

## KEY

Archer = A Survey of Old Testament Introduction (Gleason Archer). Chicago: Moody Press, 2007.

Ash = Job: The Wisdom of the Cross (Christopher Ash). Wheaton, IL: Crossway, 2014.

BBC = The IVP Bible Background Commentary: Old Testament. Edited by John H. Walton, Victor H. Matthews and Mark W. Chavalas. Downers Grove, IL: InterVarsity Press, 2000.

Carson, D.A. Carson, How Long O Lord? 2d edition. Baker Academic, 2006.

Frame = John Frame, Systematic Theology, P&R Publishing, 2013.

Grudem = Wayne Grudem, Systematic Theology, Zondervan, 1994.

Harrison = Introduction to the Old Testament (R.K. Harrison). Grand Rapids: William B. Eerdmans Publishing Company, 1969.

K&D = Keil, C.F. and Delitzsch, F. in the Keil and Delitzsch Commentary on the Old Testament, Vol 2. Peabody, MA: Hendrickson Publishers, 1989.

Kaiser = Walter C. Kaiser in The Majesty of God in the Midst of Innocent Suffering.

Swindoll = A Man of Heroic Endurance: Job (Charles Swindoll). Nashville, TN. W Publishing Group, 2004.

Talbert = *Beyond Suffering: Discovering the Message of Job* (Layton Talbert). Bob Jones University Press, 2007.

TWOT = The Theological Wordbook of the Old Testament (R. Laird Harris; Gleason L. Archer, Jr.; Bruce Waltke). Chicago: Moody Press, 1980. Two Volumes.

Walton = Old Testament Today. Grand Rapids, MI: Zondervan, 2004.

## Basic English Diagram / Structure

- 7 It came about after the LORD had spoken these words to Job,  
that the LORD said to Eliphaz the Temanite,  
“My wrath is kindled against you  
and against your two friends,  
because 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,  
and go to My servant Job,  
and offer up a burnt offering for yourselves,  
and My servant Job will pray for you.  
For I will accept him  
so that I may not do 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 Naamathite  
went and did as the LORD told them;  
and the LORD accepted Job.
- 10 The LORD restored the fortunes of Job  
when he prayed for his friends,  
and the LORD increased all that Job had twofold.
- 11 Then all his brothers and all his sisters and all who had known him before came to him,  
and they ate bread with him in his house;  
and they consoled him and comforted him  
for all the adversities that the LORD had brought on him.
- And each one gave him one piece of money, and each a ring of gold.
- 12 The LORD blessed the latter days of Job more than his beginning;  
and he had 14,000 sheep and 6,000 camels and 1,000 yoke of oxen and 1,000  
female donkeys.
- 13 He had seven sons and three daughters.
- 14 He named the first Jemimah, and the second Keziah,  
and the third Keren-happuch.
- 15 In all the land no women were found so fair as Job’s daughters;  
and their father gave them inheritance among their brothers.

16     After this, Job lived 140 years,  
          and saw his sons and his grandsons, four generations.

17     And Job died, an old man and full of days.

## TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

### ENGLISH TRANSLATION (NASB95):

Job 42:7–17 7 It came about after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, “My wrath is kindled against you and against your two friends, because 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, and go to My servant Job, and offer up a burnt offering for yourselves, and My servant Job will pray for you. For I will accept him so that I may not do 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 Naamathite went and did as the LORD told them; and the LORD accepted Job. 10 The LORD restored the fortunes of Job when he prayed for his friends, and the LORD increased all that Job had twofold. 11 Then all his brothers and all his sisters and all who had known him before came to him, and they ate bread with him in his house; and they consoled him and comforted him for all the adversities that the LORD had brought on him. And each one gave him one piece of money, and each a ring of gold. 12 The LORD blessed the latter days of Job more than his beginning; and he had 14,000 sheep and 6,000 camels and 1,000 yoke of oxen and 1,000 female donkeys. 13 He had seven sons and three daughters. 14 He named the first Jemimah, and the second Keziah, and the third Kerenhappuch. 15 In all the land no women were found so fair as Job’s daughters; and their father gave them inheritance among their brothers. 16 After this, Job lived 140 years, and saw his sons and his grandsons, four generations. 17 And Job died, an old man and full of days.

## **PASSAGE OUTLINE:**

### ***Bible Knowledge Commentary***

- III. Epilogue (42:7–17)
  - A. God’s condemning of Job’s friends (42:7–9)
  - B. God’s restoring of Job’s prosperity and family (42:10–17)

### ***UBS Handbook Series***

- I. The Lord Instructs the Friends to Make A Sacrifice, and Job Prays for Them Job 42:7–9
- II. The Lord Gives Job Twice As Much As Was Taken from Him Job 42:10–15
- III. Job Dies Job 42:16–17

### ***The New American Commentary: Robert L. Alden***

- I. EPILOGUE (42:7–17)
  - 1. The Lord’s Response to the Friends (42:7–9)
    - A. Job’s Latter Prosperity (42:10–15)
    - B. Job’s Latter Days (42:16–17)

### ***Be Patient: Job (Warren W. Wiersbe)***

None

### ***Biblical Studies: Job (Sam Storms)***

- I. Epilogue—42:7–17
  - A. Job’s friends—42:7–9
  - B. Job’s fortunes—42:10–17

### ***Job (Charles Swindoll)***

None

### ***Job: The Wisdom of the Cross (Christopher Ash)***

- I. The Compassion and Mercy of the Lord
  - A. Humbling (42:1-6)
  - B. Acceptance (42:7-9)
  - C. Blessing in the End (42:10-17)

### ***Beyond Suffering (Layton Talbert)***

- I. The End of Job —42:7–17
  - A. Reconciliation (42:7-9)
    - 1. Reconciliation with God
    - 2. Reconciliation with Man
  - B. Restoration of Job (42:10-17)

