

The last time we were together we saw how Job was a man blessed of God as he was a man who believed on the God who promises life to all who trust Him. Job understood that the Creator was the very one who had promised a Redeemer.

How do we know this based on the fact that Job simply appears on the scene and is not even named among the sons of Israel according to verse one?

Job 1:1 that man was blameless, upright, fearing God and turning away from evil.

There is only one way to be blameless before God and it has nothing to do with attempting to turn away from evil or fearing God.

What is that one way to be blameless before God?

To believe in the same promise that was given to Adam and Eve; a child will be born to crush the head of Satan, which means to reverse the curse of the sin that Adam and Eve committed.

To believe in the same promise given to Abraham who longed for this reversal as he anticipated the city whose architect and builder is God. To believe in the same promise given to Mary when she was told that she would conceive of the Holy Spirit and this child would save His people from their sins.

There is only one message of hope that God has given His people and it is the message that we celebrate during this time of year. It is the same message that the prophet Isaiah was given.

Isaiah 7:14 ¹⁴ "Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.

This is the same message given to Joseph who decided to divorce Mary because she was pregnant with child that did not belong to him.

Matthew 1:19-25 ¹⁹ And Joseph her husband, being a righteous man and not wanting to disgrace her, planned to send her away secretly. ²⁰ But when he had considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not be afraid to take Mary as your wife; for the Child

who has been conceived in her is of the Holy Spirit. ²¹ "She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins." ²² Now all this took place to fulfill what was spoken by the Lord through the prophet: ²³ "BEHOLD, THE VIRGIN SHALL BE WITH CHILD AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL," which translated means, "GOD WITH US." ²⁴ And Joseph awoke from his sleep and did as the angel of the Lord commanded him, and took *Mary* as his wife, ²⁵ but kept her a virgin until she gave birth to a Son; and he called His name Jesus.

Job simply believed the promises of God and as a result of that he feared the Lord and walked in an upright way because God had declared him righteous, the same righteousness that Abraham had as he believed on the Lord.

And so, as we move through the book of Job we'll see that God is dealing with a man who is a child of God, not because of any righteous deeds he did to earn favor with God, but because he believed God and it was reckoned to him as righteousness.

But it is this Job who will be tested and it will be this Job who will have an adversary come against him with the express purpose of trying to disgrace Job's God.

The first chapter of Job sets up the rest of the book. Job is righteous, Job is blessed, and Job will be tested.

The scene is set up with his family attending a season of feasting. The word feast in the Hebrew includes the idea of celebrating in this feast with drinking. And the context confirms this.

Job 1:4 ⁴ His sons used to go and hold a feast in the house of each one on his day, and they would send and invite their three sisters to eat and drink with them.

We're not told that debauchery was taking place with this habit of feasting in the homes of the brothers and sisters, but it's clear that they got together with the express purpose of fellowshiping around food and drink and the intention was to make merry with alcohol, probably wine or beer.

As verse 5 points out this was a season of feasting where each of the brothers took turns having the family over for these feasts. But as we'll see when excessive drinking and feasting are put together there runs the risk of dishonoring God.

Job 1:5 ⁵ When the days of feasting had completed their cycle, Job would send and consecrate them, rising up early in the morning and offering burnt offerings *according to* the number of them all;

Why would Job feel compelled to send for his children and consecrate them with burnt offerings after feasting?

Verse 5 ... for Job said, "Perhaps my sons have sinned and cursed God in their hearts." Thus Job did continually."

What seems to be the connection between this consecration and the feasting that has been taking place for an extended period of time?

Job assumes that in the weakness of their flesh under the influence of alcohol that his sons may have succumbed and cursed God in their hearts. Job is no dummy. He knows people sin and he knows that other factors can exacerbate the problem.

But his love for his children is such that he tries everything to protect them and here he offers up burnt offerings for each of them. Burnt offerings are associated with appeasing God's wrath as sin is covered which then restores peace with God.

