

Job 1:6-12

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 19 April 2026

Preacher: Billy Joe Calvert

[0 : 00] We're in the book of Job. We're in Job chapter 1. We're going to pick up in verse 6. We'll see how far we get into this. Because I'll save us for the sake of time.

But let's read the remainder of that first chapter. So let's read our way to verse 22. I don't know if we'll get to verse 22 tonight in the preaching. Because the first portion of it, verses 6 through 12, are really, really...

Well, let's just do that. Let's read verses 6 through 12 first. Because I want us to focus on that. And then, if we have time, we'll get into verses 13 through 22. I'm not sure if we will, but we want to do it justice.

We want to do it right. And we don't want to rush through it. Now, if you remember, we introduced the book of Job this past Wednesday night. We looked at the first five verses. There's a reality that we set there.

And it's something that we have to hold on to throughout the rest of the book of Job. And it's the reality that what we're looking at in the book of Job is an actual historical event. That is essential.

[1 : 05] It is important. You have to hold on to that. It is not a parable. It is not a grand teaching through some kind of parabolic form or a metaphor.

It is a historical event that actually happened. And now, you have the ability and the freedom to read any number of studies and any number of helps and any number of resources.

And you may have a study Bible. And those are good. And depending upon the author of your study Bible or the author of a particular commentary or Bible study you're reading, some will shed kind of doubt in that.

And they will not point to it as a historical event. I think it's important that we see that. It's not a big rock of salvation, but it's a big rock of biblical interpretation.

And it's a matter of importance. And the reason we saw it as a matter of importance, I'll just kind of catch you up if you weren't with us, is because God himself refers to Job as a real person.

[2 : 06] God himself does in the book of Ezekiel, Ezekiel 14. He says if Daniel or Noah was here and Job was here. So he refers to him as a historical person.

In the book of James, Job is referred to as a historical person. James chapter 5. You've heard of the patient endurance of Job and God's dealings with him. And in the same chapter later on, James refers to Elijah in the same frame.

That Elijah was a man just like ours. So Job is put in the same context as other figures that are real.

And so since Scripture does that not once but twice, it is really kind of a foundation to say, well, okay, there's the evidence that we need to look at this as an actual event that really happened.

There's also the internal evidence. We'll kind of get into a little bit of those tonight. Now, I'm saying all this again because the reason that people want to make this a parable or they want to make this great teaching that is kind of metaphorically given is because of what happens in verse 6.

Because it's difficult. Because of what happens from verses 6 through 12. People want to say, no, there's no way that really happened. There's no way. This just has to just be something that is there.

[3 : 24] But don't let our unfamiliarity. This morning we looked at things we were familiar with. But don't let the matters that we're unfamiliar with scare us away from it. Okay?

Because we settled first that Job was an actual guy who lived in an actual place. That these events really happened to him. And so once we settle that, we have to settle that at the beginning.

Because that forces us. This is Sunday night, so we can get a little teachy here. You can't change your interpretative manner after that.

So you can't say, well, this is real, but this is a metaphor. Or this is real, but this is kind of, you know, something totally different.

This is an obscure fact. No, it's either real or it's not. And so we have to be consistent. We have to be true. We have to be faithful to our interpretation of the text. So that gets us into verse 6.

[4 : 22] Now there was a day when the sons of God came to present themselves before the Lord. And Satan also came among them. And 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. 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.

Then Satan answered the Lord, does Job fear God for nothing? 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.

But put forth your hand now and touch all that he has and he will surely curse you to your face.

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. We'll stop right there for now because really what we're having here in this first verse, in this first chapter, verses 6 through the end of the chapter is the beginning of Job's trials.

[5 : 33] The beginning of Job's trials. His trial was not just what happened as a result of this encounter. I think the greatest trial that Job faces is the doubt and the scorn of his friends.

I think the trial that Job really has to endure longer is not the sudden loss. That's what begins the trial. The trial is when no one else believes his report of his own evaluation of himself.

No one else believes his righteousness or his profession. And there's doubt cast upon him. And so that is really the trial of endurance there. Because the moment of catastrophe and the moment of devastation really sets it all into motion.

We've seen this, one of the oldest writings, not only in scripture but in history. And probably one of the most refined writings in all of the Bible. Which is great poetic form starting in chapter 3.