## **PASSAGE OUTLINE:**

- I. God Reprimands Job's Three Friends (v. 7)
  - A. YHWH Addresses Eliphaz (v. 7)
    - 1. God's anger
    - 2. The reason for God's anger
      - a. Contrast between the words of the three and the words of Job
        - (1) How is it that Job "spoke what is right about God?" (cf. v. 8b)
- II. The Friends are Reconciled to God (vv. 8-9)
  - A. Sacrificial Offering and Intercessory Prayer
- III. God Restores Job (vv. 10-17)
  - A. Job is Restored After He Prays (v. 10)
  - B. The first celebration since 1:4 (v. 11)
  - C. YHWH's Blessing (vv. 12-17, cf. v. 10)
    - 1. Double the Livestock (v. 12)
    - 2. Double the Children (v. 13-15)
    - 3. Double the Lifespan (v. 16-17)

## **SERMON OUTLINE:**

- I. God Reprimands Job's Three Friends (v. 7)
  - A. YHWH Addresses Eliphaz (v. 7)
    - 1. God's anger
    - 2. The reason for God's anger
      - a. Contrast between the words of the three and the words of Job
        - (1) How is it that Job "spoke what is right about God?" (cf. v. 8b)
  - II. The Friends are Reconciled to God (vv. 8-9)
    - A. Sacrificial Offering and Intercessory Prayer
  - III. God Restores Job (vv. 10-17)
    - A. Job is Restored After He Prays (v. 10)
    - B. The first celebration since 1:4 (v. 11)
    - C. YHWH's Blessing (vv. 12-17, cf. v. 10)
      - 1. Double the Livestock (v. 12)
      - 2. Double the Children (v. 13-15)
      - 3. Double the Lifespan (v. 16-17)

### **Concluding Thoughts:**

- 1. God is gracious in our failures.
- 2. We are to do the right thing by faith regardless of the consequences.
- 3. Endure suffering knowing that your reward is sure even if the timing isn't.
- 4. The battle scars of suffering remain.
- 5. Job serves as a type of Christ.
- 6. Job's blessing came not by suffering but by faith.

**PASSAGE SUBJECT/THEME (what is the passage talking about):** Job's restoration

**PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about):** God's rebuke of the friends, and blessing Job with wealth, family, and length of days

**PASSAGE MAIN IDEA (central proposition of the text):** Suffering Job is finally vindicated by God

**CENTRAL PROPOSITION (OR IDEA) OF THE SERMON:** Endure suffering knowing that your reward is sure even if the timing isn't

**SERMONIC IDEA/TITLE:** Epilogue: Restoration!

## HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

The poem is concluded, but not the story. Verses 7–17 are often referred to as the “epilogue,” which means something added to a story to bring out a particular point. These verses are in prose. Interpreters have expressed many different opinions about the significance of the conclusion of the book. Some feel that the conclusion proves that Satan was right about Job’s serving God for material gain. Others point out that it proves the argument of the friends, namely, that if Job would confess his sin he could find happiness again.

It is clear that Job has come through successfully in the test devised by Satan in chapter 2: he has never cursed God. Therefore God must act to conclude the test and declare Job innocent. The trial has brought great suffering to Job. Now with the trial concluded, the suffering must cease, and it follows from the nature of the story that the innocent Job must be restored. His judge acts fairly by restoring him and rewarding him for his integrity. [William David Reyrburn, *A Handbook on the Book of Job*, UBS Handbook Series (New York: United Bible Societies, 1992), 773]

His physical maladies were cured either at this time or immediately after his repentance of verse 6. However, no doubt that his grief over the loss of his 10 children continued.

Job is vindicated and restored. Note that his fortunes are doubled.

As in the prologue, so in the epilogue many questions are unanswered. Why was Elihu not included in the indictment? What was the Satan’s response to all this? Was Job’s wife and mother of the first ten children also the mother of the second ten? Why is she not mentioned in v. 11? The best answer is that these details, though important to us, were not important to the author of the story. Even the particulars that are given, to some extent, turn the readers attention from the major points of the book. Just as the Book of Revelation tantalizes us with its sketchy descriptions of heaven, so this book, while answering the main question, leaves us with most of our ancillary concerns unresolved. [Robert L. Alden, *Job*, vol. 11, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1993), 411]

Almost everyone appreciates a happy ending. For some, however, the happy ending of Job “reads like a child’s tale,” too predictable. The double restoration of all of Job’s possessions sounds unrealistic, idealistic, too good to be literally true. The conclusion confirms their suspicions of the author’s fabrication for moralistic purposes. Real life simply doesn’t turn out this neatly.

Others complain that the ending reinforces the very retribution theology the story has labored to discredit. Job is blessed materially for being good by responding rightly. This complaint is deaf to the very truth that Job voices so loudly: “God does what He pleases



[42:2]. It would be absurd to say that He must keep Job in miserable poverty in order to safeguard the theology.”

For still others, the ending engenders false hopes and bad theology. It is a cruel mockery of all the pain and suffering that does not end in this life. Those who read the story this way, however, miss its most rudimentary lesson. Still preoccupied with the physical and material, still fixated on the here and now, they fail to connect with Job’s preoccupation with the spiritual, the relational, and the eternal.

It is a mistake to suppose that Job is happy now because things have finally changed; they have not, and yet he is. The curtain rises on this final scene to reveal a man still sitting in dust and ashes (42:6)—his wealth has not returned, his body is still racked, his children are still dead. But he is at peace. The Job of chapter 42 does not return being the Job of chapter 1. He is not the good man, the best of men that he was. He is better. [Talbert, 229-30]

Note that we move here from poetry back to the prose of chapter 1.

**\*VERSES 42:7\***

**ENGLISH TRANSLATION [NASB95]:**

It came about after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, “My wrath is kindled against you and against your two friends, because you have not spoken of Me what is right as My servant Job has.

