

Easter from a Garbage Dump

Job 19:23-27

Jeremy Cagle, April 12, 2020

Hello everyone and we are here again this morning celebrating another first for us as a church here at Grace Fellowship Chilliwack. We're celebrating our first ever Easter service online and I am here at Hope River Park to bring the Word of God to you this morning and I'm looking forward to that. It is a neat thing to do this outside again in such beautiful surroundings on this Easter Sunday morning.

I feel like I've been telling you that we've been doing a lot of new things, but that's sort of the way it is right now. There's a lot of firsts for us here at a church, as you've already seen, but this is a special Sunday for us, so we've sang some songs. We've had scripture reading and a time of prayer all as part of our Easter Sunday celebration. And I don't know if you remember this or not, but we celebrated several Easter's already as a church. We've had several wonderful Resurrection Sundays. The first one we baptize, if you remember this far back we baptized eight people. We had a baptism service our first Easter Sunday, it was a wonderful thing to see the baptism was just full of people, they were actually lined up out the door. I'll never forget that. There wasn't enough room for them. But that was our first. Second one. We had a special time with our praise team. Our praise and worship team brought some wonderful music to us. We've been gifted with many wonderful musicians at our church, as you've already seen this morning and we had a chance to celebrate that with them. Then we had another one. And then today, this morning, we are celebrating it like this. Our fourth Resurrection Sunday here, online of all places, we're doing it over the internet, which goes to show there's never a dull moment in the churches there.

There's never a dull moment in the ministry. The work is never boring. There's always something new coming at you. It also reminds you that the church never quits and never gives up. It just keeps going. going and going and going. I mean, no matter what you throw at the church, it just always comes back for more. You know, like many of you when the Coronavirus first happened, I was shocked. I was really surprised because we had just come back from California. We had just been out of the Shepherd's Conference and nobody talked about it there. Nobody made much of it. And then we came back to Chilliwack and found that we had a pandemic on our hands; and I thought maybe it was being manufactured or overblown, or something like that. And I talked with one of our doctors who told me no, this is not overblown. This is a big deal. And so in light of that, we cancelled services on Sunday; we began doing this, we began recording services online, because the church never quits. It keeps going, and no matter what's being thrown its way. You know, throughout its long history, the one thing you see over and over again in the church, the one thing that jumps out at you time and time again, is that Jesus keeps building it.

He never stops with the work of the church; through the good times and the bad through the sunshine in the rain, the war goes on.

And you can see this several ways, you can see this in several instances in history. Just to mention one of them. You can see this in the places where the church has met. You can if you look it up in history, it's a fascinating study, you see the church's, resilience and toughness in the places where it's met. I mean, the church has met in prisons, it's met in fields, it's been in barns of all places. The famous Puritan commentator Matthew Henry preached in a barn. He preached right next to horses and cows because the government wouldn't let him preach in a pulpit, so he would do it that way. The church has met in stores, it's met in people's homes. It's even met in a cemetery of all places. And we did our Good Friday service in a cemetery, but that's actually symbolic of where the church first met during the first few centuries with persecution going on. The church would meet in a place called the catacombs, which is underground tombs, because the Romans wouldn't go there for fear of superstition, and the Jews wouldn't go there for fear of being defiled. And so that's where they met and just reminds you of the fact that the church, the work of the church, never quits, just keeps going and going and going. We know what it is to suffer as a church. The church knows what it is to persevere. And you can see that this morning, in light of what we're doing here with the online ministry. But it brings us to our passage for this morning, brings us to the subject that we're going to talk about today. And today, we're going to look at the book of Job. And so if you would open your Bibles with me to the book of Job.

Today we're going to talk about a man who knew what it was to suffer. We're going to talk about a man who knew how to take a licking and keep on ticking. This was a guy who knew never quit in light of some very terrible circumstances. And if you would, please turn to the book of Job. And we're in chapter 19 together. So if you would turn there to Job, Chapter 19. And as you're going there, this is a very fitting passage for us to talk about. It's appropriate because when you think of the subject of suffering, and when you think of someone who can take a licking, you think of the name Job, don't you? The name comes at the top of the list. He is the quintessential sufferer. He is the hero of those who are having a hard time. I mean, nobody went through what Job did. I mean nobody experienced pain like this man.

