

# “Does Job Fear God *for* Naught?”



## SABBATH AFTERNOON

**Read for This Week’s Study:** *Job 1, Job 2, 1 Cor. 4:9, Gen. 3:1–8, Phil. 4:11–13, Matt. 4:1–11, Phil. 2:5–8.*

**Memory Text:** “But he said to her, ‘You speak as one of the foolish women speaks. Shall we indeed accept good from God, and shall we not accept adversity?’ In all this Job did not sin with his lips” (*Job 2:10, NKJV*).

The book of Job opens up to us a whole new dimension of reality. It gives us a glimpse into the great controversy between Christ and Satan. And by doing so, it also provides us a template, a frame, an outline to help us better understand the world that we live in, a world that so often baffles, dazes, even frightens us with what it tosses our way. But the book of Job also shows that this great controversy is not merely someone else’s fight, in that we have nothing to do with it. If only that were the case; unfortunately, it’s not: “ ‘Woe to the inhabitants of the earth and the sea! For the devil has come down to you, having great wrath, because he knows that he has a short time’ ” (*Rev. 12:12, NKJV*). Satan has come down to the earth and to the sea, and we know for ourselves that his wrath is indeed great. Who among us, as flesh, hasn’t felt that wrath?

This week we will continue to look at the first two chapters of Job as we seek to get a greater understanding of how we fit in as the great controversy continues to rage.

\* Study this week’s lesson to prepare for Sabbath, October 15.

## God's Servant, Job

**Read Job 1.** Focus specifically on Satan's accusations against Job. What is Satan saying? What's implied in his attacks? Who, in the end, is Satan really attacking?

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“ ‘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’ ” (*Job 1:10, NKJV*). The book of Job opens by referencing not only Job's righteousness and good character but also his material blessings and fruitful household. These were the specific things that helped make Job revered as “the greatest of all the men of the east” (*Job 1:3, NASB*). And these, too, are the specific things that Satan hurls in God's face, saying basically, “Only because You have done this for him does he serve You.”

What, then, is implied in Satan's charge that if God were to take these things away from Job, Job would “ ‘surely curse You to Your face’ ” (*Job 1:11, NKJV*)? The attack, really, is an attack against God Himself. (This is what the whole great controversy is about anyway.) If God were so wonderful, so good, then Job would obey and fear and worship Him out of love and appreciation alone. After all, who wouldn't love a God who had done so much for him? In a sense, Satan was saying that God had all but bribed Job into being faithful to Him. Thus, he claimed, Job served God not out of love for God but out of his own selfish motives.

Think about some of the most nasty and hateful political rulers who have faithful cronies loyal to the death because this ruler was good to them. If, in fact, the Lord really was the kind, loving, and caring God that He is portrayed to be, then even if Job lost all those good things, Job would still serve the Lord. By claiming, however, that Job wouldn't stay faithful, Satan insinuates that even Job doesn't fully trust Him and that Job is loyal only because of what God has given him. That is, in the end (according to Satan) Job's loyalty pretty much depends on whether it's a good business deal for him.

**Why do you serve the Lord? Suppose your motives aren't perfect. If you had to wait until your motives were perfect (if they aren't), what might happen to you and your faith?**

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## Skin for Skin: The Battle Continues

Job 2:1–3 begins almost repeating some of Job 1:6–8. The big change is the last part of Job 2:3, where the Lord Himself talks about how faithful Job remained despite the calamities that befell him. Thus, by the time we get to Job 2:3, it looks as if Satan’s accusations have been shown as false. Job stayed faithful to God and didn’t curse Him, as Satan said he would.

**Read Job 2.** What happens in these texts? Also, what is the significance of the fact that in both Job 1 and 2 these “sons of God” are there to witness the dialogue between God and Satan?

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The phrase “skin for skin” is an idiomatic expression that has baffled commentators. The idea, though, is this: let something happen to Job’s own person, and that will cause him to show where his loyalty really is. Ruin Job’s body, his health, and see what happens.