**ENGLISH TRANSLATION [ESV]:**

After the LORD had spoken these words to Job, the LORD said to Eliphaz the Temanite: “My anger burns against you and against your two friends, for you have not spoken of me what is right, as my servant Job has.

**ENGLISH TRANSLATION [HCSB]:**

After the LORD had finished speaking to Job, He said to Eliphaz the Temanite: “I am angry with you and your two friends, for you have not spoken the truth about Me, as My servant Job has.

**ENGLISH TRANSLATION [NIV]:**

After the LORD had said these things to Job, he said to Eliphaz the Temanite, “I am angry with you and your two friends, because you have not spoken the truth about me, as my servant Job has.

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**It came about after the LORD had spoken these words to Job,**

I.e. God’s two speeches covering four chapters (38-41).

**that the LORD said to Eliphaz the Temanite,**

Note the two uses of the Tetragrammaton.

The eldest of the three who goes first in each cycle of speeches.

**“My wrath is kindled against you and against your two friends,**

Note that Elihu is not addressed (I believe because he didn’t misrepresent God).

**because you have not spoken of Me what is right as My servant Job has.**

Job had predicted (13:7–9) that this would not turn out well for them:

Job 13:7–9 7 “Will you speak what is unjust for God, And speak what is deceitful for Him? 8 “Will you show partiality for Him? Will you contend for God? 9 “Will it be well when He examines you? Or will you deceive Him as one deceives a man?”

Words, “My servant Job” are spoken by God four times in 42:7–8, point up his restored position (cf. 1:8; 2:3).

The most surprising thing about this epilogue must be the announcement by Yahweh that Job has spoken of him “what is right.” To which of Job’s many speeches can Yahweh be referring? It cannot be simply to Job’s earliest statement, “Yahweh has given and Yahweh has taken. May Yahweh’s name be blessed” (1:21), for the narrative knows also of Yahweh’s own speeches (42:7) and therefore of Job’s many speeches hostile to God. If it were Job’s speeches in the course of the dialogue that were “right,” why was the theophany needed? If it is only Job’s brief responses in 40:4–5 and 42:2–6 that are being called “right,” has Job said enough of substance about God to elicit this evaluation? If the reference is to all Job’s speeches in general, what is it about them that Yahweh now declares to be “right”? And how can Job be said to have spoken what is right about God when Yahweh has criticized him for “darkening” his Design by words without knowledge (38:2)?

The impression of readers may well be that throughout the book Job has been persistently castigating God for his cruelty towards him and his feckless irresponsibility as governor of the universe. It is not likely that Yahweh will be approving of such opinions. But what Yahweh can and does accept is that he does not govern the world according to the dictates of retributive justice. That was never his plan (as the divine speeches have just now shown, though indirectly; see Comment on 38:1–41:34 [26]), and he does not undertake to execute retribution for all the acts of humans. Though Job has not meant his remarks as a commendation of God, Yahweh recognizes in them Job’s perception of the underlying truth. The friends, by contrast, have everywhere been affirming the principle of retribution, which casts God as a universal policeman, a role that Yahweh resists. And as for the apparent contradiction between obscuring the Design and speaking what is right (impossible to reconcile, according to Newsom,\* for example), Job stands reproached for focusing exclusively on the issue of justice rather than appreciating the whole scope of Yahweh’s creative intentions, but he is praised for recognizing that Yahweh does not indeed govern the world according to the principle of retribution. [David J. A. Clines, *Job 38–42*, vol. 18B, *Word Biblical Commentary* (Nashville, TN: Thomas Nelson, 2011), 1231]

\* Newsom Newsom, Carol A. “The Book of Job.” In *The New Interpreter’s Bible*. Ed. Leander E. Keck et al. Vol. 4. Nashville: Abingdon Press, 1996. 317–637.

Note that Job spoke “windy words” in his suffering, something not true of the three.

After God expresses his anger at the three friends, he twice identifies the reason for his displeasure: “You have not spoken of me what is right, as my servant Job has.” At this point in the book, we can see many ways in which the friends have spoken incorrectly,

but it is more difficult to understand why Job seems to receive exoneration for his statements about God, particularly in light of the harsh indictment that immediately preceded this section.

Outside of God's statements in 42:7–8, neither God nor Job seems to consider Job's speech about God to be appropriate; indeed, passages such as 30:18–23 raise serious questions about the validity of Job's characterization of God. Furthermore, Job's oath of innocence in chapter 31 carries implications that are inherently devastating to God's character. As is often the case, clarity is found in a close reading of the Hebrew text, particularly an investigation of the narrator's choice of words.

The Hebrew combines the verb *dibber* (the common word for the act of speaking) with the preposition *'el* followed by the first person pronoun, ending with the adjective *nekonah* (NIV, "right"), and presents the entire phrase as a contrast to Job's behavior (*k-*preposition of comparison).

The versions and manuscripts testify that interpreters have long struggled with this line. Most notably, many Hebrew manuscripts substitute the Hebrew preposition *b-* for *k-* preceding the reference to Job. This change results in the translation: "because you have not spoken of me what is right against my servant Job" (instead of "as my servant Job"). Such a reading eliminates the suggestion that Job has spoken correctly about God.<sup>5</sup> Although this presents a possible solution, it may be a textual adjustment made in the transmission history in order to resolve a perceived problem rather than a reading that commends itself as original.

