

FBC Canton Sunday am February 1, 2026

Pray the Bible: Acceptance in Grief Job 42:1-6

Introduction: Job is wisdom literature.

Like Psalms, Proverbs, Song of Solomon and Ecclesiastes

It's focus is to provide us with wisdom.

Wisdom: Godly skill in everyday life. Proverbs 1:7

"The fear of the LORD is the beginning of knowledge, but fools despise wisdom and instruction."

We need to have a perspective of REAL life, not at all what we think it was...but what it really is.

Only a fool would go through life without wisdom, but many do.

Only in the fear of the Lord will you find wisdom...

Many do not choose the fear of the Lord because they will not read their Bible,

Proverbs 1:29-30

29 Because they hated knowledge

And did not choose the fear of the LORD,

30 They would have none of my counsel

And despised my every rebuke.

and when they are reading...they won't pray the Bible.

End aimlessness, begin focus

End boredom, begin strategy

End repetition, begin making sense

Become confident you are praying God's will.

Become certain of what the bible really says.

Become effective availing much.

Become consistent over time.

So, I am encouraging you to pray the bible as you read the bible...choosing the fear of the Lord to begin to gain wisdom.

Especially in Job...We are going to hear the wisdom of acceptance in the process of grief.

It is really not fair for us to read just ch. 42...because the struggle of grief prior to acceptance has gone on for 41 chapters.

Much dialogue, agony, crying out, questions without answers, fears, anger, denial has been said...and I would imply very much felt.



I. Begin in the Beginning. V. 1-4 “God can do anything”

a. Shared factual foundation: Creation Ch. 38-41

The enemy has taken so much ground in Creation that people do not believe in the foundation of who God is from Genesis 1

i. Produces belief in: Psalm 19

1. God’s goodness. Genesis 1:31

a. We cannot earn good things, they are all a grace gift.

2. God’s power. Colossians 1:17

a. “And he is before all things and in Him all things consist.”

3. God’s wisdom. Proverbs 8

b. Accept that God has purpose for everything, and that we cannot understand all his purposes. V. 1

i. Faith is believing God even if all does go the way we want.

1. That is the ultimate showdown with Satan.

a. Satan claimed that Job worshipped God because God blessed him...Satan was wrong.

- ii. **Job was part of a drama beyond his dimensions, so are we! Job 1**
 - 1. **Evil has us targeted=combat. Ephesians 6:10-24**
 - 2. **God is the perfect weaver of the tapestry of our story.**
- iii. **Truth must be applied specifically and accurately for it to become wisdom. Ch. 3-37**
- iv. **Prayer is a conversation with God, not telling God our conclusions. V. 2**

God asked Job...do you think you could handle the reasons behind what is going on?
God asks Job if he has reasons enough to have the first step towards knowledge.
Job knows he has spoken without wisdom
He has come to grasp that perspective only after....all the chapters of grief, all the questioning God did of him for 3 chapters.

II. Hearing becomes wisdom when we see with the eyes of Faith. V. 5-6

- a. **Repentance from:** If Job was righteous, as God said in the beginning and the end...then what does he have to repent of?
 - i. **Comparison righteousness is not absolute righteousness.**
 - 1. Even the best man is a man at best.
 - ii. **Self-dependence.** Grief strips away all self-dependence
 - 1. He thought he knew so much more than he did know.
 - iii. **Hearing about God is not the same as seeing God.**
 - 1. God is not cold, impersonal, distant, uncaring, unaware. He is not ruthless or vindictive, powerful without compassion.
 - 2. God is always the same, reliable and trustworthy.
Compassionately aware of all problems, deeply concerned about each one of us. Carefully controlling everything that touches our lives. Patient, forgiving and ultimately responsible for all that happens in our lives.
 - iv. **Answers don't overcome grief, amazement does.**

Conclusion: Pray this prayer of surrender with me.

Put them all on the cross and begin again.

God invites us forget the distrust, the fears, the anxieties of the past and release the issues of the present, the grudges, the criticisms, the hurts. Put them all on the cross and begin again.

The Bible Says

Job 42:1-6 Meaning

In [Job 42:1-6](#), Job gives his answer to God, fully acknowledging that what he asked for was out of ignorance of God, and asserting that now that he sees God, he repents completely of having questioned His purposes. This section begins with Job's confession: *Then Job answered the LORD and said, "I know that You can do all things, And that no purpose of Yours can be thwarted"* (vv. 1-2).

Prior to God's interview with Job in chapters 38-41, Job already had a healthy fear of God ([Job 23:13-14](#)). He was a righteous man, following God's commands ([Job 1:8](#), [23:12](#)). He recognized God's sovereignty, and that it is our lot to accept whatever circumstances God allows ([Job 2:10](#)). What he was missing was an experiential understanding that God's ways are higher than our ways.

