

JOB – Chapters 40-42 “Job’s Response to God; God’s Challenge to Job; Job’s Repentance and Restoration”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Latest Studies” under “Bible Studies” on the right side. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

<p><u>Chapter 40 Job’s Response to God; Job 40:1 Moreover the LORD answered Job, and said:</u></p> <p><u>Job 40:2 “Shall the one who contends with the Almighty correct Him? He who rebukes God, let him answer it.”</u></p> <p><u>Job’s Response to God; Job 40:3 Then Job answered the LORD and said:</u></p> <p><u>Job 40:4 “Behold, I am vile; What shall I answer You? I lay my hand over my mouth.</u> <u>Job 40:5 Once I have spoken, but I will not answer; Yes, twice, but I will proceed no further.”</u></p> <p><u>God’s Challenge to Job; Job 40:6 Then the LORD answered Job out of the whirlwind, and said:</u></p> <p><u>Job 40:7 “Now prepare yourself like a man; I will question you, and you shall answer Me:</u> <u>Job 40:8 “Would you indeed annul My judgment? Would you condemn Me that you may be justified?”</u></p>	<p><u>v. 1</u> God’s challenge and Job’s response. <u>Moreover the Lord answered Job:</u> This continued God’s challenge to Job, where God answered Job’s heart without specifically answering Job’s questions. It came after the extended time of fellowship, wonder, and teaching described in <u>Job 38, 39.</u></p> <p><u>v. 2 Shall the one who contends with the Almighty correct Him?</u> Job, speaking from what he felt to be his God-absent agony, longed to contend with God. Yet after God appeared in His love and glory, Job now felt humbled about his previous demand. He rightly felt he was in no place to contend with the Almighty, much less to correct Him or rebuke Him. <u>Job 9:2-3 “Truly I know it is so, But how can a man be righteous before God? [3] If one wished to contend with Him, He could not answer Him one time out of a thousand. Job 10:1-2 “My soul loathes my life; I will give free course to my complaint, I will speak in the bitterness of my soul. [2] I will say to God, ‘Do not condemn me; Show me why You contend with me.</u></p> <p><u>v. 3 Then Job answered the Lord:</u> Job had prayed often throughout the dialogue with his friends; he was the only one of the five to speak to God. Yet now Job spoke <u>after</u> God’s great revelation of Himself, and will speak with a quite different tone than he had before. The different tone was not because Job’s circumstances had changed. He was still in misery and had lost everything. The tone changed because while he once felt that God had forsaken him, now he felt and knew that God was with Him.</p> <p><u>vs. 4-5 Behold, I am vile</u> (worthless, insignificant); <u>what shall I answer You?</u> Job once wanted to question God and with great passion demanded to be brought into God’s court (<u>Job 31:35-37</u>). Now, after the revelation of God and the restoration of a sense of relationship with Him, Job sensed his own relative position before God, and that he could not answer God. Only the revelation of God could so humble Job and set him in his right place before the LORD. God never did forsake Job as he could have never survived this ordeal without that unseen hand of God supporting him. <u>I lay my hand over my mouth: - an act of total submission.</u> Job was now ashamed at the way he spoke about God. He would stop his mouth and proceed no further. He should not have insisted on his own understanding. He should not have thought God unjust. So he was reduced to silence at last.</p> <p><u>v. 6</u> God once again teaches Job. <u>Then the Lord answered Job out of the whirlwind</u> (a storm, a tempest): God was still present with Job in the midst of the strong, untamable storm. He had not disappeared or shrunk into a gentler presence. <u>The whirlwind</u> was renewed when God renewed his charge upon Job, whom He intended to humble more thoroughly than yet He had done.</p> <p><u>v. 7 Now prepare yourself like a man; I will question you and you shall answer Me:</u> In using the same phrasing that began this encounter (<u>Job 38:3</u>), God indicated to Job that He was not yet finished. There was more to show Job and to teach him from creation.</p> <p><u>v. 8</u> Will you take exceptions to what I say and do, and bring a writ, to reverse the judgment I have given as erroneous and unjust? Many of Job’s complaints had too much of a tendency cry out of wrong from God. God’s judgment cannot and must not, be disannulled, for it is according to truth, and therefore it is a great piece of impudence and iniquity in us to call in question. <u>Would you condemn Me that you may be justified?</u> Must my honor suffer for the support of Your reputation? Our duty is to condemn ourselves, that God may be righteous.</p>	<p><u>“How Great Thou Art” – P Wickham</u> <u>Then sings my soul my Savior God to Thee, How great thou art! How great Thou art! Then sings my soul my Savior God to Thee! How great Thou art! How great Thou art! (2X)</u></p> <p><u>vs. 1-3</u> God continues by answering Job regarding his comments of contending with God. God’s message to Job revealed the vital importance of recognizing God as sovereign Creator in all things, of resting in that truth, and of leaving everything else up to Him! Though Satan denied it, we can <u>serve God for nothing</u>, as Job did, just because He is God!</p> <p><u>vs. 4-5</u> To bring Job to this place, we need to see that God was not angry and harsh with Job in chapters 38 and 39. It is likely, that God’s manner with Job in those chapters was marked by warm and loving fellowship more than harsh rebuke. We remember that it is the goodness of God that leads man to repentance (<u>Rom 2:4</u>).</p> <p><u>v. 6</u> God will make him say more, and therefore continued the whirlwind, and to speak out of it; for He had more to say to him, and give him further proof of His power to his full conviction;</p> <p><u>v. 7</u> Resume new strength and prepare yourself for a second encounter; for I am not yet done with you.</p> <p><u>v. 8</u> <u>We cannot compete with God for justice.</u> The Lord is righteous and holy with us, but we are unrighteous and unholy in our conduct towards Him. We have a great deal to blame ourselves for, but nothing with which to blame Him!</p>
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INTERPRETATION

