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THE REFORMED WITNESS HOUR

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Job Repents in Dust and Ashes

No. 3722

Rev. Rodney Kleyn

Dear Radio Friends,

In our previous message we began to look at the last section of the book of Job, beginning in chapter 38, and we looked at the first segment, in which God answers Job.

Even though Job had asked God to speak, God's answer was not what Job expected. But it was a gracious answer. At the outset, God speaks to Job and demands an answer of him. In Job 38:3, God says, "Gird up now thy loins like a man; for I will demand of thee, and answer thou me." Then God sets before Job the attributes of His eternity, His wisdom, His power, and He does this by setting before Job a series of questions that demonstrate His own immeasurable greatness and the smallness, the puniness, of man. After God has spoken for two chapters, at the beginning of chapter 40, Job repents. He answers God with these words: "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further" (40:4, 5). Here Job acknowledges that he has said too much.

But God is not finished with Job. This is not sufficient repentance. And so, for two more chapters, beginning in chapter 40:8, 9, God puts more questions to Job. He says this: "Wilt thou also disannul my judgment? wilt thou condemn me, that thou mayest be righteous? Hast thou an arm like God? or canst thou thunder with a voice like him?"

And then, in chapter 42, finally Job answers God again, this time with true humility.

Today, we look at these verses, chapter 42:1-6.

Then Job answered the LORD, and said,

I know that thou canst do every thing, and that no thought can be withholden from thee.

Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

Wherefore I abhor myself,

and repent in dust and ashes.

In these words of Job we have the most complete of all his confessions. Earlier in this series, we looked at other of Job's responses and confessions from his suffering. In chapter 1 he said, "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD." In chapter 2, to his wife, "Shall we receive good at the hand of the LORD, and shall we not receive evil?" He said later in the book, "Though he slay me, yet will I trust in him." Job confessed that God knew the way that he took, and that God was trying him to bring him forth like gold. And Job also, in chapter 19, made a beautiful confession concerning his resurrection hope: "I know that my Redeemer liveth," and he says, "In my flesh will I see God." And as we look at all those confessions of Job, we realize how far we fall short, how much we have to learn in order to be able to respond like Job.

But now, in the end of the book, in these verses we have a confession that rises above all those earlier words of Job. Then Job spoke amid the confusion of his suffering. Now Job speaks because he sees God clearly. And he responds now not only to his suffering, but also to God's own explanation of this suffering. And that makes this the most important of all the confessions that Job makes, and the one

from which we can learn the most.

There are three parts to Job's confession here. What are they?

The first is this, that Job acknowledges God's absolute sovereignty. In verse 2 he says to God: "I know that thou canst do every thing." Job is saying here not only that all power in heaven and earth belongs to God, that God is able to do anything that He pleases because of His power, but Job is also saying that God *will* do as He pleases, when He pleases, how He pleases, and with whom He pleases. God is not only supreme in strength, but also in the use of His strength. He answers to nothing, and He answers to no one but Himself and His own purposes and His own will.

And so Job continues, in verse 2, "I know that no thought can be withholden from thee." He means that nothing can stand in the way of any of God's thoughts. When God thinks to do something, God accomplishes it and the outcome is always good. What a contrast to man. We have so many ideas and plans that, because of obstacles, we are never able to accomplish. Or we have plans that are not always wise and so we cannot carry them through. Not so with God. No one can stay His hand or say to Him, "What doest thou?" God's plans and decrees

not yet appear what we shall be." He means, it is not exactly clear to us what our glory will be in heaven. But, he continues, "We know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2).

What a blessed day. Not only when Christ shall come, but blessed day also when I shall go to be with Him. If you have that hope today, then you will be filled with love for Christ today. John, in I John 3:3, continues: "And every man that hath this hope in him purifieth himself, even as he is pure."

Dear believer, when you die, you will be with Christ. You will see Christ. You will be like Christ. Remember that today. You are bought with a price. Sanctify the Lord God in your heart. Let the love of Christ dwell in you richly to make you like Him already today.

Let us pray.

Lord, give us to see Thy glory and the glory of Thy Son Jesus Christ so that we may persevere in hope and holiness till the day when we shall be with Him and become like Him. Lord Jesus, come, come quickly. Amen.

it is prepared by a just God, for all who refuse to obey the gospel and will not repent of their sins and believe and trust in Jesus alone for salvation. Hell is real. And if you are not a believer, you ought to be terrified of death because it will bring you before God the Judge and lead you to the eternal lake of fire.

And so Jesus' prayer for believers is "that they may be with me."

Then the second part of His request is: "that they may behold my glory, which thou hast given me." What is that glory? Jesus does not mean His inherent glory as the eternal Son of God. Only God can see that glory and live. He does not mean, either, the glory that He displayed on earth during His ministry, which the disciples beheld. Nor does He mean His glory that He shows in and through us by our godly living. Rather, He refers to the glory of His exaltation: "which thou hast given me." The glory that the apostle Paul saw on the Damascus road, and that John saw by vision in Revelation 1. The glory spoken of in Philippians 2: "Wherefore God also hath highly exalted him, and given him a name which is above every name." And when Jesus says, "that they may behold

my glory," He means that His people will not only see but also partake in and reflect His glory in themselves perfectly. It will not

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in your life today,
you will not have Him
in life eternal.*

be simply that we will see Him. But when we see Him, we shall be like Him.

That is Jesus' desire and prayer for His people: "Father, that they may be with me." And in just a few hours, God answered that prayer. You remember Jesus on the cross and the words of the converted thief. He says to Jesus, "Remember me when thou comest into thy kingdom." And Jesus' answer is: "Today shalt thou be with me in paradise."

What was the experience of that sinner who died with the confession on his lips? Words fail to say it, do they not? We know a little of what it is to be with Christ. We have a taste of that already now. There are high points in our lives when we walk close to the Lord and enjoy His presence and love. But the fullness of it is yet to come. That is what we wait for. This is our hope—to be with the Lord. This will be our eternal privilege—to be with Christ. This is what we will do in heaven—we will behold His glory. And, looking on Him, we will be like Him. John says, "Beloved, now are we the sons of God, and it doth

are eternal and take in the end from the beginning. In wisdom God directs all things together perfectly. Nothing is ever out of whack. Nothing ever happens without a purpose. Nothing ever happens contrary to the wisdom and the being and the purposes of God. Nothing that God does contradicts His own justice and goodness. That is what Job now sees and confesses concerning God. God is absolutely sovereign.

And that is the key to the rest of Job's response here. Seeing the sovereignty of God, Job comes to know himself, and he puts his trust in God.

