

## **“Beware Lest You Say, ‘We Have Found Wisdom’” (Job 32–37)**

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Our theology, the words we think and say about God, affects us as much as diet and exercise. And like diet and exercise, when it comes to theology, almost everyone has opinions. When it comes to exercise, some people swear that you should do a particular exercise program, or do a particular series of exercises. Some people treat exercise like they treat theology—they avoid it. When it comes to diet, some people have a “see food diet.” They eat whatever they like. Some people advocate a “paleo” diet, eating meat and raw foods. Others are vegetarians. Some advocate eating a low-carb diet; others eat almost nothing but carbs. I once heard about a woman who called herself a “fruititarian.” Ninety-seven percent of her diet was fruit and only three percent of her diet was seeds and nuts. And when it comes to theology, many people have different ideas.

Like diet and exercise, theology can be deadly. Eat a bad diet long enough and you can die. If you don’t exercise, or if you exercise in some extreme ways, you can die. And our theology can, ironically, lead us away from the true God, which leads us away from eternal life and to eternal death. So, we should be careful when it comes to theology.

When we think about God, we can make all kinds of errors. We can believe false ideas about God, which will surely affect how we live. That’s a very obvious way to make a theological error. We can claim to know more about God than he has revealed about himself. That’s a significant theological error. We can also not bother to learn what God has revealed; in that way, we’re not listening to God. That, too, is a theological error. We have to be careful to pay attention to what God has revealed about himself, what we can actually know about God, and what he hasn’t revealed. And we have to have the humility to say, “I don’t know.”

There’s a famous verse that comes toward the end of Moses’s writings, in the book of Deuteronomy. It says, “The secret things belong to the LORD our God, but the things that are revealed belong to us and to our children forever, that we may do all the words of this law” (Deut. 29:29).<sup>1</sup> What Moses means is that God has not revealed everything about himself and the world that he has made. There are some things that are secrets, that God only knows. But Moses

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<sup>1</sup> Unless otherwise noted, all Scripture quotations are taken from the English Standard Version (ESV).

stressed that the things that God had revealed to Israel were supposed to be observed by them. They were supposed to act on what God *had* revealed, and not speculate on what God *hadn't* revealed.

Today, as we continue our study of the book of Job, we're going to meet a young theologian named Elihu, whose name means "he is my God." He knows some important things about God. But he claims to know more than he actually does. So, some things he says about Job are false. He comes across as proud and arrogant, a bit of a "know-it-all." He shows us the importance of humility in doing theology. He also shows us that just because some things we say are true doesn't mean they are relevant or helpful. A fitting word isn't one that is just true, but one that is also appropriate for the time and occasion.

Before we look at this young man's words, let's briefly recap where we've been. The book of the Job is about a man named Job who has suffered greatly. He lost all his wealth, all his children, and his health. He isn't suffering because he has done something wrong. He's suffering for reasons that only God and Satan know. Job's three friends have come to comfort him, but they end up accusing him of doing something wrong. In their way of thinking, if someone is suffering, they surely must have done something wrong to deserve it. Job and his friends have three long, frustrating rounds of dialogue. Job then declares his innocence. All along, Job has maintained that he hasn't done some secret sin that is being punished. He believes in God and he believes that God is in control of the universe. But since he can't understand why he is suffering, he starts to blame God. He calls God his enemy, and he says God has taken away his right. He also knows that if he has any hope of having his name cleared, God is going to have to vindicate him. At the end of his last speech, he cries out to God for a verdict. If he's guilty, he'll accept the curse that comes with his guilt. But if he's innocent, why doesn't God come and declare it?

In the drama of the story of Job, we expect that the only way there can be a resolution is if, indeed, God shows up and speaks to Job. We're waiting for that moment. And what's so frustrating is that before that happens, we get a long series of speeches from a guy who thinks he knows as much as God does.

