

Title: Afterward: Wrapping Up the Gift of Job

Text: Job and Selected Scriptures

Central Idea: Wrapping Up the Gift of Job

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### **[i] Scripture Reading and Prayer**

1:1 There was a man in the land of Uz whose name was Job; and that man was blameless, upright, fearing God and turning away from evil.

1:8–11 8 The LORD said to Satan, “Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man, fearing God and turning away from evil.” 9 Then Satan answered the LORD, “Does Job fear God for nothing? 10 “Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. 11 “But put forth Your hand now and touch all that he has; he will surely curse You to Your face.”

1:20–22 20 Then Job arose and tore his robe and shaved his head, and he fell to the ground and worshiped. 21 He said, “Naked I came from my mother’s womb, And naked I shall return there. The LORD gave and the LORD has taken away. Blessed be the name of the LORD.” 22 Through all this Job did not sin nor did he blame God.

42:1–6 1 Then Job answered the LORD and said, 2 “I know that You can do all things, And that no purpose of Yours can be thwarted. 3 ‘Who is this that hides counsel without knowledge?’ “Therefore I have declared that which I did not understand, Things too wonderful for me, which I did not know.” 4 ‘Hear, now, and I will speak; I will ask You, and You instruct me.’ 5 “I have heard of You by the hearing of the ear; But now my eye sees You; 6 Therefore I retract, And I repent in dust and ashes.”

## **[ii] Title**

### *Afterward: Wrapping Up the Gift of Job*

I spent past wk. reading & pondering t/various themes from this great book. I've come up w/some central categories that we'll look at. Caveat: Could spend wks on this. No doubt there are some things I've overlooked.

Consider that we have extensively looked at a lot of diff. things over t/course of this series which began in 2019.

I have transcribed every message to date. In a single doc.: 967pp and over 327000 words! We've cov a lot of ground!

Today x4:

***I. What the Book of Job Teaches Us About God and Good***

***II. What the Book of Job Teaches Us About Satan and Evil***

***III. What the Book of Job Teaches Us About Ourselves***

***IV. What the Book of Job Teaches Us About Jesus Christ***

### *Wrapping Up the Gift of Job*

## **I. What the Book of Job Teaches Us About God and Good**

**\*Book of Job is about God\***

We'll often say t/book is about "Suffering." Too simplistic.

Or, it's "the story of a man named Job." So much more.

It's about God and why a true believer serves Him.

## ***I. What the Book of Job Teaches Us About God and Good***

### **A. About God**

#### **1. God is Breathtakingly Great**

##### **a. More and more evident to me as the book progressed**

By time we fin. w/G's 2 closing speeches 2 Job in chaps38-41  
I felt like I had been hosed down w/the omnipotence of G.

I felt like TAP in Romans 11 where he concludes that chapt.:  
33 Oh, the depth of the riches both of the wisdom and  
knowledge of God! How unsearchable are His judgments  
and unfathomable His ways! 34 For WHO HAS KNOWN  
THE MIND OF THE LORD, OR WHO BECAME HIS  
COUNSELOR? 35 Or WHO HAS FIRST GIVEN TO HIM  
THAT IT MIGHT BE PAID BACK TO HIM AGAIN? 36  
For from Him and through Him and to Him are all things. To  
Him be the glory forever. Amen.

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While I was in AZ recently I was sitting o/s alone late at  
night. I was looking at t/stars—t/constellations & I'm  
looking at stars 1000s of light years away. I cried out, "this  
is nothing compared to G! He created this and is bigger than  
what appears to us as infinite space.

### **b. That's only what we can see**

What about those things we can't? What about t/unseen  
realm? As we've seen in chapt. 40, G. is greater than t/forces  
of evil as exemplified by Behemoth & Leviathan.

### **(1) Jesus Christ and Colossians 1:15–16 (cited this b4)**

15 He is the image of the invisible God, the firstborn of all  
creation. 16 For by Him all things were created, both in the  
heavens and on earth, visible and invisible, whether thrones  
or dominions or rulers or authorities—all things have been  
created through Him and for Him.

### ***1. God is Breathtakingly Great***

### ***2. God is Supremely Sovereign***

**a. Remember our definition of sovereignty?**

King ==> Predestination ==> Providence.

**b. Relates to the foreordained tragedies that struck Job**

He affirms G's supreme sov.

