

Job24-25

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[0:00] It is good to see you this evening. Thankful to have this opportunity of gathering together with you. We will be in the book of Job. Job chapter 24 and 25.

! Job 24 and 25. 25 is very short, so don't be overwhelmed by the number of verses that I'm giving you. Job 24 and 25. As you're turning there, I asked Ms. Rebecca if she would let me answer it from up here, so she asked me a question a few moments ago.

I think I've answered this kind of in general before. I'll try to answer it now. Okay, so what I'm about to say is not a big rock issue.

It's a rock issue, but it's not a big rock issue. So that means I can fellowship with people who don't see things exactly the same way I do. We can even fellowship within the same church. It's not that we have to be all in the same mind as this.

Eschatology studies at the end times. So she asked, can I give any verses that would clarify that the church would not be here during the tribulation? That's kind of a loaded question because I can give you verses, but then on the other side they can give verses particularly like Matthew chapter 24 that seem to imply the church will be here during the tribulation.

[1:18] Some people will tell you that the word rapture is not in scripture, but actually we're going through 2 Thessalonians and we will come across the word rapture.

It just will not be translated rapture in the English. It will be called called to or called out of, and that's literally the word is rapture taken away quick. So we will come to that eventually in 2 Thessalonians.

My personal interpretation, again, this is my personal interpretation, you can throw things at me or you can disagree with me and that's okay. We can still fellowship.

If you think the church is going to go through the tribulation, if you think the church is going to be absent before the tribulation, if you believe in pre-tribulation, post-tribulation, or all-millennialism, all those good things, okay?

Whatever you want to call it. So it's really, where is the church during the end times? My personal interpretation of why I don't think the church will be in the tribulation is because of what I believe the tribulation is.

[2:20] It is the day of the Lord. We find that in the book of Revelations. Over and over again we find the day of the Lord. It does tell us in the gospel, unless that day had been shortened for the elect, no man would endure the day of the Lord.

So then you have to do a word study of what does it mean by the day of the Lord. We see that in the Old Testament. It's the day of the Lord. We see those judgment days. And really it is a day of judgment.

It is a judgment for those who never have accepted Christ. We'll run across that this week actually in 2 Thessalonians 1, verses 6 through the end of the chapter.

We'll see that. The day of the Lord will be introduced to that very quickly. And it's a judgment for lack of faith or lack of belief. But in particular, if you look at the tribulation period, that centers around the nation of Israel.

You guys see this in the book of Daniel. You guys see this in even some other Old Testament writings. But in particular, Daniel. It centers around the nation of Israel and God's restoration of the nation of Israel.

[3:32] So you have two things going on there. God calling the nation of Israel back to himself. That's why there's a covenant made for three and a half years. And then it's broken into halfway marking. And then you have three and a half years of chaos.

It's God working on the nation of Israel. So I say all of that. I know this is a long answer, Ms. Rebecca, and I'm sorry. The Word of God tells us what condemnation can be brought against those that are in Christ.

There is therefore no condemnation to those that are in Jesus Christ. So if there is no condemnation for those in Christ, then why would I pass through the day of the Lord of judgment by Christ?

For lack of a better terminology, you're looking at double jeopardy. If my sins have been atoned for and paid through the blood of Jesus Christ, then I do not have to go through the discipline and the chastisement of the tribulation period for those who don't know Christ or for those who are living in their own sin.

My sins have been atoned for simply because I don't believe God would judge me for something that's already been declared judged. That judgment is gone.

[4:42] So that's what I base mine upon. Now, is it a particular verse? I just know I don't have a particular verse, but I base upon the character of God and the activities of God.

And that's my thought. Now, you know, there's a lot to that. We can really break that out if you want to. But that's just kind of it in a nutshell. You're welcome. You're welcome.

So Daniel, Revelations, a little bit in the Gospels, but really I focus on the Day of the Lord kind of terminology and see what it is, what does it mean, and if it is God's judgment, then why would I be passing under a time of judgment?

Now, that is not, that is separate than me standing before the judgment seat of Christ where I give an account for everything I have done since I have accepted Christ. That's a different judgment. Revelations is really clear on that.

That comes when we see him face to face. That's not an extended period. That's me as an individual standing before my Lord and giving account. So anyway, okay, there we are. Now let's get to Job 24 and 25 as we just continue to make our way through the book of Job.