And interestingly enough, what happens does not happen in a vacuum, either. Both instances of the controversy in heaven, as revealed here in the book of Job, take place in the context of some sort of meeting between these heavenly intelligences and God. Satan is making his accusations “publicly”; that is, he is doing it before these other beings. This idea fits in perfectly with what we know about the great controversy. It is something that is unfolding before the whole universe. (*See 1 Cor. 4:9, Dan. 7:10, Rev. 12:7–9.*)

“But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. . . . The act of Christ in dying for the salvation of man would not only make heaven accessible to men, but before all the universe it would justify God and His Son in their dealing with the rebellion of Satan. It would establish the perpetuity of the law of God and would reveal the nature and the results of sin.”  
—Ellen G. White, *Patriarchs and Prophets*, pp. 68, 69.

## Blessed Be the Name of the Lord

**After** Satan’s first attack on Job, after the news came to him about all the calamities that befell him, how did Job respond? (See Job 1:20–22.) What is the significance of the fact that, even amid such tragedy, Job “sinned not, nor charged God foolishly”?

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Central to God’s government, a government based on love, is freedom of choice. God wants us to serve Him because we love Him, not because we are forced to serve Him. “Satan insinuated that Job served God from selfish motives. . . . He attempted to deny that true religion springs from love and an intelligent appreciation of God’s character, that true worshipers love religion for its own sake—not for reward; that they serve God because such service is right in itself, and not merely because heaven is full of glory; and that they love God because He is worthy of their affection and confidence, and not merely because He blesses them.”—*The SDA Bible Commentary*, vol. 3, p. 500.

In the book of Job, Job proved Satan’s charges wrong. However, though God knew what would happen, Job still could have acted differently. He could have sinned, he could have “charged God foolishly.” God did not force Job to act as he did. Job’s steadfast faithfulness, considering the circumstances, was an amazing testimony before men and angels.

**Compare** what happened in Job 1 to what happened with Adam and Eve in Genesis 3:1–8. How does the contrast make their sin appear so terrible?

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Adam and Eve, sinless beings amid a true paradise, transgressed and fell into sin because of Satan’s attack; Job, amid utter pain and tragedy and ruin, stayed faithful to the Lord despite Satan’s attacks. In both cases, we have a powerful example of the great issues at stake in regard to free will.

**How does Job’s reaction here show us how cheap, easy, and false our excuses for sin can often be?**

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## Job's Wife

This is probably as good a time as any to deal with another victim in the story of Job: his wife. She appears only in Job 2:9, 10. After that, she vanishes from the story and from history. We are told nothing more about her. However, considering all that happened, who could imagine the grief that this unfortunate woman went through? Her tragedy, that of her children, and that of the other victims in chapter 1 show the universality of suffering. We are all involved in the great controversy; no one escapes.

**Compare** Job 2:3 to Job 2:9. What similar phrase is used both by God and Job's wife, and what is the importance of how they both use it?

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It's no coincidence that the same phrase about his holding fast his "integrity" appears in both texts. The word translated "integrity" comes from the same word used in Job 1:1 and Job 1:8, often translated "blameless." The root word itself gives the idea of "completeness" and "fullness."

How unfortunate that Job's wife becomes someone who challenges Job on the very thing for which God commends him. In her grief, in her sorrow, she's pushing Job to do precisely what God says he won't do. Though we certainly can't judge her, what a lesson to us all about how careful we have to be in order not to be a stumbling block to others. (See Luke 17:2.)

**Read** Job 2:10. What powerful testimony does Job give here, as well? See also Phil. 4:11–13.

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Job reveals the genuineness of his faith. He is going to serve the Lord both in the good times and in the bad. What's fascinating, though, is that Satan now disappears from the story and doesn't appear again. And though the text doesn't mention it, we can imagine Satan's frustration and anger at Job's response. After all, look at how easily he took down Adam and Eve and so many others. The "accuser of our brethren" (Rev. 12:10) was going to have to find someone else other than Job to accuse.

