



EXPLORE THE BIBLE.®

Personal Study Guide

Summer 2021 | CSB



about
all that
blessed
substance
and now, and
he will "curse
unto Satan, Behold,
my power; only upon
thine hand. So Satan
the presence of the LORD.

QUESTIONS

14 There was a day when his sons and daughters were eating and drinking in their eldest brother's house: 15 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: 16 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. 17 While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. 18 While he was yet speaking, there came also another, and said, The Chaldeans came out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. 19 While he was yet speaking, there came also another, and said, Thy sons and thy

1:9-11 Satan challenged Job's motives for fearing God. He suggested that Job's devotion to God depended on his life circumstances.
1:5 To ensure his family's spiritual purity
"east" could designate "virtually any place from Damascus to Arabia and as far east as Persia" (R. Alden, Job, 50).
The Hebrew name Job (יֹב, Yôb), the common in the

U N D E R S T A N D | E X P L O R E | A P P L Y

Job; Ecclesiastes



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THE MEANING OF LIFE

Many people try to build their lives on success, wealth, power, or intellectual accomplishments. Such a way of life, however, is ultimately futile and meaningless. Everything in this life is fleeting and fading away; anything that does not have eternal value really has no value.

Jesus taught that a house built on the sand will collapse when the storms hit. But the one who builds his house on the rock—his house will stand (Matt. 7:24-27). This “rock” that provides a solid foundation for life is Jesus Himself. Jesus is the foundation for a life that is secure, satisfying, and meaningful.

The Old Testament character of Job learned that the answer to life’s mysteries and meaning lies in proper reverence for God. It’s been said that you don’t know God is all you need until God is all you have. In losing everything he had, Job discovered that God was all he really needed.

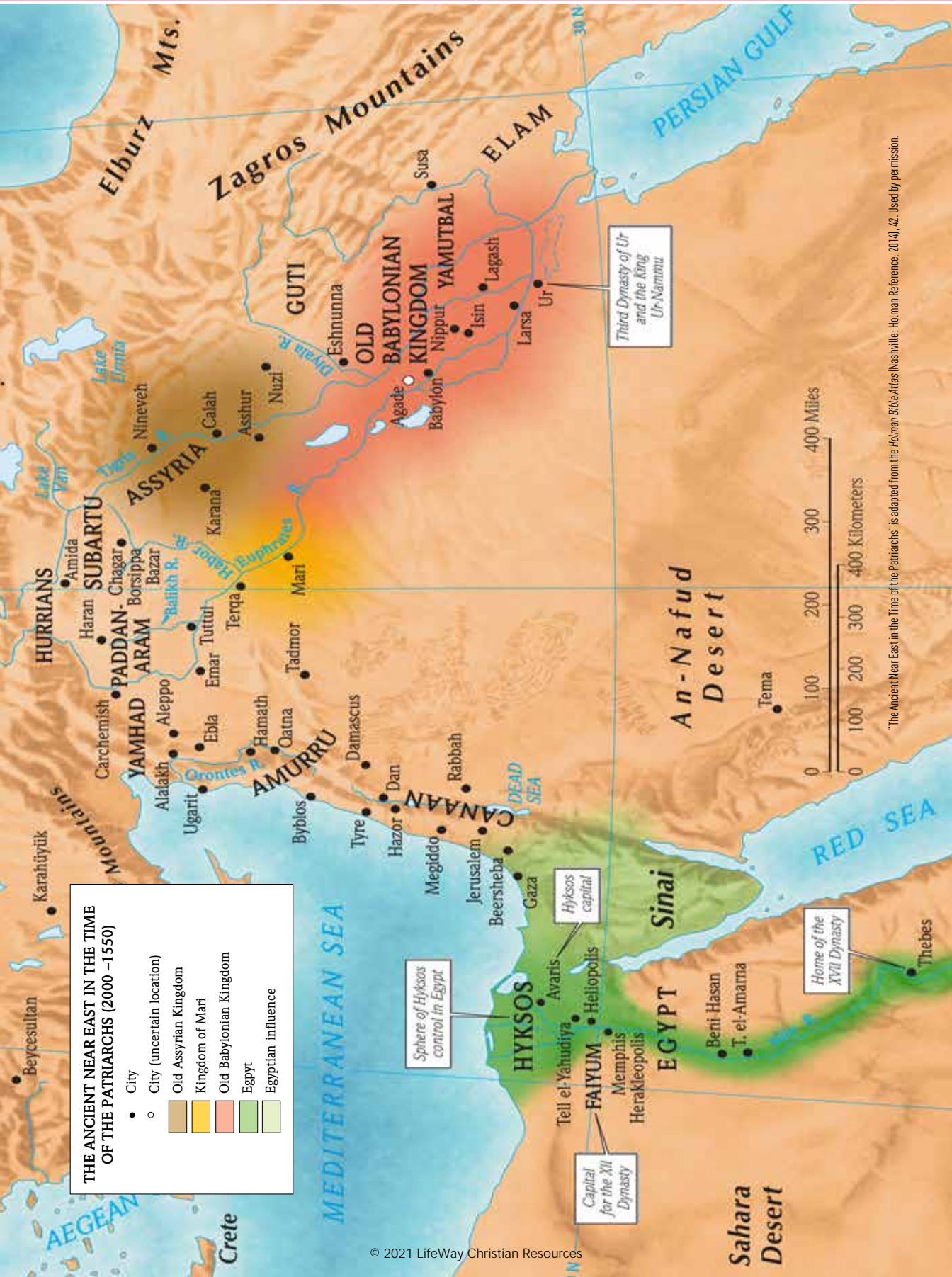
Solomon learned the meaning of life by gaining and acquiring everything life had to offer. Despite having everything, he found it was all futile and meaningless if God is not the central focus of life.

