

The Ultimate End: Made Like Him

Job, the Prophet of God

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Bible Text: Job 13-14; Job 19:25-26

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We're in Job 13 and we're going to be picking up our reading in verse 1 but before we do, we're going to be talking about, I suppose, the end of Zophar and Job. You might remember the prologue that takes place in chapters 1 and 2 where there is discussion between God and Satan and Satan afflicts Job with the permission of the Lord. You might remember that also we have these friends showing up after Job's complaint. You have Eliphaz, Bildad and Zophar show up and they seem to be good friends at first. I want to begin reading if we could at chapter 13,

"Lo, mine eye hath seen all this, mine ear hath heard and understood it." Who's talking? Well, chapter 12:1 tells us that Job is talking.

Verse 2 of chapter 13, "What ye know, the same do I know also: I am not inferior unto you." Who is he replying to? Chapter 11:1, Zophar the third friend.

Back to 13, verse 3, "Surely I would speak to the Almighty, and I desire to reason with God." Reason, interestingly enough, if you look at verse 10, is the same Hebrew word as is behind "reprove." He will surely reprove you. Then if you look at verse 15, "Though he slay me, yet will I trust in him: but I will maintain mine own ways before him." Maintain in verse 15, reprove in verse 10 and reason in verse 3. Three different translations of the same Hebrew word. If you'd like, we can take verse 3 and make it the same word as verse 15, "Surely I would speak to the Almighty, and desire to maintain with God." Or "debate with God," or "make my case before God."

You remember that two weeks ago we talked about the judicial, the court-like theme that's happening through these chapters. Do you remember that? Okay, good, three of us do. That's fantastic.

Alright, in verse 4, "But ye are forgers of lies, ye are all physicians of no value." As a matter of fact, another version says, "You are physicians of no value and here's how you treat me, here's how you medicate me, by telling lies."

Verse 5, “O that ye would altogether hold your peace! and it should be your wisdom.” Do you remember talking about Jesus being the wisdom of God last week? Do you remember that? Okay, both of us. Good, excellent.

Verse 6, “Hear now my reasoning, and hearken to the pleadings of my lips.” Job is still in this idea that when he stands before God, he’s going to plead his case.

Verse 7, “Will ye speak wickedly for God?” Zophar, you’re lying. You’re not even telling the truth about the Lord, “and you talk deceitfully for him?” As if you can.

Verse 8, “Will ye accept his person? will ye contend for God?” Zophar, I want to talk to God. I’m not interested in defending myself against you. Would you please be quiet.

Verse 9, “Is it good that he should search you out? or as one man mocketh another, do ye so mock him? He will surely reprove you, if ye do secretly accept persons.” So, Zophar, you need to understand that God is going to hold you to the same standard that you hold me. That sounds a lot like a particular verse in the book of Matthew, “Judge not that ye be not judged for with what measure you judge, it shall be judged against you. With what measure you meet, it shall be meted to you.” It sounds a lot like that, doesn’t it? Go ahead and judge me but understand that that same measure by which you judge me is going to be used to judge you.

Verse 10, “He will surely reprove you, if ye do secretly accept persons.” Verse 11, “Shall not his excellency make you afraid? and his dread fall upon you?” The word “excellency” there means “highness; exaltation; loftiness.” Job says, “Don’t you have any fear of God that you’re willing to speak for him?” That’s a good question. “Aren’t you in the least bit awed by the position of the Lord? The Lord is high and lofty and you don’t think anything about talking for him. Aren’t you in awe of him?” That’s a good question. His position demands that we stand in awe of him but that’s not our point tonight.

Verse 13, “Hold your peace, let me alone, that I may speak, and let come on me what will. Wherefore do I take my flesh in my teeth, and put my life in mine hand?” So, Job says in verse 13, “Don’t you understand that I am willing to just let things happen as they happen? If I die, I die.” That sounds a lot like what Esther said in Esther 4:16, “I and my maidens will fast likewise and so will I go to the king which is not according to the law and if I perish, I perish.” How about Paul over there in Acts 20? “And now behold I go bound in the spirit to Jerusalem, not knowing the things that shall befall me there.” In other words, Job got to a point where he said, “If I’m going to die, let’s get this thing over with but I’m going to say my piece.”

