that “epexegetical” meaning t/2d defines/gives meaning to t/1st.

HCSB ==>

4 “Skin for skin!” Satan answered the LORD. “A man will give up everything he owns in exchange for his life.”

What I think t/Satan is saying is that it’s 1 thing to trade your skin for another’s (in this case Job’s children) —

BUT you will do anything to spare your own skin.

4 “A man will give up everything he owns in exchange for his life”

2. “Everything he owns”

What did Job lose? His 7k sheep // 3k camels // 1000 oxen //

500 donkeys. He lost his workers, his servants. Worse of all he saw all of his children, 7 sons & 3 daughters, die.

a. Remember the Satan’s challenge in chapter 1?

9 . . . “Does Job fear God for nothing?”

10 **“Have You not made a hedge about 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.**

11 **“But put forth Your hand now and touch all that he has; he will surely curse You to Your face.”**

What a FAKE t/Satan is! He was so sure of himself [^]

He lost that wager & doesn't even admit it.

He defines t/parameters of t/contest, loses, and then comes up w/another set of conditions.

“I can beat you in a 40 yard sprint.” You lose t/race & come back saying “Well you got a better start; let's try 100 yards.”

3. Verse 5

5 **“However, put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face.”**

a. Note first that Satan understands something that many Christians don't: God is sovereign [^]

b. 2d - Satan believes something I don't think is absolutely true

Is it true that ppl will sacrifice everything on t/altar of their own flesh? IOW - are people so self-centered that they will willingly give up their own children to save themselves? (“skin for skin” - “I'll trade my wife's skin, my parent's skin, my children's skin for my own”).

That's sometimes true, but not absolutely so.

Stories abound of parents who have risked life & limb in order to save their children.

Oh, I would have traded my life for my daughter's!

Witnesses reported that after our encounter w/a drunk driver, a crash that caused our vehicle to burst into flames, I desperately was trying to get back into t/car to rescue Giana.

John 15:13 "Greater love has no one than this, that one lay down his life for his friends." <=== What Jesus willingly did . . .

c. In Job's case, I believe Satan is desperate

T/Satan believes that Job will curse G. when it comes to his own skin.

D. God's Contingent Consent (6)

6 So the LORD said to Satan, "Behold, he is in your power, only spare his life."

1. Who's in control here?

V. 5 T/Satan says, "**Put forth Your hand**"

V. 6 "**He is in your power Satan, only spare his life**"

As John Piper so well states it ==>

"Satan is a lion on a leash and God pulls it according to his sovereign will."

2. Nothing can touch God's child apart from God's consent

Nothing!

Luke 22:31–32 31 “Simon, Simon, behold, Satan has demanded permission to sift you like wheat; 32 but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.”

31 “Simon, Simon, behold, THE Satan has demanded permission to sift you [plural] like wheat; 32 but I have prayed for you [singular], that your faith may not fail; and you, when once you have turned again, strengthen your brothers.”

II. More Calamity Concerning Job (2:7-8)

Another wave after than which he endured in chapt. 1.

A. Chronic Sores from Head to Toe(7)

7 Then the Satan went out from the presence of the LORD . . .

1. This ends the 3d scene

Satan departs and is not seen for the rest of the book. Though he may have been behind the scenes, we don't know.

Satan receives the ultimate insult, that is to be ignored.

2. Here it's an immediate departure to afflict Job

7 . . . the Satan went out from the presence of the LORD and [here begins the 4th scene, back to earth] smote Job with sore boils from the sole of his foot to the crown of his head.

We don't know how much time elapsed in t/white space between vv. 12 & 13 in chapt 1. May have been immediate // days // weeks // months. We don't know.

Here it's immediate. As soon as t/Satan departs he afflicts.

3. "Sore boils"

Some translations have:

7 . . . **Painful sores . . .**

7 . . . **Terrible boils . . .**

7 . . . **from the sole of his foot to the crown of his head.**

His entire body!

3. We can only speculate as to what this was

a. One author writes:

"Medical doctors have been curious about this particular ailment for years. In my research I've found numerous comments made about the disease. One said it was smallpox. Another one, elephantiasis. Another chronic eczema. Another leprosy. . . . Another keatosis. One identified in medical terms, pemphigus foliogeus." [Swindoll, 32]

b. Another writes that:

"This disease, as attested by physicians today, matches the symptoms of Job's afflictions—inflamed, ulcerous sores (Job 2:7), itching (v. 8), degenerative changes in facial skin (vv. 7, 12), loss of appetite (3:24), depression (3:24–25), loss of strength (6:11), worms in the boils . . . [and] running sores (7:5), difficulty in breathing (9:18), darkness under the eyes (16:16), foul breath (19:17), loss of weight (19:20; 33:21), continual pain (30:17), restlessness (30:27), blackened . . . peeling skin . . . and fever (30:30)." [Roy B. Zuck, "Job," in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 721]

c. I find it noteworthy that the two Hebrew words translated “sore boils” are used of the sixth plague upon Egypt in Exodus 9 “Boils breaking out in sores over man and beast.”

d. Also a disease that parallels the curse of Deut. 28

The curses that would befall Israel if they failed to keep covt.

Deut. 28:35 “The LORD will strike you on the knees and legs with sore boils, from which you cannot be healed, from the sole of your foot to the crown of your head.”

7 . . . Satan . . . smote Job with sore boils from the sole of his foot to the crown of his head.

There’s no way that a Jew reading Job wouldn’t see some sort of a connection between Job’s affliction & a curse!

e. We know that Job was innocent

God says so in t/last words of v. 3.