So, second, Job humbles himself before God in confession of his sin and his sinfulness.

In verse 3, Job confesses his actual sins, what he had done wrong. He does this when he says, "Therefore have I uttered that I understood not;

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higher than our ways,
but God's ways are
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and they are unfathomable.*

things too wonderful for me, which I knew not." He is saying, "Lord, I have sinned with my words. When I questioned Thy goodness and justice, when I asked for an explanation, when I wanted to call Thee, God, to account, then I said too much." Notice how Job puts it: "Uttered

that I understood not, things too wonderful for me, which I knew not." You see, not only are God's ways higher than our ways, but God's ways are unquestionably wise and correct, they are wonderful, and they are unfathomable. We cannot and we do not know them. And so we ought never to speak against them. When we do, that is sin which we must confess. That is what Job had done. But with God, remember, there is mercy in the way of confession. There is forgiveness and restoration, as we will see in Job's life.

But here Job confesses not only his actual sins in what he had said, he also confesses his sinful nature, his original sin, his total depravity. And that

is a full confession. Not just, "I've done something wrong," but "I am a sinner." We see that in verse 6 when Job says, "I abhor myself, and repent in dust

and ashes." When Job says he hates himself, he does not mean that he hates life or that he hates who he is because he lacks some qualities that he sees in other people, that he feels that he himself is a loser who does not measure up to others. No, this is not the language of a person who is going to com-

mit suicide, who hates what God has made him and where God has put him. Rather, Job means that he hates his sinful self. As he speaks these words, he is not comparing himself to other people, but he is standing before the majesty of God that he has seen, and he realizes that he is a wretched sinner. Job's words here, "I repent and abhor myself in dust and ashes," are the equivalent of what Paul says in Romans 7:18, where he says, "For I know that in me, that is, in my flesh, dwelleth no good thing." That is why Job says, "I repent in dust and ashes."

To repent is to change your mind, to change your mind about yourself, to see yourself not as you yourself may see yourself or as others may see you, but to see yourself as God sees you. It is to turn from your sins and sinfulness. Repentance is to anticipate and to experience the forgiving mercy of God. It is to endeavor to live in a way more pleasing to Him. The dust and ashes in which Job repents were not only a sign of his sorrow over his suffering, but they were now a sign of the blackness of his sin and the grief he felt for his sin. Job's primary reason for grief now is not the

trouble and suffering but his sinfulness.

Then we have the third part of Job's confession, this, that he submits completely, with no further questions, to God's way for him. When he repents of his words, Job implies that he will now be silent. This comes out more clearly in his previous confession in chapter 40 when he says, "I will lay my hand upon my mouth and proceed no further." Job is saying, "Lord, I have nothing to say. I'm silent." This is not the silence of resignation, but the silence of trust. When someone, in resignation, is silent, he is saying, "There is nothing that I can say that will make things go my way, so I'll just be quiet and ride this out." The silence of trust says, "Lord, Thou knowest what is best. Thou art in control. I will trust Thy way. Nothing that I can say will improve on it. And so, Lord, I submit unto Thy way." In his silence, Job trusts God completely. He trusts completely in the sovereign good purposes of God.

Here we must remember that God never explained to Job why Job was suffering. All Job knew was that God is sovereign and that God was with him. And

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can say will improve on it. And so, Lord, I submit unto Thy way." In his silence, Job trusts God completely.

gates and the streets of gold. But, that they may be with Me.

That's heaven—to be with Jesus, to enjoy covenant life and communion with Him in perfection.

Death, all by itself, is a very lonely state. Cemeteries are very lonely places. Hell is even more lonely. But in heaven, the covenant Christ will bring us to be with Him. Revelation 21: "God himself shall be with them and be their God, and they shall be his people." That is heaven—to be with Jesus.

That is why heaven can only be for believers. I suspect that there are people, many of them, who will say, "If that's all heaven is, to be with Jesus, then I'm not interested. I have a lot more fun without Jesus." It is only if you believe in Jesus today and love Him in this life, that you will be with Him in heaven. And if you do not believe, and if you do not love Him, you will spend eternity without Him in the suffering of hell.

I want to make a point of this. I want to emphasize it because today there is a crazy notion about, one that has become quite popular, that everyone is going to be in heaven in the end, that hell will be empty because

God's love wins. God's love is supposed to be so strong that no one will be in hell. You know

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what that message is? It is a crafty lie of the devil that comes from hell itself. Satan does not want us

to think that hell is real. It is a message that tells people that they do not need to believe the gospel and they do not need to trust in Jesus for salvation. It is a lie that tells people that they are OK where they are at—that they do not need to repent of their sins, that they do not need to put their faith in Christ. And it denies the whole gospel of the cross and the death and the suffering of Christ for sin. You do not need the Savior. You are OK, because God's love will win in the end and everybody will be in heaven.

No, Jesus says heaven is to be with Him. If you do not want Him in your life today, you will not have Him in life eternal. Heaven is for all those whom the Father has given to Jesus (v. 24). Heaven is for all those who heard and believed on the Son. Heaven is reserved for believers only. Heaven is secured by Jesus' death for God's elect alone. And hell, the Bible tells us, the lake of fire, the place of eternal suffering, is reserved,

that Thou hast sent Me. Father," He is saying, "they believe. Their trust is in Me. They find all their salvation in what I have done for them. Father, bring them to glory."

And so, this is a prayer that rings with certainty. It is closer to a pronouncement than a petition. "All that the Father has given me shall be with me where I am, to behold my glory." Believing in Jesus, we can have assurance and confidence of a place in Father's house of many mansions. We do not have to be afraid of death or hell.

There are two parts to Jesus' petition here. First, "that they may be with me where I am," and then, second, "that they may behold my glory." You will notice that when Jesus says, "that they may be with me where I am," He speaks in the present tense: where I *am*. And, again, there is confidence in the petition. At the moment He speaks these words, He is in Judea, about to be arrested and crucified. But He has in view where He will be beyond His death and resurrection—in His eternal state of glory. He means in heaven—that they may be with Me where I am. He has heaven, and bringing His people

to heaven with Him, before Him as the goal and the purpose of His going to the cross.

Now, what is heaven? There are many different ideas that people have about what heaven is. Most of them are very earthly. A person describes heaven in terms of what he likes here on the earth. If he likes golf, that is what he hopes heaven will be. If he likes shopping or horseback riding, that is what heaven will be for him. And so heaven is viewed by most as the best of what you enjoy in this life. Maybe a slight improvement because some of the difficulties of life will be gone.

