

24b JOB

Let's pick up our study now right at the end of Job chapter 37. We have observed and surmised all along that Elihu, far from being the youthful Nabob and nincompoop that many commentaries make him out to be, is actually very wise in his recapitulation of the existing arguments on the table and in correcting and advancing the arguments that straighten out the view of Job's situation and Job's suffering, why he is in this darkness, and it has bridged the hopeless tangle of human arguments that have been exchanged between Job and his three friends and the appearance of the Lord God, which is about to take place in chapter 38. The book of Job is a beautiful picture of human history as it will be revealed in the Old Testament.

It is sort of a preview of what will take place because God is going to reveal himself, and there are going to be great men of faith, Abraham, Isaac, Jacob, Joseph, the generations in Israel that are going to respond to Moses' leadership and are going to leave the land of Egypt, but they can't sustain any momentum. They keep bumping their head against the problems of life. What is the biggest obstacle to the Exodus generation making it to the land? What is the constant refrain? You have delivered us and brought us out here, but now there's trouble.

We're short on water. We're short on chow. We've got enemies around us.

You've been gone too long. There's a vacuum in leadership. Moses disappeared up in the cloud, and he's never around, and when he is, his face scares us to death.

There's golden calf, Korah, Dathan, and Abiram, the quail, the serpents. You think over and over again, what is the problem? Israel can't take adversity. Why does God allow adversity for Israel in the wilderness? They haven't had anything to trust God for in Egypt because they were enslaved.

First things first, you've got to be delivered. You've got to be taken out of bondage and separated from that which formerly enslaved, and that, of course, is the great picture of salvation. So now they are all, as it says in Hebrews, baptized as they come through the Yom Suf, the Reed Sea, or the Red Sea, as we popularly call it.

So now here they are. They're on the road to God's kingdom. They're on the road to God's promised land.

But God doesn't just strew the path with flowers, and there aren't angels with flaming swords on each side of that path, preventing Ammonites or Amalekites or anybody else from coming in. God allows their water containers to get low and empty. He allows their food reservoirs to be used up and gone.

He puts them under a little bit of hardship. Why? Well, it's a whole new experience. What are you going to do when the chips are down? What are you going to do when things are not ideal? This is a great thing to find out as you're dating and before you get married.

Have some experience of this person in less than ideal circumstances, not when you're both dressed up for the perfect date at a fancy restaurant and a wonderful piece of entertainment. Let's see what you're like in a rainstorm with a flat tire 15 miles from the nearest station, and let's see what's said, and let's see how pressure is handled, and let's see things under other than ideal. Well, God is trying to do what with the nation of Israel in the wilderness? Teach them to rely on Him when times are tough.

What do they do at the first sign of times being tough? Oh, I remember we had pieces of garlic in Egypt, and I sure wish I had one now. They just have no staying power. Well, this basically prevails all the way through the history of Israel.

They have difficulty sustaining relationship with God for more than a generation. You've got David going strong at the beginning and kind of falling apart and recovering, and Solomon kind of has an echo of David's great faith. He's got a wonderful amount of wisdom, but he doesn't really have that faith that sustained David through battles and through conflicts and through being hounded as a fugitive in the wilderness and so on.

Solomon is never really faced with those difficulties. He doesn't seem to learn the same lessons that David did. And as you move on through the generations in Israel, it's just a downward, downward, downward trend.

Something is missing. Something is lacking. There's something falling short in the understanding department.

Then comes the Lord Jesus Christ. Hebrews chapter 1. I can't refer to it enough times. God spoke in times past to our fathers.

In these latter days, He has spoken by a Son. He is the fullness of deity in bodily form. He is the very image of God.

In Him, all the fullness of deity dwells. No man has seen God at any time. The Son reveals Him.

It's a great revelation and an advance. Certain things were known of God. Certain things were understood.

People had faith. But there was just a limit to what you could do in the Old Testament day until the Lord Jesus came and fully revealed the Father. And revealed the magnitude, the power and the scope of God's solidific plan.

