

Epilogue

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Preacher: Pastor Dave Thompson

[0 : 00] Please be turning to the book of Job, book of Job, chapter 42.

I did look before we started today. We started the book of Job, February, it was either 22nd or 28th, no I've forgotten which it was, of 2022.

And it's been 20 sermons. I was surprised. I've entitled today's message, Epilogue, because all the commentators titled it Epilogue.

So it's been a real blessing. We're going to deal with verses 7 to 17, but because we're going to reference the first six verses, I'm going to read the whole chapter before we begin.

Then Job answered the Lord and said, I know that you can do all things and that no purpose of yours can be thwarted.

[1 : 32] Who is this that hides counsel without knowledge?

Hear and hear and hear and hear and hear and I will speak. I will question you and you make it known to me. I had heard of you by the hearing of the ear, but now my eyes see you.

After the Lord had spoken these words to Job, the Lord said to Eliphaz the Temanite, my anger burns against you and against your two friends.

For you have not spoken of me what is right as my servant Job has. Now, therefore, take seven bulls and seven rams and go to my servant Job and offer up a burnt offering for yourselves.

And my servant Job shall pray for you, for I will accept his prayer not to deal with you according to your folly. For you have not spoken of me what is right as my servant Job has.

[2 : 44] So Eliphaz the Temanite and Bildad the Shuhite and Zophar the Naamathite went and did what the Lord had told them. And the Lord accepted Job's prayer.

And the Lord restored the fortunes of Job when he had prayed for his friends. And the Lord gave Job twice as much as he had before. Then came to him all his brothers and sisters and all who had known him before and ate bread with him in his house.

And they showed him sympathy and comforted him for all the evil that the Lord had brought upon him. And each of them gave him a piece of money and a ring of gold.

And the Lord blessed the latter days of Job more than his beginning. And he had 14,000 sheep, 6,000 camels, 1,000 yoke of oxen, and 1,000 female donkeys.

He also had seven sons and three daughters. And he called the name of the first daughter Jemima, and the name of the second Keziah, and the name of the third Karenhapik.

[4 : 01] And in all the land there were no women so beautiful as Job's daughters. And their father gave them an inheritance among their brothers. And after this Job lived 140 years and saw his sons and his son's sons for generations.

And Job died an old man and full of days. Let's pray together. Father, it's almost hard to speak after reading this.

Because you are so good. Father, as we come to this, I pray that you would be with us. That we would see what your word has for us. And Father, that you would work in our hearts.

You would encourage us. You would equip us. You would convict us. You would change us. And I pray, Father, that you would bless.

May your word ring in our ears, change our lives today. We pray your blessing in Jesus' name. Amen. Amen. It's been a long journey.

[5 : 18] It started out. I only, I've reminded you of so many times. But I will remind you again quickly. Remember that this was a process that was initiated by God. It was a long process probably in my thinking.

Months have passed. Probably I'm thinking more than half a year. But that's just my thinking. When it all started, Satan came along.

And God says, where have you been? And he says, I've been going everywhere looking for people. And God says, have you considered my servant Job? And that starts a process that all these chapters have talked about poetically.

And started an agony in a man's life that probably none of us have known or would ever want to know.

But it was for the purpose, ultimately, of glorifying God. People kept accusing him of sinning. That God was punishing him.

[6 : 26] And through that whole time, Job kept his integrity. When we talk about through the message, kept his integrity. This is what we're talking about. He kept his integrity. He kept saying, I am not suffering because I have sinned.

I don't know why I'm suffering. I don't understand why I'm suffering. Now he goes on to develop a secondary thread that we talked about last week or two weeks ago.

And that was the thread that Job picked up this. God, if I can only talk with you, I'll set this straight. And he begins to speak wrongly of God. And even as we read this last section, it's kind of amazing.

The grace of God and the things that God doesn't even mention when he speaks to Job. And that points to something pretty amazing about our lives.

The work of Christ for us and how we stand before God because of the work of Christ. And because of Christ's work, our sin is not brought up.

[7 : 36] But he goes through this. And we mentioned how this man, Elihu, came along and began to correct Job. Saying, Job, you're speaking in ways that are not appropriate to God.

And he warns them about it. And then, of course, God steps on the scene and speaks to Job directly. And says, can you? I can. You trust me.

And he goes through all these things of creation. Pointing to the fact that he's gone. And then he gets into what we looked at. Some have called the chaos monsters. The behemoth and Leviathan.

These two uncontrollable. The uncontrollable land creature. The uncontrollable sea creature. Probably the uncontrollable in the masses creature. Probably the uncontrollable Satan. And can you control him, Job?