But there was another; a greater sufferer than Job; a greater man than Job; JC t/Son of God who was cursed w/o cause.

Galatians 3:13 Christ redeemed us from the curse of the Law, having become a curse for us—for it is written, “CURSED IS EVERYONE WHO HANGS ON A TREE”—

II. More Calamity Concerning Job (2:7-8)

A. Chronic Sores from Head to Toe (7)

B. Cruciation on an Ash Heap (8)

8 And he took a potsherd to scrape himself while he was sitting among the ashes.

1. Where is Job sitting? He's at the town dump

The greatest man of t/East (v. 3) is now living among t/ashes scraping himself with a potsherd—a piece of broken pottery!

When I was a kid living in AZ there was a vacant lot adjacent to our house where I would find old native American potsherds lying on the ground. I had a little plastic bag of them.

In Job's day that's where broken pots and dishes ended up: at the town dump.

Along with ashes that were discarded there. Including burnt excrement. And Job used these to soothe his blistering flesh.

Warren Wiersbe describes the scene==>

“There the city garbage was deposited and burned, and there the city's rejects lived, begging alms from whomever passed by. At the ash heap, dogs fought over something to eat, and the city's dung was brought and burned. The city's leading citizen was now living in abject poverty and shame.” [cited in Swindoll, 33-34]

2. A similar place was used by Jesus to describe hell: Gehenna (The Valley of Hinnom outside of Jerusalem)

Job is in his own earthly hell.

III. A Curse Called for by Job's Wife (2:9)

This is her only appearance in the entire book.

She is mentioned 2 other places (19:17; 31:10) indicating she was still part of Job's life.

A. The Curse Called For

9 Then his wife said to him, "Do you still hold fast your integrity? Curse God and die!"

Curse G. knowing that this act brings a death sentence, tantamount to suicide. This was why Job was making sacrifices for his children: that perhaps they may have cursed G. in their hearts (1:5).

1. What do we make of her?

St. Augustine called her: *adiutrix diaboli* - the helpmeet of the Devil. Or Chrysostom in t/4th c. who asked, "Why did the devil leave him this wife? Because he thought her a good scourge, by which to plague him more acutely than by any other means. Moreover, the thought is not far distant, that God left her to him in order that when, in the glorious issue of his sufferings, he receives everything doubled, he might not have this thorn in the flesh also doubled."

B. Consideration Given to Her . . .

1. Give her a break: She, too, suffered much loss

She lost 10 children

She lost her wealth and possessions (security)

She watched her husband's demise & now his horrible phys. suffering

IV. Job's Correction and Confession (2:10)

A. Job's Correction (10a)

10a **But he said to her, "You speak as one of the foolish women speaks." . . .**

1. Job doesn't call her a foolish woman, he says she speaks "as" a foolish woman (important distinction)

United Bible Society Handbook which deals with translational issues has this comment: "Foolish women is sometimes expressed as 'women with heads made of gourds . . .'"

b. "Foolish" = Hebrew *nebalot* (cf. "nabal")

1 Samuel 25:25 "Please do not let my lord pay attention to this worthless man, Nabal, for as his name is, so is he. Nabal is his name and folly is with him . . ."

Psa. 14:1 The fool (*nabal*) has said in his heart, "There is no God. . ."

This is blindness to religious or biblical truth.

She is acting as a practical atheist!

Matt. 16:23 . . . [Jesus] . . . said to Peter, "Get behind Me, Satan! You are a stumbling block to Me; for you are not setting your mind on God's interests, but man's."

B. Job's Confession (10b)

10b . . . **"Shall we indeed accept good from God and not accept adversity?" . . .**

John Piper ==>

“Now I think in heaven at this moment just before those words were spoken as she said: “Curse God and die,” a great smile came across Satan’s face. And all of tens of thousands of angels watched . . .

But when they heard Job say: “Shall we not receive evil at the hand of God as well as good?” Twenty thousand arms, angelic arms went up. “Yes, Job! Yes! God is more valuable than your health. Thank you. Thank you for holding fast to your God and to your integrity!” And Satan’s countenance falls and that is the last we hear of him in this book.” [John Piper, Desiringgod.org/messages/holding-on-to-your-faith-in-the-midst-of-suffering]

C. The Author’s Confirmation (10c)

10c . . . In all this Job did not sin with his lips.

1. Back to 1:22

1:22 Through all this Job did not sin nor did he blame God.

2. Don’t take this to mean that Job did not sin later

Does not mean that Job sailed through his suffering without failure.

More than one commentator has noted the difference between the brief descriptions of Job in the first 2 chapters and the struggling, doubting Job of chapters 3-31.

This is not uncommon. There is an initial shock over tragedy, but then a simmering of one’s thought which gives rise to sinful emotions.

But, for now, there is now silence in heaven until we reach chapter 38 when God speaks.

Job = What do you value and why?

Is God to be valued simply b/c He's God or is He to be valued b/c He gives gifts.

Lesson of Job is that He's to be valued for who He is, period.

Which is more valuable? Gold or tin? You say "gold." Why? Its greater worth is due to t/value it has monetarily. It can be used to buy things. It's a mercenary value. That's what Satan accuses Job of.

Why do we, as Xns, value a beautiful sunset? It gives us joy. It reflects t/beauty of our God.

G. is to be valued for who He is.

That makes no sense to the "fool" — to the unbeliever.

For t/born again believer in JC it makes perfect sense b/c it's written into our spiritual DNA.

The best gift of the Gospel is not eternal life. The best gift of the gospel is seeing and savoring the supremacy of Christ himself. The greatest reward of the cross is knowing the supremacy of Jesus.