

“And Job died.”

Some people think that the ending to the book of Job is anticlimactic.  
After all the debate about unjust suffering,  
God rewards Job and gives him all this loot.  
Does Job fear God for no reason?  
Come on!  
God gives Job twice as much as he had before!

But do you remember the discussion between God and Satan?  
Satan had said that if God struck Job,  
Job would curse God to his face.  
Now, forty chapters later,  
Job has remained faithful through all the temptations,  
and so God has vindicated Job –  
though you could also say that Job has vindicated God!  
After all, if Job curses God, then God would have been proved a liar!

The reward and blessing of Job is hardly anticlimactic!  
It is what you would expect God to do for his faithful servant!

The letdown is not in the reward and blessing of Job.  
The letdown is in the final verse.

“And Job died.”

Sure, he was an old man, and full of days.  
He was everything that a man could be.  
He had triumphed over Satan’s assaults –  
he had endured the cross, and his descent into hell.

But still, Job could not conquer this Leviathan!  
He could not trample that serpent underfoot.

That task would await the one greater than Job –  
the one to whom we sing in Psalm 91.

Psalm 91 is addressed to the one “who dwells in the shelter of the Most High” –  
the “you” is singular throughout.

In Psalm 91 we sing to Jesus.

Of course, ironically, Satan also sang this psalm to Jesus.  
Satan urged Jesus to leap off the pinnacle of the temple,  
since God would “command his angels concerning you” –

and thus deliver Jesus from death.

Jesus must have smiled when he heard Satan singing Psalm 91 to him –  
because the very next verse of Psalm 91 says,  
“You will tread on the lion and the adder;  
the young lion and the serpent you will trample underfoot.”

Indeed, Jesus is the one who has crushed the head of the serpent on the cross –  
and, because of what Jesus has done,  
Paul promises in Romans 16:20,  
“The God of peace will soon crush Satan under your feet.”

Therefore, even as we sing Psalm 91 to Jesus,  
Jesus sings it back to us!

Sing Psalm 91  
1 Peter 1

[Last week]

- 1. The Vindication of “My Servant Job” (42:7-9)**
  - a. The Anger of the LORD against the Three Friends (v7)**
  - b. The Atonement and Intercession of Job (v8-9)**
- 2. The Restoration of Job (42:10-11)**
  - a. “When He Had Prayed for His Friends” (v10a)**

We saw last time that when judgment day came for Job,  
the LORD vindicated Job publicly.

God had declared Job to be blameless and innocent back in chapter 1 –  
but now Job is publicly acknowledged and acquitted in the day of judgment.

Job’s friends, on the other hand, are publicly condemned –  
and their only hope is that the servant of the LORD will make an offering  
and intercede for them, so that the anger of the LORD will not consume them.

But Job is the faithful servant of the LORD,  
and so he does as they ask, he offers the sacrifices as a priest.

As we saw last time, Job is *outwardly* unfit for the priesthood.  
He is not an Israelite (much less a Levite!).  
He is outwardly unclean (sores and blemishes on his body).  
And yet, because of his inward innocence,  
the LORD accepted Job’s prayer.

And *when* Job had prayed for his friends,  
the LORD restored his fortunes.

Notice: if Job does not forgive his friends, then Job will not be restored.  
Job illustrates for us what Jesus will later teach:  
if you will not forgive others, then God will not forgive you!

But *when* Job had prayed for his friends,  
the LORD restored the fortunes of Job.

This phrase “restore the fortunes”  
could be woodenly translated, “turn again our captivity.”  
The phrase used at least 18 times in the OT –  
*always* in the context of restoration from Exile.

Jeremiah, Amos, Joel, Hosea, Zephaniah, and Psalms 85 and 126,  
all refer to Israel’s restoration from Exile,  
and another five times the prophets speak of the restoration of other nations  
(particularly Moab, Ammon, or Egypt in the “latter days”).

So when the LORD restored the fortunes of Job,  
that would make a blind rabbit think about the restoration from Exile!