All of this points to our need of Jesus and the life He offers. He came so that we can have life that is abundant and eternal (John 3:16; 10:10). Right now, He is waiting for you.

- **Admit** to God that you are a sinner. Repent, turning away from your sin.
- **By faith receive** Jesus Christ as God’s Son and accept Jesus’ gift of forgiveness from sin. He took the penalty for your sin by dying on the cross.
- **Confess** your faith in Jesus Christ as Savior and Lord. You may pray a prayer similar to this as you call on God to save you: “Dear God, I know that You love me. I confess my sin and need of salvation. I turn away from my sin and place my faith in Jesus as my Savior and Lord. In Jesus’ name I pray, amen.”

After you have received Jesus Christ into your life, tell a pastor or another Christian about your decision. Show others your faith in Christ by asking for baptism by immersion in your local church as a public expression of your faith.

Ancient Near East During the Patriarchs



"The Ancient Near East in the Time of the Patriarchs" is adapted from the *Human Bible Atlas* (Nashville: Holman Reference, 2014), 42. Used by permission.

JOB; ECCLESIASTES

The Book of Job leads us to grapple with the question: Do we love God for who He is or for what we can get from Him? If we love Him only for what He gives us and not for who He is, then we're serving ourselves, not Him. It's been said we don't know that God is all we need until God is all we have. Job, who lost everything, reminds us that the Giver—not the gifts—is all we need. The Book of Ecclesiastes likewise grapples with a weighty question: What's the meaning of life? The writer of Ecclesiastes, who gained everything this life has to offer, shows us the futility and meaninglessness of life when it is lived apart from God as its central focus. Both Job and Ecclesiastes are complex books that ask deep questions and ultimately enable us to see afresh our need for the gospel of Jesus Christ.

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SUMMER 2021



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*Evangelistic Emphasis

MEET THE WRITER

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FROM **THE TEAM LEADER**

Job and Ecclesiastes? Really!

Most two-year blocks of time are filled with ups and downs. The past two years seem to have had more than their fair share. Members of the team that create these resources and our associates have seen deaths of loved ones and births, a retirement and an addition to our team, surgeries and recoveries, and sickness and health. We felt the economic impact of quarantines and learned new ways of relating, working, and teaching. Our experience was not unique, having heard from many of you as well.

The challenges of the last two years set the background for what you have in your hands. As we and our writers worked through Job and Ecclesiastes, we did so when facing many of the same questions addressed by Job and Solomon. We rediscovered the joy of trusting God for each day, the promise of a sunrise, and the satisfaction of a sunset. Job and Solomon came to the same conclusion as they looked at life: trust God in all things. They discovered a hope that was based on the One who does not change. That trust and hope brought balance and perspective to their lives.