It goes way beyond creating a nation. The Old Testament looks at the redemption of Israel in the physical sense. The ultimate plan of God is far grander.

It is the redemption of the human race in the ultimate sense. Eternal life, not just life in Canaan. Presence of God, not just a vine and a fig tree.

It's vast. It's unrevealed. It's a mystery that was not revealed fully.

It's shadowed and it's implied and it's connoted. And a few individuals who built up their faith and their knowledge began to attain and began to just touch the edge of the garment of this great plan and purpose of God in the Old Testament. Well, you have that same sort of flow and that same sort of movement in the book of Job.

It all starts with the conflict in heaven. There's something to be decided. There's something to be illustrated.

There's something to be communicated and understood in the heavenly realms. Job 1 and 2. It's played out on earth. Job 3 through 31.

And yet there's something missing. There's something lacking. And you don't really get the pieces coming together.

It's unresolved. Job is adamant on his side. Eliphaz is adamant on his side.

Bildad is adamant. Zophar is adamant. They've all got their point of view.

It's like the blindfolded men with the elephant. Parts of what they say are correct, but none of them has figured out what the elephant... It's a rope. No, it's a tree trunk.

You know, that old thing. This is the Old Testament age. This is 3 through 31 of Job.

Eliphaz comes on the scene in 32. And he's introduced in a unique way. And he begins to speak in a unique way.

He's not what they expected. He doesn't have the portfolio. He doesn't have the credentials.

He doesn't have the credibility from the usual sources. The credibility that he has is in what he says. I'm younger than you.

I know it's not my place to speak, but I'm like a wineskin ready to burst. I've got this pure wisdom from God, and I'm going to share it with you. And he establishes his credentials by what he says.

Although his lineage is important. And the same is true of the Lord Jesus Christ. And when he comes, he's not assigned credibility by the establishment and by the representatives of tradition and the law.

But when he speaks, his arguments are irrefutable. They make no reply. He silences them.

The wisdom of what the Lord Jesus... And you'll notice, we don't hear another word out of Eliphaz or Bildad or Zophar. And even Job makes no reply to Elihu. Job has had plenty to say.

And it really is stunning. I would expect any human author, I think... Of course, I could be wrong. But I would think any human author would at least be strongly tempted to give Job a reply to Elihu after these four speeches.

Why does Job not speak up? Remember, Elihu kind of gave him a chance a couple of chapters ago and said, if you've got anything to say, I'm kind of pausing for breath here. I'm taking a drink of water from the lectern. If you've got anything to say, why go ahead and say it.

I'm going to take a sip here and then I'm going to continue. Well, nobody says anything. It's unanswerable.

It's irrefutable. The pearls of wisdom that drop from Elihu, if you understand them, if you get them translated correctly and understand the thread of thought, it's beautiful. It's symmetrical.

And it lifts the discussion out of the mundane and points it toward the divine. This is not about you, Job. This is about God.

This is not about what you're going to say to God. If you can find a mediator to communicate what your issue is and what your case is to God, when the mediator comes, he's going to do what Elihu's doing. I will take of the things of the Father and present them to you.

The Son reveals the Father. There's very little in Scripture said about the Son revealing humanity to God. It's not like God said, you know, I just can't figure these human beings out.

I'm going to send my Son to become one. He can come back and give me a report. Now, what's it like being human? That is not God's problem.

Jesus Christ did not become man so that He could explain to the Father what the problem is, why people are so disobedient and faithless and apathetic and indifferent and stiff-necked and so on. The flow of information is from God to man through the man, Jesus Christ. There is one mediator between God and man.

The man, Christ Jesus. He reveals the Father. That's what Elihu has done here.

So, here in the wind-up, this last section we're looking at in chapter 37, he gently challenges Job. So now, I remember what you said back in chapter 13. I remember what you said about a mediator back in chapter 18.

