

33a JOB

This is Friday the 19th of January 2007. We continue tonight our study in the book of Job resuming in chapter 42. We're right at the end of chapter 41, the beginning of chapter 42.

Let's take a moment as we typically do at the beginning of our time in God's Word to exercise the privilege of our priesthood and make sure that God, the Holy Spirit, will find us ready students. Shall we pray? Father, it is a wonderful truth which we find ourselves often applying that it is not by might nor by power but by your spirit through which your plan and purpose is accomplished on this earth and certainly in our lives. We thank you for your grace and your faithfulness toward us.

We thank you for the Lord Jesus Christ who has provided the way for us to enter into a relationship with you, has set an example for us, has given us the gift of the Spirit, has given us the treasures of your word so that we are fully equipped for every good work. We ask your blessing on us as we study this great section of your word this evening. May we rightly divide it and come away from the study with even more clear understanding of our place in your plan and purpose in human history.

We ask it in Jesus' name. Amen. We are very near the end of our Job study.

I think probably one night after tonight is going to do it. We're at the beginning of the last chapter having gone fairly close to verse by verse all the way through the first 41 chapters and we have reached the point after the introduction, the narrative introduction in the first two chapters which set the stage, the circumstances in which Job sits on the ash heap, the arrival of his three friends, the dialogue that takes place between Job and each of those friends up through about chapter 31. Job has a final summary in about five chapters or so and then Elihu speaks.

After Elihu speaks, God speaks and we're just finishing up God's section here. There is a denouement, a narrative summary and ending to the book which will follow this short reply by Job at the beginning of chapter 42. So it's a good place for us to stop and kind of refresh our minds on the material that we have just covered and that we are about to cover.

Let's begin by taking a look at the just the last few verses of chapter 41 and enter into chapter 42. God is speaking. He has already described Behemoth and he is now in the Leviathan description.

We have covered in some detail and at some length the symbolic value of both Behemoth and Leviathan. In verse 12, God says, I will not conceal his limbs, his mighty power or his graceful proportions. Who can remove his outer coat? Who can approach him with a double bridle? Who can open the doors of his face with his terrible teeth all around? His rows of scales or his pride shut up tightly as with a seal.

One is so near another that no air can come between them. They are joined one to another. They stick together and cannot be parted.

His sneezings flash forth lightning and his eyes are like the eyelids of the morning. Out of his mouth go burning lights. Sparks of fire shoot out.

Smoke goes out of his nostrils as from a boiling pot and burning rushes. His breath kindles coals and a flame goes out of his mouth. Strength dwells in his neck and sorrow dances before him.

The folds of his flesh are joined together. They are firm on him and cannot be moved. His heart is as hard as stone, even as hard as the lower millstone.

When he raises himself up, the mighty are afraid. Because of his crashings, they are beside themselves. Though the sword reaches him, it cannot avail, nor does spear, dart, or javelin.

He regards iron as straw and bronze as rotten wood. The arrow cannot make him flee. Slingstones become like stubble to him.

Darts are regarded as straw. He laughs at the threat of javelins. His undersides are like sharp pot sherds.

He spreads pointed marks in the mire. He makes the deep boil like a pot. He makes the sea like a pot of ointment.

He leaves a shining wake behind him. One would think the deep had white hair. On earth, there is nothing like him.

Witch is made without fear. He beholds every high thing. He is king over all the children of pride.

He has no fear. He has no fear. He has no fear.

He has no fear. The myth of Abaz represents that element of human approach to the great problems of life. Let's go to the authority.

Let's go to the wise, grey bearded one. Let's go to the one with the most experience. Let's go to the one who has the rank and who, because of their long experience, lays some claim to maybe mystical knowledge that the rest of us don't have.

Remember, he talks about how the angel visits him in the night and whispers in his ear. Of course, angels don't come and visit the other guys and whisper in their ear because they're not the rank and the authority that Eliphaz is. So this is really what he represents and we've seen this throughout his dialogues.

The second friend was Bildad. Bildad represents tradition. What do the fathers say? What have we always done? This is the way it has always been.

Why change it? I'm comfortable in the well-worn ruts in the road. Let's just do what people have always done and we will take refuge in tradition. Zophar represents the pragmatic, practical, look,

why are you wasting time talking? See the hill, take the hill.