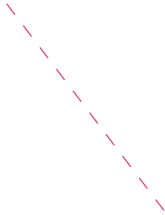
Job and Solomon learned some important lessons that can help us today. As we study these two Bible books, we will focus on these timeless truths and the hope found through faith in God and in His redemptive work. May God help us remain faithful to Him in all things.

In His service,

G. Dwayne McCrary

Team Leader

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WORD WISE

Terms listed here are identified in the Bible commentary with a dot (•).

Abaddon [uh BAD uhn]—Hebrew word that means “to perish,” parallel to death (Job 28:22) or Sheol (Job 26:6). It means the place of utter destruction. Destruction and death are personified—they speak—in Job 28:22.

Chaldeans [kal DEE uhns]—In the Old Testament, the terms *Chaldeans* and *Babylonians* may be used interchangeably. The geographic region of Chaldea lies in modern Iraq, near its border to Iran.

Cush—A nation south of Egypt in Old Testament times; the Hebrew word *Cush* is sometimes translated “Ethiopia,” as in the King James Version. The borders of ancient Cush, however, were not identical with the borders of modern-day Ethiopia.

Naamathite [NAY uh muh thigh]—A Naamathite was a resident of Na’ameh. Although the exact location is uncertain, this may have been Djebel-el-Na’ameh in north-west Arabia.

Ophir [OH fuhr]—A place famous in the ancient Near East for its trade, especially in its highly-valued gold. Solomon’s ships brought sixteen tons of gold and other goods from Ophir (1 Kings 9:28; 10:11). The exact geographical region is unknown.

Sabeans [suh BEE uhns]—Sabeans were descendants of Sheba, the rich queen who visited Solomon (1 Kings 10). They came from the southern part of Arabia and were known as traveling merchants (Job 6:19). *Sebean* may also have been a general term for nomadic merchants of any origin. Sabeans destroyed Job’s flocks, herds, and servants (Job 1:15).

Sheol [SHEE ohl]—In Old Testament understanding, Sheol was the abode of the dead. It is described as a place of doom and darkness (Job 10:21).

Shuhite [SHOO hight]—A person from Shuah; Shuah was the home of Job’s friend Bildad (Job 2:11). Shuhites were possibly descendants of Shuah, son of Abraham (Gen. 25:2).

Temanite [TEE muhn ight]—A person from Teman, a town located in Edom between the southern border of Israel and the Gulf of Aqaba. Temanites were renowned for their wisdom (Jer. 49:7). Job’s friend Eliphaz was a Temanite (Job 2:11).

BIBLE READING PLAN

JUNE

- 1. Job 1:1-12
- 2. Job 1:13-22
- 3. Job 2:1-13
- 4. Job 3:1-19
- 5. Job 3:20-26
- 6. Job 4:1-21
- 7. Job 5:1-15
- 8. Job 5:16-27
- 9. Job 6:1-13
- 10. Job 6:14-30
- 11. Job 7:1-10
- 12. Job 7:11-21
- 13. Job 8:1-22
- 14. Job 9:1-20
- 15. Job 9:21-35
- 16. Job 10:1-12
- 17. Job 10:13-22
- 18. Job 11:1-9
- 19. Job 11:10-20
- 20. Job 12:1-12
- 21. Job 12:13-25
- 22. Job 13:1-19
- 23. Job 13:20-28
- 24. Job 14:1-12
- 25. Job 14:13-22
- 26. Job 15:1-16
- 27. Job 15:17-35
- 28. Job 16:1-14
- 29. Job 16:15-22
- 30. Job 17:1-10

JULY

- 1. Job 17:11-18:4
- 2. Job 18:5-21
- 3. Job 19:1-12
- 4. Job 19:13-29
- 5. Job 20:1-11
- 6. Job 20:12-29
- 7. Job 21:1-21
- 8. Job 21:22-34
- 9. Job 22:1-20
- 10. Job 22:21-30
- 11. Job 23:1-17
- 12. Job 24:1-12
- 13. Job 24:13-25
- 14. Job 25:1-26:14
- 15. Job 27:1-12
- 16. Job 27:13-23
- 17. Job 28:1-11
- 18. Job 28:12-28
- 19. Job 29:1-17
- 20. Job 29:18-25
- 21. Job 30:1-19
- 22. Job 30:20-31
- 23. Job 31:1-15
- 24. Job 31:16-28
- 25. Job 31:29-40
- 26. Job 32:1-14
- 27. Job 32:15-22
- 28. Job 33:1-11
- 29. Job 33:12-25
- 30. Job 33:26-33
- 31. Job 34:1-20