APPLICATION

Job 40:9 Have you an arm like God? Or can you thunder with a voice like His?

Job 40:10 Then adorn yourself with majesty and splendor, And array yourself with glory and beauty.

Job 40:11 Disperse the rage of your wrath; Look on everyone who is proud, and humble him.

Job 40:12 Look on everyone who is proud, and bring him low; Tread down the wicked in their place.

Job 40:13 Hide them in the dust together, Bind their faces in hidden darkness.

Job 40:14 Then I will also confess to you That your own right hand can save you.

Job 40:15 "Look now at the behemoth, which I made along with you; He eats grass like an ox.

Job 40:16 See now, his strength is in his hips, And his power is in his stomach muscles.

Job 40:17 He moves his tail like a cedar; The sinews of his thighs are tightly knit.

Job 40:18 His bones are like beams of bronze, His ribs like bars of iron.

Job 40:19 He is the first of the ways of God; Only He who made him can bring near His sword.

Job 40:20 Surely the mountains yield food for him, And all the beasts of the field play there.

Job 40:21 He lies under the lotus trees, In a covert of reeds and marsh.

Job 40:22 The lotus trees cover him with their shade; The willows by the brook surround him.

Job 40:23 Indeed the river may rage, Yet he is not disturbed; He is confident, though the Jordan gushes into his mouth,

Job 40:24 Though he takes it in his eyes, Or one pierces his nose with a snare.

v. 9 Have you an arm like God? God here again reminded Job of the distance between Himself and Job. Yes, the sense of fellowship had been restored to Job; but it did not mean that God and Job were on the same level. There was still the distance that exists between God and man.

vs. 10-13 Then adorn yourself with majesty and splendor (divine attributes of God) . . . *look on everyone who is proud, and humble him . . . tread down the wicked in their place:* God challenged Job to do these things that only God can do. As Job recognized his inability, it reminded him of his proper place before God.

v. 14 Then I will also confess to you that your own right hand can save you: With this, God strongly brought the point to Job. Since he could not do these things that only God could do (described in Job 40:9-13), neither could he save himself with his own right hand.

vs. 15-24 The Behemoth - An example of God’s might and Job’s relative weakness. *Behemoth. Look now at the behemoth:* God gave Job a remarkable survey of the wonders of creation in Job 38-39, including a look at many remarkable animals and their ways. Now lastly, God gives Job a look at two remarkable creatures: *Behemoth (Job 40:15-24)* and *Leviathan (Job 41)*. The precise identity of this animal named behemoth is debated. Some think God is describing a hippopotamus, one of the largest, strongest, and most dangerous land creatures in the world. *He eats grass like an ox . . . his power is in his stomach muscles:* God seems to rejoice in His own creation as He describes the wonder of this remarkable animal, noting its strength, size, appetite, and habits. Others think God is describing a dinosaur. Many believe these animals are extinct today.

v. 19 This behemoth was identified by the Lord as “*first of the ways of God*”, indicating that he was the largest of all land animals. Almost certainly, therefore, God was speaking of something like a mighty dinosaur. Mokele-mbembe, a dinosaur like creature has been sighted in the large, 35,000 sq., mile swamp in Congo, during the last two centuries.

