

Resources: D.A. Carson's Lectures on Suffering in addition to Carson's book "How Long O Lord: Reflections on Suffering and Evil"

The Bible teaches us this. Experience teaches us this. ***Paul speaks of the sufferings of this present time***; Jesus said "In this world ***you will*** have trouble". Troubles afflict all people, believers and unbelievers alike. The book of Job tells us ***that man*** is born to trouble as surely as sparks fly upward.

Not only are troubles certain, but hard things hit very close to home. In a group this size we can no doubt recount some very hard things.

A week ago, we anticipated that Randy Pizzino would be standing here among us today. Now our hearts are heavy and we lean hard upon Christ. We know to be absent from the body is to be present with the Lord but we still grieve. Things like this take their toll. They are emotionally, mentally, physically, and spiritually difficult.

And this is just within our own circles over the past few days. Moving outward, we would certainly encounter innumerable hard things. Tragedy in our community, our state, our country. Globally- there are atrocities in war-ravaged Ukraine. Elsewhere there is poverty unlike anything we have ever seen. Gut-wrenching trouble in the world is real and certain.

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As Christians, we have built our lives around another certainty - the truths of Scripture. Here I am thinking particularly of the love of God, the goodness of God, the sovereign power of God.

So on the one hand, we have the tribulations of this present time. On the other, we have truths concerning who God is. That God is always good and that God is in complete control. And we try to reconcile these matters in our minds. So there is mystery, profound mystery. And there is truth.

And where and how you draw the line between these two, mystery and truth, makes all the difference in the world- as we seek to stand firm in the evil day. We must chart a biblical course through these important matters. And that means we must know God. That has been the explicit aim of this class. To this end, Kent and Seth have sought to provide a biblical framework that helps us to better know God- and to understand the place that evil and suffering have in

God's world. A framework that will provide support, comfort, and hope amid life's troubles.

We have been reminded that the God who created the world is entirely good - and that our sin and rebellion against Him is the root of all suffering- that sin brings death and warrants God's judgment.

These hard but fundamental truths deter us from blaming God when tragedy strikes close to home. They teach us that we have no inherent right to a life of perpetual ease and comfort- we know that it is because of the Lord's mercies we are not consumed.

Therefore, when suffering does come to us, though we grieve, we are not completely disoriented, or at a loss as to what it all means. And we are better prepared to move forward with less resentment and indignation, displaying more gratitude and trust. All because we are prepared to accept the fact that suffering is the price of sin.

Sometimes the link between sin and suffering plays out in very direct ways- we can see this "cause and effect" as God providentially rules His world. If you commit a crime, you may suffer the consequences; if caught, you go to jail. If you take the life of God's image bearer, your life may be required of you. And there are connections between sin and suffering that are more subtle. Sinful attitudes, suppressed anger, bitterness, and guilt may affect us physically and mentally, emotionally and relationally. Sin has consequences.

But we must not imagine that all suffering, or every ailment is the *direct* consequence of a *particular* sin in a person's life. This type of thinking is unbiblical and destructive. Implicit in this error is that the people who suffer the most in this world must be those who have sinned the most in this world; and we know that to be untrue, both scripturally and in our own experience.

Over recent weeks we have also seen something of God's good purposes in the pain that He ordains in our lives. For believers, suffering may function as the loving discipline of our heavenly Father. The definitive text in this respect is in Hebrews 12.

And as we scan the whole sweep of revelation, we see that discipline comes in many shapes and sizes. We see that discipline may entail chastening and

correction in response to sin, or can be more formative, designed to toughen us up and teach us endurance.

What this means is that suffering may accomplish definitive good in our lives.

How so? What might this look like?

It may awaken us to greater devotion to God- greater attentiveness to His Word and prayer- giving rise to transformation and maturation. Hard things may work in us compassion, empathy, and an experience of God's grace that equips us to help others. This does not mean that God needs evil to accomplish good. Nor does it mean that suffering is intrinsically good. But it does mean that God can use all of it, to work good in our lives.

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As we begin to put the pieces of the puzzle together, as we form this biblical grid through which to better understand suffering, it is natural for us to try to understand what God is doing in our lives. We are to prayerfully seek God in the trial, we do not take it lightly, we thoughtfully consider what he is teaching us, and how the experience might bring us into conformity to the image of His Son. But sooner or later we must face our limitations. God does not tell us everything that He is doing.

