

# The Lord Restores Job

## Introduction

### a. objectives

1. subject – The Lord restores the family and fortune of Job out of his sovereign goodness and mercy
2. aim – To cause us to recognize God's purpose in redemption in restoring his elect people to himself
3. passage – Job 42:10-17

### b. outline

1. The Lord Restores Job's Reputation (Job 42:10-11)
2. The Lord Restores Job's Fortune (Job 42:12)
3. The Lord Restores Job's Family (Job 42:13-17)

### c. opening

1. the *final sermon* of the book
  - a. the **31st** sermon (as compared to **x159** by Calvin) – begun at the **end of May, 2023**
    1. **question:** so, what are you going to preach *next* ... (**see tonight**)
  - b. by far, the most *difficult* sermon series I have ever preached – yet, by far, the most *inspirational*
    1. **reality:** in choosing this book, I really wasn't sure what I was getting in to – however, it has been a tremendous book to consider, and it has helped *me* considerably
      - a. especially *Calvin's* view of its message ... as articulated in **42:2**
    2. and ... I hope that it has been edifying and helpful to *you* – that the confession of Job, **the point of the book**, has not only been *enlightening*, but has also been *assuring*
  - c. **summary:** Job, a righteous man by the express declaration of God, is afflicted by God (through Satan) to demonstrate an *eternal* purpose – and Job, although *initially missing the point of it*, comes to realize that the sovereign God is free, according to his *holy* eternal decree, to do with men *as he pleases* – **or, man *must* respond rightly to the sovereignty of God, for God has purposed all that comes to pass for his glory ...**
    1. **again:** not a “theoretical” doctrine, but one of *immense personal value and foundational to life*
2. the *epilogue* of the book
  - a. a *logical bookend* to **1:1-5**: **what Job *was* by God's hand, he is *now* restored to being**
    1. whereas **1:1-5** are the *prologue*, showing us who Job was *prior* to Satan's attack, **42:10-17** will show us who Job is *after* Satan's attack – righteous before, restored now
  - b. **i.e.** all of **chaps. 1b-42b** are an *interlude* in Job's life – God now *restores what was lost* out of his eternal purpose and decree over Job's life
    1. God restores Job's *reputation*, his *fortune*, and his *family* – all out of his grace and mercy

## I. The Lord Restores Job's Reputation (Job 42:10-11)

### Content

#### a. an introduction to the epilogue (v. 10)

1. **note:** the text reads “*the Lord restored the fortunes of Job*” and “*gave Job twice as much*”
  - a. yet, the number of children post-attack *is the same* as before (**10**; 7 sons, three daughters; **1:2**)
  - b. so, “*twice as much*” is a reference *mostly* to the *reputation* and *wealth* of Job (**see below**)
  - c. **IOW:** in his grace, God pours out upon Job *twice* what he had before, not because Job “deserved” it, but (rather!) to demonstrate that everything that has happened to Job **is of God's decree**

#### b. the Lord restores Job's reputation (v. 11)

1. those who came to him: “*brothers and sisters*” and “*all who had known him before*” (**vv. 11a**)
  - a. the former is probably a reference to his *literal* siblings – his “extended” family
    1. **remember:** Job lived in an *agrarian society* – human survival was built around close family connections both to one another *and to the land*
    2. thus, family rights-of-inheritance were *singularly important* (**note v. 15b**) – survival depended on the *continuation* of farming a plot of land *that was kept in the family*
    3. **e.g.** many such laws characterized the *Civil Pillar* of the Mosaic law (**e.g.** redeeming land sold due to debt or catastrophe, the Jubilee, etc.; **Leviticus 25:23-28**)
    4. thus, the visitation by his “*brothers and sisters*” was *probably* to help Job overcome the great *financial loss* he incurred when Satan destroyed (virtually) everything he owned
    5. **IOW:** an *obvious* visitation by *family*, recognizing Job's great need

