

Title: The Fourth Speech of Elihu: God is Great and Good

Number: 09823Job36.1-37.24(35)

Text: 36:1-37:24

Central Idea: God's Greatness and Goodness Lead the Believer to Repentance

Date: September 17, 2023

{Read Text / Prayer}

36:1–4 1 Then Elihu continued and said, 2 “Wait for me a little, and I will show you that there is yet more to be said in God’s behalf. 3 “I will fetch my knowledge from afar, and I will ascribe righteousness to my Maker. 4 “For truly my words are not false; One who is perfect in knowledge is with you.

[i] Climbing Mount Everest . . .

[ii] Overview

Job’s 3 friends were finished talking w/Bildad’s last speech in ch. 25. Job replies to him in chapt. 26 —then goes into a 5 chapt. monologue. Job speaks from chapt. 27-31 (31:40 - “the words of Job are ended”).

[iii] Fourth friend — Elihu

Job 32:1–5 1 Then these three men ceased answering Job, because he was righteous in his own eyes. 2 But the anger of Elihu the son of Barachel the Buzite, of the family of Ram burned; against Job his anger burned because he justified himself before God. 3 And his anger burned against his three friends because they had found no answer, and yet had condemned Job. 4 Now Elihu had waited to speak to Job because they were years older than he. 5 And when Elihu saw that there was no answer in the mouth of the three men his anger burned.

[v] Elihu goes on to give 4 speeches (covered 3)

1. *The First Speech of Elihu: God Is The Sovereign (32-33)*

Keep Trusting Your Sovereign and Good God — Especially When Life Hurts

2. *The Second Speech of Elihu: God is Just (34)*

God is the Gold Standard

3. *The Third Speech of Elihu: God is Indebted to None (35)*

You're not entitled—and neither am I!

4. *The Fourth Speech of Elihu: God is Great and Good (36-37)*

God's Greatness and Goodness lead the Believer to Repentance

[vi] Remember our church confession?

Paragraph Twelve: Personal Integrity

We endeavor to live with Spirit-filled integrity, living holy lives in this present world; to be just in our dealings, faithful in our engagements, and exemplary in our conduct; to make no provision for the flesh in regard to its lusts, believing repentance as normal to t/Christian life.

God's Greatness and Goodness lead the Believer to Repentance

[vii] This is the longest of the 4 speeches — Some key themes

1. God watches over his people
2. God disciplines his people when they go astray
3. God blesses his people when they correct their course

[viii] Another thing we see . . .

G's transcendence as contrasted w/his immanence.

Elihu's 4th speech is charact. by t/transcendent greatness of G.

He's incomparably beyond anything else we know or see.

But he's also immanent — He's near.

See that when He directly appears to Job out of a whirlwind in ch. 38.

[ix] In 1955 J.B. Philips published his classic book, “Your God Is Too Small”

He writes: “We can hardly expect to escape a sense of futility and frustration until we begin to see what [God] is like and what His purposes are.”

This is what t/16th c. Reformer Martin Luther was getting at when he made t/accusation of Erasmus, “Your thoughts of God are too human” This is, in part, what Elihu has been teaching Job.

IV. Elihu's Fourth Speech: God is Great and Good (36-37)

A. Introduction: A Prophetic Voice (36:1-4)

1. Prophetic voice. . .

1 Then Elihu continued and said, [marks off his 4th speech] 2 “Wait for me a little, and I will show you that there is yet more to be said in God's behalf.

2. Knowledge from afar . . .

3 “I will fetch my knowledge from afar, and I will ascribe righteousness to my Maker.

“Knowledge from afar” may mean that Elihu was well-educated . . . More likely that he speaks prophetically. His k. is G's k. Gd. brings to Job's atten. some of t/exact same things Elihu does in his 4 speeches.

3. Note that Elihu is defending, not himself, but God (his “Maker’s”) righteousness — or justice

Been central to his complaint against Job — that he was complaining that G. has treated him unjustly. Job was questioning t/goodness of G: 19:6 “Know then that God has wronged me . . .”

Job was questioning t/goodness of G.

4. Don’t misunderstand verse 4

4 “For truly my words are not false; One who is perfect in knowledge is with you.

a. I don’t think this is arrogance on Elihu’s part

(1) Listen to the words of those who have been critical:

Elihu is a “stranger to modesty” who “frequently finds it necessary to certify his own genius” (Rowley).

Elihu “[attempts] to vindicate God, [and] falls into the trap of playing God” (Habel).