Through his engagement with God in [Job 38-39](#), Job came to realize God's perspective and concluded "Behold, I am insignificant" ([Job 40:4](#)). From that point, God proceeded to show Job that not only was his perspective small, so was his capacity to create and administer power and authority. God set forth a challenge to Job, asking, "Will you condemn Me that you may be justified?" ([Job 40:8](#)). God said that if Job could prove his power and authority, "Then I will also confess to you, That your own right hand can save you" ([Job 40:14](#)).

Now, after God has noted to Job that he can't even tame Behemoth and Leviathan, who are fellow creatures, Job acknowledges God's power and authority, saying *I know that You can do all things*. God has all the power, Job does not. This is a recognition and acknowledgment. God's challenge has led to Job's repentance.

In citing God's *purpose*, and acknowledging that *no purpose of Yours can be thwarted*, it seems apparent that Job has discerned that a major point behind God's teaching session in chapters 38-41 is that God has *purpose* behind all He does, and His purposes are far above our understanding ([Romans 11:33](#)). Job's rapid recognition and learning from such a brief interview further demonstrates his wisdom and integrity (something God pointed out to Satan in the first chapter, [Job 1:8](#)).

Although Job previously recognized God as God and followed Him in righteousness, he had believed God was missing his perspective. Job believed that if he could present his case to God that God would alter his circumstances ([Job 23:4-7](#)). What Job did not understand is that God's *purpose* or plan was born out of an eternal perspective.

God already knew all about Job's circumstances. In fact, it was God who brought Job to Satan's attention in the first place ([Job 1:8](#)). Further, Job did not see God as the standard above all standards. Job sought to apply a standard to judge God, not realizing that God is the standard ([Job 23:7](#)).

God created humanity [with a purpose](#), which is for us to silence Satan ([Psalm 8:2](#)). His grand plan supersedes all circumstances. In chapters 38-40, God has given Job a glimpse into His eternal perspective. At the halfway point, Job expressed, "Behold, I am insignificant; what can I reply to You? I lay my hand on my mouth" ([Job 40:4](#)). Job was the "greatest of all the men of the east" ([Job 1:3](#)). But after a glimpse of God's perspective he concluded he was "insignificant."

This was true, in comparing his own perspective to that of God's. God has all perspectives at once. Yet God has taken notice of Job. Job is even part of a heavenly focus ([Job 1:8](#)). Job plays a great role in the grand cosmic drama in which humans are a key part.

But it appears God's purpose for Job was to greatly bless him through gaining an experience of knowing God by faith. Jesus tells us in [John 17:3](#) that the experience of "eternal life" for believers comes through knowing God and Jesus Christ. Thus, in addition to immortalizing Job as a great man, God has been leading Job to have a greater experience of life ([Ezekiel 14:14](#), [James 5:11](#)).

Job has requested a hearing before God, whom he acknowledged as his "judge" ([Job 23:3-4](#), [7](#)). He has had the desired hearing, but mainly was asked questions he could not answer, or rhetorical questions making the point that God's understanding and power is beyond his own. Job now answers God's question to him which he repeats, *'Who is this that hides counsel without knowledge?'* (v. 3).

God asked this question of Job in the opening of the "tribunal,"

"Who is this that darkens counsel
By words without knowledge?"
([Job 38:2](#))

Job poses the question with the wording *'Who is this that hides counsel'* as compared to [Job 38:2](#) where God asked, "Who is this that darkens counsel?" The Hebrew word translated *'hides'* is "alam" whereas the word translated "darkens" is "hasak." This likely gives us insight into Job's understanding of God's question. Job understands God to be asking why Job is putting a cloak over insight by speaking in ignorance ([without knowledge](#)).

In this case, the [knowledge](#) being spoken of is knowledge of God. God has tutored Job to understand that He has an eternal perspective ([Job 38-39](#)). He just completed tutoring Job to understand that

God has all power and authority; that He is, Himself, the ultimate standard by which all is judged, so therefore is not eligible to be judged ([Job 40-41](#)).

Job's answer to God's challenge is one of repentance. It is remarkable. We do not have to teach children to rationalize or defend foolish choices; it is built in. As a result of the Fall of Man, our first inclination is to rationalize and blame. When God confronted Adam with his sin, Adam immediately blamed God and Eve ([Genesis 3:12](#)). [Galatians 5:17](#) indicates that our first actor is to do things against our deeper desires, saying we "may not do the things that we wish."