I remember what you made as your case. But, think about it. Here's the storm.

Here's the voice of God, the thunder and the lightning. What is your case compared to what God has to say? Man can't even look up at the sky without it hurting his eyes. Once this storm has passed, you can't look up in the sky and understand God.

The glory is too brilliant. You know, for years, it always makes me laugh. I think I've told you this story before, but when I was a little squirt out there in Southern California, we were going to have an eclipse of the sun.

The major part of it, there was going to be a big part of the shadow that was going to go over Southern California. So I was at school. I was in kindergarten.

I think I was in kindergarten. And they said, well, if you want to see the eclipse, you can't look directly at the sun. It'll burn your eyes out.

So if you want to see the eclipse and you want to see this bite taken out of the sun, what you've got to do is get a piece of paper and poke a pinhole in it. And it's like a crude pinhole camera. You hold up the piece of paper and look at the shadow and you'll see the shape of the moon passing across the sun in this little reflection.

It was like a weekend. I know it was a weekend because my father was home. My dad was an active duty Marine.

He was a gunnery sergeant. And he was home. And back in these early, early days that I don't think even Matthew remembers, my dad smoked.

And so we were in the backyard and I was all excited about this eclipse. And I had a little AM radio that I used to listen to the Dodgers on. And so they were saying, oh, the eclipse is coming.

And I remember I said in school, we've got to get a hole in a piece of paper. So I got a piece of paper and I took it to my dad. And I said, hey, dad, I need a hole in this piece of paper so I can watch the eclipse.

And so he took his cigarette and he went, and burned a hole right through the center of the paper. And I guess he thought I was going to hold it up and look through it this way or something. But I mean, that was not the kind of hole I needed.

But any time I think about looking directly at the sun, that pops into my mind. It's just one of those vivid memories because just very, he didn't hardly even look at me. He just took his cigarette and went, there's your hole, you know.

But you can't look directly at the sun and learn anything. In the Middle East, in the Southern California latitude, if you look at the sun, you're just going to burn your eyes out. You can't learn anything by looking directly at the glory of the unshrouded sun.

When the wind has passed and cleared away the clouds, it hurts men's eyes to look at the glory of the light that is revealed in the heavens. So if you want to learn about God, you can't learn it by direct observation of His glory. We're not equipped for it.

We can't handle it. And the implied argument here is, if you want to know about God, if you want to hear His voice and understand His plan and purpose, you've got to learn it in the dark. You've got to learn it in the storm.

You're not going to learn it by looking up at the bright sky. You're going to learn it by listening and not letting yourself get panicked and driven into a cave or a hole in a den in the storm. So this is the idea of this.

And it answers, if you think about this, and remember how smart these guys are and how inadequate I am to really explain the beauty and the fullness and the meat of this argument. We're just getting sort of samples. I wish that my Hebrew skills and my communication skills were up to explaining this.

I feel like I've had a visit to a cathedral and no camera, and I'm coming back and just trying with very poor vocabulary to explain, and I haven't seen the half of it because this is the toughest Hebrew in the Bible. But I can tell you this much. It's a beautiful, beautifully structured, elegant argument.

And it pulls, it alludes back to things that Job said, things that Eliphaz and Bildad and Zophar have said. And Elihu, in this summation of his argument, he says, look, we've been trying to say there's something wrong with this darkness. Let's go make a case to God to take the darkness away because we like it when it's light.

The whole reason for being around is to understand God, and you can't observe Him in the light. You need some darkness. You need this time of testing.

You need the struggle. Israel needed that time in the wilderness to learn about the God who had saved them. They didn't even know His name until Moses came and began to communicate.

Moses threw a rod on the ground and it became the snake. He lifted up his sleeve and he became leprous. He put his sleeve down, pulled it back up, and his flesh was healed.

Things turned to blood and so on. But those are attention-getters. To learn about God, you've got to live with God.

You have to, in the genuine sense, experience God on a daily basis, God's hesed, His grace. Darkness can be for judgment. It can be a rod.