Exodus 24:5-8 ⁵ He sent young men of the sons of Israel, and they offered burnt offerings and sacrificed young bulls as peace offerings to the LORD. ⁶ Moses took half of the blood and put *it* in basins, and the *other* half of the blood he sprinkled on the altar. ⁷ Then he took the book of the covenant and read *it* in the hearing of the people; and they said, "All that the LORD has spoken we will do, and we will be obedient!" ⁸ So Moses took the blood and sprinkled *it* on the people, and said, "Behold the blood of the covenant, which the LORD has made with you in accordance with all these words."

By the way, keep in mind that when Job offers up burnt offerings to God to cover the sins of his family the law has not yet been given to Moses which states clearly that only a priest according to the order of Levi can offer burnt offerings.

Where did Job learn this?

People were not as isolated from other cultures as we might think. And there were those who knew the traditions that were handed down from generation to generation. Job may have lived in the land of Uz, but this didn't mean that he didn't have access to the truth of God's promises.

This does raise another issue though. If the written word of God did not exist at this time how would people have known about these promises?

A lot of people don't realize that simply because the first 5 books of Moses, the Pentateuch, was probably not written before Job, it doesn't mean that people were incapable of writing down things concerning God.

In fact, Moses, in all likelihood may have borrowed from existing writings when he penned the first 5 books. Early on in Genesis we see a continued pattern of writing that addressed different families. And the phrase that keeps coming up is, "and these are the generations of."

Genesis 4:25-26 ²⁵ Adam had relations with his wife again; and she gave birth to a son, and named him Seth, for, *she said*, "God has appointed me another offspring in place of Abel, for Cain killed him." ²⁶ To Seth, to him also a son was born; and he called his name Enosh. Then *men* began to call upon the name of the LORD.

This is obviously after the time that Abel was murdered by his brother Cain. Seth is born to Adam and Eve and it would be through this line that the Messiah would come.

Genesis 5:1 ^{NAU} This is the book of the generations of Adam. In the day when God created man, He made him in the likeness of God.

Moses is now going to record for us the generations of Adam. Now keep in mind that Moses was born thousands of years after Adam and Eve, and yet he seems to have a pretty accurate account of the specific names of people who form the chain that leads to Christ.

Now, obviously God could have easily given Moses the names of all of these people but if you look at verse one of Genesis 5 Moses uses the expression, "This is the book of the generations of Adam".

The Hebrew word for book is *sepher* and it means document or writing. The Hebrew word for generations is *toledoth* and it means the generations or the account of the generations, in this case the generations of Adam.

And so, many scholars see these *toledoths* all throughout the O.T. and when these accounts are given it is likely they are being taken from an existing document or writing.

But if Adam and his offspring recorded documents concerning the blood line up to the Messiah it would also make sense that they wrote concerning why these genealogies were so important.

What would be so important about keeping these genealogies?

Because of the One who would ultimately be born to crush the head of Satan and restore paradise without the curse and sin.

And so, it is just as likely that they would have written down accounts of what took place in the garden and why they were banished from the garden and the promise God gave them of a coming Messiah who would set things right again.

These documents would have explained the joy of the hope they longed for. And all of Adam's descendants would have been made aware of these promises either through such documents or through oral traditions.

Remember, faith comes by hearing and hearing by the word of God. That's not a N.T. concept and it's not an O.T. concept introduced by Moses.

When is the first time we hear of faith coming by hearing and hearing by the word of God?

In the Garden of Eden.

Genesis 3:15 ¹⁵ And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise (crush) you on the head, And you shall bruise (crush) him on the heel."

The word of God had not been recorded at this point, but God's word had been heard and believed by both Adam and Eve.

If this promise was so important do you think Adam would have hidden this truth from his immediate family down the road or even his offspring hundreds of years down the road?

He would have made sure that they too would hear and believe and trust that God would be true to His promises. And so, he likely wrote down the information that he deemed important regarding the promises and the One surrounding those promises.

This does not make the *toledoths* inspired of the Holy Spirit, thus making them the equivalent of the bible, but it does make them vital in recreating the information of the very people who were in the line of Adam to verify where the Messiah would come from.