Did you know there are some things worth dying for? I mean, it’s true. Not everything is worth dying for but there are some things worthy dying for. You have two ditches really, you have people that say, “I’m willing to die on every hill,” and everything’s a fight. Have you ever met anyone that just likes fighting? I mean, they can’t wait for someone to post something new so that they can retort it. You know? “I just want a good fight.” Yeah, well go find it somewhere else. I’m not interested in fighting you. Then you have

the other ditch where there are people who don't want to fight about anything. "Ah, just leave them alone. Ah, just let it be. Ah, just relax. Ah, just... Ah, just..." and if they were married to you, they'd pat your hand and say, "Relax just a little bit."

Well, it's got to be somewhere in the middle. Job said there are some things that I'm just willing to let happen what's going to happen. I can't think of any better hands to fall into and so he says in verse 15, "Though he slay me, yet will I trust in him." That word "trust" is a great word. It means "to wait upon him." It means "to hope in him." It means "to be patient for him." In other words, Job says, "If he's going to kill me, he's going to kill me but I'm going to keep on waiting on him."

Now, perhaps there is someone in this room that has a different reading. Did you know that there are some Bibles that actually say, "though he slay me I have no hope?" Let me read that again. Maybe you have a Bible in your lap that says, "though he slay me," or because he slays me, "I have no hope." Well, that's a tad bit of a different message, wouldn't you say?

Now, I happen to know based on a survey that was conducted recently that 60% of the church uses the King James version of the Bible. 62% of people who responded to the survey use the King James version. Most of the other 38% use the English Standard Version or the New King James. None of those three versions read the bottom way. All of them have the idea of "though he slay me, yet will I trust in him." Now, I don't want to deceive you into thinking, "Well, it's just as easy as that. Just take my word for it," but I'm certainly not going to spend all kinds of time explaining why one reading is better than the other when over 90% of the church doesn't have it in their lap. I do want to just point out, though, that the verse has no significance about Job's faith if it reads, "if he slays me I have no hope." Well, you're an amazing man of faith, Job. That rings a lot of good songs, too.

But he is showing an amazing amount of faith, "though he slay me, yet will I trust in him. I will maintain my own ways before him." You might notice in verse 11 of chapter 6, what is my strength that I should hope? "Though he slay me I will hope in him." So, Job asks a question in chapter 6 and he seems despondent, doesn't he? Anyone look at that verse and tell me there's a man full of faith? Not really. He seems like he's full of questions and if you've ever read the book of Job through and I'm not saying that's an easy thing, but if you've ever read at least 6-8 chapters at a time, you're going to notice there is a shift in his perspective in these recent chapters. Between chapters 6, 7 and chapter 13, 14, you're going to see it tonight. A drastic change of perspective.

It's kind of like Psalm 73. You don't have to turn there. You might write it next to verse 15. Asaph is complaining that it looks like the godless people of the world have it really good. Have you ever read Psalm 73? It's a great Psalm. Asaph says, "You know, I look over here and these guys that never go to the temple, they never worship God, they seem to have it really good and they die old and they die rich and look at me." And he complains for about 22 verses and then he says, "Until I went into the sanctuary and I

considered their end.” Then he said, “Who do I have in heaven but you, O Lord? For I will soon die and you will receive me into glory.” There is a change of perspective there.

There is another one, kind of, in John 6. I really like it. It’s John 6. There are 70 people or so following Jesus and Jesus says, “No one comes to me except the Father draw him to me.” And you have Jesus saying, “Nobody comes to me of their own free will. They get their free will from the Father.” And it says that “from that hour, many turned back from him.” Listen carefully: Jesus turns around and looks at the 12 and says, “Are you going away too?” Peter, he might of said a lot of wrong things, Brother James, but this is something he said right. He turned around and said, “Where are we supposed to go? You have the words of eternal life.”

