

Job 1:1-5

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: 15 April 2026

Preacher: Billy Joe Calvert

[0 : 00] Let's go into the book of Job. Job chapter 1. Full disclosure, I pulled my file out of my filing cabinet. Some of you know, most of you know that I keep all my sermons in a filing cabinet in a paper copy. So some of you take my outlines. I have those same outlines from 20 years of pastoral ministry in a filing cabinet. That's my storage system.

I have them all the way back from when I was writing it on notebook paper by hand and I couldn't even read it to where I have it now. But anyway, I pulled my file out of the filing cabinet and in 20 years, I have preached from the book of Job a startling two times.

And last time was in 2013. So I'm excited about getting into the book of Job. I'm excited about being in it. It pushes me to do exactly what I thought the Lord was leading me to do when I said, okay, Lord, let's start in Genesis and preach through and that is to preach the fullness of the word of God. It pushes me to study. It's been one of those. I think Carrie asked me yesterday. So usually we try to take a walk together on Tuesdays and Thursdays and we try to organize. We're walking around. She says, so is your brain smoking? I said, yeah. So these are brain smoking weeks. Whenever I go into a new book, it always is just that time for about the first week or week and a half.

[1 : 25] I'm just really putting in a lot more in there than I can almost process. But I'm excited. I'm thankful that we're here and we have the opportunity to be in this book at this time.

So let's pray. Father, we thank you for your faithfulness. We praise you for your goodness and we pray that you would lead in God in our time together. Father, thank you for the opportunity of opening up the word of God and may we never forget the privilege that we have of reading the pages of your word and allowing you to speak to us.

For your word is active. It is living and it is powerful. It is not the word of man, but it's the word of God. So Father, we do ask that you would speak to our hearts and minds. We pray that the truth of scripture would captivate us, that it would garner our attention.

We pray that you would be with all that takes place in this place tonight. And Lord, that you be glorified, you be lifted on high and that you be seen.

Lord, we love you, we praise you and we adore you. We ask it all in Christ's name. Amen. Job 1, just the first five verses is where we will be at this evening.

[2 : 36] Job 1 verses 1 through 5 and really introducing the book, if you will. The word of God says, There was a man in the land of Uz whose name was Job.

And that man was blameless, upright, fearing God, and turning away from evil. Seven sons and three daughters were born to him. His possessions also were 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and very many servants.

And that man was the greatest of all the men of the east. 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.

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. The book of Job is very unique.

[3 : 49] We know it because we've often kind of joked about it and said we don't go to the book of Job to find encouragement or really to make ourselves feel better, though it is a wonderful place to find encouragement.

And we will understand that as we make our way through it. Most of Job is dealing with lament and pain and misery and suffering. We have the grand privilege of reading the epilogue and the prologue.

We get to see what took place before the suffering happened. We get to know what takes place after the suffering ends. Job is living it out in real time. Job is seeing it happen as it is.

And he is really in a unique time in history. It is the oldest book in scripture. We do not know the author of it. Some have suggested this one or another one.

But we're not going to try to suggest who it may be. For that really is a matter of uncertainty. We don't even know the exact date of its writing. We do know in its uniqueness that it is set in the patriarchal time.

[4 : 55] That is the time of Abraham. Or even prior to the time of the patriarchs. As we begin to get into the passages and as soon as we meet Job's three friends.

We'll be able to cross reference and see exactly why this is the time frame that we give it. Some say that the book of Job is quite possibly one of the oldest books in all of history.

Not just the oldest book in scripture. It is been called by those in biblical circles and those just in literary circles.

One of if not the greatest literary writing of all time. It is written after we get into the introductory chapter of chapter one.

So the bulk of it is written in great Hebrew poetic form. It is not poetry as we would understand it.

That is with rhyme and rhythm. But it is a great poem of suffering and pain.

[5 : 55] It is written with very complex words for its time. And even for scripture. There is a lot in it that we will scratch our heads and say well that sounds right.