**How do we learn to be faithful to God, both in the good times and in the bad?**

## Obedience Unto Death

Job 1:22 reads, “In all this Job did not sin nor charge God with wrong” (*NKJV*). Job 2:10 reads, “In all this Job did not sin with his lips” (*NKJV*). In both cases, despite the attacks, Job stayed faithful to the Lord. Both texts stress the fact that Job did not sin, either with actions or with words.

Of course, the texts don’t say that Job wasn’t a sinner. They would never say that, because the Bible teaches that we are all sinners. “If we say that we have not sinned, we make Him a liar, and His word is not in us” (*1 John 1:10, NKJV*). Being “blameless and upright,” fearing God and shunning evil (*Job 1:1, NKJV*), does not make a person sinless. Like everyone else, Job was born in sin and needed a Savior.

Nevertheless, despite all that came upon him, he remained faithful to the Lord. In this sense, in his own way Job could be seen as a kind of symbol, a faint example of Jesus (*see lesson 14*), who, amid terrible trials and temptations, didn’t give up, didn’t fall into sin, and thus refuted Satan’s charges against God. Of course, what Christ did was so much bigger, grander, and more consequential than what Job did. Nevertheless, the simple parallel remains.

**Read** Matthew 4:1–11. How did Job’s experience reflect what happened here?

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Though in a terrible environment, His body weakened by lack of food, Jesus in His humanity, in “the likeness of sinful flesh” (*Rom. 8:3*), did not do what the devil wanted Him to do, just as Job didn’t either. And also just as Satan disappeared from the scene after Job stayed faithful, after Jesus resisted Satan’s last effort against Him, Scripture said that “the devil left Him” (*Matt. 4:11, NKJV; see also James 4:7*).

Yet, what Jesus faced in the wilderness was only the start. His real test would come at the cross, and here, too, despite everything thrown at Him (even worse than what Job faced), Jesus stayed faithful, even unto death.

**Read** Philippians 2:5–8. What hope does Christ’s “obedience unto death” offer us, and what does it tell us about how we should live in response to His obedience?

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**Further Thought:** Students of the book of Job who delve into the Hebrew come across an interesting phenomenon. Job’s wife’s words to him are translated, “ ‘Curse God and die’ ” (*Job 2:9, NKJV*). Job 1:5 is translated: “ ‘It may be that my sons have sinned and *curse* God in their hearts’ ” (*NKJV*). And Job 1:11 is translated: “ ‘But now, stretch out Your hand and touch all that he has, and he will surely *curse* You to Your face!’ ” (*NKJV*). In each case, however, the word translated “curse” comes from a word that means “bless.” The word, from the root *brk*, is used all through the Bible for “bless.” It’s the same root used in Genesis 1:22, when God “blessed” the creatures He had made. The same root is used in Psalm 66:8, “Oh, bless our God, you peoples!” (*NKJV*).

Why, then, is the same verb, which means “bless,” translated as “curse” in these few texts? First of all, if the idea of “blessed” were meant in those texts in Job, the texts would be nonsensical. In Job 1:5, why would Job want to offer sacrifices to God in case his sons had “blessed” God in their hearts? The context demands a different meaning. The same with Job 1:11 and 2:5. Why would Satan think that if calamity befell Job, he would bless God? The context demands that the meaning be “curse” instead. Also, why would Job rebuke his wife for telling him to bless God (*Job 2:9, 10*)? Given the context, the text makes sense only if the idea of “curse” is meant.

Why, then, did not the author use one of the common words for “curse”? Scholars believe that it’s a euphemism, because the idea of writing down the concept of cursing God was offensive to the author’s religious sensibilities (we can see the same thing in 1 Kings 21:10, 13, where the word translated “blaspheme” is from *brk*, “bless”). So, Moses used the word “bless” instead of the actual word for “curse,” even though it’s obvious that the idea of curse was intended.

