

Chapter 42

42:1

Then Job answered the LORD, and said, I know that you can do everything. God is done arguing with Job. He goes back to the line of reasoning, "Have you fed the behemoth? Have you fed leviathan? Can you catch leviathan with a hook?" Remember 41:1, "Can you draw out leviathan on with a hook? Are you the one that tells behemoth where to go?" Remember 40:19, "He is the chief of the ways of God." Now think about it: you have an animal that is so enormous it is called the highest creation of God. Now, you have 2 animals that are considered to be so large they are compared with ships and apparently Job could observe them or it wouldn't flow with the context of the preceding 2 chapters where he's using goat and hawk. Do you see that? Job could observe all of this and so what you have are enormous fire breathing "serpents" (Isaiah 27:1) who swim in water with cedar tails that create a wake that gives foaming waters. "Where did the dinosaurs go?" Well, I don't know. Job knew them and Job was post-flood. I would say you should believe your Bible and quit being intimidated by the morons of scholarship. We don't specialize in being ignorant. We go and get advanced degrees, but we do not glory in our ability to explain away the Scriptures. We become skilled the best that we can as shepherds so that we can skillfully explain what God clearly says, what anyone should be able to read for themselves and to apply it. Surely, surely you would expect nothing less.

42:2

I know you can do everything. Job's issue here is that he is clearly in some sort of sin, otherwise there is nothing of which to repent. Yes, Abraham had to get to that place where he said, "Shall not the Judge of all the earth do right?" Solomon said it in Ecclesiastes 3 that "he does everything beautiful in his time." There is nothing that God has done substandard. So let's start our confessional prayers with, "God, you are amazing. You can do all things. You can make Orion dance on its head and you can hook leviathan and make him beg for mercy. You can bend the finger of behemoth and make him cry 'uncle' so I know that you can do everything." And what is the application Job says, "So I know, God, I know you can handle my life."

42:3

Who is this that hides counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I knew not. "I assumed way too much, Lord. I assumed way too much. I assumed that you were away and aloof and uncaring and that if I just had the opportunity to come up and shake your hand and argue with you for just a minute, that you would somehow hear me out and give me my kids back. You'd give me my wife back. I knew, Lord, that if I could just get before you and argue my cause, that you would give me my riches back. I knew, Lord, that if I could just get before you and plead my cause that you would give me back my health because that's what God does. He respects my goodness." Whoa. No Job, you're talking about things you don't understand again, an economy that confuses me. I don't know why the God of heaven requires an innocent lamb to die for sins. I don't know why Jesus has to die from my sins. I don't know why he requires a blood sacrifice of an innocent being.

42:4-6

Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. 5 I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Job continues, 6 Wherefore I abhor myself, and repent in dust and ashes. Now folks, the interrogation from

the Lord ends because Job has the desired response. So when we tell God about himself, that is praise and then we tell him about us, that is called confession. But you can't really even call it repentance yet because Job says, "I abhor myself, and repent in dust and ashes." And the truth is, him saying he repents doesn't even mean he's repented but we have to take on good faith that he has repented. Why? Because the conversation is over in verse 7 and now he is praying for others. All of a sudden, Job is being directed to minister for others because he has gotten over his own sin.

Psalm 51:10 Wash me thoroughly from my iniquity and cleanse me from my sin for I acknowledge my transgression and my sin is ever before me. Against thee and thee only by sin and done this evil in thy sight that I might be justified when thou speaketh and clear when thou judgeth. 11 Cast me not away from thy presence and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation and uphold me with thy free spirit 13 Then shall I teach transgressors thy ways and sinners shall be converted unto thee.

42:7-8

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. 8 Now therefore, take for yourselves seven bulls and seven rams, Here is the first clue that Moses has involvement in this authorship when you take a look at Numbers 23, the only other place where **seven bulls and seven rams** are found. Why the reminder of Balaam? Nehemiah cites this Numbers 23 story and says it's God "turning a curse into a blessing." Is that not what happened here in Job's story? Christ has become a curse for us and we are blessed with His curse (Galatians 3:13).

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, The implication is that they were praying, but that it wasn't getting through. **lest I deal with you according to your folly; because you have not spoken of Me what is right, as My servant Job has."** See the end of verse 7 and notice God said this twice. Apparently, Job didn't have to have it all figured out for God to **accept** Him. Somehow, Job—after all the rebukes during chapter 38 and 39—has **spoken of [God] what is right.**

42:9-11

So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the LORD commanded them; for the LORD had ³accepted Job. Contextually He **accepted** his prayer. Here is restoration from the LORD. Job opens and closes this book with sacrifices and prayers on the behalf of others. **10 And the LORD restored Job's losses when he prayed for his friends.** Romans 5:8 shows us that Job looks very much like God here in calling His enemies..."friends." This seems like the teaching of Jesus Who admonished us to "pray for our enemies." The turnaround will even be evident to the "heathen" (Psalm 126) as we "reap in joy." This joy is only sweet because you know it lonely in the dark. **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,** Given Job 19:13, we see God has restored some relationships. God caused the conflict and facilitated the peace. **came to him and ate food with him in his**

³ Lit. *lifted up the face of Job*

house; and they consoled him and comforted him for all the adversity that the LORD had brought upon him. Yes, the LORD did it. **Each one gave him a piece of silver and each a ring of gold.** In Job 22:24-30 we have Eliphaz promising Job everything he receives here in this chapter. He promises Job these things on his terms, but finds out in this chapter that God rewards according to His Own economy. Moreover Eliphaz receives at Job's hand what he promises Job at God's hands.

42:12-15

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. Double what he had in chapter 1. Here is a second hint of Mosaic involvement: Exodus 22 says that a person gets paid back double by the thief. We know that John 10:10 lays this at the feet of Satan (Job 1-2). Along with Job's wife and Elihu, we see no reappearance by Satan...by name (deafening silence; I wonder who brought the goods back to Job). He isn't going to buy the livestock. Friends are not bringing them back to him. We don't have any idea how they were gotten, but I would not be surprised if Satan had something to do with this restoration after a 3rd, unrecorded conversation. **13 He also had seven sons and three daughters.** He still had the others in reunion yet to come (19:25). **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.** Here is a third hint of Mosaic influence: in Numbers 27:8, we find allowance for daughters. Above that, we see Christ ruling over Moses here in not only giving inheritance to girls with brothers (Galatians 3:27, Christ the Great Equalizer), but this book actually names daughters and leaves the men unnamed.

42:16-17

After this Job lived one hundred and forty years, If God doubled everything for Job, then perhaps Job was 70 or 140 when this calamity came. In those cases he would have been 210 or 280 when he died. Here is a fourth hint of Mosaic influence. Psalm 90 says a man will normally get 70 years of life and here is a man that gets thrice that amount. **and saw his children and grandchildren for four generations. 17 So Job died, old and full of days.** James 1:2-4 and James 5:10-12 show us that James starts and ends with Job so it seems that James is a commentary on Job. It seems, then, that the purpose of this book is to show how "merciful and full of pity" God is (James 5:11)!