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Hope Satisfies

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or Roget's Thesaurus – **October 26, 2014**

Job 42:1-10

Introduction: Solomon says, "**Better** is the **end** of a thing than the beginning thereof," Ecclesiastes 7:8. It was so here in the story of Job; at the evening-time it was light. Three things we have met with in this book which, I confess, have troubled me very much; but we find all the three grievances redressed, thoroughly redressed, in this chapter, everything set to-rights. **I.** It has been a great trouble to us to see such a **holy man** as Job was so **fretful**, and peevish, and uneasy to himself, and especially to hear him quarrel with God and speak indecently to him...

Thought 1. Job believed things about God that were not true. And that same thing can be said about some of God's children today! As we'll see in chapter 38, God showed up to bring clarity to Job's mind about himself. Remember, Job had no knowledge of Satan, and was not aware of how that HIS FEAR had put himself into Satan's hand (power), giving him permission to act in his life. (Ephesian 4:27) But, Job believed that his God, was the cause of the things happening to him even though he had obeyed him!

...but, though he thus fall, he (*Job*) is not utterly cast down, for here he recovers his temper, comes to himself and to his right mind again by **repentance**, is **sorry** for what he has said **amiss**, unsays it, and **humbles** himself before God, Job 42:1-6.

...It has troubled us to see a man of such eminent **piety** and usefulness as Job was so grievously afflicted, so pained, so sick, so poor, so reproached, so slighted, and made the very centre of all the calamities of human life; but here we have this grievance redressed too, Job healed of all his ailments, more honoured and beloved than ever, enriched with an estate **double** to what he had before, surrounded with all the **comforts** of life, and as great an instance of prosperity as ever he had been of affliction and patience, Job 42:10-17. All this is **written** for **our learning**, that we, under these and the like discouragements that we meet with, through patience and comfort of (FROM) this scripture may have **hope**.
(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Job 38:1-4, Then the Lord (Yahweh) answered Job out of the whirlwind, and said, Who is this that **darkeneth (dim) counsel (advice [information])** by **words** without knowledge? Gird up thy loins like a man; for I will **demand (ask)** of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

Thought 1. The Lord is in the process of convincing Job he has not wronged him because it's not in him to do anything less than right. So, he's worthy of trust. A **JUST** God would not do to Job what was done. So, the information from Job about how "the Creator" treats **OBEDIENT** humans is being dimmed! God's character is being spoken of in a way to hinder and dissuade **TRUST** in him. And even we've got to know our Father to trust him.

Jeremiah 9:23-24, Thus saith the LORD, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he **UNDERSTANDETH** and **KNOWETH ME**, that I am **the LORD (the self-Existent, Jehovah [Yahweh])** which exercise **lovingkindness, judgment (JUSTICE)**, and **righteousness**, in the earth: for in these things I delight, saith the LORD.

Thought 2. A truth that's amazing to me is we sometimes sing, or have heard sang how "His eye is on the Sparrow"! But when looking at these scriptures about Job, very seldom does that song and the scriptures that support it come to heart! The Song is reality! How can we believe that a "good God" will care and feed the birds, but withdraw his protection from the most obedient human on planet earth in whom he was well pleased!? This is basically what Elihu, the young man that came with Job's three friend said, when he spoke.

Job 32:2-3, 34:9-12, Then was kindled the wrath of **Elihu** the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he **justified** (declare to have done that which is JUST, right, proper) himself rather than God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.
...he (Job) hath said, It profiteth a man nothing that he should delight himself with God. Therefore hearken unto me, ye men of **understanding: far be it** from God, that he should do wickedness; and from the Almighty, that he should commit iniquity. For the **work** of a man shall he **render (REWARD)** unto him, and cause every man to find according to his ways. Yea, surely God will not do wickedly, neither will the Almighty **pervert judgment (justice)**.

Job 40:8, Wilt thou **disannul (make of none effect)** MY **judgment (justice** [fairness, RELIABILITY, honesty])?

Wilt thou **condemn (declare wrong)** ME, that thou mayest be **righteous (right)**?

Thought 1. As you know, the Lord was referring to what Job had been saying about how he believed God was treating him. Job was about to fully realize that God was not doing, or had any part in any of these BAD things happening to him. The Lord continues with other questions to cause him to understand his love and wisdom, and thereby, help him.

Job 42:1-4, 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 (ask counsel)** of thee, and declare thou unto me.