No. God says, I can. I know how he's built. I can destroy him. I can control him. You should trust me. You should trust that I know what I'm doing.

[8 : 37] When it comes to the suffering of my people. And so we read the first six verses of chapter 42. And we get Job's reaction.

He says God's words back to him. And basically says, I didn't know what I was talking about. In all of the trial. One of the things he come to realize.

Is that God knows what he's doing. And if I could speak for Job. And I don't. And I must trust you. And I must be humble through those trials.

And he humbled himself. In chapter 40. We found where he acknowledged some stuff. But in chapter 42. He humbles himself. Now some have had a real problem.

With the last part of chapter 42. Or the second two thirds of chapter 42. And say, oh well here. This retributive principle. That we've been arguing against.

[9 : 36] Not that it's wrong. God does deal with sin. And he does deal with people who have sin. But some say, look. It comes back here. And it looks like God.

Is now because Job has confessed. That God is all of a sudden saying. Okay. You've done what I needed. I'm going to flip that switch. And you're going back to being blessed. But that's not what's going on.

God can bless his people. And he does bless his people. But he's not rewarding Job. Because he has confessed his sin. Especially his sin. Of just serving God.

Because God gave him stuff. Because that's not what he did. He served God. Because God was God. God was worthy of serving. And so this last part of the book of Job.

Is not just a. Okay. We're finally just going to give it. And say the retributive principle is right. No. Job does repent. He doesn't repent of the sin.

[10 : 34] That someone has been accusing him of. He repents of the sin. Of not treating God. In the way that he. That he ought to. And it's interesting. If we. If you take particular care.

In looking through this passage. You're going to see. That Job had no. Promise. Of ever. Being restored. He had no promise.

That if he just did this. He said this one little phrase. Or. Did this one act. That all of a sudden. All these showers of blessings. Would come back down. He had no promise.

In fact. He had to. He was required. To take a couple steps. He had to. Be there. When these men brought. These sacrifices.

We'll talk more about that. In a second. He had to be there. When they brought the sacrifices. He had to pray for them. In the midst. He still got sores. All over his body. He's still in the ash heap.

[11 : 31] He's still suffering. And there's not one hint. At that point. That anywhere. In the next few hours. Days. Or years. His situation was going to change.

I don't know. But what Job thought. I'm going to die this way. God. Has seen that I humbled myself. And certainly. If it was you and I.

And we had. Gotten to the point. Where we began to accuse. God. Of being unjust. Begin to be to the point. Where we start to say. God. I could handle this better than you.

We do that. If we got to that point. And then God. Appeared before us. And showed himself. In the ways that he did. Just talking about.

Who he is. And what he's done. Just speaking about. These great monsters. And how he can control them. Would you think. You'd be restored. In light.

[12 : 30] Of the holy God. Of the all powerful God. Our thinking would be. Yeah God. I. I repent. And.

I would like to just disappear. I would just. Like to be gone. That's what I deserve. You've been gracious to me. To show yourself to me. You've been gracious to me.

To bring me to this point. Of repenting. Of that wrong attitude. That I've had. That you've been gracious to me. Just to bring me. This far through the trial. I would be happy. If I was Job.

At this point. To just step off the stage. And never be heard from again. But that's not our God. Our God is just. Our God.

As we'll see in this. In this passage. That we look at. Is. Compassionate. And merciful. And so we're going to see. Some of these things. As we go through.

[13 : 26] Just quickly. I am going to walk through. Some of the things. We can point out some things. As we go through. First off. In verses 7 to 9. The Lord deals with Job's friends. In verse 7.

He reprimands them. He says his anger. Is against them. Can you imagine. If. If. And I think they could. If these three friends. Heard God's speech.

This whole time. I can do this. I can do that. I can do that. I can control these great monsters. And God turned to them. And said.

I am angry with you. And I am so surprised. At what God does here. God is so gracious.

Now he's not going to let the wicked go unpunished. But he gives them an opportunity. For themselves to repent. He says to them.

[14 : 23] I'm angry with you. You have not spoken with me. Of me what is right. As my servant Job has. You. Are. Wrong. And so.

He tells them plainly. And it's at that very. Instant. That all of Job's suffering. In one sense. Is vindicated. He has said. For all these chapters. I am not guilty. Of what you're blaming me for. And here is the God of the universe.

Who controls all of creation. Who controls these creatures. Who controls these monsters. Who's standing before. These three men. And Job. And he says to these three men.

You are wrong. Job is right. Right. And so he sets it right. And. And I. And the longing. That Job had had.

[15 : 18] For all this time. Is dealt with. Now. We tend to be creatures. Who want to be vindicated. But we want to be vindicated. By. About things that. You know. I keep talking about. Pulling out in front of us. Somebody. And we want to be vindicated. That was stupid. There's nobody behind me.