There are times when all we can legitimately do is trust our heavenly Father amid the suffering...convinced that God understands our circumstances, knows exactly what he is doing, and knows the best means to accomplish the best ends for His glory and our good.

And if we do not come to terms with the vast limitations in our understanding, on a spiritual level we can do ourselves harm.

We may pit God's sovereignty and God's goodness against each other, and make shipwreck of our faith by letting go of one to hold on to the other. If the trial strikes close to home, cuts deeply, or is protracted, we might find ourselves lashing out, demanding that God give us an account.

But there is a better way. So if you would, turn to the opening chapter of the book of Job.

I want to give us a brief overview of the book of Job, focusing on its major movements, and as we work through it, drawing our attention some helpful observations.

Job 1:1: There was a man in the land of Uz whose name was Job, and that man was blameless and upright, one who feared God and turned away from evil.

On three occasions Job is declared blameless and upright, one who fears God and turns away from evil. Moreover, Job is profoundly wealthy.

Job 1:2–3: There were born to him seven sons and three daughters. 3 He possessed 7,000 sheep, 3,000 camels, 500 yoke of oxen, and 500 female donkeys, and very many servants, so that this man was the greatest of all the people of the east.

By God's grace, defying the general tendency of the human heart when mixed with extraordinary wealth, Job was not haughty or self-absorbed.

He did not say to himself "Soul, you have many goods laid up for many years; **take your ease; eat, drink, and be merry.**"

He was a devout man, **rising early instead of resting. His life was characterized not by eating or drinking, but by offering sacrifices** for sons and daughters **who had been** eating and drinking.

And we are told that this was a Job's regular custom. Job persevered in consistent devotion. Day in. Day out.

But one of those *ordinary* days would be marked by an exchange of *extraordinary* consequence, altering the trajectory of Job's life.

Job 1:6–12: 6 Now there was a day when the sons of God came to present themselves before the Lord, and Satan also came among them. 7 The Lord said to Satan, "From where have you come?" Satan answered the Lord and said, "From going to and fro on the earth, and from walking up and down on it." 8 And the Lord said to Satan, "Have you considered my servant Job, that there is none like him on the earth, a blameless and upright man, who fears God and turns away from evil?" 9 Then Satan answered the Lord and said, "Does Job fear God for no reason? 10 Have you not put a hedge around him and his house and all that he has, on every side? You have blessed the work of his hands, and his possessions have increased in the land. 11 But stretch out your hand and touch all that he has, and he will curse you to your face." 12 And the Lord said to Satan, "Behold, all that he has is in your hand. Only against him do not stretch out your hand." So Satan went out from the presence of the Lord.

Notice that the Lord initiates. He points Job out. Job is God's showpiece, a trophy of trophies. *There is none like him on the earth.*

Job's life testifies to the supremacy of God- Job is a man surrounded by immense wealth, and yet somehow has not exchanged the truth of God for a lie. He does not bow down to the created thing as it presses in on all sides.

Rather, he worships and serves the Creator. The only proper explanation for Job's godliness is God himself.

But Satan is not having it. His assessment is different from God's.

Satan insinuates that Job is a mercenary man, his affections are not as pure as you may think. He loves the food and not that hand that feeds. It is the gift he craves, not the giver. "Does Job fear God for no reason?" Satan replies.

Job will not succumb to idolatry in the presence of extraordinary abundance, therefore, Satan's thesis is this: render the man destitute, and you will then see his true colors. "He will curse you to your face" he declares.

And God says "Go ahead". ***"Behold, all that he has is in your hand"***.

And in the span of 24 hours, Sabeans and Chaldeans swoop in and ambush Job's servants and make off with Job's livestock. Elsewhere, fire fell from heaven and consumed sheep and shepherd alike. While Job's sons and daughters were feasting, a mighty wind sweeps in from the desert, striking the four corners of the house, and the walls collapse in, crushing all of Job's children.

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Satan is Job's adversary. But fundamentally, Satan despises God. And Satan, with his words and actions, insinuates that God is incapable of sustaining his servant through suffering. His accusation is an effort to obscure and overthrow the glory of God.

