

Title: Epilogue: Restoration!

Text / Number: Job 42:7-17 | 03Job42.7-17(43)

Central Idea: Endure suffering knowing that your reward is sure even if the timing isn't

Date: March 10, 2024

[i] Read Passage / Prayer

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 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.

[ii] Title and Main Idea

Title: Epilogue: Restoration!

Orig. was going to be "The Restoration of Job," but that would be understating t/text. Job is restored, but much more happens: T/3 friends are restored // Job's wife // Job's friendships // Elihu is vindicated // Satan loses his wager that Job would curse G.

Lesson for us: *Endure suffering knowing that your reward is sure even if the timing isn't*

Job is restored, he's blessed materially w/double of what he had b4 calamity arrived. We see that in t/end. BUT - it would be a mistake to imply from this that should we encounter calamity in this life, G. will reward suffering well w/some sort of earthly blessings.

You may suffer material loss // loss of family // friends // not live to a ripe old age. But you will be rewarded. It just may not be in this earthly life.

Martin Luther's words, which struck me w/fresh impact after our calamity, adorn my left forearm:

"Let goods and kindred go, this mortal life also."

Endure suffering knowing that your reward is sure even if the timing isn't

Sure reward is t/gift of eternal life in JC.

[iii] In our passage for today we move from poetry back to prose

Vast majority of t/book is poetic. There's prose in chaps 1&2 which set t/stage for t/book. But chaps 3 thru t/1st part of chap. 42 are poetic lit.

Here in v. 7 to t/end of t/book we are back where we started: prose.

[iv] As we come to v. 7 the curtain rises

Pic. t/scene: Job is still suffering. Sitting amidst t/garbage at t/town dump he's a skeletal mess: covered w/sores & scabs. He's materially destitute. His reputation has been slandered. His friends have deserted him. Grieves t/loss of his children.

He's suffering but I don't think he still feels abandoned by God. He's been confronted by Him (38-39).
But he's humble now; he has repented (vv. 1-6).

Big ? on his mind: "What next?"

I. God Reprimands Job's Three Friends (v. 7)

II. The Friends are Reconciled to God (vv. 8-9)

III. God Restores Job (vv. 10-17)

I. God Reprimands Job's Three Friends (v. 7)

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.

A. YHWH Addresses Eliphaz (v. 7a)

Tetragrammaton used 8 times in these 11 vv. Signif.

Eliphaz likely t/oldest. He speaks 1st in ea. of t/3 cycles of speeches that form t/heart of t/book.

He is t/1 addressed here on behalf t/other 2 friends.

1. God is angry! (7b)

7b “My wrath is kindled against you and against your two friends . . .

a. Job had predicted earlier that this may not turn out well for them:

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?

9 “Will it be well when He examines you?”

2. The reason for God’s anger (7c)

7c . . . because you [plural] have not spoken of Me what is right as My servant Job has.

G. is not angry bc t/3 criticized Job (which they did), but for speaking wrong about Him (misrepresenting Him). Did they sin against Job, yes. But all sin is principally against G.

When Joseph was tempted to commit adultery w/Potophar’s wife in Gen. 39 he didn’t say, “I can’t sin against your husb.” but “I can’t sin against God by doing this!”

You can sin against someone else & you will be account. But rem. that you are princi sinning against G.—and you will be accountable for that!

3. Note two things in v. 7

a. First: God calls Job “his servant”

He uses same phrase 4 times in this section.

These are words that haven’t been heard for 40 chapt (since 1:8 & 2:3). There God calls Job His servant in t/heavenly council where Job didn’t hear it. Now G. uses that phrase in t/hearing of everyone present, Job incl.

b. Second: How is it that God says that Job has spoken truly about Him?

7c . . . you have not spoken of Me what is right as My servant Job has.

Repeated in v. 8c . . . you have not spoken of Me what is right, as My servant Job has.”

Didn’t G. in His face-to-face confrontation w/Job berate him for his words?

38:2 “Who is this that darkens counsel by words without knowledge?

In 40:2 God calls Job “a faultfinder”!