NOTE: ...therefore have I uttered that I understood not; concerning the providential (referable to the management) dealings of God with men, afflicting the righteous, and suffering the wicked to prosper, particularly relating to his own afflictions; in which he arraigned the wisdom, justice, and goodness of God, as if things might have been better done than they were; but now he owns his ignorance and folly...

I will demand of thee; or rather "I will make **petition** to thee", as Mr. Broughton renders it; **HUMBLY** ask a favour, and entreat a gracious answer; for to demand is not so agreeable to the frame and temper of soul Job was now in; **and declare thou unto me;** or make him know what he knew not; he now in ignorance applies to God, as a God of knowledge, to **inform him** in things he was in the dark about, and to increase what knowledge he had. (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Thought 1. You did notice that in his conversation with Job, God never said, "I gave Satan permission to do what was done, because I am God and I can do what I choose."

As a matter of fact, I have yet to find any reference in the scriptures where the Lord is pointed out to be the one that gave Satan permission to do what he did to Job! Furthermore, the more we know about God, the more GRACE and PEACE we have.

2 Peter 1:2, Grace and peace be **multiplied** unto you through the **knowledge** of God, and of (ABOUT) Jesus our Lord...

Matthew 11:28-30, Come unto me, all ye that **labour (fatigue)** and are **heavy** laden, and I will give you REST. Take my yoke upon you, and **LEARN** of me; for I am **meek (gentle)** and **lowly (HUMBLE)**: in heart: and ye shall find REST unto your souls. For my yoke is EASY, and my burden is LIGHT.

Job 42:5-6, I have **heard** of thee by the **hearing** of the **ear**: but now mine **eye seeth (perceive [KNOW, UNDERSTAND])** thee. Wherefore I abhor (hate) myself, and **repent** in dust and ashes.

NOTE: ...**by the hearing of the ear** From his ancestors, who in a traditional way had handed down from one to another what they **knew** of (about) God, his will and worship, his works and ways; and from those who had the care of his education, parents and tutors, who had instilled the **principles** of religion, and the knowledge of divine things, into him very early; and from such as might instruct in matters of religion in a public manner; and both by ordinary and extraordinary revelation made unto him, as was sometimes granted to men in that age in which Job lived...

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Thought 1. Job now sees how wrong he was about God and knows he properly rewards those who obey him. Even though, he still knew nothing about Satan, he did KNOW God was not behind what happened to him! When we understand more about him because of what he reveals to us, it causes us to see ourselves through his eyes. And when that happens, a “reverent person” will hate what they SEE about themselves and that will produce repentance. Remember, Job had great reverence for God, but didn’t have a good understanding of the fact he’s a JUST God. Actually, the “FEAR (reverence) of the Lord is to HATE evil...” (Proverbs 8:13) So, the question is how well does a person recognize good and evil? Job had done a good job avoiding evil, but this experience was beyond his knowledge. Today, the question is also for us. How well do we recognize good and evil?

Hebrews 5:13-14, For every one that useth **milk** is **unskillful** in the **word** of righteousness: for he is a **babe**. But strong meat belongeth to them that are **of full age (mature)**, even those who by reason of USE have their senses exercised to **discern** (RECOGNIZE) both GOOD and EVIL.

Ephesians 1:17-18, That the God of our Lord Jesus Christ, the Father of glory, may GIVE unto you the spirit of **wisdom** and **revelation** in the knowledge of him: The **eyes** of your understanding being ENLIGHTENED; that ye may **KNOW** what is the hope of his calling, and what the riches of the glory of his inheritance in the saints...

Job 42:7, 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 (LIKE) my servant Job hath.

NOTE: **that after the Lord had spoken these words unto Job**; which he spake to him out of the whirlwind, and after he had heard Job's confession, and the declaration he made of his humiliation and repentance: **the Lord said to Eliphaz the Temanite**; who with his two friends were still present and heard the speeches of the Lord to Job, and the acknowledgment he had made of sin; though some think that, when the dispute ended between Job and them, they returned to their own country, where Eliphaz is now supposed to be, and was bid with his two friends to go to Job again, which they did, as is concluded

from the following verses: but no doubt they stayed and **heard** what **Elihu** had to say; and the voice of the Lord out of the whirlwind would command their attention and stay; and very **desirous** they must be to know how the **cause** would go, for or against Job; the latter of which they might expect from the appearance of things. Now the Lord directs his speech to Eliphaz, he being perhaps the principal man, on account of his age, wisdom and wealth, and being the man that **led** the dispute, began it, and formed the plan to go upon, and was the most SEVERE on Job of any of them; wherefore the Lord said to him, **my wrath is kindled against thee, and against thy two friends**; who were Bildad the Shuhite, and Zophar the Naamathite; who gave into the same sentiments with Eliphaz, and went upon the same plan, speaking wrong things of God, **charging Job falsely**, and **condemning him**; which **provoked** the Lord, and caused his wrath to be kindled like fire against them, of which there were some appearances and breakings forth in his words and conduct towards them...