When I was growing up in Tennessee, we had a saying that he is as poor as Job's turkey, which means he was as poor as poor could be. And we had another expression he's as poor as Job's banker, and that means he was just dead broke. And this guy had nothing. I mean, there's poor and then there's Job poor and there's broke and then there's Job broke. This is a man who had a really tough time and I won't go into all the details for the sake of time. But if you read the first few pages of the book, you'll know that in one chapter Job loses his job, he loses his family and he loses his possessions all in one day, all in one moment of time. In fact, it happens so quickly, that when one servant was telling him about the loss of one thing, another one showed up to tell them about the loss of another. One person couldn't even get it out of his mouth, telling him his

possessions were destroyed – his oxen and sheep and donkeys – before he could even say that, another one came up to tell him that his family had been killed. Strong wind had blown on his house and it collapsed. And that's how the book begins. I mean, that's how Job starts out. God didn't leave him with anything here. He didn't have one shred of encouragement. It's a terrible way to begin a book of the Bible.

And only gets worse from there because in the next chapter Job loses his health. The one thing he had left was his physical strength and God strips that away or Satan strips that away as well because painful sores appear all over his body and make him miserable. We don't know what they were. The text doesn't give us a lot of insight but they were some kind of cyst or boil that covered him. And they were so bad that it says that they were from the sole of his feet to the top of his head. They were everywhere. The cysts were all over him. And in order to get relief, it says Job had to scrape them off with a pot shirt or a piece of broken pottery. Just imagine this but I mean, he would just spend the whole day scrape scrape scraping this mess off of his body, only to sit in the ashes at night. It was a terrible way to suffer.

And then it only gets worse from there because in the rest of the book, Job tries to figure this out and he can't and the rest of the book, the pain intensifies, because he asked a question Why? And he doesn't get an answer. That's what makes the book so sad the book of Job, because Job keeps crying out. “Why? Why? Why? Why did you do this God? Why? Why did you Why are you punishing me?” And God says nothing. It's like there's a wall in heaven blocking what he is trying to ask the Lord. Some have wondered why the book of Job is so long. You got two chapters of the history and three chapters of the history then you got about 40 chapters of everything else. And they've wondered, why is it such a long book, and that's because it takes a long time to deal with the problem of suffering. It takes a long time to deal with the problem of pain. You can't do it quickly.

I mean, some people want to give quick answers to the problem of suffering. They want to say just do this and just do this and take two pills and call me in the morning, but God doesn't do that in this book. That's not the way this is written. This took a long time to write because it takes a long time to deal with the problem of suffering. Some people have wondered, why is it in poetry? And you know, 95% of the words of the book of Job are poetic in nature. They're symbolic and some have wondered why that is. And that's because poetry is so personal for us. Poetry is an intimate way to express things and suffering is an intimate thing. It was the best way to describe the issue of suffering as well. It's been said there are armchair questions and there are wheelchair questions. There are questions you can answer in an armchair you can answer comfortably sitting by the fire, sitting at a distance from everything. And then there's wheelchair questions where you can't. You've got to be in the fire to answer some of these things. You've got to be suffering yourself. And that's what we see here. This is a book that's written firsthand, an account of a man's life and misery.

I think this is important because a lot of people need to hear this today. I mean, this is important because a lot of people can identify with life of Job because they feel like they're sitting in a wheelchair right now. They feel like they're in a place of suffering because of the Coronavirus. I mean, it's taking a toll on our lives. You know, we're coming into the park today to record this sermon and there are signs up that say stay so far apart from everybody. You can't even go to a park without being aware of the suffering going on. If you think about it, just in the last month, some people have lost their jobs. They've lost their possessions. Some people have lost their lives, all as a result of this condition. Now, I read somewhere recently that the mayor of New York said that 600 people died in that city in one day with more to come. We can read this all throughout the news. Businesses are closing in BC Some are declaring bankruptcy. The government is postponing certain services and programs. And it's making people worried. And just like Job, they're trying to figure out what's going on. They're answering the asking the question, "Why God, what what's going on? Why are you doing this to me?" And they're getting no answer.

