

17b JOB

Let's resume our study now in Job chapter 33. I wanted to point out a couple of comments that came in from long distances away. With reference to seeing the Lord Jesus in the Old Testament, Paul sent us a couple of scriptures, Acts 19.28, talking about Paul, for he mightily convinced the Jews, and that publicly showing by the scriptures, that Jesus was the Christ.

And Luke 24.27, beginning in Moses, remember the road to Emmaus, beginning in Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Those are excellent points. And Ken mentioned that, I already read what he said earlier about Job 33.1-4, seeming parallel to John chapter 1. Most of us here are in the John study, and you remember what John chapter 1 says about Christ being in the beginning with the Word, and then being the light and the life of men, and the Spirit of God.

And when you have Eli here saying, my words come from my upright heart, my lips utter pure knowledge, the Spirit of God has made me, and the breath of the Almighty gives me life. The idea of these words transferring life, the Word is life and light to men, is contained here. And Ken goes on to say, isn't that where the Lord got His power, when on earth, even on the cross, nothing was done under His own deity, where His own power was all done under the power of the Holy Spirit.

And the picture of Eliphaz and Bildad and Zophar picturing the law and the prophets and the writings, he says that seems valid, because all the law can do is point to sin, and our inability to satisfy the law. The three friends kept pointing to Job's sin. That's all they could expose, but they could not come up with a solution.

And so we have a good idea, I think here, that something special is going on with Elihu. And it seems to relate to the Lord Jesus Christ. We have these very unique statements.

First of all, He is given, as I mentioned, just after the break started, with reference to His lineage, rather than His city. The other three men, their authority, their fame, is related to where they are from, their accomplishments in that. You know, they're from Teman, or they're from Yeshua, or they're from Naaman or wherever.

And nothing is given of their lineage. And so they're a big man in their city or in their region. Just as Job is the greatest man in the East, in the land of Uz and so on.

He's very well known. But when Elihu comes on the scene, he's not well known in any town. We aren't told what town he's from.

All of his bona fides, if you will, come from his lineage. His lineage is given in great detail. And his lineage ties him to what? To the family of Rebekah.

And through that family back to Abraham. And so, once again, you think about these women,

such as Ruth. It's in the book of Ruth that we find out that Ram was in the line that eventually produced Boaz, her husband.

And it is the genealogy that's given in both Matthew and Luke that traces the Joseph side and the Mary side of Jesus' descendancy. He's not a big man in Bethlehem or in Nazareth or in Galilee. He is qualified because of his lineage, because of his ancestry, to assume the throne of his father David, both legally and through actual physical heredity.

So, all of these things suggest themselves, at least to me, granted. In Job's day, none of this would have occurred to anyone. In the days when the Israelites collected this book and studied it, when Moses or whoever brought it into their canon and made it a part of their wisdom literature, this book is unique in its treatment by the Israelite scribes.

There are only three books in the entire Old Testament canon, Psalms, Proverbs, and Job, that are pointed as poetry, that have been recognized as poetry from the very beginning. And those three books alone are broken into poetic lines, the distic, the parallel statements. And so, when it says, they were years older than he, Elihu had waited to speak with Job.

Do you remember Hebrews chapter 1? In many parts, in many ways, God spoke in times past to the fathers. But in these latter days, He has spoken by a son. Elihu is the only one who has identified as a son in this context.

He waited to speak. When He saw that there was no answer in the mouth of these men, His wrath was aroused. Jesus says on several different occasions that the Spirit is at work in Him.

His Father is at work and He must be at work. Of course, you think of the beginning and the ending of His ministry. There are two separate cleansings of the temple where He fashions the whip and drives the money changers.

Scripture says, My house shall be called a house of prayer, but you have made it a den of thieves. And He drives them out. And when you read the woe songs to the Pharisees and the scribes and the hypocrites, woe unto you, scribes, Pharisees, hypocrites, because you're supposed to be giving answers to the people and you're not.

You canvass the earth to make a proselyte and when you get him, you make him twofold the son of hell that you are. That's what Jesus said. So He says, I am young in years and you are very old.

Do you remember the accusation when Jesus said before Abraham was, I am? And they said, look, you are not yet 50 years of age. You're young. And when He says, therefore I was afraid, remember we're having to do some accommodation to language here.

