**Introduction:**

Beginning in Job chapter 38 all the way through the end of the last chapter the Lord has been giving Job an extensive lesson in science and natural history showcasing His creative wisdom and power. The method the Lord used was a barrage of questions intended to remind Job of his limited knowledge and dependence on the Lord of Creation.

The Lord asked Job questions about a variety of subjects related to **cosmology, astronomy, oceanography, meteorology, geology, and zoology.** He mentioned the numerous animals He designed and created, along with their behavioral patterns; the lion and raven, the wild mountain goats and wild donkeys, the rhinoceros, the ostrich, the horse, the hawk and eagle.

Then, saving the best for last, the Lord asks Job about two awesome creatures, now extinct, the behemoth, "the chief ways of God" [chapter 40], which were probably sauropods [extremely large four-legged dinosaurs], and the mighty Leviathan, the "king over all the children of pride" [chapter 41], which was probably a class of marine reptile similar to a mosasaur; which has been likened to "a sea serpent run through a turtle".

Although the Lord’s barrage of questions left Job speechless, he did finally hear directly from God. Job, the suffering servant of God, had not been abandoned by Almighty God after all. Job could not answer the Lord’s questions except to say, “I don’t know!” by his silence.

These examples of the wisdom and power of God revealed to Job that he was speaking from ignorance rather than insight and that he needed to surrender to an omnipotent and omniscient God, despite the fact that he did not comprehend all of His ways.

The irony, as we’ve already discussed, is that Job knew all this and, perhaps, was just giving lip-service to this knowledge. Note what Job had said early-on:

“But now ask the beasts, and they will teach you; and the birds of the air, and they will tell you; or speak to the earth, and it will teach you; and the fish of the sea will explain to you. Who among all these does not know that the hand of the Lord has done this, in whose hand is the life of every living thing and the breath of all mankind?”—Job 12:7-10

This was the sentiment echoed by the Psalmist about 800 years later:

The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech, and night unto night reveals knowledge. There is no speech nor language where their voice is not heard. Their line has gone out through all the earth and their words to the end of the world.”—Psalms 19:1-4

Because it had been created by God, Job knew that everything in the natural world had a purpose and was a testimony to the creative ingenuity of God. But that knowledge was of no practical benefit to Job and provided no comfort because he forgot or ignored this truth. But in this chapter Job repents and he says {vv5-6}:

“I have heard of You by the hearing of the ear, but now my eye sees You. Therefore I abhor myself and repent in dust and ashes.”

In this last chapter we see the conclusion of all the months {Job 7:3} of Job’s suffering and anguish. The Lord is vindicated, Job’s “eyes are opened”, he repents and he is richly restored by the grace of God.

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1 This was the description given to a plesiosaur in 1832 by the renowned English theologian, geologist and paleontologist Prof. William Buckland [1784—1856].

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vv. 1-3  **Job Answers the Lord**

[1 Then 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.”]

In the last chapter the Lord had been bragging about an astonishing creature called a Leviathan that had extraordinary characteristics—a creature He could not keep silent about!

The Lord concluded His final discourse with some final words about Leviathan; “On earth there is nothing like him, which is made without fear. He beholds every high thing; he is king over all the children of pride.”

There was a pause—the Lord had finished speaking!

[Then Job answered the Lord and said:] This was Job’s queue to respond!

[I know that You can do everything.....] God is sovereign, He created all things, this is His Universe and He has the prerogative to do anything and everything He wants to! The Lord carries out His plans and purposes as He sees fit.

The questions that the Lord asked Job in His first discourse regarding various fields of natural history, as well as theology, were enough make Job admit that he was “vile”, literally meaning “to be light”; that is, he was “nothing”. The world did not revolve around him!

It also caused him to declare that he couldn’t answer any of the Lord’s questions and it made him speechless. Refer to Job 40:3-5.

Yet Job had not yet been humbled to the point of repentance.

But the Lord’s last discourse on the behemoth and a Leviathan made quite an impression on Job, as it would on anyone, and it caused him to remember something he had forgotten:

It made Job realize that he actually knew very little about God’s power and plans and that he had been completely “out-of-line” in accusing God of being unjust.

Job now saw his complaints and grievances against God as being unsupported by the facts and therefore they were without merit. His accusations against God, even to the point of being blasphemous, were completely false (e.g., Job 9:17, 22-24; 19:6-9; 27:2).

Now, after the Lord’s second discourse describing the behemoth and a Leviathan, Job has finally been humbled.

[…..and that no purpose of Yours can be withheld from You] Additionally, nothing that God wishes to accomplish can be “withheld” [lit., “clipped off”], that is, thwarted, by “puny man”. The Lord will never be frustrated because He is always in control.

The irony of this is that Job already knew this and he knew that it applied to himself:

“But He is unique, and who can make Him change? And whatever His soul desires, that He does. For He performs what is appointed for me and many such things are with Him.”—Job 23:13-14

But this applies to everything else as well. In Rev. 13:7 we are told that the Lord Jesus Christ “opens and no one can shut; and closes and no one can open”.

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2 Such cosmology, astronomy, oceanography, meteorology, geology, and zoology

3 Even when Jesus Christ, the Lord incarnate, was dying on the cross, He was in control {Lk. 23:40-43; Jn. 19:28-30}. 
The Grace of God & Calvinism. Because the Bible teaches that no plan of God can be thwarted; and that we’re saved by grace \(\text{Eph. 2:8}\) and that God desires that all would be saved \(\text{2 Pet. 3:9}\); the doctrine of Calvinism teaches that the grace of God is irresistible. This is just one of five “points” that Calvinism teaches\(^4\); referred to collectively as the “Five Points of Calvinism”.

This basically means that no one has any choice in the matter of eternal salvation; people have no role to play, have no choice, in being saved: According to Calvinist teaching a certain group of people [whom God has pre-chosen] are destined to be eternally saved and, complementary to this, it also means that a certain group of people are destined to be eternally damned—they will have absolutely no chance of being saved—no matter how many times they hear the Gospel. Thus, people are predestined or predetermined, to go either to Heaven or Hell.

This mistaken belief is based on a misreading of \(\text{Rom. 8:28-30}\), especially v.29.