But how do we know if it's right? And there will be a lot of uncertainties as we get into it. The grand narrative of the book of Job we will find out is really not about Job.

He's the man we're introduced to. But as one commentator said that if God does not speak we never know the outcome of anything. So the grand narrative is a dependence upon the revelation of the Lord God himself.

It is a book which refutes the theory that if we do good we are blessed and if we do bad we are living in misery.

It is a disruption of the thought that God blesses those who do right and curses those who do wrong. Now that is still prevalent today. It was very prevalent in the time of Job.

[6 : 59] It was prevalent in his day. It was prevalent in the time throughout the Old Testament that God blesses those who do right and he judges those who do wrong. So if there is wrong in your life it is because you are doing something wrong.

So if there is a curse or there is something bad or there is suffering or there is misery it is your fault. You did something because God indeed blesses those who do right. Now that sounds good on the surface.

But the problem is there is a lot of questioning there. Jesus' apostles asked him who sinned this man or his parents that he was born blind.

Remember that? And Jesus says it was neither him nor his parents but he was born this way with this curse so that the work of God may be accomplished in his life and God may be glorified through it.

Sometimes suffering and misery is simply for the purpose of God's glorification. Sometimes we have the book of Hebrews and they didn't have it then.

[7 : 56] Sometimes it is the Father's disciplinary action towards us to mold us and shape us to become more like him. But the reality if you've read the book of Job you know that God never answers the question of why did Job suffer?

That question is never answered. Because we want to know why is there suffering as well. Why is there pain? Why is there uncertainty? Why is this happening?

And the reality is we do not need to know the why. We need to know who is in control of the why. But we do not need to know the why.

We need to know the one who was there before it began and the one who is consistently there when it ends. The one who blesses us to begin with.

The one who permits it as it carries on. We'll see that as we read through the remainder of the first chapter. But we also need to know he's the one who sustains us and is above us and beyond us.

And as scripture tells us his ways are not our ways.

[9 : 00] His thoughts are not our thoughts. And he is not compelled to tell us why. That's hard for us to accept. That's hard for us to acknowledge. But Job is given to us as one of those great

classics that tells us that even if we never know the purpose and the point of the pain and the suffering and the misery in this life.

We ought to be content to know the one who is in control of it. We have to be careful in our approach to Job. Because quite honestly we would all love to think well if I'm suffering now that's because God is going to doubly bless me later.

That's retributive theology by the way. We can't do that. You can't say well Job got a double blessing. No. It's not about Job's double blessing. It's about the fact that God had to be present or there's nothing.

There's no meaning to any of it. And so we do not anticipate a double blessing in this life. Because if that is the case then how do we answer those who are martyred for their faith in this life? How do we answer the case of those who are never relieved from their suffering in this life? For it is not about this present existence but rather a reliance in the midst of the present on the one who is in control.

[10 : 28] But none of this makes sense if we don't first introduce it the way the author does in the first five verses. So I want you to see from these the man in focus.

The man in focus. The first thing we notice is the historical reality of the man. Now my wording here is intentional.

The historical reality of the man. The book opens up with this statement. There was a man in the land of Uz whose name was Job.

And it is emphatically given as if it is a certain reality. The book of Job is considered the greatest of the wisdom literature among the Hebrew people.

Even surpassing the book of Isaiah. And that it teaches such great depths and wisdom as it pertains to man's interactions with the holy God.

[11 : 34] It is written in such complexity. It is written with such differing words. It is written historically people have said with such perfection. That many throughout the years have considered it to be a great allegorical metaphor.

Much like Homer's Iliad. But the question that must be asked is. Is this a literal story? Did it literally happen?

Or are we given a masterpiece of a parable? Even among what I would consider conservative scholars.

I have some of them in my office. I pulled out one just the other day. Of conservative scholars among strong seminaries. Seem to hint if not emphatically declare.

That the book of Job is not necessarily based upon historical events. But rather an allegorical event that tells us something that we could expect. And the reason they give it is because it is such harmonious and perfect.