The book of Job is not about Job's inherent power to sustain himself in suffering. It is about God's power to uphold his servant against all odds- bringing stability and contentment to his servant, through the word of His power, even amid unspeakable suffering. Job teaches us that God can sustain a person through even the most devastating trials. Where all that remains is the failing and faltering mind, body, and soul of the man, and the power of God to bear him up. The book of Job teaches us about power made perfect in weakness.

Therefore, through it all Job never wavers. Job is still God's servant. There is still none like Job on the earth, blameless and upright, fearing God and turning away from evil.

And Satan *still* remains unconvinced.

Job 2:4–6 (ESV): Then Satan answered the Lord and said, “Skin for skin! All that a man has he will give for his life. 5 But stretch out your hand and touch his bone and his flesh, and he will curse you to your face.” 6 And the Lord said to Satan, “Behold, he is in your hand; only spare his life.”

So the trial intensifies. We see Job afflicted with sores from the soles of his feet to the crown of his head, broken pottery in hand, scraping himself with it as he sits upon the ash heap.

And then enters the miserable comforters.

Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. And when they saw him from a distance, they did not recognize him, he was so disfigured from his affliction. And they raised their voices and wept, and they tore their robes and they sat with him on the ground seven days and seven nights, and no one spoke a word to him, for they saw that his suffering was very great.

Finally Job breaks his silence. His first words to these men convey tremendous anguish *and tremendous honesty*.

Job 3:3–4 (ESV): 3 “Let the day perish on which I was born, and the night that said, ‘A man is conceived.’ 4 Let that day be darkness! May God above not seek it, nor light shine upon it.

Job's words transition into a series of "whys"- and the overtones are more sorrowful and perplexed than indignant at this point:

“Why is light given to those in misery, and life to the bitter of soul, to those who long for death that does not come . . . ?” (3:20–21).

“Why is life given to a man whose way is hidden, whom God has hedged in?” (3:23).

And as he concludes his opening lament, he says this- ***“What I feared has come upon me; what I dreaded has happened to me. I have no peace, no quietness; I have no rest, but only turmoil” (3:25–26).***

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Job's honest words of genuine anguish were not the response his comforters expected. A little more open repentance was in order. So after seven days of silence and a few choice words spoken by Job, their hearts grew hot, the fire burned, and they spoke with their tongue.

And the crux of their interaction chapter after chapter is along these lines-

Job- do you believe God is sovereign? Job responds, "Of course". Job- do you believe God is righteous? "Of course." Job- do you believe God is good? "Of course."

So if God is good and righteous and sovereign, what do your present circumstances say about you, Job? God's justice is showing itself- Job. ***Some sort of transgression must be at the root of this matter.***

Satan fades into the background after chapter 2, but Job's three comforters, with their impassioned speeches, overtures of God's goodness, righteousness, and sovereignty, ***mixed with a triple portion of the accuser-*** do Satan's work well enough.

They seek to persuade Job with misguided and misapplied theology, giving way to personal attacks, insisting Job repent of sins that simply do not exist. They want to see Job grovel before his Maker, and they reassure Job that if he does so, God will give him some of his "stuff" back.

Assumptions concerning secret sin aside- their theology was a temptation to Job, pressuring Him to pretend deep repentance so that he could be healthy and wealthy again.

Job hears them out- their theology and personal attacks- as they press hard on this idea that his suffering is God exacting retribution for sins committed.

They cannot imagine a world where suffering comes for reasons other than punishment for sin.

Therefore in the book of Job we see something emerge. A different category of suffering. One which God's people must reckon with repeatedly. Innocent suffering. Even a righteous man suffering.

Through it all Job maintains his innocence. Their interaction with Job grows more harsh. Job's defense of his innocence and integrity more emboldened. His

friends try to bring him to the point of open, public repentance for sins not committed, but to no avail.

And through it all- the suffering, temptation, accusations- Job says some pretty remarkable things. On one hand he declares

Job 13.15 Though he slay me, yet will I trust in him".

On the other hand- he comes very close to accusing of God of rank injustice.

In fact, during his last speech, which silences the miserable comforters, Job says this-

Job 31:35-40:

Oh, that I had someone to hear me!

(I sign now my defense! Let the Almighty answer me!) -this is now a legal challenge- he is suing God.

Let my accuser put his indictment in writing!