Some of you may be doing that this morning. Some of you may be looking to the heavens and asking, "Why is this taking place?" And if you are I want to encourage you, give you some hope this morning. And the encouragement is this. Job wrestled with that too. And he got through it. The hope you have is that Job wrestled with this issue as well and he didn't get an answer, not right away anyway. And he survived. Which means you can as well. If Job could get through these trials, then you could get through whatever you're going through and he made it through by remembering this truth in chapter 19. He made it through by remembering these words, if you read in Job 19, starting in verse 23, it says this, it says,

"Oh that my words were written! Oh that they were inscribed in a book! That with an iron stylus and lead they were engraved in the rock forever! As for me, I know that my Redeemer lives, and at the last He will take His stand on the earth. Even after my skin is destroyed, yet from my flesh, I shall see God' whom I myself shall behold, and whom my eyes will see, and not another."

I'll talk about that more in just a moment. But in this passage Job says, My hope is in the Lord, not in the things of this world. And my hope is in Him and not in this life. Even when I can't figure it out, even when I don't know what's going on, even when I can't see the future, verse 25 says "For I know that my Redeemer lives." That means He lives now He lives right now in my suffering, and in my pain. Job says I don't know much else right now. I'm confused over this. I'm afraid but I know this: He is with me, and I'll be okay. He also says "Even after my flesh is destroyed, yet from my flesh I shall see God," which is a reference to the resurrection. It's a reference to the fact that Job will come back from the dead. This life hasn't been very promising

for Job at this point. This life doesn't have a lot to offer. But Job says, I know there will come another life. I know there'll come another day. And I'm looking forward to that.

You know, every Easter we celebrate the resurrection of Christ don't we? We celebrate the time he came back from the dead. We did a Good Friday service a few days ago. We honored the death of the Lord. But we honor his death also because He came back which is what we celebrate today. And we often go to the New testament to do that. And we all usually go to the Gospels or something like that. But he did it. Today we're going to the Old Testament to what some have called the oldest book in the Bible. Because here in the beginning, Job says, This is what will happen. At the dawn of time, he says, I will be resurrected. The Lord will do it for me. "Yet from my flesh, I shall see God," which is what we're going to talk about today.

So if you're taking notes this morning in Job 19, we're going to look at three lessons from a garbage dump. That's our outline for today. That's what we're talking about in Job 19:23-27. We're going to look at three lessons from a garbage dump and I gave the sermon that title, because that's what Job was experiencing at this point in his life. This is where he's at. He's sitting in a garbage dump. We're in a beautiful place today. This place is gorgeous. But we could almost preach this from a dump. I mean, this is a sermon we could go to Bailey's landfill and do because Job was sitting in a big pile of trash here. And in fact, he couldn't get out of it. I mean, no matter how hard he tried the trash just kept piling up all around them. It was just trash, trash, trash for Job. It was just garbage everywhere he could look.

And if you're experiencing that today, if that describes what you're going through, I want you to pay close attention to what Job says here. I want you to pay close attention to what he turns to because he found a way out of the dump. And you can as well, and let's talk about that with three lessons we learned from a garbage dump.

The first one is this, the first lesson we learn from the garbage dump is that there is something greater than the garbage dump. That's the first lesson we see here. That's how he starts off this passage by saying there is something greater than this dump which means the dump is not the end of us. The trial is not the end. I mean as bad as it is and as ugly as it is and as uncomfortable as it is that's okay because we don't have to stay in it forever. And if you read in verse 23, Job says it this way. He says,

"Oh that my words were written! Oh that they were inscribed in a book! That with an iron stylus and lead they were engraved in the rock forever! As for me, I know that my Redeemer lives, and at the last He will take His stand on the earth."

And just to say a few words about this passage, but as you read it, it sounds mysterious. It sounds kind of hard to follow, but that's because it's poetry. It's poetic in nature. I just mentioned that to

you, poetry typically is written like this. It's very creative, symbolic in metaphors. That's how this is written in Job, but the idea is simple enough. Job says that he wants his ideas to be written down. He wants his words to be recorded in a book or on a rock for posterity. The word book there is *bas-se-per* in Hebrew. It means a book or a scroll; just something you would write on, probably parchment at this time. It also shows you that people have been writing for a very long time because if Job is the oldest book, there was writing going on even way back then. And the word "rock" referred to a tomb or a gravestone. There wouldn't be a lot of reasons to ride on a rock; It's a hard thing to do. But he mentions in the text, if you notice, he mentioned taking out an iron stylus, and lead engraving something in the rock forever. It's a reference to Job's final resting place; it's a reference to the place where he would be buried. So in a sense, Job is saying here that 'I know there's something greater than this garbage dump. I know there's something better and I want you to write it on my tomb. I want you to write it on my grave. When I'm gone, when the Lord takes me away, I want you to write this on my cemetery plot. I know that my Redeemer lives.'