[12 : 46] And no speaker ever interrupts another speaker. And this one finishes his argument. And then another one argues. And why would his friends show up and sit for seven days and not say a word? And how do we answer the fact that it is so perfect and so complete and so accurate?

And how do we deal with that? It must just be a grand work of literature. Now I can get on that boat a little bit with the book of Ecclesiastes.

And we're not here to argue that. Some believe that it wasn't Solomon who wrote Ecclesiastes. But rather someone writing in the pseudonym of the preacher who is the son of David. Writing as they were Solomon. And writing a word of literature after the Babylonian exile.

So long after Solomon died. I can see where it gets to that. But we have to be careful when we get to the book of Job. We have to be careful in our dealings with that. And I'll show you why in just a moment.

But the first thing we need to understand is. We can answer some of this. And I know it's Wednesday night. So it's okay. We can wade into the deep waters for just a little bit. Okay. Just because it exists in perfection.

[13 : 53] Doesn't mean that it was someone who sat down and wrote a literary work. For the purpose of perfection. We believe in the inspiration of scripture.

We believe that God's spirit moved the man of God to write the word of God in perfection. But we also can have this reality that it could have been the man of God moved by the spirit of God.

Whoever the author is. Writing about event that he knew of. And writing it being moved by the spirit in such a perfect way. That it was harmonious in its beauty.

And it was harmonious in its poetic form in the Hebrew writing. That just because it is written in structure does not mean that when it happened literally.

This person would sit here and say all this. And then this person would sit here and say all this. Even though there is great argument for during the time of Job. The patriarchal society. It was not uncommon for people to sit for seven days.

[14 : 50] And consider their argument before making their argument. That was not something uncommon. For one. That we're not living in a hurried society as we live in today. And it was really uncommon to interrupt someone that was giving a defense.

So it is not uncommon for someone to speak. And wait for that person to be silent. And then do it at our own home. If you really want to upset your pastor's wife. Interrupt her while she's saying something.

She likes to finish. And then you can talk because she wants to be heard. I'm saying something. And we have that. That means something. Right? So we have that conversation. So we understand just because we don't see interruptions like we would expect in a heated argument.

Doesn't mean that it didn't happen the way it is recorded for us. Be careful with esegesis. Reading your opinions and your situation and your custom and your culture into the text.

This is not in American society in 2026. Okay? But rather than that. When we're looking at the historical reality. We see the way the author introduces it.

[15 : 50] In the original language it says a man was. That's what the first statement is. A man was. From us. And that man was Job. So this is declared from the very beginning as if this is a reality.

And the argument for the fact that it is probably. And I would almost go 100%. I'm going to go ahead and say it's not. Because I have a settled conviction about this. That it is not just a parable.

Is the same argument we give. That when Jesus gives the account of the rich man in Lazarus. Every other parable which Christ gives. He never names an individual. But when he declares the story of the rich man in Lazarus.

Remember Lazarus carried around to Abraham's bosom. And you see the rich man there suffering in the chasm. We are certain that Jesus is speaking about a historical event. Because he names the individual. What's the name of the prodigal son?

You don't know. What's the name of his brother? His dad? What's the name of the woman who lost the gold coin? What's the name of the shepherd whose one sheep was wandering in the fields?

[16 : 56] We don't know. We don't know the names of anyone. In any parable. Where was the prodigal son from? You don't know.

Because it's not told us. Because it's a parable. It doesn't matter where he's from. Because it is a metaphorical statement. So it matters little where he is from. It's just the reality that he was a son of a rich man.

And he left and he went to another land. Where was he feeding swine at? You say with distant land. But where is that distant land? You don't know why. There are no historical landmarks given. But in the book of Job. There was a man. His name was Job.

He was from us. And we also know what his friends names are. And we know where his friends are from. And if this is just a parable.

