

Job Prays for His Three Friends and is Greatly Blessed by the Lord

Job Chapter 42:7–17

Job 42:7 And it was so, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.

ONCE He has sufficiently humbled Job, the Lord turns His attention to Job's three friends. God singles out Eliphaz because he is the oldest and has taken the lead role in correcting Job. He led the improper correction of God's servant, and God will make sure that he bears the brunt of His discipline. The Lord is angry, and He wants to ensure that Eliphaz and Job's other two friends are fully aware of the reason for His anger.

Notice that God's demeanor has completely changed toward Job. Instead of spiritually correcting Job, He now comes to Job's defense. Because Job confessed his sin, God became his friend, and as such, He now defends Job's faith. The Lord also reveals that Job has spoken correctly when with sincerity and genuineness, he acknowledges God's majesty.¹ By confessing his sin, Job has justified his God, and in the course of events he now speaks what is right about God. This was not true when Job had darkened God's counsel by words without knowledge,² but it is true now.

Job 42:8 Therefore take unto you now seven bullocks and seven rams, and go to

my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

(Barnes' Notes on the Bible, Job 42:7) Job uttered indeed, some improper sentiments about God and his government; he expressed himself with irreverence and impatience; he used a language of boldness and complaint wholly improper, but this was done in the agony of mental and bodily suffering, and when provoked by the severe and improper charges of hypocrisy brought by his friends. What "they" said, on the contrary, was unprovoked. It was when they were free from suffering, and when they were urged to it by no severity of trial. It was, moreover, when every consideration required them to express the language of condolence, and to comfort a suffering friend.

Job's religious friends had once thought themselves superior to God's servant, but in the end they would need him for their forgiveness. Their pride had lifted them up, and God wanted to make sure that they were adequately humbled before they began anew their own search for truth. Job would also need to assume the role of a priest to make intercession so that forgiveness might be given to the very ones who had condemned him. God would accept offerings solely from the one who had patiently endured his trial and in the end justified his God.

1 Job 42:2 I know that thou canst do every thing, and that no thought can be withholden from thee.

2 Job 38:2 Who is this that darkeneth counsel by words without knowledge?

Job 42:9 *So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted Job.*

Eliphaz, Bildad, and Zophar did exactly as the Lord commanded them. Their submission reveals that though they had sinned against God and Job, it was foolishness that had prompted their actions and not maliciousness. Because the Lord provided a mediator for their sin in the person of Job, He could then provide for them forgiveness. This text parallels our need for Jesus as our Mediator,³ since through Christ's suffering and His spiritual trial He intercedes for the sins of all men.⁴ Only after men are tried and come through their trials successfully can their lives also bless others, teaching us that through divine trials the Lord increases men's spiritual ministries and intensifies their impacts on the lives of others. None also will be better equipped to serve the Lord than those who by faith have successfully overcome the trials that God has purposed for their lives.

Job 42:10 *And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.*

The penitent heart will progress toward becoming the forgiving heart. Thus, the

truly repentant will not only confess their own sin but will also show compassion toward others who have similarly sinned. Truly repentant sinners are therefore fully aware that all have sinned,⁵ and none more so than themselves. It is also not hard either to pray for or to forgive others for their sins if the Lord has forgiven our own. Job esteemed the sins and transgressions of his three friends to be practically no greater than his own.

What God had allowed Satan to take away from Job⁶ He now restores double. What a wonderful truth this is, that when God permits loss in order to teach higher lessons of spirituality, His grace will provide even more blessings afterward! The Lord not only gives the grace needed for reproof and forgiveness but also supplies many other blessings after His correction has accomplished its purpose. It was also when Job humbly prayed for his friends that he received full release from his own captivity. Because of the spiritual nature of Job's captivity and Satan's influence in it, it was necessary that God free him since no other spiritual power could.

Job 42:11 *Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the LORD had*

3 I Tim. 2:5 For there is one God, and one mediator between God and men, the man Christ Jesus;

4 I John 2:2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

5 Rom. 3:23 For all have sinned, and come short of the glory of God;

6 Job 1:12-19 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.¹² And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house:¹³ And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them:¹⁴ And there came a messenger unto Job, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.¹⁵ And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.¹⁶ While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.¹⁷ While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.¹⁸ While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house:¹⁹ And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

7 Job 2:6-7 And the LORD said unto Satan, Behold, he is in thine hand; but save his life.⁷ So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.

brought upon him: every man also gave him a piece of money, and every one an earring of gold.