Judgment can be, or darkness, can be a benefit to the land, and something that's beyond the individual. Something is happening on a historical basis. It's for the land, not for you.

You happen to be in the land. God will either put a bubble of preservation around you or use it in other ways, but sometimes it's bigger than you are. This issue, this darkness, is bigger than you.

And don't take it personally, is kind of the idea. Sometimes it's for the land. Sometimes it's for hesed.

Sometimes it's for grace. So don't fear the storm. Listen to the voice of God in the storm.

Look for the light of God in those momentary flashes in the storm. Because you can't stare at the bright sky and ever get it. Not in this life.

When the wind has passed and the clouds have cleared, men cannot look at the light when it's bright in the skies. Then we have this verse 22. We had some more discussion about the translation of this.

And you can look at the different ways it's been handled. But again, in Hebrew, this is matzaphon, from the north. Zaphon is north, mat is from.

From the north. The next word is zahav, and that is the word for gold. You find it in Genesis in the creation account.

Talking about the garden where there's gold. Zahav. Then it says Ye'eteh.

Ye'eteh. This is the Calimperfect third masculine singular from ata. And it means to come.

Or in some cases to bring. And the syntax of Hebrew, if you have an indefinite subject, then this would be something that is brought. But zahav is the subject here.

Zahav is love. Zahav is gold. You get the idea? Ahav and zahav are really close because men love gold.

The love of money is the root of all evil. The ahav of zahav is the root of all ra'ah. Well, simply put here, it says from the north gold will come.

Or gold comes. It's imperfect. It's an ongoing action.

That's line one. The next line is Al Eloah. Al means upon.

Eloah is God. It's a longer form of El that's shorter than Elohim. And then it goes on to say Norah.

This is the nifal participle. Remember I told you how the O-E infix is like an I-N-G word? Well, this is Norah. And it's a nifal participle.

It's a passive. The nifal is the passive voice. And Yirah is the word that means to fear, basically.

But this is to be feared. Or to be respected. Because it's the passive voice.

God is receiving the action of being feared. Then the next word, and the last word in the line is Hod. H-O-D And this is the word for splendor or vigor.

There's a name that comes from this among the Levites. One of the Levites was a clan leader. His name was Hodeva.

And it comes from this word, Hod, which means vigorous or splendid. So, basically, with God, or upon God, surrounding God is splendor to be respected. God is respected for this splendor that is upon Him.

That's the idea. So, gold comes from the north. God is respected as this glory is reflected.

This wisdom and knowledge that Job talked about way back in chapter 28. And remember now, this is Elihu's last statement. Elihu is about to disappear from the scene, not to reappear, not to be referred to again.

And what is he doing? He's directing attention, directing the focus on God. And he says, the splendor and the glory of God can't be observed in the bright sky. It hurts men's eyes to look at it.

It comes from the north, just like gold does. From those obscure dark places that you talked about back in chapter 28, Job. That's where the gold comes from.

That's where God's splendor is going to be found. You've got to pull it out of the darkness to see its glory. And to see its splendor and its value.

You pull it out of the darkness and it's a difficult process. You have to seek it like silver and search for it as for hid treasure. If you're going to understand the fear of the Lord and find the knowledge of God.

As for the Almighty, verse 23, we cannot find Him, it says. We cannot attain to Him. We can't reach Him.

And this, remember the Almighty is the translation of Shaddai. It's not El Shaddai here, God Almighty. It's just Shaddai.

We cannot attain to Him. And this is an inclusive word again. It's from Matzah.

And Matzah has the idea of to reach, to find a thing that you've been looking for. To attain or obtain something that was desired and that you didn't have. You wanted something and you got it.

In the colloquial or the vernacular we would say, we don't get it. We can't obtain. And this name for God is God in His might.

Not in His role as Lord of the Armies, Yahweh Sabaoth. Not in His role simply as Eloah, the overarching God, but Shaddai. This is His power.