Most of the largest **herbivorous** specimens on record were discovered in the 1970s or later, and include the massive **titanosaur Argentinosaurus huinculensis**, which is the largest dinosaur known from uncontroversial evidence, estimated to have been 50–96.4 metric tons (**55.1–106.3 short tons**) and 30–39.7 m (**98–130 ft**) long ...

v. 9 This speech does not contradict anything that Job has said. It endorses his sustained contention that justice must be left to God. But it brings Job to the end of his quest by convincing him that he must hand the whole matter over completely to God, without insisting that God should first answer all his questions and give him a formal acquittal.

vs. 10-13 Job do you or we have the knowledge, have the wisdom, have the power, to seat ourselves in God’s seat, and right the wrongs of the earth? Of course, not!

v. 14 These verses are presented as an aggressive challenge to Job. They are lovingly designed to shake Job’s spirit into realizing God is the only Creator and the only Savior there is.

vs. 15-24 The picture is clear. If Job cannot contend with this fellow creature, how could he ever contend with the God who created the Behemoth? The reason commentators are unable to identify this mighty animal is that is now extinct. Modern Bible scholars, for the most part, have become so conditioned to think in terms of the long ages of evolutionary geology that it never occurs to them that mankind once lived in the same world with the great animals that are now found only as fossils.

v. 19 Despite the fact that no man could trap one of these beasts, God assured Job that “*Only He who made him can bring near His sword.*”

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INTERPRETATION

APPLICATION

*Job 41:1 "Can you draw out Leviathan with a hook, Or snare his tongue with a line which you lower?
Job 41:2 Can you put a reed through his nose, Or pierce his jaw with a hook?
Job 41:3 Will he make many supplications to you? Will he speak softly to you?
Job 41:4 Will he make a covenant with you? Will you take him as a servant forever?
Job 41:5 Will you play with him as with a bird, Or will you leash him for your maidens?
Job 41:6 Will your companions make a banquet of him? Will they apportion him among the merchants?
Job 41:7 Can you fill his skin with harpoons, Or his head with fishing spears?*

*Job 41:8 Lay your hand on him; Remember the battle—Never do it again!
Job 41:9 Indeed, any hope of overcoming him is false; Shall one not be overwhelmed at the sight of him?
Job 41:10 No one is so fierce that he would dare stir him up. Who then is able to stand against Me?
Job 41:11 Who has preceded Me, that I should pay him? Everything under heaven is Mine.*

vs. 1-7 Mankind is helpless against Leviathan. *Can you draw out Leviathan with a hook?* After the discussion of *Behemoth* in **Job 40:15-24**, now God called Job to consider another fearful monster, Leviathan. This creature was first mentioned in **Job 3:8**; Job in that context considered how sailors and fishermen would curse the threatening Leviathan, and with the same passion he cursed the day of his birth. Usually Leviathan is considered to be a mythical sea-monster or dragon that terrorized sailors and fishermen. Here in the context, God does not seem to consider Leviathan to be mythical at all. Some believe that Leviathan describes some ancient dragon-like dinosaur that either survived to Job’s day, or survived in the collective memory of mankind, so that God could refer to it as an example. Others consider that in this context, Leviathan is nothing more than a mighty crocodile. The name Leviathan means “*twisting one*” and is also used in other interesting places in Scripture. **Psa 74:12-14** refers to Leviathan as a sea serpent, and that God broke the head of the Leviathan long ago, perhaps at the creation. **Psa 104:26** also refers to Leviathan as a sea creature. **Isa 27:1** speaks of the *future* defeat of Leviathan, also associating it with a *twisted serpent (nachash)* – same as **Gen. 3:1**, temptation of Eve) that lives *in the sea*. **Isa 51:9** and **Psalms 89-8-10** also speak of a serpent associated with the sea that God defeated as a demonstration of His great strength, and identifies this serpent with the name *Rahab*, meaning *proud one*. **Job 26:12-13** also refers to God’s piercing defeat of a fleeing serpent associated with the sea. Even as Job was powerless against Leviathan (as all men are), so he was also powerless against an unleashed Satan set against him. Only God could defeat Leviathan and Satan. *Can you put a reed through his nose, or pierce his jaw with a hook?* God’s point with this description of Leviathan is to show Job just how powerless he is against this creature. There is nothing that Job can do against this mighty monster.

vs. 8-11 Indeed, any hope of overcoming him is false: Job could not hope to defeat Leviathan; it was simply beyond his power to do so. *Who then is able to stand against Me?* The logical point is made. **If Job cannot contend with Leviathan (or even with Satan, whom Leviathan represents), how could he ever hope to stand against the God who made and masters Leviathan?** This was another effective way of setting Job in his proper place before God. Having now said and largely proved that man could not contend with God in power, he now adds, that he cannot do it in justice, because God owes him nothing, nor is any way obliged to him. There is a second, also important point: **that God Himself was master over Leviathan (everything under heaven is Mine)**. “By telling of his dominion over Behemoth and Leviathan, the Lord is illustrating what he has said in **40:8-14**. He is celebrating his moral triumph over the forces of evil. Satan, the Accuser, has been proved wrong though Job does not know it. We see the entire picture that Job and his friends never knew.

