

**Job 1**  
**February 15, 2026**

**Open with Prayer**

**HOOK:**

Q: Do you think being a “good person” should protect someone from suffering? Why or why not? [Let people engage]

**Transition:** When someone’s life falls apart, our human tendency is to instinctively look for explanations. The book of Job tends to mess with our assumptions about God, suffering, and fairness. In fact, it will expose any wrong assumptions we might have that God “owes” faithful people a life without suffering!

**Background:** The book of Job begins in heaven with a conversation between God and Satan, then moves to earth for a detailed look at the life of an ancient patriarch name Job. Overnight, Job’s blessings dissolve into heartaches as he suffers the loss of his health, wealth, family, and status. Left in turmoil over his sudden change of fortune, Job seeks an answer to the question, “Why?” Four friends of his are unable to provide the insight Job desperately needs. So it is up to God to teach Job some valuable lessons on the sovereignty of God and the need for complete trust in the Lord, who is constantly at work behind the scenes. Let’s read the text.

**BOOK:**

**1** In the land of Uz there lived a man whose name was Job. This man was blameless and upright; he feared God and shunned evil. <sup>2</sup> He had seven sons and three daughters, <sup>3</sup> and he owned seven thousand sheep, three thousand camels, five hundred yoke of oxen and five hundred donkeys, and had a large number of servants. He was the greatest man among all the people of the East.

<sup>4</sup> His sons used to take turns holding feasts in their homes, and they would invite their three sisters to eat and drink with them. <sup>5</sup> When a period of feasting had run its course, Job would send and have them purified. Early in the morning he would sacrifice a burnt offering for each of them, thinking, “Perhaps my children have sinned and cursed God in their hearts.” This was Job’s regular custom.

**Job’s First Test**

<sup>6</sup> One day the angels (the sons of God) came to present themselves before the Lord, and Satan also came with them. <sup>7</sup> The Lord said to Satan, “Where have you come from?”

Satan answered the Lord, “From roaming through the earth and going back and forth in it.”

<sup>8</sup> Then the Lord said to Satan, “Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil.”

<sup>9</sup> “Does Job fear God for nothing?” Satan replied. <sup>10</sup> “Have you not put a hedge around him and his household and everything he has? You have blessed the work of his hands, so that his flocks and herds are spread throughout the land. <sup>11</sup> But stretch out your hand and strike everything he has, and he will surely curse you to your face.”

<sup>12</sup> The Lord said to Satan, “Very well, then, everything he has is in your hands, but on the man himself do not lay a finger.” Then Satan went out from the presence of the Lord.

<sup>13</sup> One day when Job's sons and daughters were feasting and drinking wine at the oldest brother's house, <sup>14</sup> a messenger came to Job and said, "The oxen were plowing and the donkeys were grazing nearby, <sup>15</sup> and the Sabeans attacked and carried them off. They put the servants to the sword, and I am the only one who has escaped to tell you!"

<sup>16</sup> While he was still speaking, another messenger came and said, "The fire of God fell from the sky and burned up the sheep and the servants, and I am the only one who has escaped to tell you!"

<sup>17</sup> While he was still speaking, another messenger came and said, "The Chaldeans formed three raiding parties and swept down on your camels and carried them off. They put the servants to the sword, and I am the only one who has escaped to tell you!"

<sup>18</sup> While he was still speaking, yet another messenger came and said, "Your sons and daughters were feasting and drinking wine at the oldest brother's house, <sup>19</sup> when suddenly a mighty wind swept in from the desert and struck the four corners of the house. It collapsed on them, and they are dead, and I am the only one who has escaped to tell you!"

<sup>20</sup> At this, Job got up and tore his robe and shaved his head. Then he fell to the ground in worship

<sup>21</sup> and said: "Naked I came from my mother's womb, and naked I will depart. The Lord gave and the Lord has taken away; may the name of the Lord be praised." <sup>22</sup> In all this, Job did not sin by charging God with wrongdoing.

### **Process Observations/Questions:**

Q: What stood out to you? What questions do you have? [Let people engage]

Q: What did you learn about man? [Let people engage]

Q: What did you learn about God or Jesus or the Holy Spirit? [Let people engage]

Q: What is your takeaway? [Let people engage]

### **LOOK:**

Chapter 1 of Job is raw and unsettling. It doesn't give neat answers, but rather reshapes how we think about God, suffering, and faith. We need to embrace that a righteous life is not a shield against suffering. We need to let go of the idea that "doing right" ensures comfort. Moreover, we need to stop interpreting automatically that hardship is God's punishment of us. Job is never told "why" he incurred all of his losses, and we won't know the "why" behind our own suffering.