[5:48] But let's open up with prayer first. Father, we thank you so much for just allowing us to gather together. We are thankful for the time of fellowship. We're thankful for the opportunity.

It is to open up the word of God with one another. Father, and God, we pray that we would grow in our understanding of it and we would grow in our application of it. But Lord, more than that, what we want to do is we want to grow in Christ and we want to grow in our knowledge, in our relationship with you, oh Father.

Father, we pray that we would be able to grow in our relationship and we would see you in truth. We would see you in reality and we would not be tainted by worldviews or opinions or feelings.

But Lord, that it would be truth that speaks to our heart and brings us comfort. For we know that you are the truth. So be with us as we open up your word. Lord, help us to see it clearly. Help us to accept it as it is.

And Lord, may we live it out for your glory. I do pray again, as always, we pray for all the work that goes on throughout this building. For those working with the youth and our children and the ministry that going on there.

[6:51] That Christ be exalted. And that our teachers be encouraged and equipped. And in all things, you be glorified and honored. We ask it all in Jesus' name.

Amen. Amen. So Job chapter 23 starts Job's response to Eliphaz the 10th. This is the third and final cycle of that discussion. And it is kind of where Job is beginning to respond to the, are not your sins and iniquity is great.

And really, Eliphaz has kind of taken off the gloves and said, you know, I have implied certain things about you. Now, Job, I'm going to go ahead and openly declare them. And in that, they have attempted to respond to some matters that Job had brought up before.

And we're kind of trying to throw it back at him. If we were to go back to the 22nd chapter, you would be reminded that Eliphaz mentions, it seems to be a mentioning of the flood.

And how God's judgment rained down in the flood and people were washed away by the deluge. That's the literal wording there of water that came upon them. And they were suddenly carried away for these were wicked. And then Eliphaz even brings up what appears to be the destruction of Sodom and Gomorrah.

[7:58] For it says that the fire rained down out of heaven and consumed the wicked. So Eliphaz has attempted to use these catastrophic events of judgment as a declaration that the wicked will always suffer.

And the righteous will always prosper. Everything in their argument is seeming to fit into category of retribution theology. That absolutely, it is going to happen this way. We have God figured out, and since we have God figured out, all we must do is make sure that our good outweighs our bad. And we stay on the good side of things, and then God has to bless us. And if God is not blessing us, it's our fault. It's never his fault. And now we would agree with that. But there's no room for the mystery of the holiness of God.

There's no room for the sovereignty of God. Because if my actions dictate God's reactions, then guess what? God is not sovereign. If my good deeds dictate that God has to bless me, then God is not free to do as he so pleases.

Now, there's dangerous territory that you walk upon. If people say, well, I just hope in the end my good deeds outweigh my bad. They have made themselves the over-ruler over the sovereign.

[9:13] They are declaring that God has to do something because of what I did. Now, that's dangerous ground. Because he is the Lord God Almighty, as it is declared over and over again in the book of Job.

And they have removed all aspects of the mystery of God. And you say, well, why does God have to exist in the mystery? Because if we have God figured out, why do we need to pursue a relationship with one that we have already determined how he behaves?

Why would we seek to know him and draw closer to him? Why would we want too long to spend time with him? And yet Job's circumstances really fall really flat in their arguments.

And they go right into the face of everything they've said. Job has declared his own righteousness. They went back and forth and said, oh, you're saying it, but you're not living it. And we know you're not living it because of what we see happening to you.

Now, we've seen in this not only how do we approach our own sufferings, how do we approach our own trials. Sure, we ought to come to, as Job says in the 23rd chapter, I want to stand before the Almighty and hear what the Almighty has to say to me.

[10:23] That's a very bold statement, but it is a very true statement. Job is not saying, Job says, I could care less how you interpret my circumstances. What I want to do is I want to stand before the Almighty and let him declare to me all that he knows about me and I will listen to him.

So let God say what he wants to. And that's a humbling place to be. So sure, we ought to be there. This is how we handle our circumstances. He's trusting in the goodness of God and the character of God to vindicate him in the end, even if he is suffering until the end of his life.

He's still trusting in the character of God. But not only do we read Job to understand how we ought to interact with our own suffering, but also how we ought to interact with those that are suffering.