You could have waited. Two seconds more. And taken your time. To come out. But no. You have to come out. In front of me. And I want vindication. That's not right.

But. There are saints. Like Job. Who have suffered. All their life. At the hands. Of wicked people. And. Just like the martyrs.

Under the altar. In the book of Revelation. How long. Do you vindicate us. Putting. Job's words. Into. Revelation. And God says.

[16 : 13] Wait a little while. And the intended answer is. It will happen. It will happen. All the wrong. That has ever been done. Against God. And God's people. God will set it straight. And so. There. Is coming a day.

When. If we have suffered wrong. Because of our stance. For Christ. It will be made right. Now. It may be either past.

Or future justice. Remember we talked about that. In Sunday school. We love people. And. And. Deal with them. In regards to either past.

Or future justice. We look at them and say. Either Sunday. Future justice. God will deal with that. Or he already has. Two thousand years ago.

[17 : 10] On his son. And so. It will be vindicated. God. Will show everything. As to what is right. And so.

Job is vindicated. By God himself. And these three men. Are put to the straight. This is what you need to think. In verses eight and nine. We see these three friends.

Reconcile to God. And as I mentioned. I am just so blown over by this. In all the years. I have read Job. I have never thought about this thought. I have never thought about the fact.

That God said. You bring sacrifices. And when Job. Prays. I will. I'll let you go. Now. I don't know if they're Christians. I have no idea.

If they were truly trusting Christ. They could have been. Job was a godly man. I would have thought. He would have had. Godly friends. Or. We'll use the New Testament term. Christian friends.

[18 : 05] Believing friends. I would have thought that. I don't know. And sometimes. We think we know our friends. And when the times get tough. They're not what we thought they were. We're not what we thought we were.

But God gives them opportunity. To be reconciled. So he says. You take these. Bulls and rams. Come to Job.

And it's not sacrifice them to Job. I think they were told. To bring them to Job. I think part of it was. Humbling themselves. And going to Job. It's part of them. Recognizing.

Their right place. But I think. They. They came to Job. And maybe understood. From Job. How they should have done this.

He was one who is accustomed. To giving sacrifices. One of the underlying pictures. In the book of Job. Is how Job is a type of Christ. Now.

[19 : 03] In a sense. Job made intercession. For these men. And it points to how. Sacrifices made. And Christ made intercession. For us. But we don't push that too far.

Because Job's a sinner. And Christ is not. So. Before. For these three friends. Reconciliation with God. Was only through the one.

They thought. Had done wrong. Doesn't that sound like Christ. The world around. Says the only. It needs to know that.

That reconciliation with God. Is only done through the one. They thought. Was blaspheming. That they thought. Was not God's son.

And so they're. To offer up these burnt offerings. For themselves. They had sinned. Therefore. They had to bring a sacrifice. And Job. May have helped for that.

[20 : 01] God says. Job will pray for you. He. God says. I will accept his prayer. Not to deal with you. According to your folly. Only accept his prayer.

Not to deal with you. According to your folly. Their actions. Deserve strong judgment. It's interesting. That God was willing. To show them grace. And mercy. If they repented. Goes.

God goes on. For you have not spoken. What is right of me. As my servant. Job has. And as I mentioned. God. Vindicates Job. He's saying.

That Job was right. All along. He'd not done anything. To merit the suffering. He was doing. But in doing this. He's also stating. That the three friends. Had been. Wrongly.

Applying. This. Retributive principle. It's a true principle. As I mentioned. But they were wrongly. Applying it. We'll talk a little bit. About that. Lord willing. At the end.

[20 : 59] When the three friends. Offered their offerings. And Job had prayed. For them. It says. The Lord. Accepted. Job's prayer. So that meant.

That these men. Had been accepted. Again. We don't know. Their true spiritual condition. But in relation. To this matter. Sacrifice was made.

Job prayed. And they were accepted. So. It's interesting. That that happened. It just points. To the greatness.

Of our God. God. And then. In verses. 10 through 17. We see how Job. Is restored. To prosperity. His fortunes.

Are restored. When he says. When he prays. For his friends. Now his fortunes. Aren't just his money. And God lists. The fortunes.

[21 : 53] That he had restored. To him. Of course. It did include his money. It did include his possessions. And I'm not sure. Even as I was reading it. This morning. Before you.

I'm wondering. How. Quickly. Was it restored? Was it something. Some say that. These. We'll get to this. In a second. These family. Friends. Bring this ring.

And a coin. Each. And give them to Job. Some say. Well that was what. He began to rebuild. His. Fortunes with. It may. It may be true. But even as I was reading.