vs. 1-7 This makes the association between Leviathan – obviously, some dragon-type creature, even if it were in this context only a mighty crocodile – and Satan even more interesting. Satan is often represented as a dragon or a serpent (**Genesis 3; Revelation 12, 13**). Therefore, Leviathan may be another serpent-like manifestation of Satan. There is nothing that Job can do against this mighty monster.

vs. 8-11 If mankind can’t overpower Leviathan, no man can hope to overpower God.

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INTERPRETATION

APPLICATION

*Job 41:12 "I will not conceal his limbs, His mighty power, or his graceful proportions.
Job 41:13 Who can remove his outer coat? Who can approach him with a double bridle?
Job 41:14 Who can open the doors of his face, With his terrible teeth all around?
Job 41:15 His rows of scales are his pride, Shut up tightly as with a seal;
Job 41:16 One is so near another That no air can come between them;
Job 41:17 They are joined one to another, They stick together and cannot be parted.*

*Job 41:18 His sneezings flash forth light, And his eyes are like the eyelids of the morning.
Job 41:19 Out of his mouth go burning lights; Sparks of fire shoot out.
Job 41:20 Smoke goes out of his nostrils, As from a boiling pot and burning rushes.
Job 41:21 His breath kindles coals, And a flame goes out of his mouth.*

*Job 41:22 Strength dwells in his neck, And sorrow dances before him.
Job 41:23 The folds of his flesh are joined together; They are firm on him and cannot be moved.
Job 41:24 His heart is as hard as stone, Even as hard as the lower millstone.
Job 41:25 When he raises himself up, the mighty are afraid; Because of his crashings they are beside themselves.
Job 41:26 Though the sword reaches him, it cannot avail; Nor does spear, dart, or javelin.
Job 41:27 He regards iron as straw, And bronze as rotten wood.
Job 41:28 The arrow cannot make him flee; Slingstones become like stubble to him.
Job 41:29 Darts are regarded as straw; He laughs at the threat of javelins.
Job 41:30 His undersides are like sharp potsherds; He spreads pointed marks in the mire.*

vs. 12-17 The description of Leviathan. The limbs and skin of Leviathan. *I will not conceal his limbs, his mighty power, or his graceful proportions*: To strengthen the point made in the previous section (that Job cannot stand against Leviathan, so he could not hope to stand against God), the LORD will now describe in greater detail the might and glory of this creature.

v. 13 *Who can remove his outer coat . . . terrible teeth all around . . . rows of scales . . . joined one to another*: This description of Leviathan (especially with the rough, armor-like scaly skin and terrible teeth all around) makes some people believe that whatever Leviathan is in other Biblical and mythological contexts, here God had in mind a mighty crocodile.

vs. 18-21 Fearful emanations from Leviathan. *His sneezing flash forth light . . . out his mouth go burning lights*; sparks of fire shoot out: *This* description of Leviathan seems definitely beyond that of a crocodile, and leads other commentators to believe that God had in mind much more than a currently known species. *Smoke goes out of his nostrils . . . a flame goes out of his mouth*: This description of Leviathan seems much more like what we would think of as a *dragon*. Curiously, the dragon motif is common across cultures and lands, and may point to the actual existence of some creature of this type in pre-history. It may be to this common memory of this fire-breathing, reptilian creature that God refers.

vs. 22-34 The might of Leviathan. Strength dwells in his neck, and sorrow dances before him: In this last extended description of Leviathan, God spoke in terms that more closely connected the concept of Leviathan with Satan. It could be said of Satan as well as Leviathan (if not *more* so of Satan): This also means that the description of *Behemoth* in the previous chapter may also be a representation of the strength and seeming confidence that the apparently unassailable Adversary has.

- They are strong (Strength dwells in his neck)
- They are cruel and entertained by sorrow (sorrow dances before him)
- They strongly defended (the folds of his flesh are joined together; they are firm on him and cannot be moved)
- They are unsympathetic and hard of heart (His heart is as hard as stone)
- They cause the mighty to fear (When he raises himself up, the mighty are afraid)
- They cannot be successfully attacked (Though the sword reaches him, it cannot avail . . . he laughs at the threat of javelins)
- They have few vulnerable spots (His undersides are like sharp potsherds)
- They have no worthy adversaries on earth (On earth there is nothing like him)
- They are filled with pride (He is king over all the children of pride)

vs. 12-17 It seems unlikely that the many tales, in many cultures around the world, of fire-breathing dragons in ancient times, could have come into existence without a strong factual basis. Furthermore the Bible often mentions dragons just as it mentions wild oxen, always in such a way as to show that the writers believed they were real animals.

