

6. This category of evidence testing relates to the witness's "relationship to life" illustrated by Job.
7. Job was blessed by God in several phenomenal ways indicated by the categories of blessings he enjoyed: (1) prosperity, Job 1, (2) health, social life, and attractiveness, Job 2:1–10, and (3) friends and their criticisms, Job 2:11.
8. The Relationship to Life Test removed all three of these categories of blessings. To pass them, Job must evaluate each category as being a blessing from God to be enjoyed but not essential to his spiritual life.
9. Job passed the first two challenges, but the third one caused him to fail, after which he reoriented to grace and then passed it.
10. The development of this testing is introduced in Job 1:6 where Lucifer and his fallen angels sought audience with God the Father in the Third Heaven:

Job 1:6 There was a day when the sons of God [**demons, fallen angels, evil spirits**] came to present themselves before God the Father, and Satan [**Adversary: Lucifer, devil**] came also among them.
(EXT)

5. The proper noun, Satan, is descriptive of the leader of the fallen angels, שָׂטָן (*Satan*) in the Hebrew and Σατανᾶς (*Satanás*) in the Greek, meaning "adversary."
6. Adversary clearly describes Satan's involvement as lead counsel for the defence before the Divine Court of Appeals.

Job 1:7 God 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." (NASB)

7. Satan's response indicates that the Divine Court of Appeals is presently in session. This exchange occurs at some point following the fall of Adam.
8. The Lord has prospered Job in association with his advance to spiritual maturity which has resulted in tremendous blessings coming to him.

9. To demonstrate the primacy of Bible doctrine in his soul in comparison with the blessings accrued from that advance, God offers Job as a winner believer for Satan to challenge:

Job 1:8 And the Lord said to Satan, “Have you considered my servant Job? For there is no one like him on the earth. He is mature with great integrity who has total respect for Me and turns away from evil. (EXT)

10. The word translated “respect” is the verb יָרֵא (*yare'*). The King James translates this word with “fear,” but the mature believer transforms his attitude toward God from an emotional fear based on legalism over to respect based on reverence from spiritual self-esteem.
11. Satan’s response has an entirely different analysis:

Job 1:9 Satan answered the Lord, “Does Job respect God for nothing?”

12. Satan’s attitude is that Job “fears” God and therefore kowtows to Him so he can get the blessings. In other words, Job is brown-nosing the Lord for the stuff rather than willingly submitting to the Lord’s divine guidance.
13. Divine blessings in every dispensation are always the result of willing response to divine guidance from Scripture.
14. Satan’s assertions continue over the course of the next verse and then makes a proposal to test his theory in the verse following:

Job 1:10 “Have You not made a hedge [a reference to the wall of fire] about him, and about his house, and about all that he has in every direction [**divine protection from Satan and his fallen angels**]? You have blessed his production, and he has prospered financially, and his substance has increased in the land.

v. 11 “But extend Your hand and destroy all that he has, and he will surely curse You to Your face.” (EXT)

15. Satan accuses Job of being dishonest toward the Lord. He proposes that if the Lord took away all his blessings, Job would turn on him with a curse.
16. Knowing the personal integrity that Job possesses in his soul, the Lord allows Satan to take on the task of destroying every blessing that Job possesses;

Job 1:12 Then God said to Satan, “Everything that he has is now in your power. Although, you may not stretch out your hand against him personally.” So Satan departed from the Lord’s presence.
(EXT)

1. What follows is a sequence of events that occurs over the next 7 verses resulting in Job passing evidence testing. Satan begins his Operation Devastation with a four-fold attack on Job’s estate including his livestock, servants, and family.
2. The following verses document these events of accumulated pressure on Job that result in evidence testing:

Event #1: Raiders Rustled Livestock and Killed the Herdsmen:

Job 1:13 Now the day came when Job’s sons and daughters were eating and drinking wine in their oldest brother’s house,

v. 14 and a messenger came to Job, saying, “The oxen were plowing and the donkeys were grazing beside them,

v. 15 and the Sabéans [possibly **Bedouin invaders from southern Arabia**] swooped down and carried them all away, and they killed the servants with the sword! And I—only I alone—escaped to tell you!”

Event # 2: A Lightning Strike Caused a Wildfire Killing the Flock of Sheep and the Shepherds:

Job 1:16 While this one was still speaking, another messenger arrived and said, “The fire of God has fallen from heaven and has burned up the sheep and the servants – it has consumed them! And I – only I alone – escaped to tell you!”