If you're getting hammered by God, offer a sacrifice, confess some sins, let's just get with it. If you think about it, most human solutions make appeal for their weight or their value to those areas. This is either something that partakes of the latest scientific research, this goes back, we've got decades of authority for this, I am the PhD in the college and this is what I say, I've written 12 books and here's my opinion.

I've been doing this for 45 years and I've been around and this is what I've seen. This is the weight of my experience. How is Eliphaz able to carry off this angel whispering in the ear deal? If one of the young guys had said, well, I had this experience, people would say, well, you're unreliable.

But someone with age and rank and authority can pull that off. Well, who knows, he has access to things that we're not able to access. Same thing with tradition, this is the way it has always been done.

We find a lot of this both in Judaism and in Christianity. Why do people swing pots of smoke? Why do people sprinkle water? Why do people put stained glass in windows? Why do people go on and on with ritual after ritual after ritual? Well, we've always done this. Why change it now? Obviously, somebody must have known why this stuff was important.

We don't have to understand it, just do what everybody else has done. And then you have the pragmatic practical look. This is what works.

I've seen this work. I have had this work, so just try this. Well, when Elihu stands up and begins his section in chapters 32-37, and he says, I have waited for all of you to speak your peace.

It is as though when you come forward to the time of the Lord Jesus Christ, Jesus Christ appears on the scene to the nation of Israel and says, Look, there is value in wisdom, and there is value in ritual, and there is value in doing what needs to be done. All three of those things, in proper context, are valuable. Did God not impart wisdom? Did God not establish ritual? Did God not say, look, you need to do what needs to be done? Absolutely.

But when those things come unaccompanied by spiritual truth, unaccompanied by genuine relationship with God, they become a hollow shell. This is what Judaism had become in Jesus' day. It is what Judaism still is today.

It is what Christianity has become over the last 2,000 years. A hollow shell composed of erudition, PhDs and PhDs and D-mins writing lots of books on, here is what the Bible means, and this is what it says, and we are going to wrangle endlessly about predestination and inferlapsarianism, and one thing and another. You have those who say, well, here is the traditional church.

Traditionally, we have a brick and mortar church. Traditionally, we want to grow. Traditionally, we have a baptistry in a parking lot in an education building and acquire, and here is how to do it better.

You have books coming out saying, I have one at home called How to Put New Wine in Old Wine Scans, How to Revitalize Your Dying Traditional Church, Moving the Church into the 21st Century, and it is all techniques they have borrowed from marketing, they have borrowed from Wall Street, they have borrowed from economics, they have borrowed from the best of salesmanship and motivational speaking and positive thinking and New Age meditation and all different realms to try to come up with, here is what works. This is what will grow your church, and you can go a lot of places. We have talked about some of these programs where here is what works.

This is what they did out there, X church and Y church and Z church, and look how big they are now. So you go and follow this formula. Your church will be big also, pragmatic.

Practical approach. Elihu says, when he comes in, he says, I have listened patiently as long as I can, but I am about to burst. And we made that comparison to John chapter 2, where Jesus goes to the temple and looks around at the status quo.

There you have got the wise sages sitting in the shadow of the portico. There you have got the traditionalists carrying on the age-old, centuries-old rituals. There you have got the pragmatists that say, well, you know, if you want a good harvest, you have got to go down there and burn a couple of animals.

Let's go exchange some money. And you have got the money changers, you have got the buyers and sellers. It is business as usual down at the temple.

All three of these elements are down there. Jesus, like Eliphaz, goes in and expresses a great passion for the truth that God's house is supposed to represent. This is my father's house.

You have turned it into a den of thieves. Remember in John 2, his nose is red. It is just like Eliphaz, who says, I am about to burst.

Both Eliphaz and Jesus will talk about wineskins bursting. New wine is going to burst the old wineskins. And I think Jesus consciously alludes back to Elihu, because Elihu foreshadows his own role in trying to wake people up and make the way to God.

So, what did Elihu say in those chapters? After he expresses his desire to speak, he says, you have got to look up. You have got to get away from these tired human mechanisms for explaining reality and coping with daily life. That is what these are.

What is the wisdom of Eliphaz? What is the tradition of Bildad? What is the pragmatism of

Zophar? They are just coping mechanisms. Any unbeliever can use those. It doesn't have divine power.

The rituals of the Law of Moses had no power. Read the book of Hebrews. The blood of goats and bulls does not have power to take away sin.

