



Job in light of the New Covenant and God is not guilty

The book of Job is believed by many to be the oldest in the bible.

- 1) The reason for that is because there is **no reference to the Mosaic law through the entire book** meaning that God hadn't given the law.
- 2) Also, we find **no single covenant in the book of Job** as we see in all other books.

So, it is believed that Job lived before Abraham since God begins covenants of the children of Israel with Abraham.

In this book a lot of people spoke; it was not just Job!

- o Job
- o God,
- o Elihu (Author or narrator)
- o Job's 3 friends (Eliphaz, Bildad and Zophar)
- o and Satan.

Not everything that was spoken in this book was occasioned by God to be spoken.

- 1) On numerous moments they spoke what they felt and knew, so not everything they said represents the heart, nature, character, and the mind of God on the subject.
- 2) We see God rebuke most of the people who spoke for misrepresenting Him and speaking that which wasn't correct i.e.

- a) Satan
 - b) Eliphaz who spoke in chapter 4, 5, 15 and 22;
 - c) Bildad who spoke in chapter 8, 18, 25;
 - d) Zophar who spoke in chapter 11 and 20
- 3) and then God rebuked/ reproved them (Job 42:7) because what they spoke wasn't true.
- 4) So, what they spoke cannot be relied upon to interpret, understand the book of Job, and the will of God in this situation although we can profit and learn from some of it.
- 5) Job was also rebuked by God and Elihu.
- a) In Job 38:2 and in Job 40:3-5 Job conceded and admitted that he had made mistakes and he said what he shouldn't have said.
 - b) He accepted he was wrong. Job's statements must be scrutinized because not all of what he said was accurate.

For example:

In Job 1:21 he says, "*the Lord gives, and the Lord takes away.*"

Now contrast that with John 10:10 "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly."

- 1) Luke 9:51-56 55 But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. 56 For the Son of man is not come to destroy men's lives, but to save *them*. And they went to another village.
- 2) Acts 10:38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

- 3) James 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Job was not speaking on God's behalf. He was speaking out of ignorance and little to no anointing. He was speaking at where he was in his knowledge of God and the things of God.

Many of Job's statements including this one of Job 1:21 was not an accurate statement that's why he was rebuked (Job 34:35; 40:3-5; 42:3, 5-6).

Job 1:21 in light of John 10:10

We have to read Job 1:21 in light of John 10:10. What Job said verses what Jesus said.

Jesus' revelation (John 10:10) is superior to Job's revelation (Job 1:21).

For any passage and scripture that you encounter in the Bible that is quite confusing or not supporting the goodness of God compared to what Jesus says and teaches, you need to side with Jesus, Why?

1. Revelation from the Word of God was progressive. People grew in it overtime. They did not have a complete picture in the OT as we do in NT.
2. Superior Revelation than all.
3. God in the flesh. Jesus = God
 - a) John 5:23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.
 - b) 1 Timothy 3:16

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

4. Knows all things and represented God perfectly

a) Hebrews 1:3 Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

b) Colossians 1:15-17 Who is the image of the invisible God, the firstborn of every creature: 16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers: all things were created by him, and for him: 17 And he is before all things, and by him all things consist.

5. Fullness of God

a) Colossians 1:19 For it pleased the Father that in him should all fulness dwell;

6. Wisdom of God

a) 1 Corinthians 1:24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

7. Always did things that pleased the Father

- a) John 8:29 And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

8. One with the Father

- a) John 10:30 I and *my* Father are one.

9. Said what He heard from the Father, did what He saw the Father do.

- a) **John 5:19** Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

- b) **John 5:30** I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

What Job said is based on the knowledge and revelation he knew at that time. Although Job's heart was right, what he said was not a true description of the nature of God. *God doesn't give and take away.*

He doesn't take away to teach us or perfect us. It's not true to teach that God gives and takes away. Something is wrong with that picture of God because it is not the picture we see painted by Jesus, the express image (exact copy) of the invisible God. For the starters, see John 10:10; and Acts 10:38).