“For whom He foreknew, He also predestined to be conformed to the image of His Son…..”

But Calvinism does not distinguish between God’s foreknowledge and His divine plans. Thus, \(\text{Rom. 8:29}\) should be understood as follows:

God foreknows all things; therefore He knows who will receive the gift of salvation and those who will not. But that in-and-of-itself is not predestination—it only pertains to God’s omniscient character. Those who He foreknows will believe in the Gospel then become a subset and these are the ones, and only these, that are “predestined to be conformed to the image of His Son”.

But, and this is extremely important, God’s foreknowledge has nothing to do with a person’s choice [despite the fact that Calvinism denies personal choice], which is what determines their eternal destiny.

However, Calvinist teaching ironically makes a mockery out of God’s grace and is contrary to the fact that God offers salvation openly and freely to everyone without any distinctions or caveats. If only a certain group of people are going to be saved then why would God tell us:

- He is “not willing that any should perish but that all should come to repentance” \(\text{2 Pet. 3:9}\)
- “whoever calls on the name of the Lord shall be saved” \(\text{Acts 2:21}\)
- “whoever desires let him take the water of life freely” \(\text{Rev 22:17}\)
- “whoever believes in Him should not perish but have everlasting life” \(\text{John 3:16}\)

The Calvinist would have us believe that the words “all” and “whoever” in these verses refer ONLY to those whom God has predestined to be saved. They would have us believe that the word “desires” is academic, that no one has the desire to be saved.

In scripture, salvation is always spoken of as a “gift” \{e.g., \text{Jn.4:10; Acts 10:45; Rom. 6:23; Eph. 2:8; 3:7}\}. A gift can either be received or rejected—it involves a choice. This is something that Calvinism denies.

Finally, note that this does not negate the fact that God’s plans are never thwarted because salvation involves a choice and God does not force anyone to believe.

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\(^4\) These five points of Calvinism are summarized by the acronym T.U.L.I.P., which stands for (1) Total Inability/Depravity, (2) Unconditional Election, (3) Limited Atonement, (4) Irresistible Grace and (5) Perseverance of the Saints. The central assertion of these five points is that God saves every person upon whom He has mercy, and that His efforts are not frustrated [thwarted] by the unrighteousness or inability of humans. On the surface this sounds reasonable, but taken together the doctrines of Calvinism are destructive to, among other things, the joy of a Christian and missionary fervor [i.e., Gospel evangelism]. See commentary for list of several Biblically based books that treat this subject in detail.
For further study on the subject of Calvinism please refer to the following excellent resources:

(1) *Confronting Calvinism*, Dr. Anthony B. Badger (2013).

[You asked, ‘Who is this who hides counsel without knowledge?’] The LORD had asked this question in Job 38:2. These words were spoken as a rebuke to Job for attempting to justify himself, rather than God [Job 32:2b].

Job is repeating it back because now he finally understands—he finally “gets it”. This is the first part of his confession and evidence that he has been humbled.

Job realizes, as we all should, that God is not obligated to man, but on the contrary, man is obligated to God because (a) he was created in God’s image and (b) his sin makes him a debtor to His Creator.

Job had been guilty of “hiding counsel without knowledge” as charged {Job 38:2}, that is, guilty of shrouding the whole subject in darkness because he had been “in the dark”.

When the religious leaders of the day, the priests, forgot to obey the LORD He held them accountable for the destruction of His people—the nation of Israel:

“My people are destroyed for lack of knowledge. Because you have rejected knowledge I also will reject you from being priest for Me; because you have forgotten the law of your God, I also will forget your children.”—Hos. 4:6

**Application:** This is also true today—too many Christian leaders, some so-called, have abandoned, relinquished, or outright renounced their spiritual responsibility to keep their “flock” spiritually healthy. They no longer teach the foundational truths of God.

There are way too many “hireling shepherds” leading congregations and not only has the Church suffered, but whole cultures and societies have also suffered for it. Just take a look at any newspaper or online news service!

*Individuals, families, societies, and whole civilizations* are threatened with destruction because they either (a) lack the knowledge of God and His precepts, (b) have forgotten the knowledge they had, or worse, (c) ignore this knowledge given to them.

Knowledge, the remembrance of it and practical living of it is vital for any group of people to thrive.

“For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God’s righteousness, and seeing to establish their own righteousness, have not submitted to the righteousness of God.”—Rom. 10:2-4

But where does knowledge and, for that matter, wisdom come from? “True” knowledge {Prov. 1:7} and wisdom {Prov. 9:10} both come from “fearing the Lord”.

What does this mean? It means to have unwavering awe, respect, love and faith in the LORD. No one else’s’ opinions, recommendations or ideas matter if they are contrary to God’s laws and will—there is only one “voice” that is submitted to and obeyed—that of the LORD Jesus Christ! {i.e., Jn. 10:16, 27}. 
When a person is converted by placing their faith in the shed blood and completed sacrificial death of Jesus Christ, they first come to an acknowledgment of this. There is a realization that God is “right” and I am “wrong” and they need to confess that.

As Christians, we should also take this seriously and remember where we came from—from “darkness”, not the “light”. The apostle Paul, when exhorting Christians to live up to their name tells them they were not only in the dark, but were part of it:

“For you were once darkness, but now you are light in the Lord. Walk as children of light (for the fruit of the Spirit is in all goodness, righteousness, and truth), finding out what is acceptable to the Lord. And have no fellowship with the unfruitful works of darkness, but rather expose them. For it is shameful even to speak of those things which are done by them in secret. But all things that are exposed are made manifest by the light, for whatever makes manifest is light.”—Eph. 5:8-14

[Therefore I have uttered what I did not understand…..] In Job’s first response {Job 40:3-5} he admitted his finiteness in the face of the display of God’s creative wisdom and power.

Job had boldly and authoritatively pronounced opinions on subjects that were beyond his comprehension.

This is a lesson for Christians, even those of the strongest faith, who dare to speak presumptuously about God because of their own spiritual pride. They end up engaging in discussions and prayers that pronounce opinions on matters related to prerogatives that belong only to God that are completely beyond their limited, and fallible, comprehension.