I'll say a few words about that in a moment, but that's what he wants written down here. And just so you can see the context of this, this is interesting. One scholar referred to Job 19, the chapter, as Job's pity party, or Job's battle with the monster God, because that's what he's doing in here. That's what's going on in this chapter. Job is wrestling with the monster God, or we could call him the villain God, because Job thinks God is out to get him. I mean, in Job chapter 19, Job thinks that the Lord is not on his side.

You can see this in several places in the chapter. If you look in verses one through two, Job says this. It says then Job responded, and said,

“How long will you torment me and crush me with words? These 10 times you have insulted me; and you are not ashamed to wrong me.”

That was said in reference to Job's friends here that said in reference to build that he would just insulted him. Chapter 18. But you can see the tone of it, you can feel the attitude. I mean, that's a pity party right there. That is a guy who's feeling sorry for himself. He feels tormented and crushed. He feels like his friends, the only ones who are there for him, are out to get him.

And then he turns on God in verse seven. If you notice, how he takes the approach of turning this on the Lord. In verse seven, he says,

“Behold, I cry, ‘Violence!’ but I get no answer; I shout for help, but there is no justice. He has walled up my way so that I cannot pass, and He has put darkness on my paths.”

And the word “He” there's a reference to God, because Job says, “Now God is doing this to me. And now the Lord is out to get me as well. First, my friends and now God, first my buddies who are there to help me and now the Lord has turned against me. He's walled me up and put darkness on my path.” Then in verses 20 through 22, this kind of just puts the whole thing in perspective and he says

“my bone clings to my skin and my flesh, and I've escaped only by the skin of my teeth. Pity me, pity me, O you my friends, for the hand of God has struck me. Why do you persecute me as God does, and are not satisfied with my flesh?”

If you think about it, it is quite a thing to say that God has struck me. It's quite a thing to say the Lord is persecuting me, because we typically give that to the devil. We typically say the devil is persecuting me. But Job was so confused here. He seems so torn up in his heart that he can't tell the difference between God and the devil. And he's saying that God is the one who is persecuting me. He thinks God is a monster. He thinks he's a villain.

I just want to stop here and say maybe some of you are wrestling with that right now. Maybe some of you think God is a villain. Maybe you've lost your job. Maybe you've lost some of your health. Maybe you've lost your home or some comforts. And I want to tell you, if you just read the book of Job, the first two chapters, you'll know Satan was the one who was doing this to Job not God. You'll know that it was the devil, who was the one who was persecuting him, not the Lord. And the point is, friends, there's things going on in the universe that you know nothing about. There are things going on that that we know nothing about. There's mysteries to your suffering. And so don't draw the conclusion Job did here, that God is a monster.

In fact, if you read on in this he goes on to say “As for me, I know that my Redeemer lives, and at the last he will take a stand on the earth.” You can see the impact of that statement. When you feel the context of it. You can see what he's saying when you read the rest of the chapter. And Job says “even though I think all these things about God, I know this, even though I think he's a monster, he's a villain and he's out to get me I know this truth, my Redeemer lives. My Saviour lives. And he's there for me.”

And he says, in fact, I'm so sure of this you can write it on my grave. I'm so sure of this you can write it on my tombstone. And there's not a lot of things I personally have that much confidence in to write on my tombstone. This is what Job was going to die over. This is an amazing statement of faith, and it's an amazing statement of his trust in the Lord. And this is important because we need to remember this today. And we need to do this as well. You know, there's a lot of pity parties being thrown nowadays. There's a lot of us that feel sorry for ourselves for different things.