Is that a proper view of heaven? No, it is not. And thank God that it is not. Heaven is portrayed in Scripture as the indescribable. It is something beyond our experience. Eye hath not seen nor ear heard, neither has anyone ever been able even to imagine the things that God has in store for those who love Him. The essence, the heart, the joy, the pleasure of heaven is described by Jesus here in the words "that they may be with me." That is what heaven will be: to be with Jesus. Heaven is not, first, deliverance from suffering. It is not the pearly

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that was sufficient. Job did not have to know why. All he needed to know was who had sent him these trials and who God is—the sovereign over those trials.

Can you relate to this? Perhaps you are going through a trial and you are struggling to understand why. Now, God could explain everything to you about His workings behind the scenes, but we would not be able to understand it. How can God's infinite wisdom and God's sovereign power fit into our finite and weak minds? What we need to know is this, that God is in control of our lives and that God has a purpose for us in Jesus Christ. And so we need to look up to Him and, with Job, confess His greatness, confess our sin, and silently submit. That is Job's response here. He comes to the end of himself. He confesses God's absolute sovereignty, he acknowledges his sin and sinfulness, and he silently submits to God.

As I said earlier, this is the outstanding confession of Job in response to his suffering. How did Job come to this, and how can we learn from Job and learn from Job's experiences so that we, too, come to this response in our suffering?

I want to point to two things here, two means that God uses to produce this confession and this response in Job, two ways that God will work in our lives as well.

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First, God used the trials and sufferings that Job experienced to bring him to this confession. In verse 5 Job says, "I have heard of thee by the hearing

of the ear: but now mine eye seeth thee." Job means this: "Now that I have gone through this suffering and trial and now that Thou hast spoken to me, my eye seeth Thee." He is saying this: "My vision of God now is so much clearer than it was before. I understand much better what it means that God rules over all things and what it means for me to trust in His sovereignty. Before I had heard of Him with the hearing of the ear. And with my mind I grasped the truth of God's sovereignty. With my mouth I was able to express it, but now I see it. I know it experientially, I know it from my own life. Before I had heard about God, but now I see Him."

And, dear believer, this is the knowledge of God that we as Christians should all desire, not just a knowledge in our head, not just something that we express

on our lips, but something that lives in our life, something that is practical. God put Job through all these trials to help him to see the application of His sovereignty. Along the way Job learned many things about himself and his sin. And with the clouds of sin now removed, Job sees God.

And so, if you are going through a dark trial, understand that God sends it for your spiritual profit, so that you may learn more about Him, what it is to trust in Him, and that God *is* trustworthy. What a different man Job will be from what he was before—mature in faith now, grown up through difficult experiences. And that is what He is doing to each of us as His children in the troubles and the trials that He sends.

But, as you well know, trials and troubles all by themselves do not work this response and this vision of God. Even in Job's life, as the pain became more intense and as things dragged on, Job became more and more confused. And we know that the unbeliever, when he goes through trials, will curse God. He will defy God.

And he will rob God by refusing to acknowledge the sovereignty that belongs to God.

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So we must see another way that God worked this response and this confession in Job, the way of divine revelation. In the chapters leading up to this confession in the beginning of chapter 42,

God has spoken. And now, as Job looks at his suffering in light of God's words, Job comes to this wonderful and this complete confession. This comes out especially in verses 3 and 4 when Job, in repentance over his sin, quotes God's own words back to Him. In verse 3: "Who is he that hideth counsel without knowledge?" And in verse 4: "Hear, I beseech thee, and I will speak. I will demand of thee, declare thou unto me." With these words Job is not now putting questions and demands on God, but he is saying, "Lord, this is what you said to me. And thou art right." In verse 3 he quotes from the beginning of God's speech in chapter 38:2: "Who is this that darkeneth counsel by words without knowledge?" And then in verse 4 he quotes back to God His own words in

And now He uses the same address to God Himself. But there is a difference. This is the difference. Jesus prays, not as an adopted child of God, but as the eternal Son of God, equal Himself in power and glory to the Father. He speaks in these verses of the eternal glory and love that He shared with the Father. He does not come to God as a beggar. He does not come uncertain. He is saying, "Father, let us bring them to glory." That is the force of what Jesus says.

And that comes out in the words that He uses in this petition. He says, "I will that they be with me." That is a rather strange way to make a petition. It is closer to a demand than a request. If our children would come to us and say, "I will that you give me my supper," we would say to them, "That's not the way to ask for things." And nowhere in the Bible do men (and are we instructed to) pray this way to God. But when it comes to Jesus, it is quite appropriate that He put it this way, because He is expressing, as the Son, the will of the triune God—the unchanging, eternal will of God. This is the heart of God. And because it is, it cannot be changed. All that the Father has given to Christ will come to Him and will be with Him in glory eternally.

This prayer, I say, breathes

with certainty. What a comfort for the believer in death.

That certainty comes out again in the grounds or the reasons that Jesus gives for why God should answer this prayer. In verse 24 He speaks of the fact that the Father has given them to Him and of God's eternal love for Him as the Son. "For thou hast loved me from before the foundation of the world." This is what He means, that if God would not bring His elect, those given Him, to glory, if one of them should perish, that would be the same as God breaking His love, His eternal love, to His Son. "Father," He says, "You've given them to Me and You love Me. And so, You must bring them to glory."

And then, in verse 25, He gives two more reasons for God to hear this prayer. First, God is a righteous Father. "O righteous Father," He says. Jesus means, "I have finished the work that I had to do for them. I have kept them. I have taught them. I have done everything necessary for their salvation." He speaks here before the cross as though it is accomplished. He says, "I have laid down my life for them. O righteous Father, their sins have been paid. Bring them to glory. Be righteous."

And then at the end of verse 25 He appeals to the faith of His people. He says, "These have known thee, and have known

though my reins be consumed within me.” That is triumph in death.

Or, like Paul in I Corinthians 15:51-57: “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.... O death, where is thy sting? O grave, where is thy victory?... Thanks be to God, which giveth us the victory through our Lord Jesus Christ.”

Or, again, you hear this confidence of Paul in II Corinthians 5:1: “For we know [we *know*, he says] that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heaven.”

Or, again, in Philippians 1, he says: “I have a desire to depart and to be with the Lord, which is far better; for to me to live is Christ, but to die is gain.” There is a confidence, a certainty, a comfort that we should have as we think about death. And this prayer of Jesus, “that they may be with Me,” breathes with this certainty.

