

The Book of Job
Part 4
God's Answer to Job

- *The Book of Job deals head on with the question, “Why do the righteous suffer?” It is the only book in the Bible that deals specifically with this question.*
- *We may suffer for many reasons:*
- *Because of our own wrong choices or actions.*
- *Because of the sinful choices or actions of other people.*
- *Because we live in a fallen world.*
- *God wants to do a work in our life, and sometimes He needs to take drastic action to get our attention.*
- *The Book of Job offers another reason for suffering—because of our righteousness. Jesus confirmed this reason in the beatitudes. (Matthew 5:11). Righteousness as a reason for suffering is not restricted to the Old Testament.*
- *Job's trial and suffering resulted from his desire to walk righteously before God. Job's unwavering faithfulness to God in the midst of his suffering actually resulted in the trial continuing and intensifying.*
- *Job's sufferings encompassed every possible area of his soul and body from emotional, to mental, and physical. Every area of his life was devastated.*
- *The final attack on Job came from his three friends who presumably came to comfort him, but actually inflicted merciless attacks on Job's already wounded soul.*
- *They unceasingly accused him of bringing on his losses and suffering himself, by being the worst of sinners and prolonging his suffering by being unrepentant.*
- *Before Job's journey of suffering began, Job and his three friends shared the same theology.*

- *“Those who seek God and walk before Him faithfully will be blessed and protected from suffering, sickness, and calamity. However, those who walk in iniquity and rebellion will suffer sickness, tragedy, and defeat.” They believed that people suffer in direct proportion to their sin.*
- *They also believed that everything that happens is directly from God.*
- *Job’s theology and that of his three friends could be said to be more incomplete and overly simplistic than totally wrong.*
- *However, incomplete theology when applied incorrectly will result in wrong conclusions about circumstances, people, and God.*
- *Incomplete theology results in a distorted view of God and hinders our relationship with Him.*
- *Job and his three friends armed with incomplete, unbalanced, and overly simplistic theology tried to answer the question of why this suffering and calamity had befallen Job.*
- *Job’s three friends believed that suffering and sickness only come to those who have sinned, but they failed to find anything Job had done wrong.*
- *His three friends, instead of admitting they didn’t know of anything he had done wrong, lashed out at Job in frustration. They fabricated sins of which Job might have been guilty, without a shred of evidence.*
- *Job, on the other hand, was baffled because he knew of no known sin that could have caused all his suffering.*
- *Job’s three friends concluded that Job was at fault, although they could find no sin in his life.*
- *Job knew that he had no hidden sin and concluded that the fault must lie with God.*
- *Job’s three friends accused Job of being unrighteous and Job in turn accused God of treating him not only unjustly, but with cruelty.*

- *Job went further to note that not only do the righteous suffer, but God does not punish the wicked, but allows many of them to live prosperous and comfortable lives.*
- *Job then concluded that there was no purpose in living a holy life before God, since it is the ungodly who prosper!*
- *Job's complaint to God was, "What can I do? What recourse do I have? How can I change myself so that You will stop afflicting and punishing me?"*
- *The questions Job was trying to resolve were:*
 - *Why does God allow the innocent to suffer?*
 - *Why is God silent when I need Him most?*
 - *What is God's purpose for my pain and loss?*
 - *Is there a purpose for my pain and suffering?*

Job 31:40 (last part) –32:1 (NKJV)

⁴⁰ ... The words of Job are ended.

¹So these three men ceased answering Job, because he was righteous in his own eyes.

- *When the answer to the riddle of Job's suffering seemed to have hit a dead end, and Job and these men had nothing else to add, another person came forward to speak, Elihu, the son of Barachel the Buzite.*
- *The Book of Job is not only an historic event, but also may be seen as a prophetic analogy which provides insights into the internal turmoil people experience when going through the valley of weeping—painful trials and sufferings.*
- *Job could represent the soul of a person.*
- *Job's three friends could represent our three directive faculties of will, intellect, and emotions which the enemy of our soul can use to intensify and even torment us as we go through times of what may appear as senseless suffering.*
- *Eliphaz argued from the point of view of human experience and could represent our emotions.*
- *Bildad argued from the point of view of human tradition and could represent our intellect.*

- *Zophar argued from the point of view of human merit and could represent our will.*
- *So, if Job represents the soul of a suffering person and his three friends our will, intellect and emotions, what does Elihu represent?*

Job 32:6 (NKJV)

⁶So Elihu, the son of Barachel the Buzite, answered and said: “I am young in years, and you are very old; Therefore I was afraid, And dared not declare my opinion to you.