How we ought to offer counseling, answer their questions because these are tough questions and how we ought to respond when we don't really know how to respond. And we'll run up on that one very quickly here in the 24th and 25th chapter.

Job picks up his argument again in chapter 24 with things that he has already said, but he's going to drive the point home a little further. The word of God says,

[12:29] And the souls of the wounded cry out, yet God does not pay attention to folly. Others have been with those who rebel against the light. They do not want to know its ways, nor abide in its paths.

The murderer arises at dawn. He kills the poor and the needy. And at night he is a thief. The eye of the adulterer waits for the twilight, saying, no eye will see me. And he disguises his face.

In the dark they dig into houses. They shut themselves up by day, and they do not know the light. For the morning is the same to him as thick darkness. For he is familiar with the terrors of thick darkness. They are insignificant on the surface of the water.

Their portion is cursed on the earth. They do not turn toward the vineyards. Drought and heat consume the snow waters. So does Sheol, those who have sinned. A mother will forget him.

The worm feeds sweetly till he is no longer remembered. And wickedness will be broken like a tree. He wrongs the barren woman and does no good for the widow. But he drags off the valiant by his power.

[13:30] He rises, but no one has assurance of life. He provides them with security, and they are supported. And his eyes are on their ways. They are exalted a little while, then they are gone.

Moreover, they are brought low, and like everything gathered up. Even like the heads of grain, they are cut off. Now if it is not so, who can prove me a liar and make my speech worthless?

Then Bildad the Shuhite answered, Dominion all belong to him who establishes peace in his height. Is there any number to his troops? And upon whom does his light not rise?

How then can a man be just with God? Or how can he be clean who is born of a woman? If even the moon has no brightness and the stars are not pure in his sight, how much less man, that maggot, the son of man, that worm.

By the way, there when Bildad speaks, that is the last of the discourse of Job's three friends. The third one will not speak this third cycle. This formally concludes the cycle of argument that has been going on between Job and his counselors who have come to comfort him.

[14 : 38] There is no longer anything to be said. And really what he does here is he kind of puts a death knell in the argument and he leaves them speechless as we will see. Because what he brings before them is an indisputable reality.

I want you to see this indisputable reality, something that really there is no argument for. It is something that even today we must say that it is indeed a reality and it is a reality that quite often we do not have an answer for.

We would like to have an answer for it. We would love to have an answer for it. The antagonists, the atheists, the agnostic, many of those ask this same question.

Job is posing this question and this reality not from the viewpoint of an antagonist or an agnostic or even an atheist, but as a believer, one who is walking in faithfulness. And he is posing this question in reality so that we can accept it and we can think through it.

It is also a direct affirmation to us that we do not have to have an answer for everything. We are quite often called to be trapped in this question.

[15 : 42] And we, like Bildad, so want to answer the question that we do a great disservice to the Almighty by trying to answer in an insufficient manner. Because it is a reality that exists that we must acknowledge exists, but we also must surrender the rights to understanding why it exists.

It is something that each and every one of us at some point in our walk of faith will indeed ask ourselves, the overarching question of why and how long and why must these things be.

It is posed in different question types like, if God is good, why does evil exist? And if God exists, why doesn't he stop this? And it is the same question that has been repeated in multitude of ways by a multitude of people ever since the book of Job.

Job has already asked this question once, and they have attempted to answer it. Here he will answer it, or he will ask it in a more emphatic nature, and indeed there is no answer to be given to him.

So in this indisputable reality, I want you to first see that there is an inquiry made. And the inquiry that he makes, he states there three different times throughout our text. In verse 24, it says, Why are times not stored up by the Almighty?

[16 : 53] And why do those who know him not see his days? Now in our English language, it seems kind of weird that he would ask why God wouldn't store up times. But the original, the implication is, Why are not the times of judgment stored up for the Almighty and his people know exactly when they are?

Why doesn't God show us? All the wicked may prosper for a little while, But on this day, there will be a day of accounting, And on this day, there will be a day of reckoning. Here I will show those people that are close to me, Because wouldn't it bring us comfort?

Wouldn't it bring us great comfort if we knew, When we look upon the world around us, And we see the wicked prospering, Or the unrighteous, Or the unholy succeeding, If God would just whisper in our ear, Oh yes, I'm giving them 15 years, But after 15 years, I'm going to hold them accountable to that.