³⁶ Surely I would carry it on my shoulder;

I would bind it on me as a crown;

³⁷ I would give him an account of all my steps;

like a prince I would approach him-

"If my land has cried out against me and its furrows have wept together,

39 if I have eaten its yield without payment and made its owners breathe their last,

40 let thorns grow instead of wheat, and foul weeds instead of barley."

The words of Job are ended.

At this point I think an important observation must be made. Job speaks throughout this book. And when words are many, transgression is not lacking. And Job is no exception. Job laments, Job asks hard questions- and Job

wrestles with God. And there is a wrestling, an imploring God for wisdom in the trial, that is entirely appropriate.

James 1:2–5 (ESV): Count it all joy, my brothers, when you meet trials of various kinds, 3 for you know that the testing of your faith produces steadfastness. 4 And let steadfastness have its full effect, that you may be perfect and complete, lacking in nothing. **5 If any of you lacks wisdom (the context being trials), let him ask God, who gives generously to all without reproach, and it will be given him.**

We may and should ask God to enable us to understand what He may be teaching us through a particular experience. Nevertheless, this is far different from whys that become demands- demanding that God give us an account.

James encourages us to seek God for wisdom in the trial, but issues a few cautions as well-

James 1:19–20 (ESV): every person be quick to hear, slow to speak, **slow to anger; 20 for the anger of man** does not produce the righteousness of God.

Persistent railing, murmuring, and anger in the trial, which in the final analysis is directed toward God, is simply counterproductive. That is the anger of man, an unrighteous attitude, and must not be nurtured. And if you do, you are resolving to move in a direction opposite of maturation and completeness. This pattern is not Christ-like. I am not suggesting that we cannot be honest with God. Read the Psalms. You are in good company if, in your trials you voice your despair, acknowledge a sense of hopelessness or the seeming futility of life. However, we can be honest without crossing the line.

But here is the reality. Job was a righteous man. And he did cross the line. Are we any better? Genuine believers do sometimes cross the line, and it doesn't make it right. And on this side of the cross, such patterns of behavior are even more inexcusable. But Job, if anything, shows us that there is forgiveness and restoration with God, so that he may be feared.

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The book of James commends Job to us- yet Job gives vent to feelings of anger and even challenges God to provide answers. It is not a pattern to be emulated.

So in what ways are we to emulate Job?

James 5.11- As you know, we count as blessed those who have **persevered**. You have heard of Job's **perseverance** and have seen what the Lord finally brought about.

Perseverance is the way we are to be like Job. But how does Job persevere? He certainly doesn't persevere in sinlessness. But he does persevere in faith.

At no point does Job abandon faith in God. He never assumes the deliberate posture whereby he curses God, preferring spiritual death.

He refuses to let God go- like Jacob wrestling at Peniel. He refuses to let go of the fact that somehow God is loving, good, righteous, just, and sovereign. Job refuses to cut away those strands, simply because he cannot untangle the knot that is causing him so much grief.

Therefore, at the end of the day, despite crossing a line, despite God's glorious rebuke, Job's struggles are no less than the struggles of **a believer**. A believer who has collided with mystery, mystery bound up with the very nature of God himself. But nonetheless- a believer. And in the end, Job receives God's commendation and vindication, while the three comforters, with their tight, short-sighted, all-figured-out, health and wealth, retributive justice theology, receive God's disapproval.

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Job crosses the line and Job demands his hearing. And eventually Job, in God's timing, Job gets just that. And it is very one-sided.

Job 38:1–9 (ESV): Then the Lord answered Job out of the whirlwind and said:

2 “Who is this that darkens counsel by words without knowledge?

3 Dress for action like a man; I will question you, and you make it known to me.

4 “Where were you when I laid the foundation of the earth? Tell me, if you have understanding.

5 Who determined its measurements—surely you know! Or who stretched the line upon it?

6 On what were its bases sunk, or who laid its cornerstone,

7 when the morning stars sang together and all the sons of God shouted for joy?

**8 “Or who shut in the sea with doors when it burst out from the womb,
9 when I made clouds its garment and thick darkness its swaddling band,
10 and prescribed limits for it and set bars and doors,
11 and said, ‘Thus far shall you come, and no farther, and here shall your proud waves be stayed’?**

And as we read on, we see here one of the most compelling declarations of God’s wisdom that you will find in the entire Bible, wrapped in this penetrating rhetoric, clothed with undeniable power. As God asks question after question.