Job clearly was guilty of sim. sin as t/three friends (‘words’).

(1) This discrepancy has been debated for millennia

Many answers have been given.

(a) Simplest: God is referring to Job’s repentance in 42:1-6

Talbert calls this “the most natural and grammatically consistent translation” [Talbert 232]

Idea: “You have not spoken of Me what is right as My servant Job *just* has.” ==>

1 “. . . Job answered the LORD and said, 2 “I know that You can do all things, and that no purpose of Yours can be thwarted.” [Job repented]

I think that’s a good position to take

(b) I also think that even if you don’t take that position there is a difference between Job’s words and those of the three

Job was speaking “windy words” that flowed out of his suffering heart. T/friends were speaking as those who knew nothing about suffering tragedy & being broken by G.

It seems to me that God’s affirmation applies somehow not only to what Job has said, but to who Job is. . . . 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 [God] is a dead doctrine and an abstract theory. [C. Ash, 428-28]

G. knows t/heart. He knows t/heart of Job—and He’s compassionate, mindful of Job’s suffering.

I. God Reprimands Job’s Three Friends (v. 7)

II. The Friends are Reconciled to God (vv. 8-9)

Key word in 1st point: Reprimand; here:Reconciled.

A. Sacrificial Offering and Intercessory Prayer

1. Sacrifice

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,**

Here’s an animal sacrifice (burnt offering). This was b4 ML. Nonetheless, there were still animal sacrifices b4 t/Law. Going back to t/animals slain for Adam & Eve to cover their nakedness. Also: Noah who had clean animals for sacrifice after t/Ark came to a rest after t/flood.

Later t/Law would o/l sev. diff. reasons 4 burnt offerings, but I take this to be a sin offering on behalf of E/B/Z.

We assume that Job had no animals (all taken from him back in chapter 1. Apparently, t/animals were provided by t/3 friends at their own expense.

7 bulls / 7 rams was a large sacrifice.

One writer calls it “astonishingly high.”

Later, 7 bulls & 7 rams would be offered for t/whole pple of Israel on ea. of t/7 days of Passover (Ezek 45:23). We see same thing in t/narrative of Balaam & Balak (Num 23:1, 29), & at t/installation of t/ark of t/covt. in David’s time (1 Chr 15:26) & at t/cleansing of t/temple in Hezekiah’s day (2 Chron. 29:21).

7 was significant in that it denoted perfection.

2. Note Job’s role in this

a. First they were to go to Job

8a . . . take for yourselves seven bulls and seven rams,
and go to My servant Job . . .

b. Then Job was to pray for them

8b . . . and My servant Job will pray for you. . . .

No indication that t/3 ever prayed for Job.

Here he is to pray for them. Seems ironic, doesn't it?

c. God accepts the sacrifice and Job's prayer

8c . . . For I will accept him . . .

(1) Lit. "I will accept his face"

NAS 8c . . . For I will accept him . . .

Most translations add t/word "prayer" which is implied.

d. Purpose

8d . . . so that I may not do with you according to your
folly, [phrase repeated from v. 7:] because you have not
spoken of Me what is right, as My servant Job has."

(1) God's anger appeased — against their foolishness

(a) Word "folly" is related to Heb. word *nabal* (fool)

In 2:10 Job accused his wife of speaking "like a foolish woman," a *nabal*. Here G. uses a related word, *nebalim*, in stating that t/3 friends are themselves foolish for t/false words they uttered from chapt. 4 on.

e. In praying, Job fulfills the words of Jesus in Matthew 5:44

"But I say to you, love your enemies and pray for those who persecute you,

f. We see Job acting here as a priest

(1) What did Job do before tragedy entered his world?

1:5 - Job sacrificed burnt offerings on behalf of his children. Here he offers up sacrifices for those who wronged him.

Rem: He still is sitting at t/town dump suffering physically & emotionally. Imp.

. . . 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. [David J. A. Clines]

Suffering Job serves as a priestly mediator for his friends, even tho they didn't ask for one.

