Job*

Job 2:1-3 (1) 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.
(2) And the LORD said unto Satan, From whence comest thou? And Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.
(3) And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.
Job, according to God's own testimony, was a perfect and upright man. Of all the things that happened to him, Job did not deter from the testimony God had given of him. He remained true to God in the best of times and the worst of times. Turn to;
Job 1:20-22 (20) Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,
(21) And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.
(22) In all this Job sinned not, nor charged God foolishly.
Perhaps to an atheist, the personality of Job would seem to be foolishness, perhaps unrealistic. Neither the book of Job nor any other book of the Bible indicates when God's servant Job lived upon the Earth. Furthermore, there are no biblical genealogies with chronological information in approximating the century in which Job lived. Nevertheless, various clues within the book of Job seem to indicate Job lived sometime after the Flood, but long before the time of Moses.
First, Job's post diluvian status seems apparent from a question Eliphaz raised in his final speech accusing Job of

wickedness. Eliphaz asked the question in Job 22:16; Will you keep to the old way which wicked men have trod, who were cut down before their time, whose foundations were swept away by a flood? *And then there is the question of the law. Unlike Israelite law in Numbers 27:8, where the family inheritance was passed on to daughters* ***only in the absence of sons****, Job gave his daughters "an inheritance among their brothers" as indicated in Job 42:15. Thus it would appear Job lived after the flood but before the Mosiac law and Moses. Economics also seems to have a bearing on the timeline of Job's life. Job's material wealth was measured, not in money, but in the amount of livestock he owned, which is more characteristic of patriarch times. The question has been raised whether Job was a historical person and did all that is described in his book. However, doubters will doubt and believers will believe that Job was a real historical person, and not just a fictional character in a great dramatic poem, as some have alleged. Faith cometh by hearing and hearing by the word of God. The man known as Job is confirmed elsewhere in the Bible other than the book of Job, in both the old and new testaments. First let's turn to;*

Ezekiel 14:18-20 (18) Though these three men were in it, as I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.
(19) Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast:
(20) Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

The name of Job is mentioned only once in the new testament by the Lord's brother James. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy (James 5:11). *That there is only one verse in the New Testament naming Job does not make it ineffective.*

There is only one verse in the Old Testament naming the birthplace of the Lord and He was born in Bethlehem as prophesied in Micah 5:2 and is confirmed in Luke 2:4-6. Uniform Jewish tradition ascribed the book of Job to Moses and also accepted it as part of the true canon of Scripture. This ascription seems quite reasonable if Moses is regarded as the editor and original sponsor of Job's book rather than its author. It is a possibility Moses came into possession of Job's record during his forty-year exile from Egypt in the land of Midian, which is not far from Job's own homeland of Uz. Perhaps Job himself was the original author, writing down his memoirs after his restoration to health and prosperity. If so, he was competent with the literary techniques of Wisdom. The proverbs, rhetorical questions, riddles, and personification were techniques of writing that he would have used easily. There is a hint that Job may have written his own memoirs. Turn with me to;

Job 19:23-24 (23) Oh that my words were now written! oh that they were printed in a book!

(24) That they were graven with an iron pen and lead in the rock for ever!

The date of the book of Job is unknown. However some scholars believe the book comes from the patriarch period (the time of Abraham, Isaac, and Jacob) and thus they would date it to 1600 BC. If so, Job evidently lived sometime about the time of Abraham. It is significant that, despite the prevalent ancient tradition of Moses' connection with the book, the book of Job nowhere mentions the Mosaic laws or even the children of Israel. Possibly it was written well before the time of Jacob who would become "Israel." The land of Uz, where Job lived as "the greatest of all the men of the east" was later to become the land of Edom. Quite possibly the land was originally settled by Uz himself, who was a grandson of Shem. Let's turn to;