That would be unnecessary. And these are all historical realities. So we don't really know where the land of Uz is. Well with considerable maps. We can pretty much pinpoint it.

[17 : 53] We know kind of where it is. There's a lot of textual evidence there that we can give. I've got a better one for you. You remember the man that was traveling. And he was going along the road.

And he was met by some robbers. And the robbers left him lying in the ditch. You remember that man, right? Jesus spoke of that man. Where were those robbers from? You don't know.

Because Jesus doesn't tell you. Who came in and raided Job's livestock? The Sabaeans and the Chaldeans. If this is not a literal event.

Then why would they impute harm on a certain group of people? That would be unfair. There's the textual evidence that this is a historical reality.

That these matters actually did happen. There's also biblical evidence. Ezekiel 14 starting in verse 12. I believe it is God is speaking.

[18 : 53] Now that matters, right? When God speaks we tend to pay a little bit of attention. In Ezekiel 14 starting in verse 12. God says that if the land was to go into drought. And judgment was

to come upon the land. And then he says in Ezekiel 14, 14.

If these three men. Noah, Daniel and Job. Were to be present in their righteousness. Their righteousness would not save themselves.

Nor deliver the land. Now all of a sudden God is referring to Job. In the same context he is with Noah and Daniel. Noah and Daniel are literal people. And God is implying that Job is a literal person.

And if he is not. If this is just all allegorical. Then God is lying. James. The book of James in the New Testament. In case you say well that's the Old Testament.

In the book of James. James chapter 5. Starting in verse 11. James chapter 5 verse 11 says. You have heard of the patience and endurance of Job. And just in case we think.

[19 : 54] Well he's just referring a parable. Later on in that fifth chapter. He references another man too. Elijah. And so in the same chapter. He references Elijah and Job.

And he implies. James himself. That they are both historical figures. So we have to settle. The historical reality of this event.

This literally happened. And it happened as it is recorded for us. That matters by the way. Because we're not seeking to interpret.

A parable. We're seeking. We're seeking. To learn. From an actual event. That is being revealed to us. So we see the historical reality.

Of Job. The second thing that we notice. In this introductory five verses. Is the personal integrity. Of Job. We have the benefit.

[20 : 54] Of seeing the personal integrity. Of Job. Being disclosed to us. In the very opening verse. His friends that show up. Doubt his integrity.

The fourth one who speaks later. Doubts his integrity. The grand judgment. Against Job is. Well. You say you're this way. But because these bad things are happening.

You must be lying to us. That's the judgment. His friends judgment is. God would never do this. If you were righteous. As you claim to be righteous. So Job. There's probably some hidden sin. In your life. There's probably something.

Something going on in your life. You're not telling us about. Maybe you don't even know about it. But the good news is. That we have. From the very beginning. To help us interpret. What takes place. To help us interpret the events.

Is God declaring. The personal integrity. Of this man. Look at what it says. There was a man in the land of us. His name was Job. And that man was. Blameless.

[21 : 50] Upright. Fearing God. And turning away from evil. Now when the word of God. Says you are blameless and upright. Then friend listen. You are blameless. And upright.

Blameless does not imply. Sinlessness. The literal translation of the word. Blameless means complete. Now this is good.

Because we're looking at his personal integrity. We are not saying here. That Job is sinless. Because we would know. That that is an absolute. Outright lie. For all have sinned. And fallen short of the glory of God.

He is not sinless. He is complete. And the. Implication of being complete. Means. Job was the same man. In public and in private. Job lived the same way.

In the public square. As he did in the home. Job's character. Was his character. All the time. He lived. A consistent. Complete.

[22 : 52] Life. Before the Lord God Almighty. And he was upright. In his dealings. And he puts a capstone.

On the integrity. Of Job. By giving us. The two key pieces. To having a life of integrity. It says that he feared God.

And he shunned evil. That's it in a nutshell. Right? Especially in the Old Testament. Job exists. Before. The law. Before the tabernacle. Before the temple. Now we can't say before. Sacrificial system.