It's been said, when you're in that state, you need to ask yourself three questions. You need to ask yourself, "What do I feel? What do I think? And what do I know? What do I feel? Well, I feel like having a pity party. I feel like feeling sorry for myself, I feel like God is a monster. What do I think? Well, I think he's not. I think he's a good God. I think he loves me. The Bible says that. What do I know? I know he loves me. I know he's a good God. I know he cares."

Friends, you need to stick with what you know. You need to stick with what is a fact and what is reality, and not just your feelings. Job didn't let his feelings get the better of him here. Matter of fact, if you want to outline what is going on in chapter 19, verses 1-22 are all about Job's feelings. I mean, verses 1-22 are all about his emotions getting the better of him and taking over him and destroying his life essentially, taking him down a bad path. And then verse 23 onwards is fact. Verse 23 onward is Job sticking with what he knows to be true. In the midst of our pain and suffering, we have to do the same thing.

Listen, friends, a lot of folks are losing it right now. And I don't just mean like their stuff. I mean their state of mind. They're letting their emotions take over. They're having panic attacks. They're having mental breakdowns. They're having fits of depression. I've heard from some employers that they spend most of their time right now counseling employees on what's going on in their life. It's a difficult time, but Job is a reminder to us that you can get through it. He's a reminder to us that you can have a better way and you have it by sticking with what you know. You can have victory by going with what is true because as a Christian, you know, there's something greater going on here.

In fact, if you want to look it up later in Job chapters one through two, it tells us that all of this was decided in the Council of Heaven. All of this was decided it says when the sons of God of the angels came together to talk about Job's future. And the encouraging thing that you have friends is this reality is that there is a council of heaven. There is a place where the Lord makes decisions on your behalf. And you need to take encouragement from that, you need to take hope from that. There is something greater than this garbage dump. There's a bigger picture here.

You know, one of my favorite figures in history was Winston Churchill, the former prime minister of England, because he was such an interesting person. He was such an amazing figure. He spent 55 years as a member of parliament, if you can just imagine being in politics for 50 years, 55 years. Incredible. He was present or involved in at least 15 major battles; 15 of them, he was awarded 14 medals of war. He was an important figure in the First World War He was a dominant figure in the Second World War. Many think he was personally responsible for pulling England out of the conflict. He had several towns named after him. He was given dozens of degrees by universities. He had 13 countries give him a medal. And yet at the end of all that, at the end of this amazing life, here was Winston Churchill's last words. He said this, he said, "I am bored of it all." That's what he said at the end of his life. "I am bored of it all." I might have been

what he wrote on his tombstone, if they would have let him. "I'm tired of it," he said, "I want it to end." Why? Because he could not see anything greater. He couldn't see anything to look forward to.

I mean, if this world was all you had, you would be bored with it. If this world was all you were looking forward to, you would say something like that. Friends the good news is you don't have to. The good news is you don't have to only focus on the things of this world, you have something greater because you know that your Redeemer lives.

And that leads us to the next point to talk about this morning. It leads us to the next lesson we learn from the garbage dump. The first one is that there is something greater than the garbage dump. There's something greater to look forward to which means this dump is not the end of us. This pain is not the end of us. There is a better tomorrow, and a brighter future.

It brings us to a second thing to talk about, a second lesson from the garbage dump. And that is this, there is hope in the garbage dump. Or we might say there's life in it. There's life in the garbage dump, which means there's life now, right now. Not just life to come, not just life after we die, but there's life now, at this moment in time, and if you read verses 23 through 25 with me. Job says it this way. He says,

"Oh that my words were written! Oh that they were inscribed in a book! That with an iron stylus and lead they were engraved in the rock forever! As for me, I know that my Redeemer lives, and at the last He will take His stand on the earth."

Just to say a few words about this. If you remember earlier in this passage, Job was talking about his death. That's the flavor of the conversation. That's where his mind is going. He's talking about what to write on his tomb because he thinks that's where he's heading. He thinks he's about to die, and we might add that he's not alone in this. Other people think the same way as well. In fact, when his friends for come in Job chapter three, that's what they thought. They waited seven days and seven nights without saying a word because they thought he was going to die. It was their death vigil. Some have wondered why did they do that? Why do they stay quiet for so long? Because they thought Job was on his deathbed.

