

In our last Podcast, we covered the introduction, where dove into my own story and how it somewhat parallels the experience of Job. But with no further ado, let's jump right into **Job 1**. To set context, we will read **Job 1:1-5** but our focus will be on the first 3 verses.

Job 1

Job 1:1-5

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.

Setting the Stage

This introductory passage may seem like it is simply giving us a short background on the character of Job and how prosperous and godly he was; something we would quickly read and then move on to get to the meat of the story. But hold on, there is so much more to this introduction than is readily apparent.

This introduction is pregnant with meaning and context, and more than setting the stage, it is a summary of the entire narrative, yes, the entire narrative is summarized in these verses. In fact, if we were to understand just these five verses, we would understand practically the entirety of the book of Job, excepting some amazing prophetic links to the books of **Daniel** and **Revelation**, but we will get to those.

It always blows my mind the way the Spirit can accomplish so much with so few words, while at the time speaking volumes of essential life-giving truth that fundamentally makes the difference, for those in the household of God, between life and death.

Through the story of Job, we are presented with the true gospel of Jesus Christ, the covenant of grace, the requirement for sacrifice, the need for one who will mediate between humanity and God, the absolute disgust for religion, and the glory which God will pour out on those few, in His household, who are His precious possession.

So, strap in, as they say, this is going to be a wild ride.

Job 1:1-3

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.

Uz

“There was a man in the land of Uz whose name was Job...” The exact location of the land of Uz is unknown, but biblical and historical clues suggest it was likely in the northeastern region of Edom, possibly east of the Jordan River and south of the land of Canaan (which is modern-day Jordan). **Lamentations 4:21** references this connection to Edom, *“Rejoice and be glad, O daughter of Edom, you who dwell in the land of Uz...”*

Job’s Name

As mentioned previously, in Hebrew the name Job means “hatred.” It is a terrible name. Growing up he must have received a lot of flak for that name. Again, what were his parents thinking? Who does that? It’s like naming your kid “putrid” or “disgusting.”

Reputation

“... and that man was blameless, upright, fearing God and turning away from evil.” Despite his terrible name, Job had quite the reputation. And keep in mind, the Holy Spirit is writing this narrative, and this is how God saw Job, this is how Job was seen by all the beings in the unseen realms. Job was a godly man.

In **Ezekiel 14:12-20**, God includes Job in a very small subset of righteous men, along with Noah and Daniel. He said that if He were to bring judgment against a city or a land, and Noah, Daniel, and Job were in its midst, they could not deliver their sons or their daughters, they would only deliver themselves by their righteousness. Not even Enoch, the great grandfather of Noah, who is famed for having walked with God and then being raptured to heaven because he was pleasing to God, did not get the accolades given to Noah, Daniel, and Job.¹

Blameless

This word translated “blameless” is Aramaic and could be translated as “perfect” or “complete.” The Aramaic corresponds to a Hebrew word meaning three or third, which according to the **Code** is the number representing “perfection.” That is quite a commendation from the Spirit of God. This does not mean that Job is without sin, for he was born into sin, just like all of humanity.² But as with Abraham, because of his faith, **Yahweh** counted Job as righteous, perfect.³

Upright

The word translated as “upright” comes from the Hebrew word “*Yashar*” meaning to be straight or even. Often, throughout the Bible, God compares that which is straight with that which is crooked. He is the one who makes straight, and He is the one who makes crooked.⁴ God made Job straight, indicating

¹ See **Genesis 5:24; Hebrews 11:5**

² **Psalms 51:5; Romans 5:12**

³ See **Genesis 15:6; Romans 4:1-3; Galatians 3:6-9**

⁴ See **Ecclesiastes 7:13; Isaiah 45:2; Proverbs 3:5-6**

that despite the flaws of his humanity, Job was a man who could be trusted, who was honest, dependable, consistent, and without any significant area of his life that was not deemed to be honorable.

Fearing God

Job had a reverence for God, and this reverence dictated how Job lived in his home and in his community. The fear of **Yahweh** is a deeply rooted biblical theme that expresses awe, reverence, and submission to God's majesty, holiness, and authority. The fear of **Yahweh** is not to be understood as terror in the sense of dread, but a humble recognition of who God is, which leads to wisdom, obedience, and relationship, or intimacy with God.⁵ Job feared **Yahweh** and desired to honor God in all that he did because he knew that only God was worthy of this honor.

Turning Away from Evil

The Hebrew word translated as “evil” is “ra,” and it means exactly what we would think, pure raw evil. In our Bible translations, this word is often obfuscated and substituted with other words, such as “calamity” or “disaster.” But these substitutions do not capture the true meaning of “ra” (especially given the fact that there is a separate Hebrew word for calamity or disaster, it’s “ed”).⁶

Rendered as a *participle*, Job was always turning away from evil, never entertaining it. Perhaps **Psalm 1** was written with Job in mind, or at least it could have been.