Genesis 10:22-23 (22) The children of Shem; Elam, and Asshur,

and Arphaxad, and Lud, and Aram.
(23) And the children of Aram; **Uz**, and Hul, and Gether, and Mash.
The antiquity of the time of Job is further indicated that he may have lived a longer lifespan than Abraham. Turn to;
Job 42:10-17 (10) And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.
(11) Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: every man also gave him a piece of money, and every one an earring of gold.
(12) So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.
(13) He had also seven sons and three daughters.
(14) And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch.
(15) And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.
(16) After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even four generations.
(17) So Job died, being old and full of days.
That Job lived long before the time of Moses seems evident by the fact that the longevity of his life is more comparable to the long lives of the patriarchs who lived around 2200 B.C. The book of Job reveals that Job lived long enough to marry, become "the greatest of all the men of the east" and then witness his first 10 children reach at least the age of accountability, and probably greater ages. Then, after

suffering greatly, losing all of his children and his material wealth, God blessed Job with 10 more children and twice as much wealth. The book of Job then concludes: "After this Job lived one hundred and forty years, and saw his children and grandchildren for four generations. So Job died, old and full of days." *Thus, it would appear that Job lived well into his 200s or beyond. Interestingly, the Septuagint testifies that Job died at the age of 240—an age more comparable to the ancestors of Abraham. Abraham lived to an old age of one hundred and seventy five years. However, ones life is measured by how one lives, not how long one lives. Tho Job had lost all, he sinned not, nor charged God foolishly. Sadly this is not true of all men. I would like share an article with you that is in complete opposition to the life of Job;*
{**On the Death of Christopher Hitchens** by Kyle Butt, M.A.
Christopher Hitchens, outspoken atheist and journalist, died of complications with esophageal cancer on Thursday, December 15, 2011. In some instances, death is not necessarily an event to be mourned. Psalm 116:15 explains: "Precious in the sight of the Lord is the death of His saints." The apostle Paul insisted that it was better for him to die and be with Christ than to continue his earthly life (Philippians 1:23). In other cases, however, death is profoundly sad. Such is the case with the passing of Christopher Hitchens. A veil of immense sadness drapes itself over his death due to the fact that he was an evil man who chose to fight against his Creator. These words afford no pleasure to the Christian, and while I express my deepest sympathy to the family at their immense loss, the world needs to be reminded that Hitchens was not a hero in any shape, form, or fashion. He was a wicked man who wasted his God-given life to fight against truth, and he should be remembered as such.

Writing this article about a month after his death, I have been afforded the opportunity to see what others have written about his life. Most have praised his superior intellect, quick

wit, and willingness to enter into any number of political, governmental, or religious frays. His fello atheist, Richard Dawkins, suggested that he might have been "the finest orator of our time" and a "valiant fighter against all tyrants including God" ("Christopher Hitchens…," 2011). Tony Blair, the former British Prime Minister, who debated Hitchens on religion, said: "He was an extraordinary, compelling and colourful human being whom it was a privilege to know" (2011). Such comments by Blair, Dawkins, and so many others attempt to throw a favorable light on Hitchens' life. But that light turns a sickening color when it shines on Hitchens' real impact on society and the devastating harm that he did.

Hitchens dedicated a massive amount of his time and energy to spreading the lie that there is no God, and that the God depicted in the Bible is a cruel tyrant. He ranted and raved about God's alleged moral inconsistency, and he accused the God of the Bible of having a "sick mind" (Hitchens, 2007, p. 219). Hitchens advocated the murder of unborn children in the form of abortion as a check on population growth (2007, p. 222). Furthermore, he made a complete mockery of the sacrifice of Christ on the cross (2007, pp. 208-210). He promoted sexual promiscuity and tacitly approved of other deviant sexual practices such as homosexuality and adultery (2007, pp. 40, 54). His writings against Christianity were filled with contradictions, inaccuracies, and misrepresentations of the truth. Christopher Hitchens ranked among the highest eschelons of enemies of truth.

In our sentimental, 21st-century, pluralistic society we are pressured to tone down such speech and find something good and laudable to commend in the life of Hitchens. We should not yield to such pressure, but we should heed the words of Isaiah: "Woe to those who call evil good, and good evil; who put darkness for light and light for darkness; who put bitter for sweet and sweet for bitter! Woe to those who are wise in their own eyes, and prudent in their own sight" (Isaiah 5:20-22).

