

Event #3: Aramaean Horsemen Rustled A Train of Camels and Killed the Workers:

Job 1:17 While he was still speaking, another also came and said, “The Chaldeans formed three bands and made a raid on the camels and took them and slew the servants with the edge of the sword, and I alone have escaped to tell you.”

Event #4: All Job’s Sons and Daughters Were Killed When a Strong Wind Blew Down their Oldest Brother’s House.

Job 1:18 While he was still speaking, another also came and said, “Your sons and your daughters were eating and drinking wine in their oldest brother’s house,

v. 19 and behold, a great wind [רַיָּחַ גָּדוֹל (*gadol ruach*): stormy wind³] came from across the wilderness⁴ and struck the four corners of the house, and it fell on the young people and they died, and I alone have escaped to tell you.”

The impact of Evidence Testing

1. Evidence testing allows witnesses for the Prosecution to make the ultimate advance in the Angelic Conflict. The ability to orient and adjust to whatever the devil’s world presents, he is doctrinally prepared to endure the test. This is the ultimate disaster test.
2. There are three major doctrines that enable the advanced believer to adjust to this level of testing:
 - (1) Understanding of the **angelic conflict** and orientation and adjustment to his testimony before the Divine Court of Appeals. Principle: Know the enemy.

³ “This expression refers to the sirocco (she-rá-kō), which appears in the spring and fall, withering the spring vegetation and inflicting damage by its violence (Job 1:19)” (Heinz-Josef Fabry, “רַיָּחַ,” in *Theological Dictionary of the Old Testament*, eds. G. Johannes Botterweck, Helmer Ringgren, and Heinz-Josef Fabry, trans. David E. Green [Grand Rapids: William B. Eerdmans Publishing Co., 2005], 13:380).

⁴ “Sirocco (she-rá-kō), warm, humid wind over the Mediterranean Sea. The sirocco is produced on the front sides of low-pressure centers that travel eastward over the southern Mediterranean. It originates over North Africa as a dry wind and picks up moisture as it crosses the Mediterranean” (*The New Encyclopaedia Britannica: Micropaedia* (2010), 10:845).



- (2) **Dispensations** present the orderly arrangement of the plan of God in one's testimony in the Divine Court of Appeals. The Church Age is the mystery dispensation that immediately followed the resurrection, ascension, and session of Christ. Principle: Know what time it is.
- (3) Orientation and adjustment to God's prehistoric programming of the ROM chip in the computer of the **divine decree**. Omniscience discerned every thought, decision, and action of human history in conjunction with the free will of man. Principle: The sovereignty of God and the free will of man coexist by divine decree.
3. It is from these three doctrines that the soul of the believer is able to efficiently interpret the circumstances he encounters and make the correct volitional adjustments to deal with it.
 4. The mature believer has already fought the good fight of faith. When called upon to take the witness stand, he possesses the doctrinal inventory necessary to provide an honorable testimony before the court.
 5. The mature believer is able to give testimony from his stream of consciousness that the power of the Word of God is superior to cosmic propaganda from the dark side.
 6. God honors His Word wherever it is found. Job possessed a huge inventory of doctrine. The mature believer recognizes he is a combatant in the Invisible War and in that fray there are casualties.
 7. During the appeal, God calls upon mature believers to testify before the court. Their spiritual status enables them to demonstrate and maintain the copacetic spiritual life in the face of overwhelming circumstances.
 8. His orientation is to grace. The Word of God is alive and powerful. God honors His Word wherever it is found and will deliver the believer who applies advanced doctrines to life and circumstances.
 9. From these invisible resources, Job was able to take the witness stand and deliver a testimony empowered by grace orientation and adjustment to the will of God.

(End JAS3-10. See JAS3-11 for continuation of study at p. 101.)



10. The blessings that a believer receives from God are divine encouragements to continue to press the attack in the Invisible War.
11. It is not the blessings that motivate the believer, but rather his dependency on the Word of God as a light unto his path. Blessings in time are associated with that mental attitude.
12. Job had the doctrinal capacity to orient and adjust to circumstances knowing that God is sovereign, His decree certifies these events will occur in time, and his duty was to orient and adjust and praise God for His grace.
13. Job's response to these events began with two acts recognized as a means of showing grief common in the ancient world:

Job 1:20 Then Job arose and tore his robe and shaved his head, and he fell to the ground and worshipped.
14. Job's first response was to arise, the Qal imperfect of קום (*qum*): "the physical action of rising up." While continuing to stand, Job tore his robe, the Qal imperfect of קרע (*qara'*): "to rip apart a piece of clothing."
15. The garment he tore is the מַעִיל (*me'iyil*): "robe." "The Hebrew word *me'iyil*, stands for a variety of garments used only by men of rank or of the priestly order."¹
16. The Qal imperfect of *qara'*, "Job tore," 'indicates the intentionality and the rapidity of the actions to follow. It signals the beginning of his response to the terrible news. Therefore, the sentence could be translated, "Then Job immediately began to tear (rip apart) his robe (*me'iyil*)."²
17. Job immediately followed the action of ripping apart his robe by shaving his head. Both of these are common gestures of violent grief in the biblical world.
18. These two acts are followed by a rhetorical, poetic, or lyrical stanza called a quatrain: "a verse of four lines, rhymed or unrhymed. It is the most commonly used stanza in English."³

¹ George B. Eager, "Dress," in *The International Standard Bible Encyclopaedia*, gen. ed. James Orr (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1956), 2:876.