This is a raw sort of a translation. There's lots of different kinds of fear or being afraid or of refraining, being timid in the sense of holding back. It doesn't mean that Elihu was quaking in his

sandals or that he was blanched and the blood drained from his face before his nose got fire, because he was afraid.

He says, I dared not. This is out of respect. This is out of a recognition of place and a recognition of what time is appropriate that he refrains.

Age should speak and multitude of years should teach wisdom. Remember what Jesus says to John the Baptist on the occasion of his own baptism. Suffer it to be so now, for it is necessary that we should fulfill all righteousness.

He says, I have not come to destroy the law, but to fulfill it. The Son of Man came not into the world to condemn the world, but the world through Him might be delivered. So there is respect for that which has gone before.

One yod, one tittle will not pass from the law till all is fulfilled. There's nothing wrong with the law, but by the law comes the knowledge of sin. The law does not bring righteousness.

The law does not bring salvation. The law was never intended to be those things. The law is right in its context and when properly applied.

Just as Eliphaz, Bildad, Zophar are right, properly applied in the correct context, the things that they say are true, they just don't apply to Job. Now, how is all of this interaction and argument going to relate as we begin, at least my suggestion is, that we associate in our minds Elihu and his very unique set of speeches here with the Lord Jesus Christ by way of foreshadowing, by way of typology. Great men are not always wise.

Again, think about Hebrews and the ones who were baptized with Moses and came out of Egypt, and yet they all dropped in the wilderness. And there remains a rest for the people of God. It's not yet been fulfilled.

They were out there, but they missed it. Nor do the aged always understand justice. And the fathers... You know, we have Abraham as our father.

And Jesus said, you know, if we had been our fathers, we would not have slain the prophets. And Jesus said, by associating yourself with the fathers, you basically associate yourself with the blood that is on their hands. And He said, from the blood of Abel to the blood of Zechariah that was slain between the altars, it will be required of this generation.

The aged and the great do not always understand justice. They're not always wise. Therefore, verse 10, Elihu says, listen to me.

I will declare my understanding. I will declare my thoughts. What does Scripture say about the Lord Jesus? No man has seen God at any time.

The Son of God has declared Him. Indeed, I waited for your words. I listened to your reasonings while you searched out what to say.

I paid close attention to you. Where was Jesus at age 12? Down in the temple reasoning with the scribes and the Pharisees. Surely not one of you convinced Job or answered his words.

There are people in Israel who need to hear the truth in Jesus' day. And they're not getting it from the scribes. They're not getting it from the priests.

They're not getting it from the Pharisees. They're not getting it from the dried out, anemic, powerless, lifeless teaching. And Jesus' heart, how many times does it say that He had compassion on the crowds? They were like sheep without a shepherd.

They aren't getting the leadership. They aren't getting the guidance that they need. Lest you say, still talking to the three friends, lest you say, we have found wisdom.

God will vanquish Him, not man. Now He has not directed His words against me, so I will not answer Him with your words. Now, this is sort of a puzzle, until you think, at least for me, until you think in terms of application or of inference to the Lord Jesus.

Lest you say, we have found wisdom. God will vanquish Him, not man. You've been trying to vanquish Job.

You've been trying to bring him into submission. You've been trying to wring a confession from him and get him to acknowledge something that isn't the problem. It isn't your place to vanquish Him, Elihu says.

It is not your job to... We would say in the church age, don't quench the Spirit. Don't throw a wet blanket on your fellow believer. Don't try to convict believers or unbelievers of sin.

It's not our place. We are not called to convince one another of sin. Whose job is that? God the Holy Spirit.

Who's going to speak here and claim authority from the Spirit? Elihu. Lest you say, we have found wisdom. God will vanquish Him, not man.

If Job needs putting in his place, God will do that, not you, is what Elihu says. He has not directed words against me, so I will not answer him with your words. I don't have an argument with Job, Elihu says.

He doesn't have an argument with me. Now, keep in mind, what kind of man is Job? If you were thinking about Israel in Jesus' day, you can break them into two groups. You've got your Pharisees, you've got your legalists, you've got your heart of heart, deaf of ear, blind in the eye types.

All day long I've held up my hands to these disobedient, stiff necked people. And you've got a minority of Zachariah, Joseph, Mary, Elizabeth, Anna, Simeon, Joseph of Arimathea, Nicodemus, Peter, John, Andrew, James, and so forth. Which one of these do you think, if our assumption is correct, which group do you think Job would represent? What are we told in the very beginning of chapter 1? Job was a righteous man and upright in all his ways.