vs. 18-21 Dinosaur fossils have been excavated which show a strange protuberance, with an internal cavity, on the top of the head. It is conceivable that this could have served as sort of a mixing chamber for combustible gases that would ignite when exhaled into the outside oxygen.

vs. 22-34 *Job 41:33-34 On earth there is nothing like him, Which is made without fear. [34] He beholds every high thing; He is king over all the children of pride.* Job, if there is no way man can tame, handle or take away the pride such a fearless, prideful animal, possibly inhabited by Satan, there is no way man can run the universe!

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INTERPRETATION

APPLICATION

*Job 41:31 He makes the deep boil like a pot; He makes the sea like a pot of ointment.
Job 41:32 He leaves a shining wake behind him; One would think the deep had white hair.
Job 41:33 On earth there is nothing like him, Which is made without fear.
Job 41:34 He beholds every high thing; He is king over all the children of pride."*

Job’s Repentance and Restoration

Job 42:1 Then Job answered the LORD and said:

Job 42:2 "I know that You can do everything, And that no purpose of Yours can be withheld from You.

Job 42:3 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 42:4 Listen, please, and let me speak; You said, 'I will question you, and you shall answer Me.'

v. 34 He is king over all the children of pride: This description of Leviathan – especially at this point – is so like that of Satan, that we may fairly suppose that God here was indicating to Job not only His great might and Job’s vulnerability before Satan, but also alluding to Satan’s role in Job’s great crisis. God called Job to consider these unconquerable beasts, who each in their own way were examples of Satan and his power. In this God allowed Job to consider the fact that he could not stand before the power of Satan without God empowering him. Job thought that he was all alone through his ordeal; indeed he felt he was alone. Yet this was God’s way of saying that he was not alone, because if he were then he surely would have crumbled before the power of Leviathan and Behemoth. God ends His words to Job without ever telling him the story behind the story. Job was left ignorant about the contest between God and Satan that prompted his whole crisis (though perhaps God later told him). Though Job did not know the whole story, God did tell him of His great victory over Leviathan/Satan, giving Job assurance for the past, the present, and for the future.

v. 1 Job confesses his presumption and lack of knowledge.

v. 2 I know that You can do everything: This wonderful statement from Job was obviously connected to the impressive display of the power and might of God over creation; but it was also connected to the *comfort* that the sense of the presence of God brought to Job. God indeed could do everything, including bring comfort and assurance to Job, even when Job still did not understand the origin or meaning of his crisis. **And that no purpose of Yours can be withheld from You:** The God who can master Behemoth and Leviathan can also accomplish every purpose in Job’s life, including the mysterious meaning behind the twists and turns.

v. 3 I have uttered what I did not understand, things too wonderful for me, which I did not know: Job has said many sad and imprudent things, both in his agonized cry of Job 3 and in the bitter and contentious debate with his friends. At times he doubted the goodness of God and His righteous judgment in the world; at times he doubted if there was any good in this life or in the life beyond. Now Job has come full circle, back to a state of humble contentment with **not knowing** the answers to the questions occasioned by his crisis and his companions. **v. 4** Job repents before God. **Listen, please, and let me speak:** Before Job seemed to want to challenge God (**Job 31:35-40**) in a confrontational way. Now, after his wonderful revelation of God, He respectfully asked God for the right to speak.

v. 34 We have no record of God ever revealing the reasons for the test between God and Satan. It was important that God did not tell Job the reasons why; then Job can be a continuing comfort and inspiration and example to those who suffer with an explanation. If the specific and ultimate reason for his suffering had been revealed to Job, even at this point, the value of the account as a comfort to others who must suffer in ignorance would have been diminished if not cancelled.

vs. 1-2 When God finished His message of creation, climaxing it by asserting His power over mighty leviathan and implying final victory over sin, death, and Satan as well, Job had only one response. He humbly acknowledged God’s omnipotence and omniscience and then confessed his own impotence and ignorance.

vs. 3-4 Job felt that what he had spoken concerning the Lord was basically true. The Lord himself said to Job’s three friends, **‘for you have not spoken of Me what is right, as My servant Job has.’**; but under a sense of the divine presence Job felt that even when he had spoken aright, he had spoken beyond his own proper knowledge, uttering speech whose depths of meaning he could not himself fathom! Job’s thinking here is well expressed by one of the shortest psalms, ***Psalm 131:1-3***.

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INTERPRETATION

APPLICATION

Job 42:5 "I have heard of You by the hearing of the ear, But now my eye sees You.