## Discussion Questions:

- 1 In times of crisis, why is it so natural for people to question the reality of God or to question what God is like? Amid the harsh reality of what it means to live in a fallen world, a world in which the great controversy is real, why must we keep the reality of the Cross always before us?
- 2 Though we know the background to what was going on in the story of Job, as far as we can tell, Job didn’t know it. All he knew were the calamities that befell him. He didn’t know the bigger picture. What should this tell us about how, amid trials, we need to remember that there’s a bigger picture that we often don’t see or understand, and how can we learn to draw comfort from this realization?

## Filling the Emptiness: Part 1

As the youngest child in a Romanian family and the only daughter, Elena was showered with love. Yet, she felt an emptiness deep inside, but she didn't know what it was. Her friends invited her to join them at the disco, where she could fill her emptiness with music and dancing, but her parents forbade her to go.

One of Elena's friends invited her to visit the Seventh-day Adventist Church. Elena had heard that Adventists were good and honest people. But her grandmother warned her that faithful Orthodox members don't go inside of Protestant churches. So Elena didn't go.

Then someone invited Elena to attend a Week of Prayer series. *These meetings aren't regular worship services*, she reasoned, *so there can be no harm in going*. Her father gave her permission to go; so, she went, partly out of curiosity about what other churches teach. She attended every meeting and learned that Jesus wants to be her personal Friend, that He loves her, died for her, and is coming again. For the first time in her life, Elena felt happiness. She wanted to hear more and decided to attend the church on Saturday.

When Elena's father realized that she wanted to attend worship services on Sabbath, he was angry. But Elena had tasted the love of Christ and knew that she must learn more. However, when she tried to leave home to go to the church, her father stopped her. "This family has only one religion," he said. "No one in this house will bring in any other religion."

But as Elena read her Bible and learned other truths she hadn't known, she decided that Saturday is God's Sabbath. She wanted to attend church, but she knew her parents wouldn't allow her to go. So, she told them that she was going to visit her grandmother. On her way to church she stopped in at her grandmother's for a few minutes but then went on to church. Her grandmother knew what Elena was doing and warned her that it would bring sadness to the family.

A widow lived next door to Elena's family. She had heard of Elena's desire to attend church. She invited Elena to come to her house on Friday afternoons so she could slip off to church for the evening vespers program. Elena was careful to leave church early so she wouldn't be seen walking with Adventists.

*To be continued in next week's Inside Story.*

## The Lesson in Brief

► **Key Texts:** *Job 2; Genesis 3:1–8*

► **The Student Will:**

**Know:** Examine how the great controversy plays out in Job’s life and foreshadows Christ’s life amid pain and suffering.

**Feel:** Appreciate Job’s acceptance of his circumstances and his adherence to God as the only adequate godly response to temptation.

**Do:** Resolve to emulate Job’s integrity as he dealt with tragedy and pain, even within the context of his wife’s suggestion to abandon God.

► **Learning Outline:**

**I. Know: Job and Christ**

- Ⓐ What similarities do you discover between Job and Jesus Christ?
- Ⓑ In which way does Christ’s suffering go far beyond what Job experienced?

**II. Feel: How to Survive Satan’s Attacks**

- Ⓐ Satan attacked Christ where he had left off with Adam and Eve, with a temptation in the area of physical desires. Why?
- Ⓑ How did Job react to what was possibly the worst temptation, that is, his wife’s suggestion to abandon God?

**III. Do: Practice a Life of Integrity**

- Ⓐ Is Job’s example too extreme to be able to relate to, or do we experience similar adversities? Explain.
- Ⓑ How can I live up to Job’s example? Do I need to suffer in silence? Why, or why not?

► **Summary:** Job’s involvement (and ours) in the great controversy was not necessarily on a theological level but on a very personal one. His suffering was a strong temptation to deny God (it still is for us, as well), but his faithfulness gives us courage in adversity. And Christ’s victory over temptation and His willingness to go through the suffering provide hope for us to uphold our integrity.