So now realizing that, Job confesses that he did not understand many of the things he had spoken earlier. By so doing, he’s agreeing with the LORD’s assessment of the entire matter. This is what Job is confessing here.

[…..things too wonderful for me, which I did not know] The Hebrew word rendered “wonderful” literally means “to separate or distinguish”, that is, it is describing something completely unique. This word is oftentimes rendered “marvelous”.

Job was not an eyewitness to the acts of Creation, a fact that the LORD had called his attention to at the beginning of His first discourse: “Where were you when I laid the foundations of the earth? Tell Me, if you have understanding” {Job 38:4-11}.

Nor did Job have first hand knowledge of many aspects of nature such as “the freshwater springs at the bottom of the sea”, “the entrance to Sheol”, “the ends of the earth”, “the source of light”, “source of snow and hail”, “the origin of the east wind”, “the diffusion of sunlight in the atmosphere”, “the propagation of a lightning bolt” and “the life-cycle of mountain goats and deer” {Job 38:16-25; 39:1-4}.

Job’s lack of first-hand understanding of the extent of God’s creative power and wisdom had been revealed and it left Job awestruck and humbled.

The works and ways of God are too marvelous, altogether unique, unlike anything we experience naturally, for us to comprehend.

Job finally admits that he did not know these things—which implies that he knows them now!
vv. 4-6

**Job Abhors Himself & Repents in “Dust & Ashes”**

[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. 6 Therefore I abhor myself and repent in dust and ashes.”]

[Listen, please, and let me speak] That is⁵, “š’h’má’ ná’; literally, “hear, I pray”. It was a humble request to be allowed to speak—he is respectfully asking permission to speak. This is the opposite of Job’s earlier attitude, where he tells God:

“But I would speak to the Almighty and I desire to reason with God.....Then [He will] call, and I will answer; or let me speak, then You respond to me.”—**Job 13:3, 22**

[You said, ‘I will question you, and you shall answer Me.’] The LORD had challenged Job with this very statement at the beginning of each of His two discourses {**Job 38:3; 40:7**}; each time prefacing this by saying, “Now prepare yourself like a man”. In other words, “put on your ‘big boy’ pants”.

Job now quotes this challenge back to the LORD as an admission that he was unable to answer any of His questions related to His creation. In effect, Job is admitting that he has flunked God’s natural history ‘examination’.

Job is not in control—the LORD is!

When the LORD tests us it’s always for our edification—it’s always to make us more profitable to God. Note:

“My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing. If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him. But let him ask in faith, with no doubting, for he who doubts is like a wave of the sea driven and tossed by the wind. For let not that man suppose that he will receive anything from the Lord; he is a double-minded man, unstable in all his ways.”—**James 1:2-8**

[I have heard of You by the hearing of the ear…..] Job’s faith in God had been based on prior knowledge that he had been taught about God. He had heard things about God and, by faith, he had believed them. But his faith had never been tested.

You see, Job had a “zeal for God” {cp., **Rom. 10:1-4**}, but it was without divine insight. Therefore, his spiritual pride got the better of him.

Because of Job’s lack of knowledge his views of God before had been vague and incomplete. Job’s relationship with God had been untested. Job had knowledge of and had placed his faith in God, but he had never experienced the kind of “testing of his faith” that he was going through.

Job had theoretical knowledge of God, but not experiential knowledge of Him.

Because of this, Job had false expectations of God and expressed his frustrations by blaming God for his troubles. This led Job to go even so far as to accuse God of being unjust and an enemy {ref., **Job 13:24; 16:9; 19:7, 11; 27:2; 33:9-10**}.

Here are the results of Job’s personal encounter with the awesome power and majesty of the LORD:

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⁵ This is the basis of the famous Jewish confession called the “Shama” found in **Deut. 6:4**: “Hear O Israel, the LORD is our God—the LORD alone”.

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• The pain and suffering he was experiencing forced him to confront and deal with this problem.
• The pride that he had harbored in his heart was exposed and God’s sovereignty had been vindicated.
• The Lord’s revelation of Himself through Creation, the wisdom of power displayed in natural and animal world, was enough to show Job exactly what his problem was.

[…..but now my eye sees You] But now; through his suffering, anguish and grief, he had experienced God in a very personal way and come to realize that he had false expectations of his relationship with God.

Having come into a personal relationship with the Lord, Job now had spiritual insight he did not have before and found that he was utterly helpless and incompetent to defend himself.

Since Job had heard directly from the Lord he was humbled. The irony of this is that this is exactly what he had wanted, but on his own terms. Note⁶:

“But I would speak to the Almighty and I desire to reason with God…..Then call, and I will answer; or let me speak, then You respond to me.”—Job 13:3, 22

“Oh, that I knew where I might find Him, that I might come to His seat! I would present my case before Him and fill my mouth with arguments. I would know the words which He would answer me and understand what He would say to me. Would He contend with me in His great power? No! But He would take note of me. There the upright could reason with Him and I would be delivered forever from my Judge.”—Job 23:3-7

The Lord’s response was, “I do not meet anyone on their terms—but on My terms!”

Job had been directly addressed by the Lord and his experience of suffering and divine revelation superseded his previous knowledge—“Now my eye sees You”. This statement also carries with it the idea of understanding.

Despite his suffering and pain, Job for the first time could see the absolute sovereignty of God. And there was something else—for the first time Job also experienced the mercy and grace He offered!

**Application:** So it is with Christians. God’s Holy Spirit teaches us things and makes us understand things we couldn’t otherwise know and understand. And the Holy Spirit does not speak of Himself, but only of the Son, Jesus Christ, and imparts to us wisdom and knowledge. Note:

“For what man knows the things of a man except the spirit of the man which is in him? Even so, no one knows the things of God except the Spirit of God. Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. These things we also speak, not in words which man’s wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual. But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned. But he who is spiritual judges all things, yet he himself is rightly judged by no one. For⁷, ‘who has known the mind of the Lord that he may instruct Him?’, but we have the mind of Christ.”—1 Cor. 2:11-16

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⁷ Quoted from Isaiah 40:13.
[Therefore I abhor myself;…..] The Hebrew word rendered “abhor” means “to reject” and then “to despise or loathe”; as it is rendered in elsewhere, including the book of Job.