His glory. His splendor. As for Shaddai, we can't obtain that.

We can't wrap our minds around it. But He is excellent in power. And this is really surpassing in power.

Or exalted. Koach means up there, beyond. It's too much.

It's too big. It's like trying to tame a whirlwind or a thunderstorm all by yourself. Justice and abundant righteousness.

And this is a little bit elliptical. Once again, this is Hebrew poetry, but there's ellipsis. There's some words that are left out.

Elihu is communicating things that are high and he's leaving words out. And basically here he says, the Almighty, Lo Mat San Nuhu. The Almighty, we can't comprehend Him.

Apprehend Him. Apprehend is probably a good translation here. The Almighty, we cannot apprehend Him.

The exalted power, the high mightiness and justice and abundance of righteousness. Elihu is just piling on the things that are too great for us or too many for us. And he ends up by saying, Lo Ya Aneh.

He does not oppress. It's a matter of looking up and trying to conceive and trying to apprehend. It's not God using the darkness to step on us.

That's the contrast that he draws here in verse 23. Now we're down to the last verse, the last words of Elihu. Therefore, men fear Him.

Remember up above in verse 22, the awesome majesty and that was the passive of He is the one feared. Therefore men fear Him. And now this is the active from the very same word.

Yerah. Therefore, literally, the Anashim fear Him. The men.

And Anosh, once again, this is the noble. Remember you have Adam. This is man as he was originally created.

And then Anash, this is the common man. This is man, the common term for men, Anashim. I always associate my mind with Anakim, the sons of Anak, the bad guys.

The Anashim are kind of the mundane people. So, men fear Him. The glory of God tends to be a fearsome thing.

It reminds me of the men on the road with Paul when the Lord Jesus appeared on the road to Damascus and men heard thunder and they fell down and it was just a scary experience. The Israelites, when they came to Mount Sinai and God was thundering and lightning on top of the mountain, just like this storm that Elihu has been talking about, and the people of Israel fell back.

They said, Moses, you go that way, we're going this way.

You don't have to tell us anymore about not touching the mountain or getting near it. We're getting well away. We're going to have a demilitarized zone, a buffer zone all the way around this mountain.

We're going to stand well back and you just let us know if and when you ever return from up there because it's scary. Men fear Him. And this is not a healthy sort of honor and respect and obey kind of a thing.

This is a falling back in a non-understanding fear because people say, well, he's too much. He's too great. He's not understandable.

I'm not even going to try. He just scares me. Sadly, when the Lord Jesus Christ comes back at the rapture, those admonitions in the New Testament that say you need to straighten out so that you be not ashamed at His coming, there are going to be many of us... See how nice it is when I use the first person plural? Many of us, we have the possibility of being ashamed at His coming and not understanding the Lord Jesus comes back in His glory and there will be people who fall back at the second coming when He comes down to earth and He's slaying people and blood's running as high as a horse's bridles and takes seven months to bury the dead and they're staking out the radioactive bones.

There's going to be people who are afraid of the Lord Jesus and will be glad to go to New Zealand to live in the Millennial Kingdom. They don't want to be anywhere near the Lord Jesus because He's scary. I don't know why He killed all those people.

I thought He was the gentle Jesus. I expected Him to come with a five-year-old in one hand and a four-year-old in the other and instead He's got a sword and blood all over His robes and He's hacking and slashing and people are dying and big clean-up detail. He came to start the kingdom for all the corpses laying around and this is awful.

What kind of a Jesus is this? I'm not really sure. I'm happy to be resuscitated. No understanding.

Just fear. A lot of Calvinists are this way. I just hope God doesn't hammer me too bad before in His sovereign majesty and justice.

Who knows what He might do? He's inscrutable. I don't know why He picked me for salvation. Who knows? Maybe He'll unpick me.

I really don't know. Maybe I'll be a vessel of wrath after all. I won't know until I persevere to the end.

