

Job 2
February 22, 2026

Open with Prayer

HOOK:

Q: How do we reconcile God's goodness with allowed suffering? [Let people engage]

Transition: We are invited to listen in on a conversation that Satan has with the Lord. And just think about that for a minute! Does this not serve as a major reminder that there is an unseen spiritual realm where all kinds of conversations are going on? Or unseen spiritual battles? Do you wonder if Satan has asked the Lord to have access to you?! It's all intriguing.

In today's text, we find the Lord stating to Satan that "Job is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity." Our human tendency is to think that God's goodness would "disallow" suffering to Job, who was blameless and upright. But that's obviously not true. So as we process chapter 2, let's see if Job is able to reconcile God's goodness while God allows Job to suffer. Let's begin.

BOOK:

Job's Second Test

2 On another day the angels (the sons of God) came to present themselves before the Lord, and Satan also came with them to present himself before him. ² And 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."

³ 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. And he still maintains his integrity, though you incited me against him to ruin him without any reason."

⁴ "Skin for skin!" Satan replied. "A man will give all he has for his own life. ⁵ But stretch out your hand and strike his flesh and bones, and he will surely curse you to your face."

⁶ The Lord said to Satan, "Very well, then, he is in your hands; but you must spare his life."

⁷ So Satan went out from the presence of the Lord and afflicted Job with painful sores from the soles of his feet to the top of his head. ⁸ Then Job took a piece of broken pottery and scraped himself with it as he sat among the ashes.

⁹ His wife said to him, "Are you still holding on to your integrity? Curse God and die!"

¹⁰ He replied, "You are talking like a foolish (denotes moral deficiency) woman. Shall we accept good from God, and not trouble?" In all this, Job did not sin in what he said.

Job's Three Friends

¹¹ When Job's three friends, Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite, heard about all the troubles that had come upon him, they set out from their homes and met together by agreement to go and sympathize with him and comfort him. ¹² When they saw him from a distance, they could hardly recognize him; they began to weep aloud, and they tore their robes and sprinkled dust on their heads. ¹³ Then they sat on the ground with him for seven days and seven nights. No one said a word to him, because they saw how great his suffering was.

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:

First, suffering is not always a sign of sin. Job is described as blameless, yet he suffered intensely. So let's avoid assuming someone's hardship is punishment. Reject the idea that suffering automatically equals wrongdoing. Let's show compassion before judgment.

Second, we can choose our response to suffering. Job said, "Shall we accept good from God, and not trouble?" We can't control suffering, but we can control our response. Mature faith trusts God in both blessing and hardship. Let's stay spiritually grounded even when we don't understand what's happening. We will trust that God remains sovereign beyond what we see.

Close in Prayer

Commentaries for Today's Lesson:

Wiersbe, W. W. (1993). *Wiersbe's Expository Outlines on the Old Testament (Job 2)*. Victor Books.

B. Satan's second accusation and attack (2:1–13).

Think of how the angels in heaven praised God as they saw Job remain faithful. What a rebuke to Satan! “Still he holds fast to his integrity,” God reminded Satan (2:3). But Satan had another lie on his tongue: “Let me touch his *body* and give him pain, and you will see how faithful he is.” God permitted this, but limited Satan again, for Satan (who has the power of death when God permits) cannot go beyond God's will. What Job's “sore boils” were, we do not know; possibly he had a form of leprosy or elephantiasis. At any rate, he was filled with pain, his appearance was horrible (19:13–20), and there seemed to be no hope. His wife could not bear to see him suffer, and in a moment of unbelief, she suggested he curse God and let God kill him (vv. 9–10). The word “evil” in 2:10 does not mean “sin,” for God is not the author of sin. It means “calamity, affliction.” God does permit calamities in our lives.

Then Job's three friends made an appointment to come to comfort him, and they sat in sympathetic silence for a week after weeping with him and joining in his acts of humiliation. It is possible that Satan had his hand even in the words and deeds of Job's wife and his three “friends.” Satan used Judas, Peter, and Ananias and Sapphira. Certainly he could use even Job's well-meaning friends.