Event #3: Aramaean Horsemen Rustled A Train of Camels and Killed the Workers:

Job 1:17 While he was still speaking, another also came and said, “The Chaldeans formed three bands and made a raid on the camels and took them and slew the servants with the edge of the sword, and I alone have escaped to tell you.”

Event #4: All Job’s Sons and Daughters Were Killed When a Strong Wind Blew Down their Oldest Brother’s House.

Job 1:18 While he was still speaking, another also came and said, “Your sons and your daughters were eating and drinking wine in their oldest brother’s house,

v. 19 and behold, a great wind [רַחַה גְּדוֹלָה] (*gadol ruach*): **stormy wind**³ came from across the wilderness⁴ and struck the four corners of the house, and it fell on the young people and they died, and I alone have escaped to tell you.”

The impact of Evidence Testing

1. Evidence testing allows witnesses for the Prosecution to make the ultimate advance in the Angelic Conflict. The ability to orient and adjust to whatever the devil’s world presents, he is doctrinally prepared to endure the test. This is the ultimate disaster test.
2. There are three major doctrines that enable the advanced believer to adjust to this level of testing:
 - (1) Understanding of the **angelic conflict** and orientation and adjustment to his testimony before the Divine Court of Appeals. Principle: Know the enemy.

³ “This expression refers to the sirocco, which appears in the spring and fall, withering the spring vegetation and inflicting damage by its violence (Job 1:19)” (Heinz-Josef Fabry, “רַחַה,” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. David E. Green [Grand Rapids: William B. Eerdmans Publishing Co., 2005], 13:380).

⁴ “Sirocco, warm, humid wind over the Mediterranean Sea. The sirocco is produced on the front sides of low-pressure centers that travel eastward over the southern Mediterranean. It originates over North Africa as a dry wind and picks up moisture as it crosses the Mediterranean” (*The New Encyclopaedia Britannica: Micropaedia* (2010), 10:845).



- (2) **Dispensations** present the orderly arrangement of the plan of God in one's testimony in the Divine Court of Appeals. The Church Age is the mystery dispensation that immediately followed the resurrection, ascension, and session of Christ. Principle: Know what time it is.
- (3) Orientation and adjustment to God's prehistoric programming of the ROM chip in the computer of the **divine decree**. Omniscience discerned every thought, decision, and action of human history in conjunction with the free will of man. Principle: The sovereignty of God and the free will of man coexist by divine decree.
3. It is from these three doctrines that the soul of the believer is able to efficiently interpret the circumstances he encounters and make the correct volitional adjustments to deal with it.
 4. The mature believer has already fought the good fight of faith. When called upon to take the witness stand, he possesses the doctrinal inventory necessary to provide an honorable testimony before the court.
 5. The mature believer is able to give testimony from his stream of consciousness that the power of the Word of God is superior to cosmic propaganda from the dark side.
 6. God honors His Word wherever it is found. Job possessed a huge inventory of doctrine. The mature believer recognizes he is a combatant in the Invisible War and that in the scrum of that contest there are casualties.
 7. During the appeal, God calls upon mature believers to testify before the court. Their spiritual status enables them to demonstrate and maintain the copacetic spiritual life in the face of overwhelming circumstances.
 8. His orientation is to grace. The Word of God is alive and powerful. God honors His Word wherever it is found and will deliver the believer who applies advanced doctrines to life and circumstances.
 9. From these invisible resources, Job was able to take the witness stand and deliver a testimony empowered by grace orientation and adjustment to the will of God.

(End JAS3-10. See JAS3-11 for continuation of study at p. 101.)

10. The blessings that a believer receives from God are divine encouragements to continue to press the attack in the Invisible War.
11. It is not the blessings that motivate the believer, but rather his dependency on the Word of God as a light unto his path. Blessings in time are associated with that mental attitude.
12. Job had the doctrinal capacity to orient and adjust to circumstances knowing that God is sovereign, His decree certifies these events will occur in time, and his duty was to orient and adjust and praise God for His grace.
13. Job's response to these events began with two acts recognized as a means of showing grief common in the ancient world:

Job 1:20 Then Job arose and tore his robe and shaved his head, and he fell to the ground and worshipped.
14. Job's first response was to arise, the Qal imperfect of קום (*qum*): "the physical action of rising up." While continuing to stand, Job tore his robe, the Qal imperfect of קרע (*qara'*): "to rip apart a piece of clothing."
15. The garment he tore is the מַעִיל (*me'iyil*): "robe." "The Hebrew word *me'iyil*, stands for a variety of garments used only by men of rank or of the priestly order."¹
16. The Qal imperfect of *qara'*, "Job tore," 'indicates the intentionality and the rapidity of the actions to follow. It signals the beginning of his response to the terrible news. Therefore, the sentence could be translated, "Then Job immediately began to tear (rip apart) his robe (*me'iyil*)."²
17. Job immediately followed the action of ripping apart his robe by shaving his head. Both of these are common gestures of violent grief in the biblical world.
18. These two acts are followed by a rhetorical, poetic, or lyrical stanza called a quatrain: "a verse of four lines, rhymed or unrhymed. It is the most commonly used stanza in English."³

¹ George B. Eager, "Dress," in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 2:876.

² *The NET Bible* (Dallas: Biblical Studies Press, 1996–2005), 797tn20.

³ Chris Baldick, *The Oxford Dictionary of Literary Terms* (New York: Oxford University Press, 1990), 183.



19. Job's quatrain is recorded in Job 1:21:
- “Naked I came from my mother's womb,
And naked I shall return there.
The Lord gave and the Lord has taken away.
Blessed be the name of the Lord.”
20. Principle: In the face of this four-fold sequence of tragic loss, Job did not sin but instead maintained grace orientation.
21. His work animals were stolen and his workers slaughtered by Sabean rustlers; lightning strikes ignited a fire consuming his flock of sheep and their herders were consumed in the blaze; a Chaldean raiding party stole his camels and their handlers were slain; finally, a Sirocco wind blew down his eldest son's home killing his entire family.
22. His grace orientation combined with his doctrinal inventory to endure the challenges that reduced him and his holdings to absolutely nothing, yet he oriented and adjusted .
23. His orientation was made possible by his steadfast focus on the integrity of God. He went through a time of testing in which his wife was the first to call him out as foolish to stand fast in the face of disaster.
- Job 2:9** Then his wife said to him, “Do you still hold fast your integrity? Curse God and die!”
24. Maintaining steadfastly his integrity, Job responded in:
- Job 2:10** But he said to her, “You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?” In all this Job did not sin with his lips.
25. The major testing for Job was the long exchange he had with three of his friends, Eliphaz, Bildad, and Zophar. These four debated about Job's adversities and his attitude toward them from Job 3 through chapter 31.
26. Elihu holds the floor for six chapters in Job 32 through 37 after which God intercedes in chapters 38–41. Job answers in chapter 42 in where the Lord called out Job's three friends with this critique, “You have not spoken of Me what is right, as My servant Job has.” (Job 42:8b).

27. Because Job provided an excellent testimony, his losses were restored two-fold, noted in the chart below:⁴

Job's Losses and Restorations

<u>Losses</u>	<u>Restored</u>
7 sons	7 sons
3 daughters	3 daughters
7,000 sheep	14, 00 sheep
3,000 camels	6,000 camels
1,000 oxen	2,000 oxen
500 donkeys	1,000 donkeys
large household	lived 140 years
greatest man of the East	Saw four generations of children

28. Job passed evidence testing because of his doctrinal orientation to the divine decree, his faith in the ultimate reunion with his children's families, and the responsibility of being a good witness for the Prosecution in the Invisible War.
29. He had just passed evidence test number 1 related to his relationship with God. Job 2 reveals his challenge to pass evidence test number 2 regarding his relationship with life.
30. By his total reliance on the Word of God to resolve the exigencies of life and circumstances, he advanced to the summum bonum of glorifying God to the maximum.

Glorifying God

1. There are two spiritual advances that result in the believer glorifying God: **(1)** the advance to spiritual maturity at which point escrow blessings in time are conveyed to him and **(2)** victory over the challenges of evidence testing.
2. Human volition is the major factor in resolving the angelic conflict. The only common characteristic mankind has with the angels is free will.
3. One-third of the angelic population, under the leadership of Lucifer, rebelled against divine authority thus fomenting the angelic conflict.

⁴ C. I. Scofield, *The Scofield Study Bible: NASB* (New York: Oxford University Press, 2005), 746n42:10.