However, Job does not rationalize. He does not blame. He takes responsibility. Job hears God's words and agrees with His perspective, declaring: *"Therefore I have declared that which I did not understand, Things too wonderful for me, which I did not know"* (v. 3).

Job readily embraces God's chastisement. Job stated earlier:

"I have not departed from the command of His lips; I have treasured the words of His mouth more than my necessary food."
([Job 23:12](#))

Job here demonstrates this was more than a boast. He has heard God and readily agrees: *I have declared that which I did not understand*. Job recognizes that God's purposes are *too wonderful* for him to comprehend. This lesson Job learned through experience is offered directly to us in the New Testament:

"but just as it is written, 'Things which eye has not seen and ear has not heard, and which have not entered the heart of man, all that God has prepared for those who love Him.'"
([1 Corinthians 2:9](#))

"Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways! For who has known the mind of the LORD, or who became His counselor? Or who has first given to Him that it might be paid back to Him again?"
([Romans 11:33-35](#))

After the statement of [Romans 11:33-35](#), Paul asserts the same basic wonder Job has come to know: "For from Him and through Him and to Him are all things. To Him be the glory forever. Amen"
([Romans 11:36](#)).

Job expresses a humility of wanting to learn even more: *'Hear, now, and I will speak; I will ask You, and You instruct me'* (v. 4).

The Hebrew word translated *hear* is “sama” or “shema”—it is the same word translated “hear” in [Deuteronomy 6:4](#), the beginning of the passage which Jesus called the greatest commandment:

“Hear [“sama”], O Israel! The LORD is our God, the LORD is one! You shall love the LORD your God with all your heart and with all your soul and with all your might.”

([Deuteronomy 6:4-5](#))

Job has listened to God. He now understands that from God’s perspective he is very small, (“insignificant” [Job 40:4](#)). Now Job makes a definitive pronouncement to God, beginning with the attention-getting admonition “sama”—*Hear now*. And what Job declares to God is that he is ready to listen to whatever God has to say.

Job has learned the secret of true riches. Scripture declares that great riches can be purchased without price, simply by listening to and following God ([Isaiah 55:1-3](#)). Jesus exhorts believers to buy all the gold they want by hearing His voice and inviting Him in to intimate fellowship, and immediately follows by making it clear that the promised riches will be attended with His discipline:

“I advise you to buy from Me gold refined by fire so that you may become rich, and white garments so that you may clothe yourself, and that the shame of your nakedness will not be revealed; and eye salve to anoint your eyes so that you may see. Those whom I love, I reprove and discipline; therefore be zealous and repent.”

([Revelation 3:18-19](#))

The following verse exhorts us to invite Jesus into intimate fellowship, but if we do so we should expect to be reproved that we might choose to live in reality, and seek what is truly in our self-interest, rather than pursue the things the world falsely offers as life:

“Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me.”

([Revelation 3:20](#))

Job is illustrating this principle. He has been reproved by God and his response is to ask for more. He wants to learn. He wants to know God fully. He wants to embrace reality, and recognizes that God is showing him what is real and true.

I will ask You, and You instruct me is a request for God to continue showing him what is real and true. No wonder God likes Job so much! He is a prize pupil. He is taking up his cross daily and following God’s ways based on what he knows. And as God challenges him, he desires to know more.

Job continues with the declaration: *"I have heard of You by the hearing of the ear; But now my eye sees You; Therefore I retract, And I repent in dust and ashes"* (vv. 5-6).

The Hebrew word translated *and I repent* is translated "change their minds" in [Exodus 13:17](#). The word translated *I retract* is often rendered "reject" and sometimes "despise." Job's point is that he has altered his perspective in light of what God has taught him. This is wisdom. When we listen to God and adopt His perspective, we can accurately see reality. Listening to God shapes our perspective in a manner we cannot gain on our own, because we are so small and know so little relative to all that is.

But if we believe God, with that faith we gain an understanding that is rooted in infinite knowledge. Biblical humility is the willingness to seek and embrace reality. Job gives us an amazing example of what that looks like. He had one view of God ("He needs my perspective, I can argue that He is not living up to a standard and He will agree") and when God confronted him with the truth ("You need My perspective, I am the standard") Job immediately changed his mind. He decided to *retract* what he had said and *repent* of his untrue perspective.

Job is also illustrating what it looks like to be transformed by the renewing of our mind and not be conformed to this world ([Romans 12:1-2](#)). We renew our minds by recognizing that our natural, worldly perspective is twisted by sin, and seek to replace it with a perspective rooted in what is true. And God's word is truth ([John 17:17](#)).