Kind of reminds us of the description of Zacharias. Kind of reminds us of the description of some of these other great believers in Jesus' day who were waiting for the kingdom, who were on the ball, who were walking the narrow road. So, let's say you are one of those people.

The rebuke of the law is not necessary for you. It doesn't apply to you, because you've already availed yourself of God's grace as it existed in the Old Testament day. The scapegoat has carried your sins into the wilderness, never to be seen again.

You understand the Day of Atonement. You understand the sacrificial system. You understand the nature of forgiveness and cleansing, a la Psalm 51.

You've got that figured out. And yet, you're in a nation that is under judgment and under discipline. And with the psalmist, you say, How long, O Lord? Where is the promise of your coming? Where are the glories that were promised to our fathers, to David? Remember in Hebrews, again, chapter 11, all these died in faith, died in faith, not having received the promise.

And you have to think, after 30 years, 40 years, 50 years, some of these great faithful godly men would say, Lord, when is this ever going to happen? When is the fulfillment going to come? I am suffering along with what I freely acknowledge are a lot of blind and apathetic people, but what about us? What about the 7,000 that haven't bowed the knee to Baal? What about the Daniels and the Hananias and the others in Israel who didn't deserve, quote-unquote, to be carried off into captivity? Ezekiel, Mishael, Azariah, the rest of them. What about us, they say? Are you going to just hide me away? Remember Job saying, I wish God would just hide me away until His anger has passed. Why does He not speak to me? Why do I not enjoy the closeness of His presence? These believers knew the promise of Emmanuel.

They knew the covenant promises to Abraham, Isaac, Jacob, through Moses, to David, Palestinian covenant, and so on. So, then He turns in verse 15 after He says, He hasn't directed His words against me, so I will not answer Him with your words. When the Lord Jesus comes, He doesn't speak the words of condemnation from the law.

He doesn't re-preach the Ten Commandments in Ten Commandments terms. How does He sum up the law and the prophets? Look. It's a different format.

It's a different language. It's a different package. The truth is consistent.

It is linked. But it's a fulfillment. It's a fleshing out.

It is a reality where before there's only been shadow. These faithful believers don't have an issue with Christ, just as Job doesn't have an issue with Elihu, because the message is different. The context is different.

So, now He's going to turn Himself directly to Job. They are dismayed and answer no more. Words escape them.

I have waited because they did not speak. When did Old Testament revelation leave off? Four hundred years and more before Christ came. There was this period of silence.

The time that's filled in only vaguely by the Maccabees and the other books. I have waited because they did not speak, because they stood still and answered no more. No more national prophets to Israel.

No more great calls to revival and finding the temple scroll and the king bringing the people back and so on. It's all silent and quiet. No more mighty acts of the Spirit.

No more miraculous interventions. No more plucking from the fiery furnace and delivering from the lions. God seems to go silent in Israel.

Like with Job. Do you think there were not faithful believers, hungry believers, believers who loved God and longed for the fulfillment of His promise? Can you imagine living in 100 B.C. and saying, what happened to God? Look at the shambles of our nation here. Where is God? Does He not hear us anymore? I understand the status of the nation, but I'm not one of those.

I also will answer my part. I too will declare my opinion, for I am full of words. Once again, you think about John 1. In the beginning was the Word.

The Word was with God. The Word was God. The Word became flesh and dwelt among us.

He is the communication. He is the fullness of deity in bodily form. He reveals the Father.

He's full of words. Look at the red ink in the Gospels. He's full of words.

The Spirit within me compels me. You have the prophecy of this in Isaiah. The sevenfold prophecy of the Spirit.

Remember that? He'll have the Spirit of wisdom, knowledge, and so on. Indeed, my belly is like wine that has no vent. It is ready to burst like new wineskins.

Why? Because it is full of new wine. New wine. Jesus said, my teaching is new wine.

You can't put it in old wineskins. It'll break them. It'll burst them.

I will speak that I may find relief. I must open my lips and answer. Let me not, I pray, show

partiality to anyone.

We have Scripture for this in the New Testament, don't we? There's no partiality with God. Nor let me flatter any man. Can you think of any instance where Jesus flattered anyone? Did He do anything but speak the truth? I do not know how to flatter, else my Maker would soon take me away.

Jesus didn't come to give people a feel-good pill. Now, this is a problem in modern churches. I've been getting flyers in the mail, and I think Patty, instead of pitching them, as she knows they're eventually going to wind up there, she puts them on my desk.