I'm thinking. Well. Was it a long process? Did he get a coin. And a piece of gold. From all these people. And. And to use today's terms.

Now he's a. Hundred dollar heir. Dollar heir. And. In a few years. He was a. Hundred thousand dollar heir. And. And then in a couple years.

[22 : 48] He was a millionaire. And then it wasn't long before. He was a billionaire. I don't know how it worked. But God restored. What he had. And God gave him twice as much. As he had before.

I'm going to stop right here. And remind you. That the retributive principle. Does not guarantee. That God will double. What we suffer for. I think there's a particular reason.

That God did this. One. It was the old covenant. And God often showed. That he. Was in good relationship. And blessed. Those. He was in that good relationship with.

Now that wasn't always the case. But it was the case with Abraham. It was the case with David. It was the case with Solomon. And I think it was the case with Job. There. We know from Psalm 73.

That there. Were plenty of rich people. Who were totally out of relationship with God. And they were rich. And so it's not always the case. But here.

[23 : 48] This is. I think. Reestablishing. That Job. Is indeed. What God said he was. And what he was before. Is what he is now.

He is a child of God. He is serving God. With all of his heart. Because God is worth serving. Not because. Of. Of what he gets. But I want you to think too.

I want you to see. That I think this points to something else. I'm jumping ahead a little bit. So. I'll have to be careful. But I want you to see.

As we go through this. That I think. There's a whole life principle to this. I think Job's life. Pictures. In a sense. Segments of.

Our lives. And the end of it. Now I'm not talking about the end on earth. But the end. End of it. The eternal end of it.

[24 : 45] And I think. I think. That's one of the big reasons. Job's possessions are doubled. Because. When we're with Christ. I hath not seen.

Nor ear heard. Nor have entered into the heart. Of man. The things. God has prepared. For them. That love him. At the beginning of the book. Job was the richest man.

In the east. And at the end of the book. He was two times. The richest man. In the east. And so.

That just points to the future. Anyway. So his fortunes are restored. The Lord gave him twice as much. As he had before him. First of all. His relationships. Were restored.

Restored. It says his family. Was restored to him. His brothers and sisters. Let me deal with the children first.

[25 : 40] His. And we don't know if he kept the same wife. Nothing is said. We have no idea. If you think through. If you think through. The first part of the book of Job.

Job had to be. At least. Probably a 50. Or a 60 year old man. If all 10 children. Had their own house.

All 10 children. Were probably. In their early 20s. At least. And when. I started relatively young. And when 10 of my children.

Had their. Could have their own house. I was 60. Okay. So. I don't know. I'm not laying down. Any hard and fast rule.

It's interesting to think of. He could have been 60. When he was going through this. He could have been 70. When he was going through this. Some have said. Because God gave him 140 years.

[26 : 38] He doubled the years. And that he was 70. When he went through it. And so therefore. We have no proof. And that's. There's. It's. It's all just pointing to the fact. Of God's.

Bountifulness. But. He lost his children. He did not get the 10 children back. That he had. They were not raised from the dead. But he got 10 more children. But he had 20 children.

He'll always have 20 children. And so. God blessed him. Doubled. And his family came. All. And all who knew him.

Came to eat with him. Where were these people? As I come to this passage. I was like.

He sat on an ash pile. He despaired of life. Had three friends. Tormenting him. His wife says. Curse God and die. Where were the rest of his family?

[27 : 40] Let that never be said of us. Where was the family? When one of us is suffering. But they all came to him.

His family. And those who knew him. Knew him. Showed up. And they showed him sympathy. I would have had a hard time. I really would have had a hard time. I would have said. Fred. I don't have a brother named Fred.

Fred. If you couldn't have been here. When I was on the ash heap. Go away. I just would have had a hard time. God has worked to work in Job. That's better than me.

But they came. And they showed him sympathy. And they comforted him. For the evil the Lord had brought on him. When they came together. Each of them gave him a piece of money.

And a ring of gold. And we've already talked about what could be of that. But we don't know. But that was part of their way of helping him.

[28 : 42] In God restoring. His fortunes. God describes how he blessed him more than at the beginning. He mentions he has double the livestock.

Ten more children. I find it so interesting. We read in the beginning of the book. He had seven sons and three daughters. No names. Nothing was said.

We only know that they feasted at the different. Siblings house. One day a week. Of a month. And that's all we know about them.

Except that they died. Here at the end. He has seven more sons. And I think the number is significant. Although I'm not going to make a lot of it. Of course in that ancient civilization.

Sons would have been important. And so he would have been seen as having the perfect number of sons. And no names are mentioned. And then it says three daughters.

