

## Confession, Repentance, Restoration

### Job 42:1-17

#### Introduction

We come to the end of the book of Job. Job has been tested (chapters 1-2). Job despairs (chapter 3); Job has been counseled (chapter 4-41) and Job is approved (42). Satan has challenged Job and a series of “words without knowledge” (38:2) have been offered. The book deals with the problem of pain and suffering and many answers are provided by Job’s counselors some enlightened but in the end deficient.

Ryrie’s note is helpful: “Job repents of his pride and rebellion and finds contentment in the knowledge that he has God’s fellowship. This is the great lesson of the book: If we know God, we do not need to know why He allows us to experience what we do. He is not only in control of the universe and all its facets but also of our lives; and He loves us. Though His ways are sometimes beyond our comprehension, we should not criticize Him for His dealings with us or with others. God is always in control of all things, even when He appears not to be” (See Ryrie Study Bible; notes on Job; p.8-8).

#### Job’s Confession (vv.1-6)

*Job 42:1 (NKJV) 1Then Job answered the Lord and said:*

*2 “I know that You can do everything, And that no purpose of Yours can be withheld from You.*

*3 You asked, ‘Who is this who hides counsel without knowledge?’ Therefore I have uttered what I did not understand, Things too wonderful for me, which I did not know.*

Job does the right thing: He quotes God’s very words (in context).

Job admits his words were wrong—and God’s words were right—and that Job had spoken on issues and things that he did not understand!

*4 Listen, please, and let me speak; You said, ‘I will question you, and you shall answer Me.’*

*5 “I have heard of You by the hearing of the ear, But now my eye sees You.*

Did Job actually *see God*? The revelation and conversation are real—‘no one has seen God at anytime’. But Job has experienced God’s true revelation—God’s wisdom, power, glory, sovereignty, majesty.

*6 Therefore I abhor myself, And repent in dust and ashes.”*

The word *abhor* means to reject in the strongest possible terms or recant. Job repents of his words and accusations that were based on *the false belief that God always rewards the righteous in this life*. Job cannot accuse God of injustice but rather submits to the sovereign will of the Sovereign Lord of the Universe (see *New Illustrated Bible Commentary*; p.643).

Can we really abhor ourselves if we have a wrong view of sin? Someone has said; “The best way to know God’s estimate of sin is to realize the tremendous price it took to atone for sin, the death of God’s Son.”

We must consider our own pride and rebellion.

## **Confession, Repentance, Restoration**

### **Job 42:1-17**

Job's suffering was not a direct result of personal sin. The Lord testified "Have you considered My servant Job, that there is none like him on earth, a blameless and upright man, one who fears God and shuns evil" (Job 1:8).

Job's suffering was not a direct result of personal sin; and yet the trials revealed something else; pride, self-justification, and animosity in the heart (see MacDonald; p.540).

MacDonald: "He was not delivered until he had a vision of his own nothingness and of God's greatness (42:1-6), and until he prayed for his friends (42:10).

Repentance always involves three things;

- (1) A change of mind—we want to do what is good instead of wishing to do evil.
- (2) A change of heart—we seek to love the Lord and hate sin.
- (3) A change of life—which demonstrates our repentance is true and real.

**Sin forsaken is the surest sign of sin forgiven.**

### **Job's Reward (vv.7-9)**

*7And so it was, after the Lord had spoken these words to Job, that the Lord said to Eliphaz the*

*Temanite, "My wrath is aroused against you and your two friends, for you have not spoken of Me what is right, as My servant Job has.*

Does that shock you? The Lord was angry with Eliphaz and the other two friends. What was the source of that anger? The friends were guilty of misrepresenting God!

Eliphaz et al were guilty of lying about God. Does this mean everything they said was untrue? No. At the heart of their misrepresentation was their insistence that all suffering is punishment for sin.