AUGUST

- 1. Job 34:21-37
- 2. Job 35:1-16
- 3. Job 36:1-21
- 4. Job 36:22-33
- 5. Job 37:1-24
- 6. Job 38:1-24
- 7. Job 38:25-41
- 8. Job 39:1-18
- 9. Job 39:19-30
- 10. Job 40:1-24
- 11. Job 41:1-11
- 12. Job 41:12-34
- 13. Job 42:1-17
- 14. Ecclesiastes 1:1-18
- 15. Ecclesiastes 2:1-11
- 16. Ecclesiastes 2:12-26
- 17. Ecclesiastes 3:1-15
- 18. Ecclesiastes 3:16-22
- 19. Ecclesiastes 4:1-16
- 20. Ecclesiastes 5:1-7
- 21. Ecclesiastes 5:8-20
- 22. Ecclesiastes 6:1-12
- 23. Ecclesiastes 7:1-14
- 24. Ecclesiastes 7:15-29
- 25. Ecclesiastes 8:1-9
- 26. Ecclesiastes 8:10-17
- 27. Ecclesiastes 9:1-10
- 28. Ecclesiastes 9:11-18
- 29. Ecclesiastes 10:1-20
- 30. Ecclesiastes 11:1-10
- 31. Ecclesiastes 12:1-14

INTRODUCTION TO JOB; ECCLESIASTES

JOB

The writer of the Book of Job is unknown. Some scholars have proposed Job himself was the writer. Given the anonymity of the writer, the date when the book was written is also unknown. Proposals for the dating of the book range from the patriarchal period to the postexilic period. Since Job is a part of the wisdom literature, it touches on universal themes common to all of humanity. However, since it is part of the Old Testament, its original audience was God's covenant people, Israel, conceivably for the purpose of encouraging individuals or the nation as a whole during the times they suffered adversities.

The purpose of the book is to grapple with the question of why anyone should be devoted to God. Is God worthy of our worship apart from the material blessings He gives us? Satan posed this question by asking, "Does Job fear God for nothing?" (1:9). Job was an upright man, and even though he suffered incredible loss and was maligned by his friends, he remained faithful to God, silencing Satan's claim that the only reason Job worshiped God was because God had lavished Job with earthly blessings. While Job struggled to understand God's ways, he never stopped trusting in God's power, wisdom, and compassion.

ECCLESIASTES

The Book of Ecclesiastes is part of the Old Testament's wisdom literature, and its name literally means "one who addresses an assembly of people" or a "teacher" or "preacher." Given the book's instruction in wisdom, it is best to think of the title referring to its writer as the Teacher. The writer reveals he was a son of David who ruled in Jerusalem over Israel. This points to Solomon, since he was the only descendant of David to rule in Jerusalem over all of Israel. The language as well as the content and literary evidence in the book all support Solomon's authorship. That being the case, Solomon wrote Ecclesiastes sometime between 971-931 BC, the time of his reign. Given his tone, he most likely wrote the book closer to the end of his life.

The purpose of the book is to show the futility and meaninglessness of life when it is lived apart from God as its central focus and object of devotion. Anything that does not have eternal value really has no value. Recognition of this truth should drive people to faith in God. Satisfaction in life comes when people gladly trust God and His sovereign will for their lives, rejoice in His blessings, fear Him, and obey His commandments. Life is short, so people need to seize the opportunities God gives them when He gives them and prepare themselves for death and then the judgment where they will give an account to God for how they lived their lives.

OUTLINES OF JOB; ECCLESIASTES

OUTLINE OF JOB

- I.** The Testing Begins (1:1–2:10)
- II.** First Round of Discourse (2:11–14:22)
- III.** Second Round of Discourse (15:1–21:34)
- IV.** Third Round of Discourse (22:1–31:40)
- V.** Elihu Speaks (32:1–37:24)
- VI.** God Speaks (38:1–42:6)
- VII.** Resolution (42:7-17)

OUTLINE OF ECCLESIASTES

- I.** Introduction: The Search for Meaning (1:1-11)
- II.** The Search Described (1:12–6:12)
- III.** Wisdom Gained in the Search (7:1–10:20)
- IV.** Conclusion: Fear and Honor God (11:1–12:14)



ON THE COVER

Stone olive press found at Tel Aviv, the ancient port city of Joppa. The beam through the round upright stone was pushed by an animal or human. The rolling stone crushed the olives, and the oil was collected in a vat. Olive oil was used for cooking, lamp fuel, medicinal ointments, and the anointing of kings. Oil also was a symbol of blessing and joy. (See session 12.)