And it's the discourse of Job and his friends that are really just that trial and that season of trial. The refining of gold. That quote that we looked at, the purest gold does not fear the hottest fire.

[6 : 40] Well the hottest fire that Job set in was the fire of his friend's judgment. And the fire of, you know, say well that's not right. You're just claiming self-righteousness and this condemnation of others.

Because undoubtedly when we go through those devastating moments, those catastrophic moments, we know our own weaknesses more than anyone else. I don't know how many people I've met with over the years that have hit rock bottom.

And they don't need anyone to tell them they're at the bottom. They need someone to accept them while they're at the bottom. And to respond to them accordingly because they have found themselves at the bottom.

Knowing they have been there at times too. Job doesn't get that, right? He gets friends saying, well you deserve this. This is you. You didn't do it. And all this other stuff. But as this trial begins, it begins with this revelation that's given to us.

And this revelation is in verses 6 through 12. And honestly, this is the part of the whole book of Job that people say, well I just can't see this as an actual historical event because this is so far beyond and above us.

[7 : 48] And this revelation blows our minds. But there's great comfort in that revelation too. And we need to admit this from the very onset.

Anything we know about the events that take place in heaven, we only know because of revelation. That the ways of God are not the ways of man.

The ways of man are not the ways of God. The only thing we know, I mean how many of us could, I mean really articulate and clearly define if you can. I'd love to hear it. What in the world did Ezekiel see when he saw the wheels and saw the wheels and the eyes and everything spinning around going here and there and they moved up and down and they moved side to side.

I mean to me that's more confusing than the passage before us. Or how do we know about the Emerald Sea and the splendor and the cherubim and the seraphim and the holy, holy, holy.

We only know that because God has chosen to reveal to us through his word things that take place in the courts of heaven.

[9 : 03] And we accept the fact that there will be a day where the lamb that was slain but yet is alive will stand and take the scroll. And that there will be elders gathered around the thrones praising the lamb and declaring his glory, casting our crowns at his feet.

And we know that because scripture has revealed that to us through revelation. And we will willingly accept that and we will willingly go, yes, Lord, I can't wait until that day.

But when we come to a passage such as this and we say there was a day in the history of mankind that the sons of God stood before him and Satan also stood before him.

We go, whoa, whoa, whoa, whoa, whoa, wait a minute, wait a minute. That doesn't fit my mind frame of what I think heaven looks like. We don't adjust scripture to our preconceived notions.

We adjust our conceptions to what scripture declares to us. And this is important. And the reason this is important is because this passage is unique in scripture, but it is strengthening in trials.

[10 : 16] It is unique in that God chooses one time in all of the word of God to give us a revelation of events that take place in the courtroom of heaven of which none of us have access to in the flesh.

Paul said he knew of a man that was called up to the highest of heavens to the third heaven and that man could not speak of it. Now, many people believe, myself included, that Paul was speaking about himself and that God gave him a revelation and a spirit.

And he was called up into the highest heavens and he saw the Lord in the highest heavens. And he said, I can't even talk of it. I can't even tell about it. But he said, I just don't even know how to put it into words.

So even if we were to be called up into the highest heavens, we would just not be able to put into words what we behold and what we see. But yet God in this one time in scripture chooses to kind of pull back the curtains and let us see kind of what's going on in heaven.

We have a perception that Job never gets. And we have it because in the fullness of scripture, God is testifying to us for the reality that we will all face those moments of devastation, destruction.

[11 : 28] And we'll all face those moments of doubt from our friends. And we'll all face those moments of trials and testing and refining. And we know they will because the God that reveals this to us is also the God that tells us in the book of Hebrews that those whom God loves, he also disciplines.

And those he draws near, he also represses and he refines and he molds and he shapes and he prunes all these images.

I am the vine, you're the branches. My father is the vine dresser, right? Clip, clip, clip. Removing things from your life. Cutting things off. And he's pruning us.

This very night. Now, in the wording language, in the original language, it's amazing what happens there. And I know that's kind of an extra passage to this. But again, this is the key that helps us understand the rest of it.

Because if we had not had this, we would not know the foundation for which Jesus is asking that. Jesus makes an astounding statement. He says, Simon, Simon, Satan has asked to sift y'all.