In these verses, Jesus not only finishes His high priestly

prayer of chapter 17, but He also brings to a conclusion an extended discourse of comfort to His disciples that began in chapter 14:1. The disciples were troubled that Jesus was leaving them. And so He begins in chapter 14: “Let not your heart be troubled: ye believe in God, believe also in me. In my Father’s house are many

mansions:...I go to prepare a place for you,...I will come again and receive you unto myself; that where I am, there ye may be also.” And now, four chapters later, He finishes on that same note: “Father, that they may be with me where I am.” Let us remember that Jesus prayed these words out loud in the presence of His disciples. He did it for them to hear, for us to hear. And we should be impressed with the certainty and the assurance with which He spoke.

Jesus here does not simply wish or hope or even simply request something. No, it is much more certain and sure than that. He addresses God with confidence. “Father,” He says. “Father.” When Jesus taught His disciples to pray, He taught them to approach God with a childlike confidence. “Our Father which art in heaven.”

*We should not be afraid
of death but should see it
as the doorway to heaven,
as God’s servant,
to bring us to glory.*

chapter 40:7: “I will demand of thee and declare thou unto me.”

We must learn that this is what confession is. Confession is not to come up with your own ideas about things. It is not to give your own explanation of circumstances in your life. It is not to invent your own ideas about who God is. It is not to give your opinion of yourself to God. But confession, true confession, is to repeat back to God what He has said to us in His Word about Himself, about us, and about all things. That is true confession—to say with God what He has said to us. God has spoken. God is a God of truth. And so, true confession is to tell back to God what He has said to us. That is what Job is doing here. After God has spoken, Job repeats back to God His own words. “Lord, you said that I darken your counsel without knowledge. You said those words, and, Lord, You were right. I confess Your word.”

Sadly, today many confess to be Christians, but they do not confess God’s Word. So their confession is not true. Today, we do not have to wait as Job did to hear what God will say. God has said it all. God has given us a complete accounting in revelation in the Bible. And when we take the Bible, which is God’s Word, and read it and learn it and look at this world and our circumstances

and ourselves and God through the eyes of Scripture, then our confession will be true. Then we will come to the point that Job is at here, confessing, repenting, and submitting.

And so, in your sufferings and trials, you should turn to the Word of God. And what does God say? Does He not make promises to His people never to leave them or forsake them? Does not He say, “I spared not my own Son, but gave him up for you and so you can be sure that I will take care of you?” Does He not say that Satan and sin are overcome? Does He not say there is nothing in the world, in the heights or the depths, in time or eternity, that can ever separate us from His love? Does He not say, “I am God, absolutely sovereign over all?” Does He not say, “My counsel shall stand?” Does He not say that all things work together for good to them that love Him? Does not God say those things? Then, dear believer, take those things and, in your sufferings, say them back to God. Confess His Word. Then you will have peace that passes all understanding.

Job comes to that peace here, trusting in the sovereign God, acknowledging his own sins, submitting to God, and repeating God’s words back to Him. Job comes to a complete and overwhelming peace. We

could even call it a confidence in the midst of his suffering.

Look at Job's first words in verse 2. He said, "I know, I know that thou canst do every thing." In his confusion and with his questions earlier, Job was saying, "I don't know, I'm not sure." But now, having heard God, he says, "I do know." This is the knowledge of faith, of trust, and of confidence. Job is saying, "It's enough,

Lord. It's enough that I know that Thou art sovereign over all things and over all the affairs of my life. That's all I need to know." That knowledge is supreme, that knowledge supersedes every other thing that we know in this world. God is sovereign. God is just. God is good. And God is over all. So, I will trust in Him.

Then we should think back to an earlier point in the book when Job used similar language, in chapter 19:25: "I know that my Redeemer liveth." These two things Job says: I know that Thou canst do everything, and I know that my Redeemer liveth. Those two things are

the foundation of our confidence and the content of our faith as believers. God is sovereign over all. And Jesus, our Redeemer, lives and rules today. Because we know these things, we can have peace amidst the storms of life.

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Let us pray.

Father, we know that Thou canst do everything and that nothing can stand in the way of Thy purposes. And, Lord, that is

our comfort and solace amid the troubles and trials of life, especially when we consider ourselves, and our sins, and our finite abilities and wisdom. Lord, we cannot and do not trust ourselves, but we depend on Thee, the one who loved us and doest all things according to His good pleasure and counsel, the one who decreed to send His Son and who wills to gather the church to be with Him in glory. We know that all things work together for good to them who love Thee, to them who are called according to Thy purpose. Lord, increase our faith. We pray it for Jesus' sake, Amen.

THE REFORMED WITNESS HOUR

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Jesus' Desire for Us to Be with Him
Rev. Rodney Kleyn

Dear Radio Friends,

In John 17:24-26 Jesus prays, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them."

What a beautiful prayer. Jesus says, "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory."

Have you ever stood at the deathbed or the grave of a loved one whom you know is a child of God? That is a very difficult thing to do. It is the end of our earthly ties. Death has come and taken one away from us. A loneliness overwhelms us. As you go through that, dear child of God, you should think of these words of Jesus, this prayer: "That they may be with me where I am." In the death of

a believer, this prayer of Jesus is answered. Psalm 116 says, "Precious in the sight of the LORD is the death of his saints." Why? Because in death God brings His people to be with Him in glory.

We should not be afraid of death but should see it as the doorway to heaven, as God's servant, to bring us to glory. When you see your loved one dying, when you have to bring a child to the grave, when you are left behind as a widow, then remember, God is answering this prayer of Jesus to bring all His own to be with Him in heaven. And someday all of God's people, all of us, will be with Him, too.

What a beautiful prayer! There is great triumph in these words of Jesus. "They all will be with Me in glory!" As believers, we should have that kind of triumph in the face of death. Like Job, in chapter 19:25-27: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another;

And that is a part of what we hope for in heaven. Satan will be banished. His power will be broken, and we will be delivered forever from sin and its destruction and consequences.

And so we see that these Old Testament experiences and realities in the life of Job are written to point beyond themselves to something far better that awaits us as God's children.

That brings us to the end of this marvelous book of the Bible. I want to conclude with just one thought, one lesson, that I hope we all have learned. This: That in the midst of the troubles of life, we ought to fix our eyes on God and His Son Jesus Christ, believing His promises, trusting His power, hoping for the day when He will come again, when we will see Him face to face, and when we will be made like Him and enjoy the riches and glories

of heaven forever. The book of Job teaches us that, though we cannot always understand the reason for our suffering, we do have a God who can be trusted, who is Lord over all, and who works all things for our good to bring us to that future day of glory and vindication. And so we pray: "Come, Lord Jesus."

Let us pray.

Father, help us in the troubles of life not only to remember Job and his example for us for patience, but also to remember the greater truth of this book: Thy sovereign rule over all things, even over Satan, and Thy purposes that are to bring us to our eternal inheritance. We look forward to that day. Help us, Lord, to live in the light of that day, even here and now. We ask it for Jesus' sake, Amen.