Job 42:6 Therefore I abhor myself, And repent in dust and ashes."

The Lord Rebukes Job's Friends

Job 42:7 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.

Job 42:8 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."

v. 5 *I have heard of You by the hearing of the ear, but now my eye sees You*: This reminds us that the most powerful aspect of Job’s encounter with God. It was not primarily what God said; but God’s simple, loving, powerful presence with Job that changed him most profoundly.

v. 6 *Therefore I abhor myself*: This could be translated ‘**I reject what I said**’. It is important to understand each phrase of this statement of Job’s. This would seem to be the normal conviction of sin that even a saint like Job senses in the presence of God; yet there is good evidence that Job, with this statement, was really formally retracting his previous statements made in ignorance. ***And repent in dust and ashes***: **It was right for Job to repent**. He had done nothing to invite the crisis that came into his life; the reasons for that crisis were rooted in the contention between God and Satan as recorded in **Job chapters 1 & 2**. Yet **he did have to repent of his bad words and bad attitude after the crisis**, for **justifying himself at God’s expense**. Job did not give into his friends and admit that they had been right all along. The sins Job repented of here were both general sins, common to all men, which seemed all the darker in the presence of God yet were not the cause of the catastrophe that came into his life; and they were sins committed after the catastrophe came. Included may have been: the terrible curse he had pronounced upon the day of his birth; his desire to die; his complaints against and challenges to God; his despair; that his statements had been a “darkening of wisdom by words without knowledge”; that he spoke beyond his knowledge and ability to know. It could be said that **these words of Job – words of humble repentance and submission before God, for sins that were greatly provoked, sins that come from the godly and not from the wicked – these words that contain no curse of God whatsoever – these words ended the contest between God and Satan, and demonstrated that the victory belonged to God and to Job**. God’s confidence in Job’s faith was completely vindicated.

vs. 7-8 Job’s friends are rebuked; Job is vindicated. ***My wrath is aroused against you and your two friends***: God rebuked Job’s three companions, addressing Eliphaz as their head, also who was the first of the three to speak. Elihu is not addressed by God in this final chapter. Some people think this is because Elihu was correct in what he said, but taking into account what Elihu said, one may think that God did not answer him as a way of dismissing him altogether. ***You have not spoken of Me what is right, as My servant Job has***: The friends of Job spoke many general principles that, in their setting, have great wisdom. The problem was that in Job’s circumstance their principles of wisdom did not apply. They presented God as angry and judgmental against Job when He was not. This displeased God. It must have displeased God so much that He specifically repeated the charge (Job 42:8); He commanded them to sacrifice a burnt offering to make atonement for their sin; and He commanded them to humble themselves and ask Job to pray for them. Significantly, God didn’t require Job to offer a sacrifice as he had met this requirement long ago and merely needed to confess once again his own unworthiness, acknowledging utter dependence upon his Creator/Redeemer.

vs. 5-6 Job admitted he had hidden counsel without knowledge in his heart. He had even carelessly spoken questions that were out of order. He had maintained strong faith in God despite server afflictions and had steadfastly and truthfully maintained his innocence of known sin, but when he saw the Lord, all his righteousness became less than nothing. **Job 42:5-6** *"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."*

vs. 7-8 God’s rebuke of Eliphaz, Bildad, and Zophar was at the same time an explicit vindication of Job.. ***“because you have not spoken of Me what is right, as My servant Job has.”*** This definitive statement from God should put to rest our understanding of the long dialogue between Job and his “friends”. It is presumptuous for those who would seek other understanding for this Book.

JOB – Chapters 40-42 “Job’s Response to God; God’s Challenge to Job; Job’s Repentance and Restoration”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – **Phil Twente, cell #714 425 9221**; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Latest Studies” under “Bible Studies” on the right side. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

Job 42:9 So 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 Lord Restores Job's Fortunes

Job 42:10 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.

Job 42:11 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.

Job 42:12 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.

v. 9 *So Eliphaz . . . Bildad . . . and Zophar . . . went and did as the Lord commanded them; for the Lord had accepted Job:* The friends of Job were accepted for Job’s sake, because the Lord had accepted Job. God made Job a mediator to his friends. This must have been a humbling and instructive experience for the friends, and a happy and healing experience for Job. These did not attempt to justify themselves, they did exactly what God told them to, and in so doing they did a grand and noble thing, and took the only chance of getting to know God.

