

Out of the Storm

A Study of Job

Part 11 – “Blessing Comes in the End”

Job 42

The Book of Job comes to a close in four distinct movements:

1. Job's final words of repentance and faith (vv. 1-6).
2. The Lord rebukes Job's three friends (v. 7).
3. Job as mediator between God and the three friends (vv. 8-9).
4. The restoration of Job's fortunes (vv. 10-17).

Main Idea: In a world full of trouble, God's people wait with eager hope for the blessings that will be known in the presence of the Redeemer who loved them and gave Himself for them.

James 5:11 - “Behold, we consider those blessed who remained steadfast. You have heard of the steadfastness of Job, and you have seen the purpose of the Lord, how the Lord is compassionate and merciful.”



The final chapter of Job may be properly summed up in the two categories mentioned by the Apostle James: 1) Job's perseverance and 2) God's mercy and compassion.

1. Job's Perseverance

a) Perseverance in Warfare

At the beginning of the Book of Job we are introduced to the spiritual reality of the universe. Specifically, we see that there is a spiritual conflict instigated by Satan. The story of Job is not about suffering and evil generally. It is about the faithful believer who suffers. Job suffers precisely because he is a righteous man. It is his faithfulness which makes him an attractive target to the enemy.

Luke 22:31-32 – “Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail.”

- Jesus did not pray that his disciples would be spared from the attacks of the evil one. He gives permission for the attacks and then prays for their perseverance.

b) Perseverance in Waiting

42:7 – “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.’”

- It is likely that God is doing more than simply focusing on the *words* that Job got right. God is affirming the totality of Job's faith in contrast to the lack of understanding of the three friends. Throughout, Job displays a passion to know God and understand his ways. He never lets go of God. God is not merely a system or philosophy to Job. For Job, God is his only hope to be justified. He waits actively, prayerfully, and painfully for the vindication of God.

Jesus is the sufferer *par excellence*.

In God's sovereign providence, Job points us toward the Lord Jesus whose suffering surpassed that of any man as did His righteousness. Jesus is the truly blameless Man. From the time of his birth when a murderous King Herod sought to snuff out his life, Jesus was hounded by the evil one. As a young man preparing for his public ministry, Jesus was led by the Holy Spirit into the valley of the shadow of death. There he was ruthlessly tempted for 40 days by the devil himself. He endured the multiplied agonies of the cross made all the more unbearable by the terrifying silence of his Father. Throughout his life, Jesus woke each day to the hot warfare of Satan's attacks.

2. God's Compassion and Mercy

One of the things we learn at the beginning of the Book of Job is that Satan is not an equal force opposing God and His ways. Satan cannot make a move apart from the permission of God. God is in control and is therefore ultimately responsible for all that comes to pass (though never guilty of sin – WCF 3.1). In His dealings with Job God demonstrates His compassion and mercy in at least three ways:

a) God humbles us (vv. 1-6).

*I had heard of you by the hearing of the ear,
but now my eye sees you;
therefore I despise myself,
and repent in dust and ashes.*

- Job 42:5-6

- God loves us too much to not work toward our humility. He loves us too much to allow pride to grow unchallenged in our hearts. Proper humility is not morbid self-loathing. Such an attitude is just as self-centered as arrogance. Rather the sort of humility expressed by Job involves seeing oneself in proper relation to God.

b) God accepts us (vv. 7-9).

- Job has been crying out for justification from God. He has been accused by his three friends of wickedness. His worldview seems to confirm that only the wicked suffer as he has suffered. So Job longs to be brought before the bar of divine justice and be declared innocent. Of course, God has accepted Job. And there are at least three indicators of this:
 1. God says that Job has spoken rightly of Him.
 2. God calls Job "my servant." It is a title of dignity. God uses that same word to describe Moses and the prophets. It is a word that speaks of covenant relationship.
 3. Job is given the responsibility of mediator between God and his friends.
- God's acceptance of his people is not a cheap sentimentality. God's acceptance of sinners is not cheap nor is it unconditional. God's acceptance (or justification) of His people cost him the life of his dearly loved Son.

c) God blesses us (vv. 10-17).

Notice that before God blesses Job with children and restored fortunes and dignity, He first restores Job to relationship. Job repented and justified God before God lifted him out of his misery. The blessings that God pours out on Job are not payment for faithful perseverance. Job affirms the justice and goodness of God before God lifts him out of his pain. The blessing Job receives after his time of suffering is not a payment from God but, rather, undeserved grace. God never owes us anything.

1 Peter 5:6-11