His “presumption reached an apex with this verse” (Alden).

His claim is extravagant, presumptuous, and absurd (Strahan).

(2) I think O.T. scholar Walter Kaiser has it right:

Some insist on charging Elihu with being arrogant and somewhat pompous when he claims, ‘my words are not false; One perfect in knowledge is with you’ (4). But that assessment of Elihu depends on attributing Elihu’s words to himself and is therefore a misinterpretation of the text as I see it. Instead, however, Elihu is speaking only of God as the ‘One perfect in knowledge’ and not of himself at all, as a glance forward in 37:16 informs us. [Kaiser, 201] In 37:16 Elihu speaks of “One perfect in knowledge” [God]

So, Elihu may be saying that, in addition to speaking prophetically, God, who is perfect in knowledge is right there also.

Brings is to our 1st BIG point ==>

B. God Is Good (36:5-25)

1. His Goodness in Justice (36:5-7)

2. His Goodness in Discipline (36:8-10)

3. An Appeal to Job (36:16-25)

In syst. theol. we talk about t/attrib. of G—those things that charact. Him. We usually o/l those attrib. along lines of commun.&non-comm: some of his attrib. he shares (comm.) w/people who are created in His image (Love, justice, mercy); others are His alone (non-comm.); they define Him as G. (omnip./omnisc./sov.).

Another way to define G. is by o/ling his attrib. under t/2 categ. of Goodness & Greatness. He demonstrates His Goodness in his mercy, love, forgiv. He demonst. His Greatness in his holiness; omnipot. sov. We see so many of God's attributes in these 2 chapters.

Elihu's boast was in God's Goodness and Greatness (His attributes). Elihu cannot say enough about God! If he lived on this side of t/Cross he would echo w/TAP: Gal. 6:14 - may it never be that I should boast except in t/Cross of X . . .

Do we boast, glory in G? Does our convers. w/others touch upon His Goodness & Greatness? We talk/boast about that which we love (family; hobbies...).

What about t/One who blesses us with all we enjoy to His glory?

IV. Elihu's Fourth Speech: God is Great and Good (36-37)

1. His Goodness in Justice (36:5-7)

5 **“Behold, God is mighty but does not despise any; He is mighty in strength of understanding.** 6 **“He does not keep the wicked alive, but gives justice to the afflicted.** 7 **“He does not withdraw His eyes from the righteous; but with kings on the throne He has seated them forever, and they are exalted.**

a. Note that first word “Behold”

This Heb word *hen* introduces 4 statements by Elihu about God's power (vv. 5, 22, 26, 30). It's to marvel at God's omnipotence. “Look!” “Check it out!” “Pay attention!” ==> to what? V. 5 [^]

b. Contrast between the wicked and the righteous in vv. 6 & 7

(1) Think about those words “wicked” / “righteous”

Think about them used to describe people. We reserve “wicked” for really bad, evil ppl. “Righteous?” we steer clear from that one. We call ourselves Xns or believers, but we don't refer to ourselves as “the righteous” Gives t/wrong impression. (Cf. “saint”).

We do see this in t/OT: Those who believe in G. & do good are counted as righteous. Those who don't & do bad, evil (godless).

This side of t/Cross we understand that R righteous. is in X. We are b.a., we believe in Him as S&L, His right. is credited/imputed to us. Ultim. that was true of t/O.T. saints. They believed in YHWH, that He is holy & gracious — and JC made satisfaction for their sin.

(2) Note the contrast

5 “Behold, God is mighty but does not despise any [He’s impartial]; He is mighty in strength of understanding. 6 “He does not keep the wicked alive, but gives justice to the afflicted. 7 “He does not withdraw His eyes from the righteous; but with kings on the throne He has seated them forever, and they are exalted.

(a) There’s some metaphor here

T/wicked often, not always, meet w/untimely deaths.

T/righteous are metaphorically seated as kings on thrones.

Eph. 2:5–6 5 even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), 6 and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus,

God is good.

1. His Goodness in Justice (36:5-7)

2. His Goodness in Discipline (36:8-10)

a. Speaking of the righteous (metaphorical lang. for suffering)

8 “And if they are bound in fetters, and are caught in the cords of affliction, 9 Then He declares to them their work and their transgressions, that they have magnified themselves. 10 “He opens their ear to instruction, and commands that they return from evil.

(1) Verse 9: God does not appreciate it when we magnify ourselves (what’s the word for this? Pride)

Not only t/attitude of pride, but t/actions that accompany it: Sin.
Pride is at t/heart of our sin.

