

## **Day 51 - MONDAY: December 19th**

### Job 2

Job 2:1-13 NKJV

Again there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said to Satan, "From where do you come?" Satan answered the LORD and said, "From going to and fro on the earth, and from walking back and forth on it." Then the LORD said to Satan, "Have you considered My servant Job, that there is none like him on the earth, a blameless and upright man, one who fears God and shuns evil? And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause." So Satan answered the LORD and said, "Skin for skin! Yes, all that a man has he will give for his life. But stretch out Your hand now, and touch his bone and his flesh, and he will surely curse You to Your face!" And the LORD said to Satan, "Behold, he is in your hand, but spare his life." So Satan went out from the presence of the LORD, and struck Job with painful boils from the sole of his foot to the crown of his head. And he took for himself a potsherd with which to scrape himself while he sat in the midst of the ashes. Then his wife said to him, "Do you still hold fast to your integrity? Curse God and die!" 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. Now when Job's three friends heard of all this adversity that had come upon him, each one came from his own place—Eliphaz the Temanite, Bildad

the Shuhite, and Zophar the Naamathite. For they had made an appointment together to come and mourn with him, and to comfort him. And when they raised their eyes from afar, and did not recognize him, they lifted their voices and wept; and each one tore his robe and sprinkled dust on his head toward heaven. So they sat down with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his grief was very great.

### **Daily Deep Dive:**

Verse 1 – Again, like chapter 1, we see the Adversary/Opponent, Satan, standing (Hebrew: “to station oneself”) before the Lord.

Verse 3 – Again, it is the Lord who brings up Job to Satan. He repeats again the high praise of Job, adding “And still he holds fast to his integrity, although you incited Me against him, to destroy him without cause.”

The UCG reading plan states “Once again, Satan comes upon an angelic presentation before God and God presents him with Job's unswerving devotion. This time Satan presses the issue by saying that if God will remove His protection and allow him to attack Job's physical health, Job will reject God as he had predicted. God then allows the devil to cross that line. But, demonstrating his power and authority over Satan, He still imposes a limit—Satan is not

allowed to kill Job. Yet what Satan is allowed to do—afflict Job with painful boils from head to toe—was no doubt extremely and unrelentingly agonizing. And on top of the psychological pain of losing his family, it must have been all the more excruciating.”

It also records: "...You incited Me against him, to destroy him without cause" (Job 2:3). This may shockingly appear to say that there was no reason at all for what God allowed to befall Job—and that God can be prodded into doing things contrary to His will. But this is not what God is saying. He is simply saying that Satan presented no reason for any punitive action against this man. Moreover, the fact that Satan was provocative does not mean that this is what motivated God to act. Indeed, God initiated the discussion with Satan over Job—surely knowing what Satan's response would be.” [END]

Verse 4 – Regarding “Skin for skin”, Adam Clarke’s commentary states: “That is, A man will part with all he has in the world to save his life; and he will part with all by piecemeal, till he has nothing left on earth, and even be thankful, provided his life be spared. Thou hast only destroyed his property; thou hast left him his life and his health. Thou hast not touched his flesh nor his bone;

therefore, he is patient and resigned. Man, through the love of life, will go much farther: he will give up one member to save the rest; yea, limb after limb as long as there is hope that, by such sacrifices, life may be spared or prolonged. This is the meaning given to the passage by the Targum; and, I believe, the true one; hence, Job\_2:6, the Lord says, Save his life.” [END]

Verse 7 – Satan is allowed by the Lord to strike Job with “painful boils”. The word “painful” is the common Hebrew word for bad or evil. The word “boil” means “boil, inflamed spot, inflammation, eruption” (BDB) and is the same word that is used in the plague of Egypt (Exodus 9:9–11). Job is covered over his whole body with these terrible boils.

JFB commentary states: “malignant boils; rather, as it is singular in the *Hebrew*, a “burning sore.” Job was covered with one universal inflammation. The use of the potsherd [Job\_2:8] agrees with this view. It was that form of leprosy called *black* (to distinguish it from the *white*), or *elephantiasis*, because the feet swell like those of the elephant.”

Adam Clarke’s adds: “His scraping himself with a potsherd indicates a disease accompanied with intolerable itching”

A “potsherd” is simply a piece of pottery/earthenware.