[12 : 58] All of you. You're all going to be sifted like wheat. That's why they all leave. Because Satan has permission to do that. But then Jesus changes the pronoun.

He says, but Peter, I've prayed for you. I've prayed for you. So that after the sifting, you, singular, would be strengthened.

And you would turn around and strengthen your brethren. They were all going to go through the trial. They were all going to go through the testing. They were all going to go through the sifting. But Jesus was appointing Peter to be the one that would strengthen him.

And why did Jesus restore Peter? Because Peter's responsibility was to restore his brothers. And in case we lose the fact that Peter was a leader of men, when Peter didn't know what to do, Peter said, I'm going fishing.

What did everybody else do? Well, I'm going to go with you. So he was already influencing him. But the foundation that we know that happened, and Jesus is telling, when Jesus makes that declaration, he is declaring that Satan had asked permission past tense already, at an event in which Jesus was present at.

[14 : 14] And now, the only other instance we have that happened is here in the book of Job. The revelation of what's going on in heaven. And we have to be thankful for it.

Because even looking at this tape, look at what it says. There was a day. So there was a day, it says. Now, there was a day when the sons of God, by the way, there's so much in this text, why I can't leave it.

Sons of God here is another one of those key passages that help us define exactly what the scripture is talking about in the sons of God in the book of Genesis.

You know another passage that makes you scratch your head, and there's Bible scholars saying, what in the world do they talk about? We call it the Nephilim. There was a day when the men multiplied upon the face of the earth, and the sons of God saw the daughters of men, and they saw that the daughters of men were beautiful, so they took some of the daughters of men.

The sons of God took some of the daughters of men, and they had children with them, and they called the Nephilim, which were the men that were great in those days, in the days of Noah. Right? Remember that? And people are like, the Nephilim? Who in the world are the Nephilim? And there's all kinds of explanations.

[15 : 19] And people say, well, the sons of God, that just means the righteous lineage. And I'm not wanting to cast down anybody here, because, again, I am giving you, this is Sunday night, so I can give you kind of my deep dive into this.

Well, they say, well, the sons of God in Genesis is the righteous lineage of Seth, because there was this deviation when Cain was separated after killing his brother Abel. There's the wicked lineage over there, and there's the righteous lineage of Seth.

And so the sons of God refers to the righteous lineage of Seth. But you remember that law-first mentioning in Scripture, right? Law-first mentioning that whatever something is mentioned first in Scripture remains true the rest of Scripture.

It doesn't change. God doesn't move. It doesn't retranslate it. It doesn't reapply it. So if sons of God in Genesis means the lineage of Seth, then sons of God in Job means the lineage of Seth.

But clearly, in Job, it's referring to angelic beings. So therefore, we have to reevaluate how we interpret Genesis, which means in Genesis, sons of God, when the sons of God saw the daughters of men, because there's a difference, it is meaning angelic beings saw the daughters of men.

[16 : 39] And you say, well, how did angels take the daughters to be their wives? Well, they have this thing that we call, where, you know, there are possessions, demon possessions and things like that. And I'm not trying to get too spiritual on you here.

I'm just trying to stay true to biblical texts and make you think deeply, make you think hard things. Because if it was only, I told someone this one time, and they're like, but that's crazy, but it just makes no sense.

I said, okay, I know it is. In my world, it doesn't make sense either. But how do you handle 2 Peter 2? Where Peter declares that God has held in judgment those angels who left their proper abode in the days of Noah.

Who was born in the days of Noah? The Nephilim. So Peter said there were some angels. And then how do you handle Jude? There's only one chapter in Jude, Jude 6, where it says that those angels which left their proper abode have been reserved until the day of condemnation.

And when you look at it, you're like, wow. That's a little deeper than I thought it was. And there's a lot more going on in this spiritual world than we know.

[17 : 55] And you say, well, Pastor, why does all this matter? Well, this is why it matters. Stay with me. There was a day where they had to come stand before God. The implication was, is there's a day on the calendar, so to say, where they have to come stand before him.

And so I thought, it says that those angels fell a third of the host of heaven and Satan was cast out. Right, he was. He was cast out of there to come to earth. But it never tells us in scripture that he never had to go back and give a counting and a reckoning.