Job had gone so far as to pridefully insist on his own righteousness:

“As long as my breath is in me and the breath of God in my nostrils, my lips will not speak wickedness, nor my tongue utter deceit. Far be it from me that I should say you are right; till I die I will not put away my integrity from me. My righteousness I hold fast, and will not let it go; my heart shall not reproach me as long as I live.”—Job 27:3-6

You see, Job had a “zeal for God” {cp., Rom. 10:1-4}, but it was without divine insight. Therefore, his spiritual pride got the better of him.

Thus, after having gained insight {v.5} into God’s ways and character and reminded of the wonder of His creative power and genius, His sovereign control, and His providential care and love for His Creation—Job rejects his previous accusations against God, which were spoken in pride and ignorance.

Now, instead of despising the LORD, Job despises himself for the way he responded to his suffering and blaspheming the LORD by charging Him with (a) being his enemy {Job 13:24; 19:11} and (b) being unjust {Job 19:7-12; 27:1-2}.

Job now realizes that and confesses his own unworthiness. Job rejects his pride and receives the LORD’s provision! {THIS IS SOMETHING EVERY PERSON WHO DESIRES TO BE SAVED MUST DO!}

[…..and repent in dust and ashes] The Hebrew word [nacham] rendered “repent”; literally means to “sigh or breathe strongly”. It is an act of giving up, of surrendering. But before this can happen, there has to be an agreement as to what is “right” or “just” and then acting on it. Thus it means “to sincerely regret”.

Abraham refers to himself as just a heap of “dust and ashes” {Gen. 18:27}; which we return to;

Job had earlier acknowledged this himself as he bemoans his plight of suffering.

“And now my soul is poured out because of my plight; the days of affliction take hold of me. My bones are pierced in me at night and my gnawing pains take no rest. By great force my garment is disfigured; it binds me about as the collar of my coat. He has cast me into the mire and I have become like dust and ashes.”—Job 30:16-19

Those who repent{8} oftentimes would make themselves physically uncomfortable by covering themselves in dust and ashes {e.g., see Josh. 7:6; Est. 4:1-4; Job 2:12; Jer. 6:26; 25:34; Lam. 2:10; Ez. 27:30; Jonah 3:5-6; Mic. 1:10}.

There is a bit of irony here in that Job was already covered in “dust and ashes” for he had been in the midst of a garbage dump {Job 2:8} and already considered himself as “dust and ashes” {Job 30:19}.

Now Job finally humbles himself and repents in that dust and those ashes. But not of the iniquity his three friends had accused him; but of his foolish pride.

This is what Elihu had pointed out: Job’s bitterness and pride in the aftermath of his loss of wealth, family, and health {see Job 32:2; 33:17; 35:12-13; 36:9; 37:24}.

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8 As do those who are grieving or in mourning {Job 2:12; Lam. 2:10; Est. 4:1}; which is actually related to the process of repentance.
Application: For a Christian there are times to repent of pride, as well as other sin. Note what the apostle John tells in his short letter to believers, which he wrote so that “our joy might be full”:

“This is the message which we have heard from Him and declare to you, that God is light and in Him is no darkness at all. If we say that we have fellowship with Him, and walk in darkness, we lie and do not practice the truth. But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.”—1 John 1:5-10

The apostle Paul tells us that from time-to-time we need to confirm that we are living faithfully, in obedience to God’s Word:

“Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?—unless indeed you are disqualified. But I trust that you will know that we are not disqualified.”—2 Cor. 13:5-6

Other times, like Job, we too will go through trials and afflictions. Some are a result of our own choices and actions—others are external and caused by things we have no control over. But either way, in the same letter Paul encourages to Christians:

“Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal.”—2 Cor. 4:16-18

God is always looking out for our best interests because He loves us; He will “never leave or forsake us” and He’s working for us a far more exceeding and eternal value of glory than any of our present suffering may overwhelm us.

Finally, the blessed hope of the resurrection [the “redemption of our body”] of the believer makes all the agony, anguish, pain and death we can experience here on earth pale in comparison. Christians can be greatly encouraged by the following words of the apostle Paul, which were written for our comfort in times of our own suffering:

“For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the first-fruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.”—Rom. 8:18-24

Jonah tells us:

“Those who regard worthless idols forsake their own mercy.”—Jonah 2:8

But King Solomon gives us wise advice when he declares:

“He who covers his sins will not prosper, but whoever confesses and forsakes them will have mercy.”—Prov. 28:13

This is what Job now receives—mercy and grace.
Some refer to vv.7-17 as the “EPILOG” of Job; it comprises “rest of the story”…….

vv. 7➤  **The Lord is Vindicated & Job’s Three Friends are Judged**

[7 And so it was, after the LORD had spoken these words to Job that the LORD said to Eliphaz the Temanite, “My anger is aroused against you and your two friends, for you have not spoken of Me what is right, as My servant Job has.”]

[And so it was.....] We now get to the conclusion of the whole matter of Job’s suffering and the inability of Job’s three friends to provide any comfort or wise counsel.

[……the LORD said to Eliphaz the Temanite] Eliphaz had spoken first {Job 4:1} and is presumed to have been the oldest of Job’s three friends. Therefore, the LORD speaks to him as a representative of the other two, Bildad and Zophar.

[My anger is aroused against you and your two friends…..] Note that the LORD’s anger was aroused against Eliphaz, Bildad and Zophar—and rightly so. But Elihu is excluded!

This was probably because he spoke the truth without any *ulterior motives* of defending God and condemning Job of sin and iniquity; as the other three had. Just like the LORD, Elihu’s wrath had earlier been aroused; against both Job and his three friends:

> “Then the wrath of Elihu, the son of Barachel the Buzite, of the family of Ram, was aroused against Job; his wrath was aroused because he justified himself rather than God. Also against his three friends his wrath was aroused, because they had found no answer and yet had condemned Job.”—Job 32:2-3

You see, Job’s three friends had condemned Job but had provided no answer, no solution to his predicament. They had been *self-righteous, condescending and hypocritical*. That is what aroused the LORD’s wrath against them. It is also what aroused Elihu’s wrath against them.

What is amazing about this is that Elihu was much younger than all the others {Job 32:4} and would not have been expected to have more wisdom—but evidently he did!