[29 : 45] In that civilization. The daughters would not have been thought of much. They would have been. Yeah I got three girls. I'm glad we don't have to think that way today.

I got seven girls. Oh. Sorry all you jealous people. He had three girls. It says they were most.

The most beautiful in the land. I don't think God was giving him eye candy for daughters. I think he was blessing him. I think he was giving him something that just made his heart sing.

Now. It says. Well it doesn't name the sons. But it does the daughters. We read the names. Jemima.

I've lost the spot here. Jemima. Keziah. And Karen Hapik. I don't think he blessed them with names. I'm sorry.

[30 : 49] Anyway. I'm sure they meant amazing things. And I should have looked up what they meant. Before I said something. No reason as to why the daughters were named. But I think.

It was to show that they were as valuable as the sons. I think that's why he made that distinction. Again. That's just my thinking. And I think it's backed up by the fact.

That they were given an inheritance. Among the brothers. That was not done. Normally. They were not held in that high regard. But God.

Honors Job. With these three amazing daughters. And Job says. God. You're so good. I'm going to bless them. Just like I blessed all the sons. I don't care.

What everybody around me says. And it says. God gave him 140 more years. 140 more years.

[31 : 43] He saw children. He saw children. Grandchildren. Great grandchildren. And I have wrestled. I've talked with several people.

And we've all wrestled with. To the fourth generation. Does that mean he saw children. Grandchildren. Great grandchildren. Great great grandchildren. Or. You know. Some people say. Oh I have a five generation picture.

So. I'm not sure. But fourth generation. If it was just three generations. And I'm not. I'm not. It could have been a thousand.

Children and grandchildren. And great grandchildren. At that point. And God blessed Job. To the point. That he could enjoy them all. I don't know how he kept their names straight.

But he could enjoy them all. Isn't this getting to look more and more. Like a picture of heaven. Joint heirs with Christ.

[32 : 40] There's no difference. Between male and female. All are blessed alike. And we'll enjoy them. For all eternity. Such a picture.

Of God. Rewarding Job. It says that Job died. An old man. And full of days. That's the same kind of thing. That's spoken of.

Of Isaac. In Genesis 35. 29. It's spoken of David. In 2nd Chronicles. 29. 28. Old man. Full of days. The idea is.

God just blessed him. Right to the end. And gave him a bunch of years. To enjoy it. And a bunch of years. To be blessed. And again. That just. I think.

Points to. What this is typifying. I think. And that is. Heaven. All those years. To enjoy all those blessings. And so God blessed Job.

[33 : 42] But we've come to the end of the book of Job. Job. We have to make some summations. And the big theme. In the book of Job. Is suffering.

And everybody wants the answer. And too often. We all want the answer. To make suffering go away. Book of Job doesn't do that.

Flat out. Doesn't do that. Not meant to. The book of Job. Is.

I think. Like the book of Revelation. We call it the Revelation. And we think of it as the Revelation of the end times. But the real name. Is the Revelation of Jesus Christ.

And what God is doing. This is my. Very humble. Uneducated. Personal title. For the book of Job.

[34 : 41] The book of Job. That shows how great God is. It's. It's. It's all about God. It's all about who he is. And what he's done. Part of the difficult thing about suffering.

Is. There's so much unknown. I mean. As we suffer. I mean. We can. We can talk about. Those of us. Ourselves are suffering.

Our people in the church. And say. Why do they suffer? We don't understand. We see no reason. And it's part of what makes. Suffering.

Bearable. Or understandable. At least. Is if we know. Why we're going through it. We're going through it. We're going through it. With our limited view. Of the true situation.

Behind suffering. We often. Think. And act. Wrongly. If we don't know why this is. We sometimes guess. Well.

[35 : 42] Maybe it's this. Or maybe it's that. Or worse yet. Maybe it's so and so's fault. Or the other person's fault. And even worse yet.

And this is where Job got. It's God's fault. Now. Job. Recognized two truths. One good. One bad. Yes.

This trial. Was at God's hand. God controls. His people. His world. Nothing happens without. His control. He recognized that.

But he got to the point. Where he blamed God. And said. God you're doing wrong. You're doing wrong. And suffering is difficult.

Because we just have this. Tremendously limited view. Of what's going on in suffering. I think. That's one of the biggest reasons.

[36 : 37] God put this book. In the Bible. Not to give us. All those reasons. But to show that. He does have reasons. And they're his reasons.

And they are good reasons. If Job knew. From the very. First and second chapter. The discussion that went on. Between God and Job.

He would have signed up. In a heartbeat. But for God to be glorified. God. Job couldn't know. Because he would have been doing it.