An alternative explanation relates to the word *nekonah* (Niphal fem. ptc. of *kwn*). As noted in the comments on Job 10:13 (p. 178), when this word concerns something that is expressed or discovered, it indicates that such expression or discovery is sensible, logical, or verifiable. A statement characterized as *nekonah* can be validated by evidence. In 10:13, I suggested the following conclusion: "Job believes that God is afflicting him without cause (9:17), a belief that God affirms is true (2:3); in contrast, Job's friends claim that God is afflicting Job with cause and press Job to confess his supposed crimes. This does not mean that Job's concept of God is unobjectionable or that all that he says of God is correct, but it does mean that Job has drawn logical conclusions." As this reading suggests, we may be able to differentiate between ways of "speaking what is right." In contrast to his friends, Job did speak what is right (or valid) in certain ways, even though in other ways he misspoke. I believe this offers the most profitable direction for interpretation. Regardless of which interpretive option we choose, however, all commentators agree that although Job spoke more truly than his friends, God does not exonerate his behavior as a whole. [John H. Walton and Kelly Lemon Vizcaino, *The NIV Application Commentary: Job*, ed. Terry Muck et al. (Grand Rapids, MI: Zondervan, 2012), 432–434]

The word "right" comes from a verb (*kon*) that means to be firm or reliable. An adjective from this root means "upright" or "honest." Twice God applies this term to Job's words

(42:7,8). By contrast, the Lord describes the friends' speech with the word "folly" (42:8). The term "emphasizes being ignoble, disgraceful, and downright boor"—someone who mouths off when he does not know what he is talking about. Saying things about God that are not true, even if they make God seem "greater," is still wicked in God's eyes (Rom. 3:7). This is part of the offense of Job's friends. [Talbert, 231]

Talbert goes on to defend something I surmised: that God is referencing about the words Job has just spoken in 42:1-6. The idea being, "you have not spoken of Me what is right as My servant Job *just* has."

The most natural and grammatically consistent translation of God's rebuke to the friends is that they "have not spoken to Me what is right, as My servant Job has." When did Job finally speak to God what was entirely right and reliable? In 42:1-6. A successive contextual reading suggests that this is the natural implication of God's words.

Frustrated by God's silence and provoked by his friends, Job says some shocking things about God. The Lord rebukes Job extensively for his ignorance and explicitly for his sins of speech against Him and Job repents, confessing and submitting to God's right to do whatever He pleases. When God turns to express His displeasure with the friends' foolish speech in contrast to Job's right speech to Him, the natural contextual conclusion is that He is referring to what Job has just said to and about Him in his repentance and confession. In other words, Job is right with God because he has said what is right to God. The friends are not yet right with God because they haven't. [Talbert, 232-33]

Note Ash:

It is possible that God's affirmation refers only to Job's humble response to God's speeches . . . and it is true that this is "the simplest and clearest explanation" of what God says here. And yet I think there is a deeper truth here. It seems to me that God's affirmation applies somehow not only to what Job has said but to who Job is. The answer would seem to be this: the friends have a theological scheme, a tidy system, well-swept, well-defined, and entirely satisfying to them. But they have no relationship with the God behind their formulas. There is no wonder, no awe, no longing, no yearning, and no prayer to meet and speak with and hear and see the God of their formulas. They are content with the rules of The System they have invented. . . . For them He is a dead doctrine and an abstract theory. [Ash, 428-28]

There is a different dynamic with Job's complaints as cf. to the three friend's pontifications. Job speaks out of a depth of his suffering, they speak as those who have never been broken.

The friends had boxed God in thinking that He had to reward good behavior and punish evil according to their time frame and expectations. God is under no obligation to anyone or anything. He is only obliged / expected / required to act in keeping with His nature.

Their tidy theological system provided answers that were as sensible and logical as they were wrong because they were operating on the assumption that they had all the facts about God and His ways at their disposal. They didn't. [Talbert, 233]

42:1-6 1 Then Job answered the LORD and said, 2 “I know that You can do all things, And that no purpose of Yours can be thwarted. 3 ‘Who is this that hides counsel without knowledge?’ “Therefore I have declared that which I did not understand, Things too wonderful for me, which I did not know.” 4 ‘Hear, now, and I will speak; I will ask You, and You instruct me.’ 5 “I have heard of You by the hearing of the ear; But now my eye sees You; 6 Therefore I retract, And I repent in dust and ashes.”

**\*VERSES 42:8\***

**ENGLISH TRANSLATION [NASB95]:**

“Now therefore, take for yourselves seven bulls and seven rams, and go to My servant Job, and offer up a burnt offering for yourselves, and My servant Job will pray for you. For I will accept him so that I may not do with you according to your folly, because you have not spoken of Me what is right, as My servant Job has.”

**ENGLISH TRANSLATION [ESV]:**

Now therefore take seven bulls and seven rams and go to my servant Job and offer up a burnt offering for yourselves. And my servant Job shall pray for you, for I will accept his prayer not to deal with you according to your folly. For you have not spoken of me what is right, as my servant Job has.”

**ENGLISH TRANSLATION [HCSB]:**

Now take seven bulls and seven rams, go to My servant Job, and offer a burnt offering for yourselves. Then My servant Job will pray for you. I will surely accept his prayer and not deal with you as your folly deserves. For you have not spoken the truth about Me, as My servant Job has.”

**ENGLISH TRANSLATION [NIV]:**

So now take seven bulls and seven rams and go to my servant Job and sacrifice a burnt offering for yourselves. My servant Job will pray for you, and I will accept his prayer and not deal with you according to your folly. You have not spoken the truth about me, as my servant Job has.”

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**“Now therefore, take for yourselves seven bulls and seven rams, and go to My servant Job, and offer up a burnt offering for yourselves,**

This was before the Mosaic Law, but there were still sacrifices (animals slain for Adam and Eve to cover them; Noah’s clean animals for sacrifice after the Ark came to a rest).