Jonathan Edwards called pride “the worst Viper that is in the heart” and “the greatest disturber of the soul's peace and sweet communion with Christ.” He ranked pride as “the most hidden, secret and deceitful of all lusts.” He once wrote, “What a foolish, silly, miserable, blind, deceived poor worm am I, when pride works.” He warned against spiritual pride, which he viewed as the greatest cause of the premature ending of the Great Awakening. [adapted from C.J. Mahaney, Humility: True Greatness, 34]

Do we believe that to be great in G’s eyes is to be least?

(a) God disciplines us when we go astray (incl. our pride)

10 “He opens their ear to instruction, and commands that they return from evil.

(b) This applies to Job

He’s not sinned so much in deed as He has in word (heart attitudes).
Rem. he didn’t do anything to deserve t/calamities that fell upon him.
His 1st response to suffering was spot-on.

Job 1:20–22 20 Then Job arose and tore his robe and shaved his head, and he fell to the ground and worshiped. 21 He said, “Naked I came from my mother’s womb, And naked I shall return there. The LORD gave and the LORD has taken away. Blessed be the name of the LORD.” 22 Through all this Job did not sin nor did he blame God.

i. He’s called a righteous man 3x in the 1st 2 chapters

ii. He remains guiltless when he goes on to lament in chapter 3

It's after that when Job starts to go sideways.

His lament turns to complaint & He begins to blame G.

Can relate. Right after R daughter died from her injuries I was in shck.

I cited Job's words from chapt. 1 at her service.

But then my lament turned to complaint — and worse.

[c] Unlike the 3 friends, Elihu recognizes that the righteous (Job) do suffer

Sometimes we suffer thru no fault of our own (disease; drunk drivers).

b. Responses to God's Discipline (36:11-15)

(1) Another contrast between those who are God's and those who are not (righteous / wicked)

(a) Righteous (11-12)

11 **"If they [who's t/they?] hear and serve Him [G], they will end their days in prosperity and their years in pleasures.** 12 **"But if they do not hear, they shall perish by the sword and they will die without knowledge.**

One writer==>

"A godly sufferer, Elihu suggested, who will listen to God and will once again obey and serve Him will then prosper and enjoy contentment. Learning from suffering and turning from pride was Elihu's point earlier (33:23–28). This sounds like the theology of the three, but they stressed that Job was guilty of sinful actions whereas

Elihu was concerned more with Job’s sinful attitude of pride. . . . Job should not think of his calamities as proof that he was essentially ungodly (the view of the three agitators) or as evidence that God had forsaken him (as Job maintained). Instead he should see his afflictions as a means of helping him become humble before God.” [Roy B. Zuck, “Job,” in *The Bible Knowledge Commentary*]

Pain humbles us, doesn’t it?

C.S. Lewis: G. whispers to us in R pleasures, speaks in R conscience, but shouts in R pains: it is his megaphone to rouse a deaf world.

(a) Righteous (11-12) They heed G’s discipline . . .

(b) Godless (13)

13 **“But the godless in heart lay up anger; they do not cry for help when He binds them.** Their cries are empty as we saw in chapter 35.

14 **“They die in youth, and their life perishes among the cult prostitutes.**

i. Cult prostitutes incl. males who likely died at an early age

“[I]t is likely that sexually transmitted diseases claimed the lives of many, then as now” (Alden).

ii. Became proverbial as victims of an untimely death

(c) Back to the godly in v. 15

15 **“He delivers the afflicted in their affliction, and opens their ear in time of oppression.**

God’s Greatness and Goodness Lead the Believer to Repentance.

3. An Appeal to Job (36:16-25)

16 “Then indeed, He enticed you from the mouth of distress, instead of it, a broad place with no constraint; and that which was set on your table was full of fatness.

a. What a picture of being delivered from extreme distress!

NIV: 16 “He is wooing you from the jaws of distress to a spacious place free from restriction, to the comfort of your table laden with choice food.

Elihu is suggesting that had Job stopped his complaining he may have found healing sooner than he does at t/end of t/book.

17 “But you were full of judgment on the wicked; judgment and justice take hold of you.