- *Job and his three friends are described as “very old” while Elihu refers to himself as “young in years.”*
- *What came first, our natural man or our reborn spirit? – We were born naturally first and later when we received Christ we were born again.*
- *If Job and his three friends represent the natural man then Elihu represents our reborn spirit—our new man in Christ.*
- *The answer to our questions does not lie in our natural understanding, but in the spirit.*
- *Elihu’s name means, “My God is He” and Barachel means, “God blesses.”*
- *Five facts show that Elihu had the right message:*
 1. *Elihu is the only one God does not rebuke.*
 2. *Elihu’s message holds a prominent place in the story and comes directly before God’s appearance and prefaces God’s message.*
 3. *Elihu’s message very much mirrors what God says when He begins to speak.*
 4. *Elihu claims to speak from revelation from God and not from age or experience like the others.*
 5. *Elihu never lashes out at Job, but is respectful, unlike Job’s three friends.*

Job 32:2–3 (NKJV)

²Then the wrath of Elihu, the son of Barachel the Buzite, of the family of Ram, was aroused against Job; his wrath was aroused because he justified himself rather than God.

³Also against his three friends his wrath was aroused, because they had found no answer, and yet had condemned Job.

- *Elihu perceives the heart of the matter immediately.*

- *“Elihu’s wrath was aroused against Job’s three friends because they found no answer and yet they condemned Job” – Elihu understood the folly of these three men because they ignored the reality of the situation. They cruelly accused Job of bringing this calamity upon himself by his sins without any evidence he had done anything wrong.*
- *“Elihu’s wrath was aroused because Job justified himself rather than God” – Elihu understood that Job’s suffering had nothing to do with anything he had done wrong. He perceived Job’s failure was in trying to maintain his innocence. Job said God was the One at fault, having brought this calamity upon him without cause.*
- *Job’s theology remained unchanged, “If I walk justly before God, then I should be protected and blessed.”*
- *At the very beginning of Elihu’s speech he immediately identified the flaws in each person’s argument.*

Job 33:5 (NKJV)

⁵If you can answer me, Set your words in order before me; Take your stand.

- *Unlike Job’s three friends, Elihu invited Job to answer him. Yet throughout Elihu’s speech Job remained quiet and listened.*

Job 33:8–11 (NKJV)

⁸“Surely you have spoken in my hearing, And I have heard the sound of your words, saying,

⁹“I am pure, without transgression; I am innocent, and there is no iniquity in me.

¹⁰Yet He finds occasions against me, He counts me as His enemy;

¹¹He puts my feet in the stocks, He watches all my paths.’

- *Elihu dealt directly with the error of Job’s argument, “I am pure, without transgression and innocent, but God has counted me as His enemy and has afflicted me without a reason.”*
- *Job made God out to be capricious and acting without any good reason—even moody, cranky, and unreasonable.*

Job 33:12 (NKJV)

¹²“Look, in this you are not righteous. I will answer you, For God is greater than man.

- “God is greater than man.” - *Elihu pointed out the first problem in Job’s concept of God.*
- *Job was evaluating God as if He were simply a man and a limited created being who could be analyzed and subject to man’s criteria.*

Isaiah 55:8–9 (NKJV)

⁸“For My thoughts are not your thoughts, Nor are your ways My ways,” says the LORD.

⁹“For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts.