The number of seven bulls and seven rams in atonement for the wrongdoing of the three friends is an astonishingly high one. We might compare the seven bulls and seven rams offered for the whole people of Israel on each of the seven days of Passover, according to Ezekiel’s cultic calendar (Ezek 45:23). We find a sacrifice of seven bulls and seven rams in three other places in the Hebrew Bible: in the narrative of Balaam and Balak (Num 23:1, 29), at the installation of the ark of the covenant in David’s time (1 Chr 15:26) and at the cleansing of the temple in Hezekiah’s time (2 Chr 29:21). [David J. A. Clines]

Job has no animals, so apparently, “The sacrifice is offered by the friends, for their own wrongdoing, and the sacrificial animals are provided at their expense.” [David J. A. Clines]

There was no one particular occasion for burnt offerings. Some were included in the cultic calendars, and a lamb was to be made a daily burnt offering. We also find burnt offerings offered in thanksgiving (Exod. 18:12), as expiation for guilt (Lev. 5:7; Job 1:5), to fulfill a vow (Lev. 22:18; Judg. 11:31), in connection with divination (1 Sam. 7:9), to seek the Lord’s favor (2 Sam. 24:25), as part of the consecration of the priests (Exod. 29), and apparently to consecrate an altar (Judg. 6:26; 2 Sam. 24:25). Some of the situations which call for a burnt offering were thus prescribed, while others were freewill offerings.

The distinction between burnt offering and other offerings is that it was a gift which was totally devoted to the Lord, not being consumed by humans. [William R. Scott, “Burnt Offering,” in Eerdmans Dictionary of the Bible, ed. David Noel Freedman, Allen C. Myers, and Astrid B. Beck (Grand Rapids, MI: W.B. Eerdmans, 2000), 205]

Probably here as a sin offering.

### **and My servant Job will pray for you.**

But Job the servant became Job the intercessor. God was angry with Job’s three friends because they hadn’t told the truth about Him (42:7), and they had to be reconciled to Job so he could pray for them. Job became the umpire between God and his three friends! By forgiving his friends and praying for them, Job brought back the blessing to his own life (v. 10). We only hurt ourselves when we refuse to forgive others. [Warren W. Wiersbe, Be Patient, “Be” Commentary Series (Wheaton, IL: Victor Books, 1996), 153]

Job who served in a priestly role (1:5) serves as a type of Christ here. Christ is both the sacrificial lamb (the offering) and the High Priest. He offers Himself up and mediates between God and man.

Never once had they prayed for him. But now Job, whom they had condemned and badgered, and who had rejected their counsel, was to intercede for them. What an amazing irony! . . . Repentance, which they had recommended for Job, was now what they had to do. [Roy B. Zuck, “Job,” in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 775]

I will accept his prayer is literally “I will accept his face.” It means “I will answer his prayer.” [UBS Handbook].

Job’s function as an intercessor in prayer (cf. Abraham [Gen 20:7], Moses [Num 21:7; Deut 9:20], Samuel [1 Sam 7:5; 12:19, 23], and Jeremiah [37:3]).

Pray for those who oppose you (Matt. 5:44).



**For I will accept him so that I may not do with you according to your folly, because you have not spoken of Me what is right, as My servant Job has.”**

“Accept him” i.e. Job’s prayer. Job is acting as a priest.

This is not to be translated, according to My [God’s] folly, or anything similar. “Pope’s translation is idiomatically sound: ‘so that I may not do *anything rash* to you.’ Yet the term ‘rash’ (like the rendering “harsh” in NEB) does not capture the gravity of the Hebrew word, which in 42:8 echoes the connotations which it has in 2:10.” [Janzen, 265]

Job accused his wife of speaking like a foolish woman (2:10). Here God uses a related word in stating that the three friends are themselves foolish. They were foolish “because” of their misrepresentation of Him.

“[I]n our passage, the phrase means, ‘to exhibit you as a *nebalim*, senseless, foolish,’ i.e., to expose you to disgrace.” [Gordis, cited in Janzen, 265]

Job had longed for a mediator between himself and God (16:19–21) since his three countrymen were not interceding for him; but ironically he himself became a mediator for them, even though they did not ask for one. [BKC]

Cf. 9:33, 19:25.

Christ’s sacrifice was accepted.

. . . we must remember that Job has not yet been restored when the friends bring their request to him for his prayer. He is presumably still on the ash-heap. He has no inkling that Yahweh intends to reverse his fortunes. All he knows is that he is still suffering at Yahweh’s hand, and, if it is difficult for the friends to acknowledge the divine judgment against them, it must be no less difficult for Job to accept this second-hand instruction to offer prayer for people he must be totally disenchanted with; he certainly owes them nothing. If he prays for them, is he reconciled with them, or does he just do what Yahweh has bid him do, out of his inexhaustible piety? [David J. A. Clines]

**\*VERSES 42:9\***

**ENGLISH TRANSLATION [NASB95]:**

So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the LORD told them; and the LORD accepted Job.

**ENGLISH TRANSLATION [ESV]:**

So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did what the LORD had told them, and the LORD accepted Job's prayer.

**ENGLISH TRANSLATION [HCSB]:**

Then Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite went and did as the LORD had told them, and the LORD accepted Job's prayer.

**ENGLISH TRANSLATION [NIV]:**

So Eliphaz the Temanite, Bildad the Shuhite and Zophar the Naamathite did what the LORD told them; and the LORD accepted Job's prayer.

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did as the LORD told them; and the LORD accepted Job.**

I.e. Job's prayer.

As in verse 8, the Lord accepted Job's prayer is literally "the Lord accepted the face of Job," which is to be taken as "the Lord answered Job's prayer." [UBS Handbook]

How little did Eliphaz realize what a prophet he was when he spoke the words of 22:30, "He will deliver even one who is not innocent, ... through the cleanness of your hands."

Picture of Christ!

**\*VERSES 42:10\***

**ENGLISH TRANSLATION [NASB95]:**

The LORD restored the fortunes of Job when he prayed for his friends, and the LORD increased all that Job had twofold.