The three things God gave humans stewardship to control are a) Who we trust, b) the perspective we adopt, and c) the actions we take. Job is illustrating to us how to do this in a manner that pleases God. Job trusted in God throughout the Book of Job. But as he came to know God, he chose a perspective that God's reproof has great value and sought to learn even more.

Job recognized not only that God is just and is Himself the standard by which all things are measured, but he also embraced the view that God is engaged with and benevolent toward His creation. God's desire is not to make us comfortable; it is rather to lead us to fulfill our purpose and therefore gain the maximum possible fulfillment from this life.

This is what He did for Job. God did use Job as His instrument to silence Satan ([Psalm 8:2](#)). Satan accused God of simply bribing Job to be righteous. He claimed that if God removed Job's blessing, that Job would "curse You to Your face" ([Job 1:10-11](#)). Job's resulting integrity was a complete repudiation of Satan's claim ([Job 2:3](#), [10](#)).

This is also an opportunity for all who follow Jesus. To endure rejection from the world through following Christ's example as a faithful witness is to silence Satan, thus fulfilling a [primary purpose](#) assigned to us by God.

But in doing so, He led Job to a place to gain the greatest possible fulfillment of life, to know Him through a walk of faith, since to know God is to experience the fullness of life ([John 17:3](#)).

When Job says *I repent in dust and ashes*, he elevates the eastern tradition of sitting in dust and ashes as a sign of mourning. Some biblical examples follow:

- In [1 Samuel 13:19](#), Tamar put ashes on her head as a sign of mourning.
- In [Esther 4:1](#), Mordecai put on ashes and sackcloth as a sign of sorrow.
- In [Ezekiel 37:20](#), the prophet uses dust and ashes to paint a picture of grief.
- In [Jonah 3:6](#), the king of Nineveh sat in ashes as a sign of repentance, in hope that God would relent from destroying his city.

Job's point is that he has completely turned aside from what he now recognizes as a faulty view. He is not defending the perspective he previously held in any manner whatsoever. He is making a complete turn. There is zero rationalizing, only submission and full adoption of God's perspective, taking it as his own.

Job illustrates to us how to embrace trials and put into practice James' admonition to "Consider it all joy, my brethren, when you encounter various trials" ([James 1:2](#)). We can do well to learn from Job. We have the great opportunity to learn from scripture, so we do not have to make the same mistakes as those chronicled in the biblical text ([1 Corinthians 10:11](#)).

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Matthew Henry Commentary on Job 42

Chapter 42

Solomon says, "Better is the end of a thing than the beginning thereof," [Eccl. 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; but, though he thus fall, he 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 ([v. 1-6](#)).
- II. It has been likewise a great trouble to us to see Job and his friends so much at variance, not only differing in their opinions, but giving one another a great many hard words, and passing severe censures one upon another, though they were all very wise and good men; but here we have this grievance redressed likewise, the differences between them happily adjusted, the quarrel taken up, all the peevish reflections they had cast upon one another forgiven and forgotten, and all joining in sacrifices and prayers, mutually accepted of God ([v. 7-9](#)).
- III. 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 ([v. 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 this scripture may have hope.

David Guzik

Study Guide for Job 42

JOB'S REPENTANCE AND RESTORATION

A. Job's repentance.

1. ([Job 42:1-3](#)) Job confesses his presumption and lack of knowledge.

Then Job answered the LORD and said:

"I know that You can do everything,

And that no purpose [of Yours](#) can be withheld from You.

[You asked](#), 'Who [is](#) this who hides counsel without knowledge?'

Therefore I have uttered what I did not understand,

Things too wonderful for me, which I did not know.

- a. **[I know that You can do everything](#)**: This wonderful statement from Job was obviously connected to the impressive display of the power and might of God over creation; but it was

also connected to the [comfort](#) that the sense of the presence of God brought to Job. God indeed could [do everything](#), including bring comfort and assurance to Job, even when Job still did not understand the origin or meaning of his crisis.

b. [And that no purpose of Yours can be withheld from You](#): The God who can master Behemoth and Leviathan ([Job 40](#) and 41) can also accomplish every purpose in Job's life, including the mysterious meaning behind the twists and turns.

c. [I have uttered what I did not understand, things too wonderful for me, which I did not know](#): Job said many sad and imprudent things, both in his agonized cry of [Job 3](#) and in the bitter and contentious debate with his friends. At times he doubted the goodness of God and His righteous judgment in the world; at times he doubted if there was any good in this life or in the life beyond. Now Job has come full circle, back to a state of humble contentment with [not knowing](#) the answers to the questions occasioned by his crisis and his companions.