Verse 10 – The word translated “foolish women” means “foolish, senseless” and can be applied to men or women. The UCG reading plan states: “Job's wife urges him to “curse God and die!” (verse 9). Many today imagine her as an impious, unsympathetic, bitter nag or even that she wanted to be rid of Job, thinking the loss of their children must have been his fault—that he had done something to deserve punishment from God. But it seems more likely that Job's wife, having been so close to him and witnessing his unceasing devotion to God even now, would have perceived him just as God described him—as blameless. We should consider that besides losing her family, she was now watching her husband suffer intolerable pain and anguish. It was no doubt difficult for her to understand why God would allow her faithful husband to be stricken. Indeed, it is difficult for most people today to understand it! She may well have been quite angry with God. Moreover, she perhaps said what she did thinking that Job's illness was terminal anyway and that he could with just a few words find immediate relief from his suffering.” [END]

This verse ends by saying “In all this Job did not sin with his lips.” It is amazing, in all that has occurred to both his family and his body, that Job has not allowed a single word

of sin to pass from his lips. This is slightly different from what was said in Job 1:22.

Are we to assume this to mean that in his heart, he was starting to slip?

Some commentators think so. I'm not sure.

James 3:2 tells us "For we all stumble in many things. If anyone does not stumble in word, he *is* a perfect man, able also to bridle the whole body."

Verse 11 – Job has three friends/associates arrive with the planned meeting together to comfort and mourn with Job.

Eliphaz the Temanite – From JFB "Eliphaz is an Idumean name, Esau's oldest son (Gen\_36:4); and Teman, son of Eliphaz (Gen\_36:15), called "duke." Eusebius places Teman in Arabia–Petraea (but see on Job\_6:19). Teman means "at the right hand"; and then the south, namely, part of Idumea; capital of Edom (Amo\_1:12). Hebrew geographers faced the east, not the north as we do; hence with them "the right hand" was the south. Temanites were famed for wisdom (Jer\_49:7)."

Bildad the Shuhite – From Adam Clarke's commentary:

"Shuah was the son of Abraham by Keturah: and his posterity is reckoned among the Easterns. It is supposed he

should be placed with his brother Midian, and his brother's sons Sheba and Dedan. See Gen\_25:2, Gen\_25:3. Dedan was a city of Edom, see Jer\_49:8, and seems to have been situated in its southern boundary, as Teman was in its western. Eze\_25:13."

Zophar the Naamathite - It appears we understand the least about this friend's background. From Adam Clarke "He most probably came from that Naamah, which was bordering upon the Edomites to the south" From John Gill's commentary: "Zophar the Naamathite, who he was, and why so called, is not certain; there is nothing but conjectures concerning him; it is most probable that he lived in Arabia Deserta, or on the borders of it, near to Job's country and that of his other two friends"

Verse 13 - I believe Job's friends were most wise when they came and were there, yet, said nothing. Later we see them say a lot when it's very clear, they knew next to nothing about what they spoke. I think this is a warning to all of us. We often don't have the answers or understand what we think we do. God's Word is truth and that we can rely on. Even then, we must take great care that we are using it appropriately.

Here's what the UCG reading plan states about this moment: "Lastly in chapter 2, we see the coming of Job's three friends Eliphaz, Bildad and Zophar (verse 11). It was evidently months before they got the news, arranged to meet and at last arrived (compare Job 7:3). Perhaps their initial intent was simply to go through a typical proper mourning ritual. But what they found made them aghast. It is evident that they cared for Job because they wept and remained close to him in silence for an entire week (Job 2:12–13)—probably deeming it inappropriate to speak before Job himself spoke. Yet as we will see, these men will soon fail miserably in their role as Job's comforters, even wrongly accusing him of sin.

Finally, in looking at Job 1–2, people reasonably wonder why, if Job was such a devoted saint, God would allow Satan to harm him. The impression many have is that there was some kind of contest or one-upmanship going on between God and Satan—and that Job was just a pawn in this frivolous, heartless game. Indeed, many reject the story as fictitious for this reason, unable to accept that a loving God would ever hand his faithful servants over to Satan's



abuses. But the perspective of Job as a pawn in some inane spiritual contest is totally off base. While the events of these chapters were probably intended to demonstrate God's sovereignty over Satan, we should note that the defeated enemy drops out of the account at this point—yet Job's suffering goes on. As we will see at the end of the book, Job, despite his upright character, still needed to grow spiritually and come to really know God. That being said, we should recognize that there is indeed an unwitting pawn in the story—Satan the devil. God, knowing Satan's nature and temperament, provokes him into taking action against Job—not to show Job's steadfastness off to His adversary but for the ultimate purpose of perfecting Job's character, making him an even better person than he was in preparation for a future in God's Kingdom.” [END]