It is a shadow that reflects a reality to which those people looked forward, if they were spiritual. Otherwise, it just became an empty ritual. This is the sin.

This is the mistake. This is the failure of Eliphaz, Bildad, and Zophar. Elihu says, look.

You are saying a lot of things, but you are missing the reality. Look up. Look at the one who has actual power, who is a presence in the universe, who is the Creator.

By the way, Job also said the same thing. Remember his final speech in chapters 26-31? Take just a quick look at Job 26. Just refresh your mind.

Look at verse 5. Job 26.5 The dead tremble. Those under the waters and those inhabiting them. Sheol is naked before Him.

Destruction has no covering. He, God, stretches out the north over empty space. He hangs the earth on nothing.

This sounds like what God is going to say in His opening speech, doesn't it? Where were you when I laid the foundations? Where were you when I hung the earth on nothing? Where were you when I set the gates and the bars and told the sea, this far you can come and no farther? Look at what He says. He binds up the water in His thick clouds. The clouds are not broken under it.

He covers the face of His throne. He spreads His cloud. He draws the horizon on the face of the waters at the boundary of light and darkness.

The pillars of heaven tremble and are astonished at His rebuke. This is why Job is going to be commended. None of the other friends have made any reference to the mighty and awesome power of God in the heavens.

Job does. Job is almost there. Job says about God what God is going to say about Himself later on.

By His Spirit, He adorned the heavens. His hand pierced the fleeing serpent. Job is the one that says this.

And God is going to go back and talk about Leviathan. These are the mere edges of His ways, Job says. This is just the hem of the garment.

And He's going to continue in that vein. So, what is the book about? What is the book of Job

about? We're coming up to the conclusion. Why is it that God speaks these things? Well, the key is found in looking at the summary.

What did we learn in God's first two speeches? Remember when God spoke in chapter 40? And we saw that He begins by talking about the heavens and talking about that which is beyond the realm of the earth. And we compared this to the first tablet of the law. The first tablet of the law, the first half of the Ten Commandments, look Godward.

Thou shalt have no other gods before Me. Thou shalt not make unto thee any grave an image. Thou shalt not take the name of the Lord thy God in vain.

Remember the Sabbath day to keep it holy. All looking toward God. Six days you'll labor and do your work.

On the seventh you'll rest because God Himself created everything in the earth in six days. And on the seventh He rested. Honor your father and mother.

Why? Because that is your picture of divine provision. That is your picture of divine authority. That is your picture of divine creativity.

The same way that your parents give birth to you and bring you forth, God brought forth the human race. Brought forth man in His own image and after His own likeness. So that first table of the law looks Godward.

And that has to come first. I've heard it compared to the cross and I think it's a good analogy. You can't have the cross piece until you first have the vertical piece.

There's nothing to hang the cross piece on unless you've got that vertical piece first. We square away our relationship with God first, then we can square away our horizontal dealings. And in the same way, the first table of the law says look toward God.

Make sure you are in a healthy orientation and relationship to God before you start worrying about the second table of the law, which is all of those commands that deal with your fellow believers primarily. Don't kill, don't steal, don't bear false witness, don't covet, and don't commit adultery. All of those are breaches against man.

They look horizontally. And in the same way, we saw that in God's speech, He began by talking about the stars and the overflowing waters and the bottles of heaven and so on. Then He moved to talking about the animals that dwell on the earth.

And that corresponds to the second table of the law. We saw these different kinds of animals, the lions and the wild donkeys and the wild ox and the ostrich and the horse, and how these represent different kinds of people and their strengths and weaknesses on the earth. And God has arranged for them to dwell and He sets their limits and makes sure that there's interaction

between them and so on.

He sets the limits on the earth just as He sets the limits in heaven and for the chaotic seas which are sort of representative of the dark side of the spiritual realm. Well, then we had that short reply from Job at the beginning of chapter 40. I am vile, what shall I answer? And lay my hand over my mouth.

Spoke once but not twice. And then God continues. Would you indeed know my judgment? Would you condemn me that you may be justified? And this is a little harsher in English than it is in Hebrew.

Would you correct me? Are you going to straighten me out so that you look better? It's more the idea. Then adorn yourself. And this is kind of right in the middle because this is what God has done.

Job has the knowledge of these things, does he not? He expressed it in chapters 26 through 31. He has the knowledge and he spoke it correctly. What he did not do was complete the application stage which is what God is doing for him here.