i. "Job felt that what he had spoken concerning the Lord was in the main true; and the Lord himself said to Job's three friends, 'Ye have not spoken of me the thing that is right, as my servant Job hath'; but under a sense of the divine presence Job felt that even when he had spoken aright, he had spoken beyond his own proper knowledge, uttering speech whose depths of meaning he could not himself fathom." (Spurgeon)

ii. Job's thinking here is well expressed by one of the shortest psalms, [Psalm 131](#):

[LORD, my heart is not haughty,](#)

[Nor my eyes lofty.](#)

[Neither do I concern myself with great matters,](#)

[Nor with things too profound for me.](#)

[Surely I have calmed and quieted my soul,](#)

[Like a weaned child with his mother,](#)

[Like a weaned child is my soul within me.](#)

[O Israel, hope in the LORD](#)

[From this time forth and forever.](#)

2. ([Job 42:4-6](#)) Job repents before God.

[Listen, please, and let me speak; You said,](#)

[‘I will question you, and you shall answer Me.’”](#)

[“I have heard of You by the hearing of the ear,](#)

[But now my eye sees You.](#)

[Therefore I abhor myself,](#)

[And repent in dust and ashes.”](#)

a. **Listen, please, and let me speak**: Before, Job seemed to want to challenge God ([Job 31:35-40](#)) in a confrontational way. Now, after his wonderful revelation of God, He respectfully asked God for the right to **speak**.

b. **I have heard of You by the hearing of the ear, but now my eye sees You**: This reminds us that the most powerful aspect of Job's encounter with God was not primarily what God said; but God's simple, loving, powerful presence with Job that changed him most profoundly.

i. **Seeing** God — not with his literal eye, but in a way literally real — gave Job what he so wanted: *to know that God was with him in his crisis*. This wonderful presence of God has humbled Job.

ii. We should not assume that what Job knew of God was necessarily **false**; yet each fresh and deeper revelation of God has a brightness that makes previous experience of God seem rather pale. What he had just experienced was so real, it made his previous experiences seem unreal.

c. **Therefore I abhor myself**: It is important to understand each phrase of this statement of Job's. This would seem to be the normal conviction of sin that even a saint like Job senses in the presence of God; yet there is good evidence that Job, with this statement, was really formally retracting his previous statements made in ignorance.

i. "The verb translated 'I despise myself' ([Job 42:6](#)) could be rendered 'I reject what I said.'" (Smick)

ii. "The Hebrew word literally means, from the standpoint of etymology, to disappear; from the standpoint of usage, to retract, to repudiate. As a matter of fact, Job at this point went beyond what he had previously said when he declared, 'I am of small account,' and declared that he practically cancelled himself entirely. I disappear, I retract all that has been said; I repudiate the position I have taken up." (Morgan)

iii. "*I despise* (and translations usually supply *myself* as the object not found in the Hebrew). This does not go as far as the abject self-loathing of that radical repentance that requires admitting known sins. If we are to connect it with verse 3, Job could be expressing regret at his foolish words, uttered hastily and in ignorance." (Andersen)

d. **And repent in dust and ashes**: It was right for Job to repent. He had done nothing to invite the crisis that came into his life; the reasons for that crisis were rooted in the contention between God and Satan as recorded in [Job 1](#) and [2](#). Yet he did have to repent of his wrong words and wrong attitude **after** the crisis; both for excessively giving in to despair in [Job 3](#), and for his unwise and intemperate speech as he contended with his companions.

i. It is important to note that Job **did not** give in to his friends and admit that they had been right all along. That simply was not true. The sins Job repented of here were both **general sins**, common to all men, which seemed all the darker in the presence of God, yet were not

the cause of the catastrophe that came into his life; and they were sins committed after the catastrophe came.

ii. What did Job have to repent of? In his sermon, *Job Among the Ashes*, Charles Spurgeon suggested several things:

- Job repented of the terrible curse he had pronounced upon the day of his birth.
- Job repented of his desire to die.
- Job repented of his complaints against and challenges to God.
- Job repented of his despair.
- Job repented that his statements had been a “darkening of wisdom by words without knowledge”; that he spoke beyond his knowledge and ability to know.

iii. One might say that these words of Job — words of humble repentance and submission before God for sins that were greatly provoked, sins that come from the godly and not from the wicked — these words that contain no curse of God whatsoever — these words ended the contest between God and Satan and demonstrated that the victory belonged to God and to Job.

iv. God’s confidence in Job’s faith was completely vindicated. “Job is vindicated in a faith in God’s goodness that has survived a terrible deprivation and, indeed, grown in scope, unsupported by Israel’s historical creed or the mighty acts of God, unsupported by life in the covenant community, unsupported by cult institutions, unsupported by revealed knowledge from the prophets, unsupported by tradition, and contradicted by experience. Next to Jesus, Job must surely be the greatest believer in the whole Bible.” (Andersen)

v. Simply put, “Without anger toward him, God allowed Job to suffer in order to humiliate the Accuser and provided support to countless sufferers who would follow in Job’s footsteps.” (Smick) This was now accomplished.