IOW - Job you are obsessed w/how you are treated in light of really bad people. You are playing G. w/your whole concept of justice.

b. Warning

18 “Beware that wrath does not entice you to scoffing [bitterness]; and do not let the greatness of the ransom turn you aside. [“ransom” being the difficult cost of repentance]

19 “Will your riches keep you from distress, or all the forces of your strength? [wealth can’t save] 20 “Do not long for the night [death], when people vanish in their place. *21 “Be careful, do not turn to evil, for you have preferred this [evil] to affliction.

c. Don’t be bitter - don’t long for death - don’t choose disobedience over suffering Suffering is part of our lives / how?

(1) To be a Christian is to choose the way suffering - The Cross

Phil. 1:29 For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake,

2 Tim. 3:12 Indeed, all who desire to live godly in Christ Jesus will be persecuted.

. . . "Through many tribulations we must enter the kingdom of God."

Acts 14:22b

Luke 9:23b [Jesus] . . . "If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me.

Living t/Xn life is not only to be subject to cancer and catastrophe, it's to be a fool for X's sake. It's to die daily! It's to follow t/pattern of Jesus, "the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God." Heb. 12:2

"The call of Christ is to live a life of sacrifice and loss and suffering—a life that would be foolish to live if there were no resurrection from the dead." [John Piper, *Desiring God*, 262]

Job knew that: 19:26 "Even after my skin is destroyed, yet from my flesh I will see God."

(1) To be a Christian is to choose suffering

(2) To be a Believer is to learn from the best teacher

22 "Behold [2d use], God is exalted in His power; who is a teacher like Him? 23 "Who has appointed Him His way, and who has said, 'You have done wrong'?"

Job did [^]

Some 15x Elihu cites Job's words against him in his 1st 3 speeches.

(a) Verse 23 is the only time Elihu quotes Job in this 4th speech
“You have done wrong.”

19:6 (Job) “Know then that God has wronged me and has closed His net around me.”

Again, keep in mind that Elihu differs from E/B/Z in that he focuses not on what Job did (nothing) b4 tragedy struck, but on his attitudes/ words afterward. Why he quotes Job so often on these 4 speeches.

24 “Remember that you should exalt His work, of which men have sung. 25 “All men have seen it; man beholds from afar.

We have an entire book of t/O.T. devoted to songs that exalt G. (Psa).

God's Greatness and Goodness Lead the Believer to Repentance.

B. God is Good (36:5-25)

C. God Is Great (36:26-37:20)

1. God's greatness in nature (seasons)

Common in Scripture.

Psalm 19:1 The heavens are telling of the glory of God; And their expanse is declaring the work of His hands.

a. God's sovereign glory in the autumn storm (36:27–33)

(1) Introductory statement (26)

36:26 “Behold [3d use], **God is exalted, and we do not know Him; the number of His years is unsearchable.**

Psalm 102:27b, “and Your years have no end.”

Of t/last 34 vv. of this speech, 24 concern t/weather (wind, rain, clouds, lightening, sky, thunder).

(2) Verses 27-28

36:27-28 27 **“For He draws up the drops of water [evaporation], they distill rain from the mist, 28 which the clouds pour down, they drip upon man abundantly.**

(3) Verses 29-33

36:29-33 29 **“Can anyone understand the spreading of the clouds, the thundering of His pavilion? [At that time, no one knew how the weather worked] 30 “Behold [4th use], He spreads His lightning about Him, and He covers the depths of the sea.**

(a) Scholars surmise that while Elihu was speaking an actual storm was forming over the heads of all the witnesses

We can only surmise; but it would have been a wonderful illustration and fitting for G. who follows Elihu to answer out of a storm (38:1).

31 **“For by these [weather/rain] He judges peoples; He gives food in abundance. 32 “He covers His hands with the lightning, and commands it to strike the mark. 33 “Its noise declares His presence; the cattle also, concerning what is coming up.**

(b) Verse 32: “He covers his hands with lightning”

Storm gods of t/ANE were commonly portrayed as having lightning emitting from their hands. Elihu uses this imagery much like we might use Lady Liberty to illustrate justice.

(c) What majesty!

i. What God does Jesus Christ (as God) does

John 1:3 (after affirming that t/Word/JC was and is G.) All things came into being through Him, and apart from Him nothing came into being that has come into being.

Col. 1:16 For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things have been created through Him and for Him.