## Learning Cycle

### ►STEP 1—Motivate

**Spotlight on Scripture:** *Job 2:1–10*

**Key Concept for Spiritual Growth:** The dialogue between Satan and God in the heavenly court showcases the big issue at stake in the great controversy, namely, the character of God. Is God a tyrant who manipulates human beings, either by fear or bribery, into submission and obedience—as Satan wants to make Him out to be—or is He a loving Father who sends His own Son to die on the cross in order to pay the price for our sins? Your image of God will determine your stand in this cosmic battle and your reaction toward pain and suffering.

**Just for Teachers:** In all of Job’s suffering, his wife’s one-time appearance in the story must have been one of the hardest blows to deal with. Her suggestion to curse God and die might actually have sprung from a compassionate heart that just could not bear any longer the image of her husband’s suffering.

Nevertheless, her words still signify an invitation to give in to Satan’s lies about God. Job realizes just that. How often do we stand all alone in our suffering, even misunderstood by those who love us most? However, while Mrs. Job does not appear again in the book, the birth of another seven sons and three daughters possibly also points to the restoration of Job’s relationship with his wife.

**Opening Discussion:** While the Ten Commandments clearly tell us not to make ourselves a physical (“carved”) image of God (*Exod. 20:4, 5*), we all have images of God in our minds. The Bible is full of metaphors for God. (A metaphor is a word or phrase for one thing that is used to refer to another thing in order to show or suggest that they are similar.) These metaphors help us, through imagery or word-pictures, to relate to the infinite reality of a God whom our finite minds cannot comprehend. Such comparisons help us understand something about Him.

Just looking at the book of Psalms, we find a wide variety of literary images about God in the form of metaphors. For example, there is God as a Shepherd (*Ps. 23:1*), God as a Judge (*Ps. 7:11*), God as a Father (*Ps. 89:26*), God as a Rock and Fortress (*Ps. 18:2*), and God as a Warrior (*Ps. 78:65, 66, NIV*). The list could go on and on. Through all these metaphors, God has revealed Himself so that we can know who He is and how He operates, especially His central character traits of love and justice. Satan’s objective, on the other hand, has consistently been to distort God’s image and

convince humanity to believe his fabrications about the character of God.

What is your personal image of God, and how does it affect your relationship with Him? And more important, how is your image of God grounded in the Bible?

## ►STEP 2—Explore

**Just for Teachers:** One could end the book of Job after Job 2:10. After losing all his possessions, his children, and his own health, he receives a devastating blow in the form of his wife’s suggestion to curse God and die. Interestingly, here the Hebrew text reads “bless” instead of “curse,” using a euphemism in order to avoid the unthinkable combination of the words *God* and *curse* in one sentence. In Job’s response, he compares her words to those of a foolish woman but does not condemn her.

Nevertheless, he resists the temptation for the “easy” way out of suffering. Giving up on God and dying in peace is the strongest temptation he has to resist. And he does just that. God is vindicated, and Satan disappears. Case closed. However, the book continues or, rather, really begins here. And so, for the next 40 chapters, we read about the inner struggles of Job as he comes to terms with his suffering and the God who holds his life in His hands.

## Bible Commentary

There are a number of important theological issues raised in the second chapter of the book of Job that we are studying this week. It becomes clear that Job’s suffering is really a moment of temptation that echoes the original temptation in Genesis 3 and foreshadows Jesus’ temptation as recorded in Matthew 4. And then there is the accuser (Satan) and the One he accuses (God), whose conflict underlies this chapter.

### I. Typology (*Review Genesis 3:1–8 and Matthew 4:1–11 with the class.*)

Typologies create an important link between the Old and New Testaments, focusing on the role and ministry of Jesus Christ. Typology can be defined as the study of various persons, events, or institutions in salvation history, specifically designed by God to find antitypical, eschatological fulfillment in Christ and the gospel realities.

The whole sacrificial system of the Old Testament provides a good case study in typology, pointing to Christ as the fulfillment of its features and services. The temptation of Job echoes the initial temptation of Adam and Eve in the Garden of Eden (*Gen. 3:1–8*), although there are some important differences: the original temptation takes place within

the context of beautiful Eden, whereas Job's temptation takes place in the middle of tragedy, suffering, and death. Another important difference is that the first human couple falls, but Job resists the temptation to curse God and fall; in this way, he becomes a type for Christ, who also resists the temptations in the wilderness. One needs to take into consideration that the antitype (Christ) is always greater and more complete than the type (Job) and that Christ's overcoming temptation represents the victory over sin in the great controversy.