3. The three do as they are told AND God does as He said He would do (v. 9)

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. Same Heb. phrase we saw in v. 8: *"The LORD accepted Job's face"*

a. YHWH accepted or satisfied with Job's prayer (Job delivers them)

Back in 22:30 Eliphaz, the spokesman of t/3, gave a prediction. He said of Job ==>

“[God] will deliver even one who is not innocent, ... through the cleanness of your hands.”

Get that? [^]

That ended up being prophetic. T/3 friends were t/guilty ones. Job ended up being their deliverer w/clean hands.

This brings us to the 2d main section of t/passage (vv. 10-17)

III. God Restores Job (vv. 10-17)

A. Job is Restored AFTER He Prays (v. 10)

Note the timing . . . (also t/2 uses of t/word “YHWH”)

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

A. Job is Restored AFTER He Prays (v. 10)

We assume that it was at this time that he was healed of his physical maladies.

Not only was he healed spirit.(w/his repentance, 42:1-6) // reconciled to t/3 // healed physically — but he’s eventually restored materially — “**twofold**” (more on that in v. 12).

^over time^

B. Something essential you need to get

Gd’s restoration of Job’s health & wealth that we see here was an act of pure grace, not an act of obligation.

The lesson isn’t that God will always reward our enduring suffering w/earthly blessing.

What I said earlier ==>

Endure suffering knowing that your reward is sure even if the timing isn't

Believer, your best days are out of t/timeframe of this life. You may die suffering. BUT Your reward in heaven is great.

Parallel to Matt. 5:11-12 ==>

11 “Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. 12 “Rejoice and be glad, for your reward in heaven is great . . .

T/blessing is based on future, heavenly reward.

Endure suffering knowing that your reward is sure even if the timing isn't

U may suffer great loss. G. may mercifully restore that loss in this life. But He may not. Regardless your reward is sure.

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]

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

C. Then it's time to celebrate (v. 11)

11a **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 . . .**

1. Job is no longer at the town dump

Back home, surrounded by his siblings (t/1st mention them) & many other friends (presume t/3 were there, along w/Elihu). His reputation has been restored.

Enjoyed a meal together. Great banquet.

1st celebration since t/birthday party of 1:4.

2. They were gathered to do what the 3 had failed to do
11b . . . **and they consoled him and comforted him for all the adversities that the LORD had brought on him.**

a. Again we see Job's suffering attributed to the sovereign hand of God

Bookends with 2:10 ==>

. . . Shall we indeed accept good from God and not accept adversity?"

Here those same adversities are seen as coming from God.

It was t/Lord who gave // taken away // to be blessed (1:21).

b. Wonder, "Why does Job still need comfort?"

bc there's a sense in which suffering never ends—not completely. Job was still bereft of his 10 children. He still has suffered an ordeal that would forever impact his life.

c. There's a sense in which this verse stands as a fulfillment of what we saw in 2:11

11 Now when Job's three friends heard of all this adversity that had come upon him, they came each one from his own place, Eliphaz the Temanite, Bildad the Shuhite and Zophar

the Naamathite; and they made an appointment together to come to sympathize with him and comfort him.

Their comfort was short-lived. It ended. Turned sour.

This time it endured.

d. Note they gave Job gifts!

11c . . . **And each one gave him one piece of money, and each a ring of gold.**

Money would have been t/form of uncoined silver.

Gold ring was those typ. worn by t/wealthy on t/ear or nose.

Perhaps these gifts helped Job to begin recovering some of his lost wealth.

D. YHWH's Blessing (vv. 12-17)

Key word is "double" (cf. v. 10)

12a The LORD blessed the latter days of Job more than his beginning;

1. Double the Livestock (v. 12)

12b . . . **and he had 14,000 sheep and 6,000 camels and 1,000 yoke of oxen and 1,000 female donkeys.**

a. What did Job have at the beginning?

1:2-3 2 Seven sons and three daughters were born to him. 3 His possessions also were 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys . . .

Here: 14k sheep; 6k camels; 1000 yoke oxen/female donkeys

Have to assume he once again became known as ==>

. . . the greatest of all the men of the east.