Asaph and Job and John all had one thing in common: they were experiencing in one way, Asaph and Peter and Job, all had one thing in common, they were all experiencing a low moment but they knew this, “I’ve still got the best thing going, my relationship with the Lord. I may not be able to explain the difficult times I’m going through, I may not be able to always say, He gives and take away. I may not always be able to do that, but,” they said, “this one thing I know, there is no better option.” What is your other option? Evil only makes sense when you believe in a sovereign God and a sovereign God only makes sense when you believe in the sovereign God of the Bible who provided his own Son for our sins. So no, I don’t know if this is a real sterile observation here to say, “Well, God is about to just whack Job but, Job, you have amazing faith.” I wish there were better examples. I wish that we could just say after chapter 13 is chapter 42 and it all just ends wonderfully. But there is so much that has to happen before then. Job comes and he says, “He might kill me. He might kill me but I’m going to continue to wait on him. I’ll trust in him.” You know, that is quite a difference. That is quite a difference.

I want you to notice the end of the verse, “I will maintain my ways before him.” That word “ways” is an interesting word. It actually means “a course of life.” So, let’s kind of think through this a minute: he says in Job 13:15 down in your Bible, “Though he slay me, yet will I trust in him: but I will maintain mine own way of life before him.” Do you remember what it was and, by the way, here it is again, Job 22:3, “Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?” A good question. Is there any gain, is there any value in maintaining a good lifestyle before the Lord? Job said, “I’m going to continue to wait doing what I’m doing even if he kills me.” That sounds an awful lot like three Hebrew children are about to be thrown into a fiery furnace. “King, you may very well throw us into the furnace but know this, our God, he is able to deliver us but if not, know this, we’re still not changing what we’re doing. We’re still not going to bow to your idols.” They admit, “God might not deliver us out of this mess but I’m going to continue to wait on him.” How long? We’re going to get to that in just a minute. How long will you wait on him? “Well, I’ll wait on him even if he kills me.” Well Job, isn’t the waiting over at that point? “Well, sort of. Sort of.”

Look at chapter 14 would you please. I’m getting way ahead of my notes and I don’t think the Lord cares. Look at verse 7. Here’s what Job says in Job 14:7, “For there is

hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground,” or the stump is sitting there rotting in the ground, “Yet through the scent of water it will bud.” All it takes is that rotten stump to smell just a little bit of water and we see life again? Look what he says in verse 7, “there is hope for a tree?” Isn’t it what he said in chapter 13:15, “Though he slay me, yet will I trust in him?” That’s the same word used in verse 7 of chapter 14, “there is hope for a tree.” If it’s cut down, in verse 9, “yet through the scent of water will it bud and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?”

Wait a minute. You might think he’s saying there is more hope in being a tree that’s dead in the woods than a man who dies and goes and gets buried in the ground but hold the phone. Keep looking. Keep reading. Verse 12, “So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past.” O my goodness. Job knew more about the end times than even the popular endtimes teachers today know and this is the first book of the Bible ever written. Did you see that? Are you all listening? Is everyone listening? Job said the resurrection doesn’t happen until the wrath overpasses. That’s sort of what it says here, yeah? “Keep me in secret until thy wrath be passed that thou wouldst appoint me a set time, and remember me! If a man die, shall he live again?” Well Job, you tell me. You’re saying that a tree taught you that it has a lot of hope even if it’s lying dead with a rotten stump in the middle of the woods. So Job, you answer the question, “Is there a way to live again all the days,” Job said, “all the days of my appointed time will I wait.” That is the same Hebrew word as in chapter 13:15, “though he slay me, yet will I trust in him.” Trust in verse 15 and wait in chapter 14:14 are the same Hebrew word.

Job said, “I’ll tell you how long I’ll wait maintaining my works before him. I’ll tell you how long I’ll wait. I’ll wait until I’m dead and raised again if I have to. I don’t care if God kills me tonight and puts me in the ground and I have to wait unto resurrection morning to get what’s coming to me but I am sure that I am doing the right thing and that it will be shown and verified and validated and I’ll be vindicated on the morning when God calls the dead ones out of the ground.” Job, how long are you willing to wait? Job, what if chapter 42 never comes? Because as far as he knows, it may not.