For a reward. The very thing. That Satan would have accused him of. And so. This was to show. God is good.

Even though we don't know. Or understand. Job never knew. Why he suffered. And rarely do we know. Why we suffer. The things we suffer. But this book of Job.

[37 : 39] Does give us a little. Peek behind the scenes. Because it does show. That in Job's suffering. Though Job didn't know it. God knew what he was doing.

And that's a truth. You and I need to carry. Into all of our sufferings. Though I don't understand. I need to always. Look back to the book of Job. And say. I don't understand.

But God knows what he's doing. God is in control. And nothing's going. Where he doesn't want it to. He watches over his servant. He breaks into his servant's life.

And deals with his servant. At the exact time. We can see Job. Progressing down a path. That we wouldn't want him to complete. God breaks in. In grace and mercy.

And saves him. From where he could have gone. But this book shows us. Just a bit of. Though we don't know. God knows. God controls.

[38 : 35] And God is. Is. Is watching. So we need to trust him in that. God may not be. Explaining anything.

But he is in control. Trust him. Trust his promises. Trust his character. Hold tight. To what you know. To be true. Of the word of God. I think.

James chapter. One. I was going to bring my bulletin. Up here. I forgot. I was going to tell you. Maybe you need to keep your bulletin. For bookmark. James chapter. One. James chapter.

One. I. I think. James. Had been studying. The book of Job. That's facetious. I. I just wonder. Because he references Job.

In a couple of places. And. Makes comment. James chapter. One. In James chapter. One. Verses. Two. Through.

[39 : 31] Ten. God. Gives us. Important instructions. In obeying. Him. In the midst. Of our sufferings. Now. I don't have time. To expound. A lot of this here. Let me just read.

Count it all joy. My brothers. When you meet. Trials of various kinds. For you know. That the testing. Of your faith. Produces steadfastness. And let steadfastness. Have its full effect.

That you may be perfect. And complete. Lacking in nothing. If any of you. Lacks. Wisdom. Let him ask. God. Well that sounds like. What Job needed. If any of you.

Lacks. Wisdom. Ask. Let him ask. God. Who gives generously. To all without reproach. And it will be given him. But let him ask in faith. With no doubting. For the one who doubts. Is like a wave of the sea. That is driven and tossed.

With the wind. For that person. Must not suppose. That he will receive. Anything from the Lord. Rejoice. In what God does.

[40 : 27] Through suffering. One of the things. You can learn from this. Remain steadfast. In suffering. By faith. Faith. Seek wisdom. From God. In suffering. And rejoice.

In the fact. That God. Knows. Who to work in. Or how to work in us. According to our need. Over a couple pages. In the book of James.

Is an interesting. New Testament reference. To Job. That's Job chapter 5. Verses 10. And 11. Job 5. 10 and 11. It reads.

As an example. Of suffering. And patience. Brothers. Take the prophets. Who spoke. In the name of the Lord. Behold. We consider those. Blessed. Who remain steadfast. You have heard.

Of the steadfastness. Of Job. And you've seen. The purpose. Of the Lord. How the Lord. Is compassionate. And merciful. You've seen.

[41 : 23] The purpose. Of the Lord. The Lord. Is compassionate. And merciful. Even though. Job sinned. In other ways.

God holds. Job forth. As an example. To us. And James. Points out. The wonder. Of our God. Who is compassionate. And merciful. Towards us. In our suffering. That's what.

James. As he looks back. At the book of Job. He says. That's what I want you to see. I want you to see. The end of the book. I want you to see. How that interprets. Everything. I want you to see. How you need.

To be rightly. Thinking. When it comes. To suffering. In the midst. Of suffering. Though you don't understand. And though it may last long. The grounding truth is.

God. Is compassionate. And merciful. To those. Who are suffering. Suffering. And it was true. A weekend. For Job. It was true.

[42 : 17] I'm using my imagined timeline. It was true. A weekend. It was true. A month in. It was true. Three months in. It was true. Six months in. Whatever amount of time. Job was suffering.

That whole time. Though Job. Couldn't see. Or understand. James. Word. About God. Is true. God. Is compassionate.

And merciful. Towards us. In suffering. That's something. We need to hold on to. Now Job.

Was steadfast. He maintained. That he had not. He was not suffering. Because he had sinned. He didn't cave. To confess the sin. That he had not done. So that he could be blessed. James 1.

12. Blessed is the man. Who remains. Steadfast. Under trial. For when he has stood the test. He will receive. The crown of life. Which God has promised. To those. Who love him. And Job did that.

[43 : 18] But notice also. That James sees. That the Lord is compassionate. And merciful to Job. And this is where I'm pointing you back. To the beginning of chapter 42. And read those first. Six verses. And they were hard verses.