2. Double the Children (v. 13-15)

13 He had seven sons and three daughters.

a. Wait! That's the same number as before!

How is that double? His children lived on in heaven. He now has 20 (14 sons & 6 daughters).

(1) Noteworthy

T/man who said that he would one day see G. after he died (19:26) knew that he would also see his departed children.

(a) In that regard I have been triply blessed

I have a daughter who is no more.

God blessed us with 2 new daughters. Now I have 3!

b. Job's wife is mentioned again by implication

2 have kids presumes a wife. No indic. as some think, that Job remarried. Prob. t/same wife who went on to have 10 more children.

c. Given their names and a description of their beauty

(1) Notice that Job is the one who names them (only place we see that in the OT)

In Hebrew society, it is always mothers who are said to name children. Here Job names them.

(a) First was named Jemima (“turtle dove”)

(b) Second was named Keziah (Kasia or “cinnamon”)

(c) The third was named Keren-happuch (an object, a horn, that was used to keep mascara)

So we have “dove” “cinnamon” and “mascara.”

(d) We aren't given the boy's names

IMHO, daughters are superior to sons (right girls?). In fact, I loved being the daddy of a girl & when we set out to adopt we favored daughters over sons — even though I am t/last Bartolucci.

(e) To some degree Job's wish of chapt 29 was fulfilled

Then, in t/midst of his losses, he said ==>

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;

To some degree that desire by Job was fulfilled at t/end of t/book.

i. I say “to some degree”

I can say from experience that new children are not replacements for those that have died.

Animals/livestock can be replaced. Children cannot.

(e) The grew up to be beautiful women

15a **In all the land no women were found so fair as Job's daughters; . . .**

No doubt “Turtledove” had beautiful skin; “Cinnamon” a beautiful aroma; “Mascara” beautiful eyes! JK

Not only does multiple births suggest t/passage of time (prob. at least 10 yrs for 10 kids), but here they are described as beautiful women. By t/time the last one became a woman we're looking at 25 years or so.

Then you have all t/livestock that didn't miraculously appear

(f) They also had an inheritance among their brothers

(a) That was unusual

In later years w/i Israel a daughter received her father's inheritance only if she had no brothers (Num. 27:8).

That's different here. Here they were heirs.

D. YHWH's Blessing (vv. 12-17)

Key word being "double."

1. Double the Livestock (v. 12)

2. Double the Children (v. 13-15)

3. Double the Lifespan (v. 16-17)

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

a. We're speculating here

But if Job was around 70 in chapt. 1 then he may have lived to be 210 yrs old (not uncommon at that stage of human history). Acc. to Jewish trad., Job's latter yrs (140 we see in v. 16) were exactly 2x t/# of his former ones (around 70).

Job saw his descendants to t/4th gen.; that is, he lived to see his great-great-grandchildren.

b. The last verse in the book (not the last message in our series)

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

(1) That closing formula, "died an old man full of days"

Used of Abraham in Gen. 25:8, of Isaac in Gen. 35:29, & of David in 1 Chron. 29:28.

(2) Interesting side-note

The LXX adds this to t/end of t/book of Job. Not sure why. Maybe some sort of oral tradition was imported there. But it adds to v. 17 these words ==>

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

While not part of t/inspired text, no doubt true.

Job faced death / eternity because of t/Mediator he so desired in life was there in death. And he takes his place w/the patriarchs, t/heroes of Israel’s faith.

(3) I want to close the end of the book with 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.

Job was blessed after his time of suffering. Regardless of whether that had happened or not, what I said is true:
Endure suffering knowing that your reward is sure even if the timing isn’t

By way of application ==>

Concluding Thoughts:

1. *God is gracious in our failures*

When God says that Job had spoken rightly of Him, He was gracious in forgiving t/many “windy words” Job had said. Many that attributed indifference and wrong to God. G is gracious—esp. when we are suffering—not to crush us for t/poor attitudes & words—even actions in our grief.

Ministered to my heart as I became guilty of t/same sinful attitudes, words (not to mention acts) that were so evident during those most painful years after we lost our daughter

Beyond that: I struggle w/feelings of failure . . . that I have been a failuree in being who I ought to be (husband, father, pastor, Xn). Sometimes you wonder “how will I be able to stand before God in the day of judgement?”