And that's exactly what Job is asking. If God is constrained and confined by retribution theology, Why doesn't he just let us know when these things are going to be?

By the way, one of the greatest mysteries that we have, Is when is the day of the Lord? When is that day where he calls us as a church home? Or when does that series of events happening?

[18 : 03] Or when is his appearing? And we'll read about it there in 2 Thessalonians, This Sunday morning, If the Lord allows us to be here and remain, We will see that reference of his coming again.

The one thing that we really want to know is when, But the one very thing that he will never tell us is when. Why? Because if we knew the when, We would not live in an expectant relationship every

day.

Well, if he's coming in 10 years, Then I'll just wait until about year 9, I'll try to clean myself up that last year, And I'll be ready for him when he gets here. He doesn't want us to know that. We can kind of answer that one ourself.

But we notice here, It is the inquiry that is made. He says, If God is doing it, Why doesn't he tell us when? Or even goes a little bit further, Because he begins to declare all these things. He says, Yet God does not pay attention to folly.

So that's still the same question. Why does God not seem to respond to all the things that we see going on around us? And he asks it a third time there in verse 23.

[19:08] He says, He provides, That is, God provides them, The wicked, With security, And they are supported. And his eyes are on their ways. So here's the question.

If God knows all these things, And God sees all these things, If God indeed is the blesser of the righteous, And the judge of the wicked, Then why don't we see it?

What are we missing? Now, you and I can answer that. We're on this side of the cross. We're on this side of the resurrection.

We know the first fruits of the resurrection, And we know that Jesus Christ says, He who believes in me will never die, But will have everlasting life. We have, in faith in Christ, Already passed out of death and into life.

The gospel of John tells us that. We've made that transition. So we are content to say, If I do not see it in this life, Then surely it will be in the next. Job, And his three friends, Are in a totally different world view.

[20:12] They are, Apart from the cross, They are, Not even yet, They're anticipating a Messiah, But they have no clear picture. The painted portrait of the Messiah, Is still very meek.

It will be the seed of a woman, Who will crush the head of the serpent. And that's about all they know. But what does that look like? It takes us, The entirety of the Old Testament, To even begin to know, What we're looking for.

And we're still surprised, When we flip over into the New Testament, And say, But there he is. He's born in the stable. Yet Job is asking the question, That plagues the heart of all men.

That if God is good, Why do we not see it? Now our answer to that is, We cannot judge the goodness of God, By our temporal existence, In this life.

The goodness of God is, Most eloquently displayed, In the expanse of eternity. We will see, And I have the privilege of reading ahead, And seeing how the two passages speak together, Second Thessalonians will say, That he will call us, To an eternity, Rejoicing in his glory, And there will be others, That will move to an eternal destruction.

[21:36] And with that, We can comfort ourselves, And bring our hearts to, Not rejoice in their suffering, But to rejoice in the holiness, And the righteousness of God, That there will be a day.

As a matter of fact, Paul starts that, In the sixth chapter, That if you are suffering, God is indeed, Going to, Judge those, That are judging you.

We know that. We have the answer. So, Apart from the gospel, We cannot answer, This question. We cannot, We have no answer, To this inquiry.

And the gospel is the fullness of it, But the gospel does not promise, The blessings in this life alone.

As a matter of fact, The greatest blessing, Of the gospel, Is that we have peace, In the midst of the trials, Of this life, Because of, Our expectation, And anticipation, Of the next.

Christ. And we understand that. Job is living among people, That this world is all their hope, This world is where you're trying, To get your blessings, And this world is where you suffer, Your judgments.

[22:46] And when you have that world view, There really is no answer, Because, God is so much greater than that. With the fall of man, This world became a tainted place, And it became such a tainted place, That all of creation, Grows until the day of redemption.

And apart from the day of redemption, There is no answer, To the question that plagues mankind. So, When someone comes to you, And says, Well if God is good, Why does evil exist? You can say, Well it's your fault, And my fault, That evil will exist.

But that does not, Diminish the goodness of God, Because God is so good, That before we messed it up, He had already created an avenue, Before the foundations of the world were laid, To bring about His goodness, In eternity, Even though we may have to walk through the mess, In time.