- b. the latter is a reference to those with whom he *had* had *financial dealings* (i.e. neighbors)
  - 1. i.e. probably the people who *respected him* due to his wealth, as he spoke of in **29:21-25**
    - a. **remember:** Job (in **1:2b**) was considered “*the greatest of all the people of the east*” – this *great influence* was directly connected to his *material wealth* in that verse
    - b. so, they, too, come to help Job overcome his great loss, *but for a different reason than family*
  - 2. **IMO:** they came to Job *compelled* by the sovereign hand of God – it was *God* who prompted them to come, for they might *not have come on their own*
  - 3. **because:** the loss of his fortune would have *greatly diminished Job’s reputation* – typically, in such (most!) cultures, there is a tangible connection between wealth and reputation
    - a. by being sent to *abject poverty* by Satan’s attack, Job no longer possesses the *influence* that such wealth would hold – men would no longer view him as “important” or an “influencer”
    - b. so ... to restore Job, God sends *more* than just his family to see him – he sends “*those who had known him before*” = those who knew his *previous* reputation as a man of influence
      - 1. **BTW:** were Eliphaz, Bildad, and Zophar amongst this number ... ??
    - c. **remember:** although Job was wealthy, his reputation was *more* than just his wealth – the clear implication of **1:1** and **29:21ff** is that he used his wealth (reputation) *for good*
      - 1. i.e. he used it to honor God by helping others; being a source of *wisdom*
  - 4. **principle: although the NT is clear that wealth can be a source of great spiritual danger, it is also true that God does grant wealth to some in order for them to glorify him with it**
    - a. i.e. for those made holy by the regenerating work of the Spirit, money is simply a *means* through which those blessed with it can glorify God through its *unselfish* use
- 2. they come to give him “*a piece of money and a ring of gold*” (v. 11b)
  - a. a “*piece of money*” = whatever would have passed for “money” in the c. 2<sup>nd</sup>-Millennium BC world of Edom – like the trading of valuable metals through time (i.e. gold, silver, copper, bronze, etc.), this is *probably* a reference to some quantity of one or more of those (e.g. a talent of silver)
  - b. a “*ring of gold*” = a tangible asset *representing* both *wealth* and *status* = a piece of jewelry made from gold representing not only its *inherent* “cash” value, but also *its status before others*
  - c. **IOW:** God *restores* firstly the *reputation* of Job – although he had lost his “status” by virtue of Satan’s attack, God now *restores it* through the generosity of his friends and family
  - d. **interesting:** God starts here as a *parallel* to Job’s *spiritual reputation* = just as Job had “lost” some of his *reputation* of being righteous (i.e. by virtue of his sinful thinking re: God), God *restores* that righteousness by leading Job to *repent* of his sin (i.e. his *first* restoration *under his own decree*)
    - 1. so now ... God restores his *material reputation*, as a reflection of what he had done *spiritually*
- 3. God restores Job’s *reputation* to twice as much as he had before – while he was a man of great influence before, the implication (here) is that **Job is now twice the man in the eyes of others**

## II. The Lord Restores Job's Fortune (Job 42:12)

### Content

#### a. the Lord restores Job’s livestock

- 1. the statement is v. 10 is *literally* counted as true here: each number of sheep, camels, oxen, and female donkeys is *exactly double* what is listed in **1:3**
  - a. God *intended* to double the fortune of Job by restoring to him *twice* what he had before
  - b. **note:** although **1:3** mentions “*very many servants*” of Job, there is no mention of servants here
    - 1. **IMO:** the servants needed to tend all of these animals (as before) would *also* need to increase doubly – thus, there is an *assumption* here that the reader would automatically recognize; it doesn’t need to be *explicitly stated*
    - 2. e.g. any more than saying that Job’s wife became the mother of his children *again* (v. 13)
- 2. **remember:** numbers of livestock would be an indication of relative wealth in an agrarian society
  - a. by giving back to Job *twice as much* as he had before, God is sending a *clear statement*.
  - b. i.e. this man, Job, is *under my decrees and purposes* – he is being reestablished as a wealthy man in order that his life might be clearly understood to be under the direction of God himself
    - 1. **question:** how *exactly* did Job come to possess so many animals (i.e. how did the “process” itself play out)? – **answer:** Job accumulated them *over time* using the *monetary wealth* he had received as gifts from his siblings and others (**see above**)
    - 2. **IOW:** they didn’t fall out of the sky – Job *accumulated* them as God *directed* the “ordinary means” of Job going back to his *regular life* and using what was given to him well
- 3. God restores Job’s *fortune* to twice as much as he had before – while he was a man of great wealth before, the implication (here) is that **Job is now twice the man in the eyes of the world**