**This tells us that it is not always years that makes one spiritually wise—but how much time one spends with the Lord; praying, reading and studying His Word.**

[……for you have not spoken of Me what is right…..] God considered what Eliphaz, Bildad and Zophar had to say as incorrect—it wasn’t the truth. They were

As Job said earlier about them, they were “*forgers of lies and worthless physicians*” {Job 13:4} and “*miserable comforters are you all*” {Job 16:2}. The LORD agrees.

They who had assumed a position of presumptively defending God and blindly insisting on Job’s guilt were now on the “hot seat”.

Now the Lord *vindicates Job* and reprimands Eliphaz, Bildad and Zophar, judging them for being guilty of speaking lies.

Matters did not turn out well for Job’s three friends—as he had predicted! {Job 13:4-12}. For example: “*Will it be well when He searches you out?.....He will surely rebuke you.....will not His excellence make you afraid and the dread of Him fall upon you? Your platitudes are proverbs of ashes; your defenses are defenses of clay*”.

By insisting that suffering is always retributive, the three “orators” were limiting God’s sovereign ability to use suffering for other purposes. As a result, they had relentlessly and callously, in the cruelest fashion, indicted innocent Job.
([...as My servant Job has] The Lord says that Job spoke of God “what is right”. This is amazing, especially in light of the fact that Job at times accused God of wrong-doing, being unjust and acting like an enemy. It speaks of the amazing grace of God when we repent and confess our sin.

**v. 8-9  JOB’S THREE FRIENDS ARE REQUIRED TO MAKE AN OFFERING FOR THEIR SIN**

[8 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.” 9 So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Na’amathite went and did as the LORD commanded them; for the LORD had accepted Job.”]

[Now therefore, take for yourselves seven bulls and seven rams…..] Probably, to their utter surprise, Job’s three friends were required to make an offering to atone for their sin. Note that all three had to do this together. This would be a burnt offering made to the LORD. The sacrifice consisted of 7 bulls & 7 rams that they needed to procure—at no small expense! Job’s three friends thought they knew God's ways but they did not expect this!

The number “7” later became a common number in offering animals for sacrifice {see **Lev 23:18; Num 29:32; 2 Chron. 29:21**}. The number “7” symbolizes completeness or wholeness {ref. **Prov. 6:16; 9:1; 24:16; 26:16, 25; Ps. 12:6; 119:164**}. It is also the number of a completed set as in 7 churches, 7 spirits, 7 angels, 7 lamp stands, 7 seals, 7 trumpets and 7 bowls of wrath {ref. **Rev. 1:4, 20; 5:1; 8:2; 15:7**}. Thus, the 7 bulls and 7 rams represented a complete sacrificial offering.

[…..go to My servant Job…..] The Lord considered Job a faithful servant and he was put in a position to act in the role of a priest on behalf of his three friends.

Even before his physical aspects were restored [i.e., children, wealth and health], the words, “My servant Job”, spoken by God four times in **Job 42:7-8**, highlight Job’s restored position as a trusting and obedient servant of the Lord {cp. **Job 1:8; 2:3**}.

[…..and offer up for yourselves a burnt offering…..] Note that Eliphaz, Bildad and Zophar were collectively required to provide a “burnt offering”—they were to do this together.

We have no record of Eliphaz, Bildad or Zophar repenting; instead all three were required to bring a sacrifice of 7 bulls and 7 rams as a burnt offering to atone for their sin.

This is interesting because as was mentioned in the introduction to this book, Job probably lived during the time of the patriarchs; Abraham and Isaac.

This was long before Moses and the giving of the Law, which prescribed the various sacrifices in detail {refer to the books of Exodus, Leviticus, Numbers and Deuteronomy}.

Yet this should not be all that surprising. Covering or atonement for sin by way of sacrificing an animal by shedding its blood on an altar and offering it up with fire was something that preceded the Law. It was already an established prescription for “covering” or “atonement” for sin.
Examples of this include God killing and shedding the blood of animals to make coats of animal skins for Adam and Eve after they sinned {Gen. 3:21}; Abel bringing a sheep to sacrifice {Gen. 4:4} and Abraham’s faith in offering up his son, his only son, Isaac as a burnt offering {Gen. 22:1-14}.

Thus, the blood shed on the cross of Calvary by Jesus Christ as a sacrificial payment for our sin; to purify us and forgive us of our sin, was already in evidence from the time of the first two humans!

[….and My servant Job shall pray for you] At the LORD’s request Job, the suffering plaintiff, now becomes the mediator for his three friends!

Never once had Eliphaz, Bildad or Zophar prayed for him. But now Job, whom they had condemned and persecuted, was to intercede for them. What an amazing irony!

Job had longed for a mediator between himself and God {Job 9:33} because his three friends were not interceding for him {Job 16:19-21}. But now, ironically, he himself became a mediator for them, even though they did not ask for one!

The very ones who had accused and condemned him of all sorts of iniquity now received grace from him.

Instead of chastising his three friends, for so harshly and callously treating him, Job interceded for them in prayer and in so doing was acting in the role of a priest.

Note that Job had already served in this role to his family, especially to his children by offering up sacrifice on their behalf {Job 1:5}.

Application: The role of a priest is to represent a person before God—to intercede on their behalf. Christians have been given that role for others in the Body of Christ—His Church.

Note that through the sacrificial shed blood of Jesus Christ those who have verbally confessed Him as LORD and Savior, and believe in their heart that He has been raised from the dead {Rom. 10:9} have been made priests.

“But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.”—1 Pet. 2:9-10

“To Him who loved us and washed us from our sins in His own blood and has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen.”—Rev 1:5-6

“Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. Bear one another's burdens, and so fulfill the law of Christ.”—Gal. 6:1-3

“Confess your trespasses to one another and pray for one another, that you may be healed. The effective, fervent prayer of a righteous man avails much.”—James 5:16

[For I will accept him…..] Heb. 11:6 tells us that “without faith it is impossible to please God”. God accepted Job’s prayers because Job was faithful and obedient in his response to the LORD’s message.
[…..lest I deal with you according to your folly…..] That is, receive what they deserved because of their foolishness. This Hebrew word contains the aspect of being "full of oneself".