**(1) We read these passages earlier**

1:20–22 20 [after tragedy struck for 1st time / loss of wealth & 10 children] . . . Job arose and tore his robe and shaved his head, and he fell to the ground and worshiped. 21 He said, “Naked I came from my mother’s womb, And naked I shall return there. The LORD gave and the LORD has taken away. Blessed be the name of the LORD.” 22 Through all this Job did not sin nor did he blame God.

Book-ended by his confession at the end of the book ==>

42:1–2 1 Then Job answered the LORD and said, 2 “I know that You can do all things, and that no purpose of Yours can be thwarted.

**c. As to our lives as believers . . . Talbert**

God is always the One in control of all your circumstances. He Himself claims this role and responsibility for Himself from the outset of the book (2:3). You may experience serious or extended illness, financial devastation, or the loss of loved ones. You may even have been victimized by the sins of others. Heap on top of all that the accusations of acquaintances, the misunderstanding of friends, the desertion of family, and, worst of all, the unresponsive silence of God. Job suffered all of these.

The message of Job is that you are never abandoned to the hand of man or the clutches of Satan. You are in the hand that holds the scepter of the world (Eph. 1:11). He alone grants permission for whatever He does not directly send....

But when God sends what even the Bible calls "evil" ("bad" things in a non-moral sense) or permits us to suffer as the victims of others' evil deeds, doesn't that raise questions about another attribute? Job understood and acknowledged God's sovereignty. But how do we know He is really good?

[Talbert 241-42]

## **B. About Good**

### **1. God is Good and the Standard for Goodness**

#### **a. Axiomatic**

If t/Bible is our found./axiom for all truth, ==>  
t/message that rings t/o t/Bible is itself true: God is Good.

1 John 1:5 This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all.

*I mentioned 1x b4, The old childhood mealtime prayer, "God is great; God is good; let us thank Him for our food."*

#### **b. Greatness and goodness brought together in Moses song to Israel (Deuteronomy 31:30–32:4)**

30 Then Moses spoke in the hearing of all the assembly of Israel the words of this song, until they were complete: 1 "Give ear, O heavens, and let me speak; And let the earth hear the words of my mouth. 2 "Let my teaching drop as the rain, My speech distill as the dew, As the droplets on the fresh grass And as the showers on the herb. 3 "For I proclaim the name of the LORD; Ascribe greatness to our God! 4 "The Rock! His work is perfect, For all His ways are just; A God of faithfulness and without injustice, Righteous and upright is He.

I read an account by the OT scholar John Walton which reminded me of something from my own past.

When I was a small child my dad caught me sitting on t/patio smashing ants w/his hammer. He rightly scolded me. T/ants weren't doing anything wrong & they weren't threatening us in any way. My gleeful destruction of these creatures of God was indiscriminate & capricious. It wasn't right & my dad pointed that out to me.

We can sometimes think of G. in that way. That He indiscriminately & capriciously sits in heaven smashing us w/a Divine Hammer, no rhyme or reason. Have you ever felt that way? I have. Maybe you do now?

That's not thinking in keeping w/the truth. G. doesn't treat us like worthless ants that He can crush as He pleases.

In light of t/book of Job, we ought to think of G. this way: "I am your God who loves you deeply, and I want you to trust me even when you don't understand My ways."

### **c. Eucatastrophe**

JRR Tolkien had a concept called "eucatastrophe" — Lit. "good catastrophe." In that regard, *Evil can be good to have existed and yet be evil.*

#### **(1) We see that in Scripture**

Example, God created everything and it was "very good" (Gen. 1:31). However, sin came into t/world bringing death & destruction. But out of a broken, sinful & evil world came t/promised One who would Himself be broken in order to deliver us from sin & destruction (cf. Gen. 3:15).

T/often-quoted acct. of Joseph in Gen. 50 where his brothers fear for their lives bc of what they had done to him.

Gen. 50:20 “As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.”

**(a) What good came out of Job’s catastrophe?**

In the language of Job’s confession, God had purposed what He pleased, and performed what He purposed. Job was changed. What he valued more than wealth or health or life itself, his relationship to his God, was exponentially deepened; his understanding of the Lord soared and what he now knew about God was intensely personalized. His friends’ abhorrent theology, still with us today, was debunked. Satan was not merely defeated but humiliated. Human faith was validated, human worship dignified. The angels were instructed and edified. God was magnified, made large in the eyes of all creation. And the story was preserved for the enlightenment and encouragement of countless generations of readers. [Layton Talbert, 238]

I trust that what happened to us w/the loss of our daughter, Giana, will have been a ‘eucatastrophe.’ In fact, I’m not going to call it “a catastrophe.”