### **Close in Prayer**

## **Commentaries for Today's Lesson:**

***Wiersbe, W. W. (1993). Wiersbe's Expository Outlines on the Old Testament (Job 1). Victor Books.***

The land of Uz was probably in what we would know as northern Arabia. The greatest man in all the east lived there; his name was Job. See how great he was.

### **I. Job's Prosperity (1:1–5)**

In every way, Job was a rich man. He was rich in character, for he was “perfect and upright.” He was not sinless, but he was sincere and obedient before the Lord. He feared God, not with a terror but with a humble trust, and he separated himself from evil. He was also rich in his family, having seven sons and three daughters. Large families (especially many sons) were greatly desired in the East. Note in v. 5 that Job had a spiritual concern for his sons and daughters and prayed for them at the altar. How fortunate these children were to have a godly father. As for Job's wife, she did not seem to have the faith and wisdom that Job possessed (see 2:9–10), although we can understand that she would rather see her husband dead than having to endure such pain. In the end, however, God proved that she was wrong. See also 19:17.

Job was rich in possessions, “a very great household.” His livestock numbered in the thousands. Certainly God had blessed Job, and Job was not hesitant to praise God for all He had done. Paul wrote, “I know both how to be abased, and I know how to abound . . .” (Phil. 4:12). Most of us have no problem turning to God when we are “abased” and things are going wrong, but how difficult it is to serve God and remember Him when things are prosperous. Job did not permit his money and possessions to take the place of God.

### **II. Job's Adversity (1:6–2:13)**

#### ***A. Satan's first accusation and attack (1:6–22).***

Satan has access to heaven and must “report” to God. See Rev. 12:7–12. In heaven, Satan accuses the saints before God; see Zech. 3. Thank God for our Advocate in heaven, Jesus Christ the Savior (1 John 2:1–2)! Unknown to Job, God and Satan discussed his case. Had Job known about this conversation, he would have had no room for doubt or concern. He would have known that God was using him as a weapon to refute Satan's lies. But he did not know what was happening in the councils of heaven; therefore, he had to take his trials by faith. Satan admitted that he had been going up and down the earth (see 1 Peter 5:8–9), and God pointed to Job as “Exhibit A” of what a godly man ought to be. But immediately Satan, who will *never* agree to God's Word, accused Job of being a hypocrite. “The only reason Job is obedient is because he is so rich. Take away his wealth and he will curse you to your face!” Note that the believers are “hedged about” by the Lord and that Satan cannot touch them without God's express permission. See Luke 22:31–34. Satan is not equal to God either in wisdom or in power. Satan is not all-powerful, for he is but a created being limited in power. Satan is not everywhere-present; he is limited to one place at one time. And Satan is not all-knowing; for had he known how this contest would turn out, he would never have entered it. Satan holds this world in his lap (1 John 5:19), but “greater is He that is in you, than he that is in the world (1 John 4:4). The moment he had the divine permission, Satan left to attack Job's personal possessions, and in a brief time, Job was left a pauper. Note that Satan used common things to attack Job—enemy armies, fire, and a

strong wind. Job's friends thought these destructive forces came from God when they really came from Satan. In fact, one man called the fire (possibly lightning) "the fire of God" (1:16). How did Job respond? He mourned for the dead and worshiped God. "The Lord gave" (this is easy to say) "and the Lord has taken away" (this is harder to say). "Blessed be the name of the Lord" (it takes real faith to say that).

**Zuck, R. B. (1985). *Job*. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 1, pp. 718-721) Wheaton, IL: Victor Books**

## A. Job's character (1:1-5)

### 1. job's place and piety (1:1)

1:1. The location of **the land of Uz**, where Job **lived**, is uncertain. Though often identified with Edom, southeast of the Dead Sea, Uz was distinguished from it in Jeremiah's time, if not before (Jer. 25:20-21). Uz was then a "daughter" of Edom, that is, a possession or neighbor of Edom (Lam. 4:21). Some scholars suggest that Uz was in Bashan, south of Damascus; others say Uz lay east of Edom, in northern Arabia. The customs, vocabulary, and references to geography and natural history relate to northern Arabia. Whatever Uz's location, it was near a desert (Job 1:19), it was fertile for agriculture and livestock-raising (1:3, 14; 42:12), and it was probably outside Palestine.

**Job** was **blameless** ("without moral blemish," or "morally whole") **and upright** ("straight" in the sense of not deviating from God's standards). Also **he feared God**, that is, he was aware of, revered, and submitted to God's majesty. And he **shunned evil**, rejecting the opposite of God's character. That assessment, repeated by God to Satan (1:8; 2:3), shows that Job's friends were totally wrong in accusing him of being a willful sinner.

