

**ADDITIONAL RESOURCES***Karl A. McKinney***JOB 1:8-22**

Job had no clue that the long season of his family's unusually prosperous life was about to come to an end. After he and his wife lost all their children, staff, livestock, and buildings, Job acknowledged God as the source of his prosperity and the cause of his destitution. Psychologically, this acknowledgement reveals a level of detachment Job felt toward the accumulated objects, the animals he owned, and the wealth he controlled. Job seems even to have maintained an attitude that his relationships with his wife, children, coworkers, servants, neighbors, and animals were tenuous, uncertain, and beyond his ability to hold onto them.

Emotionally, Job had to be transfixed and traumatized by the repetitive reporting of traumatic experiences his servants, children, and animals had experienced. In a state of psychological paralysis and emotional devastation, Job physically responded with great drama and anguish.

Job went to the act of worship—he laid his body horizontal on the ground and worshiped God. His words are directed toward God in a description of his life that *leaves out the period that lies within—his present experiences!* Shocked by the events that have just happened, he is in a state where he will not speak what he has just experienced. He is already preparing for the end of his life.

What he lays between his arrival to earth and his soon exit from this life is that “Adonai gave; Adonai took; blessed be the name of Adonai” (v. 21 *Complete Jewish Bible*). Job spoke as though he was speaking to a third party about God.

Not that Job did not say to God, “*You* gave me three daughters and seven sons. *You* gave me servants, lands, neighbors, thousands of animals, and a rich life, and now *you’ve* taken them away from me!” That’s a tough one. But his arguments with God come later.

Even so, his statement suggests perhaps seething anger lay beneath Job’s veneer of worship language. This tone persists through the book. This pathos suggests what did happen and was widely known—that Job, his wife, and their entire family suffered, and many in the ancient world were directly impacted by their suffering. Someone decided to tell the story for the rest of the world to hear about, perhaps so we could learn from the experiences of the family of Job.