[…..because you have not spoken of Me what is right…..] Job’s three friends had not spoken the truth. Instead they had perverted it to fit their own opinion of Job because they falsely assumed he had committed some heinous sin.

They were convinced of it and instead of providing comfort and encouragement to Job they tried to destroy him with all sorts of false accusations, which Job defended himself against. These appear to be enumerated in Job 31.

[…..as My servant Job has] The things his three friends said were spoken prejudicially assuming Job had sinned when in fact he hadn’t. The L ORD had pronounced them as being foolishness guilty of speaking lies. His friends had been self-righteous, condescending and hypocritical—Job had not.

But on the other hand, Job had repeatedly and proudly challenged God, having accused Him of injustice and being an enemy. Although those things were spoken out of physical pain and emotional anguish it did not excuse Job of his sin of pride and arrogance.

How then did Job speak “what is right”?

• As we have seen, there were many times that Job spoke the truth about things pertaining to God [e.g., Job 9:1-4; 14:14-17; 19:23-27; 26:1-14; 28:20-28]. Also, Job’s understanding of God’s power and wisdom exceeded that of his three friends.

• Though Job continued to defend himself against his accusers and contend with God, he never renounced Him.

• Furthermore, Job never cursed God, as Satan had predicted and his wife had urged [Job 1:11; 2:5, 9] [though he came close to it].

• Last, but not least, Job realized his sin of spiritual pride, confessed it and repented of his proud and arrogant accusations against God.

Therefore he was accepted by God {Job 42:9b}.

Through it all, Job remained faithful to the end. Therefore, James 10 could write:

“My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience. Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord—that the Lord is very compassionate and merciful.”—James 5:10-11

[So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Na’amathite went and did as the LORD commanded them…..] Eliphaz, Bildad and Zophar, did exactly as the LORD commanded them.

These three friends had been with Job to the end. They must have also heard the LORD’s two discourses, which demonstrated His creative wisdom and power, and been deeply convicted.

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10 Although there are several James listed in the New Testament, this one was the half-brother of Jesus. That is, an actual son of both Joseph and Mary whereas Jesus was God’s Son, born of Mary but conceived by the Holy Spirit {].
Therefore, it is no surprise that they offered no resistance or arguments [as they had to Job]—they realized what they had done was wrong, recognized their foolishness and now they willingly complied with the LORD’s command.

That’s what God’s work of Creation is supposed to do—note:

“When I consider Your heavens, the work of Your fingers, the moon and the stars, which You have ordained, what is man that You are mindful of him and the son of man that You visit him? For You have made him a little lower than the angels and You have crowned him with glory and honor.”—Ps. 8:3-5

“The heavens declare the glory of God; and the firmament shows His handiwork. Day unto day utters speech and night unto night reveals knowledge. There is no speech nor language where their voice is not heard. Their line has gone out through all the earth and their words to the end of the world.”—Ps. 19:1-4

“By the word of the Lord the heavens were made and all the host of them by the breath of His mouth. He gathers the waters of the sea together as a heap; He lays up the deep in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of Him. For He spoke and it was done; He commanded, and it stood fast.”—Ps. 33:6-9

“For You formed my inward parts; You covered me in my mother’s womb. I will praise You, for I am fearfully and wonderfully made; marvelous are Your works and that my soul knows very well. My frame was not hidden from You, when I was made in secret and skillfully wrought in the lowest parts of the earth. Your eyes saw my substance, being yet unformed. And in Your book they all were written, the days fashioned for me, when as yet there were none of them. How precious also are Your thoughts to me, O God! How great is the sum of them! If I should count them, they would be more in number than the sand; When I awake, I am still with You.”
—Ps. 139:13-18

[….. for the LORD had accepted Job] Eliphaz, Bildad and Zophar were able to bring a sacrifice to atone for their sin because Job had repented and was forgiven. Job is able to bless his friends by interceding on their behalf as a cleansed sinner.

Ironically, although they had miserably treated Job, his three friends were now dependent on Job’s standing with the LORD.

Job’s three friends had presumptuously defended God’s justice at the expense of falsely condemning Job. But now they saw that God is concerned with more than just extracting justice; God was also about love, mercy and grace. Note what the LORD Himself says to the self-righteous religious rulers of His day:

“Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and dill\(^\text{11}\) and cumin\(^\text{12}\), and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone.”—Matt. 23:23-24

This is why Eliphaz, Bildad and Zophar were reprimanded and why they had to offer an atoning sacrifice.

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\(^{11}\) A small seed, about 3/16 inches [4-5 mm] long, used as a pickling spice and flavoring soups vegetables. Sometimes rendered “anise” or “fennel”, which both have a distinctive “licorice” flavor.

\(^{12}\) A small seed, about 3/16 inches [4-5 mm] long, used to spice various foods.
vv. 10-11➤ The Lord Restores Job’s “Captivity” & Job is Comforted

[10 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. 11 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.”]

[And the Lord restored Job's losses when he prayed for his friends] After Job had offered up intercessory prayer for his friends the Lord restored ALL his losses!—literally, “Job’s captivity”, that is, what had been captured from Job.

Job’s health was probably restored at this time and he was healed of the horrible skin disease he had been suffering with.

[Indeed the Lord gave Job twice as much as he had before] The Lord gave him twice as much as he had before!

Job had repented and confessed his sin. He was now forgiven and restored!

Earlier, his family members and acquaintances, even his servants, had deserted Job {see Job 19:13-16}. Now they were together again—restored and whole!

[Then all his brothers, all his sisters and all those who had been his acquaintances before......] All his brothers and sisters, and acquaintances [including his forgiven three friends!], who had forsaken him earlier {Job 19:13-16}, were now restored to him.

[......came to him and ate food with him in his house......] Fully restored to health, Job’s siblings and all his friends now dined with him in his house. This was an act of intimacy and acceptance.

[......and they consoled him and comforted him......] His family and friends consoled and comforted him regarding his trouble "calamity"—they demonstrated compassion for Job. There is also an element of sadness in that they had not done so earlier—when Job was still suffering and really needed it.