Jamieson, Fausset & Brown Commentary on Job 42

The Book of Job
Commentary by A. R. FAUSSET
CHAPTER 42

Job 42:1-6. JOB'S PENITENT REPLY.

2. In the first clause he owns God to be omnipotent over nature, as contrasted with his own feebleness, which God had proved ([Job 40:15](#) [41:34](#)); in the second, that God is supremely just (which, in order to be governor of the world, He must needs be) in all His dealings, as contrasted with his own vileness ([Job 42:6](#)), and incompetence to deal with the wicked as a just judge ([Job 40:8-14](#)).

thought--"purpose," as in [Job 17:11](#); but it is usually applied to *evil devices* ([Job 21:27](#) [Psa 10:2](#)): the ambiguous word is designedly chosen to express that, while to Job's finite view, God's plans seem bad, to the All-wise One they continue unhindered in their development, and will at last be seen to be as good as they are infinitely wise. No evil can emanate from the Parent of good ([Jam 1:13, 17](#)); but it is His prerogative to overrule evil to good.

3. I am the man! Job *in God's own words* ([Job 38:2](#)) expresses his deep and humble penitence. God's word concerning our guilt should be engraven on our hearts and form the groundwork of our confession. Most men in confessing sin palliate rather than confess. Job in omitting "by words" ([Job 38:2](#)), goes even further than God's accusation. Not merely my *words*, but my whole thoughts and ways were "without knowledge."

too wonderful--I rashly denied that Thou hast any fixed plan in governing human affairs, merely because Thy plan was "too wonderful" for my comprehension.

4. When I said, "Hear," &c., Job's *demand* ([Job 13:22](#)) convicted him of being "without knowledge." God alone could speak thus to Job, not Job to God: therefore he quotes again God's words as the groundwork of retracting his own foolish words.

5. hearing of the ear-- ([Psa 18:44](#), *Margin*). *Hearing* and *seeing* are often in antithesis ([Job 29:11](#) [Psa 18:8](#)).

seeth--not God's *face* ([Exd 33:20](#)), but His presence in the veil of a dark cloud ([Job 38:1](#)). Job implies also that, besides this literal *seeing*, he now saw spiritually what he had indistinctly taken on hearsay before God's infinite wisdom. He "now" proves this; he had seen in a *literal* sense before, at the beginning of God's speech, but he had not seen *spiritually* till "now" at its close.

6. myself--rather "I abhor," and retract *the rash speeches* I made against thee ([Job 42:3, 4](#)) [UMBREIT].

John Trapp

Job 42

Verse 1

[Job 42:1](#) Then Job answered the LORD, and said,

Then Job answered the Lord, and said. After that he had been so plainly and plentifully convinced by Almighty God, 1. That he was far short of him in eternity, wisdom, power, providence, &c.; 2. That

he could not stand before behemoth and leviathan, the works of his hands; Job yieldeth, submitting to God's justice, and imploring his mercy: so effectual is the word of God's grace in the hearts of his elect. It had need to be an elaborate speech that shall work upon the conscience, such as was this before going. *[Vide etiam quid afflictio faciat]*, saith Mercer. See here also the happy fruit of an affliction sanctified. "By this shall the iniquity of Jacob" (of Job) "be purged; and this is all the fruit, to take away his sin," ([Isa. 27:9](#)). To make his works full ([Rev. 3:2](#)). Job had repented before ([Job 40:4-5](#)), but not so completely. *[Dico hic narrari poenitentiam Iobi plenam]*, saith Piscator. Here he doth it thoroughly, by a deep and downright repentance, such as was never to be repented of.

Verse 2

[Job 42:2](#) I know that thou canst do every [thing], and [that] no thought can be withholden from thee.

I know that thou canst do everything. God's power is either absolute or actual. By the former he can do everything, make a world, and unmake it in an instant; of stones raise up children to Abraham, &c. By the latter, whatsoever he willeth, that he doth both in heaven and in earth, and none can withstand him. This Job knew before, but now better, because by experience and unquestionable evidence given in by God's own mouth. And although this be but a short acknowledgment of God's power and justice, yet is it well accepted, as proceeding from a true sense of faith. *[Neque exigit Deus a nobis multa verba, sed multam fidem]* (Merlin).