² *The NET Bible* (Dallas: Biblical Studies Press, 1996–2005), 797tn20.

³ Chris Baldick, *The Oxford Dictionary of Literary Terms* (New York: Oxford University Press, 1990), 183.



19. Job's quatrain is recorded in Job 1:21:
- “Naked I came from my mother's womb,
And naked I shall return there.
The Lord gave and the Lord has taken away.
Blessed be the name of the Lord.”
20. Principle: In the face of this four-fold sequence of tragic loss, Job did not sin but instead maintained grace orientation.
21. His work animals were stolen and his workers slaughtered by Sabeans; lightning strikes ignited a fire consuming his flock of sheep and their herders were consumed in the blaze; a Chaldean raiding party stole his camels and their handlers were slain; finally, a Sirocco wind blew down his eldest son's home killing his entire family.
22. His grace orientation combined with his doctrinal inventory to endure the challenges that reduced him and his holdings to absolutely nothing, yet he oriented and adjusted.
23. His orientation was made possible by his steadfast focus on the integrity of God. He went through a time of testing in which his wife was the first to call him out as foolish to stand fast in the face of disaster.
- Job 2:9** Then his wife said to him, “Do you still hold fast your integrity? Curse God and die!”
24. Maintaining steadfastly his integrity, Job responded in:
- Job 2:10** But he said to her, “You speak as one of the foolish women speaks. Shall we indeed accept good from God and not accept adversity?” In all this Job did not sin with his lips.
25. The major testing for Job was the long exchange he had with three of his friends, Eliphaz, Bildad, and Zophar. These four debated about Job's adversities and his attitude toward them from Job 3 through chapter 31.
26. Elihu holds the floor for six chapters in Job 32 through 37 after which God intercedes in chapters 38–41. Job answers in chapter 42 where the Lord called out Job's three friends with this critique, “You have not spoken of Me what is right, as My servant Job has.” (Job 42:8b).

27. Because Job provided an excellent testimony, his losses were restored two-fold, noted in the chart below:⁴

Job's Losses and Restorations

<u>Losses</u>	<u>Restored</u>
7 sons	7 sons
3 daughters	3 daughters
7,000 sheep	14,000 sheep
3,000 camels	6,000 camels
1,000 oxen	2,000 oxen
500 donkeys	1,000 donkeys
large household	lived 140 years
greatest man of the East	Saw four generations of children

28. Job passed evidence testing because of his doctrinal orientation to the divine decree, his faith in the ultimate reunion with his children's families, and the responsibility of being a good witness for the Prosecution in the Invisible War.
29. He had just passed evidence test number 1 related to his relationship with God. Job 2 reveals his challenge to pass evidence test number 2 regarding his relationship with life.
30. By his total reliance on the Word of God to resolve the exigencies of life and circumstances, he advanced to the summum bonum of glorifying God to the maximum.

Glorifying God

1. There are two spiritual advances that result in the believer glorifying God: **(1)** the advance to spiritual maturity at which point escrow blessings in time are conveyed to him and **(2)** victory over the challenges of evidence testing.
2. Human volition is the major factor in resolving the angelic conflict. The only common characteristic mankind has with the angels is free will.
3. One-third of the angelic population, under the leadership of Lucifer, rebelled against divine authority thus fomenting the angelic conflict.

⁴ C. I. Scofield, *The Scofield Study Bible: NASB* (New York: Oxford University Press, 2005), 746n42:10.

4. This volitional decision led to the divine conviction of these angels which resulted in their sentence to the lake of fire, a trial that occurred prior to the creation of the human race.
5. However, the transfer of these angels to the lake of fire has been postponed until the end of human history.
6. In the meantime, the angels that rebelled are referred to in Scripture as demons: **δαίμων (daímōn)**. It is a term that is applied to the angels that sinned. Another term that is used to describe this group is, “fallen angels.”
7. Under the leadership of Lucifer, these demons foment the chaos that emerges in a client nation and, by application, are presently on a roll in the United States. Paul discusses this strategy in:

Ephesians 6:12 Our warfare is not against flesh and blood [**Homo sapiens**], but against rulers [**demon general officers**], against authorities [**demon officer corps**], against world rulers of this darkness [**demon ambassadors**], against spirit forces of evil in the heavenlies [**rank and file demons**].”