Job knows the things that God has said about His power in the heavens and His power on the earth. And if you go back and review the Job speeches, he reviews a lot of those things. In chapters 6 and 7 he said, I wish the anguish from God would end.

My friends are these empty caravans. They're showing up and they've got no goods. I see them coming over the horizon.

I think, oh boy, here's something to comfort me. And all the baskets are empty. But my righteousness still stands.

Life is short. Mine is all misery and no comfort. And then he turns to God and he says, Have I sinned? Why then do you not pardon my transgression and take away my iniquity? And as you go through the speeches of Job, he acknowledges that God is wise and that God is mighty.

Chapter 9 and chapter 10, I know that you're righteous and I'm not. I would fail in your presence. Do you have eyes of flesh? Do you see as a man sees? Do you think like a mortal man? Do you seek out my iniquity and search out my sin, knowing that I'm wicked? Now think about this.

And it's hard to summarize 40 chapters of material with the detail and the level of complexity that is in this book. But this is essentially the synthesis. Job has the best understanding out of the four of them.

Eliphaz, Bildad, and Zophar. Elihu stands alone. He is the Christ figure.

He is the transition from man's viewpoint, those first four, to God. And isn't it interesting that when

you add everybody up in terms of speakers, you're going to have a total of six. Just like you have 6,000 years of human history before the period of rest.

And it is the penultimate speaker, Elihu, that prepares the way for the revelation of God. In the same way, the Lord Jesus Christ, of course, is the way, the truth, and the life. He is the means by which we come to the Father and to an understanding of the Father.

So my question is, we've pretty well figured out where Eliphaz falls short, relying on human wisdom, experience, and authority. We've figured out where Bildad falls short in keeping his eyes on tradition and relying on that. We've seen where Zophar falls short in taking the pragmatic approach and just trying to find what works.

What about Job? We know, and we've been looking forward as we've gone through the book, to the fact that God says, Job is the only one that has spoken of me rightly. And Job is the mature believer. He's the one that is chosen for this particular test, both for the angels to watch, for Satan to observe, and for his friends and for everyone who has read this book.

Why Job? Where has he succeeded and where has he failed? He has succeeded in speaking what is right about God. This is what God says. And yet, God shows up in the whirlwind and says, you sit still and be quiet.

I will ask some questions and you will answer me. Now, we've talked before. Why does a teacher, why does an instructor give you a bunch of information and then ask questions? If you know the information and you've got it down cold, why would the instructor be asking you questions? What is the instructor's purpose? What is he trying to get the student to do? Apply the knowledge to specific cases.

This is why we pray. People say, if God is omniscient and before we ask, he will answer. Why ask? He knows better than I do.

If I look at somebody in my periphery and I say, well, that person needs prayer or has requested prayer. Well, why should I pray? God already knows what they need. God is going to work out his will.

Why pray? Well, one of several reasons is that God commands us to ask. God commands us to let our requests be made known to him by prayer and supplication with thanksgiving. Why? What is the result of when we do that? The peace of God comes into our soul.

It isn't for God's benefit. He's up there kind of absentmindedly managing history. I'm sure glad Sam brought that up.

I was about to forget old Matt over there, why I wouldn't have given him his paycheck this week. But good thing Sam prayed. That's not it at all.

It is for our benefit when we pray, the peace of God which passes all understanding, guards our hearts and guards our minds. As we cycle this information through in terms of application, you cannot pray effectively if you are not applying God's word. So, we know this already.

I'm not preaching on prayer. Well, I am, but that's not my goal. Why am I bringing this up? God is asking Job questions, and Job has spoken of God rightly.

So why is God asking the questions? While Job has spoken correctly, He has not applied. And you can see this in the speeches of Job. I went back and read every Job speech this week.

Went back and read them beginning to end. And one thing you constantly see is that while Job will speak correctly about God, God is just, God is fair, I know my Redeemer lives, I'll see Him from my flesh. That thing in chapter 26, God's the one that created everything, He's got the power, He is righteous.

I have faith in that. But, Job's application is always to himself. There is this narrow vision that takes everything he says about God and looks at it only as it relates to his particular case.

It is still subjective. Here's all the things I know about God, and what it means to me is I don't understand why I'm not hearing from Him. I don't understand why I'm suffering.

I don't understand why He's so far away. The two things that I ask of God, do you remember that back in chapter 13 of Job? He's talking to God and he says, Lord, I know all these things about You, but I have two requests. Don't take Your hand away from me and don't scare me all the time.