[......for all the adversity that the Lord had brought upon him] This woe, as Job himself had acknowledged {Job 1:21; 2:10}, was allowed by the Lord [through the instrumentality of Satan].

[Each one gave him a piece of silver and each a ring of gold] Then, to show Job their kindness, they each... gave him a piece of silver [a Hebrew word used only here and in Gen. 33:19 and Josh. 24:32], and a gold ring, referring either to a nose ring\(^{13}\) {Gen 24:22} or an earring\(^{14}\) {Gen 35:4}.

This is another indication that the time period of Job is old since the word “shekel” is not used for money.

Since Job had a large family and many friends and acquaintances, this must have amounted to quite a sum of silver and gold.

This Job may have invested in more livestock, which the Lord increased in number doubling what he had before.

\(^{13}\) Nose rings were typically worn by women.

\(^{14}\) Earrings were typically worn by both men and women.
vv. 12-15  **THE LORD BLESSES JOB GREATER THAN BEFORE**
[12 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. 13 He also had seven sons and three daughters. 14 And he called the name of the first Jemimah, the name of the second Keziah, and the name of the third Keren-Happuch. 15 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.]

The LORD blessed the end of Job’s life more than in the beginning. His later years were even more prosperous than the first. Such is the grace and mercy of our Great God and Savior!

Note:

“Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us, to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.”—**Eph. 3:20-21**

The LORD gave Job double the wealth he had before! This did not happen overnight, but over time.

As mentioned previously, Job could have easily used most, or all, of the silver and gold he received from his siblings, friends and acquaintances to purchase fresh livestock. This initial number then grew through breeding over a period of time. Since the LORD blessed him in this, there was probably no mortality during this process.

At today’s prices, his livestock went from a net worth of about $33.5 million to $0.00 and then to $67 million; not to mention his household furnishing and his male and female servants. Refer to **Table 42-1**.

<table>
<thead>
<tr>
<th>Livestock</th>
<th>Quantity</th>
<th>Price@</th>
<th>Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sheep</td>
<td>14,000</td>
<td>$ 250.00</td>
<td>$ 3,500,000.00</td>
</tr>
<tr>
<td>Camel</td>
<td>6,000</td>
<td>$10,000.00</td>
<td>$60,000,000.00</td>
</tr>
<tr>
<td>Ox</td>
<td>1,000</td>
<td>$ 2,000.00</td>
<td>$ 2,000,000.00</td>
</tr>
<tr>
<td>Donkey</td>
<td>1,000</td>
<td>$ 1,500.00</td>
<td>$ 1,500,000.00</td>
</tr>
</tbody>
</table>

Job’s three friends had argued that prosperity follows repentance {e.g., **Job 5:8, 17-26; 8:5-7, 21; 11:13-19**}. Did this outpouring of material blessing from God mean that the theory of the three self-appointed jurors was correct, after all?

No, the restoration of wealth was a token of God’s grace, not an obligation of God’s justice.

Since material wealth is only outward in appearance, the point made above is an extremely important one—it is a critical distinction and one we should bear in mind in our own relationship with God.

Furthermore the Book of Job does not deny the general Biblical principle that God blesses the righteous. Instead the Scriptures show that this principle is not rigid. God in His sovereignty can give or hold back blessings in accord with His purposes—as Job learned the hard way.
He also had seven sons and three daughters] Although in the beginning of Job’s suffering his wife had told him to; “Curse God and die” {Job 2:9}; the two evidently were reconciled.

Job’s marriage had also been restored and he and his wife went on to have the same number of sons and daughters as they had before. One may imagine that Job's grief over the loss of his 10 other children was relieved, though probably not fully.

Some point out that although the LORD blessed Job with twice as much livestock as before He “only” gave Job the same amount of children; 7 sons and 3 daughters [not 14 sons and 6 daughters].

But as J. Vernon McGee points out, God did give him twice as many children because the other 10 that died were saved and Job did not really lose them—he would one day see them again—and he has! Refer also to 2 Sam. 12:22-23.

Whereas the names of Job's other 17 children are unknown; the names of his three youngest daughters are given: “Jemimah”, “Keziah” and “Keren-Happuch”.

“Jemimah” renders a Hebrew word [Yemiymah] that occurs only in this verse and it means “warm and affectionate”. The name may be related to the words “day” [yowm = “to be hot”] and the word for “dove” [yownah]; which is how the name is usually translated.

“Keziah” is “Cassia” refers to a cinnamon bark from which perfume is made and so means “cinnamon perfume”.

“Keren-Happuch” a compound name which literally means “horn of makeup” [i.e., a bottle made from an animal horn used for holding a organic paint or dye used to make eyelashes, eyelids, and eyebrows more attractive].

These names are consistent with the girls’ remarkable and eye-catching beauty {v.15}.

[In all the land were found no women so beautiful as the daughters of Job.....] The beauty of Job’s daughters was well-known throughout the land—one could say it was “legendary”.

Note that the Hebrew word used here is for a mature woman; one who was oftentimes married [not a maiden or young woman]. Thus, these daughters kept their beauty into adulthood, perhaps even getting better looking with age.

[......their father gave them an inheritance among their brothers] Highly unusual was the fact that the daughters shared with their brothers in receiving from an inheritance from their father—talk about equality!

What makes this even more interesting is that even under the Law a daughter received her father's inheritance only if she had no brothers {Num. 27:8}. So Job was extremely gracious at the end of his life!

Job had been tremendously blessed having received mercy and grace abundantly from the LORD; now he is passing that on. A wonderful lesson for all of us!

Job had his children, his wealth, his health and his reputation restored to him—and in greater measure than before!
Job Chapter 42

v. 16-17  **Job’s Posterity is Assured & He Dies a Very Old “Blessed” Man**

[16 After this Job lived one hundred and forty years, and saw his children and grandchildren for four generations. 17 So Job died, old and full of days.]

[After this Job lived one hundred and forty years.....] Job lived 140 years after his horrendous ordeal. He had been afflicted with pain, suffering and anguish for months {Job 7:3; 29:1-2} but now he was healed and restored—blessed twice as much as before.

If Job was about 70 years old when his calamities struck [which is likely], then he lived to be about 210. According to Jewish tradition, his latter years [140] were exactly twice the number of his former years [70].