It would be catastrophic had she not been a believer in JC.

That’s not to say it wasn’t a tragedy, a great tragedy. Even a calamity. But in light of eternity, I may be overstating things a bit in calling it a catastrophe.

G. has His reasons & who knows all of t/great things that will have been done thru our tragedy, incl. sparing G. from worldly temptation, sin, and sorrow.

*The old hymn from the Trinity Hymnal  
Whate'er My God Ordains is Right*

*4 Whate'er my God ordains is right:  
here shall my stand be taken;  
though sorrow, need, or death be mine,  
yet am I not forsaken.  
My Father's care is round me there;  
he holds me that I shall not fall:  
and so to him I leave it all.*

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Theology professor Robert Lewis Dabney wrote a classic biography of Stonewall Jackson under whose Confederate command Dabney served for a time.

Jackson was a committed reformed believer who lived t/words of that hymn.

In 'The Life and Campaigns of Lieutenant General Thomas J. Stonewall Jackson' Dabney recounts a chaplains' visit after Jackson was severely wounded by friendly fire.

As he entered and saw the stump where the left arm had lately been, he exclaimed in distress, "Oh, General! what a calamity!" Jackson first thanked him, with his usual courtesy for his sympathy, and then proceeded, with marked deliberation and emphasis, as though delivering his Christian testimony touching God's dealing with him . . . : "You see me severely wounded, but not depressed; not unhappy. I believe that it has been done according to God's holy will, and I acquiesce entirely in it. You may think it strange; but you never saw me more perfectly contented than I am today; for I am sure that my Heavenly Father designs this affliction for my good. ==>



I am perfectly satisfied that either in this life or in that which is to come, I shall discover that what is now regarded as a great calamity is a blessing. And if it appears a great calamity (as it surely will be a great inconvenience to be deprived of my arm), it will result in a great blessing. I can wait until God, in his own time, shall make known to me the object he has in thus afflicting me. But why should I not rather rejoice in it as a blessing, and not look at it as a calamity at all? If it were in my power to replace my arm, I would not dare to do it unless I could know it was the will of my Heavenly Father.”

Coming under fire from a brief Northern offensive, the soldiers who first attempted to remove the wounded Jackson from the field dropped the litter carrying him. Jackson later recounted that he assumed at that at that moment he would die upon the field of battle:

“It has been a precious experience to me, that I was brought face to face with death, and found all was well. I then learned an important lesson, that one who has been the subject of converting grace and is the child of God can, in the midst of the severest sufferings, fix the thoughts upon God and heavenly things, and derive great comfort and peace; but that one who had never made his peace with God would be unable to control his mind, under such sufferings, so as to understand properly the way of salvation, and repent and believe on Christ. I felt that if I had neglected the salvation of my soul before, it would have been too late then.”

On Sunday morning, May 10, 1863, Mrs. Jackson woke her weakened husband. No kin to Job's wife, Mrs. Jackson told him, "Do you know the Doctors say you must very soon be in heaven? Do you not feel willing to acquiesce in God's allotment, if he wills you to go today?"

Twice, with difficulty but distinctly, he replied, "I prefer it." "Well, before this day closes, you will be with the blessed Savior in his glory."

"I will be an infinite gainer if translated."

Not long after, Jackson "seemed attempting to speak; and at length said audibly: "Let us pass over the river, and rest under the shade of the trees." These were the last words he uttered." [cited in Talbert, 238-41]

## ***I. What the Book of Job Teaches Us About God and Good***

### ***1. God is Breathtakingly Great***

### ***2. God is Supremely Sovereign***

### ***3. God is Good and the Standard for Goodness***

## **II. What the Book of Job Teaches Us About Satan and Evil**

### **A. About Satan**

#### **1. He is real —**

Satan appears at t/outset of t/book (1:6). While he is isn't mentioned beyond chapt. 2 he's there nonetheless, cheering t/3 friends on & relishing in Job' misery, hoping he would deny his G.