**ENGLISH TRANSLATION [ESV]:**

And the LORD restored the fortunes of Job, when he had prayed for his friends. And the LORD gave Job twice as much as he had before.

**ENGLISH TRANSLATION [HCSB]:**

After Job had prayed for his friends, the LORD restored his prosperity and doubled his previous possessions.

**ENGLISH TRANSLATION [NIV]:**

After Job had prayed for his friends, the LORD restored his fortunes and gave him twice as much as he had before.

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**The LORD restored the fortunes of Job when he prayed for his friends, and the LORD increased all that Job had twofold.**

The Lord restored Job's fortunes after Job prayed for his adversaries. "If Job forgave those who had wronged him, and if God 'accepted Job' and forgave them as well, so must we. God expects no less from us that He did from Job. Pray for those who have wronged you particularly in the context of your suffering. It is the mark of humility, maturity, and Christlikeness." [Talbert, 234]

This final segment of the narrative of the book contains three elements: (1) the restoration of Job's fortunes (vv 10–12), (2) the restored family of Job (vv 13–15), and (3) the later life of Job, and his death (vv 16–17). It depicts Job's return to the idyllic existence he enjoyed before all his troubles came upon him. His lost possessions are restored to him twice over, he acquires a new family to replace his dead children, he is feted by his family and friends, and he dies at last in a ripe old age. But there are omissions from this perfect picture, which may or may not be significant: his restoration to health is not mentioned (though it is no doubt to be assumed). His wife is not referred to (though it must be she who is the mother of his new family of ten children), and there is not a word of any resumption of his role in civic affairs. The friends disappear from the scene without a farewell, and Job himself never utters another word, least of all on theological subjects. [David J. A. Clines]

This was an act of God's grace, not an act of obligation. The lesson isn't that God will always reward suffering well with earthly blessing.

“The blessings that Job experiences at the end are not cast as rewards that he has earned by his faithfulness under suffering. The epilogue simply describes the blessings as the Lord's free gift. The Lord is not nasty or capricious. He may for various reasons withdraw his favor, but his love endures forever.” [D.A. Carson, *How Long O Lord*, 155]

The first circle of restoration is complete: God with Job (His commendation); Job with his friends (his intercession for them); friends with God (His acceptance of Job's intercession). Also the sacrifice.

**\*VERSES 42:11\***

**ENGLISH TRANSLATION [NASB95]:**

Then all his brothers and all his sisters and all who had known him before came to him, and they ate bread with him in his house; and they consoled him and comforted him for all the adversities that the LORD had brought on him. And each one gave him one piece of money, and each a ring of gold.

**ENGLISH TRANSLATION [ESV]:**

Then came to him all his brothers and sisters and all who had known him before, and ate bread with him in his house. And they showed him sympathy and comforted him for all the evil that the LORD had brought upon him. And each of them gave him a piece of money and a ring of gold.

**ENGLISH TRANSLATION [HCSB]:**

All his brothers, sisters, and former acquaintances came to his house and dined with him in his house. They sympathized with him and comforted him concerning all the adversity the LORD had brought on him. Each one gave him a qesitah and a gold earring.

**ENGLISH TRANSLATION [NIV]:**

All his brothers and sisters and everyone who had known him before came and ate with him in his house. They comforted and consoled him over all the trouble the LORD had brought on him, and each one gave him a piece of silver and a gold ring.

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**Then all his brothers and all his sisters and all who had known him before came to him, and they ate bread with him in his house; and they consoled him and comforted him for all the adversities that the LORD had brought on him.**

Note Job's brothers and sisters. Not mentioned prior to this.

These friends and relatives show him sympathy and comfort him, which was the intention of the three friends in 2:11, but they never managed to do it. [UBS Handbook]

Sharing a meal = fellowship / restoration. Presume E/B/Z/Elihu were there. Banquet.

This woe, as Job himself had acknowledged (1:21; 2:10), was brought on by the LORD (through the instrumentality of Satan). Though Job still does not know the back story.

Why console Job (cf. 2:11)? He still has suffered much (presumably his skin condition was healed) and still was bereft of his 10 children.

The language here parallels that of 2:11 and this verse stands as a fulfillment of that passage.

**And each one gave him one piece of money, and each a ring of gold.**

“Money” / “silver” (qesîṭâh, a word used only here and in Gen. 33:19 and Josh. 24:32).  
“gold ring” (nezem), referring either to a nose ring (Gen. 24:22) or an earring (Gen. 35:4).

Each of them gave Job a piece of money, an expression which translates a Hebrew word used only in Genesis 33:19 and Joshua 24:32. This was an uncoined piece of silver used in buying and selling before coins were made. A ring of gold was an ornament worn by women in the nose (Gen 24:47; Isa 3:21), and by men and women in the ears (Gen 35:4; Exo 32:2–3; Judges 8:24). [UBS Handbook]

The Hebrew term here for “piece of silver” (qesita) was an ancient unit used primarily in the Patriarchal age (Gen 33:19). One hundred qesitas were required to buy a sizable piece of real estate (see Josh 24:32), and thus one qesita was a substantial gift. The gold ring may have been a nose ring or earring worn usually by the wealthy. [Victor Harold Matthews, Mark W. Chavalas, and John H. Walton, *The IVP Bible Background Commentary: Old Testament*, electronic ed. (Downers Grove, IL: InterVarsity Press, 2000), Job 42:11]

**\*VERSES 42:12\***

**ENGLISH TRANSLATION [NASB95]:**

The LORD blessed the latter days of Job more than his beginning; and he had 14,000 sheep and 6,000 camels and 1,000 yoke of oxen and 1,000 female donkeys.

**ENGLISH TRANSLATION [ESV]:**

And the LORD blessed the latter days of Job more than his beginning. And he had 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 female donkeys.