**Consider This:** What does the fact that Job resists the temptation to “curse” God mean for the temptations that come our way?

## II. Satan's Access to Heaven *(Review Job 1:6; 2:1; Luke 10:18; and Revelation 12:3, 7–9 with the class.)*

One of the puzzling questions that arises from the study of Job 1 and 2 is the free access to heaven that Satan appears to enjoy. Twice, Satan comes into the presence of God (*Job 1:6 and 2:1*). But it is interesting to note that in both cases it is God who initiates the dialogue and asks Satan to give an account of his doings. Clearly, God is in control, even over Satan's access to heaven. It also is interesting to note that after his second failed attempt to tempt Job to reject God, Satan completely disappears from the book of Job, almost in the way that he disappears after Jesus' third temptation in the wilderness. In contrast, a number of verses in the Bible speak clearly about Jesus' whereabouts after the wilderness temptations and His access to God's throne.

Satan's existence at some point in heaven is seen in the Bible. Revelation 12:7–9 describes in a flashback how the great controversy begins with a battle in heaven that ends with Satan's being thrown down from heaven to earth, together with a third of the angels (*Rev. 12:4*). While it is difficult to impose a continuous timeline between events that take place in heaven and on earth, this expulsion happens before the creation of the earth, where Satan first tempts the woman in Eden (*Gen. 3:1–8*) and then fights against the seed of the woman (*Gen. 3:15*), Jesus Christ, during His life on earth.

During the time of the Old Testament, Satan still has limited access to heaven (*Job 1:6, 2:1; compare also Zech. 3:1*), but it is always at the bidding, and under the authority, of God. The Cross represents the moment when the victory over the evil powers becomes visible. Satan's access to heaven no longer seems to continue (*compare Luke 10:18, John 12:31*). Satan is thus limited to earth, where he will eventually be bound in chains during the millennium (*Revelation 20*).

**Consider This:** How does the study of Satan's access to heaven illumine your understanding of the limits imposed by God on the tempter's power in your life?

### III. God's Judgment *(Review 1 Corinthians 4:9 and Revelation 14:7 with the class.)*

There is an interesting ambiguity at the beginning of the three angels' messages in Revelation 14:7. The "hour of His judgment" could refer to the judgment that God is enacting as a Judge, but also to His being judged. It appears to be an intentional ambiguity, given that both meanings have an important theological message. While God is certainly the Judge who presides over the final judgment both in its investigative (1844) and executive (second coming of Christ, millennium, and destruction of evil) stages, He also has made Himself transparent to the scrutiny of the universe, with both the great controversy and the plan of salvation being, collectively, a spectacle to the world and to angels. The whole universe will acknowledge Him as a God of love and justice, exactly the two characteristics that Satan has tried to distort.

**Consider This:** What does it mean to be a spectacle to the universe?

#### ►STEP 3—Apply

**Just for Teachers:** God demonstrates incredible patience with Satan's attacks on Job, which ultimately are directed at Himself, knowing that the Cross would answer all questions, even Job's.

#### Thought/Application Questions:

❶ Think of a time when you, or someone you know, were falsely accused. How did either of you respond, and how did the situation end?

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❷ How have you experienced God's patience in your own life? Why was He so patient with Satan?

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#### ►STEP 4—Create

**Just for Teachers:** Satan is still the father of all lies, who continues insinuating untruths about God's children.

#### Individual Activity:

Step 1: At home, write down a list of the lies about yourself that Satan has tried to whisper into your ears. This might be a painful experience.

Step 2: Take this list and burn it (or destroy it permanently in some other way), knowing that God loves you and sees you through the reality of Christ's sacrifice on the cross, wherein He saved you.