8. The angelic conflict rages throughout world history. Those demons described above are able to foment rebellion within client nations through demon influence and demon possession. Paul speaks of this strategy in:

1 Timothy 4:1 But the Holy Spirit explicitly says that in later times [**ἕσπερος, (hústeros): see excerpt below**] some believers will fall away from the faith [**reject Bible study**], paying attention to deceitful spirits and doctrines of demons [**socialism, communism, political correctness, cultural upheaval, loss of thought, etc.**],

The reference here is to being led astray by false teachers who will try to overthrow believers. In a smooth transition the last times become later future times, i.e., “later” in terms of the sacred time of origin with Jesus and the apostles.⁵

⁵ Ulrich Wilckens, “ἕσπερος, (hústeros)” in *Theological Dictionary of the New Testament*, ed. Gerhard Friedrich, trans. and ed. Geoffrey W. Bromiley (Grand Rapids, Wm. B. Eerdmans Publishing Co., 1972), 8:595.



1 Timothy 4:2 by means of hypocrisy from the source of human liars, seared in their own conscience having been branded with a branding iron. (EXT)

9. The introduction of Homo sapiens specifically and exclusively to planet earth in Genesis 2 clearly indicates that this postponement is the result of an appeal before the Supreme Court of Heaven.
10. Lucifer's claim was that the conviction was unfair, that a loving God who created them is unjust to send His own creatures to the lake of fire.
11. Considering the facts that the trial and sentence occurred in eternity past, but the execution of the sentence does not occur until eternity future, then we may conclude that Lucifer pled innocence before the Supreme Court of Heaven which granted an appeal.
12. Human history was instituted to bring forth witnesses for the Prosecution by means of the human race. God calls out witnesses for the Prosecution by means of evangelism and inculcation of Bible doctrine while Lucifer calls out witnesses for the defense by means of "doctrines of demons."
13. Therefore, all of human history may be regarded as the calling out of witnesses to testify before the Divine Court of Appeals.
14. The testimonies of unbelievers range from establishment viewpoint, but in the area of human viewpoint and human good.
15. The lives of unbelievers who are in advanced reversionism function under the doctrines of demons. They promote cosmic ideas that result in the dissemination of the disinformation of cosmic viewpoint and evil.
16. The testimonies of believers range from the point of salvation followed by a low inventory of biblical ideas and easy recruitment into human good.
17. Those who are advanced all the way to spiritual maturity provide excellent testimonies for the Prosecution.
18. Regardless of the level of impact for each believer, all will be assessed at the Evaluation Tribunal of Christ, 2 Corinthians 5:10.



This completes our study of **The Doctrine of the Edification Complex of the Soul** which is incorporated into the visual, “**The Sophisticated Spiritual Life.**” ▼

We are now ready to begin our exegetical study of *James: Chapter 3*.

James 3:1 Let not many of you become [**present middle imperative of γίνομαι (gínomai): IM #22**] **teachers, my brethren, knowing that as such we will incur a stricter judgment.** (NASB)

1. This verse opens the third chapter with a negative command, “Let not many of you become teachers.” This is a very weak translation to open the chapter with an imperative mood. We will develop an expanded translation shortly, but we must point out the early use of this twenty-second imperative mood of the book.
2. James is now turning his attention away from the interpersonal relationships among some within the Jerusalem congregation to an apparent significant number of members who have decided they know more than he does.
3. First crack out of the box is the negative imperative to stop something that is presently going on. The NASB treats the command lightly with the phrase, “Let not many of you become teachers.”
4. But James is issuing a stern command to the men of the congregation. The word “brethren” is masculine and therefore directed to men who are addressed with the negative particle, **μή (mḗ)**: “Stop.”
5. This is followed by the imperative of prohibition of the verb **γίνομαι (gínomai)**: “to begin to be.” In the middle voice and imperative mood, it means to begin a process that brings something into existence.
6. However, with the negative **mḗ**, it is a command *not* to start this process. This is a stern command to men to stop becoming something you are not spiritually qualified to do.
7. What they are in the process of doing is the act of considering themselves qualified as pastors-teachers, the word in the English translation is “teachers.” It is perfectly alright for men to desire to be teachers, but that’s not what is found here.
8. “Teachers” is the masculine noun, **διδάσκαλος (didáskalos)**. It does refer to a teacher, but one of a special class. It is the word used in the Greek when the Pharisees referred to Jesus as “Teacher.” Jesus assumed the absolute title of being called, **Ὁ διδάσκαλος (Ho didáskalos)**, “The Teacher” in Matthew 26:18.