1 John 4:17–18 17 By this, love is perfected with us, so that we may have confidence in the day of judgment; because as He is, so also are we in this world. 18 There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love.

Our love for God may be imperfect; His love of us isn't. Even when we're at our worst, God is at His best.

2. We are to do the right thing by faith regardless of the consequences.

Job was still suffering in a pile of ashes when G. told him to pray for E/B/Z. There were no promises given of healing, of restored estate, or more children. Job simply believed & obeyed. God in His mercy blessed (He didn't have to).

Therefore,

3. Endure suffering knowing that your reward is sure even if the timing isn't.

God would have been merciful to Job even if He didn't receive earthly benefit. He had eternal reward. Much better.

“Let goods and kindred go, this mortal life also. The body they may kill, God's truth abideth still. His Kingdom is forever.”

Oswald Chambers wrote these powerful words=>
To choose to suffer means that there is something wrong; to choose God's will even if it means suffering is a very different thing. No healthy saint ever chooses suffering; he chooses God's will, as Jesus did, whether it means suffering or not.

Didache (Gk. for teaching/instruction) written around AD 90
"Whatever happens to you, accept it as good knowing that nothing takes place apart from God." [Didache, 3.10]

4. The battle scars of suffering remain.

No doubt Job retained pock marks on his body, phys. scars of his affliction. I'm sure he also had some emotional struggles, esp. w/the loss of his 10 children.

D.A. Carson accurately observes ==>

No matter how happy the ending, nothing can remove the suffering itself. The losses Job faced would always be with him. A happy ending is better than a miserable one, but it does not transform the suffering he endured into something less than suffering. A survivor of the Holocaust has not suffered less because he ultimately settles into a comfortable life in Los Angeles. [D.A. Carson, How Long O Lord, 155]

I have physical scars from that tragic Xmas Eve 8 yrs ago. I wonder sometimes if they will still be there in t/KD, w/my new resurrection body. In a way I hope they will be; they will serve as a testimony to the grace of G.

However, I'm confident that my emotional scars, t/loss of Giana, will be gone. When I see X for t/first time face-to-face, I will see her once again. It will be a joyous reunion w/her & with all others that I love in X.

Job awaited, we await that day when G. will wipe every tear from every eye.

That day when sorrow will be eclipsed by the Cross.

5. Job serves as a type of Christ.

We've talked about that before (message 19 on vv. 16-17).

A. 4x G. calls suffering Job "My servant." Far greater way, Jesus is THE "S.S." who lived, suffered & died to please t/Father who calls Him in Matt. 12 "My servant."

B. We are told twice that the Lord accepted Job on behalf of his three friends. God accepted Job on their behalf. God accepts us on behalf of t/perfect SS, JC t/righteous.

Job also was t/mediator between t/friends & G.
Far greater way, JC is our Mediator.

By faith we are reconciled & become His friends.

C. Job was vindicated with a banquet (v. 11).
We will celebrate at t/marriage supper of the lamb Rev. 19:9.

6. Job's blessing came not by suffering but by believing.

It isn't like a law of heaven whereby you endure suffering and you get some earthly reward.

If God through a broken heart can bring His own purposes to pass in the world, then thank Him for a broken heart.

Cling to His promises — esp. in times of suffering.

Downcast and troubled Christian, come and glean to-day in the broad field of promise. Here are abundance of precious promises, which exactly meet your wants. Take this one: "He will not break the bruised reed, nor quench the smoking flax." Does not that suit your case? A reed, helpless, insignificant, and weak, a bruised reed, out of which no music can come; weaker than weakness itself; a reed, and that reed bruised, yet, he will not break you; but on the contrary, will restore and strengthen you. You are like the smoking flax: no light, no warmth, can come from you; but he will not quench you; he will blow with his sweet breath of mercy till he fans you to a flame. C.H. Spurgeon

G rewards faithfulness & at t/heart of faithfulness is faith.
"Will you trust Me?"