This momentary light affliction, Fails in comparison to the weight of glory, In eternity, Paul would say. It is, The inquiry that is made. And Job is not unjust, In asking that question, Because he immediately moves to, The injustice, That is observed, And seen, And he gives a list, In this 24th chapter, There is an extensive list, Some do this, They do this, They do that, Now I believe, This is in direct answer, To what Eliphaz, Has tried to give, As a kind of a pat answer, Because, You have to be careful, If someone was to come to you, And say, Well if God is good, Why does evil exist? And they get the same questions, You say, Oh have you never heard about the flood, Or what about Sodom and Gomorrah, And all these things, And we caution that, When we read that, In the 22nd chapter, Because, Those extraordinary displays, Of God's holy judgment, Do not set the standard, Of what God is going to do, All the time, They do set the standard, Of what will happen, At the end of time, But we don't see, This recurrent of a flood, Even though, By the way, So was, So as in the days of Noah, They are today, And we don't see, The judgment of Sodom and Gomorrah, With hellfire and brimstone, Falling down upon earth, Even though we, Most clearly live, In the land of Sodom and Gomorrah, In action, We don't see, People falling down dead, In the church, Because they told a little lie, Like we do in the book of Acts, Even though, Each one of us, Have kind of painted ourselves, In a better picture, In the church,

[25 : 11] And we're not falling down dead, So if we point to these, Highlight reels of God's judgment, To say, See I told you, God judges like Eliphaz did, Then we still have to answer, Much like, What Job says, But what about them, What about the people, Who move the boundary markers, What about the people, Who take the, The animals of burden, Away from the orphans, What about the ones, Who are making the widows destitute, What about the ones, Who are taking a pledge, And removing the cloak, And they're naked, What about the ones, All these things, That are just displayed there, And he kind of starts out, With more acceptable, Quote injustices, Even though they're very injustice, And then he says, And what about the murderers, Or the thieves, Or the adulterers, What about all of them, And what he's doing is, He's reminding us, That we have to be careful, Of patting our answers, Or even to ourselves, Answering ourselves,

Saying well, God must be disciplined in me, Because of this, When we look around, And we see a number of injustices, Going on, And yet God doesn't seem, To be responding right now, And it's, We ask ourselves, Why?

And, It's okay not to have an answer, As to the why, It bothers us, We want to know that, I get asked that question a lot, Well, Why is this happening?

The hardest thing for me to say is, I don't know, Because, Especially as a pastor, You're supposed to know, I don't know, But I know the one who does, And that's about all I can tell you, And you're like, But why, How long is it going to happen?

I don't know, And we understand, We live in a world, That is full of the sums, And the days, Some are doing this, They are doing that, They are doing this, They're doing this, Some are doing these other things, And we live in a world, In which it doesn't take long, To behold, Horrible injustice, I mean, Any number of them, I've heard some astounding ones, That are going on in our own land, In the last couple of weeks, Things that just, God abhors, And you're like, How is it still happening?

[27 : 37] How do we live in a land, In which it's legal to kill babies, In the ninth month, In some states, And people are rejoicing at it, And it's also legal, To rent the wombs, Of surrogate mothers, And sell babies, To people who may be, On some offender list, That you don't know about, How is that happening in our land, And it be okay?

Where they can even dictate, Male or female, In the womb, Of this surrogate mother, And then if they determine, That there's some birth defect, They can say, Oh you have to go, Abort that baby, And the court will say, That the one carrying that baby, Has no legal right to it, Because she didn't choose that, Someone else did, How do we live in that?

These are realities, In our own land, And you say, Well how does, Where is God in all of that? Where he's, Where he's always been, And surely, We can understand, The heart cry of Job, Where we say, Why doesn't he just tell us when?