All true and superior revelation, truths, and doctrine must start with Jesus Christ - NOT Job. Jesus, God in the flesh (1 Tim 3:16) revealed God's heart, will, acts to man.

Job 2:10

I have been asked before about this passage:

Job 2:10 (KJV) 10 *But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.*

A few things to note about this: Job rebuked his wife for speaking as one of the foolish women.

Advising the husband to curse and die clearly indicates how dumb and stupid she was. Job had been blessed by God and evident not only to him and her, but to all people, yet this same woman tells him to curse God - knowing the result would be death she advised him to curse God. This was sick, if not demonic advice.

Job accurately stated that we receive good at the hand of God but did not say we receive evil at the hand of God. He just said, "shall we not receive evil?"

We can't make a conclusion from this as accurate and basis for belief just because it is in the Bible. This does not make this true doctrine because job was half right. You can't use this to say that God gives us evil and good. Especially under the NT (New Testament), we know better. Even if one chooses to believe that Job said God gives us good and evil, Job spoke what he knew and believed, but many other scriptures speak very differently (John 10:10; James 1:16-17) and many more.

Notice **it did not say Job did not sin at all** or does not mean he was accurate. He did not sin with his lips it says. We know sin is not just external. How about the heart?

What Job did not know..

Job did not have an opportunity to know what was going on behind the scenes in chapter 1 and 2. He did not know of the devil being "the god of this world" (2 Corinthians 4:4), the thief and killer (John 10:10).

He did not know that the whole world was under the rule and dominion of Satan. He did not know that Satan was the one who did all these things to him and this ignorance concluded and thought it was God.

Job spoke; Was incorrect; Rebuked for condemning God

Job spoke in chapters 3, 6-7, 9-10, 12-14, 16-17, 19, 21, 23-24 and 26-31). He also spoke a few verses in response to the Lord in Job 40:3-5. **However, the Lord rebuked Job for condemning Him (Job 40:8), so not everything Job said is God's opinion of things.**

Actually, most of what Job said was not correct. Certainly, Job stated some wonderful truths as in Job 19:25-27, but discretion must be used to interpret his right from wrong statements just as his 3 friends (Job 2:11).

Elihu the narrator and author

Elihu the narrator and author spoke in chapters 32-37 BUT he was never rebuked as Job and his 3 friends were. He spoke correctly so we can draw understanding and correct interpretation from his sayings because he spoke correctly and was inspired of God which he also believed.

The book of Job does not teach...

We need to know what the book of Job does not teach because many have used it to say things and teach things that are not totally true and hence misrepresenting God.

From the start of the book, we see God's will for Job very clearly, and that was to bless (Rom 11:29) and prosper Job (Job 1:2-3), BUT Satan was envious of Job for how he loved God, eschewed, or hated evil, and how prosperous he was.

God knew that Satan was out to destroy Job and exposed him

God knew the thoughts of Satan. He knew that he was after destroying Job. Satan hated Job because he could see that Job was a powerful testimony to the Lord. Job was influencing people for God through his godliness. He was already considering destroying Job. He was walking about to and fro (1 Peter 5:8) to afflict and destroy Job in order to make him curse and deny God.

What God did, was to bring Satan's evil thoughts to light. He exposed and confronted Satan's plan to destroy Job. God was bragging about Job and Satan really hated it.

Who was the author of the tragedies and who was the initiator?

Job 1:11 -12 "But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So, Satan went forth from the presence of the LORD."

Satan was the author and initiator of these tragedies. It was not God. God did not initiate this, desire it nor cause it. Satan desired to afflict, destroy Job so he would curse and deny God.

- i) Question: If it is God that does allow these tragedies of life, why would God have to do these things to you, to make you curse, hate, and deny Him if He doesn't want you to deny Him?
- ii) Does God want you to hate, curse and deny Him? Matthew 12:23-26, Mark 3:22-30, Luke 11:16-19, make a point that a kingdom divided among itself cannot stand. God is not going after His own. He is not dividing His own.