- *“For as the heavens are higher than the earth ...” - Our understanding is limited while God’s is unlimited. He sees the big picture, not just in terms of events that are happening, but in terms of eternity.*
- *Although we can’t see the big picture, God always acts according to His character of love and justice. We are not always able to determine His eternal perspective from our limited perspective.*
- *Faith is trusting God’s character and intentions even when from our perspective we are unable to understand why He is allowing certain things to happen or why He is doing certain things.*

Job 33:13–14 (NKJV)

¹³Why do you contend with Him? For He does not give an accounting of any of His words.

¹⁴For God may speak in one way, or in another, Yet man does not perceive it.

- *Next Elihu address another of Job’s questions, “Why is God silent when I need Him most?”*
- *God speaks in many ways, but many times people fail to perceive it or He answers in a way we may not like.*

Job 33:15–18 (NKJV)

¹⁵In a dream, in a vision of the night, When deep sleep falls upon men, While slumbering on their beds,

¹⁶Then He opens the ears of men, And seals their instruction.

¹⁷In order to turn man from his deed, And conceal pride from man,

¹⁸He keeps back his soul from the Pit, And his life from perishing by the sword.

- *God may speak through a dream or a vision, or placing thoughts in our minds, or through the circumstances of life.*

Job 33:19–22 (NKJV)

¹⁹Man is also chastened with pain on his bed, And with strong pain in many of his bones,

²⁰So that his life abhors bread, And his soul succulent food.

²¹His flesh wastes away from sight, And his bones stick out which once were not seen.

²²Yes, his soul draws near the Pit, And his life to the executioners.

- *Sometimes God speaks to us through pain, because pain has a way of getting our attention.*
- *C.S. Lewis “God whispers to us in our pleasures, speaks to us in our conscience, but shouts to us in our pains. It is his megaphone to raise a deaf world.”*
- *Just because we’re experiencing physically or emotional pain due to some loss, does not mean it is always a rebuke. God is wanting to teach us something, or He wants to impart something to us.*
- *Sometimes it is through pain that we learn something about the faithfulness, love, and comfort of God we could never learn any other way.*

Job 9:33 (NKJV)

³³Nor is there any mediator between us, Who may lay his hand on us both.

- *Job was looking for a mediator who could plead his case.*
- *Elihu provides the answer and points to such a mediator in Job 33:23-25.*

Job 33:23–25 (NKJV)

²³“If there is a messenger for him, A mediator, one among a thousand, To show man His uprightness,

²⁴Then He is gracious to him, and says, ‘Deliver him from going down to the Pit; I have found a ransom’;

²⁵His flesh shall be young like a child’s, He shall return to the days of his youth.

- *“A mediator, one among a thousand” – This mediator is unique among men, a one of a kind – It is Jesus the incarnate Son of God.*

- *“Deliver him for I have found a ransom” – Jesus paid the price for our sins. He became our ransom and could say with authority, “Deliver him from the pit, I have redeemed him.”*
- *“His flesh shall be young like a child’s, He shall return to the days of his youth” – This ransom not only delivers us from Hell, but through His ransom we are born again.*

Job 34:5–6 (NKJV)

⁵“For Job has said, ‘I am righteous, But God has taken away my justice;
⁶Should I lie concerning my right? My wound is incurable, though I am without transgression.’

- *Elihu examines Job’s complaint, “God has treated me unjustly and has taken away my rights.”*

Job 34:7–9 (NKJV)

⁷What man is like Job, Who drinks scorn like water,
⁸Who goes in company with the workers of iniquity, And walks with wicked men?
⁹For he has said, ‘It profits a man nothing That he should delight in God.’

- *Elihu sums up Job’s error. Job thinks there is no benefit in seeking to please God, for it is the ungodly that prosper.*
- *Why does Elihu say that Job “goes in the company with the worker of iniquity and walks with wicked men?”*
- *Wicked men mock the godly by saying that there is no benefit to trying to please God by living a godly life. So when Job says the same thing, he is agreeing with them.*
- *In Job’s journey through the valley of suffering his faith ebbed and flowed.*
- *Sometimes Job soared to great heights of faith in the midst of his agony with statements such as, “But He know the way that I take and when He has tested me I shall come forth as gold” (Job 23:10) and “I know that my redeemer lives.” (Job 19:25).*
- *But other times Job fell into great depths of hopelessness and despair and made rash statements, accusing God of being unjust and uncaring and delighting in Job’s sufferings.*