Psalm 1:1-6

How blessed is the man who does not walk in the counsel of the wicked, nor stand in the path of sinners, nor sit in the seat of scoffers! But his delight is in the law of **Yahweh**, And in His law, he meditates day and night.

He will be like a tree planted by streams of water, which yields its fruit in its season and its leaf does not wither; and in whatever he does, he prospers.

The wicked are not so, but they are like chaff which the wind drives away. Therefore, the wicked will not stand in the judgment, nor sinners in the assembly of the righteous. For **Yahweh** knows the way of the righteous, but the way of the wicked will perish.

Posterity

“Seven sons and three daughters were born to him.” Job’s sons and daughters are mentioned in **Job 1** and **Job 42**, though they are entirely different children. But both at the start and the end of his travail, Job had seven sons and three daughters. This is more than significant, and we will dive into the **Code** and the meaning of the numbers to understand what the Spirit is communicating, but before we focus on the children, let’s focus on his possessions.

⁵ See **Proverbs 1:7, 9:10, 14:27; Deuteronomy 10:12-13; Ecclesiastes 12:13; Psalm 128:1, 103:11, 147:11; Hebrews 12:28-29**

⁶ See **Isaiah 45:6-7** where God says that He creates evil, or “ra.” See also **Amos 3:6**, “if evil (“ra”) occurs in a city, has not Yahweh done it?”

Prosperity

“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.”

On the surface, it seems the Spirit is pointing out that Job was a very wealthy man, successful, and deeply respected, which he was. We are told he was the greatest of all the men of the east, literally, *“greater than any of the sons of the east.”* That is quite a commendation. However, perhaps there is more to this point than meets the eye, an understanding that is communicated in numbers, in **Code**.

Consider that we are given an odd description of his possessions: 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and very many servants. What a fascinating and intriguing list of possessions. It raises all sorts of questions.

For instance, only female donkeys are mentioned. Did Job not have any male donkeys? With all those females you would think he would have at least one male for breeding. And the numbers are all round numbers. He did not have 7,001 sheep or 7,023, but 7,000, and 3,000, and 500 and 500. We also did not get the numbers of his servants, but only his animals. We are just told that he had *“very many servants.”* So why number the animals and stay silent on the servants?

And then, only sheep, camels, oxen, and female donkeys are mentioned. It is hard to fathom that in the agrarian culture in which he lived that Job did not have other useful animals such as goats, cows, horses, chickens, mules, dogs, and of course, male donkeys. But the Spirit is purposely silent on the issue, like a pregnant pause in a sentence to make a subtle but clear point.

Therefore, beyond proving to us that he was very rich for his day, the Spirit provides us an underlying message that is deciphered through the **Code**.

The Numbers

“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 ...” The Spirit draws our attention to the numbers 3, 5, 7, and 11.

As for the **Code**, three (3) is the number indicating perfection, five (5) is the number representing God’s grace, seven (7) is the number representing completion, and eleven (11), the total number of animals, is the number of chaos, disorder, or wanting.

7 Sons +3 Daughters

Job had had seven sons and three daughters. Again, the numbers jump out at us. Seven is the Biblical number representing “completion.” In Hebrew, seven comes from the root word *“shaba,”* meaning to swear an oath or to be complete or full. Thus, seven is tied to both promise and completion and is understood through the imagery of the seventh day, the Sabbath day, the seven feasts of **Yahweh**, the seven seals, seven trumpets, and seven bowls of judgment in the book of **Revelation**.⁷

The number three indicates “perfection,” primarily exhibited in the trinity: the Father, the Son and the Holy Spirit, and the attributes ascribed to **Yahweh**, “Holy, holy, holy, is **Yahweh Sabaoth**.”⁸ Perfection is

⁷ **Genesis 2:2; Exodus 20:8-11; Leviticus 23; Revelation 6, 8, 9, 16**

⁸ See **Matthew 28:19; Isaiah 6:3, Revelation 4:8**

also pictured in the three Jewish patriarchs (Abraham, Isaac, and Jacob) as well as the three Jewish mandatory feasts where all able body people were required to make a pilgrimage to Jerusalem to worship **Yahweh** on Passover, Pentecost (the feast of weeks), and the Feast of Tabernacles.⁹

At the beginning of this story, Job had a complete provision (7) of sons and a perfect (3) complement of daughters. His basket was full, so to speak; it could not get any better. Job was abundantly blessed by God, and these numbers confirm God's complete and perfect provision for Job.