### 2. job's prosperity (1:2-3)

1:2-3. Job had **seven sons**, often considered evidence of divine blessing (cf. Ruth 4:15; 1 Sam. 2:5) **and three daughters**. This family size was common in those times. He was remarkably wealthy. His **7,000 sheep** provided clothing and food. The **3,000 camels** provided transportation and milk. The **1,000 oxen (500 yoke)** provided food and milk, and the power for plowing. The **500 donkeys** also provided transportation. Such a huge livestock estate required much land and many **servants**.

As **the greatest man among all the people of the East**, Job was the wealthiest of an apparently prosperous group of people in northern Arabia. The "people of the East" are identified with Kedar, in northern Arabia (Jer. 49:28). Job was also unusually wise, for the men of the East were noted for their great wisdom, expressed in proverbs, songs, and stories.

Additional biographical facts about this patriarch are given elsewhere in the Book of Job. He was highly respected (Job 29:7-11), a fair and honest judge (29:7, 12-17), a wise counselor (29:21-

24), an honest employer (31:13–15, 38–39), hospitable and generous (31:16–21, 32), and a farmer of crops (31:38–40).

3. job's posterity (1:4–5)

1:4–5. Each time **his** seven **sons** held a feast (possibly a birthday party) in one of **their homes** along with **their ... sisters** (cf. v. 13) **Job would** purify (sanctify) them by 10 **burnt** offerings, one **for each** child. He was concerned that they receive forgiveness of any sins committed knowingly or unknowingly. His concern that they might have inwardly **cursed God** anticipates, ironically, Satan's insinuation that Job would curse God (2:5).

Job was an exemplary person. His sterling qualities made his upcoming adversities, by contrast, all the more severe. No one deserved suffering less than he did, and few if any have suffered more.

### **B. Job's calamities (1:6–2:10)**

#### **1. job's first test (1:6–22)**

Job was subjected to two tests, one on his possessions and offspring (vv. 6–22) and one on his health (2:1–10). In each test are two scenes, one in heaven and one on earth. Each scene in heaven includes an accusation by Satan against Job, and each scene on earth includes an assault by Satan against Job and Job's reaction.

#### **a. Satan's first accusation (1:6–12)**

1:6–8. When **the angels** (lit., “sons of God”; unfallen angels are God's “sons” in the sense that they are His creation; cf. 38:7) **came to present** (lit., “stationed”) **themselves before** God to report on their activities, **Satan** (lit., “the accuser”) was **with them**. He had and still has access to heaven (cf. Rev. 12:10). He said he was **roaming through** and walking **back and forth on the earth**, apparently looking for those whom he could accuse and dominate (1 Peter 5:8). Satan's **going** on the earth may also suggest his exercising dominion over it and its people. To walk on land often symbolized dominion over it (cf. Deut. 1:36; 11:24; Josh 1:3; 14:9). Satan, of course, is “the god of this Age” (2 Cor. 4:4; cf. Eph. 2:2) and “the whole world is under the control of the evil one” (1 John 5:19).

The Lord spoke of **Job** by the honorable title **My servant** (cf. Job 2:3; 42:7–8 [three times in v. 8]) and referred to him as a supreme example of piety: **There is no one on earth like him**. Satan had and has dominion over much of the world, but **God** pointed out that Satan could not dominate Job!

1:9–12. **Satan** responded by attacking Job's motives: **Does Job fear God for nothing?** “For nothing” (*hinnām*) is rendered “without any reason” in 2:3 (see comments there). Because Satan could not deny God's assessment of Job's godliness, he questioned *why* Job was pious. The accuser suggested that Job was serving God not out of love but only because of what he got from God in return. If Job's rewards were removed, out would go his reverence. Satan's subtle suggestion that worship is basically selfish hits at the heart of man's relationship to God. The Book of Job does more than raise the question of the suffering of the righteous. It also, through Satan's words, deals with the motives for godly living. Will anyone serve **the Lord**

if he enjoys no personal gain from it? Is worship a coin that buys a heavenly reward? Is piety part of a contract by which to gain wealth and ward off trouble?

Satan suggested that if God removed His protecting **hedge around** Job and removed **everything he owned**, then Job would **curse** God. Job, Satan claimed, would no longer insert his coins of worship if nothing came out of the machine. Job, in other words, was worshiping for selfish reasons. This accusation also attacked the integrity of God, for it suggested that the only way He can get people to worship Him is to promise them wealth. Perhaps this indictment against His character is one of the reasons God let Satan buffet Job. Surely God knew Job's heart, but He used Job as a demonstration to silence **Satan**. In addition, God wanted to deepen Job's spiritual insight.