You're scaring me. You're sending me these visions in the night. I don't understand what's going on, and it's scaring me.

This whole thing is going on, and two things I ask of You. Don't withdraw Your hand from me, and don't scare me so bad. Here is the mighty God, Creator, Ruler, Authority, everything that Job has acknowledged.

But Job narrows it down and says, You've got that mighty hand, and don't take it away from me, capital M, and stop scaring me, capital M. It is as though you take a great weight. It's one thing to take a coin or a rock and tie it to a string and swing it around. It's something else to take a bowling ball and tie it to a string and try to swing it around.

God is enormous, and Job knows this, but God is trying to orbit the mighty God around Himself and His problem, and it doesn't work, and he's confused. Why? Because he's taking all of his knowledge about God that he is speaking correctly, and he is trying to figure out his situation. Well, it doesn't make sense if you limit your view to his situation.

If you chop out chapter 1 and 2 of the book, how much sense does Job's situation make? We are

gifted with the first two chapters before we launch into the dialogues. If it had been like the ending of Mark and those pages had peeled off and you kind of picked up in the middle of the dialogues, the book would really be difficult to understand, wouldn't it? And this conclusion that's coming up would be very difficult to understand. That's why we're given those first two chapters, because it's bigger than Job, in a nutshell.

It's bigger than Job. So God says, look, you know these things. I am the mighty God.

I've hung the heavens and the stars and the waters and the Pleiades and the Behemoth and Leviathan and all the rest of this. You will stand there. I will ask questions and you will answer.

Where were you? Who are you? You find almost every one of the questions. Who, what, when, where, why, and how much as God addresses Job out of the whirlwind. Why? It forces Job to look outside himself.

None of the things that God talks about in these dialogues have anything to do with Job. He doesn't talk about the Chaldeans. He doesn't talk about the Sabians.

He doesn't talk about the storm that blew his house down. He doesn't talk about his dead children. He doesn't talk about his wife.

He doesn't talk about his boils. Why? The whole purpose of the questions is to get Job's eyes off of himself. It is a sub-category of subjectivity.

We say you shouldn't have your eyes on yourself, eyes on people, eyes on things. But you can have your eyes on God and still be in a form of subjectivity when all you are doing is looking at how God impinges on you. And all of the great doctrinal knowledge and all of the great wisdom that you have from the Word of God is only balancing upside down on the point of the pyramid on my self, my circumstance, my situation.

God says, look Job, the thing is bigger than you. Your flaw is not in knowledge. Your flaw is not in what you say.

Your flaw is in application. Job has spoken of me rightly. Now the three friends didn't even get the information correct.

They're busy talking about authority and tradition and pragmatism. Job's got his eyes on God, but it's a me-related view. He's trying to swing the bowling ball on a string around his finger and say, why can't I get God to orbit properly around my little axis here? So this is what God is doing in this speech.

This, by the way, is what Elihu led up to. Lift your gaze, get your eyes off the immediate. Look at this coming whirlwind.

That's not got anything to do with your house or your kids or your camels or your oxen or your sheep or your servants or your boils. Up, higher, above, it's bigger, it's grander. It affects a bigger area than your holdings in us.

And so this is what God is speaking. So, say all that to say this. Look at the beautiful symmetry in God's speech.

He began with the first table of the law that looks which direction? Up into the heavens, at the realm of God and the things of God. The second table of the law is down on earth, looking at man. And this is your lion and your wild ox and your wild donkey and your ostrich and your animal section.

You remember that? People on the earth. The third section is the behemoth section, the land animal. And what does he say about the behemoth? He says, look at him.

Much the same as he says about the animals. When he's talking about the animals, he talks about the eagle and the horse and so on and describes their characteristics. He doesn't ask too many questions.

He'll say, does the hawk fly by your wisdom? Does the eagle mount up at your command? But he's mainly saying, look at their characteristics. This is something I have ordered. When he starts talking about behemoth, it is mostly a description of behemoth's stance and his immovability and his strength.

He says, you're not going to move him. He's got his bones and his ribs and only he who made him can bring near his sword. The implication being, you're not going to bring near a sword.

Lotus trees cover, but it's mostly a description of behemoth. Behemoth is a double entendre here. It's the water ox, but it's also virtually identical, if not identical, to the word for beasts.