God permitted what was rightfully and legally Satan's

- 1) Before we are born-again, we are in the kingdom, rule, and dominion of Satan. This was the case for Job as well.
- 2) Satan had and has power, rule, and dominion over anyone that is part of his kingdom—not born again. Until we are born-again and translated into the kingdom of Jesus, we are still part of Satan's kingdom.
- 3) Colossians 1:13 says, "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:"
- 4) Job wasn't born-again and "legally" speaking he was part of that kingdom, dominion, or territory of governance and so Satan the king of that kingdom had legal rights to come after him.

- 5) Job was a part of the fallen human race that Satan had received dominion over through the fall of Adam and Eve.
- 6) One of the greatest antidotes to lots of people's problems is a switch of kingdoms. When we receive Jesus in our lives as our Lord and Savior we are instantly translated into His kingdom. Until then, only will we belong to Satan's kingdom, rule, and dominion.
- 7) That said, God had to let or "permit" Satan access what was legally and rightfully his and a part of his kingdom. Satan had "legal rights" to do so.
- 8) The Lord would have been unjust not to allow Satan access to Job.
- 9) **Job wasn't born again; he had no savior like Peter when Satan sought to sift him like wheat but Jesus the savior and intercessor prayed for him, and it never happened (Luke 22:31-32).** That explains why God had to permit Satan have his way.
- 10) However, we live in a different time, different covenant, with a savior and under a different dispensation—a dispensation of Grace. Jesus has already come and died for us, translated us into His kingdom, giving us back the authority and dominion lost to Satan.

So, Satan doesn't have legal rights anymore over us because we are now born-again and have been translated into the kingdom of God's dear son (Col 1:13)—Jesus Christ. Under the New Covenant, this would never happen. Satan is a defeated foe, and we have dominion and authority over him.

Job had some wrong perceptions about God and himself

- a) Job 16 ¹¹⁻¹² God hath delivered me to the ungodly, and turned me over into the hands of the wicked. I was at ease, but he hath broken me asunder: he hath also taken me by my neck, and shaken me to pieces, and set me up for his mark.
- b) Job 13 ^{25,27} "Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry. For thou writest bitter things against me, and makest me to possess the iniquities of my youth. Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet."
- c) "Oh, that I might have my request; and that God would grant me the thing that I long for! Even that it would please God to destroy me; that he would let loose his hand, and cut me off!"
—Job 6:8-9
- d) Job 7 ¹¹ Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul ¹³⁻¹⁴ When I say, my bed shall comfort me, my couch shall ease my complaint; Then thou scarest me with dreams, and terrifiest me through visions:
- e) Job 9 ¹⁷⁻¹⁸ For he breaketh me with a tempest, and multiplieth my wounds without cause. He will not suffer me to take my breath, but filleth me with bitterness. ²²⁻²³ This is one thing, therefore I said it, He destroyeth the perfect and the wicked. If the scourge slay suddenly, he will laugh at the trial of the innocent.
 - i) This is not true. Job was not accurately depicting the Lord. The Lord does not destroy. It is Satan that comes to steal, kill, and destroy (John 10:10).
 - ii) "For the Son of man is not come to destroy men's lives, but to save them." Luke 9:56
- f) Job 10 ¹⁻³ My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul. I will say unto God, Do not condemn me; show me wherefore thou contendest with me. Is it good unto thee that thou shouldest

oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?

g) ⁸ Thine hands have made me and fashioned me together round about; yet thou dost destroy me.

h) ¹⁴⁻¹⁷ If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity. If I be wicked, woe unto me; and if I be righteous, yet will I not lift up my head. I am full of confusion; therefore, see thou mine affliction; For it increaseth. Thou huntest me as a fierce lion: and again thou showest thyself marvelous upon me. Thou renewest thy witnesses against me, and increasest thine indignation upon me; changes and war are against me.