They had attempted and failed to restore Job by philosophy. He was now to restore them by prayer, breaking the of his own captivity in the activity of prayer on behalf of others.

v. 10 It does not say that God turned the poverty of Job, nor the health of Job, nor his friendships; rather, literally, **God turned the captivity of Job**. A man may be poor, sick, and friendless without being captive. Yet until Job had a revelation of God; until he humbled himself before God; until he brought atonement to his friends and prayed for them, he was in captivity. This happened after Job’s relationship with his friends was restored (when he prayed for his friends). It would have been a weak restoration if Job’s relationship with Eliphaz, Bildad, and Zophar remained as contentious and bitter as it was during their debate.

v. 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:* Job was once an outcast even from his own family (as described in Job 19:13-14). Now these relationships were restored. It is interesting to notice that the consoled him and comforted him for all the adversity that the Lord had brought upon him, and this was even after his losses were restored, his captivity was released. “It is worth dwelling on the fact that, even when everything is set right, Job still feels the hurt of his losses, and needs human comfort for them.

vs. 12-17 The happy end to the story of Job. *Now the Lord blessed the latter days of Job more than his beginning:* Our sorrows shall have an end when God has gotten his end in them. The ends in the case of Job were these, that Satan might be defeated, foiled with his own weapons, blasted in his hopes when he had everything his own way. In the beginning of the story of Job we find a blessed and godly man; at the end of the Book of Job we find a man more blessed and more godly.

We can also see here, this chapter as **an example of the work of revival among God’s children:** Convicted of their sin (*I abhor myself*); Broken and repentant (*repent in dust and ashes*); God speaks to hard hearts and they listen (*the Lord said to Eliphaz*); They pray for others and God answers (*Job shall pray for you*); They obey God (*Eliphaz . . . Bildad . . . and Zophar . . . went and did as the Lord commanded them*); They are united and jubilant (*all his brothers, all his sisters . . . came to him and ate food with him in his house*); They are blessed (*the Lord blessed*)!

v. 9 How wonderful this is! **Without this requirement from the Lord, there could have been bitterness in Job and shame for his three friends for the rest of their lives. The best way to heal and restore a relationship is to pray for each other!**

v. 10 The opportunities of ministering to people, the things of God. God ministers to me His blessings over and over! The interesting thing is that you cannot minister to others without being ministered to yourself. That’s a glorious thing! That’s the glorious thing about the ministry. In ministering to others, you’re always ministered to yourself.

vs. 12-17 **In the end, all the attack of Satan served to make Job a more blessed and more godly man. God had doubled his possessions and his children also.**

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INTERPRETATION

APPLICATION

Job 42:13 He also had seven sons and three daughters.

Job 42:14 And he called the name of the first Jemimah (Turtledove or Daybright), the name of the second Keziah (Cinnamon or Cassia), and the name of the third Keren-Happuch (Jar Eye Paint or Horn of Beauty).
Job 42:15 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.

Job 42:16 After this Job lived one hundred and forty years, and saw his children and grandchildren for four generations.

Job 42:17 So Job died, old and full of days.

vs. 13 *He also had seven sons and three daughters:* Nothing could replace the children Job so tragically lost in Job 1; yet these ten children were of true consolation. It also is some evidence that Job’s relationship with his wife was restored to goodness as before. The daughters of Job were also uniquely blessed, noted as being beautiful, and having an inheritance among their brothers. There was, no doubt, some connection between Job’s godly conduct as a family man (**Job 31:1-4; 9-12**) and this blessing on his daughters.

vs. 16-17 *Job lived one hundred and forty years, and saw his children and grandchildren for four generations. . . . Job died, old and full of days:* Job’s life ended long and blessed, satisfied with his life. He was well rewarded as a warrior who won a great battle for God’s glory. The greatest, the most important purposes were accomplished by this trial. Job became a much better man than he ever was before; the dispensations of God’s providence were illustrated and justified; Satan’s devices unmasked; patience crowned and rewarded; and the church of God greatly enriched by having bequeathed to it the vast treasury of divine truth which is found in the **BOOK OF JOB**.

When we, like Job, see the magnitude and majesty of God as Creator, the infinite perfections of His creation, and the multitude of marvels by which He sustains His creation, our doubts and petty problems are easily resolved, and we dimly trust Him! We may not understand why God allows certain things, either in our own lives or in the lives of others, but we don’t have to understand. God understands what He is doing with His own and that is all that matters!