And God just got through talking about those five or six different kinds of beasts. Now he goes to Leviathan. And this is like A, B, B', A'.

And Leviathan corresponds to that first table of the law, look up at God in the sky and the heavens and these great things that are beyond human reach, beyond human imagination, beyond human comprehension. And in the same way that he's talking about the stars and the chaotic sea with the gates and bars and doors and so on, now he's talking about Leviathan. So you have this movement from the things of God that are eternal into the things that touch the earth, the beasts, back out to Leviathan that is mysterious and beyond.

This is God's entire speech to Job. It reminds me, geometrically speaking, of a parabola. A parabola, if you look at the equation of it, if you remember your math, the end of it goes off into the infinite, into the unknown.

We look at it as it approaches the x-axis, and it bottoms out and heads back off into the unknown. Remember that? You can plug in values for x and y in the formula for parabola. There's some squared values and whatnot.

And you've got that closest point of approach, and that's the part you look at. And if you try to follow it out toward the edges, you get headed off toward infinity. This is what God does.

He starts at the infinite and the prehistoric and comes down to earth with the beasts sent to Behemoth, and then he goes back out to Leviathan and to these things that are beyond. What's the point for Job? What's Job supposed to get out of this? All Job is doing is looking at that little narrow close point of approach, and he is not applying this greater, grander view. You and I do the same thing.

God becomes the genie of the lamp. This is the whole prosperity gospel. Sow your seed into my ministry, and the windows of heaven will open.

Send me your money, and I'll make sure God blesses you. I send a list to God of whoever contributes, and he rains down x blessings per \$100 or whatever is the implication. This is all make me happy, make me prosperous, fulfill the plan of Sam in time, O great God of the heavens, and I will praise your name.

Well, Job is not at that level, but it's the same kind of myopia. It's the same kind of near-sightedness that primarily relates God to my immediate circumstance. This is not a lesson for the new believer.

The new believer is doing well to get that kind of myopia going, just like a small child is doing well just to cope with their immediate tasks. You don't explain politics and world economies and the ebb and flow of history to a child. You say, look, clean up your room, and then you can go outside and play.

This is great for the less mature believer, but Job is a picture of the growing, maturing, walking with God believer. This is the growth step that God is giving to Job. Is there anyone like my servant Job? Upright? Dedicated? I'm going to give him a gift.

This is like giving Job some of the hidden manna to open Job's gaze beyond the immediate, to give him a view. Remember what the Apostle Paul says? I know a man upwards of 14 years ago, whether in the body or out of the body, I know he's caught up to the third heaven, saw things that a man is not even allowed to utter. Overcomer promises, overcomer rewards in the future are white stone, new name, hidden manna, eye has not seen, ear has not heard, has entered into the heart of man, the things that God has prepared for those who love him.

This is to stretch and to expand and to engage our eyesight beyond the immediate. And the mature believer sees his life in the greater context of God's plan. If the Lord Jesus Christ had only

looked at his experience in the immediate, well, I'm supposed to get these Jews to accept the kingdom.

Maybe I ought to jump off this temple and impress them. Maybe I ought to just go ahead and do a quick bow to Satan and get the thing done. If he didn't have the larger sweep and expanse and scope of God and his plan in view, he could not have fulfilled that greater plan and purpose.

This is the task for the mature. It's not baby steps. It's not milk.

This is the solid food. This is part of the meat. This is why the author of Hebrews wants to talk about the Melchizedekian priesthood.

It's hard enough for us to grapple and cope with the beautiful chunks of teaching in there that relate to the Levitical priesthood. Without the shedding of blood is no remission. Not by the blood of goats and bulls and all the rest of that.

But he says, I don't want to just talk about this. I want to go on. I want to talk about the greater things of Christ.

But when I want to go on and give you some of this greater, grander, bigger scope, I find that you're still bottle babies. You're not ready for that solid food. Well, this is kind of where we are in Job.

All except for Job. And of course, Elihu as the foreshadowing of Christ. That's why Elihu isn't even going to figure in the ending here.

Because of his unique role in introducing God's speech out of the whirlwind. But Job is once again at the focal point. What is Job's response going to be to this great, swooping, parabolic revelation of God ending with Behemoth and culminating in Leviathan? Well, we'll pause here and take our break.

When we come back, we're going to see whether or not Job gets the message. And then we'll see if we get the message. Let's pause here and take our break.