Now, think about it. Think about it. Think about it. Do you remember chapter 1? Do you? Satan says to God, “Take what he has and he’ll curse you to your face.” Chapter 2, “Touch his life and he’ll curse you to your face.” Then here comes Mrs. Job and says, “Job, are you still going to maintain your integrity? Curse God and die.” Think about it: Job’s wife says, “Are you really going to stay real? Just curse God and find mercy in death.” Eleven or twelve chapters later, Job says, “I don’t care if I die holding onto my integrity, my integrity stays. I stay who I am even if it kills me because if I stand before God, I know I’m not perfect,” and we’ll look at that verse in just a moment, “I know I don’t have everything put together the way I ought to have it put together, but I know this, I am who I’m supposed to be in God, I don’t have my wife to tell me that anymore, my kids are dead, they can’t tell me that anymore. My friends have decided that I’m not

the man I ought to be but God tells me I'm the man I ought to be and he says, You just hold squat until I come and put you in the ground if need be. Because come resurrection morning, we'll all see that I've been maintaining the right course of life." Oh, how temporal we are in the way that we count the cost. I'll live rightly if it pays off in a week. Job said, "I'll live rightly if I never see another day until resurrection morning." Isn't that what your Bible says?

Look at verse 15, "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands. For now thou numberest my steps: dost thou not watch over my sin? My transgression is sealed up in a bag, and thou sewest up mine iniquity." The implication here is, "God, I just feel like that you're hunkered over me, saving all my sins, putting them in a bag ready to beat me with it but this I know, I only know to do what I know to do and I'm sure I'm doing what's right to some degree. Not enough to get what I'm getting but I still believe that if I was talking to you right now, I would have some way to say, I'm doing the right thing." He said in chapter 13:15, "I will maintain my ways before him. I will continue to plead my case before the Lord. No one else might do it," chapter 9:33, "I wish there was a daysman." Interestingly enough, that word "daysman" is the same word as "plead" all through chapter 13. All through reason maintain, that word "maintain" is the same word "daysman" in chapter 9:33. Let me say that again: the daysman that he desired in chapter 9:33 is the same Hebrew word as the word "maintain" in chapter 13:15. He says, "though he slay me, yet will I trust in him. I will be the daysman before him for myself since no one else will do it for me."

You say, "But Job, you sure seem self-righteous." Hang on. You're talking about a man that probably didn't even have time to bury his ten kids. Lost everything in a day: his business, his family, his respect, his friends, his prestige, his position. Everything that was considered worth and wealth, he had lost it and he said, "I don't know what's doing all this but I know this, I know that the day my kids died I was offering sacrifices for them." We're talking about a righteous man. That's why James 5:7 says, "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience." Three times in four verses he uses the word "patience" and his very next words in chapter 5:11 are, "Job, you have seen the patience of the Lord, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy."

Job is held forth as a man of extreme patience and that's why James begins in chapter 1:1, "Count it all joy when you fall into diverse temptations." Look up here, "knowing that the trying of your faith works patience but let patience have her perfect work." Job, I know you want a way out of this, but I'm not done teaching you things yet. You stay put. "Oh, but wait a minute, Pastor Bill, it would be a whole lot easier for me to find a new marriage." No it wouldn't. God wants you where you're at. "It'd be a whole lot easier for me to find a new job." No, it wouldn't, God wants you where you're at. "It would be a

whole lot easier for me to find a new church.” No, it wouldn’t, God wants you where you’re at. “It’d be a whole lot easier if I got a new home. It would be a whole lot easier if I got a new car. It would be a whole lot....” Wait a minute, you’d better be sure that God doesn’t want you in that trial. So often we’re busy pulling people out of the ditch and sometimes we’re trying, we so badly, James, don’t want anyone feeling uncomfortable. We don’t want anyone feeling uncomfortable and sometimes we ought to do what we can to bring relief to brothers and sisters. I both know the giving and receiving end of that but sometimes we are so quick because we don’t want anyone feeling any discomfort and so we go deeper into debt to keep ourselves out of discomfort and God says, “Let’s patience have her perfect work.”