And as we have seen throughout the book,  
Job *has* been “exiled” – he has been alienated from the land  
(without flocks and herds, he has no grazing rights),  
he has been alienated from the seed  
(without children, he has no future),  
and he has been alienated from himself  
(as his body has been racked with pain),  
all because he has been alienated from God  
(because God *was* attacking him without cause).

But now, the LORD restores the fortunes of Job.  
And in this restoration – in this return from exile –  
God gives to Job precisely what he promised to give Israel  
when Israel was restored from exile!

**b. Double Restitution (v10b)**

*And the LORD gave Job twice as much as he had before.*

This language of the double-portion echoes Isaiah 40:2, and especially like Isaiah 61:7,  
“Instead of your shame there shall be a double portion;  
instead of dishonor they shall rejoice in their lot;  
therefore in the land they shall possess a double portion;  
they shall have everlasting joy.”

Or Zechariah 9:12,  
“Return to your stronghold, O prisoners of hope;

today I declare that I will restore to you double.”

These passages all connect restoration from Exile, with a double portion of the inheritance.

(And the double-portion was the portion of the firstborn!

Job *is* Israel – the firstborn son – the suffering Servant –  
who points us forward to Jesus!)

If you had three sons in the OT, then you would divide your property into four parts.

Two parts would go to the eldest son, and one part each would go to the other sons.

That’s what is usually meant by the “double portion.”

So, for instance, you see this with Joseph in the book of Genesis.

Jacob blesses Joseph and gives him a double portion of the inheritance,  
so that both Ephraim and Manasseh are included as “sons” of Israel.

We talk about the “12 tribes” of Israel –

but in fact, when you include Ephraim and Manasseh there are 13 tribes –  
which makes sense if you realize that the “double portion”  
went to Joseph!

The story of Joseph is really important to the conclusion of the book of Job.

Think about the parallels:

Joseph was sent into exile to Egypt.

Joseph was condemned by his brothers  
and yet it was through Joseph’s intercession  
that his brothers were delivered from death.

Zechariah 9 speaks of the restoration of Israel in “Josephine” language:

“I will set your prisoners free from the waterless pit...  
[and] I will restore to you double.” (9:11-12)

Joseph had been thrown into a waterless pit by his brothers.

And when Joseph prayed for his brothers –

and delivered them from the famine,  
forgiving them for their betrayal,

God restored the fortunes of Joseph,

and gave to him the double portion of the inheritance in the land,  
so that Ephraim and Manasseh, his sons, each received a portion of the inheritance.

Andy Deliyannides has done us great service by putting Zechariah 9 to music –

and, what is more, he has made sure to keep the Joseph connection –

and also show how Joseph, Israel, and Jesus all connect in this picture.

The author of Job connects us to that story.

Job now receives a double portion –

the LORD gave Job twice as much as he had before,

as if to say, Job is my faithful servant – my firstborn son!

Verse 11 then focuses on the restoration of Job's relationships with others.

**c. Restoration of Family and Friends (v11a)**

<sup>11</sup> *Then came to him all his brothers and sisters and all who had known him before, and ate bread with him in his house.*

Many had abandoned Job.

His brothers – his sisters – all who had known him before.

Most people tend to view these as “fair-weather friends” –  
but we need to be careful in our judgments.

The book of Job does not tell us what to think of them.

And, if we have learned anything from the book of Job,  
we should have learned to be *slow* to judge!

After all, the text here does *not* pass judgment on Job's family and friends.

The point is that with the restoration of God's favor,  
now Job returns to the favor of humanity as well!

Think about Jesus on the cross:

strike the shepherd and the sheep will be scattered (Zechariah 13!) –  
the question is not, “Would *you* have stood by Jesus?!”

rather, the question is, “Now that he is risen from the dead,  
*will you* come to Jesus and eat bread with him?”

Job's family and friends come to him and eat bread in his house.

Pay attention!

They don't invite him over their houses – he is not a charity case!  
They came to him – and ate bread in his house!

