

Pillar Passage – Job
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Well hello, and welcome to another Pillar Passage. Today we are looking at the book of Job—Job chapter 1.

Job was a man who feared God and turned away from evil. He was a holy man. He lived a long time ago. This is one of the oldest books in the Bible, if not the oldest. Job was also a very wealthy man, given by his possessions here. In fact, it says here, he was the greatest man of all the people of the east.

His children, in their wealth from their father, would hold feasts, and go to each house on a day. For feast after feast, they would eat and drink. When these feasts had run their course, Job, even then, would send and consecrate them. He would purify them before the Lord. He would offer burnt sacrifices for them—for each one of them—just in case they sinned in their partying, and even cursed God secretly in their hearts. Job was a *holy* man.

Then the scene moves to the heavenly places.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. The Lord said to Satan, "From where have you come?" Satan answered the Lord and said, "From going to and fro on the earth, and from walking up and down on it."

There are two things that connect in other places to scripture here, that come to my mind. One is this phrase here, 'the sons of God'. The sons of God here is an echo of the phrase in Genesis 6. The situation just before the flood. It says—and of course, there is debate about all the meanings here, but there is some provocative echoing here—

The Nephilim, who were giants (most likely Goliath is a descendant of one of these people). The Nephilim were on the earth in those days, (before the flood) and also afterward, (after the flood) when the sons of God came in to the daughters of man and they bore children to them.

Who are the sons of God? Sometimes the strangest possibility is the truest one—just logically speaking. And logically speaking the best conclusion to come to here is that the sons of God were cosmic angelic beings, who had left their place in the heavenlies and had joined the adversary (that's what Satan means) had joined the adversary in leaving his place, and wandering up and down, to and fro on the earth. And in their leaving their place they, somehow, came in to the daughters of man in those days.

The problem here is the reversal, the upending, the chaos, that is replacing the order that God had designed. The heavenly being in the heavenly places and the daughters of men on earth. This whole order is being ripped. That was a big part of the problem as to why God brought the

flood. Because this cosmic order was being rent. The problem with the flood was not just what was happening on earth, it was that the entire order—even in the cosmic realm—was being upended. The flood was not just about the evil—it was about it—but not just about the evil that was happening on earth.

Now another question you might have here, is are the Nephilim the offspring of this unholy union. That's a point of debate. But the point is, there is this moment in time when the sons of God have assembled themselves before the Lord—unfallen cosmic beings—and then Satan joins them. Satan who has fallen from his place.

This brings to my mind, that everything we are about to read from here on out has a cosmic element. Everything else we are about to read is being played out because of action that is being played out in the throne room of God as if the entire world is the cosmic throne room of God, and is a great theater of God by which to display His glory.

Some of the things we are about to read here, will seem very earthy, very common—like illness, like tragedy, innocents suffering. But what we will see here is all of that being played out before a cosmic audience. So then, even in our innocent suffering, we do not we do not wrestle—as Paul will say in Ephesians 6—*we do not wrestle against just flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places.*

Job could not see this. Though perhaps he suspected it, I don't know. But we can now this. We can know that illness, suffering, tragedy is being played out not just on the earthly realm, but it is being played out in action that is being taken place in the heavenly places.

We will get to more of this in our next installment of Job 1.