Now Job, are you really going to be stubborn about this? Well, let’s look and see if eight chapters later, what is he saying? “He knows the way that I take and he has tried me I shall come forth as gold. My foot has held his steps, his way have I kept. I have not declined from the steps. Neither have I gone back on the commandment of his lips. I esteem the words of his mouth more than my necessary food.” Job said, “When I got up in the morning, I wasn’t thinking about Fruit Loops or pancakes or bacon and eggs, I was thinking about meeting with God and praying for my children.” And he says, “I wouldn’t change a thing. I wouldn’t change a thing even if he killed me today.”

Folks, we sort of think that when someone talks like that, they’re getting proud but can I just show you another Bible character right here? Nehemiah 13, “Remember me, O my God, concerning this and wipe not out my good deeds that I have done.” You see, we get so interested and we ought to be very, very interested in stressing salvation and justification by faith alone in the blood of Jesus, but we have almost forgotten altogether that there is still a lifestyle that is pleasing to God even as Christians. Look up here. I am dead serious. Dead serious. God is not humored and he doesn’t wink when we have two different lifestyles. Are you with me? Yeah, they already saw your car in the parking lot so you might as well nod. God is not humored when we decide there are two things we can do: I have a vocabulary I use at work and one I use at church; I have one I use at work and one I use at home. I have a way I dress at the beach and another way I dress... I dress the way I dress and I don’t want anyone talking about it. I think the things I think and I don’t want anyone talking about it. I want to watch what I want to watch and I want the preacher to shut his mouth when I go and hear preaching. I want the music that I listen to to be an encouragement to me at church but when I’m out on the road, I want to listen to what I want to listen to and then I want to whine before God when I’m not feeling right.

So, we start having this idea that because I’m justified by faith alone in the blood of Jesus that that means that I can live any way I want to because, after all, he’s so gracious and he keeps giving me second chances. If there is something I want everyone in the room to understand tonight, yes, I’m a tad bit fired up. I looked at 21 seniors today in Bible class and I said, “Look here, if you expect a second chance, it is no longer grace. You see it as an entitlement.” Everyone wants a chance to increase their grade. Why? Because I gave it to them last time. Not because they think that it’s grace but because I gave it to them last time. And the reason you and I start treating God like a cosmic Santa Claus is because last time we messed up and asked for forgiveness he gave it to us. So we assume that he

just winks at our sin, loves us. But Job said, “Not only am I justified by faith in a Redeemer,” chapter 19:25, “but I have actually lived a clean life and I don’t know why I’m going through this difficulty but I know this, I’m going to continue doing the right thing even if I die today and I have no vindication until resurrection morning. I’m going to continue to do right because I have received no other commands from headquarters than to be holy for I am holy saith the Lord.” Are you all with me? You’re making me think I’m the only one that believes this in here. Help me now. I know, I know, I know, we’re Baptist folks. We don’t like saying anything from the pew but I’m telling you, it’s like saying “sic em” to a dog. You want to get me off the porch? Just say something like, “Yes! Amen!” Something like that. Praise God. And it might preach faster and get you out of here faster. No guarantees. Insert Cowboys joke here.

Look at verse 19 of chapter 13, “Who is he that will plead with me? for now, if I hold my tongue, I shall give up the ghost.” He said, “Hey, look here, if I hold it in one more moment, if I change anything about what I’m doing, I’m going to die anyway.” He said, “I might die. I might die. I might die doing right but I know this, it’d be as good as dying if I don’t do right.”

Look at chapter 14, verse 1, this is Job’s perspective, folks, take it easy on him, “Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.” This is a lot of what Job’s been saying for a while.