Whatever may have been the case before – the text does not condemn them –  
but rather, the text praises them

because they came to eat at the table of suffering servant,  
who has passed through death and been raised up to life.

Now, where did Job get the bread?

I have no idea!

How does a man with nothing suddenly feed all his family and friends?

We don't need to know *how* the LORD restored his fortunes.

But, when the LORD restores the fortunes of his servant,  
he is made known to his people through the breaking of bread.

In Luke 24, Luke recounts how Jesus opened the scriptures to the disciples,  
showing how all the law, the prophets and the writings pointed to him.

Did Jesus include Job in his discourse?

He certainly could have!

**d. Comfort “for All the Evil that the LORD Had Brought upon Him” (v11b)**

*And they showed him sympathy and comforted him for all the evil<sup>[b]</sup> that the LORD had brought upon him. And each of them gave him a piece of money<sup>[c]</sup> and a ring of gold.*

If they ate bread in his house, then he didn't need their money.

This is not their act of “charity” for the poor man!

Rather, they are humbling themselves before him –

and they are acknowledging that truly, there is none like Job in all the earth!

But also note that they show him sympathy and they comfort him!

Why?

“for all the evil that the LORD had brought upon him.”

The Bible is very clear:

the LORD brings both good and evil upon us.

Just like in English, the Hebrew word for “evil”

can refer to both “natural evils” and “moral evils.”

This is why some want to translate it, “disaster” (see ESV footnote!).

“Disaster” makes it sound more neutral.

But we should not forget that disasters are “evil.”

Hurricanes, tornados, droughts, famines –

these things are “natural evils” –

they are “evils” that occur within the processes of nature.

They are best seen as a part of God's “common wrath.”

In the same way that we talk about “common grace” –

how the rain falls on the just and the unjust alike –

we should also talk about common wrath –

the drought falls on the just and the unjust alike!

And every time a tornado, a drought, a hurricane, comes,

we are reminded that judgment day *is* coming!

Because even natural evils – even disasters – are under God's sovereign control.

But moral evils are no less under his control!

If you think back to the early chapters of the wisdom debates,

Job has made it clear that you cannot simply write off his catastrophes

as “natural disasters.”

What happened to Job was not *common* wrath!

There is no way that you can claim “coincidence” for the simultaneous destruction

of all his flocks and herds,  
all his servants,  
and all his children.

Satan's assault on Job was a moral evil;  
and yet God referred to it in chapter 2  
as Satan "inciting me against him without reason."

When God said "without reason" –  
he did not mean that God had no reason for doing what he did!  
When God said that Satan incited him against Job without reason,  
he meant that there was nothing in Job that deserved what God did to Job.

And so Job's family and friends "showed him sympathy  
and comforted him for all the evil that the LORD had brought upon him."

I want you to think about this.  
The LORD brought upon Job *evil* that Job did not deserve.

Too often we say that since everyone deserves death,  
therefore everyone deserves the misery of this life.

We blithely quote the Shorter Catechism:  
What does every sin deserve?  
Every sin deserves God's wrath and curse,  
both in this life and that which is to come.

That's true.

But that does not logically entail the inverse:  
It is *not true* that every misery is therefore deserved!

Do you see the difference?  
No child *deserves* to be aborted!  
No wife *deserves* to be bullied by an abusive husband!  
There is such a thing as *innocent* suffering!

The fact that we *deserve* God's wrath and curse,  
does not mean that we deserve all bad things that happen to us!

If you think about it, if we *deserved* everything bad that happened to us,  
then what would be the point of God's final judgment?

At the final judgment, God says that he will wipe every tear from our eyes –  
he will rectify the wrongs done to us!

If we deserved everything done to us – then what would God rectify?!

There are evil things that others have done to you *that you didn't deserve* –  
and there are evil things (like cancer or tornados, et al.) that God has brought upon you,  
not because of your sin, but in order to test you!  
and in the end, either in this life, or at the final judgment, God *will* make those right!  
Just like he did for Job!