“God is transcendent. He is magnificent. He is mighty. He alone is awesome! He is all around us, above us, and within us. Without Him there is no righteousness. Without Him there is no holiness. Without Him there is no promise of forgiveness, no source of absolute truth, no reason to endure, no hope beyond the grave.” [Swindoll, 260-61]

a. God’s sovereign glory in the autumn storm (36:27–33)

Brings us to chapter 37 ==>

b. God’s sovereign glory in the winter (37:1–13)

(1) Look at how Elihu responds

37:1-5 1 **“At this also [God’s glory in nature] my heart trembles, and leaps from its place.** 2 **“Listen closely to the thunder of His voice, and the rumbling that goes out from His mouth.** 3 **“Under the whole heaven He lets it loose, and His lightning to the ends of the earth.** 4 **“After it, a voice roars; He thunders with His majestic voice, and He does not restrain the lightnings when His voice is heard.** 5 **“God thunders with His voice wondrously, doing great things which we cannot comprehend.**

(2) Job in 26:14 ==>

“Behold, these are the fringes of His ways; And how faint a word we hear of Him! But His mighty thunder, who can understand?”

(3) Edwards . . .

Nothing so petrified the young Jonathan Edwards as a thunderstorm. After his conversion to Christ, however, he could write “that scarce any thing, among all the works of nature, was so sweet to me as thunder and lightning; formerly nothing had been so terrible to me. Before, I used to be uncommonly terrified with thunder, and to be struck with terror when I saw a thunderstorm rising; but now, on the contrary, it rejoiced me. I felt God, so to speak, at the first appearance of a thunderstorm; and used to take the opportunity at such times to fix myself in order to view the clouds, and see the lightnings play, and hear the majestic and awful voice of God's thunder, which oftentimes was exceedingly entertaining, leading me to sweet contemplations of my great and glorious God.” [cited in Talbert, 193]

As I was working on this very section of Job I heard t/loud rumble of thunder outside. Diff. perspective. Next time you witness a storm . . .

(4) Verse 6 speaks of something we are all familiar with
37:6 **“For to the snow He says, ‘Fall on the earth,’ and to the downpour and the rain, ‘Be strong.’**

b. God’s sovereign glory in the winter (37:1–13)
We don’t usu. think of it that way!

(1) We can’t control the weather but sometimes the weather controls us (v. 7)

37:7 “He seals the hand of every man, that all men may know His work.

Walter Kaiser==>

Elihu also points in verses 6-7 to how a heavy snowfall, or a downpour of rain, coming as well at the command of God, can ‘stop every man from his labor.’ Mortals are familiar with such impediments, for many have often been driven from their labor in the fields by a heavy rainstorm and others have seen how a heavy snowfall or a blizzard will snarl traffic or sequester folk in their homes for days at a time. Even the animals take cover in their dens during such weather patterns as well (8) when ‘the breath of God produces ice’ or frost (9-10), Indeed, the very clouds of the sky along with the storms in the natural world are controlled by God (11-12). No human being could control or regulate the weather or such storms; only God is in charge of these elements which He has stored up often in great quantities in His heavenly reservoirs. [Kaiser, 205]

(2) This even affects the animal kingdom — they know enough!

37:8 “Then the beast goes into its lair and remains in its den.

I.e. due to the storms.

(3) 37:9-12

9 “Out of the south comes the storm, and out of the north the cold. 10 “From the breath of God ice is made, and the expanse of the waters is frozen. 11 “Also with moisture He loads the thick cloud; He disperses the cloud of His lightning. 12 “It changes direction, turning around by His guidance, that it may do whatever He commands it on the face of the inhabited earth.

(4) Verse 13

13 “Whether for correction, or for His world, or for lovingkindness, He causes it to happen.

(a) Three purposes (“God ‘causes’ it to happen”)

”Correction” (7th plague, hail, Exo. 9); “His world” (providence); “Lovingkindness” (Acts 14:17: G’s witness: “rain, fruitful seasons, satisfying hearts w/food and gladness”

c. God’s sovereign glory in the summer (37:14–18)

14 “Listen to this, O Job, Stand and consider the wonders of God.

15 “Do you know how God establishes them, and makes the lightning of His cloud to shine? 16 “Do you know about the layers

of the thick clouds, the wonders of one perfect in knowledge, 17 You whose garments are hot, when the land is still because of the south wind? 18 “Can you, with Him, spread out the skies, strong as a molten mirror?

There are 4 ? marks in vv. 14-18, but t/number of ?s is beyond that.

Every ? has an implied answer of “no.” Job doesn’t know, much more control, these things that are under the providence of G’s sov. glory.

2. Job’s inability to understand God’s ways (37:19–23)

a. Verses 19-20 are difficult

37:19-20 19 “Teach us [Job] what we shall say to Him [God]; we [Elihu and others] cannot arrange our case [court case] because of darkness [lack of understanding]. 20 “Shall it be told Him [God] that I [Elihu] would speak? Or should a man say that he would be swallowed up [confused]?