Thus, Job’s life, though filled with terrible privation and incredible suffering for one relatively short period of timer, was ended with a long period of peace, prosperity and honor. This is suggestive of the great promise of **2Co 4:17-18** *For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, [18] 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.*

Also it reminds of **1Pe 1:11b** *“the sufferings of Christ and the glories that would follow.”*

NEW TESTAMENT COMMENTARY ON JOB:

Jas 5:10-11 *My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience. [11] 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.*

vs. 13-15 More important than the doubling of Job’s possessions was the doubling of his family. His first family of seven sons and three daughters had died, but they were not really gone, as were his original flocks. His family had come to God through sacrifice and faith, as their father had taught them and would be with him again someday!

vs. 16-17 In this great Book there is no solution of problems. There is a great revelation. It is that God may call men into fellowship with Himself through suffering; and that the strength of the human soul is ever that of the knowledge of God. “We are not all like Job, but we all have Job’s God. Though we have neither risen to Job’s wealth, nor will, probably, ever sink to Job’s poverty, yet there is the same God above us if we be high, and the same God with his everlasting arms beneath us if we be brought low; and what the Lord did for Job he will do for us, not precisely in the same form, but in the same spirit, and with like design.

James refers these Christians to the OT believers, who suffered under the hands of sinners yet left their trials with God and won the victory. Job is the classic example. God had a wonderful purpose and result in mind when He permitted Job to be tried, even though Job did not understand what God was doing. Regardless of what trials may come to our lives, we know that God is full of love and mercy and that all things work together for good.

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INTERPRETATION

APPLICATION

SUMMARY – JOB – TRIALS AND AFFLICTIONS – SOLUTION, NOT WHY BUT HOW GREAT IS OUR GOD?

1. **GOD ALWAYS HAS THE FINAL SAY! Not circumstances, not man! We can rest in Him that He is going to work all things together for our good; but also, for His glory!**
2. **NOT EXPLANATION BUT REVELATION - God never explained! God never brought up Job’s suffering or even made mention of it, not once! God never answered any, not a single one, of Job’s questions of his sufferings. No explanation, but a greater revelation of Himself, proving that God was worthy of Job’s trust! This is the great lesson of the Book of Job! Whenever we are in a trial, we think that our greatest need is an explanation from God! It isn’t! And God knows it isn’t! Our greatest need is not an explanation but a greater revelation of Him that takes us into a deeper relationship with Him!**
3. **GOD’S REVELATION TO JOB! God gave Job a revelation of His wisdom – Address #1. A revelation of His power – Address #2. A revelation of His love – by restoring Job’s life.**
4. **NO PEACE THROUGH EXPLANATION! PEACE ONLY THROUGH REVELATION AND RESTING IN THAT! We think we would be satisfied with an explanation, but we won’t! One explanation will require another explanation and so on with the same situation! Then another situation hits and we’ll want another explanation! And there’s no peace in that, at the time when we desperately need peace. The peace is found in understanding in a greater measure the greatness of God’s wisdom, His power and His love for me and resting in that!**
5. **THE KEY IN TIMES OF TRIALS: So, what do we do as we go along processing our relationship with God for what has been happening, when BOOM, a huge new trial hits us? Now in this new situation we must process it in the light of the greatness of God’s wisdom, His power and His love and go deeper into the relationship with Him! THE KEY in times like this is to go deeper with our relationship with God. That’s the solution, not the explanation! Jesus said this in *Joh 16:33 These things I have spoken to you, that in Me you may have peace. In the world you will have tribulation; but be of good cheer, I have overcome the world.* The solution is a deeper relationship with the LORD! Jesus said, *Mat 11:28-30 Come to Me, all you who labor and are heavy laden, and I will give you rest. [29] Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. [30] For My yoke is easy and My burden is light.* The key is always when some bombshell occurs, like it did to Job, is immediately not to waste time, demanding an explanation, because that is a waste of time. The great need is to go deeper with my relationship with Jesus Christ than I ever have had before and to begin that process.**
6. **HOW DO WE GO INTO A DEEPER RELATIONSHIP WITH GOD? FIRST, THE WORD OF GOD: Jesus spoke to the religious leaders, *Joh 5:39 You search the Scriptures, for in them you think you have eternal life; and these are they which testify of Me.* As we turn to the Scriptures and as we begin to learn about Jesus’ wisdom, His power and His love, it gives us the ability to realize that I can’t entrust the situation to be in any better hands than His hands! I can’t know any greater peace in my life than to commit them to this Jesus, who is described in the Bible and who lives inside of my heart. To do that is superior to ask for an explanation**
7. **SECOND – PRAYER! And then the second great thing is the importance of prayer! So, when the bombshells hit in life and they can hit, it’s a waste of time to demand an explanation of God. Take every available moment to go deeper in your relationship with God, learning His Word in a greater measure in light of who He is and what He says He is, in light of what we are facing, of that relationship. Then to grow in the intimacy through prayer, just talking things over with Him. The peace is found in the relationship! It is not found in an explanation! And God knows it and those of you who have been through deep, deep trials, deep, deep difficulties in your life, you know it to be true as well!**