[.....and saw his children and grandchildren for four generations] Job not only lived to see his sons and daughters grow up, get married and have children of their own; but he lived to see his descendants to the fourth generation.

“Four generations” means Job lived to his great-great-grandchildren! That was a great blessing indeed.

[So Job died, old and full of days] Job was blessed to live a long and full life. His previous longings for death, or never to have even been born, became a faded, distant memory.

His death came, not when he was in intense suffering from his losses {as he had prayed; Job 3:20-26; 10:18-22}, but much, much later when he was “full of days”; that is, very old.

When Job died he was prosperous and surrounded by numerous loving family members.

Job’s restoration was a figure of resurrection and he could look back and say something like: “The sufferings of the past are not worthy to be compared with my present blessing and glory”.

As Christians, going through our own personal sufferings and trials, we can look forward and by faith in God’s promises say with the Apostle Paul:

“For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creation eagerly waits for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groans and labors with birth pangs together until now. Not only that, but we also who have the first-fruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body.”—Rom. 8:18-24

**Conclusion**: The story recounted in this book, next to the Creation account, probably the oldest in the Bible, deals with mankind’s most pressing problems: the question of suffering and man’s relationship with God.

Job’s experience highlights the truth that a person’s relationship with God is not based on a legalistic contract, whereby he/she earns salvation or material rewards from God for some good work.

It is a relationship of faith borne out of a deep love for what God has accomplished in saving us from our sin. We love Him because He first loved us {1 Jn. 4:19} demonstrating that love by dying in our place {Jn. 3:16; Rom. 5:6-8}.

Job felt suffering’s purpose was for destruction [thinking God was determined to destroy him]
Job’s three “friends” emphasized that suffering’s purpose is always discipline [punishment for committing sin and iniquity].

And Elihu stressed that the aim of suffering is direction [to keep him from death].

But God has two different purposes: (1) demonstration [prove that Satan’s allegations are false] and (2) development [improve the believer’s spiritual insight and growth].

A genuine relationship with God comes about through a personal encounter with the Creator of the Universe who is also the Mediator and Savior—the LORD; YAHWEH.

In New Testament terms it is about a person putting their faith and trust in the finished work of salvation accomplished by Jesus Christ by His shed blood and death on the cross. This intimate relationship comes about when a person confesses that Jesus is the LORD [and Savior] and believes in their heart He was raised from the dead {Rom. 10:9}; thus, becoming a “Christian”—a “little Christ”.

Job teaches us that Christian’s relationship to God is not a reciprocal legal arrangement in which He is obligated to reward man tit-for-tat for every good act. Instead, a Christian is to trust God, worship Him regardless of his/her circumstances, and trust in His holy and loving character—even when His ways are not fully understood.

The LORD Jesus Christ is worthy to receive glory and honor and power and we worship Him because He (1) created all things and by His will they exist and were created {Rev 4:11} and (2) He was slain and at the cost of His own blood He has purchased us for God; persons from every tribe, language, people, and nation. He has appointed them as a kingdom and priests to serve our God, and they will reign on the earth {Rev 5:9-10}

When a Christian suffers hardship or encounters adversity it does not mean that God has forsaken them. It does mean He has plans that the sufferer may know nothing of. A believer's unmerited tragedy may never be fully understood but God’s love, mercy and grace never changes and is always available to bring comfort, peace, and yes, even joy.

A Christian needs to be reminded from time-to-time that God is always in charge, God is always in control and that God still loves him and cares for them. This is what Job learned.

Although Job did not receive an explanation regarding his problems; but he did come to a much deeper sense of the majesty and loving care of God. The same is true for the Christian.

Thus Job came to trust Him more fully, knowing that His plans and purposes cannot be successfully challenged. In so doing he was blessed two-fold!

The chasm between an omnipotent and omniscient God and our limited knowledge and feeble understanding leaves no place for pride and self-sufficiency.

Therefore to attack God’s character, to slander Him, to challenge Him, accuse Him, bait Him, or try to corner Him—all of which Job did—are out of the question for a Christian.

In the end, for a Christian to deny God's wisdom and power only exposes one's own pride and ignorance—confession and repentance are inevitable so why even attempt it. Fortunately, God is always ready to forgive and restore those who humble themselves and repent.

Though often inexplicable and perplexing, God's plans for each Christian are always benevolent and beneficial. He will never leave or forsake us {Heb. 10:5-6} and He will complete the work that He began in us until we go “home” to Heaven {Phil. 1:6}. 
Finally, the apostle Paul reminds us that:

“But we have this treasure in earthen vessels so that the extraordinary power may be of God and not of us. We are hard-pressed on every side, yet not crushed; we are perplexed, but not in despair; persecuted, but not forsaken; struck down, but not destroyed—always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body.”—2 Cor. 4:7-10

A valued commodity has been deposited in these earthly bodies so that the extraordinary power of God may be manifested and He receives the glory.

Note the following contrasts expressed in terms of: we are.......but not:

- We are hard-pressed {Gk. thlibó=crowded} but not crushed {Gk. stenochoreo=hemmed in closely}; i.e., we’re not “painted into a corner, with no way out”.
- We are perplexed {Gk. aporou¹⁵=constrained} but not in despair {Gk. exaporou¹⁶=utterly constrained}.
- We are persecuted {Gk. diookó=pursued & forced to flee} but not forsaken {Gk. engkataleipó=left behind}.
- We are struck down {Gk. kataballo=thrown down} but not destroyed {Gk. apollumi¹⁷=to perish by being fully destroyed}.

As Christians, when we suffer faithfully in our bodies {as Job did} we can rejoice because it means we are representing the GOSPEL; we always testify of the death of the Lord Jesus as atonement for our sins {Rom. 5:8} and the resurrection of Jesus as proof of our justification {Rom. 4:25}.

The LORD completed the good work He began with Job and so He will with every Christian also:

“Being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ.....”—Phil. 1:6

Amen!

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¹⁵ Literally, “unable to move”.
¹⁶ Literally, “utterly unable to move”.
¹⁷ Related to a name for Satan; “Apollyon”, which means “the Destroyer”.

Job Chapter 42

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Bibliography


(4) *Barnes Notes*,