But when the *toledoths* were recorded by Moses it then makes them a part of the inspired word and thus makes them God's very word at that point.

So, back to Job. It is likely that Job would have heard of all of these promises through such writings as the *toledoths* and the oral traditions concerning the coming Messiah who would crush the head of Satan, as this information would have been disseminated all over the world, and the Spirit of God would have opened his eyes to this truth and he believed.

But this is where the book of Job moves to a battle, not between Job and Satan, but between Satan and God. There is a tendency to look at Job and conclude that this book was written to explain Job's faith in the midst of trials, and we would be right to include that aspect in this book. But this is not the thrust of the book.

The thrust of the book revolves around God's character being challenged by both Satan and Job and his family and friends.

Job 1:6-12 ⁶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them. ⁷ The LORD said to Satan, "From where do you come?" Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it." ⁸ The LORD said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil." ⁹ Then Satan answered the LORD, "Does Job fear God for nothing?" ¹⁰ "Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. ¹¹ "But put forth Your hand now and touch all that he has; he will surely curse You to Your face." ¹² Then the LORD said to Satan, "Behold, all that he has is in your power, only do not put forth your hand on him." So Satan departed from the presence of the LORD.

There is a lot going here and because these few verses set up the rest of the book we are going to spend some time here and so we won't be able to get too far this week as we'll continue this for next time, but let's at least touch on some things before we end.

Let's start with verse 6.

Job 1:6 ⁶ Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.

This passage has been traditionally understood to mean that the setting here in verse 6 is heaven where the angels of God come to present themselves before the throne of God and Satan joins in the gathering.

But what is conspicuously missing is the word angels and the word throne.

Rather we have a group identified as sons of God who present themselves before the Lord.

It is assumed that because Satan joins these sons of God who are presenting themselves before the Lord that this setting must be heaven. And since it is assumed that only angels can come before God in heaven that this is what is actually transpiring: angels coming before God and Satan joining them in the process.

But this is not always the case. Yes, it is true that angels surround the throne of God and worship the Lord and are sent out from His throne as they are assigned to minister to those who will inherit salvation.

But this is assuming that only angels can present themselves before the Lord and that this can only happen in heaven.

Let me present two other options both of which can utilize the phrase sons of God as being human beings in both a heavenly setting and an earthly setting, where both settings can be utilized by Satan to join that group.

The first option of human beings presenting themselves before the Lord in heaven can be argued from the word of God.

Consider human beings who have died and whose spirits are issued into the presence of God.

Going back to Genesis we actually are given a picture of one particular human being who was shown to be fully alive after death and who was in the presence of God.

Genesis 4:9-11 ⁹ Then the LORD said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?" ¹⁰ He said, "What have you done? The voice of your brother's blood is crying to Me from the ground. ¹¹ "Now you are cursed from the ground, which has opened its mouth to receive your brother's blood from your hand.

Here's the question. What is meant by "the voice of your brother's blood is crying to Me from the ground"?

Was Abel's blood really crying? Of course not. This is an expression God utilized to tell Cain that his brother was pleading his case before God that he was murdered unjustly.

So, am I suggesting that Abel's spirit was with the Lord and that he was presenting himself before the Lord expressing himself in a way where the Lord could hear his cries?

Absolutely. And if it hasn't yet dawned on you where I am going with this line of thought let me remind you of others who were murdered unjustly for their faith as they too come into the presence of the Lord and plead their cases.

Revelation 6:9-11 ⁹ When the Lamb broke the fifth seal, I saw underneath the altar the souls of those who had been slain because of the word of God, and because of the testimony which they had maintained; ¹⁰ and they cried out with a loud voice, saying, "How long, O Lord, holy and true, will You refrain from judging and avenging our blood on those who dwell on the earth?" ¹¹ And there was given to each of them a white robe; and they were told that they should rest for a little while longer, until *the number of* their fellow servants and their brethren who were to be killed even as they had been, would be completed also.