## **2. Satan Lost his Wager**

1:9–11 9 Then Satan answered the LORD, “Does Job fear God for nothing? 10 “Have You not made a hedge about him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. 11 “But put forth Your hand now and touch all that he has; he will surely curse You to Your face.”

When that didn't work, Satan upped the ante in chapt. 2 ==> God again points Job out and says, “. . . he still holds fast his integrity, although you incited Me against him to ruin him without cause.”

Satan's reply: “. . . Skin for skin! . . . all that a man has he will give for his life. “However, put forth Your hand now, and touch his bone and his flesh; he will curse You to Your face.” 6 So the LORD said to Satan, “Behold, he is in your power, only spare his life.” 7 Then [the] Satan went out from the presence of the LORD and smote Job with sore boils from the sole of his foot to the crown of his head.

### **a. Job subsequently lost just about everything except his faith**

He never cursed God, as Satan had predicted & his wife had urged. Job endured the test & in chapter 42 gave his great confession of repentance ==>

Chapter 42: “I know that You can do all things, and that no purpose of Yours can be thwarted. . . . I have declared that which I did not understand, things too wonderful for me, which I did not know. . . . “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.”

**b. Job's trial was over — there was no reason for the afflictions to continue**

Satan lost t/wager & G. restored Job by doubling his loss, making him, once again, “t/greatest of the men of the East.”

***II. What the Book of Job Teaches Us About Satan and Evil***

So much for Satan. What about ==>

**B. About Evil**

**1. In Job we saw evil at work**

Not only in Satan but in t/misguided words of t/3 friends.

While G. meant ultim. good for Job, Satan meant ultim. evil. Satan is t/Father and Author of sin, death, destruction.

While there's evil that finds its genesis in t/demons of hell. Also evil that finds its origin in t/depravity of humanity.

See that in history (10s of millions murdered under t/godless dictator Josef Stalin) & in t/headlines of newspapers around t/world.

From t/evils of mass murder to t/reprobate acts of liars, thieves, adulterers & blasphemers.

**2. There is no evil if there is no God**

We said he is t/standard for good. Just as there is no real good apart from Him, w/o His existence there is to real evil.

**3. What about God and the existence of evil?**

We spent an entire message on God's sovereignty & evil.

If you want to explore that in more depth, look for t/sermon

Interlude: God and the Existence of Evil | Aug. 2019.

Back to t/concept of “eucatastrophe.”

*Evil can be good to have existed and yet be evil.*

Greatest eucatastrophe in that regard: JC remained t/innocent, spotless lamb of God who faced calamity out of which came the greatest good.

Good and evil came together at t/Cross & good won.

Acts 4:27–28 After Peter & John appeared b4 t/Jewish Council, t/disciples gathered together proclaimed ==>

27 “For truly in this city there were gathered together against Your holy servant Jesus, whom You anointed, both Herod and Pontius Pilate, along with the Gentiles and the peoples of Israel, 28 to do whatever Your hand and Your purpose predestined to occur.

Acts 2:23, Peter on t/day of Pent. declared that it was by t/predetermined plan of God that t/godless put Him to death, nailing Him to a cross.

In the next verse we read these great words ==>

24 “But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.

By t/hands of wicked sinful men, He would die for t/sin of t/world & be raised for our justification rec. by faith.

Rom. 4:25 He who was delivered over because of our transgressions, and was raised because of our justification.

Gospel.

### III. What the Book of Job Teaches Us About Ourselves

#### A. Satan is Real

There is a battle for our souls. Even tho t/demons of hell cannot conquer a/genuine believer (Romans 8, nothing can sep. us from t/love of G.) they will lit. go to hell trying. Job wasn't just on t/battlefield, he was t/battlefield.

Same is true of us. I think of Jesus' words to Peter in Luke 22 where he said to him, "Satan has demanded permission to sift you as wheat." Rem. that? We learn a few things there.

1. Just as in Job, Satan needs permission from G. to act.
2. What was true of Peter is true of us all ("you" 2PP).
3. We read in t/next verse that Jesus prays for us that our faith may not fail.

Every morning we ought to wake up to that reality, that there is a battle, a vicious, dark spiritual battle being waged over our souls.

He's busy; & he has legions of demons who work at his bidding. Where tru Xns walk thru this world, t/enemy stands ready to go b4 G. "Look there's a true believer; give me permission to prove whether this one serves You for t/right reasons. I bet he/she doesn't."