Because God. Instituted that in the garden. Right? And we know he offers sacrifices here. But there are no priests. There is no day of atonement.

[23 : 53] This is why we have to put ourselves in his setting. But yet what we also see. Is that he is one of those. Righteous descendants. Who fears God.

And shuns evil. When we read what happens to Job. We cannot lose sight. Of the personal integrity.

That God declares. About Job. Because the temptation would be. Well he deserved it. What happens.

Has another reason. Than that. Now surely. We ought to. When there is. The presence of suffering. And misery. And pain. And uncertainty. We ought to start with self-evaluation. And say. Lord. Is there a sin. In my life. That. I must confess. Is there something.

[24 : 50] I have done. That this is the consequences. Of my actions. But after we do that. Through the presence. Of the Holy Spirit. And we're standing. In our integrity.

Then we dare not. Let the enemy. Try to convince us. That it is a result. Of our own wrongdoing. When we know. That we have not done wrong. And we have to come. To the reality.

That God is doing. Something other than. Disciplining us. For the purpose. Of correction. He may be molding us. He may be shaping us.

He may be conforming us. Or he may be. As it says. In the book of Job. Refining us. Whereas he comes. Through as gold. Refined by fire. I love what one author says.

That the purest gold. Fears not the hottest fire. Job is a man. Of personal integrity. Sure.

[25 : 46] He says things. In haste. He gets a little upset. As I would say. Each and every one of us. Have to. He would say things. That God would look at him.

And say. Were you there? And God will call him. On account. But God will never say. If that's why I'm doing this to you. God. It is the refining of Job.

That is taking place. But we notice here. The declaration of his personal integrity. For he is. Declared to be one blameless. And upright. Fearing God. Turning away. From evil.

How do we live as people of integrity? Well. We have to be complete. That is. We have to be consistently living. The same manner. All the time. And we have to be those who fear God.

And shun evil. I read something recently in the New Testament. And I would take you there. If I could remember where it is. But I made a note.

[26 : 47] In passing. And in a nutshell. It's this. That when we choose to sin. What we're doing. Is we're denying the God who gives the spirit.

And we're taking. Of the sin that fulfills the flesh. We cannot sin. And still welcome God into our lives. We have to fear his departure.

More than we long. For that sin. We have to say Lord. I'm making a choice here. I would rather have you.

And shun that. As opposed to have that. And shun you. That's integrity. Because he feared God.

And he shunned evil. Third. Notice the family fidelity. That existed. Around Job. Now Job is a man of great possessions.

[27 : 50] It tells us. And this is. Some people argue. Say well these numbers are too perfect. These numbers. There's the repetition of seven and three. The great divine numbers. And there's all these things. And this is another reason. Why people say this is.

You know. This has to be. Kind of a made up story. There's no way. Well. Yeah. He can have seven sons. And three daughters. And he can have seven thousand sheep. A thousand for each son. And three thousand camels. A thousand for each daughter.

And by the way. When you're speaking about somebody. With that kind of wealth. I mean. Do you know the exact number. Of change in a bank account. You say well that man. Has this amount of money. You don't say. Well that man has one million.

Three hundred and forty. I mean. You don't do that. You say. You know. He. You give good round numbers. So that you can wrap your mind around it. So you measure wealth by possession. So when you're saying. You know. Job's got seven thousand sheep.

Three thousand. Camels. He's got. Five hundred yoke of oxen. Which would be a thousand. Because you have two. Which I love the fact. That means he was working the ground. And pasturing the animals. He's got five hundred female donkeys.

[28 : 44] He's. He's got all of this wealth. And you're measuring this wealth. And his possessions. I would say you can give one. You know. You can give or take a few there. The author is not intent. By the way.

We don't need to know the intention of scripture. They're not intent to give you the exact number. They're just intent to show you. How favored. And highly favored. He is. There are times in

scripture. They want to give you the exact number.