The point is this. Human beings who have died in the faith from Abel on, have all gone to be with the Lord as their spirits depart from their bodies. We are told many times that these people are alive and well and they think, speak, pray and sing praises to God.

Matthew 22:32 ³² 'I AM THE GOD OF ABRAHAM, AND THE GOD OF ISAAC, AND THE GOD OF JACOB '? *He is not the God of the dead but of the living.*"

If this is the case then what would prohibit these sons of God in the present heaven from presenting themselves to the Lord on a constant basis as they bow before Him in praise and adoration? And then what would prevent satan from also presenting himself to come before God to do God's bidding?

In fact, the argument could include satan presenting himself before the Lord in the presence of these deceased saints with the express purpose of being an accuser of these saints as well as any saint on earth.

We get a sense of this in the book of Revelation.

Revelation 12:7-11 ⁷ And there was war in heaven, Michael and his angels waging war with the dragon. The dragon and his angels waged war, ⁸ and they were not strong enough, and there was no longer a place found for them in heaven. ⁹ And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. ¹⁰ Then I heard a loud voice in heaven, saying, "Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, *for the accuser of our brethren has been thrown down, he who accuses them before our God day and night.* ¹¹ "And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life even when faced with death.

Here the context is satan being thrown down as a result of the Lamb of God defeating him at the cross and subsequent resurrection and ascension to His throne.

And so, this throwing down to earth is a picture of being defeated, not necessarily being thrown to the earth for the first time, which we know that satan has been occupying for some time before the cross, as he has been deceiving the whole world prior to the cross.

But the interesting thing here in Revelation is what satan has been doing at God's throne prior to Christ's victory and that is having access to God with the express purpose of accusing the brethren, which would include those both on earth and in heaven prior to the cross.

Again, my point is that what is being declared in the book of Job, particularly in the three passages where the phrase sons of God is used in connection with presenting themselves before the Lord, does not have to be limited to angels but could actually be human beings who are absent from the body but present with the Lord.

But let's look at a second option which can be just as viable and that is, human beings who are on the earth as they present themselves before the Lord.

The idea of presenting oneself before the Lord goes back quite some time with His people on this present earth. And it is always in the context of humbling oneself before God, or acknowledging

that God was in their presence as the Lord bore witness to their presence.

The phrase, “present themselves before the Lord” in Job 1:6, could be literally translated, to set, or station oneself upon Jehovah.

The idea here is to consciously move yourself to such a place that it could be designated “the” place where Jehovah is to be found. It could be an altar that was constructed by Noah, for example, where he intended to worship God and hear from the Lord.

Genesis 8:20-21 ²⁰ Then Noah built an altar to the LORD, and took of every clean animal and of every clean bird and offered burnt offerings on the altar. ²¹ The LORD smelled the soothing aroma; and the LORD said to Himself, "I will never again curse the ground on account of man, for the intent of man's heart is evil from his youth; and I will never again destroy every living thing, as I have done.

In this case, “the presence of the Lord” was at the spot where Noah built an altar to the Lord, and in response “the presence of the Lord” is seen to result in God being pleased with Noah’s approach as He makes a promise to Noah with an oath.

Interestingly enough, Noah’s presenting himself before the Lord is on the top of a mountain where God speaks to Him.

Of course, this is similar to the experience where Moses was commanded by God to go to the top of Mt. Sinai to meet with God in His presence.

Exodus 34:1-2 ^{NAU} Now the LORD said to Moses, "Cut out for yourself two stone tablets like the former ones, and I will write on the tablets the words that were on the former tablets which you shattered. ² "So be ready by morning, and come up in the morning to Mount Sinai, and *present yourself there to Me on the top of the mountain.*

Here, Moses presents himself before the Lord, with the express purpose of hearing from God as he humbles himself before the Lord.

In both cases, of Noah and Moses, these were actual places set aside to present themselves before the Lord.

God always desires to meet with His people and the word of God often lays out the terms under which God will command His people to present themselves before Him.