Look at verse 14 of chapter 14, “If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.” Wow. Did you all get that? All the times of my appointment will I wait until my change come. That word “my appointed time,” those three words in your King James English, “if a man dies, shall he live again? All the days of my appointed time will I wait, till my change come.” Those three English words, “my appointed time,” mean this “a military exercise or a military muster or a military formation.” If a man dies shall he live again? All the days of my tour of duty I will endure until my change come. I am in a battle and I know it but I’m going to endure it and wait until my change come.

Isn’t that interesting that nature taught him that there would be a resurrection? Please don’t tell me that someone can’t find God in nature. I mean, he said in verse 7 there is hope for a tree. “If it be cut down, we know it will live again.” So, how about man? Will he live again? Oh yes, he’ll live again. He’ll live again. Verse 15, “You will call and I’ll answer thee: thou wilt have a desire to the work of thine hands.” Now, that is significant but in verse 14, he says, “I’m going to continue to wait and in the context, I will continue to wait until the resurrection. Until the change happens.” Now, what kind of change? Well Job, if you live, it’s a change for the better and if you die, it’s a change of a whole new kind. Remember 1 Corinthians 15:51, “We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality,

then shall be brought to pass the saying that is written, Death is swallowed up in victory.” He says, “O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.” Paul said, “Christ could crack the sky before we’re dead and if he does, then living or dead we’ll all be changed. We’ll be incorruptible. We’ll be immortal and we’ll find real physical victory.” So, he says, “Therefore, my beloved brethren, be steadfast.” Don’t change a thing.

But it’s costing me too much: it’s costing me friends, it’s costing me family. Just hang on. Your change is coming. That’s hope you can believe in. That’s real change, brother. That’s change that the White House can’t bring you. Hey man right there, they already saw your car in the parking lot, just say Amen with me. That’s change the White House can’t bring you. That’s the change the warehouse can’t bring you. That’s change the school house can’t bring you. That’s change the outhouse can’t bring you. That’s real change, good friends. That is change all the way from A to Z. That’s real change and it says, “When you wake up, when he calls you forth, you’re going to come forward and you will be changed so don’t change anything.”

Hebrews 11:35, “Women received their dead raised to life again and others were tortured not accepting deliverance.” We’re not changing anything. Why? So that we can obtain a better resurrection. “Well, we want you to change. Change your belief.” Nope. “Change your beliefs about an infallible word of God.” Jump in a lake. “Change your beliefs about Jesus being the only way to the heaven.” Nope. “Change your way. Change your beliefs about same sex marriage.” No. “Change your beliefs about abortion.” Nope. “Change the way you talk at work.” No. I’m not changing anything. Why? Because my real change is coming because if my chapter 42 change doesn’t happen, my chapter 14 change is going to happen. You hang in there, saint of God, change is on the way.

I wonder if we can find any New Testament help? Sure we can. We saw this right here in the New Testament all the way from Job to the New Testament. Every week we add to that list so let’s see if we can add some more to it. Are you ready? Look at chapter 14, verse 12. I’m about to let you go, some of you. Some of you look like you’ve been weaned on dill pickles so I better let you go eventually, alright? Look at verse 12, “So man lieth down, and riseth not: till the heavens be no more,” we’ve seen that in the New Testament? Sure enough, there it is, Matthew 24:29, “Immediately,” when? “After the tribulation of those days shall the sun be darkened, the moon shall not give her light, the stars shall fall from heaven, the powers of heaven shall be shaken.” Job said, “You can live again when that happens. You come out of the grave when that happens.” Next week we’re going to talk about, “Well, what happens between the time of death and the time of the resurrection?” because I’m sure that question is out there somewhere.

So, that’s the first place we find this in the New Testament. I’ve already alluded to the next two: chapter 14:12, “raised out of sleep,” and verse 14, “till my change come.” See verse 12 again, “So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep...until the heavens be no more and until the wrath be overpassed,” in verse 13. I want you to notice that both of those are found here

in 1 Corinthians 15. Isn't that something that Job knew it before Jesus quoted it? Are you with me? Hello? Okay. You might notice that Job quoted it before Paul knew it. That's interesting. Isn't that interesting? I think that's interesting. I sure do.