Like. When Christ tells them. To throw the net into the sea. After his resurrection appearance. And they pull out the exact number of fish. And they tell you the exact number of fish. Why? Because that is just a declaration.

That that is Jesus. And this actually happened. We don't need to know that Job is actually real. By knowing exactly how many sheep. And how many donkeys. And how many camels he has. That's not the purpose.

We need to know. That he is a man of great possessions. And he has all of this. And he says. That he is the greatest of all the men of the east. That is the sons of the east. Those that are east. Of the promised land.

[29 : 42] He's one of the greatest. As he declares a little bit later. I think it's the 27th chapter. That he is the chief of that region. And he tells us. Here's where we see the family fidelity.

That 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. Now. First thing we need to notice here.

Is there's nothing in the text. That implies these feasts are. Like the feast that King Ahasuerus just had. Our mind always goes. Oh his sons were party animals.

That's not what is implied by the text. What is implied by the text. Is that they would gather together. And they would feast. There's some.

Questioning on what does. On his day mean. I lean more towards. Some. See it where they were doing it every day. And it's not that. Like they had seven sons. So every. A different day of the week.

[30 : 38] I don't. I don't think that's the text. Because. It says that they would do this feast. For seven days. And then that was cycle. And that cycle went in. Job would do this. I believe on his day. Literally implies on his birthday.

So they were having birthday parties. That it was. When it was his day. They would gather at his house. And have a seven day celebration. One of the ways. We know that this is nothing.

That is done. To the extreme. Or not just a big. Huge party. Is because they invite their sisters. Right. So it's a family gathering.

And Job permits it. But Job is blameless. And upright. In all of his ways. And he permits it. He's all. But yeah. But he sacrifices for him too. But we'll get to that. In just a moment. But he permits it. He never tells him not to do it.

Right. And so what we notice. Is even among. His great possessions. Even among his great status. Even being one in that. His family is very close. Now that adds.

[31 : 37] A little bitterness. To what happens very soon. When the family. Is lost. His family had a habit. Of gathering together. On your day.

And we're going to get together. And we're going to. For seven days. We're just going to fellowship. And eat. And drink. The word used for drink. Does not imply excess. It just means.

We're going to get together. And we're going to fellowship. Around the table. Right. Job is one of the few. By the way. One of the few.

Fathers. We meet. In the Old Testament. That seems to have done it right. Think about all the dads. We meet that. Failed.

David's family. Was in shambles. Samuel's family. Was in shambles. Solomon's family. I mean. I mean. Let's just go on down the list.

[32 : 34] We can. We can go on down the list. Right. We can. Start at the very beginning. Job is not one of those. His family. Wants to be together. Longs to be together. The seven sons. Are inviting their sisters.

Their sisters come. And they're having just. These normal. Celebrations. And these normal parties. And they're doing it. On an annual basis. Seven times. Throughout the year. Just notice the faithfulness.

Of the family. With one another. The fidelity. That exists among them. That is. A testimony. To Job. Because he's the one. Who's setting the standard. And the reason we know. He's the one setting the standard. Is the last thing. That we notice. From this first. Five verses.

Look at the priestly. Ministry. Of Job. There were no priests. There was no tabernacle. No temple. No sacrificial system.

[33 : 32] That was declared. In the book of Leviticus. Sacrifices were a thing. We know that. Because that is. Very early in the garden. But there's no. Like day of atonement. None of those things. But there is a Lord God.

That accepts the sacrifice. That people come. Before him. With the shedding of blood. So the idea. Of blood atonement. Was already there. But what we notice. In verse five. It says. When the days of feasting.

Had completed their cycle. That's why I believe. The days. Multiple days of feasting. And it goes through. So seven times a year. They would meet at the seven sons home. And they would have. A celebration. Of seven days long.

So at the end of that year. When that was done. When the days of feasting. Had completed their cycle. Job would send. And consecrate them. That is. He would bring his sons. To himself. This is why we know. It's Job.

