

## CHOSEN TO SERVE, Part 'A'

We begin a new Wednesday study entitled, “**Lessons from Job.**”

**Introduction:** The author of the Book of Job is unknown. Many believe that it was written during the period of the Kings, possibly around the time of Solomon.

It is believed the man called Job lived during the Second Millennium (2000-1000 BC) around the time of the Patriarchs.

The Book of Job is classified among the Wisdom Literature of the English Bible (Job, Psalms, Proverbs, Ecclesiastes, and Song of Solomon).

Most bible teachers consider suffering to be the theme of the Book of Job. However, careful study of the book will disclose that undeserved suffering is human side of the book. The divine side of the Book of Job is divine blessings.

The divine side of the Book of Job is emphasized by James 5:10-11. Note the following four homiletical points from James 5:10-11.

- Capacity for suffering
- Count the blessings for suffering
- Conclusion of suffering
- Compassion to those suffering

We will study lessons from the following seven sections of the Book of Job.

- Section 1 – Spiritual testing (Job 1-2)
  - Section 2 – Suffering for Christ (Job 3)
  - Section 3 – First debate of Job’s suffering (Job 4-14)
  - Section 4 – Second debate of Job’s suffering (Job 15-21)
  - Section 5 – Third debate of Job’s suffering (job 22-31)
  - Section 6 – Special speeches about Job’s suffering (Job 32-41)
  - Section 7 – Spiritual restoration of Job (Job 42)
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Today’s lesson entitled, **Chosen to Serve**, comes from **Section 1 (Spiritual Testing/ Job 1-2)**. The title comes from the Lord conversation with Satan in Job 1:8 – “Have you considered **MY SERVANT JOB**? There is no one like him; he is blameless and upright, a man who fears God and shuns evil.” (1:1; 2:3)

**“He holds up Job as one against whom “the accuser” can lodge no accusation. See 42:7-8 and note; a designation for one who stands in a special relationship with God and is loyal in service (e.g., Moses, Num.12:7; David, 2 Sam.7:5; see Isa.42:1; 52:13; 53:11).” (NIV, Job.1:8)**

We will begin by examining today’s lesson text (1:1-5) by the following six homiletical points.

- Future (1:1a) – fulfillment of name (Job / iyyob / object of enmity)
- Faith (1:1b) – four characteristics of super grace servant (blameless, upright, fearing God, and turning away from evil.
- Family (1:2) – full quiver (Ps.127:3-5)
- Fortune (1:3a) – five categories of extreme wealth status (1 Sam.25:2)
- Fame (1:3b) – favored son of east

- Faithful (1:4-5) – feast (mishetteh/ festive party with drinking normally lasting 7 days/ 1 Sam.25:36/ Nabal; Judges 14:10-17/ Samson).

[The English word for curse is the antithetical use of barak (blessing). It shows the length that Job went to be faithful in his relationship with the Lord.]

**Today's lesson will study the four spiritual characteristics of a super grace Servant of the Lord that qualifies them to be chosen or picked by God to represent Him at that level in the Angelic Conflict (AC).**

**1. The first spiritual characteristic that qualified Job to be Chosen to Serve the Lord in the AC was BLAMELESS (without spiritual fault) (1:1).**

The Hebrew word is (tam) and the Greek word is (amemptos / LXX). In context, these words refer to integrity based in spiritual growth maturity. Blameless means without Scriptural fault (Heb.8: 7) First Covenant.

Every time the Lord spoke to Satan about Job, He referred to Job by these four characteristics (1:1,8; 2:3).

Job gives an example of blameless super grace integrity in 29:12-17 and 31:1-12. As God's chosen super grace servant, Noah was also referred to in the same way (Gen.6: 8-9).

Blameless also applies to the church age super grace believer (Phil.2: 14-15; 1 Thess.2: 10-13; 3:11-13; 5:23).

**2. The second spiritual characteristic that qualified Job to be Chosen to Serve the Lord in the AC was UPRIGHT (1:1).**

The Hebrew word is (yashar) and the Greek word is (dikaios / just / LXX). It refers to what is right and the rule of duty based on the word of God (Job 29:12-17; 31:13-23).

When Bildad debated Job's suffering, he used this word against Job – "If you are pure and **upright**, even now He will rouse Himself on your behalf and restore you to your rightful place." (Job 8:6) First debate.

"God cannot be unjust, so Job and his family must be suffering as a result of sinfulness. Job should plead for mercy, and if he has been upright, God will restore him." (NIV, Job 8:5-6)

"Consider the blameless, observe the upright; there is a future for the man of peace." (Ps.37: 37)

Bildad concluded that Job was a spiritual phony.

Ezekiel mentioned three super grace believers Chosen to Serve the Lord in AC by the phrase, upright (Ezek.14: 12-14/ Noah, Daniel, and Job).

**3. The third spiritual super grace characteristic that qualified Job to be Chosen to Serve the Lord in AC was FEARING GOD (1:1).**

The Hebrew word is (yare) and the Greek word is (theosebesh/ godly/ LXX). It refers to maintaining a reverent attitude towards God and His word no matter what the circumstances (Job 31:13-23). "For I dreaded destruction from God, and for fear of His splendor I could not do such things." (31:23)

Theosebesh was brought up at the investigation of the miracle healing of the man born blind by the legalistic Pharisees (John 9:13, 24-34) – "We know that God does not listen to sinners. He listens to **the godly** man who does his will." (9:31)

You will hear this type of legalism debated in the Book of Job.

Fearing God means to run to God (inner security) instead of away from God because of confidence in the faithfulness of God to His word (Prov.14: 26; Ps.23: 4; 27:1; 34:7; 46:1-3; 56:3-4; Isa.41; 10; 91:1-5; Rom.4: 21).

“And the Lord is the one who goes ahead of you; He will be with you. He will not fail you or forsake you. Do not fear, or be dismayed.” (Deut.31:8)

**4. The fourth spiritual characteristic that qualified Job to be Chosen to Serve the Lord in the AC was TURNING AWAY FROM EVIL (1:1).**

The Hebrew word is (sur / kal ptc / turning away) from evil (ra) and the Greek word is (apecho / abstain / to hold oneself from evil practices / ponerous pragma).

“For this is the will of God, your sanctification; that is, that you **abstain** from sexual immorality; that each of you know how to possess his own vessel in **sanctification and honor, not in lustful passion**, like the Gentiles who do not know God.” (1 Thess.4: 3-5) (Gal.5: 16-17) (1 Pet.2: 11)

“**Abstain from every form of evil.** Now may the God of peace Himself sanctify you entirely; and may your spirit and soul and body be preserved complete, **without blame** at the coming of our Lord Jesus Christ.” (1 Thess.5: 22-23)