I don't know if y'all have been getting any flyers from churches in the area, but there is this feel-good, come and join us. We're going to make you feel good. Come to our church and we will make you feel so welcome and so loved.

The one that came today was something about the birds and the bees, and we're going to talk about the birds and the bees, and boys are going to be great. Anyway, my Maker would soon take me away if I engaged in sweet speech, flattering language. Then we get to chapter 33.

Please, Job. He that hath an ear to hear, let him hear, Jesus says over and over again. He that hath an ear, let him hear.

The last thing Jesus says in the New Testament is to the church. And what does He say? Seven times over. He that hath an ear, let him hear what? What the Spirit... Now, Jesus is talking, but He says, hear what the Spirit has to say to the churches.

Job, hear my speech. Listen to all my words. I open my mouth.

My tongue speaks in my mouth. My words come from my upright heart. My lips utter pure knowledge.

Now, Patty pointed out at the break, from a young man without credentials in this august company, these are really bold words. It's hardly believable that someone would speak up and say what Elihu is about to say. He already says here, my words are coming from... my heart is upright.

This is the same word that was applied to Job. Upright in all his ways. Well, my heart is upright, Elihu says.

My lips utter pure knowledge. Now, this is a bold thing when you're in a room full of what most people would consider to be the experts. You're going to tell Eliphaz that you've got the pure knowledge? You're going to tell Bildad Zophar and Job himself? Which is the one to whom he is addressing his remarks now.

And isn't it interesting that after more or less rebuking his elders, which of course Jesus did, He turns His attention and He speaks to Job. He says, Job, now I'm talking to you. Pay attention.

What I'm communicating to you is pure knowledge coming out of my pure upright heart. The Spirit of God has made me. What did Gabriel tell Mary? That which is conceived in you is of the Holy Ghost.

Right? The Spirit of God has made me, Elihu says. And the breath of the Almighty gives me life. If you can answer me, set your words in order before me.

Take your stand. If you've given an account to the Law of the Prophets and the writings here, and you came out fine, now you're going to answer to me, Elihu says to Job. I mean, when you think of this, it's just almost unthinkable.

And the very cheek of it, the very boldness of it, is remarkable. And it's designed to be remarkable. It's designed to be a shock.

It's designed to make us think. Set your words in order before me, O Job, man who sits in the gate, famous man of Uz, greatest man in the East. You line up your arguments and talk to me.

Take your stand. Truly, I am as your spokesman before God. I am the mediator you asked for back in chapter 19.

I also have been formed out of clay. I'm going to be your spokesman before God. I partake of the same substance as you.

You're made of clay. I'm made of clay. No fear of me will terrify you, nor will my hand be heavy on you.

And as I mentioned, Jesus says, Take my yoke upon you and learn of me, for my yoke is easy and my burden is light. All ye who are weary and heavy laden, come to me, I will give you rest. Not fear.

Not condemnation. Some man came out into the world to condemn the world, but the world through him might be delivered, saved. Now, verse 8, we get a new section here.

Surely you have spoken in my hearing, and I have heard the sound of your words, saying, I am pure without transgression, I am innocent, and there is no iniquity in me. Yet he finds occasions against me, he counts me as his enemy, he puts my feet in the stocks, he watches all my paths. And here's where we pick up verse 12.

Look, in this you are not righteous, I will answer you, for God is greater than man. God says, my ways are higher than your ways, my thoughts are higher than your thoughts. This is a New Testament truth, is it not? The word here for great is ravaḥ.

Rav means to multiply. This is often used of quantities. God is bigger than you are.

God is more manifold than you are. This isn't greater in the sense of grandeur, so much as it is, this is the word that's used for measuring quantities. Bigness.

God is larger than man. And the word used for God here is Eloah. I've often wondered about that particular term for God, Eloah, because the waw and the yod are so close in Hebrew, and the divine name has been treated with such respect for so long that the Hebrews themselves don't always know exactly what was in the original text.

The Tetragrammaton, they lost the pronunciation, and so on. But if that waw was a yod, I'm not saying it is, but if it were, this would be El-Yah. This would be a short form of Yahweh Elohim.

But nobody can really... They say, well, this is sort of related to Allah, or some such thing. No, it isn't. The etymology is all off.