2. Job's inability to understand God's ways (37:19–23)

21 “Now men do not see the light which is bright in the skies; but the wind has passed and cleared them [clouds blow away revealing the blazing sun]. 22 “**Out of the north comes golden splendor; around God is awesome majesty.** 23 “**The Almighty [Shaddai]—we cannot find Him; He is exalted in power and He will not do violence to justice and abundant righteousness.**

b. A solar eclipse is something that happens periodically

I rem., as a child, that being a big deal. I also rem. my mom incessantly warning me not to look at t/sun. That could damage my eyes. Eclipse or not, we cannot look at the blazing unobstructed sun. If that's true, how can we ever hope to look at t/blazing holiness of G. He is majestically transcendent in his sovereign glory.

Wiersbe summarizes this section ==>

. . . Elihu was doing much more than delivering a poetical, scientific lecture on the . . . seasons. He wanted Job to consider the greatness of God and the wonders of nature and realize how little Job really knew about God and His working in this world. Elihu asked Job three rhetorical questions—about the clouds, the lightning, the wind, and the rainless skies. “Can you explain these things?” he asked. “Can you control them?” This led to Elihu's final thrust: “If you can't explain to us the everyday things of nature, then how will you ever prepare a court case to defend yourself before God?” . . . “You can't even look at the sun,” says Elihu, “and yet you want to meet God face to face!”

[Warren W. Wiersbe]

Of course, Job will meet G. face to face. That's the next chapter.

D. Conclusion: God is to be Feared (37:24)

1. Ecclesiastes

Rather pessimistic book of Eccl. begins w/a pessimistic statement: “Vanity of vanities . . . Vanity of vanities! All is vanity.” (1:2)

The book ends w/this ==>

The conclusion, when all has been heard, is: fear God and keep His commandments, because this applies to every person (12:13).

That is a warning against being wise in your own eyes.

2. Elihu ends with a similar warning:

24 **“Therefore men fear Him; He does not regard any who are wise of heart.”**

a. The Bible tells us that the fear of the Lord is the beginning of wisdom

This is not to be “wise in heart” (self) but to be wise in truth (G.).

Fearing God for t/believer = reverential awe.

For those o/s of X? Foreboding terror. If you are o/s of X, G’s wrath is upon you. Your only hope is to believe in JC as S&L.

God’s Greatness and Goodness lead the Believer to Repentance

If you’re not a follower of JC, it ought to do t/same to you.

We learn from t/Bible who God is—that He is Triune (F/S/HS).

That he is holy, perfectly holy—a consuming fire.

We learn who we are: created in t/image of God, yet an image marred by sin. Sin that separates us from him.

Sin that God cannot overlook. We have violated God's law – his very character – and stand condemned. Rom. 3:23 / 6:23.

T/only hope we have is saving faith in Christ.

2k yrs. ago, in fulfillment of t/OT Scriptures, JC, God, came to earth on a mission to save a people from their sin granting them EL.

He was t/2d Adam. He did what t/1st Adam could not – what none of us could ever do & what no one has done since: Lived a perfect life.

He kept God's Law. He was tempted to sin, but never once fell to that tempt. Yet He was crucified. Put to death for crimes he never committed. T/Romans had their reasons, as did many of t/Jews. But t/real crimes for which he was put to death were not political, they were spiritual. They were t/sins of every single person who would come to believe in Him for EL. Substitution / Subst. Atonement.

He lived t/perfect life that I could never live. And that life is imputed, or credited to me. He a died a death that we all deserved. GTF credited my sin to Him while at t/same time crediting His perfect life to me. G's wrath/judgment fell on X rather than on those who believe in him.

God sees me thru t/lens of X. He sees t/believer as if that person had lived X's perfect life. Why? Because God treated His Son as I should have been treated.

And it's a free gift. (Rom. 6:23). All one has to do is believe.

Romans 5:1 THEREFORE having been justified by faith, we have peace with God through our Lord Jesus Christ,

Upon faith t/sinner is justified, or declared righteous. Not b/c of their own inherent goodness or religiosity, but solely on t/basis of t/perfect work of JC, their sin-substitute.

Evidence of saving faith is repentance—a life lived to t/glory of God. I pray for those of you who don't know JC as L&S that t/H.S. would convict your heart to turn from your sin & disbelief to X.