Deuteronomy 14:23 ²³ *"You shall eat in the presence of the LORD your God, at the place where He chooses to establish His name, the tithes of your grain, your new wine, your oil, and the firstborn of your herd and your flock, so that you may learn to fear the LORD your God always.*

Numbers 11:16-17 ¹⁶ The LORD therefore said to Moses, "Gather for Me seventy men from the elders of Israel, whom you know to be the elders of the people and their officers and ***bring them to the tent of meeting, and let them take their stand there with you.*** ¹⁷ "Then I will come down and speak with you there, and I will take of the Spirit who is upon you, and will put *Him* upon them; and they shall bear the burden of the people with you, so that you will not bear *it* all alone.

The Hebrew word used in Num.11:16 for stand (*yatsab*), as in, "let them take their ***stand*** there with you" is the exact same word used in Job 1:6 where the sons of God, along with satan, "present" themselves before the Lord.

One more example where the sons of God, in this case, those of Israel, present themselves before the Lord in a designated place to meet with their Lord.

Deuteronomy 31:14-15 ¹⁴ Then the LORD said to Moses, "Behold, the time for you to die is near; call Joshua, and ***present yourselves at the tent of meeting, that I may commission him.***" *So Moses and Joshua went and presented themselves at the tent of meeting.* ¹⁵ The LORD appeared in the tent in a pillar of cloud, and the pillar of cloud stood at the doorway of the tent.

Here the tent of meeting is obviously that designated place where God has chosen to accept His people who present themselves before the Lord.

But do the sons of God always have to be restricted to meeting with the Lord in only one designated place?

Not necessarily. In fact, there are instances where the people of God as a group, wherever they are on earth, can be the place where they present themselves before the Lord.

Numbers 32:29 ²⁹ Moses said to them, "If the sons of Gad and the sons of Reuben, everyone who is armed for battle, will cross with you over the Jordan *in the presence of the LORD*, and the land is subdued before you, then you shall give them the land of Gilead for a possession;

Here the place is presumably somewhere near the banks of the Jordan River as the assembly of Israel prepares to cross the Jordan for battle as they enter the Promised Land, "in the presence of the Lord."

Here the Hebrew word for presence is *panim* which means face. So, as they come into the presence or the face of the Lord, they are gathered together as sons of God, children of Israel.

Another thing to consider is that even when the sons of God present themselves before the Lord it does not mean that they literally meet God in heaven or that God's presence with them must necessarily be on the earth. Though the sons of God may be on earth, the Lord's presence can be in heaven, where believe it or not, He can actually still hear His people.

Ecclesiastes 5:1-2 ^{NAU} Guard your steps as you go to the house of God and draw near to listen rather than to offer the sacrifice of fools; for they do not know they are doing evil. ² Do not be hasty in word or impulsive in thought to bring up a matter *in the presence of God. For God is in heaven and you are on the earth;* therefore let your words be few.

The point is that the phrase, "present themselves" or "present himself" in Job 1:6 and 2:1 does not have to be addressing angels at all, but the people of God who are identified with the promises of God, called the sons of God, who often came into the presence of God on this earth.

In the case of Job 1:6 and 2:1 it appears that in the midst of the assembly of the sons of God, (presumably Job, his family and others), presenting themselves before God to worship, pray and or hear from God, satan was allowed to be part of that gathering with the express purpose of tempting one of the sons of God, Job.

While it may be true that Job could have been part of an assembly of believers prior to the establishment of the nation of Israel, since he is identified as one residing in the land of Uz, this does not in any way disqualify him, or anyone else at that time, from being

designated a son of God, who regularly presented himself before the Lord.

In fact, it is within the immediate context of Job offering incense to the Lord, as he worshipfully approached his God with such offerings, that we see satan also coming into the presence of God.