**b. Satan's first assault (1:13–19)**

1:13–15. Satan began his assaults on Job when his 10 children **were feasting** in the eldest **brother's house** (vv. 13, 18; cf. v. 4). The assaults were alternately caused by human and “natural” forces: a Sabean attack (v. 15), “the fire of God” (v. 16), a Chaldean raid (v. 17), a great desert wind (v. 19). God permitted Satan to move both kinds of causes to accomplish his purposes—and to do so in rapid, precise timing. Job, while reeling in shock from the news of one loss, was stunned by another.

**The Sabeans**, who stole the 1,000 **oxen** and 500 **donkeys** and slaughtered **the servants**, may have been from the region of Sheba in southwest Arabia, or from a town called Sheba, near Dedan, in upper Arabia (Gen. 10:7; 25:3).

1:16–17. **The fire of God**, which **fell from the sky and burned up the 7,000 sheep and the servants**, was probably started by lightning (cf. “the fire of the Lord” in 1 Kings 18:38). **The Chaldeans** attacked in companies from **three sides** and stole the 3,000 **camels** and slaughtered **the servants**. At that time the Chaldeans were fierce, marauding inhabitants of Mesopotamia. They possibly came from the north, unlike the Sabeans who had come from the south. Apparently the raids by those two groups were surprise attacks.

1:18–19. The **mighty** desert **wind** that **struck the four corners of the house** suggests a tornado or whirling wind, building in momentum as it whipped across the desert. The wind toppled the house, causing it to fall on Job's 10 children.

All Job's livestock had been stolen; all his servants had been murdered (except perhaps four messengers who had **escaped to** report; they were either Job's servants or others who had witnessed the tragedies); and all his children had been killed. In a few minutes, Job had plummeted from wealth and prosperity to grief and pauperism. Would he also plummet from loyalty to God to disloyalty?

**c. Job's response to the first test (1:20–22)**

1:20–22. In response to the fierceness of Satan's rapid fourfold assault, **Job ... tore his robe**, symbolizing inner turmoil and shock (cf. 2:12; Gen. 37:29, 34; 44:13; Jud. 11:35), **and shaved**

**his head** (cf. Isa. 15:2; Jer. 48:37; Ezek. 7:18), depicting the loss of his personal glory. Falling **to the ground**, not in despair, but in obeisance to God, Job worshiped.

Job recognized that his loss resembled his birth and his death: he had been **naked** at birth, and he would be naked at death. Similarly, now he was figuratively naked. The words **naked I will depart** (lit., “return there”) suggest that he would return to his mother’s womb. But how could that be? Speaking of the womb of one’s mother was sometimes a poetic way of referring to the earth (cf. Ps. 139:15; Ecc. 5:15; 12:7). The connection is obvious; for man, formed in the womb, is also made “from dust from the ground” (Gen. 2:7; cf. Gen. 3:19; Job 10:9; 34:15; Ps. 103:14), and the earth, when it yields crops, “living” things, is something like a mother giving birth to a baby.

Recognizing God’s sovereign rights (**The Lord gave and the Lord has taken away**), Job **praised the Lord**. It is truly remarkable that **Job** followed adversity with adoration, woe with worship. Unlike so many people, he did not give in to bitterness; he refused to blame **God** for **wrongdoing** (cf. Job 2:10).

Job’s amazing response showed Satan was utterly wrong in predicting that Job would curse God. Devotion *is* possible without dollars received in return; people *can* be godly apart from material gain. Job’s saintly worship at the moment of extreme loss and intense grief verified God’s words about Job’s godly character.

**Garrett, D. A. (1998). *The Poetic and Wisdom Books*. In D. S. Dockery (Ed.), *Holman Concise Bible Commentary* (p. 204). Broadman & Holman Publishers.**

In 1:1 Job is declared to have been altogether upright and blameless. At the very outset, therefore, the possibility that his sufferings might be punishment or discipline is thrown out of court. The text does not even allow the possibility that they were preventative disciplines given in order that he would not be tempted to stray. Job was careful about that danger even for his children. This declaration of Job’s innocence prevents the reader from escaping the dilemma of the book by the assumption that Job must have been guilty of something. He was not. Satan (meaning adversary or accuser) appeared before God in 1:6 and challenged the validity of Job’s piety. Some claim that Satan here was merely a loyal angel whose task was that of chief prosecutor, but this misreads the text. His hostility to God was transparent, as was his malice. He was evil. Nevertheless, he posed the central question of the book: “Does Job fear God for nothing?”

Job lost all his wealth and children in the first affliction and his health in the second. Satan’s proverb “skin for skin” means that Job valued nothing so much as his own skin, since only skin can equal it. Still, Job did not lose his faith or integrity, even after his wife lost hers. His friends visited him to comfort him, but they sat in horror for a week before anyone could speak.

**The Holy Bible: New International Version. (1984). (Job 1). Grand Rapids, MI: Zondervan.**