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

NOTE: As my servant Job hath ... This divine sanction of what Job had said about God should not be understood as an endorsement of everything that Job said. It should be applied to the principle issue in the argument, i.e., Whether or not God always **rewarded every man** according to **his conduct in this life**, and that he did so at once, or immediately. The three friends had adopted the false theory that one could indeed measure the **righteousness** of a person by the **degree of his prosperity**, which was essentially the proposition espoused by the devil himself, with the variation that the only reason prosperous men served God was that of assuring the continuation of their prosperity. On the basis of that false view, the three friends insisted that **Job was a reprobate sinner**. This Job vehemently denied, pointing out that the WICKED often prospered; and it is primarily of that **basic truth** that God spoke in this verse.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

1 Timothy 5:24-25, Some men's sins are open beforehand, going before to **judgment**; and some men they follow after. Likewise also the GOOD WORKS of some are manifest **beforehand**; and they that are otherwise cannot be hid.

Job 42:8, 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**.

Thought 1. In time, God will reveal who is right in his eyes, and who is wrong. Our righteousness and our justice shall be brought forth as the noon day. (Psalm 37:4-6)

NOTE: **...seven bullocks, and seven rams**, Creatures used in sacrifice before the giving of the Levitical law, (Genesis 4:4) (8:20) (15:9); and the same number of the same creatures were offered by Balaam in the country of Moab, not far from where Job lived, nor at any great distance of time from his age, (Numbers 23:1-2); and among the Gentiles in later times. And these were **typical** of Christ, being strong creatures, especially the bullocks, and which were used for labour; and the number seven may point at the **perfection of Christ's sacrifice**; to which these men were directed in their sacrifices to look for the complete atonement of their sins: now though they were not at their own dwellings, and could not take these out of their own herds and flocks, and Job had none, yet they could purchase them of others; and which having done, they are bid to do as follows: **go to my servant Job, and offer up for yourselves a burnt offering**; that is, by Job, who was to offer it for them in their name, and at whose hands the Lord would accept it, and for his sake. Job, as the head and master of his family, was wont (doing customarily) to sacrifice, as every such man did before the **Aaronic priesthood** took place, (Job 1:5). Now this was doing Job a great deal of **honour** (glory), both by calling him his servant, as

before in (Job 42:7), and twice more in this; which was plainly giving the cause on his side; **confirming** the **character** he always bore, and still retained; and declaring he had other thoughts of him than his friends had; as well by sending them to him with their sacrifices to offer for them; which was saying, that they had sinned, and must offer sacrifice, and that **Job was in the right**; and therefore must offer the sacrifice for them. This was putting them on a great piece of self-denial; that men, who were **older** than Job, great personages, heads of families, and who had been wont to offer sacrifices in them, yet are now sent to Job to offer them for them; a man now in mean circumstances, and who in they had **treated** with great **contempt**; and he in his turn had used them as roughly. And it was also a trial of Job's grace, and of his **forgiving spirit**, to do this for them, and pray to God on their behalf: and the Lord's design in it was, to exercise the graces of them both, and to reconcile them to one another, and to himself; **my servant Job shall pray for you**; that their sacrifice might be accepted, and their sin pardoned. In this Job was a type of Christ, as he was in many other things; see the notes on (Job 16:9-13) (30:8-10). There is an agreement in his name; Job, whether it signifies love or hatred, desired or hated, in both ways the etymology of it is given; it agrees with Christ, who is beloved of God and man, and the desire of all nations; who hates iniquity, and was hated for his inveighing (uttering bitter words) against it. Job was a type of him in his **threefold state**; **before** his low estate, **in it**, and **after it**; see (Philippians 2:6-10). In his temptations by Satan, and sufferings from men; and particularly in his office as a priest, who both offered himself a sacrifice for his people, and offers their services and sacrifices of prayer and praise to God; and who prayed for his disciples, and for all the Father has given him, for transgressors and sinners, and even for his enemies that used him ill; **for him will I accept**; or his face, that is, hear his prayer, and grant what is asked by him; as well as accept his sacrifice...

(Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Job 42:9, 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.*

NOTE: Having taken the above creatures for sacrifice, as directed, they went to Job with them; offered them by Job for a burnt offering, and **desired him to pray for them**. This they did, both as to matter and manner, as the Lord ordered them; and they did it immediately, without consulting flesh and blood, the pride and other passions of their hearts; and they all united in it, and served the Lord with one consent, which showed them to be good men; **the Lord also accepted Job**; the sacrifice he offered; perhaps by sending fire from heaven, which consumed the burnt offering: or "the face of Job"; he heard his prayer for his friends, and granted his request for them: or "the person of Job", as Mr. Broughton renders it; Job in this was a type of Christ also, who is always heard in his **intercession** and **mediation** for his people. God has **respect** to his person, which always acceptable to him, and in whom he is **well pleased**; and he has respect to his offering and sacrifice, which is of a sweet smelling savour to him. And the persons of his people are accepted in him the Beloved, and all their services and sacrifices of prayer and praise, (Matthew 3:17) (Ephesians 1:6) (1 Peter 2:5). The Targum is, "they did as the Word of the Lord spake unto them, and the Word of the Lord accepted the face of Job." (Source: biblestudytools.com/commentaries/gills-exposition-of-the-bible/)

Job 42:10, And **the LORD** (Yahweh) turned the **captivity** of Job, when he **prayed** for his friends: also **the LORD** (Yahweh) **gave** Job **twice** as much as he had before.

Thought 1. Notice, scripture does not say Job **TOOK** back from Satan, that which he had taken from him. Nor, does it say, Satan gave back to Job what he taken from him.

NOTE: Why did God do this? Let it be remembered that Satan had **challenged** Job's integrity; and Job successfully **withstood every test**, proving that he served God for

his **own sake**, not merely for the prosperity that resulted; and, after Job had turned back Satan's evil charge, it would not have been right for God to have left Job in perpetual **suffering** and **poverty**. God increased Job's wealth, not because Job was His loyal servant, but because he was **wealthy** when the test started. Furthermore the vast increase of Job's riches is here said to have taken place, When he prayed for his friends. As we have meditated upon the Book of Job, striving to unlock the mysteries that are undoubtedly in it, a thought has come to us again and again, although we have sought a similar view in vain among the authors and scholars we have consulted. That thought is simply this: Job's life, although not perfect in the infinite sense, nevertheless established the principle that the mortal flesh of man was not in itself incompatible with the truth that a **sinless life could indeed be lived in it**. And that, in some unknown way, might have been a contribution to the Eternal Truth that **The Man, even the Christ, did indeed live a sinless life** in mortal flesh. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Hebrews 4:15 ...we have not an high priest which cannot be **touched** with the **feeling** of our **infirmities (feebleness of MIND or body.)**; but was in all points **tempted** LIKE as we (Christians) are, yet without sin.

John 1:14, The **Word** was **MADE** **flesh** (a **human being**) ...

1 Corinthians 15:21-22, For since by MAN came death, by MAN came also the resurrection of the dead.

For as in Adam **all DIE**, even so in Christ shall all be made **ALIVE**.

Hebrews 2:6-9, But one in a certain place **testified**, saying, What is **man** (a HUMAN), that thou art mindful of him? Thou madest him (*humans*) a little lower than the angels... But we see **Jesus**, who was **made** a little **LOWER** than the angels (*a human being*) for the suffering of DEATH, crowned with glory and honour; that HE by the **grace** of God should **taste DEATH** for every **man**.

Job 42:11, *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 (let to come)** upon him: every man also gave him a piece of money, and every one an earring of gold.*

Thought 1. As we have seen from scriptures about how fear gives Satan permission in our lives, if we give Satan permission, God can only "LET come" or "allow" what we allowed.

Job 42:12-17, *So the LORD (Yahweh) **blessed** the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. He had also **seven sons** and **three daughters**. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Kerenhappuch. And in all the land were no women found **so fair** as the daughters of Job: and their father gave them **inheritance** among their brethren. After this lived Job an hundred and forty years, and saw his sons, and his sons' sons, even **four generations**. So Job died, being **old** and **full (satisfied)** of days.*

Thought 1. This last verse is in line with God's promise to satisfy us with long life. Job was about 200 years old when he died in 1827 B.C.. The events of this book occurred in 1967 B.C. when he was about sixty years old, which was the same year Abraham was born. So, Abraham was about 140 when Job died. (Source: The Reese Chronological Bible)

Psalms 91:14-16, Because he hath set his LOVE upon me, therefore will I deliver him: I will set him on high, because he hath known my **name (authority)**. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honour him. With **long life** will I **satisfy him**, and shew him my salvation.