Because everywhere we look, We see this injustice, And we have to ask ourselves, How long, Oh Lord, Can you delay? And we lean into him, Job's not afraid of the questions, Job's not even afraid of the doubt, And understand, God's not afraid of the doubt, And the questions, And the wonderings, He's not put off by that, But what we dare not do, Is what we find, Bildad doing, And that is, Giving an insufficient answer, There's an inability to answer, Found in chapter 25, Now, I will say this, I agree, Everything that Bildad says, Is right, Okay, Let's see what he says, Bildad, The

Shuhite answer, Dominion and all belong to him, Surely dominion and all, Belong to the almighty, Who establishes peace in his heights, Well he does, Is there any number to his troops, No there are not, And upon whom does his light not rise, Everyone, How then can a man be just with God, This is the question scripture answers for us, How can we be just, Or how can he be clean, Who is born of woman, Even if the moon has no brightness, And the stars are not pure in his sight, So let's see what Bildad has said, God is wondrously, Magnificently, We ought to be in awe of him, The moon and the stars, And even the sun, Fails in comparison to his glory, He has an innumerable host of heaven, It is the calling of man, To figure out how we can be just, And right before him, All these things are true, But none of these things answer Job's question, Job wasn't asking who, He was asking why, They are glorious truths,

[30 : 42] But they don't answer the question, As to why, We know God is great, Job himself will go into this grand speech, About the greatness of God, My favorite portion of the book of Job, We're about to come upon it, In which Job will say, Yeah, I know he's greater than the moon and the stars, For he inscribed the circle of the earth, And the heavens, And he hung it on nothing, As SM Lockers say, He made the circle of the earth, He hung it on nothing, And told it to stay there, And it did, I mean that's amazing, Right, Who's greater than that, Job's going to agree with that, But Job is going to say, But you haven't answered my question, Why?

And this is a caution to us, The last of Job's friends don't speak, And in reality, Bildad should not have spoken, Because he cannot answer the question Job just asked, And Bildad thought it would be better to say something, Than to say nothing, And admit defeat, Sometimes it's better just to not say a thing, But that's hard, I feel like, Well we've got to say something, Understand this, And I say this with a lot of respect, God doesn't need us to defend his character, God doesn't either need us to try to defend his character, And give some kind of pat answer to a question, That doesn't really answer the question, If we don't know it's okay,

To say we don't know, For we walk by faith, And not by sight, But it's not a blind faith, It's a faith that rests upon the revealed will, And word of God, And what we know about the character of God, I know the character of God, So while I may not know the answer to every question, I do know the character of God, In whom I trust, So it's not a blind faith, It's not an ignorant faith, It's a faith that surrenders, And Lord even though I may not know, And I may not understand, I know you, And it'd be better to walk in the midst of the unknown, As opposed to trying to just say something, So that we don't have to come to the point, Where Bill was really at, Where he should have said, I can't answer that, Because if there is no answer, There is no answer, God meets the longing of every man's heart, But he meets it in that relationship,

And in that understanding of who he is, He doesn't meet it in our wisdom, In our intellect, In our understanding all the whys, And the hows, And the what ifs, That is not for us to know, The word of God tells us, That those things that are revealed, Those are ours, But those things that are hidden, Those are his, And that's hard, That some things are hidden, And we just don't need to know them, But we want to know them, But he has given to us, The things that are revealed, And he has given sufficient, Revelations of who he is, And who his, What his character is like, And what he has commanded us to do, He has given sufficient, Revelations to overcome, Every hidden, Matter, And when we don't know, It's okay, I actually have more respect, For Job's third friend, Who didn't say anything, Because he knew he was defeated, Than Bildad, Who says, All these glorious truths about God, Which everybody in the room already knew,

But he didn't answer the question, It's okay, As we're in our own life, And it's a hard thing, I know, And it's even harder, When walking with people, To come to the realization, That I am not able, To answer that question, Right now, I have no answer, So I'm completely dependent, Upon the character of the Almighty, That he knows what he's doing, And these are indisputable realities, That still exist among us today, It is not unique to the time of Job, But it is something that exists today, In which we say, Sure, There are things, That we want to know, There are things that we see, That cause us to want to know it, Even more, But the reality is,

[35 : 32] Is we don't always have the answer, And that's okay, Job is classified as a book, Of conventional wisdom, Is a writing of wisdom, And it is really pushing against, The conventional wisdom of the day, But I think more than that, It is a book that gives us, True wisdom of how to walk in faith, And walk in relationship, With the Almighty, That it is this glorious time of surrender, Of leaning into him, One of the other books of wisdom, Is the book of Ecclesiastes, Vanity of vanity, Everything is vain, But the book of Ecclesiastes, Ends how?

[illegible]