God's kindness is such that not only does He restore His own fellowship with Job, but He also returns many friends and family to come to his aid and assist him in his healing. He had lost much because of Satan's actions, and the Lord knew that it was necessary to bless him with much to balance his previous pain and suffering. No longer would Job need to sit alone in dust and ashes,⁷ since all his brethren, including his closest relatives, came to comfort him. Undoubtedly the Lord knows that human companionship is necessary for men to be fully blessed. Therefore, when men find peace through reconciliation with God, which can happen only when they discover true humility, God ensures that they gain peace and sweet fellowship with others as well. *When a man's ways please the Lord, he maketh even his enemies to be at peace with him* (Prov. 16:7). Job was at this point in his life; he pleased the Lord, and God now revealed His faithfulness to His Word.

(Benson Commentary, Prov. 16:7) *When a man's ways please the Lord*—The best way to have our enemies reconciled unto us, is for us first to be reconciled unto God; for such is the love which the Lord hath to pious and virtuous persons, that when all their designs and actions are such as he approves, he often inclines even those that were their foes to become their friends, disposing their hearts to kindness toward them.

The book of Revelation gives us a striking illustration of God's power to bring enemies of the gospel to behold and acknowledge His love for the saved. *Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come*

and worship before thy feet, and to know that I have loved thee (Rev. 3:9).

(Barnes' Notes on the Bible, Rev. 3:9) The truth taught here is, that it is in the power of the Lord Jesus so to turn the hearts of all the enemies of religion that they shall be brought to show respect to it; so to incline the minds of all people that they shall honor the church, or be at least outwardly its friends. Such homage the world shall yet be constrained to pay to it.

And to know that I have loved thee—This explains what he had just said, and shows that he means that the enemies of his church will yet be constrained to acknowledge that it enjoys the smiles of God, and that instead of being persecuted and reviled, it should be respected and loved.

By freeing Job and forgiving him of his sin, the Lord demonstrated that Job was His own. This is exactly what Job had claimed, and ultimately his faith and previous confessions were proven right.

Job 42:12 So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

(Matthew Henry's Concise Commentary, Job 42:12) The last days of a good man sometimes prove his best, his last works his best works, his last comforts his best comforts; for his path, like that of the morning light, shines more and more unto the perfect day.

In reality, Job's initial losses were only temporary, as God had always intended them to last but for a season. In the end, the latter end of Job's life was much sweeter and more blessed than the beginning. By this it is shown that God not only forgives the penitent but also seeks to bless and prosper his life in so many other ways after His will has been accomplished in

⁷ Job 30:19 *He hath cast me into the mire, and I am become like dust and ashes.*
Job 42:6 *Wherefore I abhor myself, and repent in dust and ashes.*

their lives. The Lord had always known from the beginning what He had purposed for Job, that though there would be temporary loss of family, possessions, and health, after his painful trial there would be everlasting and eternal gain. Indeed, the book of Job cannot be properly discerned or sufficiently understood until we see the final end design purposed by the Lord. And this was to ultimately bless Job and reveal to him the pity and tender mercy that exists in God once confession, and not denial of sin, is made. *Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy* (Jas. 5:11).

(Barnes' Notes on the Bible, Jas. 5:11) And have seen the end of the Lord—That is, the end or design which the Lord had in the trials of Job, or the result to which he brought the case at last—to wit, that he showed himself to be very merciful to the poor sufferer; that he met him with the expressions of his approbation for the manner in which he bore his trials; and that he doubled his former possessions, and restored him to more than his former happiness and honor.

Though spiritual trial is necessary, God's pity will remain with the afflicted, and His mercy will await them after their purposed end. After Jesus's trial in the wilderness, the Lord sent angels to minister to Him.⁸ By this it can be learned that after divine trials the Lord immediately comes to the aid of those who have successfully undergone them—simply because there is both a time for trials and

a time when the Lord comforts His people after them. By this God's mercy and pity are evidenced, proven by His compassion and forgiveness to the penitent.

Job 42:13–15 He had also seven sons and three daughters.

¹⁴*And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch.*

¹⁵*And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.*

It is remarkable, just as Barnes mentions, that before Job's trial none of his family's names are revealed, but now after his successful spiritual journey, the names of his daughters are recorded as a testament to the degree of blessing showered upon his life.