THE REFORMED WITNESS HOUR

May 11, 2014
No. 3723

God Rebukes Job's Friends
Rev. Rodney Kleyn

Dear Radio Friends,

In our studies in the life of Job we have come to the last section of the book, the conclusion, beginning in chapter 38. We looked at the first two parts to that conclusion in the previous two messages. First, we looked at God's answer to Job from the whirlwind, in which God displayed to Job His eternity and His power. Last message, we looked at Job's repentance in dust and ashes in the first verses of Job chapter 42.

Today we come to the third part of this concluding session in which God turns to the three friends of Job: Eliphaz, Bildad, and Zophar. By this time, these friends of Job are probably quite smug hearing God rebuke Job and thinking to themselves, "Didn't we tell you, Job?" And so God rebukes them for the way that they had dealt with Job, and Job is vindicated in this passage.

But there is much more in these verses than just the rebuke of Job's friends and the vindication of Job. Perhaps this passage, Job 42:7-9, is the most important in the entire book of Job. We preach Christ from

every page of Scripture, and here, in these verses, we see Jesus Christ and the gospel of salvation through sacrifice and reconciliation in Jesus Christ our High Priest.

It is important that we see this in the book of Job. It is not true that Old Testament saints were saved by works and that we, in the New Testament, are saved by grace. No, here we see that these Old Testament saints believed the same gospel that we do and put their hope in the same Savior that we do.

The book of Job is probably the oldest book in the Bible. And here, before the priesthood of Aaron is instituted and all the ceremonial laws of the Old Testament, here God speaks to these men of a way of forgiveness and reconciliation not through their works, but through the blood of a substitutionary sacrifice and through the intercession of a priest. And that is the gospel. Our salvation is not by any work or merit of our own, but only through the perfect obedience of Christ, His blood sacrifice in our place, and His intercession as our High Priest.

Now we have already seen and preached Christ in the gospel from the book of Job. In chapter 1, Job sent and sanctified his children and made sacrifice for them, very similar to this passage. In chapter 9:2, Job asked the question: "How should a man be just with God?" implying that there is no way in himself. And at the end of that same chapter, Job asks for a daysman, or a mediator. And then, in chapter 19, Job made this beautiful confession concerning Christ: "I know that my redeemer liveth, and that he shall stand at the latter day upon the earth."

And now, at the end of the book, God Himself comes and speaks of the way for sinners to be forgiven and accepted. And it is my prayer as we go through this message not only that you see that the Old Testament saints also trusted in Christ and believed the gospel, but also that you who hear the message today will do the same.

In these verses, we have, first, God's rebuke of Job's friends in verse 7. In this they see their need not only of forgiveness, but of sacrifice and a mediator.

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 (42:7).

We should see, first, why or for what God rebukes them. It was for their words. God says, "You have not spoken of me the thing that is right." They were rebuked by God largely for their incorrect theology.

Now Job himself had complained to them about this in chapter 13. He says in verse 4: "Ye are forgers of lies, ye are all physicians of no value." He says that they had spoken wickedly concerning God and that their words were empty and vain. And now God comes and says to the friends of Job, "I agree with what Job has said." Now, it is not that all their theology was bad. They said some right things. They had a high view of the justice and even of the sovereignty of God. But the problem is especially that they misapply the truth concerning God to Job's situation. Rather than comforting Job with the truth of God, they wound Job in his heart. And God's wrath is kindled against them for this. It is not for anything that they had done in their deeds, but only for their words, for what they thought about God. Their sin is a theological problem.

There is an important warning here for us, that we should take seriously what we think and say about God, especially

have with God in eternity. A rich reward and an eternity of days.

Now these things, this symbolism, is all right here in this chapter. And it is not by accident. Maybe Job did not understand it all, but looking at the rest of Scripture, we can safely conclude that the symbolism here means something. It calls us to look beyond Job's earthly blessings and to see that God is promising something far better to us. What is He promising? Here we need to take into account the whole flow of the book of Job and see the parallels of that flow of the book of Job to the flow of the entire Bible. In Job we have, as it were, a microcosm of the entire Scriptures. Satan is there at the beginning to tempt God's people. God gives Satan a measure of authority to do so. That reminds us of

what happened in the first chapters of Genesis in the creation and the fall of man. But God, you see, is sovereign, and Satan serves His purposes. So even though Job must suffer, much as there is suffering throughout history for God's people, through it all God brings a great good by sending His Son as Redeemer, something that Job did understand would happen, and

through that redemption, God brings many sons to glory.

So, what we have here at the end of this book is the promise of Christ's return that will be the day of vindication for God and His people and the day when, in the new heavens and new earth, we will receive our eternal reward. There is eschatology here in symbols. The Holy Spirit is telling us here that there is something higher and much more glorious for God's people than what they know in this life. The sufferings of this present time are not worthy to be compared with the glory that will be revealed in us hereafter. Someday, in heaven, we will look back on our lives here on earth and we will be able to see how our

Someday, in heaven,
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to see how our trials served
to bring us to glory.

trials served to bring us to glory. And we will count them as nothing compared with the glory and

the eternal inheritance that we will have in the presence of God.

In that day, too, Satan will no longer taunt the people of God. That really is a part of the message of the book of Job. In the beginning, Satan has a presence, and Satan has power. But at the end he is not just silenced, but he is gone from the scene.

children. If you have a camel or a cow or a pet and it dies, you can replace it. And soon you get over your loss. But with people, and now, with children, that is different. Why is that? It is because people have souls. When they die, they really do not die completely. Their souls live on. And the souls of God's people live on with Him in heaven. That is part of the reason that Job received the same number of children he had before. Even though there were only ten, that was still twice as many as he had before because, in reality, he never lost the first ten. No, they lived on in the presence of God in heaven. And is that not the hope that Job expressed in chapter 19 when he said, "Though after my skin, worms destroy this body, yet in my flesh I shall see God"? And if Job had that hope for himself, then certainly he had that hope also for his children who had died. Job did not need a doubling of his children because the first ten were already enjoying their eternal reward.

And then, there is a third interesting and unusual thing recorded here that should get our attention. It is this, that Job's three daughters are named here, whereas his seven sons are not. Their names are Jemima, Kezia, and Kerenhappuch. And all these point to their distinct beauty. And then, too, mention is made here of the fact that

these girls received an inheritance along with their brothers. That should grab our attention because it is very unusual, in the Old Testament, that the women should be mentioned and not the men, and that the women should receive an inheritance along with the men. Here, again, God is pointing us ahead to the New Testament church, to the final and everlasting kingdom of heaven in which there will be no marrying with the woman taking her husband's name and inheritance, and in which, as the New Testament tells us in Galatians 3, there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, but we are all one in Christ Jesus; and all of us are heirs together according to the promise. So you see that in Job's daughters. This is looking forward to the New Testament and to heaven.

