

Session 22

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

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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 had sufficiently humbled Job, the Lord turns His attention to Job's other three friends. He singles out Eliphaz because he is the oldest and has taken the lead role in correcting Job.

It was Eliphaz who led the improper reproof, and now the Lord will make sure that he bears the brunt of the discipline. Undoubtedly, the Lord is angry, and He wants to ensure that Eliphaz and Job's other two friends are fully aware of the spiritual reasons for His anger.

Notice as well that God's demeanor toward Job has completely changed. Instead of spiritually correcting him, He now comes to his defense.

Because Job has confessed both his sin and ignorance of God, God has forgiven him, and as such, defends his faith.

Through confession of sin, Job has justified his God, and in the chain of events, has now spoken of Him that which was right. This was not true when Job had darkened God's counsel by words without knowledge, and had contended with the Almighty, but it is absolutely 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.

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 the Lord wanted to make sure that they were adequately humbled by realizing their sin.

Job also would need to assume the role of a priest for Eliphaz, Bildad, and Zophar, by praying for them, in order that they might, like himself, be forgiven by God.

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 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.

Job's friends obediently did exactly as the Lord commanded them. Their submission reveals that though they had sinned against both the Lord and their friend, it was foolishness that had prompted their actions and not true malice. Because the Lord provided a mediator for their sin in the person of His servant, divine forgiveness could also be provided.

There were many sins committed in the book of Job, but what should never be forgotten, is that where sin abounded, mercy did much more abound.

Here the Lord's mercy is evidenced by Him providing a means for all sin against Him to be forgiven. Though sin was abundant, God's mercy was more.

This text parallels the believer's need for Jesus as his Mediator, since through Christ's suffering and spiritual trials, He is more than able to intercede and make full and complete atonement for sin.

None also will be better equipped to properly serve the Lord, than those who by faith have successfully overcome the spiritual trials that God has purposed for their lives. This was true of our Savior, it would be true of Job, and it shall be true for us.

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 praying and penitent heart will soon progress toward becoming the forgiven heart.

It is also not hard either to pray for, or to forgive others for their sins, if the Lord has first forgiven our own.

Ultimately, Job esteemed the sins and transgressions of his three friends, to actually be no greater than his own.

What the Lord had initially allowed Satan to remove from Job, He now restores to him double. What a wonderful truth this reveals, that when God permits loss in order to teach higher lessons of spirituality, His grace humbly provides even more blessings afterward!

It was also when Job humbly prayed for his friends, as instructed by the Lord, that he received full release from his own captivity.

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 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 spiritual fellowship with Job, but He also returns many friends and family to come to his aid and assist in his healing. He had lost much because of Satan's afflictions, and the Lord knew that it was necessary to encourage him, in order to bring some balance to the pain and suffering he had endured.

No longer would Job need to sit alone in dust and ashes, and scrape himself with a broken potsherd, because now all his brethren, including his closest friends and relatives, had come to comfort him.

Undoubtedly, the Lord knows that human companionship is necessary for men to be fully blessed. Therefore, when sinners find peace through reconciliation with God, which can only happen when they discover true humility, then the Lord ensures that they also gain spiritual peace and sweet fellowship with those around them.

Proverbs 16:7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

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 a striking illustration of God's power to bring even enemies of the gospel, to behold and acknowledge the Lord's love for the saved, just as we have observed how the Lord has wrought compassion in the hearts of Job's family and friends, to come to his aid, and acknowledge the Lord's love for him.

Revelation 3:9 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.

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 has publicly certified him as His own. This was exactly what Job had claimed; his faith and reverence for the Lord was proven sincere.

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 retrospect, Job's losses were only temporary, just as God had always intended them to be. In the end, the latter part of this God-fearing man's life was much sweeter and more blessed than even the beginning.

By this it is shown that God not only forgives the penitent, but that He also seeks to bless and prosper his life in so many other ways, after divine will has been accomplished.

James 5:11 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.

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 trials are necessary, still the Lord's pity will remain with the afflicted. After the Son of God's trial in the wilderness (Matt. 4:1–10), the Lord sent angels to minister to Him (Matt 4:11), teaching us that once divine trials are completed, He Who has purposed the trial, shall immediately and with great haste, come to the aid of those who have been tried.

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 that before Job's trial none of his immediate family's names are revealed, but now the names of his daughters are recorded as a testament to the degree of blessing that the Lord has brought 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 *yemîymâh*) 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 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 that has now been given to him by God. Generally it is the males, and not the females, who are specifically named in relationship to a man's descendants. But, by mentioning and giving the names of Job's godly daughters, the great extent of the Lord's blessings to him is revealed. Job's daughters are described as fair and beautiful, reflecting also the changed condition of their father's new spiritual life.

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Benson Commentary, Job 42:16

As God appointed to Adam another seed instead of that which was slain, Genesis 4:25, 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 Sabeans.

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

Job had undoubtedly suffered the loss of time, so now the Lord mercifully rewards him with more time. Ultimately, Job's life proved to be long and fruitful, until also all the spiritual pain and suffering he had endured became a distant memory.

Job's time of blessing was much more than his time of affliction. The Lord's double blessing also demonstrated that the only thing that can rival God's justice, is His mercy.

Psalms 103:10-12 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

¹¹ ***For as the heaven is high above the earth, so great is his mercy toward them that fear him.***

¹² ***As far as the east is from the west, so far hath he removed our transgressions from us.***

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

After Job's long, full, and fruitful life, the Lord decided that his time on the earth was ready to come to an end. Little did this servant of God know that his fear of God, and the trials he had experienced, would become recorded biblical history.

By recording the events in Job's life, others could be instructed in words, what Job needed to undergo and learn through personal experience.

It is also important to impress upon the reader that Job's trial was not an isolated incident, and this is because the Lord oftentimes works such things with man.

Job 33:29 Lo, all these things worketh God oftentimes with man.

The book of Job also finds its place in the canon as one of the most important books ever written. Because it is perhaps the oldest book in the Bible, it contains some of the most important biblical truths necessary for gaining fellowship with God—including the truth that men must repent for their sins, before they can be forgiven for them, and that not until the sinner's heart is truly humbled, can he enter into the blessed life that God has purposed for him.

Few can read and contemplate upon the great lessons in the book and not be eternally changed in the process—the most essential and critical point being, that God resists the proud but provides grace and favor to the humble.

Isaiah 66:2 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.

It is toward those truly humble in heart, whom the Lord looks upon with favor, those also who possess a contrite spirit, and tremble at God's holy Word.

It is also those humble and poor in spirit, whom God both forgives and makes His own, and whom the Son of God reveals shall ultimately be given the kingdom of heaven.

Matthew 5:3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Barnes' Notes on the Bible, Matt. 5:3

To be poor in spirit is to have a humble opinion of ourselves; to be sensible that we are sinners, and have no righteousness of our own; to be willing to be saved only by the rich grace and mercy of God; to be willing to be where God places us, to bear what he lays on us, to go where he bids us, and to die when he commands; to be willing to be in his hands, and to feel that we deserve no favor from him. It is opposed to pride, and vanity, and ambition.

If we have learned anything in the study of the Book of Job, let it be this, that whatsoever we might think we know of the Lord, it is surely not nearly as much as we ought to know.

This is what Job learned through his trial, and we would be wise to learn the same lesson ourselves—that whatever we think we know of God, is not nearly as much as we ought to know, which, if believed, is a foundational key to the Lord blessing our own life.

I Corinthians 8:2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.