And that no thought can be withholden from thee. *[Te non solum omnia posse, sed et omnia nosse]*, That thou art not only omnipotent, but omniscient, and that not so much as a thought of any man's heart (which also is of thy making) can be hid from thee; since which way soever he turneth him, he shall find thee both potent and present. The words may be read thus, And that no thought of thine can be cut off or hindered. Having spoken of God's power, he speaketh of his thoughts; to teach, saith Calvin, That God's power and his will are things inseparable, his mind and hand agree together; the one to determine, the other to effect, *[Parem in eo esse voluntatem et facultatem]* (Mercer). ' Αδυνατει δε σοι ουδεν (Sept.).

Verse 3

[Job 42:3](#) 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.

Who is he that hideth counsel without knowledge? *[Quis iste est, inquis]*. Who is he, saith thou ([Job 38:2](#)), that hideth counsel, &c., so Tremellius rendereth it. *[Is ego ipse sum]*, I am the very man that have done it, *[nempe ego]* (Tigurin.), and now would as gladly undo it again, by a humble confessing and disclaiming mine own folly therein, and by applying those words of thine to myself, with a holy indignation; for therein thou hast fully met with me (*απογενόμενοι*, [1 Pet. 2:24](#)).

Therefore have I uttered that I understood not. I have rashly and imprudently, yea, gracelessly and impudently, spoken of thy judgments, and desired to dispute with thee; daring to reprehend that

which I did not comprehend, and to pass my verdict on things which I was not versed in, things too wonderful for me, which I knew not. Broughton reads thus, Therefore I tell that I had not understanding; that is, I confess I have sinned, but I did it ignorantly, *Idcirco indico me non intellexisse* (Merc.). And so he makes way to the ensuing petition, That God would hear him, and teach him better things.

Verse 4

[Job 42:4](#) Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

Hear, I beseech thee, and I will speak. We have had his confession; follow now his petition here, his humiliation and reformation ([Job 42:6](#)). These are the parts and properties of true repentance, that fair daughter of a foul mother, sin. But had not Job promised to speak no more, to proceed no farther? ([Job 40:4-5](#)). How then doth he say here, I beseech, and I will speak? The answer is easy; he would speak no more so rashly and unadvisedly as he had done, to God's dishonour, and the offence of his best friends. But he would not spare to speak supplications, as here, and to set forth his humble docility, to give glory to God, and to take shame to himself, &c.; such a silence he knew would be sinful, and savour of a dumb devil. He therefore addresseth himself to God, 1. For audience and acceptance; 2. For advice and direction. In all which he renounceth his own wisdom, and delivereth himself up wholly to God, to be taught and led into all truth and holiness. The matter, we see, is well amended with Job, since, challenging God into the schools, he once said, "Then call thou me, and I will answer; or let me speak, and answer thou me," ([Job 13:22](#)). So afterwards Peter, when penitent, turned his crowing into crying; and Paul, his breathing out threatenings against the saints, into "Lord, what wilt thou have me to do?" ([Acts 9:1](#), [6](#)).

I will demand of thee, and declare thou unto me. As a dutiful and docible scholar, who should be Ζητητικός, I will ask thee questions, and hang upon thy holy lips for an answer.

Verse 5

[Job 42:5](#) I have heard of thee by the hearing of the ear: but now mine eye seeth thee.

I have heard of thee by the hearing of the ear. God hath ordained, that as death entered into the world at first by the ear, poisoned by that old man slayer ([Gen. 3:14-19](#)), so life shall enter into the soul by the same door: for it is, "Hear, and your soul shall live," ([Isa. 55:3](#)). And, The dead (in sins and trespasses) shall hear the voice of the Son of God (sounding in his ordinances); and shall live the life of grace here and of glory hereafter ([John 5:25](#)). This great mercy Job had received, and he thankfully acknowledgeth it. But behold a greater.

But now mine eye hath seen thee. Not only in the tempest and whirlwind, those clear testimonies of thy presence, but by some other special glorious apparition (so some think), and by a spirit of prophecy (as the Hebrews would have it), by the inward teaching of thy Spirit howsoever, as Vatablus senseth it. *Et quando Christus Magister, quam cito discitur quod docetur*, saith Austin. When God by

his Spirit taketh in hand to teach a man, he soon becometh a skilful scholar. *Nescit tarda molimina Spiritus Sancti gratia*, saith Ambrose. The Spirit is not long in teaching those that commit themselves to his tuition. The hypocrite knows God but by hearsay, as a blind man knoweth colours: such may say as those in the Psalm, *Audivimus famam*, something we have heard, and some confused notions we have got concerning God and his will; but they are merely disciplinary, but not intuitive, *id est*, *Per speciem propriam*, &c., such as transform the soul into the same image; it is not that *claritas in intellectu quae parit ardorem in affectu*, that light in the understanding that kindleth the affections. Job was such, witness his next words.