*8Now therefore, take for yourselves seven bulls and seven rams, go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for you. For I will accept him, lest I deal with you according to your folly; because you have not spoken of Me what is right, as My servant Job has."*

The Lord was angry with Job's friends. The Lord was angry because they neglected to tell the truth about God (v.7). The Lord instructs a sacrifice. An offering in order for the friends to be reconciled to Job—they needed to be reconciled to Job—and note—God says "For I will accept him".

## **Confession, Repentance, Restoration**

### **Job 42:1-17**

The implication is that if the friends are reconciled to Job—God will hear and accept Job’s prayers on their behalf!

The Lord warns Eliphaz to make the offering ‘lest I deal with you according to your folly’.

On what basis would God deal with Eliphaz? Either on the basis of sacrifice and intercession or on the basis of his actions (folly).

How will the Lord deal with us? Either on the basis of sacrifice or our own folly!

Salvation is always by blood (‘and almost all things are by the law purged with blood; and without shedding of blood is no remission’ Hebrews 9:22). The blood must be innocent, shed and applied. Revelation 1:5; “And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood”.

Salvation is always by a person; Jonah 2:9; “But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord.”

“Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved” (Acts 4:12).

Salvation is always by grace.

“For by grace are ye saved through faith; and that not of yourselves: It is the gift of God: Not of works, lest any man should boast” (Eph.2:8-9).

Grace followed by peace.

The Lord refers to Job as “My servant”!

Wiersbe: “How did Job serve God? By enduring suffering and not cursing God, and thereby silencing the devil! Suffering in the will of God is a ministry that God gives to a chosen few” (*Be Patient; p.153*).

*9So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the Lord commanded them; for the Lord had accepted Job.*

The friends “did as the Lord commanded them”!

Few words are more powerful than “for the Lord had accepted Job”.

We live in a world where people will sometimes reject us.

## **Confession, Repentance, Restoration**

### **Job 42:1-17**

But the Bible says we are accepted in the Beloved. We are accepted in Christ.

### **Job's Restoration (vv.10-17)**

*10And the Lord restored Job's losses when he prayed for his friends. Indeed the Lord gave Job twice as much as he had before.*

Job is the Lord's servant and now Job serves in the role of intercessor. What a privilege. But Job's intercession must have had at least some difficulties—after all Job's friends had not always been thoughtful, sensitive, or helpful. Some might interpret some of their words as harsh and critical.

The Lord restored Job's losses when he prayed for his friends.

Do all who suffer experience physical and financial restoration?

Not always.

Fellowship and relationship with God is more important than family, health, wealth, or inheritance.

We might experience some restoration or reward in this life; but we will be rewarded in heaven.

Wiersbe: "The secret of Job's life was endurance (James 5:11); he trusted God in spite of Satan, circumstances, friends, or loved ones. His faith at times wavered, and sometimes he accused God, but he still endured "as seeing Him who is invisible"(Wiersbe's OT Outlines; p. 423).

*11Then all his brothers, all his sisters, and all those who had been his acquaintances before, came to him and ate food with him in his house; and they consoled him and comforted him for all the adversity that the Lord had brought upon him. Each one gave him a piece of silver and each a ring of gold.*

This appears to be a restoration fund.

*12Now the Lord blessed the latter days of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, one thousand yoke of oxen, and one thousand female donkeys.*

*13He also had seven sons and three daughters.*

Job's family size doubles (his other children though dead are still presumably alive in heaven!).

## **Confession, Repentance, Restoration**

### **Job 42:1-17**

Should we think that Job's restoration is based on some kind of compensation owed to Job by God for suffering? Are we to think that this is like recompense for pain and suffering or punitive damages that God had to pay for lost time and lost wages to Job?

All of this is the free gift of God.

Does the fear of the Lord and obedience to Him normally result in abundance?

*14And he called the name of the first Jemimah, the name of the second Keziah, and the name of the third Keren-Happuch.*

The names are rich and full of meaning: Jemimah means dove; Keziah (*or Cassia*) means cinnamon; Keren-Happuch means 'box of eye-paint' or cosmetic box or we might say—(or in the words of the old commercial—maybelline means beautiful eyes!).