This goes on for two chapters.

But God isn’t finished- a second time the Lord speaks to Job out of the storm:

7 “Brace yourself like a man; I will question you, and you shall answer me.

“Would you discredit my justice? Would you condemn me to justify yourself?

9 Do you have an arm like God’s, and can your voice thunder like his?

10 Then adorn yourself with glory and splendor, and clothe yourself in honor and majesty.

11 Unleash the fury of your wrath, look at all who are proud and bring them low,

12 look at all who are proud and humble them, crush the wicked where they stand.

13 Bury them all in the dust together; shroud their faces in the grave.

14 Then I myself will admit to you that your own right hand can save you.

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At the end of it all Job does not sit down, perfectly enlightened as to the mystery.

Rather he says "I repent". Not for some sin that was the occasion of the suffering. ***He repents of his attitude toward God in the suffering.*** Arrogant pride that called God's justice into question, demanding an answer from God like a payment to a creditor. He now realizes that there are just too many things he simply cannot understand.

At this point you get the distinct impression that the words of the Psalmist ring true for Job- ***"But I have calmed and quieted my soul, like a weaned child with its mother; like a weaned child is my soul within me."***

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With the big picture in view, let's take a step back and make a few more observations.

If you have read the narrative with understanding, it will become apparent to you that God never explains the reasons behind the suffering to Job.

He does not divulge to Job what has taken place behind the scenes- the wager as it were, between God and Satan. Job is faced with mystery.

But if we are honest, even though we enjoy a broader perspective than Job, we see the wager, it has only begotten more mystery. For instance- what about this sovereign dynamic that God exercises over Satan? Have we got that one figured out?

With God, insight gives clarity, but mystery remains. ***Because God is incomprehensible.***

Isaiah 55:8–9 (ESV): For my thoughts are not your thoughts, neither are your ways my ways, declares the Lord. 9 For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.

There are things we will not understand, for we are not God.

And that is why Job's answer is so fitting. He doesn't profess enlightenment. He says, "I repent."

God's words to him have produced transformation in the moral sphere, an experiential knowledge of God, not some conceptual knowledge that helps Job square God with the world around him.

God never answered Job's why. Job didn't need to know why- he just needed to know **Who- Who** was in control. **He just needed to know God.**

Job finally realized that it is better to know God and to trust God, than to sit in the seat of God.

What is the lesson here?

God breaks into our lives, not so that he can answer every question, or unravel every enigma. His objective in our lives is not exhaustive insight. It is moral transformation. Securing our devotion and worship, establishing and strengthening our faith, conforming us to Christ-image. Obedience. Trust. Contentedness. He is far more concerned with these things.

And we simply do not have the capacity to take in the answers as they exist in God's mind. If we were able to see the way he sees, without having the heart that he has, remaining sin in our hearts would produce unimaginable conceit. Pandering to our cravings to go beyond what is written would not be good for us.

Moreover, there are insights reserved only for glorified hearts and minds. Therefore, God will not give us those insights now, at a mere theoretical or intellectual level, and thus cheapen His glory.

As it stands, what God has already given to us is enough. His divine power has given us everything required for life and godliness through the knowledge of Him who called us by His own glory and goodness.

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And that brings me to another observation.

God doesn't answer Job's questions, but that doesn't mean that God is silent. God gives Job truth. God proclaims the truth, the realities of his wisdom and power, through a series of rhetorical questions designed to correct, humble, and direct Job toward a pattern of trust.

God stabilizes Job, not with mystery, but with truth in the face of suffering and mystery. This is an extremely important point.

It is as if the Lord is saying, "Job, I am the one who does all these things, not you. Do you see my wisdom and power? Do you see the wonder of it all? What I am doing in your life is no exception.

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There is a sense in which the Lord's speech was not fresh territory for Job.

In Job chapter 28 Job himself speaks eloquently of God's wisdom and power and declares:

***²³ God understands the way to it and he alone knows where it dwells,
²⁴ for he views the ends of the earth and sees everything under the heavens.
²⁵ When he established the force of the wind and measured out the waters,
²⁶ when he made a decree for the rain and a path for the thunderstorm,
²⁷ then he looked at wisdom and appraised it; he confirmed it and tested it.***

The Lord brought truth to bear on Job in a richer, more experiential way.