*(Barnes' Notes on the Bible, Job 42:14) It is remarkable that in the former account of the family of Job, the names of none of his children are mentioned, and in this account the names of the daughters only are designated. "Why" the names of the daughters are here specified, is not intimated. They are significant, and they are "so" mentioned as to show that they contributed greatly to the happiness of Job on the return of his prosperity, and were among the chief blessings which gladdened his old age. The name Jemima (יְמִימָה *yemiyamah*) is rendered by the Vulgate "Diem," and by the Septuagint, Ἡμέραν *Hēmeran*, "Day." The Chaldee adds this remark: "He gave her the name Jemima, because her beauty was like the day." The Vulgate, Septuagint, and Chaldee, evidently*

⁸ *Matt. 4:1–11 Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. ²And when he had fasted forty days and forty nights, he was afterward an hungred. ³And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. ⁴But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. ⁵Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, ⁶And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. ⁷Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. ⁸Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; ⁹And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. ¹⁰Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. ¹¹Then the devil leaveth him, and, behold, angels came and ministered unto him.*

regarded the name as derived from יוֹם *yôm*, “day,” and this is the most natural and obvious derivation. The name thus conferred would indicate that Job had now emerged from the “night” of affliction, and that returning light shone again on his tabernacle.

Job’s children, especially his daughters, reveal the great blessing and abundance given to him by God as generally it is the men, and not the women, who are specifically named in relationship to a Father’s descendants. Hence by mentioning and giving the names of Job’s godly daughters, the great extent of blessing given to him by God is revealed. His daughters are described as fair and beautiful, reflecting the changed condition of Job’s own life. Previously his children were not named, but now even his daughters are purposed for distinction and historical religious remembrance.

Job 42:16 After this lived Job an hundred and forty years, and saw his sons, and his sons’ sons, even four generations.

(*Benson Commentary*, Job 42:16) As God appointed to Adam another seed instead of that which was slain, Genesis 4:25,⁹ so he did to Job with advantage. God has ways to repair the losses, and balance the griefs, of those who are deprived of their property, or are written childless, as Job was when he had buried all his children, and was robbed of all his sheep and cattle by the Chaldeans and Sabceans.

Job had suffered the loss of time, so God mercifully rewarded him with more time. Job’s life proved to be long and fruitful—until also all the pain and suffering he had endured became a distant memory. Without question his time of blessing was more than double his time of affliction. Property, children, and even time were restored to this man who feared God. The Lord’s double blessing on Job’s life also demonstrates that the only thing that can

match God’s justice is God’s mercy. What a wonderful and impactful truth this is, revealing that God does not deal with us according to our iniquities but rather because of His great heavenly mercy, He removes our transgressions from us! *He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us* (Ps. 103:10–12).

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

After Job’s long, full, and blessed life, the Lord decided that his time on the earth was now finished. Little did Job know that his fear of God, and the trials he experienced, would become recorded biblical history. Through the writing of this scripture and by Job’s life, others could be taught what Job needed to undergo and learn by experience. It is also important to remember that Job’s trial was not an isolated incident, simply because God works this often with man. *Lo, all these things worketh God oftentimes with man* (Job 33:29). Ultimately the story of Job and the trials he experienced are not unique to one man but have been repeated with many others. The Lord allows this, yea produces it, in an attempt to hide pride from man. *That he may withdraw man from his purpose, and hide pride from man* (Job 33:17). It is this pride that Elihu first addressed in Job, which also, if not repented of, could lead only to more suffering in his life. *He keepeth back his soul from the pit, and his life from perishing by the sword* (Job 33:18). The book of Job finds its place in the canon as one of the most important books ever written. Because it is very likely the oldest book of the Bible, it contains some of the

⁹ Gen. 4:25 *And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.*

I Repent in Dust and Ashes

most important biblical truths necessary for gaining God's salvation—including the truth that men must repent of their sin¹⁰ before they can be forgiven for it. This truth is documented by Job's own memorable utterance, *Wherefore I abhor myself, and repent in dust and ashes* (Job 42:6). Few can read and contemplate the great lessons in the book of Job and not be eternally changed in the process—the most critical lesson being that God resists the proud and gives grace and favor to the humble,¹¹ the exact kind of man that

Job later proved himself to be. It is thus the humble whom God favors, those who possess a broken and contrite spirit and tremble at His Word. This is the lesson of Job, something that all wise men can learn from simply by reading and believing the inspired and God-breathed¹² Word of God. *For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word* (Isa. 66:2). Amen.

¹⁰ Acts 2:38 *Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

Acts 3:19 *Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord.*

Acts 8:22 *Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.*

¹¹ Jas. 4:6 *But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the humble.*

¹² II Tim. 3:16 *All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*