And then his wife thought the same way as well. His wife thought he was about to die, because when she saw him after all this, she said, "Do you still hold fast here, integrity, curse God and die." She wasn't just saying that out of anger with him. She was saying it out of pity because anything would have been better than this. Anything would have been better than what Job was going through. Death would be a welcome relief for him at this point.

And you can even add to this that we don't know how long Job suffered. We don't know how long this trial lasts. It could have been weeks, could have been months. It might have been years and we don't really have that information. But all the time he's waiting, he would have been thinking about one thing. And that is the end. He would have been thinking about one thing and that was his own upcoming death. And he says that as he thought about that, this is what was on his mind. He says, "I know that my Redeemer lives." Job says "I will die. But I know someone who won't. He says I'm going to perish. And then this world's going to be finished for me, but I have something better to look forward to. And that is that He lives on my behalf." Job is thinking about death, he turns to the Source of Life. And some have called this the pinnacle of Job's faith, or the greatest statement in the book because at the height of his ministry, at the height of his pity party, Job, still trusts in God. He's still trusts in his Redeemer.

And just to unpack that a little bit, you know, the word "Redeemer" here is *go-a-li* in Hebrew. It refers to the one who makes redemption for me, the one who buys me back for from something, but it can also refer to the one who brings me justice. Because that's the one thing Job wants at this point in his life. That's the one thing he keeps asking God for. He wants justice. He wants things to be made right. He feels like the Lord has done something wrong to him, and he wants it to be set right again.

If you remember your Old Testament for a moment, you'll know that there was an office in Israel called the "kinsman redeemer", which referred to a family member who would do this. It was their job to make things right and redeem you. If someone killed you, they would they would go take an eye for an eye that was their job. They would enact vengeance on them. If someone captured you and kidnapped you and put you into slavery, it was their job to go to your new master and make restitution and buy you back. And Job says here, this is what God is for me. This is what the Lord does for me. He is my kinsman redeemer. He's the one who makes things right for me.

Listen friends, I don't have to tell you, you live in a world, we live in a world where a lot of things feel wrong. Don't we? I mean, just you see it all around you. Turn on the news, go on the internet and listen to the radio, talk to someone, things just feel wrong all the time. But there is someone who will make it right one day. There is someone who will bring justice and that's who Job was going to.

And if you notice, Job says that "He lives" in the present tense, in the continuous tense to say that he lives now right now in the garbage dump. We've been emphasizing that a lot this morning. This is so important. You don't want to miss this. This means that whatever you're going through right now He lives with you in it. He goes with you through the dumps of life. We said a couple weeks ago, "The Lord is my Shepherd" that means He's my Shepherd now. Well, He's your Redeemer as well, and He's your Redeemer now. He also says here that He is my

Redeemer which the word “my” there means this is a personal thing for Job. He belongs to me because He's redeemed me personally from my suffering, not from a distance but close up. God's not giving armchair answers. He's giving wheelchair answers.

And he says, “I know this. I know my Redeemer lives.” Going back to what we said earlier, not that “I hope that He lives, or I guess that He lives. I know this for sure.” And this is another important thing for us to remember here, it's another important application to this. And that is that if Job could say this here, he could say it anywhere. I mean, if Job could say it in something like this on his deathbed, as he's waiting to die, then surely you and I could say for whatever we're going through right now. I mean, surely we could say this through the Coronavirus because we don't have it this bad.

I know a lot of people are going through some tough times right now and I don't want to make light of that. But let's be honest, we don't have it as bad as Job did. I mean, some of us we don't really have it that hard at all. I mean, the hardest thing we have to do right now is stay at home and eat snacks and wear gloves when we go out. That's as hard as we got it for a lot of us. Job lost everything he had overnight and he said this, which shows us that we could say it as well.

Another way to say this is that if Job could say this then then surely we could say it now because we have so much more information than Job had. We have so much more revelation because we have the entire Bible. Job didn't have that. He didn't know a 10th of what we know.

I mentioned to you earlier that scholars believe that Job is the oldest book in the Bible. And that's because Job 42:6 says that Job was 200 years old when he died. He lived for about two centuries long, a long, long time, which places him back in the time of the patriarchs. Maybe even back up until around the time of the flood because he died at such an old age. Which means that he lived before Moses, he lived before the writing of Genesis and Exodus and Leviticus, which means he lived before the Bible was written. He didn't have any of this information. He didn't have the book of Job. It wasn't written yet. He didn't have the finished Word of God, but you do. You have the entire scripture before you.