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. 721-722) Wheaton, IL: Victor Books

2. Job's second test (2:1–10)

a. Satan's second accusation (2:1–6)

2:1–4. In Satan's second test he again indicted God's words and impugned Job's motives and character (cf. 1:6–8). The Hebrew for **without any reason is** *hinnām*, the same word **Satan** had used in 1:9. Though **Satan** accused **Job** of having an ulterior motive in his worship, **God** threw this back at the accuser, saying that Satan had *no* reason to incite God against the patriarch. In this third scene, back in heaven, **Satan** implied that Job was still worshiping God because he had not yet given up his life. **Skin for skin! A man will give all he has**—possessions and children—**for his own life**. “Skin for skin” was a proverbial saying, possibly about bartering or trading animal skins. Satan insinuated that Job had willingly traded the skins (lives) of his own children because in return God had given him his own skin (life). This again implied that Job was selfish. 2:5–6. **Satan** suggested that if Job were made to suffer physically, he would **curse** God to His **face** (cf. 1:11) for Job would have no reason for worship. He would see that God was against him. Surprisingly **the Lord** permitted Satan to afflict Job but not to kill him. God knew that Job would not deny Him.

b. Satan's second assault (2:7)

2:7. The first test involved Job's wealth, children, and nearly all his servants; the second one involved his health. **Satan** immediately caused **Job** to have **painful sores** over all his body. The two Hebrew words translated "painful sores" were used of the plagues of "festering boils" in Egypt (Ex. 9:8–11; Deut. 28:27) and of Hezekiah's illness (2 Kings 20:7, "boil"). Some scholars say the disease may have been smallpox; others say it was elephantiasis. It was apparently some skin condition with scabs or scales, such as pemphigus foliaceus (cf. Rupert Hallam, "Pemphigus Foliaceus," in *The British Encyclopaedia of Medical Practice*. 2nd ed. 12 vols. London: Butterworth, 1950–52, 9:490–2).

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 (7:5), 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 skin (30:30), peeling skin (30:30), and fever (30:30).

c. Job's reaction to the second test (2:8–10)

2:8. **Job ... sat among the ashes**, on or near a pile of dung ashes and garbage outside the city. Missionaries in primitive cultures have reported that pemphigus foliaceus patients have soothed their sores with ashes. How humiliating for Job! He who had sat at the city gate as a local judge (29:7) was now outside the city with beggars, scraping his itching, running sores with **a piece of broken pottery**.

2:9–10a. When Job's **wife** urged **him** to forget his **integrity** (related to the word "blameless" in 1:1), **curse God and (as a result) die, he** called her a **foolish** (*nābāl*, "spiritually ignorant or non-discerning") **woman**. Unknown to her, this advice that he curse God was exactly what Satan had twice predicted Job would do (1:11; 2:5). When Job needed comfort from her, he received another terrible blow—evidence of her bitterness toward God. In calm confidence in God's ways Job pointed out that **trouble** (*rā'*, "evil, calamity") as well as **good** comes **from God** (cf. Ecc. 7:14; Lam. 3:38). This contrasts starkly with most peoples' view that trouble means God's very existence is questionable! Later Job affirmed to his friends that he would retain his integrity till death (Job 27:5).

2:10b. The affirmation, **In all this, Job did not sin in what he said**, proved wrong Satan's predictions that Job would curse God, and it vindicated God's words (cf. 1:22).

C. Job's comforters (2:11–13)

2:11. Hearing about Job's perils, **three** of his **friends**—**Eliphaz ... Bildad**, and **Zophar**, apparently prominent men—**met together** and visited Job. "Eliphaz" is an Edomite name (Gen. 36:4), and as a **Temanite** he was from either Teman in Edom, known for its wisdom (Jer. 49:7; Obad. 8), or Tema in Arabia. "Bildad" is not used elsewhere in the Bible, and **Shuhite** may suggest a relationship to Shuah, Abraham's youngest son by Keturah (Gen. 25:2). The name "Zophar" is used only in Job, and his lineage as a **Naamathite** is unknown, though some have suggested that Naamah, a Canaanite town inherited by Judah (Josh. 15:41), was his hometown. Elihu, was also present though he is not mentioned till later (Job 32).

Eliphaz was probably the eldest of the three, for he is listed first (2:11; 42:9), he spoke first in each of the three rounds of speeches (chaps. 4–5; 15; 22), his speeches were longer and more mature in content, and God addressed him as the representative of the others (42:7).

The purpose of the three comforters was to **sympathize with Job and comfort him**. But their speeches soon became anything but comforting!

2:12–13. Job was so disfigured by the disease that **they ... hardly** recognized **him** (cf. 6:21).

Then they expressed their grief and despair in three ways; **they wept aloud** (in emotional shock and sorrow), **tore their robes** (in broken heartedness; cf. 1:20), and threw **dust on their heads** (in deep grief; cf. 1 Sam. 4:12; 2 Sam. 1:2; Neh. 9:1).

Sitting down in silence with him for a week may have been their way of mourning over his deathlike condition, or it may have been an act of sympathy and comfort, or a reaction of horror. Whatever the reason, in the custom of that day they allowed the grieving person to express himself first.

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

B' Dialogue in Heaven (2:1–6)

C' Affliction of Job (2:7–8)

D' Job's Response (2:9–10)

A' Background of the Dialogue (2:11–13)

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 2). Grand Rapids, MI: Zondervan.