I'm sure. For Job. To finish. Standing. Before God. As God has listed off. All these things. That he's done. And Job is sitting there. Feeling so small.

And so insignificant. And God calls him to answer. Like he had begun. And so Job states. This is what God said. And he says. I spoke of things.

I shouldn't have. He humbled himself. And he goes on to speak. About how God was right. In this situation. The most gracious thing.

God could have done to Job. At that point in his trial. Was humble him. Because he was on a bad course. And yet God. Was compassionate.

[44 : 14] And merciful. He humbles Job. In verses 1 through 6. And then. God is compassionate. And merciful. In verses 7 through 9. He vindicates Job.

You were right. You were right. We'll see that someday. In our situations. Of unexplained suffering. Job was suffering.

Because Satan accused him. He was not suffering. For some sin. God in mercy. Vindicated him. 2 Peter 2.

I'm sorry. 2 Peter 3. Verses 8 through 10. Here's a verse. That's good to hang on to. Do not. Overlook this one fact.

Beloved. That with the Lord. One day. Is as a thousand years. And a thousand years. Is one day. The Lord. Is not slow. To fulfill his promise. As some.

[45 : 14] Count slowness. But is patient. Towards you. Not wishing. That any should perish. But that all. Should reach. Repentance. But the day of the Lord. Will come.

Like a thief. And then the heavens. Will pass away. With a roar. And the heavenly bodies. Will be burned. And dissolved. On the earth. And the works. That are done. On it. Will be exposed. I've read that verse.

It's talking about. The Lord's return. And we often say. Well how long Lord. And I'm going to equate that. Just a little bit. With suffering. We get in the midst of suffering. And we say.

How long oh Lord. And the promise is true. Is God is patient. And God works at his time. But he will do. What he's promised to do. So the Lord was.

Compassionate. Merciful to Job. And that he humbled him. And he didn't forget. His suffering. He vindicates him. And that he was. Compassionate. And merciful to Job.

[46 : 09] In that he blessed him. That. Is real easy to see. How God was. Merciful and compassionate. But all those things. Were what Job needed.

Since Job was a type of Christ. As the righteous sufferer. Let's look how. Jesus. Met with suffering. Jesus was a man of sorrows.

And acquainted with grief. In Matthew 26. We have the account of Christ. Suffering. In the garden of Gethsemane. In this situation. We see one of. Many times he suffered. And how he reacted.

To suffering. In a way that was sinless. And pleased the father. Let me read. Matthew 26. A few verses. Starting in verse 36. Then Jesus went. With them to a place. Called Gethsemane. And he said to his disciples.

Sit here. While I go over there. And pray. And take with him. Peter and the two sons of Zebedee. And he began to be sorrowful. And troubled. And he said to them. My soul. Is very sorrowful. Even to death.

[47 : 05] Remain here. And watch with me. And going a little farther. He fell on his face. And prayed. Saying. My father. If it is. If it be possible. Let this cup pass from me. Nevertheless.

Nevertheless. Not as I will. But as you will. And he came to the disciples. And found them sleeping. He said to Peter. So could you not watch with me. One hour. Watch and pray.

That you may not enter into temptation. The spirit indeed is willing. But the flesh is weak. Again. For the second time. He went away. And prayed. My father. If this cannot pass. Unless I drink it.

Your will be done. And again. He came. And found them sleeping. For their eyes were heavy. So leaving them again. He went away. And prayed. The third time. Saying the same words. Then he came to the disciples.

And said. Sleep. Take your rest. Later on. See. The hour is at hand. And the son of man. Is betrayed. In the hands of sinners. Rise. Let us be going. My betrayer is at hand.

[48 : 00] And here is the savior. Himself. The greatest. Sufferer. When it came to the most. Pinnacle point. Of his sufferings. He entrusted himself to God.

Sure. He prayed for deliverance. In. In the flesh of Christ. There. There. I mean. What he was about to suffer. Was something he needed angels.

To strengthen him for. How he wished it. Could not have to happen. And he asked God. Can it be taken away. But Lord. Your will be done. He was the patient sufferer. He was the one.

Who entrusted himself to God. Through the midst of his suffering. He was the one. Who was willing to say. God. I don't know. How I'm going to make it. I'm putting. I shouldn't say words like this. But as I look forward to what's ahead.

I don't want to face it. I need you to take me through it. And he was willing to do it. Jesus was the example. The perfect example of suffering.

[48 : 57] He endured this suffering. To pay for the sins. Of sinners. And there was no greater situation. Of a person suffering. What he did not deserve.

Again. There was no greater situation. Of someone suffering. What he did not deserve. But he did it to pay for the sins. For which you and I. Rightly.