Job 1:5-6 ⁵ When the days of feasting had completed their cycle, *Job would send and consecrate them*, rising up early in the morning and *offering burnt offerings according to* the number of them all; for Job said, "Perhaps my sons have sinned and cursed God in their hearts." *Thus Job did continually.* ⁶ *Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.*

To move from Job, who is a son of God, offering a burnt offering to God in the presence of the Lord, to angels in heaven presenting themselves before the Lord when the Hebrew word for angels is not even used, is to tear verse 6 out of its context.

But it is argued that the context has satan coming to heaven in light of where he has been. And, where has satan been during this time prior to presenting himself before the Lord?

Job 1:7 ⁷ The LORD said to Satan, "From where do you come?" Then Satan answered the LORD and said, "From roaming about on the earth and walking around on it."

Some have suggested that satan is telling God where he has been on earth as if to distinguish himself from the location where he is now, presumably in the presence of the Lord in heaven.

But we know that one does not have to ascend to heaven to be in the presence of the Lord, and neither did satan. His response simply tells the story of where he spends his time; roaming the earth and walking around on it with the express purpose of coming against the sons of God which is his ultimate goal as we will see in our text.

By the way, satan still roams the earth seeking those he may destroy.

1 Peter 5:8 ⁸ Be of sober *spirit*, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.

It is this same satan who sought to destroy Job as God allowed him to be used as a tool to accomplish His will in Job's life. And interestingly enough God still allows satan to be used in similar ways to accomplish His will, even in the lives of the sons of God who have placed their faith in Christ.

Revelation 2:8-10 ⁸ "And to the angel of the church in Smyrna write: The first and the last, who was dead, and has come to life, says this: ⁹ 'I know your tribulation and your poverty (but you are rich), and the blasphemy by those who say they are Jews and are not, but are a synagogue of Satan. ¹⁰ 'Do not fear what you are about to suffer. Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life.

Satan doesn't need to ascend to heaven to come into the Lord's presence to be used by God, any more than the sons of God did in years gone by, or in the present times, for we who are sons of God in Christ.

John 4:21-24 ²¹ Jesus said to her, "Woman, believe Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father. ²² "You worship what you do not know; we worship what we know, for salvation is from the Jews. ²³ "But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for such people the Father seeks to be His worshipers. ²⁴ "God is spirit, and those who worship Him must worship in spirit and truth."

We as believers in Christ, sons of God, are encouraged to present ourselves before the Lord continually, no matter where we are, because our presence before the Lord, as in days gone by, was never really dependent on the sons of God trying to approach Him, but rather God allowing it as He provided the means to approach Him.

In other words, He presents Himself before us to bring us to Himself.

Hebrews 9:24 ²⁴ For Christ did not enter a holy place made with hands, a *mere* copy of the true one, but into heaven itself, *now to appear in the presence of God for us*;

This is the only reason anyone can present themselves before the Lord as sons of God.

The sons of God, whether they lived in the days of the patriarchs, during the time of Israel's wanderings, or even in the glory days of Israel as seen with King Solomon and the Temple, where God dwelled among His people, there is only one reason anyone could be designated a son of God and that is because God chose them and brought them near to Himself, enabling them by His Spirit to present themselves before the Lord with the express purpose of worshipping Him in spirit and in truth.

Satan may still be used of God in ways that refine the faith of His people but he in no way can be called a son of God who worships the Lord, nor can his angels, the demons.

To connect the book of Job that utilizes the phrase, "sons of God", with Genesis 6:4, where the "sons of God came into the daughters of men" as parallel regarding the nature of these sons of God as angels, necessarily means that the sons of God in Genesis 6 are demons.

Nowhere in the word of God are demons placed into the same category as sons of God. To equate a demon with a son of God is an insult to all angels called by God to minister to the sons of God who are chosen for salvation.

And so, to use the only other OT passages outside of Genesis 6 found in Job 1:6, 2:1 and 38:7, as identifying sons of God as angels, when the word angel is not even used, is to read something into the text that isn't there.

For a much more expansive look at who the sons of God are in both Genesis 6 and Job, visit my study at:

http://www.growupinchrist.com/images/docs/Eschatology/Sons_of_God_by_Drew_Worthen.pdf