As a matter of fact, it's implied here that there was a day that even though they had been cast out, this is not your home anymore. They are still held accountable to their creator and have to stand before him on appointed days because chapter two will start the same way.

And there was a day where they had to come before him again. And this is comforting to us because what this does is this shows us and this gives us all the comfort in the world because it reminds us of the absolute sovereignty of God.

That is, even though Satan is a fallen angel, he is still under God's sovereign rule.

[19 : 15] He's cast out of heaven, but that does not mean he can do whatever he wants to and get away with it. Because God is God. He's still God. And he still holds them accountable.

And there's a day where they have to stand before him. And it says, and Satan was there as well. In other words, Satan just means adversary. So is the adversary of men. And he is there. The enemy of man.

And it's implied in the text that he doesn't have a choice as to whether or not he's coming. And in this, the sovereignty of God, we also notice here the limitations of our enemy.

Because Satan has to stand before God and give an account. And then there's this phrase, where have you been? And God asked Satan, where have you been?

He's holding him accountable. And we notice Satan's answer, oh, I've been roaming about on the earth, going here and there. The old English says, going to and fro. Which, again, find great comfort in this.

[20 : 26] Satan roams about. Now we know that because the New Testament said that he's roaming about, seeking whom he may devour, roaring like a lion, right? But the very fact that he has to roam about implies that he cannot be everywhere at the same time.

He is limited in space. He's limited in scope. And he has to go to and fro on the face of the earth. Which is a good reminder to us that Satan cannot be wreaking havoc in your life and Satan wreaking havoc in my life at the same time.

Because he is limited in scope. Now, the angelic beings that were cast out with him can be influencing those around us. And we may feel the effects of that.

But I'm afraid that too many believers give omniscience and even omnipotence to Satan by implying that he can be everywhere all the time doing whatever he wants when he can.

When he himself, by his own testimony, says, I've just been walking about on the face of the earth thinking whom I may devour. He's looking for the opportunity. And he's diligent in it, sure.

[21 : 32] But he's limited by it as well. That this is challenging and comforting. That implies that Satan cannot always be present in your life.

But it also implies that if you open up the door of opportunity, he will eventually find it. Now, God holds him accountable.

And he says, where have you been? And he answers. And then we get to this phrase that seems so unsettling to us. And says, have you considered my servant Job? And so many times I said, man, I'm so glad.

I don't know if I'm glad. I hope God doesn't ever bring my name up. You know, like, I hope on that days, have you ever considered my servant Billy Joe?

I mean, I'm honored to be called his servant, but leave my name out of it if you don't mind. Then, because I'm having to study through this, I did a little bit deeper word study.

[22 : 30] And the word study, the literal reading in this is when God looks at Satan, he says, have you set your heart on my servant Job? That's the literal reading.

He says, where have you been, Satan? Satan says, I've been walking about on the face of the earth going here and there. And he says, have you set your heart on my servant Job? Now, when we read it in that manner, and we see it in that truth, here's another avenue of great comfort that we have to be thankful for because of this revelation.

God is not only bringing Job up. God is also seeking out Satan's intentions. He is saying, Satan, are you thinking in your heart about my servant Job?

Have you set my heart to try him? Because if Satan has been roaming to and fro, going back and forth on the earth, seeking whom he may devour, surely in his heart, he said, oh, there's this man over here that if God had just removed his favor from him, then I could get him.

And so he said, have you set your heart on him? So keep this in mind as well, that whenever the attack comes and Satan asks permission to sift you as wheat, as Jesus was said, before Satan asks the permission, God Almighty already knows his heart is set on you.

[23 : 57] It takes us by surprise, but it never, ever takes God by surprise. He knows not only what's in your heart, but he knows what's in the heart and the desire of even the enemy of our souls.

And Satan has to give an account to that. And he says, yes. He says, oh, well, he's only walking favorably because of your favor that rests upon him and all the goodness and all the things that are there.

And if you would just remove that. But we see further in this revelation that the limitation of scope, how far Satan can go. He can accuse.

He is the accuser of the brethren. That's another word for him. He can accuse all day long. But he has to be permitted to do anything.

He has to be permitted. And God says, okay. Behold, all he has is yours only.

[25 : 11] Do not touch him. God is not giving up on Job. God is refining Job for what the enemy means for evil.