People like to draw a similarity. But Eloah and Allah are not anywhere near coming from the same roots in ancient Semitic language. So, anyway, my speculation, I'll ask somebody who knows when we get to the kingdom, what's the deal on this Eloah? But it's fascinating to me that it's very, very close to El-Yah.

That's the word that's used here, Eloah. And here we have that same name in front of Anosh. Anosh is the word for man here.

And because Ravah Eloah, more manifold, bigger, larger, Eloah from Anosh, Ma-Anosh, compared to. Or he's so much bigger from man, you get the idea, he's just expanded away from man. He's removed from man.

That's what the from has the idea of here. Why do you contend with him? Verse 13. And the word here is a word we've talked about.

It's been maybe a few years. But the word for a court case or an issue, having a dispute with someone in Hebrew is Riv. R-I-V.

Riv. God comes to Israel and says, I have a bone to pick with you. I have an issue with you.

I've got a grudge. I have a burden against you. Well, this is Riv.

This is the verb form of that. In verse 13. And it is Rivot.

Riv. Rivot. But it's from Riv.

It means I've got a case. So here, why do you... It's not quite why are you suing God, but why are you accusing God? It is a charge. It is an accusation.

You are impugning God in some way. You are alleging. Why are you alleging something? I have an allegation against you, someone might say, when I have a Riv.

Now here's the evidence for my allegation. Why are you making an allegation against God? Now this is designed to kind of draw Job up short, because Job has not said, I've got a bone to pick with God. I've got an allegation against God.

But this is substantially what has resulted. When he says, I'm righteous and I'm suffering. It's not a malfunction on my part.

Well, the implication is, God has somehow malfunctioned. So Elihu says, Why do you make an allegation against God? For He does not give an accounting of any of His words. Now, this once again is that Ya'an word that we saw in Ecclesiastes.

Remember in Ecclesiastes, I think I actually reversed this when I was talking about it a week or two ago. In Ecclesiastes, it's translated task. It's a grievous task that God has given to man to labor under the sun, blah, blah.

And I explained at the time, it isn't task, it's answer. It's a grievous answer God has given to man. When you look at the futility, this is what we're talking about on Tuesday nights, by the way.

Wait till this coming Tuesday, after talking about secular humanism and empiricism and rationalism and naturalism. What does that logically lead to? It leads to an acknowledgement that life is essentially meaningless and ultimately futile. What difference does it make if you're ethical or unethical? What difference does it make if you achieve something or achieve nothing? What difference does it make if you work for the Peace Corps in Africa or grab a case of whiskey and drink yourself into oblivion? Who cares? It's once you die and within a generation you are forgotten.

Who cares? So what? Who cares how you're remembered? If you're dead, it doesn't matter how you're remembered. Does Napoleon get any benefit out of being remembered? Does Julius Caesar get any benefit? Does Attila the Hun get some kind of credit that helps him out by being in the history books? What's the point of fame? What's the point of achievement? What's the point of... Well, I made an impact. I helped a child.

It's meaningless. It's futile. Well, we'll be talking about this on Tuesday.

So, it says, why do you make a case or bring an allegation against God because all of His words this is the word *davar* in Hebrew all of His words *lo ya'aneh* all of His words He does not answer. And the idea here is He doesn't answer for His and remember *davar* is not just words but matters His issues, His things *davar* is often translated things because His things He does not answer. You're going to bring an accusation against someone who doesn't have to give account.

It's kind of like when you're in the military and they screw up your medical care why would you try to bring a suit against the doctor? They're not accountable. They cannot be held legally responsible for the care that's given to you. It doesn't apply.

That's off the table. You have no right to sue a bad doctor at an army hospital. It's off the table.

There may be other ways of handling an issue like that but suing them why are you doing it? Now this is a little bit different in the sense that He says why are you making an allegation against God? Do you think He's answerable to you? Does He have to explain Himself to you? Who is the Rava one and who is the microscopic one here? Does the Rava have to give an answer to the microscopic? Now, do we have an analog to this in the New Testament? Romans chapter 9 Who are you, O man, to answer back to God? Shall the thing formed say to him that formed it, Why have you made me thus? It has nothing to do with Calvinism. It has nothing to do with predestination. It has everything to do with I am a vessel of dishonor and I am the spittoon in the household that is the assigned function that God has given me because I am the vessel of dishonor.