- *Job never came to the point of cursing God or turning away from Him, but there were times that although he came close, there was still something deep in his heart that yearned for God and somehow trusted Him even in the midst of the turmoil.*
- *However, Elihu was warning Job that he was on dangerous ground by continuing to entertain such thoughts of unbelief, because those thoughts can grow up and turn our hearts totally away from God.*

Job 34:10–12 (NKJV)

¹⁰“Therefore listen to me, you men of understanding: Far be it from God to do wickedness, And from the Almighty to commit iniquity.

¹¹For He repays man according to his work, And makes man to find a reward according to his way.

¹²Surely God will never do wickedly, Nor will the Almighty pervert justice.

- *Elihu then began to defend God’s character in Job 34:10-12 by basically saying, “It is unthinkable that God could do wrong or pervert justice or act against His character of love, goodness, and justice.*
- *In James 1:17 it states that “every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.”*
- *Elihu says in Job 34:28 that He hears the cries of the poor and the afflicted.*

Job 34:29 (NKJV)

²⁹When He gives quietness, who then can make trouble? And when He hides His face, who then can see Him, Whether it is against a nation or a man alone?

- *Elihu continues with the thought that if God chooses to remain silent who can condemn Him, for He must have a reason for all that He does.*

Job 34:34–37 (NKJV)

³⁴“Men of understanding say to me, Wise men who listen to me:

³⁵‘Job speaks without knowledge, His words are without wisdom.’

³⁶Oh, that Job were tried to the utmost, Because his answers are like those of wicked men!

³⁷For he adds rebellion to his sin; He claps his hands among us, And multiplies his words against God.”

- *Elihu’s words sound very fierce against Job, but when we look carefully, these are not words spoken out of frustration and lack of knowledge like Job’s three friends. His words really pinpoint the problem and Elihu’s desire to see Job come forth in victory.*
- *“Job speaks without knowledge, His words are without wisdom.” – It is true that Job spoke words about God which lacked knowledge and wisdom and he ascribed injustice to God.*
- *“Oh, that Job were tried to the utmost, Because his answers are like those of wicked men!” – This statement sounds very severe, until we understand that the word translated as “utmost” can also be translated as “victory.” Then we get a better understanding of what Elihu was saying.*

Job 34:36 (YLT)

³⁶**My Father! let Job be tried—unto victory, Because of answers for men of iniquity,**

- *I believe Elihu’s request to God for Job is not that Job’s sufferings will intensify, but that Job would not remain stuck in the place of thinking like wicked men do, that God is unjust. Elihu wanted Job to come to a place of victory and see the truth of who God really is.*
- *Soon Elihu’s prayer for Job will be answered.*
- *Elihu says in Job 35:2-8, “If a man is righteous how does that benefit God and what debt does God owe such a person. If a man sins what harm is he doing to God. Job, you think you are doing God a favour by being righteous and thus you think that God is indebted to you.”*
- *The remaining part of Elihu’s discourse from Job 36:22 until the end of Job 37 is a hymn to the glory of God. It powerfully presents God’s glory and expounds and exalts all Who God is and all that He does.*
- *A summary of Elihu’s discourse is that “God’s ways are great and beyond understanding” and that is why we walk by faith and not by sight and trust His character.*

Job 38:1–3 (NKJV)

¹**Then the LORD answered Job out of the whirlwind, and said:**

²**“Who is this who darkens counsel By words without knowledge?**

³**Now prepare yourself like a man; I will question you, and you shall answer Me.**

- *When God begins to speak we will see that much of what Elihu has said will be repeated by God.*
- *“Who is this who darkens counsel by words without knowledge?” – God is addressing Job and all the accusations he has been leveling against Him.*
- *God is not speaking to Elihu, because his words agreed with what God was about to say.*
- *God was not addressing Job’s three friends at this point, because His focus was on helping Job out of his dilemma and to understand the questions that had plagued him regarding his suffering.*
- *The first thing that becomes apparent when God begins addressing Job is that God has been listening to all of Job’s words and now is answering his requests.*