Then I think probably something that I just really like is verse 13, "until the wrath passes." The nations are angry, thy wrath has come, the time of the dead that they should be judged. Look there: dead being raised, wrath has come and gone, that's the sense of the Greek word there, the wrath is upon us and so is the time of the resurrection. That is John's revelation and here probably 2,000 years prior is Job writing it in his 14th chapter. Job knew more about end times doctrine than many people do today.

I'd like you also to notice, ah, there is just not enough time to show you this. There is not enough time to show you this. So let me show you Jesus here, if I can. Where do we find Jesus? Look at chapter 14:15, "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Where were the other two places I wanted you to turn? Psalm 17 and where? Alright, look at John 5 real quick. I want to show you Jesus in Job 14. This is a teaching moment if it's nothing else. I just wanted you to see Jesus in Job again. Can we do that? You say, "Go ahead." Thank you very much. I appreciate that.

Please look at chapter 5, verse 17. Who is talking? According to verse 17? Jesus. After that John wrote in red, right? It's just the publisher. That's a joke, you can laugh. "But Jesus answered them, My Father works and I work." Then verse 19, "Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." Please look in verse 21, "For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will." Verse 22, "For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honour the Son, even as they honour the Father." Please don't tell me a Muslim is right with Allah. That's out of the pit of hell, friend. You're not right with God if you're not right with Jesus. Say Amen right there. It's a fact. You say, "Well, I don't like that." Who cares what you like? It's God's word. "He that honoureth not the Son honoureth not the Father." You say, "I have a close relationship with God." Not if you don't have a close relationship with Jesus, God's Son. "Honors not the Father which has sent him."

Verse 24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live." Look at verse 28, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice." Whose voice? Verse 27, last phrase, "the Son of man." Who is the Son of man? Jesus. Who is the one that's going to call Job from the grave in Job 14 when the heavens be no more? When the wrath is overpassed? Whose voice will Job hear? Jesus' voice.

While you're turning to Psalm 17, let me read a verse to you out of Job 19. You're turning to Psalm 17 and I'm going to read to you Job 19:25, "For I know that my redeemer

liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.” Job said, “This body is going to rot in the ground but in that same body, somehow when my change comes, I’m going to see with those eyes. When I stand on those feet, I’m going to see my Redeemer stand on this earth on the last day.” Wow! The death of Christ found in Job, my Redeemer? The resurrection of Christ found in Job. How can a Redeemer live unless he gets up from the dead? The resurrection of the saints found in Job. Endtimes wrath found in Job.

Oh, but how should we end such a thing as this? How about Psalm 17? Here is David in the middle of one of his upset prayers. Look at verse 1, “Hear the right, O LORD, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips.” Look here: he’s talking judicial stuff again almost like he read Job. “Let my sentence come forth from thy presence.” I wonder, is he thinking about Job here? Yeah, I think so. Look at verse 14, “From men which are thy hand, O LORD, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure: they are full of children, and leave the rest of their substance to their babes.” Whoa, look at verse 15, “As for me,” here’s what David said, “As for me.” I know about them but for me, “I will behold thy face in righteousness: I shall be satisfied,” when? “When I wake up in your likeness.” That’s good eating right there. That’s good stuff for the soul. That’s good news for modern man. That’s living Bible. That’s food for the soul.

Don’t you change a thing because if we die doing right, it’s proof that we have a Redeemer. We already have a Redeemer, that was settled at Calvary when we put our faith in Jesus and we’re going to continue to live like we’re saved by Jesus. We’re not changing a thing. We’re not going to be haughty. We’re not going to be arrogant. But we are going to be sure-footed and we’re going to stand where we stand and we’re going to be righteous and consistent and godly and full of integrity and have some dignity. But we’re not changing even if it kills us because one day, when the heavens are not more and the wrath is overpassed, we’re going to hear someone calling our name and as Job said in Job 14:15, “I’ll answer.”

Let’s stand together in prayer.