Sometimes God grants that frightful permission.

#### B. Our Suffering is Real

Not only is it real, but ==>

##### 1. It is unavoidable and unpredictable

The 19th c. minister/author George MacDonald ==> Sometimes a thunderbolt will shoot from a clear sky; and sometimes in the life of a peaceful family, without warning of gathered storm, something terrible will fall.

And from that moment everything seems changed. That family is no more exactly what it was before. Better it ought to be, damaged it may be.

The result depends on the family itself and its response to the invading storm of trouble. Forever after, its spiritual weather is altered. But for the family who believes in God, such rending and frightful catastrophes never come but where they are turned around for good in that family's life and in other lives they touch. [George MacDonald, cited by Swindoll, 357]

Keep looking up.

Swindoll: *“A vertical perspective will keep us from horizontal panic.”*

Keep persevering (#3)

### **C. Your Perseverance Will be Tested**

#### **1. I can vouch from experience**

In chapter 3 Job speaks of feeling “hedged in.” That’s how I felt. . . . Hedged in on every side w/no where to escape.

#### **2. I said this early on in our series (quoting myself)**

I see a glimpse of the reformed doctrine of the perseverance of the saints in the life of Job. After all . . . nothing proves the integrity of faith quite like suffering. Those who claim to serve God—and I've seen this happen, it's happened throughout history—those who claim to serve God who later renounce their faith often do so because of the allures of the world, love or lust for another man or woman (the lesson of Solomon), or the philosophical problem of evil (and the related issue of suffering). Nothing proves integrity, the reality of your faith, like going through trials and afflictions.

[Message on Job 2:1-10]

## **D. Learn the Lesson of Humility**

### **1. Our tidy theological systems are not always as airtight as we think**

#### **a. That was t/mistake of the Three**

They had a fixed system of theology that was black & white; no room for t/greys of nuance. As I've said b4, you can't do theology well when you can't handle t/nuances of Scripture.

#### **b. We're arrogant to think we have it ALL figured out**

We suppose that we have all t/knowledge we need to propound our theories on 2dry issues w/authority.

When we do so we become Eliphazes, Bildads, and Zophars. We obscure God's counsel by words without knowledge.

Our objective is faith and perseverance.... Our determination is to refrain from reducing God to a manageable size by confining him to a philosophical box of our own design. And our commitment is to respond with humility rather than to defame his character or dismiss him. [John H. Walton, 443]

#### **(1) The wisdom of Deuteronomy 29:29**

“The secret things belong to the LORD our God, but the things revealed belong to us and to our sons forever, that we may observe all the words of this law.

We think we can specialize in those “secret things” that are not ours to know. We do well to humbly learn & leave that which has been revealed in t/WOG.

Great a mind as John Calvin repeatedly warned against entering what he called “labyrinths” of secret things.



One theologian has this to say ==>

Our cornucopia of commentaries, translations, and theologies may lure us into believing that we can systematize God, explain all His past actions, pigeonhole His present doings, and predict His future plans in minute detail. To be sure, the Scriptures embody an essential core of unequivocal truth. Nevertheless, even when we speak truth that is corroborated by clear revelation, we must confess with Job (42:3) that we are speaking about things bigger than we understand, truths beyond our capacity to fully comprehend. We do not know as much as we may think we know, and only an infinitesimal fraction of what there is to know. We would be foolish to suppose that we have at our disposal all the facts about an infinite and eternal God. [Talbert, 257]

Human knowledge has bounds beyond which it cannot pass. Universal knowledge is from God alone. If this be so in the things which are seen and temporal, I may rest assured that it is even more so in matters spiritual and eternal. Why then have I been torturing my brain with speculations as to destiny and will, fixed fate, and human responsibility. . . . Why am I so curious to know the reason of my Lord's providences, the motive of His actions, the design of his visitations? . . . Let me not strive to understand the infinite, but spend my strength in love. What I cannot gain by intellect I can possess by affection, and let that suffice me. [Spurgeon, cited in Talbert, 260-61]

My own arrogance and pride have tripped me up many times  
But I have never regretted being humble.

1 Peter 5:6–11 [context of suffering] 6 Therefore humble yourselves under the mighty hand of God, that He may exalt you at the proper time, 7 casting all your anxiety on Him, because He cares for you.