And then, in this passage, you also have this, that Job lived another one hundred forty years. That is the number 70 doubled. And 70 is a multiple of 7 and 10. In the Bible, those two numbers are used to express a fullness and completeness. And now, they are doubled, probably indicating that at the time of his troubles, Job was seventy or so years old. And then God restored double that to him in his remaining days. The fullness of Job's age here points to the fullness of life that we will

when we use God's Word to teach or to comfort others. Our theology must be governed by God's own revelation of Himself in Scripture. The many false teachers today who claim to be teachers and counselors, but misrepresent God, ought to think of God's burning wrath here against Job's friends for their bad theology.

The second thing we see in this rebuke is that God is sometimes angry with His own people. Job's friends were God's children. Their subsequent repentance and forgiveness here show that they were God's children. But the strongest biblical language is used here against them. God says, "My wrath is kindled against thee and thy two friends." That is the same language that is used to describe God's burning wrath against rebellious Israel in the wilderness. God burns in anger against them.

This teaches us that we must never get the idea that because we are saved or because we are God's people, God will simply overlook our sins, that we have a license to sin. No, God is terribly displeased with *all* sin, with our sin as well. So David writes in Psalm 32:3, 4 after his sin with Bathsheba and after he has been brought to repentance: "When I kept silence, thy hand was heavy on me." If we go on in sin, even as God's people, we

should expect His wrath and His chastening, His severe hand to be against us. God will do that to bring us to repentance.

Then, third, we see here, in God's rebuke, that in wrath, God remembers mercy. The fact that after answering Job God turns to his three friends is an act of mercy. He does not let them continue in their proud thoughts. Probably at this point they were quite pleased with themselves. They had rebuked Job, and now God has answered Job in a whirlwind, too, and Job is humbled and repentant. They probably looked at each other and said to each other (or thought with each other), "We told you so, Job." Maybe they even expected some praise from God for their theology. But God does not let them go on in their pride. Instead, in His mercy, He confronts them. He rebukes them. He does this not only for the honor of His own name, but also because He loves them as His children.

We should remember that when we are rebuked from God's Word. This is something for us to be thankful for, thankful for the confrontation of our sin. The prayer of the child of God is always, "Lord, make me to know my sins." So, when we are made aware of our sins, we should be grateful and show that in repentance.

The second main thing you

have in these verses is that God shows to Job's friends the way of reconciliation. You see that in the way He lays out for them their way of forgiveness in verse 8. He says:

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.

The first thing to see here is the substitutionary blood atonement sacrifice. God tells Eliphaz and his two friends to bring seven bullocks and seven rams as a burnt offering. Now, there are different kinds of offerings in the Bible. But the burnt offering symbolizes a sacrificial replacement or substitute for a sinner. Job's friends would lay their hands on the head of each of these animals as a sign of laying their sin on it and while their hands were on the head, they would kill the animal and then burn it completely. This kind of offering and sacrifice shows that man needs someone else to take his place and to make the payment for his sins. It shows man that his sins deserve death. In the Old Testament, this type of sacrifice was a part of worship all the way back to the sacrifice that Abel made in Genesis 4.

The meaning of it is this, that when the Messiah comes to save His people, this is what He would have to do. He would have to become the sin-bearer of His people and He would have to die in their place. And so Job and his friends, in the instruction to bring a burnt offering, are pointed ahead in type and shadow to Jesus Christ, who would come as the sacrifice in their place to bear God's wrath.

Now the fact that they brought seven of each animal is significant as well. Seven, in the Bible, is the number of completion and the number of covenant. It reminds us that God and man are reconciled and brought into covenant communion through the complete sacrifice of Jesus Christ. And so God puts before them the way of substitutionary blood atonement.

Then God also showed them the way of reconciliation through priestly intercession. Job's friends are not told by God to come themselves to Him and confess their sins. But God says this: "Go to my servant Job, and my servant Job shall pray for you: for him will I accept." Here we see God appointing Job as the priest who will intercede in behalf of his friends. Now, it is not that Job himself is sinless, but this, that Job has already confessed his sin, and been restored and accepted, and now he will act as mediator and

fails to see the place that the book of Job has in the Bible. As probably the first written book in the Bible, Job belongs to the Old Testament, which is a time when God spoke symbolically, in pictures, in types, and in shadows concerning our salvation and eternal hope. Some of that symbolism is very clear here at the end of the book of Job. And seeing it is key to understanding this passage and the content of God's promise here for us so that we learn to lift our eyes heavenward and to look for our vindication and blessing not here on the earth, but in our heavenly future.

So, I want to note here some of the indications in this passage itself that point us to God's eternal and future and heavenly promises.

The first indication we have already pointed to. It is this, that Job received double what he had before. Job did not receive the same as he had before or more than he had before, but he received exactly double what he had before. Now, do you not think that that gave Job reason to pause and to think, and is this not something for us to stop and think about, too? Here we mention, in the words of the prophet Isaiah in chapter 61:7,

where he speaks with promise to God's people: "For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them." You will note there the reference to a double portion. And, in connection with that, there are two things that we have to point to that help us to understand what Isaiah is saying. Isaiah has in mind the New Testament church. In the surrounding verses he talks of the time when the Gentiles will be gathered into the church. And Isaiah speaks here not of temporal and earthly joys when he speaks of a double portion, but he speaks of everlasting joy that shall be unto them.

And so, Job's double portion is a sign of the everlasting joy that comes through Jesus Christ to the New Testament church gathered from all the nations of the earth.

||| *Job's double portion is a sign of the everlasting joy that comes through Jesus Christ.* ||| A second indication in Job 42 that this speaks of our heavenly blessing and future is that while God doubled to Job all his material possessions, He did not do this with his children. Job received exactly the same number of children that he had before—ten. Why is that? As anyone who has lost a child knows, you cannot replace

womb is his reward.... Happy is the man that hath his quiver full of them.” This was the height of Job’s earthly joy in his restoration.

So God restored to Job his friendships, his fortunes, his family, and his future. But all of this, we should see, is written not just to show us that Job’s earthly life ended happily, that Job was vindicated and blessed as a person, but rather, this is written as a wonderful promise from God to us concerning our future hope as believers, the future hope of God’s people. And it is written to give us this hope in the midst of our lives that are often filled with pain and suffering, much like Job’s was.