i) God was not the one hunting Job as a fierce lion. It was Satan. This was not a true statement.

i) Job 12 ⁹⁻¹⁰ **Who knoweth not in all these that the hand of the LORD hath wrought this?** In whose hand is the soul of every living thing, and the breath of all mankind. ²³⁻²⁵ **He increaseth the nations, and destroyeth them: he enlargeth the nations, and straiteneth them again.** He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. They grope in the dark without light, and he maketh them to stagger like a drunken man.

i) The hand of the Lord was not the one that wrought this. This was a statement from a lack of knowledge and relationship with God.

ii) At this time, Satan has authority over man due to the surrender of the authority of man which God had given to him to Satan.

iii) It is not the Lord that increases and then destroys (John 10:10). God is a builder, a giver, not a destroyer.

j) Job 13 ³ Surely I would speak to the Almighty, and I desire to reason with God. ¹⁵ **Though he slay me, yet will I trust in him:**

but I will maintain mine own ways before him.²⁰⁻²⁴ Only do not two things unto me: then will I not hide myself from thee. Withdraw thine hand far from me: and let not thy dread make me afraid. Then call thou, and I will answer: or let me speak, and answer thou me. How many are mine iniquities and sins? make me to know my transgression and my sin. Wherefore hidest thou thy face, and holdest me for thine enemy?

i) God was not the one who slew Job's family. It was Satan. Job was wrong to say, "Even if He slay me" John 10:10 makes it clear who the slayer is. James 1:13 further adds more insight to John 10:10.

ii) I know this sounds "noble" and sacrificial, but not based in truth.

k) Job 19 ⁶⁻¹¹ Know now that God hath overthrown me, and hath compassed me with his net. Behold, I cry out of wrong, but I am not heard: I cry aloud, but there is no judgment. He hath fenced up my way that I cannot pass, and he hath set darkness in my paths. He hath stripped me of my glory, and taken the crown from my head. He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a tree. He hath also kindled his wrath against me, and he counteth me unto him as one of his enemies. ²¹⁻²²Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me. Why do ye persecute me as God, and are not satisfied with my flesh?

l) Job 21 ¹⁹⁻²⁰ God layeth up his iniquity for his children: he rewardeth him, and he shall know it. His eyes shall see his destruction, and he shall drink of the wrath of the Almighty.

m) Job 23 ²⁻⁵ Even today is my complaint bitter: my stroke is heavier than my groaning. Oh, that I knew where I might find him! that I might come even to his seat! I would order my cause before him, and fill my mouth with arguments. I would know the words which he would answer me, and understand what he would say unto me. ¹⁴⁻¹⁶ For he performeth the thing that is appointed for me: and many such things are with him. Therefore, am I troubled at his presence: when I consider, I am afraid of him. For God maketh my heart soft and the Almighty troubleth me:

n) Job 27 ²⁻⁷ As God liveth, who hath taken away my judgment; and the Almighty, who hath vexed my soul; All the while my breath is in me, and the spirit of God is in my nostrils; My lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should justify you: till I die I will not remove mine integrity from me. My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live. Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.

i) Job removed God's integrity in the attempt to preserve his. He says God afflicted him unjustly. Job bashed God's integrity and justified himself rather than God. Psalms 92:15 There is no unrighteousness in Him.

ii) However, we should not forget that Job had little knowledge about God. His revelation of God was very limited.

o) Job 30 ¹¹ Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

i) God cannot be questioned, interrogated, challenged, counseled, instructed, or taught. – Proverbs 21:30, 1 John 3:20, and Psalms 147:5.

Job 32:2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

i) Instead of justifying God, Job was justifying himself. He was rebuked by Elihu. This is a lesson for all of us, not to justify ourselves rather than Him.