We want to be able to explain the mystery. But what we really need is to understand the truths that God has given us, and content ourselves with those.

29 "The secret things belong to the LORD our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law.

And so often what we need in trial is the truth, even truths that we have heard and known, brought to bear on us, by the work of the Spirit, in a richer, more experiential way so that we may say with Job:

"I have heard of You by the hearing of the ear; But now my eye sees You."

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Since Job exposes us to the activity of Satan, a few words about the wisdom and sovereignty of God in this respect are in order. And here I will be brief.

Job teaches us, in straightforward fashion, that evil, suffering, and the activity of Satan do not take place outside the bounds of his absolute sovereignty.

Satan is a created being— with no power outside of that which God permits. So we see that Satan must ask God's permission to afflict Job and Satan does this not once but twice.

Though Satan rages, Job's circumstances are never spinning out of God's control—that truth is central to this book.

What happens to Job, even though Satan is involved, is truly, "the will of God".

Job says as much:—

"The Lord gave and the Lord has taken away".

"Shall we accept good from God and not evil as well?"

This conviction concerning God's absolute sovereignty is a necessary foundation if we're going to have any real comfort amid suffering. God is in control and has a purpose in it all. It is this truth that delivers from us despair. This conviction is what kept Job from making a shipwreck of his faith.

And though God ordained the trial, God did not sin. Evil is always chargeable to secondary agents or secondary causes.

And so we bump up against mystery here. God is completely sovereign, but evil is being carried out by Satan, people, and demonic entities, who have their own volitions, their own malicious intent, and their own schemes.

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Though God has not given us these grand, sweeping eternity-bound explanations for our suffering, do not imagine that they are somehow inconsequential. Even though God's interaction with Satan has the feel of a wager, God does not play fast and loose with the lives of his servants. This is no game. Nor is the outcome as uncertain as the role of a dice.

Within the words of this book there is a gravitas, especially in God's response. The issues that are at stake are serious and deep, not trite.

What God has shown Job and has shown us are issues that Christians everywhere will eventually be forced to reckon with in the crucible of life's troubles.

Job teaches us that our sufferings fall within the scope of the largest themes taken up by the Bible- God's glory, Satan's malice, spiritual warfare of cosmic proportions, the rulers, the authorities, the cosmic powers over this present darkness, the spiritual forces of evil in the heavenly places. The lessons it teaches are immensely weighty and immensely relevant.

And so perhaps it goes without saying, but our sufferings matter to God.

Psalm 56:8-You have kept count of my tossings; put my tears in your bottle. Are they not in your book?

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As you read the book of Job, there are moments where you almost sense that the word about Christ could almost burst through. Undoubtedly, Job spoke better than he knew when he uttered this lament. Utterly prophetic.

Job 19:23–27 (ESV):

“Oh that my words were written!

Oh that they were inscribed in a book!

***24 Oh that with an iron pen and lead
they were engraved in the rock forever!***

***25 For I know that my Redeemer lives,
and at the last he will stand upon the earth.***

***26 And after my skin has been thus destroyed, yet in my flesh I shall see
God,***

***27 whom I shall see for myself,
and my eyes shall behold, and not another.***

My heart yearns within me!

Let's be clear. Job dwells in the shadows.

And in the face of mystery and suffering, Christians have something that Job did not. We have the substance, the fulfillment. We have Job's words inscribed in a book. And we have the Redeemer who was crucified but lives.

Christ and his cross, when we are suffering, function in much the same way as God's words to Job. It doesn't dispel the mystery. Nonetheless, when we see no path forward, no possible way good will come of this, to dwell before Christ and him crucified gives us perspective. ***How so?***

There is no evil, no suffering that he cannot commandeer for His glory and our good.

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As the book of Job draws to a close, we see that-

God restores Job's property twofold and makes his family whole again, while also giving Job a long life.

Now, we don't have and do not need all the answers as to God's purposes in the suffering- that much is clear. But we have this ending.

What does the ending of Job tell us about God?

What does it teach us about the kind of perspective we are to adopt?

We can take the long view. The God we know is a just God; in the end he will ensure that justice is done, and seen to be done. God is no man's debtor. We do not always have ready answers; but we do know that God will have the last word (*and it will be glorious. not mere justice, but a display of God's abundant grace- hence the two-fold restoration*); but for now we wait.