So, what is the promise here? What is the substance and content of the promise for us in the book of Job?

We begin answering that question by saying that the promise is not a life of health and prosperity here on this earth. There are false teachers today, the advocates of what is called the health and wealth gospel, who construe and twist the book of Job this way so that all the

book of Job means is this, that if you have enough faith, God will bless you with earthly health and prosperity. This, they say, is how we are to understand the end of this book—that God, finally, blessed Job here because now Job had a strong enough faith.

There are problems with that. The first is this, that it is exactly the teaching of Job’s friends, which God, in this book, soundly condemns. The second is that this is outrageous and unrealistic. It is not real to Job’s life and it is not real to our

lives. In this world, God’s people can expect trials and poverty and sickness and death. God does not promise to deliver us from these things during our earthly life. His promises are not earthly and material, but

heavenly and spiritual and eternal. Our future hope as God’s people is heaven. We await an incomparable glory, which eye has not seen nor ear heard nor has ever entered into the heart of man to conceive.

Then, the third problem with this thinking is that it

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priest between his friends, who need pardon, and God, who is holy and just and the one who forgives. They must come to God through Job.

Job, we believe, was a contemporary of Abraham. So, all this happened long before God had ordained the priesthood of Aaron in Israel. At this time it was not unusual for a man to act as a priest for others, especially a father for his children, as Job had done earlier in the book. Here God appoints Job as the priest for his friends. His priestly role here also reminds us of Christ, and it tells Job’s friends that they, and we all, need a mediator. Not only do we need forgiveness through the sacrifice of Jesus Christ, but we also need to come to God through Jesus Christ. He makes intercession for us because God will not and cannot accept us ourselves. He accepts us only through the perfect obedience and righteousness of Jesus Christ, whom He has accepted.

So that is the gospel here in these verses for Job and for his friends. It is a beautiful picture for them of Christ, who is to come. In New Testament times, we see its fulfillment in Jesus Christ.

It is beautiful also to see here that Job’s friends obeyed God and believed in Jesus Christ for their forgiveness. When God spoke to them, they did not justify themselves. But in verse 9 we read: “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.” Here these men humbled themselves, they repent of their sins, they take and make the sacrifice, and they come to Job and ask him to pray for them. What a beautiful response to the gospel worked in their hearts by the grace of God.

Now, maybe we look at this and we say, “Well, of course, of course, they would do this. Who wouldn’t? How foolish not to, for then they would come under

|| *...it is only of grace that
any one of us obeys the gospel
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the wrath of God.” Here we must be humbled and realize two things ourselves.

First, that it is only of grace that any one of us obeys the gospel and repents and comes to God through Jesus Christ. There are many who hear the gospel and are hardened in their sin and reject the gospel. What is it that explains this? Well, it is simply this, that God has not chosen them and not chosen to reveal and apply the gospel to them internally by

the work of the Holy Spirit. It is only of grace that we believe the gospel. I Corinthians 2:14: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." And humbly, we thank God for a believing response to the gospel.

Then the other thing we should see here is that we must remember ourselves to receive God's Word with humility, regardless of the instrument who brings it to us. God's Word will sometimes offend us, and it will call us to see ourselves in our sin and repent. We must never let the person who brings that word to us stand in the way of our receiving it. So, we must pray that God, by His Spirit, will continually give us a humble heart to bow before His Word in repentance.

J o b ' s friends are reconciled to God through obedience to God's Word. Then, along with that, they are reconciled in their relationship to Job. We should note here the graciousness of Job in receiving them and praying for them. These men had made themselves the enemies of Job. With their words they had tormented him and

persecuted him and tempted him. They were the mouthpieces of Satan, who was attempting to bring Job to the point where he would curse God. And now, what does Job do when they come to him? He shows them the grace of forgiveness, which he had experienced. God had forgiven and received him. And, humbled in the knowledge and experience of God's grace himself, he received and he prayed for his friends.

There is an important lesson there for us on forgiveness. Perhaps there is someone in your life who has sinned against you and you find it difficult to forgive him. Then you must remember what God has forgiven you in Jesus Christ and show that same grace to others. At the foot of the cross we find pardon and reconciliation with God

and also with one another as believers. And, like Job, we must forgive and pray for others.

We have also in these verses the vindication of Job. In the rebuke of Job's friends, God vindicates Job. This has been a part of Job's request to God. And we should see that, even though God does not explain to Job the reason for his suffering, He does answer this part of Job's request, that he be vindicated.

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son to indicate that he would be the family head and representative. He was distinguished from the others. Similarly, Elisha received a double portion of the spirit of Elijah as a special mark of God's grace and presence with him. And Job's receiving exactly twice what he had before was an indication to him, to his friends, and to us that God's grace and favor rested on Job. God is saying to all: "Have you considered my servant Job, that there is none like him in all the earth?"

Now, besides restoring friendships and fortunes, God also restored to Job his family. Remember that in one day he had lost all ten of his children and that, soon after, his wife, in her grief, turned on Job and advised him to curse God and die. We read in verse 13 that Job received 10 more children: seven sons and three daughters, the exact number that he had had before. And there is no indication in the passage that Job was remarried, that this was a new or different wife. So, Job, having a family with his wife, obviously included reconciliation to her.

We remember the godliness of Job's first ten children and the dedication of Job and his prayers and his intercessions for them and for their spiritual well-being. Now God gives to Job and his wife the privilege

and the joy of raising ten more godly children. And so, Job's family is restored to him.

Friendships, fortunes, family, and also his future.

In receiving ten more children, Job has children who will inherit his land and possessions and who will continue his family name. This was very important in the Old Testament. Abraham lived right around the same time as Job and we remember the grief of Abraham and Sarah at being childless. Having children was an indication of one's place with the promised people of God, as a part of the seed of the woman that lived in expectation of the birth of the Savior. And having an inheritance and passing that on to one's children was a sign of one's place and participation, in his generations, in the promise.

Now we see that God also restored Job's future by giving him another one hundred and forty years of health, so that Job saw, not just his grandchildren, but his great-grandchildren and their children as well. Covenant blessings and joy were a part of what God restored to Job so that finally, when he died, he could reflect on God's goodness to him and rejoice with his children and grandchildren and their future blessing in their generations. What a blessing to Job. Psalm 127: "Children are an heritage of the LORD: and the fruit of the

and pray for them and forgive them, too. His natural heart would be never to forgive these men for their merciless treatment of him. But God turned his captivity, that is, God freed him from his natural and sinful self and inclinations. And, after he has prayed for his friends, God begins to restore him in other areas. Knowing God's grace towards him, Job extends grace and forgiveness to his friends.