### III. The Lord Restores Job's Family (Job 42:13-17)

#### Content

##### a. the Lord restores Job's children (vv. 13-15)

1. it should be *obvious* that it is the wife of Job (who instructed him to “curse God and die”, 2:9) who becomes the mother of these children
  - a. there is no *hint* in this book that Job 1) divorced his wife after her insolence and married another, or 2) had multiple wives (a common reality in early human history) from which these children came
    1. **e.g.** Abraham had no “problem” accepting Sarah’s “invitation” to have a child with Hagar
  - b. **IOW:** God **restored Job's wife as well** – she had lost *her* original 10 children (and also suffered the loss of fortune and reputation by Satan’s attack)
    1. so ... in his mercy, God restores *her too!* – he grants her the “restoration” of her children by giving her 10 replacements, and even children who were “greater” than before ...
2. **as before:** although Job *doubled* his reputation and his wealth, the “doubling” of his family is not in the *numerical sense* – he is restored only with “seven sons and three daughters” (**not 14**)
  - a. yet ... the author *goes out of his way* to note the *uniqueness* of these *particular children*
    1. **i.e.** if *Job himself* is writing this story, then he takes up a bit of “bragging” here ...
  - b. **remember:** girls were not considered to be of “special value” (materially) in ancient agrarian societies – vitally important to family life (**i.e.** as mothers), and loved by their fathers, yet they were not treated as *central* in terms of inheritance rights, family names, wealth transfer, etc.
    1. **yet:** the writer describes the *daughters* as more beautiful than all other women (**v. 15a**)
    2. **i.e.** their names are *descriptive* of this great beauty – Jemimah = dove; Kezia = a kind of perfume; Keren-happuch = a type of eye shadowing
      - a. **question:** although unmentioned, could it be that Job’s *sons* were also very handsome?
    3. and, Job is said to have given his daughters “*an inheritance among their brothers*” (**v. 15b**)
      - a. **i.e.** he pictures them as *equal* to their brothers by virtue of the beauty bestowed on them
  - c. thus ... the implication is that these children are *doubly special* to Job, not only because of their beauty, but because they are given to him *as a specific gift from God himself*
3. God restores Job’s *family* to “twice” as much as he had before – while he was a great family man before, the implication (here) is that **Job is now twice the man in the eyes of his family**

##### b. the Lord restores Job's life (vv. 16-17)

1. obviously, whatever skin disease Job had was not fatal – he lived **140 additional years** (**i.e.** “*after this Job lived 140 years*”) – old enough to see the great-grandchildren of these *latter* sons (and daughters)
  - a. **note:** this *longevity* is another evidence that these events occurred c. Abraham (who lived to be **175**; **Genesis 25:7**) – **i.e.** when the after-effects of the Flood have not yet taken hold
2. **question:** how long did it take for all of the above to come to pass? how long did it take for Job’s reputation, fortune, and family to be restored to him?
  - a. **e.g.** how long would it have taken for Job’s wife to bear him 10 children, and to see his daughters grow up to become the most beautiful women in the world? **30-40 years?**
  - b. **IOW:** God *restored* Job, but he didn’t do it *overnight* – God used the *ordinary means* of collecting reputation and wealth, and bearing and raising children *to get to the final result*
  - c. **principle: God is sovereign over time – he is not “limited” by the (slow!) flow of time**
    1. God *purposes* that time is also a *means* of accomplishing what he wills – he is not *bound* by time for he exists “outside” of time, time being a *created thing*
    2. we (unfortunately!) “expect” that God will move *according to our timetables* – given how little time we possess (in this life!), we often “need” for God to move *at a pace we determine*
    3. **e.g.** where is it written that the church age is only 2,000 years? – could God be intending to accomplish his will for the gospel in human history across (say) 6,000 years?
    4. **again, the point: we must respond rightly to the sovereignty of God, for God has purposed all that comes to pass (including the passage of time) for his glory ...**
      - a. **e.g.** God takes *40 years* to restore to Job what was taken from him *in an instant* – God uses *even time itself* to glorify himself – the heavenly audience watched **the whole time**