If I stop persevering three days before I die, three hours before I die, who knows? Maybe I'm not saved. Poor Calvinists. They just torture themselves.

Therefore, men, fear Him. There is a way to know God and it's as so much of the Word of God, it's counterintuitive. You would think God is light and in Him is no darkness at all, so let me with unveiled face behold the glory in the heavens and burn my retinas out.

That's not how you're going to understand God. Unexpectedly, in a reversal of what we would think, it is in the darkness that we learn the most about God. It is in the storm.

It is just when it seems that there is no gold to be had that we're going to find that gold coming out of the north. We're going to get the reflection. We're going to see in the mirror of the skies that God stretched out where we fit into His plan and purpose.

What He is up to. I saw the light in the midst of the darkness. It just runs completely opposite of what we would expect.

And it runs opposite of what Satan expected. Little did he know when he crucified the Lord of Glory that he had just sealed his fate. In the angelic argument, in the crux of human history, just when he thought he had won is when he absolutely lost.

And the Lord Jesus led captivity captive and is now able to give gifts to men that He could never give before. Remember our John 3 study. Things that could not be done before for mankind can now be done because of the cross.

He led captivity captive and gave gifts to men like the fruit from the Holy Spirit. That's a whole different subject. Look at what Elihu is finishing up with here.

It's the greatest grandest idea and it's what he's been building to in all four of these speeches. Men fear him and it says he shows no partiality to any wise of heart. Now this seems kind of counter intuitive.

What it literally says is and this is a word play and one of the reasons it looks funny in English is it's a word play in Hebrew. I know Matt can see it. If you look at this verse, it says therefore yirruhu this is from the word for fear anashim lo yireh and yireh is a different verb.

You've got yarah which means to fear and you've got yirah which is the imperfect from raah which means to look or look upon. And it's a beautiful little you remember how Shakespeare used to end his scenes? You'd have a scene and he has a little rhyming two line thing. Well, a lot of times in Hebrew it'll do the same thing and this is what Elihu does.

He's got this snappy little word play right at the end of his fourth speech. Therefore men fear him he does not look at he's not looking at the wise of heart. In other words, if you're wise of heart, God wasn't looking at you for discipline.

He didn't build his plan based on what you did. Men fear God. Men, anashim, look at God and they see the grandeur and they're going to have one of two reactions.

Either they're going to run away or they're going to want to know more about him. It isn't, it's just like he was saying earlier, it's not what Job wants to say to God that counts. It's what God has to say to Job.

It isn't what men are looking at in abject fear of God. It's what God looks at and when it comes to the wise of heart, what is God looking at? What do the Psalms tell us about this? God looks down on the sons of men to see what? If there are any who are seeking, if there are any and it says no, they've all gone back, there's none that doeth righteousness, no not one and Calvus loved to cite that for total depravity. It's the tea and tulip.

There's none that doeth righteousness, no not one. None of whom? Go back to the beginning. The first verse in the Psalm.

The fool hath said in his heart there is no God. God looks over the earth seeing if there's anyone to seek after him. There are none of these fools.

But if you go on, it says they eat my people like bread. Well, who are my people if there's none that doeth righteousness? I mean, if you look at the whole Psalm, we've gone through that before. But this last little word play is a deep very clever way to end the speech.

He says literally therefore men fear him. He will not look at, and the two words, they sound almost identical in Hebrew. You have uh uh yirehu and you have yireh.

Yirehu and yireh. He does not look at all the kacham lev. Kachmeh lev.

Kacham is the word for wisdom in Hebrew. And kachma this is not the Sophia in Greek type of wisdom. Kachma is the word for doctrine.

Those who have got the information content. Just remember kachma, kacham wisdom is book learning. That's doctrinal truth.

That's your creed. That's your your grid. Your theological grid.

There's nothing wrong with having a theological grid. But that is not what God is looking for. It's not what God is looking at.