Differences between Job and us (believers)

- a) Job had no promises of God like a New Covenant believer that includes healing and protection etc.
- b) Job had no authority over the devil
 - i) Like we born-again believers, Job had no authority over the devil. Jesus had not yet died to give him that authority (Luke 10:19, Matthew 10:1-2, 8, Mark 16:15-18, 1 John 4:4) as is today with all believers.
- c) No knowledge of Satan.
 - i) Job had no word of God to reveal Satan to him like you and me. He did not know scriptures like; John 10:10, 2Cor 4:4, Ephesians 2:2, Luke 4:5-6, 1 John 5:19, 1 John 3:8.
 - o There is a very limited reference and usage of the word "Satan" - 12 times. Most people had no doctrine and concept of Satan in the OT.
 - ii) So, this limited, and lack of knowledge led him to think that his troubles were from God. He accused God of afflicting him in various occasions - Job 6:4. But that was not true and we under the New Covenant know so much that our fight is not against God, but against principalities, powers of the kingdom of Satan and have been given faith to quench all the fiery darts of wicked one (Ephesians 6:12-16).
- d) Very limited knowledge of God.
 - i) We as New Covenant born-again believers have a superior revelation and knowledge of God as compared to all the brethren in the OT.
 - ii) They only had a limited picture and will of God while we have it in its entirety. **In Job 42:3, 5-6, 40:3-**

5 he confesses his ignorance. His limited knowledge of God should not be the way of life for a New Covenant believer. We have a superior revelation -Jesus, God in the flesh and we see the will of God the Father fully revealed in Jesus as He went about doing good (Acts 10:38).

Elihu said Job spoke without knowledge and his words lacked wisdom - Job 34:35

e) Not born-again

i) Job wasn't a new creature; he wasn't a new covenant believer. Question: Why would someone take the words of Job above than the words of Jesus. See Job 1:21 and John 10:10 respectively.

ii) Higher priority must be words of Jesus and His revelation NOT Job's words of ignorance.

i) Job's ignorance can be excused but not ours. We have full revelation of God and God's will clearly laid out for us in His word.

f) He had no name of Jesus, power of the blood, Baptism of the Holy Spirit, promises of God, God's word, Gifts of the spirit, Faith, armor of God etc. He wasn't equipped to overcome the enemy and any sickness or destructive work that he may attempt to put on us.

Some the takeaways from the book of Job

We should never justify ourselves over God even if we don't understand why things are the way they are or are going in the direction they are going. We know in part (1 Corinthians 13:9). God's integrity, nature and character should never be challenged, questioned, bashed, or smeared (Job 27:2; 32:2).

It's pride to do so and it's ungodly. God does not owe any of us an explanation for anything although most of the time, He explains

Himself—through His word. Man has never and will never earn a place to rebuke God. This was job's greatest mistake. (Job 21:91-20).

- a) It is God's will to bless and prosper us (Job 1:2-3).
- b) Satan is seeking to destroy and afflict godly children of God (Job 1:7) that's why he is "going to and fro" (1 Peter 5:8). Satan hated Job and hates you.
- c) God brags about His godly children that fear Him and hate evil.
- d) Satan is behind misrepresenting God. Satan smears God through wrong teaching and we should stand up and speak up for and about God's integrity and nature (Job 1:10-11). Not everything that is said by godly men and women is necessarily God.
 - i) We should stand to defend and protect the character, integrity and nature of God.
- e) God is not the author of our problems, but Satan is (Job 1:11, 1:15-19; John 10:10; Luke 9:56 and James 1:13).
- f) Those that are not born-again are under the power, rule and dominion of Satan and a part of His kingdom. Satan is the god of this world (2Cor 4:4, Job 1:12). So, we must be born-again (John 3:3) to be translated into the kingdom of God Colossians 1:13).
- g) We must praise God regardless of the circumstances NOT because of them. Blessed be the name of the Lord (Job 1:21).
- h) God is a giver not a taker (Job 1:2-3, 42:10-17).
 - i) John 3:16 says "For God so loved the world, that he **gave** his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

- i) Sin is not the reason Job got problems as his friends tried to maintain all through their talking. Satan hated Job's godliness and desired to sift him like wheat (John 22).
- j) God loved Job; hence blessed him from the beginning before Satan stole from him and **blessed him again at the end of the book after Satan stole from him**. I read the last chapter of the book, and it says Job won. God made him win.
- k) God is restorer. Satan is a destroyer. God is a giver; Satan is a thief.