Job 13:20–23 (NKJV)

²⁰**“Only two things do not do to me, Then I will not hide myself from You:**

²¹**Withdraw Your hand far from me, And let not the dread of You make me afraid.**

²²**Then call, and I will answer; Or let me speak, then You respond to me.**

²³**How many are my iniquities and sins? Make me know my transgression and my sin.**

- *Job’s first request is found in Job 13:21, “withdraw Your hand far from me, and let not the dread of You make me afraid.” God does not appear to Job in all the power and glory of His presence which would overwhelm him, but simply in a whirlwind.*
- *Job’s second request is found in Job 13:22, “then call, and I will answer; or let me speak, then You respond to me” and in Job 38:3 God answers this second request also, “Now prepare yourself like a man; I will question you, and you shall answer Me.”*
- *We see that God is always attentive to our prayers and cries and although we may not see an immediate answer to our prayers does not mean that He is not answering. Sometimes the answer is “No,” and sometimes the answer is “Wait.”*
- *As we continue to study God’s response we will see further answers to Job’s prayers.*

Job 38:4–6 (NKJV)

⁴“Where were you when I laid the foundations of the earth? Tell Me, if you have understanding.

⁵Who determined its measurements? Surely you know! Or who stretched the line upon it?

⁶To what were its foundations fastened? Or who laid its cornerstone,

- *God began to ask Job a series of question regarding all He has done and created.*
- *In Job 38:4-38 God’s wisdom is displayed in the creative universe.*
- *In Job 38:31-33 God speaks specifically about the mysteries of the night sky.*
- *In Job 38: 39-39:30 God displays his care for the animal kingdom.*

Job 40:1–5 (NKJV)

¹Moreover the LORD answered Job, and said:

²“Shall the one who contends with the Almighty correct Him? He who rebukes God, let him answer it.”

³Then Job answered the LORD and said:

⁴“Behold, I am vile; What shall I answer You? I lay my hand over my mouth.

⁵Once I have spoken, but I will not answer; Yes, twice, but I will proceed no further.”

- *After God shows Job some of His wisdom and power found in creation, God continued by saying, “Will you now correct the Almighty or you who have rebuked God now answer Him.”*
- *As Job began to realize the immensity of God and His power as he contemplated the questions God has posed regarding the creative universe he is overwhelmed by the smallness of his own understanding.*
- *Job responded by acknowledging his own vileness and foolishness by charging God with being unjust and cruel.*
- *Then Job says, “I will have spoke too much and I will place my hand over my mouth and speak no more.”*
- *“I’ve talked too much, way too much. I’m ready to shut up and listen.” (Job 40:5, The Message).*

Job 40:6–7 (NKJV)

⁶Then the LORD answered Job out of the whirlwind, and said:

⁷“Now prepare yourself like a man; I will question you, and you shall answer Me:

- *Job’s admission that he had spoken foolishly and will speak no more is not the end of the matter.*
- *God is looking for something more from Job and something more for Job.*
- *God repeated the first time He addressed Job and said, “Now prepare yourself like a man; I will question you, and you shall answer Me.”*
- *Previously Job wanted to question God and wanted to correct God. Now God was saying, “Not so fast Job, you wanted to teach Me, so now you need to tell Me what you have learned.”*
- *There is still more that Job needs to learn about God before the purpose of his trial can be fulfilled.*
- *God wanted to go deeper with Job than simply silencing Job’s complaints.*
- *He wanted to reveal to Job His love and justice, so Job would have full confidence in God no matter what circumstances he faced.*
- *God wanted Job to venture deeper into understanding the nature and character of God.*

Job 40:8 (NKJV)

⁸“Would you indeed annul My judgment? Would you condemn Me that you may be justified?”