And at the end of the story, in **Job 42:13**, the Spirit will repeat this statement, "*He had seven sons and three daughters.*" Even though Job experienced tragic and unbelievable loss (we will find that he lost his original seven sons and three daughters), God ensured that he would once again provide Job with a complete complement of sons and a perfect collection of daughters.

The bookends of seven and three at the beginning and end of the narrative is God's way of communicating something we learned in the book of **Revelation**. Jesus is the **Alpha**, as nothing occurs that He did not start, and He is the **Omega**, for all things are finalized or completed in Him. "*For from Him, through Him, and to Him are all things.*"¹⁰ Everything in our lives originate in Him, are fulfilled through Him or by Him, and are for His good purposes. He is "*the first and the last, the beginning and the end.*"¹¹

This travail of Job started with **Yahweh** and ended with **Yahweh** and the journey was complete and perfect, accomplishing all that He intended.

The Number 11

Job had 11,000 animals. According to the **Code**, twelve (12) is the number that indicates God's perfect administration over mankind (for example, the 12 tribes of Israel and the 12 Apostles).¹² Whereas eleven (11) is one short, indicating an absence, incompleteness, disorder, or chaos.

Genesis 11 tells the story of the tower of Babel, indicating human rebellion and disordered ambition, resulting in confusion and the scattering of humanity.

In the Old Testament, we are told that it only took the Israelites eleven days to reach Kadesh-Barnea from Mount Horeb, but they then spent 40 years wondering around the wilderness before finally entering in the Promised Land.¹³ The number eleven is **Code** addressing their unfulfilled potential and incomplete efforts.

There were two kings (Jehoiakim of Israel and Zedekiah of Judah) who each reigned eleven years, both of which are famed for doing evil in the sight of **Yahweh**. Their reigns were marked by corruption, injustice, and rebellion.¹⁴

⁹ **Exodus 3:6; Deuteronomy 16:16**

¹⁰ **Romans 11:36**

¹¹ **Revelation 22:13**

¹² **Genesis 49; Numbers 1:1-16; Matthew 10:1-4**

¹³ **Deuteronomy 1:3**

¹⁴ **2 Kings 23:36-37; 2 Chronicles 36:5-8, 11-12; Jeremiah 52:1-3**

In the New Testament, after Judas betrays Jesus and takes his own life, the apostolic number drops to eleven, a symbol of brokenness and a lack of order.¹⁵ This is corrected when Mattias is chosen to be the 12th apostle, thereby restoring God's perfect administration.¹⁶

Given this understanding, the image of 11,000 animals is a picture of the chaos, pure unbridled and unrelenting chaos, brokenness, and disorder that is about to break forth in Job's life.

To write eleven in Hebrew, they wrote two Hebrew letters: yod (symbolized by a hand) and aleph (an ox, which is the symbol for strength). These signify the utilization of one's own strength, the "**work of our hands**," i.e., man's works, man's goodness, man's attempt to be good for God. The works of our hands are always imperfect and out of order, and they eventually result in chaos and disintegrate into nothing. When man stands on his own work, his own goodness, the inevitable result is pure chaos. Man does not have the strength in his own hands to be good, for **Only God is Good!**¹⁷

As we learned in the book of **Revelation**, there is a fundamental difference between the one who is trying so very hard to be good for God and the one who stands only on the goodness of God.

In this regard, **Haggai 2:14** makes it clear that everything we offer to God by the work of our hands is unclean; yes, ALL the works of our hands are unclean, in their totality. Though supported by all manner of good intentions, and often good outcomes, the Spirit has declared that the "**work of our hands**" is demonic and idolatrous, for it is how we exalt the "Me," as we do our best to be good like God.¹⁸ The scriptures are clear: **Only God is Good!**

Satan once tried to be like God, and let's just say that it did not turn out so well for him.¹⁹ God loathes it when those in His household emulate Satan and are so busy trying to be good for God, good like God, instead of just resting in the righteousness of **Yahweh Tsidkenu**, a righteousness that is ascribed, by grace, to those who are willing to let God cause them to possess it.

This truth that **Only God is Good** is the main lesson that God wants Job to learn, and the number eleven is the sign, or the **WARNING** that He gives of the tools of chaos, disorder, and destruction that will be necessary for Job to learn this lesson.

Let's stop right here and we will pick up next week with more on the symbology of the animals.

¹⁵ **Matthew 27:1-10**

¹⁶ **Acts 1:15-26**

¹⁷ **Matthew 19:17, Luke 18:19**

¹⁸ See **2 Kings 22:17; Jeremiah 25:14; Haggai 2:14; Revelation 9:20**

¹⁹ **Isaiah 14:12-15; Ezekiel 28:12-17**