God will use for good. And he's doing it. But he's limiting the scope. The first, the beginning of the trial is all the possessions. And you look at him and you say, it's just so unfair. He loses everything. He loses his children. He loses it all. And we'll get to that in just a little bit. But that's true. But Satan is limited in what he can do because of the goodness of God that is standing in the gap.

At times, we permit the work of Satan in our lives. But we are not the final voice of permission.

We welcome in wicked activity because what we're sowing, this is what we're going to reap.

[26 : 13] But even then, as his children, God limits the scope of it for the preservation of our eternal souls.

This is where Paul says, I've handed such a one over to Satan for the destruction of his flesh and the preservation of his soul. Paul understood that Satan may destroy his flesh, but Satan cannot touch.

What did Jesus say? Do not fear him who could kill the body, but after that has no power over you, but fear him who has both power over life and death, and you're so everlasting. Paul said, I can hand you over to Satan because the things you're doing and the work you're taking in, these are the seeds.

And it would be better for your body, the flesh, to be destroyed and the soul preserved because Satan's activity in your life is limited by the goodness and grace of the Lord God Almighty.

And what we see in this revelation of the courtroom of heaven is that God is absolutely sovereign and he holds the angelic beings, even the fallen angels, to an account.

[27 : 24] He holds them to accountability. He knows their intentions and their wicked schemes before they even come upon us. Nothing takes him by surprise. Everything must pass before his board of review, so to say.

And only that which is permitted is allowed in our lives. And even then, the work of Satan is limited. There's a Christian song, and I use the term Christian loosely right now, and I'm not going to call it out.

It's currently out, and I'm not against all of them. I'm not anti-Christian, contemporary Christian. I want you to think that. It was playing a few days ago.

We were going on a car ride, and I changed the station. And Brayden said, Dad, that was Christian. I said, it was, I think. But the song was singing more about Satan getting behind them than the Lord before them, so I decided I didn't want to listen to it.

At times, as believers, we're too concerned about telling Satan to get behind us rather than magnifying the Lord Almighty who's before us.

[28 : 33] And what we're focused on is what captivates our attention. Everything's about to break loose in Job's life.

But before it does, the one thing that we're introduced to is the fact that God is on the throne. And Satan is standing at his feet, giving an account.

No matter what he does from here on after, God is on the throne. He is ruler and sustainer of it all. He can tell Satan what he can do and what he can't do. And that's important. Because if God's not on the throne, when everything falls apart, who's going to restore it?

Does it really matter? Reading in the book of Ecclesiastes right now, this is one of the, the author of Ecclesiastes said, this is one of the vainest things and one of the tragic things I've ever seen.

[29 : 41] A man will work hard for all his life and accumulate all his wealth, and then he will die. I'm paraphrasing. And in the end, what does he gain? If God's not on the throne, what does he gain?

What reward is there? You say, well, Job lost it all. You're right, he did. But before Job lost it all, even his children, remember, Job also had a habit of sanctifying his children and setting them apart. Job receives a double portion at the end of everything he had before, except what? His kids. Why? Why?

Because his kids weren't gone forever. They were just waiting somewhere else. Because he had had a habit of sanctifying his children.

The thing that mattered was that God was on the throne. It doesn't matter so much what Satan does to refine him.

[30 : 55] And we have that simply because of this revelation of what's going on in heaven. And for the sake of time, we have to stop there tonight.

Let's pray. Father, we praise you. Father, we cannot magnify you enough. For we are astounded at your greatness that's recorded for us in scripture.

Father, we are overwhelmed by your might and your splendor. Father, we are. Father, we are. Surely these are matters which are hard to understand because our minds are so limited in scope and there's much to take in.

But the simple truth is that you are on the throne eternally. Everything else is beneath your feet. The one who accuses us. The one who opposes us. The one who seeks to lead us astray and devour us is under your feet. So, Father, we praise you for your position.

[32 : 05] High and lifted up. May you reign high in our lives throughout this week as we seek to follow you. May we be as Job.

Fearing God and shunning evil. And drawing near. And we ask it all in Christ's name. Amen. Thank you, guys. Really appreciate your time.

Brother Rick, happy birthday to you. And thank you for sharing tonight with us. Thank you. Oh, by the way, if you typically get an outline, I'm going to hold on to these because I got to...