

Job 1:1–22 — When the Bottom Falls Out**Introduction to the Book of Job**

As we step into the book of Job, we're entering a new section of the Old Testament—the *books of poetry*. But don't think of poetry here in the English sense of rhyming words or structured meters. Hebrew poetry, like that found in Job, speaks through parallel thoughts—contrasting or reinforcing ideas that draw out deep reflection. And Job, the first of these poetic books, is one of the oldest written records of human experience. It wrestles with the most fundamental question of all: *Why do the righteous suffer?*

This book doesn't offer easy answers, nor does it allow for theological shortcuts. It confronts us with the raw, unfiltered experience of pain—and invites us to trust God even when the “why” remains unanswered. Job reminds us that while God is sovereign, He is not the cause of evil. Instead, He permits freedom and allows testing—not to destroy us, but to deepen our faith and refine our trust.

1. A Man of Integrity (Job 1:1–5)

“There was a man in the land of Uz, whose name was Job; and that man was blameless and upright, and one who feared God and shunned evil.” (v. 1, NKJV)

Job wasn't perfect in the sense of being sinless—but he was mature, sincere, and devoted. He feared and revered God and turned away from evil. Notice that his character is emphasized before his crisis. That's important. Job's suffering wasn't the result of sin. The narrative makes that clear from the beginning.

The name “Uz” may suggest an ancient and distant land—far from the centers of Israelite history. That detail serves to remind us: God is at work beyond the boundaries we often set. Job's faith wasn't confined to a covenant people or a particular priesthood. He had a relationship with God grounded in reverence and integrity.

Job's wealth was immense. But more significantly, his concern for his children's spiritual state (v. 5) shows a man whose priority was intercession. Job didn't just raise successful kids—he raised them in prayer. That's a challenge for us: Are we more concerned with our children's success or their souls? It is never too late to begin praying for our children.

2. A Conversation in Heaven (Job 1:6–12)

“Now there was a day when the sons of God came to present themselves before the LORD, and Satan also came among them.” (v. 6)

This heavenly scene is both mysterious and unsettling. Why does Satan have access to God's presence? We don't know fully—but it reminds us of the cosmic dimension of suffering. Earth isn't the only stage where our faith plays out.

Satan, whose name means *accuser*, isn't just casually observing humanity—he's strategically targeting Job. In verse 8, God asks, *“Have you considered My servant Job?”* The word “considered” is a military term, suggesting Satan had been surveilling Job like a general plans a siege. Satan's

accusation is chilling: *Job only serves You because You bless him*. In other words, take away the blessing, and you'll take down the faith.

And that's the central challenge of the book: *Will Job still worship God when it no longer pays?*

3. When Everything Crashes (Job 1:13–19)

In a series of blows, Job loses everything—his wealth, his servants, and worst of all, his children. The language piles up with intensity: messengers interrupt each other, each bringing worse news. It's as if Job's world collapses in the space of a single breath.

This is a full-frontal spiritual assault. We see that Satan is active, yet limited by God's permission. God allows—not causes—the suffering. He sets the boundaries: *“Only do not lay a hand on his person”* (v. 12).

That's both sobering and comforting. Satan is on a leash, and God is still sovereign. But He never overrides free will. He permits testing—but for a redemptive purpose, not destruction.

4. Job's Response: Worship in the Dust (Job 1:20–22)

“Then Job arose, tore his robe, and shaved his head; and he fell to the ground and worshiped.” (v. 20)

Here is one of the most remarkable moments in all of Scripture. Job doesn't just fall apart—he falls down in worship. He acknowledges the deepest truth: *“The LORD gave, and the LORD has taken away; Blessed be the name of the LORD.”* (v. 21)

Satan predicted Job would curse God—but Job worshiped God. That's the triumph of grace over accusation. This moment is powerful because Job's worship is real, voluntary, and uncoerced. He chooses to trust, not because he understands, but because he knows God's character.

Job's response wasn't stoic; it was emotional, human, and holy. He grieved—and he worshiped. The two are not mutually exclusive.

Personal Application

1. **God knows your name.**

Just as God said, *“Have you considered My servant Job?”*—He knows *you* by name. You are not invisible to Him. Your faith and trust matters in the heavenly realm, even if no one else sees it.

2. **Your suffering has spiritual significance.**

We often see only the earthly fallout. But like Job, you may be part of a cosmic contest in which your trust in God becomes a testimony to unseen worlds (see Ephesians 3:10).

3. **Faith must stand even when blessings fall.**

Do we follow God only when life is good? Job's response challenges us: *Will I worship when the bottom falls out?*

4. **Guard your heart from foolish charges against God.**

Don't confuse mystery with cruelty. Just because we don't understand what God is doing doesn't mean He isn't good. Job teaches us to trust without having all the answers.

5. **Pray for your family like Job.**

Job regularly interceded for his children. In a world full of spiritual battles, our prayers may serve as hedges of protection and means of grace.

Conclusion

Job 1 confronts us with the hardest reality: even the righteous suffer. But it also offers us the greatest hope: even in loss, worship is possible. Job didn't curse God. He didn't charge God foolishly. He fell to the ground and declared, *"Blessed be the name of the Lord."*

And maybe that's the heart of this chapter—faith that doesn't just survive the fire, but shines in it.