Were under the judgment of God. And let me mention here. If you here today. And you know that you're under the judgment of God. I remember. As I began hearing the word of God preached.

I knew. I was condemned. I knew I had nothing I could do. To make myself right with God. Praise God. The blessing is. This son. Went to the cross.

He took the suffering. He endured the suffering. He took the sin upon himself. And he's willing. To let that stand for you. If you choose to trust him. So two quick words of exhortation.

[49 : 56] One for the church. And one for individuals. GFC. How should we meet suffering? First brothers and sisters. Let us be people who encourage one another. And watch one another at all times.

But especially when any among us are suffering. We need to be watching. And helping. Job longed for someone to come alongside. And like I said. The family. They just took off.

And these three friends. They came and turned. Let us not be like that. Let us be people who will step up. Who will put our arms around people. When they're hurting. If that's the appropriate thing to do.

Whatever is biblically appropriate. Let us be people who not run away. But watch them. Galatians 6.1. Ye brother. Ye which are spiritual. If there's one overtaken and a fall.

Ye which are spiritual. Restore such a one. People who are suffering. Need their brothers and sisters around them. Let us be careful.

[50 : 55] When one another in suffering. To keep our thinking. To what we know of the truths and promises of scripture. We need help. I need help. And I've been so blessed.

In some of the things I've gone through. I've been so blessed by folks. You here in the church. You've come to me. You've said Dave. You can't forget this. You've got to remember this. And they were truths I knew.

But I needed to hear them. Brothers and sisters. We need to be that kind of people. We need to help one another. And we need to think rightly about situations.

Let's be careful not to assume. We know why someone is suffering. And judge them based on our assumption. Let us be people. Who point to one another. Point one another to trust in Christ.

And rely on truths of scripture. That we know. So we have a responsibility to one another. We must. We must take that up. We've been made into a body.

[51 : 51] We're Christ. We're all. All of us who know Christ are his. And he expects that of us. Let us watch one another in suffering. And lastly Christian.

How should you meet suffering? I'm talking to the individual. And hopefully all this that talks about the church. Comes to pass in your life. But how should you meet suffering?

I want you to take to heart. The spiritual instruction we've already mentioned. We've talked about James 1. And considering how. What God is doing. And Romans 5. 3.

And what God is doing there. And then we've talked about all that God didn't reveal. Except he's revealed glimpses to us in the book of Job. These are all truths we need to keep in mind. But brother or sister.

If you are suffering. And you feel like you're swimming in confusion. Look to Christ. If you are in him.

[52 : 47] Then he has suffered perfectly for you. And no matter how messed up you may feel in your suffering. God is pleased with you because of Christ's perfect suffering.

You may be struggling with all kinds of wrong thoughts. But you can stand boldly before God as a sufferer. Because one has suffered before you. And he's done it perfectly. And he's there for you.

So stand in that. If you are in him. He will vindicate you. If you're suffering unjustly. It will be made right. He will show mercy and compassion on you.

And remember that if you're suffering now. And it seems like there's no end. All the suffering. Will be done. And you will eternally be with him.

The redeemer who suffered in your place. And as I mentioned before. We talked about Job. And how he's double blessed. And I mentioned this verse. I have not seen nor ear heard.

[53 : 50] Neither have entered into the heart of man. The things God has prepared for them that love him. That's true. That's true. That's true of you.

If you're an individual. Swimming in your afflictions. Swimming in your suffering. And you just can't say. I know which way to go. I'm just so confused. There's coming a day.

When all of it will be gone. And it's when we're with Christ in heaven. And God will bless us in ways we could never imagine. Not because of who we are.

Or necessarily how well we've done. He will bless us. Because his son has done it all. And we're joint heirs with him. The reward he has for suffering perfectly.

We're enjoying that. We're resting in that. Take heart. But God is certainly in control.

[54 : 46] Let's pray. Thank you Father for this book. There's a sense in which we would love to say.

This book teaches us we can say two words. And all our suffering is gone. But instead it says we have a great God. Who's in total control.

He's in control of the beginning. And the cause of suffering. He's controlled through the suffering. He controls everything that would affect the suffering. And he is compassionate and merciful.

And he will make things right. And it will all be based on what Christ has done. Lord we just praise you. You are a God who does all things right.

Help us to rest in you. If there's one here who's only today felt and understood their conviction before God. Their judgment. They have no hope.

[55 : 47] I pray that today they would see that there is one who has suffered for them. And may they run to him and be found in him. Resting in what he has done for them. I pray that you would do that in hearts.

In Jesus name. Amen. Let's take our hymn books and turn to hymn 108. Amen.