I mean, Job knew that his Redeemer lives, He will take a stand upon the earth. But you know so much more than that. You know, the Redeemer's name. His name is Jesus. You know that. It's right here in the Word of God and you know that He will die. You know how He will die and provide redemption for you. He will die on a cross. He'll be crucified to bear the wrath of God. And you know that three days later He will rise from the grave and be resurrected so you can be resurrected. He will come back again so you can come back again with him. If you trust in him. Yeah, you know all of that and it should give you confidence. It should give you the boldness to say that “my Redeemer lives” as well. It should give you encouragement.

In his book on suffering. Randy Alcorn says that one purpose of suffering is to refine our thinking. It makes us take stock of what we truly believe. And he writes this he says, “Suffering uncovers our trust in wrong things. It uncovers our trust in things that are not worth believing in. We may imagine God is a genie in a bottle who comes to do our bidding. But suffering wakes us up to the fact that we serve Him, He doesn't serve us. God is not a genie in a bottle. He's the one who was King of kings and Lord of lords. And if the pain has no other purpose, it has this purpose. It reminds us of that fact.”

That's what Job is talking about here. That's what he's doing in the midst of his pain and his suffering. This is what he does, he goes back to the facts that he knows are true. And he says, “This is at the top of the list. ‘I know that my Redeemer lives, and at the last He will take a stand upon the earth.’” That means He will take his stand upon the earth to rule it. That means He will take a stand upon the earth to make it right again. The world is wrong now, but a day is coming when the Redeemer will stand on it again and make all things right. We have to hope in that, like Job did, which brings us to one more point to consider this morning.

It leads us to one more lesson to learn from the garbage dump in the book of Job and just to review these other ones. The first lesson we learn is that there's something greater than the garbage dump. There's something greater to look forward to because this dump is not the end of us. We don't have to stay here forever, but we're going to a better place. Brings us to a second lesson and that is that there is hope in the garbage dump because there's life in it. Which means there's life now, right now you can experience this here in the present because your Redeemer lives and you can live in Him.

Which brings us to one more point to consider one more lesson from the garbage dump. And that is this there is a way out of the garbage dump. This passage ends by giving us a third lesson, and that is that there is a way out of the garbage dump which means that there is a resurrection. Just like we celebrate every Easter, there's a day when the Lord is coming back for us to take us out of this mess. Job says it this way in verses 26 to 27. He says this,

“Even after my skin is destroyed, yet from my flesh I shall see God; whom I myself shall behold, and who my eyes will see and not another. My heart faints within me!”

That last verse here is a reference to the resurrection. It's a reference to the time when the Lord will return and bring us back again from the dead. Because right here in the book of Job, right here in the oldest book in the Bible Job says, “This is what God's going to do to me. This is what my Redeemer is going to do. He's going to take his stand upon the earth, and resurrected, and bring me with him. He's going to stand on the earth, and He's going to make me stand on the earth. He's going to come back again, and He's going to make me come back again. Job says “after my skin is destroyed, yet from my flesh, I shall see God.” That means after my skin is

destroyed in death, after it's destroyed in the grave, and rotted away and decomposed and all that stuff, God will bring it back again. Because "from my flesh, I shall see God." Job says, "I won't just do it in my soul. I won't just do it as a disembodied spirit sitting on a cloud strumming a harp. I'll do it in my flesh. And in my very skin, he'll bring my skin back."

Verse 27 elaborates on this when it says, "who my myself shall behold, and who my eyes will see, and not another." That means "I will be resurrected and not another, my body will be resurrected and not somebody else." The way this is worded here, it means this will be a resurrection, not a reincarnation. A lot of people confuse those two ideas, but they're not the same thing. Because Job was saying, "God's not going to bring me back as another person or a bug or an ant or a cow or something like that. He's saying God is going to bring me back as myself." We have a very creative God. We have a God with an infinite mind. And He can create each individual person with a perfectly distinct identity, personhood characteristics and each one is going to be resurrected either in Christ or in hell. But we're not resurrected to somebody else. That's a reincarnation. He says, "My eyes will see him and not another." My eyes, My own personal eyes. And when he says that "my heart faints within me," he means my heart faints at the wonder of it all. My heart faints at the beauty of it, at the thought of this. Which means again, that this world is not the end of me. This dump is not the end of me because I have a future.