- *This was exactly the same point that Elihu made when he first confronted Job in Job 32:2 which spoke of Elihu’s anger with Job “because he justified himself rather than God.”*
- *The heart of the issue with Job was that because he couldn’t understand why he was suffering, and because he knew he had no known sin, he chose to condemn God saying that God had treated him unjustly.*
- *Job’s theology was limited and over simplistic and it provided only one possibility for suffering—suffering and sickness were the result of sin.*

- *Job didn't realize there were other reasons for suffering, so he chose to blame God when others blamed him for the calamities that had befallen him.*

Job 40:9–13 (NKJV)

⁹Have you an arm like God? Or can you thunder with a voice like His?

¹⁰Then adorn yourself with majesty and splendor, And array yourself with glory and beauty.

¹¹Disperse the rage of your wrath; Look on everyone who is proud, and humble him.

¹²Look on everyone who is proud, and bring him low; Tread down the wicked in their place.

¹³Hide them in the dust together, Bind their faces in hidden darkness.

- *Then in the Lord's second discourse from Job 40:9 – Job 41:34, He revealed another attribute that is unique to God—He restrains the forces of evil in the world.*
- *The entire chapter of Job 41 is dedicated to describing the might of this fire-breathing dragon called Leviathan. If a man tries to tame or even come near Leviathan, he will be in a sorry state, but God can bend his will and bring him into submission.*
- *Who is this creature called Leviathan?*
- *Leviathan sounds very much like another serpent—the one that was in the first Garden—Satan.*

Job 41:34 (NKJV)

³⁴He beholds every high thing; He is king over all the children of pride."

- *Satan—the king over all the children of pride who rebelled against the Lord God Almighty, whom God will completely subdue and bring to a total end all of his tyranny.*

Job 42:1–2 (NKJV)

¹Then Job answered the LORD and said:

²"I know that You can do everything, And that no purpose of Yours can be withheld from You.

- *The first time when God asked Job to give an answer, Job's response was silence and repentance. He admitted speaking foolishly and without knowledge. After God's second discourse Job spoke up and made a wonderful confession about God.*

- *“I know You can do everything” – Job now realized that God is not limited, but is all powerful and all knowing and we can’t evaluate Him as if He were a man.*
- *“No purpose of Yours can be withheld from You” – No one can stop God’s plans and He can be fully trusted with every details of our lives.*

Job 42:5–6 (NKJV)

⁵**“I have heard of You by the hearing of the ear, But now my eye sees You.**

⁶**Therefore I abhor myself, And repent in dust and ashes.”**

- *Job ended his answer to God with two statements.*
- *“I have heard of You by the hearing of the ear, But now my eye sees You.” – What does Job mean by this first statement?*
- *God did not appear to Job in any physical form, but spoke to him out of a whirlwind.*
- *Job’s image of God before this encounter was limited and very much two-dimensional. It was more like just hearing what people had said about God, but now he had begun to see dimensions of God that had never occurred to him before.*
- *Job’s image of God was now beginning to take on a true picture of God’s perfection, majesty, love, and wisdom.*
- *Job’s greatest desire was to know God in a more intimate and complete way and God fulfilled Job’s desire.*
- *“Therefore I abhor myself, And repent in dust and ashes.” – Job was fully content now with the answer he has received from God. He repented of all the wrong things he spoke about God, and all the false accusations he raised against God.*
- *There are two remarkable things about Job’s response as he worshipped God and at peace, fully trusting God with every aspect of his life:*
 1. *He is still in the same dismal situation regarding his health and his abject poverty.*
 2. *God never explained one word of why these things were allowed to happen to him.*

- *Now that Job received a fuller revelation of God he made the choice to place his faith completely in God without needing an explanation for his suffering or requiring immediate deliverance.*
- *Job came to a place of being fully secure in his relationship with God, regardless of his circumstances. Now he knew who God was—faithful and loving and His ways are perfect.*
- *The reason Job and his three friends struggled through 28 chapters trying to find an answer to Job’s dilemma was that they were asking the wrong question.*
- *They were trying to answer the question “Why has this suffering come upon Job?”*
- *But when Elihu and then God spoke they answered the question, “Who is God?”*
- *The answer was found in changing the question from “Why?” to “Who?”*
- *Believers who constantly question God as to why certain things are allowed to happen to them personally or in this world are still struggling with a proper perspective of God.*
- *In the Book of Job it is never recorded that God revealed to Job what had been happening in the spiritual realm or why it happened, but we know because we have his book to read.*
- *Many things will happen in our lives, some wonderful and others painful, and while we are on this earth we may never know why God allowed them.*
- *Just like Job who didn’t have his book to read we don’t have our book.*
- *In Heaven we will know everything, but while we are on this earth the righteous walk by faith and not by sight.*