**ENGLISH TRANSLATION [HCSB]:**

So the LORD blessed the last part of Job's life more than the first. He owned 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 female donkeys.

**ENGLISH TRANSLATION [NIV]:**

The LORD blessed the latter part of Job's life more than the former part. He had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen and a thousand donkeys.

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**The LORD blessed the latter days of Job more than his beginning; and he had 14,000 sheep and 6,000 camels and 1,000 yoke of oxen and 1,000 female donkeys.**

God restored to Job twice the number of livestock he had before (v. 10; cf. 1:3) so that his later years were more prosperous than the first. Perhaps he used the silver and gold received from his siblings and countrymen to purchase fresh livestock, from which the number probably grew by breeding over a period of time. [BKC]

The number of animals is exactly double the number given in chapter 1. In chapter 1 the sons and daughters are mentioned before the animals. In verse 13 the sons and daughters are mentioned after the animals, and unlike the animals they are not doubled . . . [UBS Handbook]

The Law later would place as a double penalty for thievery: Exodus 22:4 "If what he stole is actually found alive in his possession, whether an ox or a donkey or a sheep, he shall pay double.

God did ruin Job "without cause" (2:3). Without cause does not mean without purpose. Was not pointless or capricious.

**\*VERSES 42:13-15\***

**ENGLISH TRANSLATION [NASB95]:**

13 He had seven sons and three daughters. 14 He named the first Jemimah, and the second Keziah, and the third Keren-happuch. 15 In all the land no women were found so fair as Job's daughters; and their father gave them inheritance among their brothers.

**ENGLISH TRANSLATION [ESV]:**

13 He had also seven sons and three daughters. 14 And he called the name of the first daughter Jemimah, and the name of the second Keziah, and the name of the third Keren-happuch. 15 And in all the land there were no women so beautiful as Job's daughters. And their father gave them an inheritance among their brothers.

**ENGLISH TRANSLATION [HCSB]:**

13 He also had seven sons and three daughters. 14 He named his first daughter Jemimah, his second Keziah, and his third Keren-happuch. 15 No women as beautiful as Job's daughters could be found in all the land, and their father granted them an inheritance with their brothers.

**ENGLISH TRANSLATION [NIV]:**

13 And he also had seven sons and three daughters. 14 The first daughter he named Jemimah, the second Keziah and the third Keren-Happuch. 15 Nowhere in all the land were there found women as beautiful as Job's daughters, and their father granted them an inheritance along with their brothers.

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

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

Seven sons = perfect number. Job's wife is not mentioned but is present by implication when he has more children (verse 13).

**14 He named the first Jemimah, and the second Keziah, and the third Keren-happuch.**

Note that the daughters names are given, not the sons.

Job's wife is elided from the narrative. Not only unmentioned, she is not even said to name the daughters. In Hebrew society, it is always mothers who are said to name children (Gen 19:37, 38; 29:32; and six other examples in Genesis); this is the only place in the Hebrew Bible where a father names (men always name places, as in Gen 4:17; 32:2). [David J. A. Clines, 1238]



Jemimah means “dove,” Keziah means “cinnamon perfume” (cassia, from qeṣî‘âh, is a cinnamon bark from which perfume is made), and Keren-Happuch means “horn of eyepaint” (i.e., an animal-horn bottle for holding a dye used to make eyelashes, eyelids, and eyebrows more attractive). These names speak of the girls’ striking beauty, for which they were well known. [BKC]

The name Jemimah has been explained as the Arabic yamāmat “turtle-dove”; Dhorme remarked that Arabs “like to give their daughters the names of gracious beasts or birds.” Keziah (העיצק) is cassia, a strongly aromatic spice made from the bark of the cassia tree (most commercial “cinnamon” is in fact cassia); in Ps 45:8 (9) cassia is one of the perfumes scenting the clothes of the queen. Kerenhappuch means “horn of kohl, antimony,” the black eye cosmetic. Presumably such a cosmetic was kept in a horn (as was anointing oil, 1 Sam 16:1, 13; 1 Kgs 1:39). The three names invoke three of the senses: Jemimah the hearing, Keziah the taste or the smell, and Karen-happuch the sight. [David J. A. Clines]

NJB says “His first daughter he called Turtledove, and the second Cassia, and the third Mascara.” TOB [Traduction œcuménique de la Bible] translates “The first he named Turtledove, the second had the name Cinnamon Bloom, and the third Eyeshadow.” [UBS Handbook]

Similarly, the fact that Job is given more children is not meant to erase his grief over those who died. Like many Jews in the aftermath of the Holocaust, Elie Wiesel struggled to understand a God who could allow such devastation to his chosen people. In *Messengers of God: Biblical Portraits and Legends*, Wiesel makes the point that tragedies do not cancel one another out. Wiesel suggests that what Job should have asked at the end of the book was: “What about my dead children?”<sup>8</sup> Those losses were real and could not be ameliorated by replacements. But the epilogue does not suggest such an unrealistic way of thinking. [John H. Walton and Kelly Lemon Vizcaino, *The NIV Application Commentary: Job*, ed. Terry Muck et al. (Grand Rapids, MI: Zondervan, 2012), 436]

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

Another interesting fact about the daughters is that they shared with their brothers in receiving from Job an inheritance—an unusual occurrence in those days. In later years a daughter received her father’s inheritance only if she had no brothers (Num. 27:8). [BKC]

Did this outpouring of material blessing from God mean that the theory of the three self-appointed jurors was correct, after all? (They had predicted that prosperity follows repentance, 5:8, 17–26; 8:5–7, 21; 11:13–19.) No, the restoration of wealth was a token of God’s grace, not an obligation of His justice. Since Job had (unknowingly) silenced

Satan by not cursing God, and since he had repented of his pride, his suffering did not need to continue. The restoring of his estate demonstrated to his friends that God had restored him. [BKC]