The book of Job or life of Job is not a substitutionary example of our Christian experience nor an example of the Covenant we have by the blood of Jesus. God is NOT dealing with Satan. This book is not an example of God's true nature and character.

Elihu the writer of the book of Job, had some sharp words for job. Here I list some of the insight that Elihu brings to the table about Job and what he said.

Elihu promoted and defended God's integrity when Job and all his friends did not. In every situation, there is someone speaking on God's behalf. He corrected and rebuked Job sharply. He was inspired of God and spoke on God's behalf (Job 36:2)

"Great men are not always wise: neither do the aged understand judgment." Job 32:9.

- i) For Job hath said, I am righteous (innocent): and God hath taken away my judgment (right).

Job 33 ⁸⁻¹³ Surely, thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, I am clean without transgression, I am innocent; neither is there iniquity in me. Behold, he findeth occasions against me, he counteth me for his

enemy, he putteth my feet in the stocks, he marketh all my paths. **Behold, in this thou art not just:** I will answer thee, that God is greater than man. **Why dost thou strive against him?** For he giveth not account of any of his matters.

i) Job said he had no iniquity and that God counted him an enemy putting his feet in stocks. Elihu said that Job was not just in his statements.

ii) We should not strive (grapple or wrangle) against God.

Job 34 ⁹⁻¹⁰ For he hath said, it profiteth a man nothing that he should delight himself with God. Therefore, hearken unto me, ye men of understanding: **far be it from God, that he should do wickedness; and from the almighty, that he should commit iniquity.**¹² **Yea, surely God will not do wickedly, neither will the almighty pervert judgment.** ¹⁷Shall even he that hateth right govern? **And wilt thou condemn him that is most just?** ¹⁸**Is it fit to say to a king, thou art wicked? And to Princes, ye are ungodly?** ³⁵**Job hath spoken without knowledge, and his words were without wisdom.**

i) This was a wrong attitude for Job to say that there was nothing good in seeking and delighting in the Lord.

ii) God does not do wickedness. He does not commit iniquity.

iii) Yea, surely God will not do wickedly, neither will the almighty pervert judgment.

iv) Elihu was saying that if God was wicked and a hater of righteousness, He should not be governing.

v) God is the most godly, and He should never be condemned. Is it fit to say to a king, thou art wicked? And to Princes, ye are ungodly? Unfortunately, Job did this. He spoke without knowledge and his words were without wisdom.

Job 35 ²"**Thinkest thou this to be right that thou sadist, my righteousness is more than God's?**"

i) This was Job's thinking and saying and it was wrong. Elihu was confronting it and rebuking with it.

Job 36 ²⁻³ Suffer me a little, and I will show thee that I have yet to speak on God's behalf. I will fetch my knowledge from afar and **will ascribe righteousness to my maker.** ²³**God wrought no iniquity therefore "who can say, thou hast wrought iniquity?"** ²⁴Remember that thou magnify His work which men behold.

i) Unlike Job, Elihu ascribed righteousness to God, not to himself (Job 27:6-7).

ii) He said God wrought no iniquity.

iii) We are to magnify the Lord and His works, not self.

Job 37 ²³ **Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.**

Elihu points out clearly some attributes of the nature of God that Job and his friends had misrepresented. He says,

i) We can't find Him out. He is unsearchable.

ii) He is excellent in power.

iii) He is excellent in Judgment

iv) He is plenty in Justice.

v) He will not afflict.

God is a good God. Sound interpretation of this book reveals it.

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