Job 42:7–8 (NKJV)

⁷And so it was, after the LORD had spoken these words to Job, that the LORD said to Eliphaz the Temanite, “My wrath is aroused against you and your two friends, for you have not spoken of Me what is right, as My servant Job has.

⁸Now therefore, take for yourselves seven bulls and seven rams, go to My servant Job, and offer up for yourselves a burnt offering; and My servant Job shall pray for

you. For I will accept him, lest I deal with you according to your folly; because you have not spoken of Me what is right, as My servant Job has.”

- *God’s revelation to Job didn’t stop at what he learned from what God spoke to him. He also learned from what God spoke to his three friends.*
- *While Job was still face down on the ground repenting of all the bad things he had said about God, he heard God saying something astounding to his three friends regarding Job, “For you have not spoken of Me what is right, as My servant Job has.”*
- *God took Job beyond the Old Testament into the New Covenant – Justification through faith by the grace of God and righteousness not based on the works of man, but based on the grace of God.*
- *God forgave Job of all of his sins and foolish words and only let stand the last statement he spoke in faith about God and counted it for righteousness.*

Job 42:10 (NKJV)

¹⁰And the LORD restored Job’s losses when he prayed for his friends. Indeed the LORD gave Job twice as much as he had before.

- *We see the principle of forgiveness and restoration.*
- *Job’s vision of the greatness of God empowered him to forgive, intercede, and bless his three friends who had spoken such evil words against him.*
- *If we struggle with unforgiveness, then we are still lacking a clear revelation of God’s willingness to forgive and our sinfulness.*
- *God blessed Job with a clear view of his own frailty so that God’s love and forgiveness could flow through him to his friends. Job was used by God to bring restoration to his friends.*
- *“Indeed the LORD gave Job twice as much as he had before” – Then Job experienced a double blessing from God’s hand.*
- *The next revelation Job received was the loving-kindness of God that not only restored, but also doubled everything he had lost.*
- *Job had requested that God crush him to put him out of his misery, but God’s response was not only to restore to him all he had lost, but to give him a double*

portion—God had given him infinitely more than he could have asked for or even imagined. (Ephesians 3:20).

Job 42:11 (NKJV)

¹¹Then all his brothers, all his sisters, and all those who had been his acquaintances before, came to him and ate food with him in his house; and they consoled him and comforted him for all the adversity that the LORD had brought upon him. Each one gave him a piece of silver and each a ring of gold.

- “they consoled him and comforted him for all the adversity that the LORD had brought upon him” – *This strange verse found near the end of the Book of Job reveals another truth.*
- *Although Job had received the revelation about God and His infinite goodness and love, as yet, the others had not.*
- *The conversation God had with Job was just between Him and Job. The others would need to spend time on their own with God to have their own conversations to learn about the very nature and character of God.*
- *Each one of us must learn from the Lord. We cannot have a second hand relationship with God.*

John 15:2(b) (NKJV)

²and every branch that bears fruit He prunes, that it may bear more fruit.

- *Job was a fruitful branch and thus he received a pruning not because he was unfruitful, but because he was fruitful, and in the end he became much more fruitful.*

James 5:10–11 (NKJV)

¹⁰My brethren, take the prophets, who spoke in the name of the Lord, as an example of suffering and patience.

¹¹Indeed we count them blessed who endure. You have heard of the perseverance of Job and seen the end intended by the Lord—that the Lord is very compassionate and merciful.

- *We see in the end God’s compassion and mercy not only restored him, but also left such a blessing that Job could never have imagined.*
- *Job’s life is an example of how we can learn to fully trust the character of God even when walking through difficult and painful circumstances.*