

## Job's Repentance and Restoration

### Job 42

**Job 42:1-6** - *"Then Job answered the LORD and said: <sup>2</sup> 'I know that You can do everything, and that no purpose of Yours can be withheld from You. <sup>3</sup> You asked, 'Who is this who hides counsel without knowledge?' Therefore I have uttered what I did not understand, things too wonderful for me, that I did not know. <sup>4</sup> Listen, please, and let me speak. You said, 'I will question you, and you shall answer Me.' <sup>5</sup> 'I have heard of You by the hearing of the ear, but now my eye sees You. <sup>6</sup> Therefore I abhor myself, and repent in dust and ashes."*

### Background Notes

We come now to the last chapter of the book of Job, in which Job is restored and blessed. Here's the simple outline we have followed for the book:

Job 1-2 – Disasters of Job

Job 3-41 – Dialogues with Job

Job 42 – Deliverance for Job

Under the dialogues with Job, we looked at three rounds of dialogue between Job and his three friends, Eliphaz, Bildad, and Zophar (Job 3-31). Then in Job 32-37, we discussed four speeches by Elihu, Job's fourth counselor. Finally, in Job 38-41, God spoke to Job. There is deliverance for Job in chapter 42, beginning with his response to God's speech about Leviathan. The outline for this chapter (and our doctrinal points):

- Job repents for his wrong attitude.
- Job requests for his mistaken friends.
- Job rejoices for his fresh blessing.

### Doctrinal Points

#### 1. In his deliverance, Job repents for his wrong attitude.

Job 42:1-6 is Job's second response to God. We studied his first response in Job 40:1-5, after the Lord spoke to him about oceanography, geology, geography, astronomy, and other wonderful things about God's created world. God's challenge and Job's first response is in Job 40:1-5: *"The LORD said to Job: 'Shall the one who contends with the Almighty*

*correct Him? He who rebukes God, let him answer it.” Then Job answered the Lord and said: “Behold, I am vile. What shall I answer You? I lay my hand over my mouth. Once I have spoken, but I have no answer; yes, twice, but I will say no more” (Job 40:1-5).*

In Job 40, Job gave a good response. He was humbled and silenced by God’s arguments and God’s presence. But Job still hadn’t come to a position of full repentance, so God continued with His second speech (Job 40-41).

And Job finally learns the lesson God wants to teach him! If God is in control of all of creation (including the two powerful creatures that were scary symbols of evil), is He not in complete control of all the circumstances of Job’s life – including his suffering? Now, by faith, Job sees God with greater insight. He acknowledges his total insignificance, and he truly repents: *“Therefore I abhor myself, and repent in dust and ashes” (v6).*

In his deliverance, Job repents for his wrong attitude.

## **2. In his deliverance, Job requests for his mistaken friends.**

**Job 42:7-9** - *“And 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. <sup>8</sup> Now 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. <sup>9</sup> So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the Lord had commanded them; for the LORD had accepted Job.”*

As far as the record goes, up to this point Job’s three counselors, Eliphaz, Bildad, and Zophar have shown no repentance, nor have they changed their bad theology about Job’s suffering. But Job is speaking now, and he’s totally right about God’s sovereign control of all things. He no longer questions God’s ways (v7).

Four times in these verses God refers to Job as “my servant.” Because Eliphaz, Bildad, and Zophar misrepresented God in their speeches, they must acknowledge their incorrect thinking and speeches by bringing sacrifices and having Job pray for them (v8). Elihu is not required to bring a sacrifice because his position was closer to the truth - that God was not punishing Job for sin. Rather, Elihu maintained that God is using suffering to teach Job some significant lessons.

The good news here is that Eliphaz, Bildad, and Zophar do acknowledge their sin, and they do bring sacrifices. Job prays for them, and Job’s role as mediator is accepted. The three friends *“went and did as the LORD commanded them; for the LORD had accepted Job” (v9).*

In his deliverance, Job makes requests for his mistaken friends.

### 3. In his deliverance, Job rejoices for his fresh blessing.

**Job 42:10-17** - *“And the Lord restored Job’s losses when he prayed for his friends. Indeed the Lord gave Job twice as much as he had before. <sup>11</sup> Then 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. <sup>12</sup> Now 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. <sup>13</sup> He also had seven sons and three daughters. <sup>14</sup> And he called the name of the first <sup>[a]</sup>Jemimah, the name of the second <sup>[b]</sup>Keziah, and the name of the third Keren-Happuch. <sup>15</sup> In all the land were found no women so beautiful as the daughters of Job; and their father gave them an inheritance among their brothers.<sup>16</sup> After this Job lived one hundred and forty years, and saw his children and grandchildren for four generations. <sup>17</sup> So Job died, old and full of days.”*

In verses 10-17, notice that Job prays for his friends while he is still suffering! Job’s fortunes were not restored until **after** he prayed for them. Would you be willing to pray for your (so-called) friends, whose comments are actually increasing your pain - while you’re still suffering? Remember, these are the friends who said Job should suffer because he had sinned! Job is a great example of doing what the Lord commands all of us to do: *“Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you” (Matthew 5:44).*

And besides praying for his three friends, Job doesn’t hold a grudge toward all his other friends and relatives who were nowhere to be found when he was suffering. Notice that they show up only when Job’s fortunes were restored!

Job is given twice as many animals as he originally owned, but only the same number of children. Why? Because in the future, in Heaven, Job will have twenty children: the ten who died, and the ten who were born after his health is restored.

Job’s beautiful new daughters receive an inheritance along with their brothers, a practice that was uncommon in those days. And Job lives another 140 years. He fully recovers his health after his test of suffering. His age is another indication that the book of Job was written early, when people lived longer. In his deliverance, Job rejoices for his fresh blessings.

If you are in the midst of a time of suffering right now, you may be thinking that the story of Job was very helpful, and that you learned a lot of lessons as we went through our “Talks from Job.” Everything turned out great for Job. His health was restored, he had the joy of renewed family and friends returned, and he even gained new possessions. But you may be thinking, “What about me? I’m still suffering, and it doesn’t look like there’s any end in sight.”

Oh, but there is! Even if you don't experience it in this life, there is great joy ahead for believers in the life to come! Let's look ahead by reading from the last book of the Bible: *"I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. <sup>2</sup> Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. <sup>3</sup> And I heard a loud voice from heaven saying, "Behold, God's dwelling place is now among the people, and He will dwell with them. They shall be His people, and God Himself will be with them and be their God. <sup>4</sup> And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying or pain, for the former things have passed away." <sup>5</sup> Then He who was seated on the throne said, "Behold, I am making all things new!" (Revelation 21:1-5).*

As believers, we can rejoice in our sure blessing to come, even though we may be suffering now.

## Practical Application

### Don't limit God!

Limiting God was the sin of Job's three friends. They were convinced that God was punishing Job because he had sinned, but that wasn't true. They were limiting God's sovereign use of suffering to accomplish His purposes in the lives of His people.

When we use the phrase "Don't limit God," we tend to mean that we limit God by our lack of faith about how much He is able to bless our churches and ministries. And that certainly is an aspect of limiting God. But we're also limiting God if we think that He can't use suffering, or sickness, or financial loss, or family tragedy for His sovereign plans and purposes.

"Prosperity gospel" folks say we're limiting God when we don't have enough faith, so God can't heal our diseases and make us healthy and wealthy. But it's actually just the other way around! **They** limit God, because they refuse to believe that God may use sickness and suffering in the life of a faithful believer – even a believer of great faith, like Job.

Prosperity gospel proponents need to read and understand the teaching of the book of Job.

### Don't limit God!