Verse 6

Job 42:6 Wherefore I abhor [myself], and repent in dust and ashes.

Wherefore I abhor myself. *Aspernor illa*, so Tremellius. I utterly dislike those my former base and bald conceits of thee, my hard and unsavoury speeches, mine impatient and imprudent carriages. *Horreo quicquid de meo est, ut meus sim*, as Bernard expresseth it. *Reprobo meipsum*, so Brentius; I do utterly reject myself, I condemn mine own folly: I eat those words of discontent at thy righteous proceedings. *Digna sane quae per iugulum redeant*. *Abiecio vitam meam*, so Mercer and Lavater render it. I cast away my life, and look upon it as lost, if thou shouldest take the forfeiture: I humbly put myself into the hands of justice, yet in hope of mercy, *Displiceo mihi metipsi, ac pervelim ut aliter dixissem ac fecissem* (Lavater.).

I repent in dust and ashes. As in an express and public penance. I throw myself here upon the ground, I put my mouth in the dust ([Lam. 3:24](#); [Jer. 6:26](#); [25:34](#)). *Canitiem immundo perfusam pulvere turpi* (Virg. Aeneid, l. 12), I sprinkle dust and ashes upon mine head, in token that I have deserved to be as far underground as now I am above ground; I repent my presumptuous misbehaviour with as lowly a spirit as ever I sinned with a high. Lo, this was *poenitentiam agere*, *quod est pro malo bonum reponere*, saith Brentius. This was true repentance, to change evil for good; as piety for blasphemy, chastity for fornication, charity for envy, humility for pride, Christ for Satan. And reformation is the best repentance, saith Luther. Such as so repent are sure of comfort. The word here rendered I repent, signifieth also to take comfort, as [Ezek. 32:31](#). It is repentance unto life ([Acts 11:18](#)), and such as accompanieth salvation ([Heb. 6:9](#)). Neither is it wrought in any man but by a saving sight of Almighty God in his greatness and goodness; such as may make him at once to tremble and trust, as Job did here, as Isaiah ([Isa. 6:1](#), [5](#)).

Chuck Smith

Sermon Notes for Job 42:1-6

"THE DISCOVERY OF GOD"

Intro: In our discourse last week we saw Job seeking God. Eliphaz had advised, "Acquaint thyself with Him and be at peace". Job responded "Oh that I knew where I might find Him" & told of his vain search. Now God has revealed Himself to Job.

I. "I HAVE HEARD OF THEE BY THE HEARING OF THE EAR."

A. Job was aware and convinced of God's existence.

1. He had heard of God's power (flood).
2. He was convinced of God's sovereignty.

B. Yet it is possible to know OF God and still not know Him.

1. You can know a lot about Pat Boone.

a. Much has been written.

b. You may know:

1. His favorite breakfast.
2. What time he gets up in the morning.
3. What beverage his family likes most.

2. Yet you may not really know him.

a. At one time he might have been your...so you read as much as you could about him; saw all of his pictures twice, and you may be able to rattle off so many facts about him that someone may ask you, "Oh do you know."

b. You really know him through someone else's eyes.

1. They may have misinterpreted or misquoted him.
2. You have never really seen him or met him.
3. So you may know a lot about God, you may rattle off scriptures, and yet not really know Him.

II. "BUT NOW MY EYES SEE YOU."

A. Had he not been searching he would not have found.

1. God revealed Himself to Job because Job was looking.
2. Some people take a very-passive attitude:

a. "In the day that ye seek Me."

B. "But now I see you." There is no substitute for a personal encounter.

1. You might be saying "I don't believe it is possible to have a personal encounter with God."

a. Then we should get rid of our whole system of Juris prudence.

1. The evidence is based on the testimony of the witnesses.
2. When you seek to repudiate the testimony of several million witnesses you have destroyed the system.
2. You may have a personal encounter with God today.

a. Jesus said, "whoever comes to me, I will in no wise cast out."

3. What does it feel like?

a. No set feeling.

1. Some say 10 million volts.
2. others say overwhelming love.

3. Some at the moment feel nothing.

III. THE EFFECT OF JOB'S ENCOUNTER.

A. He saw himself in the true light.

1. I abhor myself. "Disappear" "Repudiate."

2. I repent in dust & ashes.

3. The man who is proud has not yet had a full encounter with God.

B. He was blessed vs. 12.

1. The blessing of peace, joy, love.