He's not looking at the and it seems kind of weird to say, now wait a minute. God is not looking at the wise of heart. Aren't we supposed to be wise of heart? There's plenty of places in the Bible you can go where this is extolled that you need kachma.

You need doctrine. You need to be kacham. You need to be wise.

Yes. But, think about the context of Job. What are we talking about here? You've got three guys in the room who are full of kachma.

They are kacham. They are wise with doctrines. That's not what God is looking at when he sends the storm.

God is not going to send the storm so that you can get more doctrine. God is going to send the storm. The gold is not doctrine.

The gold is knowledge. God speaking. God revealing himself.

Revealing his glory. The gold and the silver and the precious stones that are talked about by Paul in the New Testament is not doctrine. Some of us come from a background where there's been a big, huge emphasis on getting doctrine and having doctrine in your soul.

Listen, I am the first one to tell you I love doctrine and I think doctrine in the soul is one of the most important things you can do. But listen, that is not the goal. It's the means to an end.

It's like science. Science is not an end in itself. Science is a tool to try to get at the truth.

I heard somebody talking today about how there's a new kind of physics coming out. We had Newtonian physics and we had Einsteinian physics and now we had relativity and that. And then we had quantum mechanics, quantum physics.

Well now they've got a new kind of physics coming out. And I was mulling this over in my mind because the universe didn't change when Newton came up with his laws. And the universe didn't change when Einstein wrote $E = MC^2$ on the blackboard.

And the universe did not change when the quantum guys came out. And the universe is not going to change with these new guys talking about nodes and streams and all this weird process physics I think it's called. Reality has not changed.

These are men feeling the trunk, feeling the leg, feeling the tail of the elephant, trying to get an analogy that will let them understand and make predictions about the true nature of things. Doctrine is the means to an end. It is a way of coming to understand God.

But the reality of understanding God comes as we experience God's grace as we remain faithful in the darkness. And we look and we listen to God and it's not a matter of saying well now what are the seven kinds of death in Scripture and what are the 34 things that happen at the point of salvation and what are the five ministries of the spirit and how many spiritual gifts and that's doctrine. It's wonderful stuff.

But that's not the goal. I can cite plenty of theologians who can give you all kinds of lists and all kinds of doctrines and are dry as the bones in Ezekiel's valley when it comes to actual relationship with God. Actual fruit coming from the vine through the branches and out in a way that pleases God and reflects His glory.

Those things are great tools. It's like a wonderful pile of bricks that you then have to take and build something with. Build a temple to God with those materials.

David assembled all of that stuff. Cedars from Lebanon. Hiram King of Tyre helped him get all of the materials.

Those are your doctrines. But if they just sit there on the dock and sit there in piles and sit under the plastic it's in the storm. It's in the darkness.

It's that stuff that comes out of the north blowing icy cold. You're not going to learn anything when the hot wind comes from the south. It just makes you hot.

It's what Elihu said. So God is not looking for somebody that's got a heart full of doctrine. God is looking for somebody who's got a heart full of Himself.

A heart full of God. We are so blessed to live in this age where we can literally be filled with the Spirit. Not filled with doctrine.

Not filled with precepts. Not filled with gee let's try to figure out why Job is suffering. What can we learn about God because Job is suffering? Totally different question.

Well this is the great culminating idea that Elihu leaves us with. And in chapter 38 the Lord is now going to speak. And if you look at the sweep of history it's just like the Lord Jesus revealing the Father, setting us up, giving us the information we need so that when God is actually revealed and we see Him face to face we've got a foundation.

Our mediator has done his job of taking the things of God and revealing them to us. And that's what Elihu has done. So we'll pick up here in chapter 38 next time.

Father thank you for the beauty of your word and the wonderful and diverse ways that you communicate to us through it. We pray that we can be worthy students. God the Holy Spirit will be able to impress these truths in our hearts in such a way that we can grow in grace, grow in knowledge, and grow in our fruitfulness and in the reflection of your glory.

We ask it in Jesus' name. Amen.