How important that is for us. In order to be able to forgive and to receive others and to be merciful to others, we must understand God's mercy towards us.

Verse 11 tells us that God restored other friendships of Job as well. "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." Earlier in the book, we remember that all who knew and saw Job despised his presence. For the most part in his suffering, Job had suffered alone, without the sympathy of others. But now they gather, his friends and his family, in fellowship with him, to comfort and to console and to encourage him. And

they showed their love by each generously bringing him a gift of money and of gold.

This is one of the best ways to experience restoration. Comfort in the troubles of life is not to have circumstances fixed or changed but to experience love and understanding and sympathy from friends and family. What a blessing this must have been to Job. And, no doubt, this came because Job's name and reputation had been restored. God vindicated Job in the eyes of others. Now they see that Job's suffering did not come as a result of some secret sin, or because Job was a hypocrite. Now the friends honor him as fully as they had before. And so we see, first, Job's friendships are restored.

Then, second, we see that Job's fortunes are restored. What is outstanding here is that God gave him double what he had before. Verse 10: "Also the LORD gave Job twice as much as he had before." And if we compare, in verse 12, the numbers of the sheep and the camels and the oxen and the donkeys to what he had in chapter 1, we see that this is exactly double what he started with. With the double portion in the Old Testament Scriptures, God marked out an individual as the special object of His grace. The Israelites gave a double portion to their oldest

As God's people, we should live before God with such a pure conscience ourselves that we are not afraid to have our lives opened up before others, so that we may be vindicated. That is what Job wanted. He is not saying, "I'm sinless." But he is saying, "I do live uprightly before God." And God vindicated him. You see that here in two things.

First, this. Four times Job is called in these few verses "my servant, Job." We recognize this language from chapter 1 and 2, where God spoke to Satan and said, "Hast thou considered *my servant, Job?*" Now, there is a sense in which all of God's people are servants of God. But in the Old Testament, we find that this is a special title used for just a handful of God's people. When Moses' authority was challenged, God said, "He's my servant." This is a name that is used in the book of Isaiah to speak prophetically of Jesus who is to come: "The servant of Jehovah." And when God says this about Job, He exonerates him. He says to his friends, "Job is not a hypocrite, as you say. He is not guilty of some transgression. He does love Me and fear Me and hate and turn from evil." God lifts Job up as

an example, as one for others to look to and to respect and to listen to.

That is the way James refers to Job as well in chapter 5:11 in the New Testament. He says, "We count them happy which endure. Ye have heard of the patience of Job." Job is an example.

Then the second thing here that vindicates Job is that God says of him that, in contrast to his friends, Job spoke what was right about God. Now, perhaps that seems puzzling if you are familiar with what Job had said. Job had complained that God was unfair in His treatments. Job had said that he wanted to challenge God, put God to questioning. But we must understand these few things. Job, in his theology, all the way through, was concerned about the name and the honor of God. Yes, he was confused. But through all his confusion, Job retained his faith in God and his confession and he never cursed God for what God brought into his life. And in the end, Job did repent of his hard words against God. But we should also see this, that, despite Job's sin, God viewed him as upright, and so vindicated him.

...we should live before God with such a pure conscience ourselves that we are not afraid to have our lives opened up before others,

There is a wonderful promise for God's people here, and for God's church in the world today. Someday God will vindicate His people. Today, they may be questioned, persecuted, and mocked. Their intentions and their name may be maligned. But there is coming a day in the future for God's people that will be a great day of vindication. That will be the Judgment Day. The Judgment Day will not be a day for God to figure out whom to send to heaven and whom to send to hell. No, God already knows that. But the Judgment Day will be a day of vindication. God will be vindicated before all as just and right in His dealings with sinful man. And in that day Jesus Christ, who was mocked and put to death, will be vindicated. In that day all wrongs will be righted, and God's people will hear the beautiful words from Him to them: "Well done, thou good and faithful servant. Enter into the joy of thy Lord." There will not be any more questions about right and wrong in the history of this world.

That is our future as God's people. We should keep that in mind while we live here in the present. This is what Job and his three friends had forgotten. They took their eyes off God the Judge, and they tried to figure it all out themselves here on

the earth. They tried to answer what God was doing and who was right and who was wrong and what Job had done or not done. But the Bible tells us that vengeance belongs to God. We have to give place to wrath. We have to be ready in this world to be reproached unjustly for the name of Jesus Christ. And we have to do this remembering and believing that God will someday vindicate His own cause and His own people. For now, then, we must live as God's servants. We must confess Him as sovereign. We must humbly come to Him through the blood and the intercession of His Son Jesus Christ. And we must be willing to bear reproach for His name.

May God give us, as His people, the grace to do that.

Let us pray.

Father, we give thanks for the gift of Thy Son Jesus Christ, who has come in our place as the sacrifice for our sins. We come to Thee through His blood and intercession, asking that Thou wilt give us to know that we are accepted in the Beloved. And then give us the grace to be forgiving and to leave outcomes and vindication and vengeance in Thy hand, trusting Thy sovereignty and goodness. For Jesus' sake we pray, Amen.

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The Blessed End of Job's Life
Rev. Rodney Kleyn

Dear radio friends,

Today we come to our last study in the book of Job, chapter 42:10-17. In these verses, Job is blessed by God with a double portion of what he had had formerly. God restores his marriage, blesses him again with a family, and Job lives to a good old age.

We could look at this as God's vindication of Job, that Job's reputation is restored, and that God marks him out as the object of His special care and love. But what we should see here is that this is actually a vindication of God Himself. Job and the friends of Job had said things about God that just were not true. Perhaps we look at God's answer from the whirlwind and we are inclined to say, "That's just too harsh." The end of the book tells us that, as well as being the sovereign God of power and justice, God is also very merciful towards His people.

In the New Testament, chapter 5:11 of James, we have a summary of the book of Job. "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." That verse points out two things in the book of Job: the patience of Job as an example for us from which we should learn; and that the book is not only about Job, but also about God. "The end of the LORD," that is, His purpose, "is very pitiful, and [full] of tender mercy."

That is what we see in the last chapter of the book of Job. God is not harsh with His children, but His purposes have an end, and that is the restoration and blessing of His people. That is the promise here for us: God will restore and bless.

We notice, first here, the remarkable restoration that comes to Job. There are four things that are restored to Job.

First, his friendships, in verse 10: "And the LORD turned the captivity of Job, when he prayed for his friends." In a sense, this is Job's final test, to pray for his three friends who have persecuted and slandered him and were miserable comforters. Now they are forgiven of God. And Job must be humbled