That is. Holding the family together. He would. Call his sons. To himself. He would consecrate them. Set them apart. And bless his sons. It's amazing.

[34 : 31] He would. He would call his sons. To himself. He's not at the gatherings. He's not denying them. The ability to gather. But when it's done. He would.

He would call them. And consecrate them. And rising up early in the morning. And offering a burnt offering. According to the number. Of them all. So for each one of his sons. He would offer a burnt offering.

Early in the morning. During the patriarchal time. It is early morning sacrifices. That are seen more often. We meet with the Lord God. Early in the morning.

Early in the day. And he would do this. For he would say. Perhaps my sons have sinned. There's nothing that says they did. But what if they did. Notice.

The priestly ministry. His concern. Was that his sons. Would walk faithfully. Before the Lord God Almighty. And he was leading. His family in that way.

[35 : 26] There was no temple. They could go to. There were no priests. That he could send them to. He was the priest. It was his responsibility. It was the responsibility.

Of the father. To be the priest. Of his own home. And to lead them. In righteousness. That was what. Adam gave up. In the garden. By the way. Adam was to be.

The leader of his home. Not the one. Standing idly. To the side. Adam was the one. That was supposed to be. Teaching Eve. Not a serpent.

Talking to her. Adam was the one. That was supposed to be. Looking at his sons. And walking with them. But yet what we see. Is we see Job doing it. Job calls them.

And he. He sets them apart. He offers a sacrifice. For them. And he atones. For anything. They might have done. Perhaps my sons have sinned. And cursed God. In their hearts. And thus. Job did.

[36 : 21] Continually. He served. In his priestly. Ministry. On an ongoing. Basis. This wasn't a one time event. This wasn't every now and then.

He wanted to ensure. That his children. Were walking. Acceptable. Before the Lord. God almighty. By the way. There's a great shift.

Back to this. In the New Testament. And what we refer to. As the priesthood. That the believer. That now. In our own homes. We don't have to go.

To a priest. We don't need to go. Before a tabernacle. Or a temple. To an altar. We have the indwelling. Presence of Christ. And we have a high priest. Who lives. At the right hand of the father. But inside the home. It is still. The responsibility. Of the fathers. And the parents. To serve. In the priestly ministry. In their home. And one of the great tragedies.

[37 : 20] Is when that reality. Was forgotten. And we started telling the church. The church needs to teach our kids. How to live. And we'll just take care. Of everything else.

The church. Is to come beside. The home. Not to take the place. Of the home. And I say that. Unapologetically. What's going on back there.

With the youth. And the children. And all that. That should be a great. Aid. To what's already happening. At home. Because there's a shift.

Back to this. Remember that law. First mentioning. In scripture. This is how God. Ordained it. To begin with. There is a season.

Of priests. Now we went back. Because of the blood. Of Calvary. And redemption. And forgiveness. That each one of us. Find. That lamb. That has been slain. Now. It's went back.

[38 : 22] To the reality. That's our responsibility. It's our responsibility. And Job was doing it. It was his continual practice.

To do it. Why? Because we know. I mean. You got to keep sounding. That refrain. Over and over. And over again. In your home. You do.

You have to keep. Holding that standard. Over and over again. In society. And keep lifting them up. And Job did it. There's our man. In focus. He is a historical reality.

There literally was. A man. Who lived in the land. Of us. Whose name was Job. There is. His personal integrity. He feared God.

He shunned evil. There's his family. Fidelity. They loved being around. One another. He kept his family close. And there's his priestly ministry. And yet.

[39 : 21] Very quickly. It all gets taken away. We dare not be like Job's friends.

And say. Well he deserved it. Because God has already put him in focus for us. God's already put the magnifying glass over him. Said. This is the one.

That's going to suffer. God. We would anticipate. He's going to have a highly blessed life. Right? But that's him.

And we will learn. It's not about the man. It's about the one who's in control. And cares about the man.

We see that in Job 1. In verses 1-5. Thank you brother. Thank you. Thank you. Thank you.