Do you question that God is unjust? Or that God doesn't know what He is doing when He has placed you as a vessel in some particular spot in the house? Shall the thing formed say to him that formed it, Why have you made me thus? Isn't that essentially what Job is doing here? Why have you put me in this ash heap, taken away my children, blown away my blessings? Why? Who are you, O man, to answer back to God? This is virtually the same argument right here, Romans 9. Verse 14 For God may speak in one way or in another, yet man is in italics there, literally this says for in one God speaks and in two not perceived. For in one God speaks. This is Be-Echad.

The Echad is the number one in Hebrew. I always get a kick out of that because when I was in Lebanon learning Arabic numbers, it's Wahad is number one in Arabic and Echad is number one in Hebrew. They're very close.

Wahad, Echad. This is Be-Echad because in one case, let's say Davar El God speaks and in Shanaim Shania Twain or if you put an M on her name Twain means two Shania in Hebrew means two. She's like Tutu.

It's like Patty's birthday. Tutu. Shanaim In one, God speaks and in two Lo Yeshurna Na is the feminine suffix.

Yeshur has the idea of perceiving. He perceives. God speaks in one and in two He does not perceive it.

What does that mean? God speaks in one and in two He does not perceive it. Well, you have to go to the verb here for perceive. And as I said this is the verb Shur S-H-U-R and it has the idea in in Hebrew of traveling or a journey in Ezekiel 27-25.

We saw this verb although I don't think I pointed it out. The ships of Tarshish were carriers of your merchandise. You were filled and very glorious in the midst of the seas.

The ships of Tarshish did the traveling. That's Shur. There's a town called Shur.

So, it comes to mean to regard or to see because you go and now you can perceive a thing that you couldn't see because you hadn't been there before. So, to behold or regard we're going to see this chapter hints in Job 34 verse 29. When He gives quietness who then can make trouble? When He hides His face who then can regard Him? Who then can see Him? So, you get the idea of one and two.

This is sequence, right? So, at point one, God speaks. At point two, He does not look at it. And it is feminine.

Remember the feminine in Hebrew talks about concepts, non-concrete things. So, the if here is whatever it is that God said. This, to me, is fascinating because this goes back to Genesis chapter one.

In the first instance, God speaks and God says, let there be. God doesn't have to stick around and watch it. God doesn't have to oversee it and coddle it and the watch pot never boils and that kind of thing.

God speaks a thing in the first instance and in the second instance, He doesn't stick around and watch it. He knew He was right the first time. He spoke it.

He said, bring forth after your kind and God doesn't have to regard it anymore. What He says happens. He doesn't have to sit there and watch it and say, now, I wonder if that's really going to, you know, you tell your child something you typically have to watch it and make sure it actually happens.

Not so with God. When God says a thing at point one, at point two, He's not sitting there. So, in other words, this is something that God has ordained and the fact that you don't see Him actively nearby watching it and overseeing it is... So, when it says, yet man, you need to cross that out.

Man is not in this verse. God speaks in one. At two, He, God, does not regard it.

In a dream, in a vision of the night, when deep sleep falls upon men while slumbering on their beds, then He opens the ears of men and seals their instruction. Now, here is your pre-written revelation communication. Remember we asked earlier on how did these men know these things? How did Job know? Why does Eliphaz talk about the spirit whispering in his ear? In a dream, in a vision of the night, when deep sleep falls upon men while slumbering on their beds, then He opens the ears of men and seals their instruction.

To turn man from his deed, conceal pride for man. He keeps back his soul from the pit. This is

warning.

His life from perishing by the sword. Man is chastened with pain on his bed, with strong pain in many of his bones. This is spiritual correction, instruction, rebuke.

All of the things that we get by the Word now, we're done in a more direct fashion in the days when there was no, it wasn't practical to have written revelation in those days. Well, so far, everything Elihu has said is just golden truth. Is it not? It's confirmed in the New Testament.

It lines up precisely with the Lord Jesus Christ in so many interesting ways. So, as we continue our study of Elihu, we'll observe and see if this pattern is going to hold. But finally, Job is getting words from someone who seems to know what he is talking about, and he is directly addressing the central issue in this book, which is, what is the nature of relationship with God? Point one, God is God, and God is going to do what God is going to do.

We have to adjust to God. You don't bring a court case and say, God, adjust to me. Well, food for thought.

Let's close in prayer. Father, thank you for the truth of your word. Thank you for this fascinating book.

May God, the Holy Spirit, impress its truth in our hearts. We ask it in Jesus' name. Amen.