Hitchens was an evil man who lived a life in defiance of his Creator, and who used his divinely bestowed wit to bite the heavenly hand that sustained his existence. Neither God, nor any faithful Christian, has any delight or pleasure in the passing of such a man (Ezekiel 18:23). It was God's desire that Hitchens repent of his rebellion and turn to the truth (1 Timothy 2:4). But Hitchens would not do so. Is it not amazing that for all Hitchens did to destroy belief in God, our loving, heavenly Father would have still accepted Hitchens as His child if Hitchens would have repented and turned to Him (Acts 2:36-47)? But Hitchens would have none of it. As one writer said: "He maintained his devout atheism after being diagnosed with cancer" (2011). How sad. How very profoundly, utterly, tragically sad. What a waste.**}** *Turn with me to;*
Job 4:12-17 (12) Now a thing was secretly brought to me, and mine ear received a little thereof.
(13) In thoughts from the visions of the night, when deep sleep falleth on men,
(14) Fear came upon me, and trembling, which made all my bones to shake.
(15) Then a spirit passed before my face; the hair of my flesh stood up:
(16) It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying,
(17) Shall mortal man be more just than God? shall a man be more pure than his maker?
*To deny God and His providence is wholly without justification and is nonsensical. Job is known to have lived after all these centuries and from reading the book of Job, one can relate to him. Who would want to relate to Christopher Hitchens? His life is comparable to nailing jello to a wall, wasted. Jesus will say to some, "*depart from me, I never knew you*." You see, if one will deny God, it is a personal choice they have made. It is not because God has not shown the things that are*

made, even His eternal power and Godhead are without excuse (Romans 1:20). Except for the first eleven chapters of Genesis, the book of Job is believed by some to be the oldest book in the Bible. It contains more references to Creation, the Flood and other primeval events than any other book of the Bible except Genesis, and provides more insight into the age-long conflict between God and Satan than almost any other book. Remarkably, it also seems to contain more scientific insights than any other book. Let's turn to;
Job chapter 38:4-31 (4) Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.
(5) Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?
(6) Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;
(7) When the morning stars sang together, and all the sons of God shouted for joy?
(8) Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb?
(9) When I made the cloud the garment thereof, and thick darkness a swaddlingband for it,
(10) And brake up for it my decreed place, and set bars and doors,
(11) And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?
(12) Hast thou commanded the morning since thy days; and caused the dayspring to know his place;
(13) That it might take hold of the ends of the earth, that the wicked might be shaken out of it?
(14) It is turned as clay to the seal; and they stand as a garment.
(15) And from the wicked their light is withholden, and the high arm shall be broken.
(16) Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

(17) Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?
(18) Hast thou perceived the breadth of the earth? declare if thou knowest it all.
(19) Where is the way where light dwelleth? and as for darkness, where is the place thereof,
(20) That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?
(21) Knowest thou it, because thou wast then born? or because the number of thy days is great?
(22) Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,
(23) Which I have reserved against the time of trouble, against the day of battle and war?
(24) By what way is the light parted, which scattereth the east wind upon the earth?
(25) Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;
(26) To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;
(27) To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?
(28) Hath the rain a father? or who hath begotten the drops of dew?
(29) Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?
(30) The waters are hid as with a stone, and the face of the deep is frozen.
(31) Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

Can you count how many scientific evidences there were? The one themed idealogy of evolution does seem anemic when compared to the wonderful God given scientific evidences. God asked Job in verse 16, "hast thou walked in the search of the depth?" *It wasn't until 1873 that man discovered the first*

known trench in the ocean when Scientists on the British ship Challenger discovered a recess over 5 miles deep. The Mariana Trench is located in the Pacific Ocean, it is the deepest part of the earth's oceans, and the deepest location of the earth itself, almost 7 miles deep. In order to better illustrate the actual depth of the Mariana Trench, consider the following; if Mount Everest, which is the tallest point on earth at 29,035 feet, were set in the Mariana Trench, there would still be 7,166 feet of water above it. The deepest point of the Mariana Trench is called The Challenger Deep, so named after the British exploration vessel HMS Challenger II, and it is located 210 miles south-west of Guam. This depth was reached in 1960 by the Trieste, a manned submersible owned by the U.S. Navy. We know—thanks to years of intense, successful scientific investigation—that such "recesses" actually do occur in the oceans of our planet. Admittedly, our knowledge of these matters resulted from impressive technological achievements covering many generations. But where did the writer of the book of Job obtain his information? Just a lucky guess? When it comes to salvation, one cannot rely on Just a lucky guess. So then faith cometh by hearing, and by hearing the word of God (Romans 10:17).
Lord Jesus said to; believe and be baptized (Mark 16:16)
Brother Paul acknowledged faith; (Romans 10:17)
Brother Peter acknowledged repentance; (Acts 2:38)
Brother Paul acknowledged confession; (Romans 10:10)
Brother Luke acknowledged baptism; (Acts 8:38)
If you believe and have faith, come, make your request known. Also prayer request for other reasons as we sing.

This message approved by
Jack Warford
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