The suffering of the innocent servant of the LORD is a *crucial* theological truth.  
Indeed, it is the *crux* of the Christian religion!  
It is only if the innocent one suffers that God can deal with sin in the end.

Think of how Luke applies this to Jesus.

Truly, Jesus was innocent.

Of all the people who have walked the earth, Jesus deserved nothing bad!

And yet we are told by Isaiah, “it pleased the LORD to strike him.”

And from Acts 4:27-28,

“truly in this city there were gathered together against your holy servant Jesus,  
whom you anointed, both Herod and Pontius Pilate,  
along with the Gentiles and the peoples of Israel,  
to do whatever your hand and your plan had predestined to take place.”

The cross was predestined by God.

When you face unjust suffering,

remember that before the foundation of the world,

before God created everything,

God had determined to take that suffering upon himself.

And through suffering “evil” without cause,

the suffering Servant of the LORD comes to glory in the latter days.

### **3. The Blessing of the Latter Days (42:12-17)**

#### **a. Flocks and Herds = Land (v12)**

<sup>12</sup> *And the LORD blessed the latter days of Job more than his beginning. And he had 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 female donkeys.*

The “latter days” also connects with an eschatological vision.

“The latter days” – or “the days to come”

Genesis 49:1 – the prophecy of Jacob

Numbers 24:14 – the prophecy of Balaam

Deuteronomy 4:30 – when Israel is in tribulation in the latter days...

Isaiah 2:2 – “it shall come to pass in the latter days that the mountain of the LORD shall be established...”

Jeremiah 48:47 – “in the latter days I will restore the fortunes of Moab”

(and Elam – in 49:39)  
Ezekiel, Hosea, Micah, and Daniel all use the phrase!

Now, it's true that the word "latter days" by itself  
just means "the later period of Job's life."  
But when you combine it with the language of restoring fortunes and double portions,  
you see once more that the author of Job  
is telling Israel – this is what will happen to you,  
if you persevere through unjust suffering!

The idea of the double portion is reinforced by the numbers –  
he has twice as many sheep, camels, oxen, and female donkeys as before!  
In the ancient world, "land" was not something inherently valuable in itself.  
It is only valuable insofar as you can use it!  
If you have large flocks and herds,  
then you have lots of land –  
Why?  
Because your flocks and herds are grazing on it!  
Certainly, a vineyard was *yours* because *you* had cultivated it for 100 years.  
Around a village, the land tended to be "claimed" –  
and you had a right to the land that you worked.

But pasture land is "common" –  
which means it is "belongs" to whoever grazes his flocks and herds on it.

So Job's large flocks and herds demonstrate his inheritance of the land.

Job's alienation from the created order has been restored!

**b. Sons and Daughters = Seed (v13-16)**

<sup>13</sup> *He had also seven sons and three daughters.* <sup>14</sup> *And he called the name of the first daughter Jemimah, and the name of the second Keziah, and the name of the third Keren-happuch.* <sup>15</sup> *And in all the land there were no women so beautiful as Job's daughters. And their father gave them an inheritance among their brothers.*

Verses 13-16 are a little more difficult to handle.

After all, Job's seven sons and three daughters had died.  
And now we are expected to think that these children simply "replaced" them?

The solution is found in the fact that Job is given *twice* as much as before.  
But he is only given the same number of children.

Why is not given 20 children?  
If the author of Job believed that these children were "replacements"  
then he would have said that Job had 20 children!

Actually, Job *is* given 20 children!

The author of Job, after all, believes in the resurrection.  
Job *is* given twice as many children!

The first ten will rise again at the final day –  
together with the second ten!

He has twice as many flocks, he has twice as many herds,  
*and he has twice as many children!*

Verses 14-15 emphasize the eschatological importance of women.

Ancient Israelites did not give their daughters an *inheritance* along with their sons.  
They might give them gifts – and they would certainly give them dowries –  
but they did not receive an inheritance *among their brothers!*

You might think back to the story of the daughters of Zelophehad in Numbers.  
Zelophehad died with seven daughters and no sons.