ILLUSTRATOR PHOTO/BRENT BRUCE/ERETZ ISRAEL MUSEUM/TEL AVIV, ISRAEL [60/9260]



Faith Tested

Believers show the depth of their faith in adversity.

JOB 1:8-22

Most of us hold to an idea that good things happen to good people and bad things happen to bad people. But how do we explain bad things happening to good people? Adversity can blindsides us and leave us reeling in shock and dismay. We struggle to look for answers, yet answers are not always found, just more questions. Job experienced unexpected tragedies in his life and demonstrated the depth of his faith as he faced them.

What is the most difficult challenge you have faced?

What did you learn about what you trusted during that challenge?

UNDERSTAND **THE CONTEXT**

JOB 1:1–2:10

Job 1:1–2:10 lays the groundwork for the Book of Job. It begins by identifying Job as a real person who lived in the country of Uz. Jeremiah the prophet mentioned the land of Uz being in proximity to Edom, south of the land of Canaan (Jer. 25:20; Lam. 4:21). The text also clearly states Job was a man of integrity (Job 1:1). At the outset, the book establishes that none of the tragedies that are to beset him as the narrative unfolds happen as God’s punishment or discipline on account of Job’s sin. Everything about Job was sincere as he sought to live according to God’s will. In fact, he was not only meticulous about continuing in faithful obedience to God, he was deeply concerned about the spiritual condition of his children (1:4-5). Job’s uprightness is essential to the message of the book.

Job 1:6 introduces Satan into the narrative. Satan’s name means “accuser” or “adversary.” He belittles God (1:11; 2:4-5), demonstrates he is an enemy of those faithful to God by seeking to destroy them (1:13-19; see also Luke 22:31; 1 Pet. 5:8), and is the accuser of the people of God (1:9-11; see also Zech. 3:1; Rev. 12:10).

Satan raised the questions that are at the heart of the Book of Job: “Is God worthy of worship for who He is, or is He worth worshiping only for what one can get out of Him?” Is it possible for those who belong to God to remain faithful to Him in the midst of great suffering? God allowed Satan to take away Job’s wealth, health, and family while sparing Job’s life (1:13-19; 2:4-8), demonstrating that Satan was under God’s authority and but a pawn. God was the One who providentially directed all that would transpire. Furthermore, these actions laid the groundwork for God’s answer to Satan’s challenging questions. God used His servant Job to silence the Accuser through Job’s faithfulness (1:20-22; 2:9-10).

As you read Job 1:8-22, what do you discover concerning what faith in God looks like in the face of adversity?

EXPLORE THE TEXT

PERMISSION GRANTED (JOB 1:8-12)

⁸ Then the LORD said to Satan, “Have you considered my servant Job? No one else on earth is like him, a man of perfect integrity, who fears God and turns away from evil.” ⁹ Satan answered the LORD, “Does Job fear God for nothing? ¹⁰ Haven’t you placed a hedge around him, his household, and everything he owns? You have blessed the work of his hands, and his possessions have increased in the land. ¹¹ But stretch out your hand and strike everything he owns, and he will surely curse you to your face.” ¹² “Very well,” the LORD told Satan, “everything he owns is in your power. However, do not lay a hand on Job himself.” So Satan left the LORD’s presence.

VERSE 8

Verse 8 begins with the word *then*, referring back to the preceding verses. The scene is reminiscent of the prophet Micaiah’s vision of seeing the Lord sitting on His throne and the whole heavenly army standing at both sides of Him (1 Kings 22:19). What is unexpected about this scene is that Satan also attended. Satan came with the “sons of God” (Job 1:6), but he certainly was not one of them.