29:2–5 2 “Oh that I were as in months gone by, As in the days when God watched over me; 3 When His lamp shone over my head, And by His light I walked through darkness; 4 As I was in the prime of my days, When the friendship of God was over my tent; 5 When the Almighty was yet with me, And my children were around me;

Job’s restoration does not come about overnight. Ten children have yet to be born to him over the course of a decade or more, and the vast herds of livestock will not miraculously appear on his grazing lands; they must accumulate according to the natural order of things, even though we may expect, remembering his footsteps bathed in curds and the rock flowing with streams of oil in his former existence (29:6), that Job’s cattle will be exceptionally fecund. He still has 140 years in which to experience ever-increasing wealth. The clause “[Yahweh] gave him twice as much as he had had before” can only be a headline sentence, referring to the whole of his future life, his “later years” (v 12); it is not the narrative of an event that took place at a given moment, and especially not at the moment that Job prays for his friends—though that is no doubt how it is generally understood by readers. [David J. A. Clines]

**\*VERSES 42:16-17\***

**ENGLISH TRANSLATION [NASB95]:**

16 After this, Job lived 140 years, and saw his sons and his grandsons, four generations. 17 And Job died, an old man and full of days.

**ENGLISH TRANSLATION [ESV]:**

16 And after this Job lived 140 years, and saw his sons, and his sons' sons, four generations. 17 And Job died, an old man, and full of days.

**ENGLISH TRANSLATION [HCSB]:**

16 Job lived 140 years after this and saw his children and their children to the fourth generation. 17 Then Job died, old and full of days.

**ENGLISH TRANSLATION [NIV]:**

16 After this, Job lived a hundred and forty years; he saw his children and their children to the fourth generation. 17 And so Job died, an old man and full of years.

**CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:**

**16 After this, Job lived 140 years, and saw his sons and his grandsons, four generations.**

If he was about 70 when the calamities struck, he lived to be about 210. According to Jewish tradition, his latter years (140) were exactly twice the number of his former ones (70). Job saw his descendants to the fourth generation, that is, he lived to see his great-great-grandchildren. [BKC]

. . . Job lived 140 years after his restoration. The Septuagint has “Job lived after the affliction 170 years, and all the years he lived were 240 years.” This makes Job 70 years old at the time of his misfortune, the end of one normal life span according to Psalm 90:10. A hundred and forty years may represent another example of doubling, so that Job lived 70 years before and  $\times$  years after. [UBS Handbook]

According to Psalm 128:6, to see your children's children is a supreme blessing and the crown of old age (Prov 17:6). TEV is no doubt correct with “to see his grandchildren and his great-grandchildren.” In some languages verse 16 may be translated as “After these matters were tied up, Job lived a hundred and forty years more. So he lived long enough to see his sons and the children of his sons and all others that were born, up to the fourth generation from Job.” [UBS Handbook]

## 17 And Job died, an old man and full of days.

The close of Job's life is described by the traditional formula used of Abraham in Genesis 25:8, of Isaac in Genesis 35:29, and of David in 1 Chronicles 29:28. In this way Job dies as an old man full of days, meaning "as a very old man." He takes his place with the patriarchs, the heroes of Israel's faith. [UBS Handbook]

Job faced death and eternity because of the Mediator he so desired in life.

Interesting that the LXX adds to the end of the book:

17a And it is written that he shall rise again with the ones whom the Lord shall raise up.

17b This man is described by the Syriac book as dwelling in the land of Uz<sup>f</sup> on the borders of Edom and Arabia. And his name before was Jobab.<sup>h</sup> 17c And, having taken an Arabian wife, he beget a son, whose name was Enan. And he himself had as father Zerah,<sup>i</sup> from of the descendants<sup>j</sup> of Esau. And his mother was Bosorra, so that it made him fifth from Abraham.<sup>k</sup>

17d And these were the kings who were ruling in Edom, which country also he himself ruled: first, Bela,<sup>l</sup> the son of Beor, and the name of his city was Dinhabah.<sup>m</sup> And after Bela,<sup>n</sup> Jobab,<sup>o</sup> who was called Job.<sup>p</sup> And after this, Husham,<sup>q</sup> who was serving as leader from the country of Thaiman. And after this, Hadad,<sup>r</sup> son of Bered,<sup>s</sup> who destroyed Midian in the field of Moab, and the name of his city was Avith.<sup>u</sup> 17e And the friends who came to him were Eliphaz,<sup>v</sup> of the descendants<sup>w</sup> of Esau, king of the Temanites;<sup>x</sup> Bildad,<sup>y</sup> the sovereign of the Shuhites;<sup>z</sup> and Zophar,<sup>a</sup> the king of the Naamathites.

[<sup>f</sup> Gk. Ausitis; <sup>g</sup> Gk. Idoumaia; <sup>h</sup> Gk. Iōbab; <sup>i</sup> Gk. Zare; <sup>j</sup> Or "sons"; <sup>k</sup> Gk. Abraam; <sup>l</sup> Gk. Balak; <sup>m</sup> Gk. Dennaba; <sup>n</sup> Gk. Balak; <sup>o</sup> Gk. Iōbab; <sup>p</sup> Gk. Iōb; <sup>q</sup> Gk. Asom; <sup>r</sup> Gk. Adad; <sup>s</sup> Gk. Barad; <sup>t</sup> Gk. Madiam; <sup>u</sup> Gk. Geththaim; <sup>v</sup> Gk. Eliphaz; <sup>w</sup> Or "sons"; <sup>x</sup> Gk. Thaimanōn; <sup>y</sup> Gk. Baldad; <sup>z</sup> Gk. Sauchaiōn; <sup>a</sup> Gk. Sōphar.]

James 5:11 We count those blessed who endured. You have heard of the endurance of Job and have seen the outcome of the Lord's dealings, that the Lord is full of compassion and is merciful.