So Moses ruled that the daughters would inherit –  
but only if they married within the tribe!

That's not what Job does.

Job has plenty of sons!

But he gives his daughters an inheritance *among their brothers*

The three daughters are named: Jemimah (“turtle dove” – symbol of beauty)  
Keziah (cassia – an aromatic plant used in perfumes),  
and Keren-happuch (a black powder used to adorn the eyes).

Their names suggest their great beauty,  
and Job gives them an inheritance together with their brothers –  
thereby demonstrating his incredible wealth,  
as well as his oddity!

(Since no other fathers in the ancient world appear to have done this).

Commentators have wrestled over the significance of Job's giving his daughters an inheritance.

Indeed, an ancient Jewish commentator tried to spiritualize this,  
suggesting that the inheritance of the daughters  
differed in kind from the inheritance of the sons!

[The Testament of Job 46-48 says that he gave them “magic cords”  
that would help them focus on the heavenly life!]

Other commentators have offered a more cynical reading:

they say that Job gave his daughters an inheritance *because* they were beautiful,  
as if to suggest that if they were homely,  
they would not have received an inheritance.

But these commentators all fail to reflect on what the book of Job is doing here.

The point of these verses is to emphasize the blessing of Job.

Job is the firstborn son of God who is all that Israel is supposed to be –

who suffers all that Israel is supposed to suffer –

and who now receives all that Israel is supposed to receive.

Therefore he prefigures what will happen when Israel is restored from exile.

When Israel is restored from exile, daughters and sons will share together in the inheritance.

Think of Joel 2:

“your sons and your daughters shall prophesy” (2:28).

Where do you suppose Paul got his idea that in Christ there is neither male nor female,

but that both together share in the inheritance of Christ?

The seeds of that idea were planted in Job’s daughters

receiving an inheritance among their brothers.

<sup>16</sup> *And after this Job lived 140 years, and saw his sons, and his sons' sons, four generations.*

Psalm 90 says that a normal lifespan is 70 years.

Job’s 140 years equals a double lifespan!

He has a double portion of goods – and a double portion of life!

But while he sees his grandchildren to the fourth generation,

still, the death of Job’s first 10 children are a reminder

that while the LORD restored Job’s fortunes,

and while the LORD gave him a double portion –

all this stuff – and all these children –

merely postpone the inevitable.

**c. “And Job Died, an Old Man, and Full of Days” (v17)**

<sup>17</sup> *And Job died, an old man, and full of days.*

Job had been filled with disgrace (Job 10:15).

Now he is full of days.

Job had been full of trouble (Job 14:1).

Now he is full of days.

I have made a big deal about how God says that Job is “my servant.”

We should also make a big deal about Job being “full of days”!

Only three other people are said to have died “full of days” (or full of years):

Abraham in Genesis 25:8 was full of years,

Isaac in Genesis 35:29 was full of years,

and King David in 1 Chronicles 29:28 was full of days.

Job is intentionally portrayed as one like Abraham.

Abraham was blameless and feared God.  
Abraham was one who interceded for others.  
Abraham was old and full of days when he died!

In life, Job was as great as Abraham – the greatest of the men of the east.  
In death, Job was also as great as Abraham –  
indeed, he is as great as David!

But, like Abraham – and like David –  
Job *died*.

No matter how great you are –  
no matter how long you live –  
in the end, you die!

How will you face your death?  
Most likely, you will die as you lived.  
If your hope is in Christ, and your confidence is in him,  
then death (while a bitter foe) has no sting.  
If your hope is on your career, your family, your life,  
then death *will* sting!  
You will face death the way that you face life.

This is why the doctrine of the resurrection is so central for the Christian life.  
Sometimes we get caught up in all of the *doing* –  
but our hope is not that we will *do* lots of good things in life;  
our hope is the resurrection of Jesus.  
And *because* of this hope,  
we live as those who *already* participate in the resurrection life of Jesus.

But I'll warn you, you cannot die like this unless you live like this!