The Lord asked Satan, “Where have you come from?” (v. 7). Satan’s cloaked reply revealed his reason for coming was for no good, saying, “From roaming through the earth” (v. 7). Satan’s answer was true but incomplete because he failed to reveal what his purpose for “roaming through the earth” was. Under the inspiration of the Holy Spirit, Peter later revealed what Satan’s intentions were and continue to be, stating: “Your adversary the devil is prowling around like a roaring lion, looking for anyone he can devour” (1 Pet. 5:8). Satan had found someone in his roaming he wanted to devour, and that someone was Job.

God knew Satan’s intentions. Therefore, He got straight to the point, asking Satan: “**Have you considered my servant Job?**” In other words, “Is Job your next target?” God made some powerful statements about Job. Saying that Job feared the Lord meant Job had a deep-seated reverence and awe for God that caused him to want to please God at all costs. It involved wonder, submission, worship, love, and admiration inspired by God’s authority over him and all of creation.

The fact that God initiated the conversation with Satan demonstrates that He was orchestrating what was going on and what would transpire going forward in the Book of Job. Satan appears to have thought he had an opportunity to destroy one of God's saints while at the same time bringing disrepute to God. However, God was about to use both His servant, Job, and the adversary and accuser of the saints, Satan, to bring glory to Himself. As the narrative unfolds, God will silence Satan through the life of His servant Job, such that Satan will no longer be mentioned in the book after Job 2:7.

Why is it important for believers to remember that while we may be surprised and shocked by sudden calamities, God is not and He is in complete control?

KEY DOCTRINE: *The Kingdom*

The kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King (Rom. 5:17).

VERSES 9-11

The question in verse 9 gets at the heart of the message of the Book of Job. Satan's question was dripping with cynicism, questioning Job's motives and suggesting that the only reason Job feared God was for the material blessings he could get from God. According to Satan, God was just a means to an end for Job. Satan was saying that Job did not really love God, honor God, or worship God because God is worthy. Rather, Job's piety toward God was a ruse, and the object of Job's affections and his true god was Job himself.

Stating that God had ***placed a hedge around*** Job, his family, and possessions means that God had protected Job and everything that belonged to him from harm. Satan's claim was that God had secured Job's loyalty with bribery. Satan implied that Job's faith was untested

because Job had not experienced any difficulties in life. Instead, God not only protected Job but also continued to bless and prosper Job in his **work** and **possessions**. The phrase **increased in the land** describes the vast swath of land that spread in every direction with which God had blessed Job. Job 1:2-3 attests to the validity of Satan's claims concerning what God had done for Job.

Satan suggested God test Job to see if Job's motives for worshiping Him were because of his love for God or his love of self. At the heart of the matter is the question: Can a person truly love God for who He is and not just for what he or she can get from God? The stretching out of one's arm or hand was a common ancient Near Eastern idiom meaning "to go and attack." Satan implored God to aggressively destroy everything that Job owned, and if He did, then Job would **curse** Him.

Can a person truly love God for who He is and not just for what he or she can get from God?

VERSE 12

The Lord accepted Satan's challenge and gave him permission to do whatever he wanted to do with Job's family and possessions. However, God stipulated to Satan: **you must not lay a hand on Job himself**. God's response to Satan highlights that while Satan is powerful, his power is limited and under God's sovereignty. God's ways are sometimes mysterious to us, but we can rest assured that whatever He does will be for our ultimate good and His ultimate glory.

How should knowing that Satan seeks opportunities to attack those who are faithful followers of God affect how we think and live?

ATTACK EXECUTED (JOB 1:13-19)

¹³ One day when Job's sons and daughters were eating and drinking wine in their oldest brother's house, ¹⁴ a messenger came to Job and reported, "While the oxen were plowing and

the donkeys grazing nearby,¹⁵ the Sabeans swooped down and took them away. They struck down the servants with the sword, and I alone have escaped to tell you!”¹⁶ He was still speaking when another messenger came and reported, “God’s fire fell from heaven. It burned the sheep and the servants and devoured them, and I alone have escaped to tell you!”¹⁷ That messenger was still speaking when yet another came and reported, “The Chaldeans formed three bands, made a raid on the camels, and took them away. They struck down the servants with the sword, and I alone have escaped to tell you!”¹⁸ He was still speaking when another messenger came and reported, “Your sons and daughters were eating and drinking wine in their oldest brother’s house.¹⁹ Suddenly a powerful wind swept in from the desert and struck the four corners of the house. It collapsed on the young people so that they died, and I alone have escaped to tell you!”