Warning which ties into what we looked at a moment ago=> 8 Be of sober spirit, be on the alert. Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour. 9 But resist him, firm in your faith, knowing that the same experiences of suffering are being accomplished by your brethren who are in the world. 10 After you have suffered for a little while, the God of all grace, who called you to His eternal glory in Christ, will Himself perfect, confirm, strengthen and establish you. 11 To Him be dominion forever and ever. Amen.

## **E. Your Worship Will be Proven**

### **1. The Big Lesson**

A big lesson of the book is “Who or what do you worship — and Why?” Rem. Job never knew about Satan’s wager & that heaven & hell were watching him.

Do we serve God for nothing? If our righteous or kind behavior is motivated primarily by a desire to ingratiate ourselves with God and/or others, to win approval, or to conform to expectations, we are missing the mark. . . Righteousness and kindness certainly please God, and His pleasure is sound motivation. The key is to avoid expecting something in return; His approval should be enough. [John H. Walton, 439–440]

“Do right, Do right, Do right till the stars fall, Do right.”  
[Bob Jones]

All of our lives is worship, including our suffering.

## **2. Reward of Grace**

### **a. Job was rewarded by grace not merit (42:10-17)**

### **b. We will be rewarded by grace not merit**

The only merit involved is that of JC.

1 Cor. 2:9 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.”

Rom. 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.

## **IV. What the Book of Job Teaches Us About Jesus Christ**

### **A. Learning About God is to Learn about Jesus Christ**

Those things that are true about G. are true of X who is G, t/2d Person of t/Trinity.

John 1:18 No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him. ἐξηγήομαι

Theol. doctrine of Perichoresis that relates to t/relationship between t/3 members of t/Trinity. Related to this is that F/S/HS work in coop. w/ea. other. JC is there in BOJ.

Christophany in 38-42 (?).

We see Jesus in t/suffering Job. Jesus who suffered unjustly, as did Job // endured suffering // Unlike Job, Jesus suffered righteously & as a propitiation, satisfying t/wrath of God against us.

And therefore Job is passionately and profoundly about Jesus, whom Job foreshadows both in his blamelessness and in his perseverance through undeserved suffering. As the blameless believer par excellence, Jesus fulfills Job. As a priestly figure who offers sacrifices for his children at the start and his friends at the end, Job foreshadows Jesus the great High Priest. The monstrous ferocity of the beast Leviathan reaches its vicious depths in the life and death of Jesus, who in his passion endures deeper depths and a more solemn and awesome darkness even than Job. The drama, the pain and the perplexity of Job reach their climax at the cross of Jesus Christ. In the darkness and God-forsakenness of those terrible hours of lonely agony, the sufferings of Job are transcended and fulfilled. And as the blameless believer accused and despised by men, but finally vindicated by God in the resurrection, Jesus fulfills the drama and longings of Job for justification. [Ash, 436]

So we take up Christ's cross and walk in the footsteps of Job and the millions of saints who suffered. Union with Christ— He shares in those sufferings even as we fill them up.

T/sufferings of this present time are not worthy... Rom. 8:18.

Our suffering cannot be compared to future glory.

## **B. Jesus is the Mediator Job sought**

Job's words in 9:33, so relevant, so Gospel-saturating, when Job says, "There is no umpire between us, who may lay his hand upon us both." No umpire, no arbiter, who can lay his hand on me, reach out and take the hand of God. Job now knows there is such person. One mediator between God and man; one umpire between God and man, Christ Jesus. The Cross answers that question. In the Cross ultimately Job found hope and redemption. What a blessing to live in the New Testament era, to have the reality of those things that were shadows and those things that were unknown.

1 Tim. 2:5.

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Done. Momentous occasion for me. I began this series in Job in 2019 after I did a series on suffering that I began a few months after t/Lord called Giana home. I have lit. suffered thru this book along w/Job. And while my suffering wasn't as great as his, I can sense t/restoration he received at t/end of t/book as my own. Like Job, I will continue to grieve my loss until we are together again.

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*Afterward: Wrapping Up the Gift of Job*

There's another gift waiting to be unwrapped by those who don't know JC as Lord and Savior.

Rom. 3:23 for all have sinned and fall short of t/glory of God  
Rom. 6:23 For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

{The Gospel}