The names speak of beauty and honor.

*15In all the land were found no women so beautiful as the daughters of Job; and their father gave them an inheritance among their brothers.*

It was unusual to give daughters an inheritance unless—both mother and father were without a male heir.

*16After this Job lived one hundred and forty years, and saw his children and grandchildren for four generations.*

Some have suggested that if the 'double' formula applies to Job's age; then he may have been 70 when our story began (Ps. 90:10) and God allowed Job to live twice as many years (Job 42:16).

*17So Job died, old and full of days.*

You will note that many of God's choice saints died 'old and full of years' (like Abraham, Isaac, and Jacob).

Job maintained his integrity. He did not curse God (as Satan suggested and hoped).

## **Conclusion**

The mystery of suffering remains unresolved.

But the Bible teaches that the believer should expect suffering (John 15:19-20). "If you were of the world, the world would love its own. Yet because you are not of the world, but I chose you

## **Confession, Repentance, Restoration**

### **Job 42:1-17**

out of the world, therefore the world hates you. (20) “Remember the word that I said to you, ‘A servant is not greater than his master,’ If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.”

What are some of the great lessons from this book of Job?

The Lord offers Himself—but He does not always offer an explanation.

The righteous can and do sometimes suffer.

Suffering is not always a result of sin.

God sets a protective hedge around the righteous.

God does not send sickness and suffering; it can come from Satan (Job 1-2; Luke 13:15-16); from misguided friends and sometimes from ungodly human beings (2 Tim. 4:14). We live in a broken world and we can sometimes experience pain and hurt and suffering from our own fallen nature.

Satan has some control in the realm of this fallen world and fallen people. Satan used the Sabeans and Chaldeans to pillage and loot and destroy property; Satan used supernatural disasters; fire from heaven and weather (a great wind); sickness (boils on Job) and death. Satan can only bring these things through permission (think Job and Peter in the New Testament).

What God permits—he often is said to do—“Shall we indeed accept good from God, and shall we not accept adversity”? How then should we think about this? We view things as coming from the Lord—by His permissions—and not simply Satan. The Lord gives and the Lord takes away.

God does not always explain the reason for suffering. Suffering develops patience and endurance. Suffering servants should generate sympathy, compassion—humility and we should be very careful in our judgments!

Job’s patience proved that Satan was a false accuser and a liar.

You mean the Lord might allow—someone to suffer just to silence the devil? Apparently.

A human being’s value—dignity—worth—is more than the sum of his or her possessions—family and friends—and God is worthy to be trusted and praised!

Satan is not—all powerful—all present—and all knowing.

God—in spite of allowing undeserved or unmerited suffering—is worthy of praise and honor and glory and allegiance and affection from His servants.

Thank God for His Word.

## **Confession, Repentance, Restoration**

### **Job 42:1-17**

The Bible as a whole—offers other reasons as well why Christians might suffer at any given moment; not all the reasons apply to everyone in every circumstance; but some of those reasons include—to produce the fruit of patience; and joy and maturity and righteousness. To teach us; and purify us and to make us like Christ and to glorify God. To prevent us from sinning—or to make us confess our sin—when we do sin. To discipline us—to prove our identity as sons and daughters; to reveal our selves to ourselves—and sometimes—sometimes to motivate us to pray. Perhaps God wants to use as an example (like Job) or to qualify us as counselors when others are afflicted. Sometimes its to further the witness of the gospel.

Sometimes God can use suffering to give us insight into God's nature; or drive is to a more exquisite intimacy; or prepare us for greater ministry; or prepare us for the kingdom or show God's sovereignty.

Whatever the reason—honor the Lord—realize others suffer—don't faint—endure in a steadfast way. Thank God for you suffering; but do not suffer needlessly.

Let's take Paul's advice: "For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed in us."

Paul's hope is our hope. We have a sacrifice. We have a Savior. We have grace.