I have a better day coming and Job says, "I'm so sure of this, that I want you to write it on my tombstone." He says, "I'm so sure this that you can spell it out on my grave." I stood among a bunch of tombstones a couple days ago. We did our Good Friday service in a cemetery and I got to walk among a bunch of gravestones and see what was written on there. It's always a very interesting thing to do, a very sobering thing to do. And people said a lot of things on their tombstones. They talked about their families, some talked about their jobs, a few maybe mention their pets or something like that, or the things that were important to them in this life. Job says, "This is what's important to me." Job says, "This is what my life is going to be built upon, the fact that one day I will be resurrected."

Which leads me to ask this, friends, what about you? What will be written on your tombstone? What are you going to put on your grave? You ever thought about that? I mean, that's a sobering question isn't it? For some people that's a terrifying question. But I'm asking you that because you're going to have a grave one day. I'm asking you that because you're going to have a tombstone. We all have to say something, what are you going to put there? What are you going to say?

Let me ask you like this, are you even ready to die? Are you even prepared for that final day? Has it even crossed your mind? I would hope that in a time like this, thoughts of eternity would be coming across your mind. I would hope in a time like this when we're suffering and life has

just been shaken out of the ordinary. I mean, this is a big shake up for us. That you would be thinking about the next life.

You know, have you walked through a cemetery lately? If you haven't, I would encourage you to do that. Because one day that's going to be your companions. One day, you're going to be joining them. And you need to be ready for that. Death comes for all men. And when it does, you need to trust in something like this. You need to trust in someone Who can bring you back from the dead and that is the Lord Jesus Christ. He's our Redeemer. He's the one who will make this possible because he will stand up on the earth. He already did it once. The Son of God stood upon the earth, lived a sinless life, born of a virgin, lived a sinless life, died on the cross to pay for our sins. And after that he was resurrected to defeat it. He was resurrected to defeat death and ascended into heaven to wait for the time when He will come back to the earth and stand again and raise us with Him. If you believe in Him, if you trust in Him.

Listen, friends, one day you are going to lie down in death. But I'll tell you what, you can stand in Him. One day, you're going to go down in the grave, but you can come up again if you put your life in the hands of Jesus.

When the 19th century scientist, Michael Faraday, was dying some journalists questioned him about his speculations about life after death. To which he said this, this was very, very well said. He said, "My friends, I'm a Christian. And I'm not trusting in speculations when it comes to death. I'm trusting in certainties. He said, I know my Redeemer lives, and because he lives, I will live as well."

Friends, can you say that today? Can you say that you're trusting in certainties? Let me pray that you would. Trust in the Lord Jesus Christ; he is the only sure thing when it comes to death.

Let's close in a word of prayer.

Heavenly Father, we thank you so much for the writings that you give us in Your word. And I just thank you this morning for the words that we've read here in the book of Job. They're amazing because they're so ancient, and they're amazing because they're so poignant to life even so far back in history. This guy got it right. This guy got the most important things right, and that is that we are coming back again if we trust in you.

And Lord, I pray for those who have heard this message today that they would trust in you. I pray that this whole pandemic and this whole fear that's kind of gripping us right now would drive them to ask deeper questions. And for those who are trusting in Christ that the Easter celebration, the resurrection would be a reminder of all the good things that You've given them. A reminder that a day is coming when You will take us out of this dump.

For those who haven't trusted in Christ Lord, would the words of Job be a sobering, chilling reminder to them that the time is near. A day is coming when they're going to die. And would they trust in Christ and be forgiven of their sins today.

Lord, thank you for this opportunity. Thank you for this beautiful park and the opportunity to be outside to talk about this wonderful truth that we find in Your word. May we go out now and live it out in light of eternity and we pray this in Christ's name and for His glory. Amen.

Well, for more resources from our church here Grace Fellowship Chilliwack please look us up online at gracefellowshipchilliwack.com. You can also look us up on our YouTube channel, just type in Grace Fellowship Chilliwack and you will see all these resources there. Have a wonderful day.

God bless you