VERSES 13-15

Job’s sons and daughters were eating and drinking wine in their oldest brother’s house. This appears to be a harmless picture of a family enjoying time together. However, in the context there is a foreboding aspect to it that foreshadows the impending annihilation of the blessings Job and his family had experienced.

DID YOU KNOW?

The Sabeans were nomads from the southern part of Arabia and descendants of Sheba, the rich queen who visited Solomon (1 Kings 10). Later in Job they are called “traveling merchants” (Job 6:19; see also Joel 3:8).

The scene highlights the unexpectedness and suddenness of Satan’s strike against Job and his family. In a matter of moments, Job’s blessings would be replaced with sorrow and grief. One after another, Job’s messengers came and reported the swift succession of ruin of Job’s material wealth. The first to fall were Job’s **oxen** and **donkeys**. Verse 3 indicates Job had five hundred yoke of oxen and

five hundred female donkeys. The text does not indicate how many **servants** were tending to the oxen and donkeys, but one can assume there was quite a substantial number. Like a swift bird of prey, the **•Sabians swooped down** to snatch all of the animals and kill all of the servants except for the one who was able to escape and inform Job of what had transpired.

VERSES 16-19

While this servant was still reporting to Job what happened to his servants, oxen, and donkeys, a second servant arrived to report yet another disaster. This servant reported that **God's fire fell from heaven** and consumed Job's **sheep** and the other **servants** with them. This could be describing lightning strikes, but whatever it was, it was the act of Satan. While this servant was **still speaking**, a third servant arrived, exclaiming three bands of **•Chaldeans** from northern Mesopotamia raided Job's **camels** and seized them after killing all the rest of Job's **servants**. In a matter of moments, Job's assailants came from what must have seemed like every direction—the south, the north, and even the sky.

Job's most devastating report came from yet another servant who arrived while the third one was **still speaking**. This fourth messenger pronounced the deaths of all of Job's children as they were at the oldest brother's banquet. **Suddenly a powerful wind** struck the young man's home, causing it to collapse. All of these tragedies happened without Job's being aware of what had transpired between God and Satan. He was surely at a loss of understanding why these things happened as they did.

What can believers learn about the timing, suddenness, and severity of Satan's attacks from these verses?

TRUST MAINTAINED (JOB 1:20-22)

²⁰ Then Job stood up, tore his robe, and shaved his head. He fell to the ground and worshiped, ²¹ saying: Naked I came from my mother's womb, and naked I will leave this life. The LORD gives,

and the LORD takes away. Blessed be the name of the LORD.
²² Throughout all this Job did not sin or blame God for anything.

VERSES 20-22

In response to the surmounting tragedies in his life, Job continued praising God. He recognized God's sovereign rule over all things. All of this is demonstrated by the succession of deliberate actions he took after receiving his servants' jarring reports. Tearing one's clothing and shaving one's head and beard were customary ways of expressing grief in the ancient Near East. After expressing his grief before the Lord, Job ***fell to the ground and worshiped*** Him.

What came out of Job's mouth revealed what was in his heart. He did not blame the culprits who had attacked or the servants who failed to defend Job's interests. In fact, he did not even blame God. Instead, trusting God, Job recognized God's sovereign control over all things. Job realized all that he had was from God's gracious hand. Just as it was God's prerogative to give, it was also God's prerogative to take it all away. Rather than sinning against God, Job voiced his confidence in the sovereignty of God even in the midst of extreme loss and sorrow.

How does viewing God as sovereign over all His creation impact how a person responds to losses in this life?

BIBLE SKILL: Use a Bible dictionary.

Read an article on "suffering" in a Bible dictionary. Make a list of the faithful men and women of the Bible who suffered unimaginable circumstances. How do these examples help you properly frame your expectations of the Christian life? How does their faith teach you and shape your response to suffering?

APPLY THE TEXT

- Satan seeks opportunities to attack God's faithful followers.
- Believers are not immune from experiencing calamity and loss.
- Believers can worship God even in the midst of life's challenges, knowing that He is sovereign.

Who do you know who is going through a challenging time? What insights from this passage can you share with them as encouragement?

As a group, memorize Job 1:21. Discuss what impact having this perspective makes in the life of a believer. How may one's response to suffering be a witness to others?

PRAYER NEEDS