So, with that in mind, let's turn to Job 32, and read the first five verses:

<sup>1</sup> So these three men ceased to answer Job, because he was righteous in his own eyes. <sup>2</sup> Then Elihu the son of Barachel the Buzite, of the family of Ram, burned with anger. He burned with anger at Job because he justified himself rather than God. <sup>3</sup> He burned with anger also at Job's three friends because they had found no

answer, although they had declared Job to be in the wrong. <sup>4</sup> Now Elihu had waited to speak to Job because they were older than he. <sup>5</sup> And when Elihu saw that there was no answer in the mouth of these three men, he burned with anger.

Job's friends had no further response. After Job declared he was righteous, they must have given up. And this bothered Elihu, a younger man who must have been a witness to their dialogue. We're told four times that he was angry. He was angry because the friends couldn't answer. And he was angry "at Job because he justified himself rather than God."

It's not always wrong to be angry. There is a righteous anger. When someone is doing something wrong, something that is harmful to themselves or to others, we may get angry, particularly if we love the person doing wrong or if we love the people being harmed. Elihu wants to defend God's honor. He views Job's words as rebellion against God, because Job insists he is right. The implication of Job's words is that God is wrong.

I'm going to leave the question of whether Job was wrong in his words open until next week. We do know that the bad things that happen to Job happened not because of any sin he committed. But it's possible that Job sinned in his words after those bad things happened. That's what Elihu thinks. So, he sets out to prove that Job is wrong.

First, Elihu explains why he is speaking now. Let's read verses 6–10:

<sup>6</sup> And Elihu the son of Barachel the Buzite answered and said:

- "I am young in years,  
and you are aged;  
therefore I was timid and afraid  
to declare my opinion to you.  
<sup>7</sup> I said, 'Let days speak,  
and many years teach wisdom.'  
<sup>8</sup> But it is the spirit in man,  
the breath of the Almighty, that makes him understand.  
<sup>9</sup> It is not the old who are wise,  
nor the aged who understand what is right.  
<sup>10</sup> Therefore I say, 'Listen to me;  
let me also declare my opinion.'

Elihu admits that he is young. He has waited to speak until now because he was deferring to his elders. But he says that it's not only the old who are wise; he, too, is wise. He has understanding because he has the "breath of the Almighty" in him. It's possible he's referring to the Holy

Spirit. At the least, he is claiming that God has given him wisdom. At most, he's claiming that he is uniquely inspired by God.

In the next few verses, he basically says that Job's three friends have proven themselves not to be wise. They have given up, thinking that God will rebuke Job. Look at verses 13 and 14:

- <sup>13</sup> Beware lest you say, 'We have found wisdom;  
God may vanquish him, not a man.'  
<sup>14</sup> He has not directed his words against me,  
and I will not answer him with your speeches.

Elihu warns the three friends not to think that they are wise. He tells them that Job has yet to refute him. So, now Elihu is going to try. He has opinions of his own, and he can't hold them in. Look at verses 17–22:

- <sup>17</sup> I also will answer with my share;  
I also will declare my opinion.  
<sup>18</sup> For I am full of words;  
the spirit within me constrains me.  
<sup>19</sup> Behold, my belly is like wine that has no vent;  
like new wineskins ready to burst.  
<sup>20</sup> I must speak, that I may find relief;  
I must open my lips and answer.  
<sup>21</sup> I will not show partiality to any man  
or use flattery toward any person.  
<sup>22</sup> For I do not know how to flatter,  
else my Maker would soon take me away.

Earlier in the book, there has been talk of “windy words.” Bildad said to Job, “the words of your mouth [are] a great wind” (8:2). Eliphaz said, “Should a wise man answer with windy knowledge, and fill his belly with the east wind?” (15:2). And Job asked, “Shall windy words have an end?” (16:3). Apparently, the answer is “no,” because Elihu says he is “full of words.” His belly is like wine that is fermenting. Carbon dioxide is produced and if there is no room for it, it can burst the wineskin. Elihu says that he is about to burst because he is full of windy words. This is a bit of irony. Perhaps we're expected to laugh.

In chapter 33, Elihu begins to address Job. Look at the first five verses:

- <sup>1</sup> “But now, hear my speech, O Job,  
and listen to all my words.  
<sup>2</sup> Behold, I open my mouth;  
the tongue in my mouth speaks.  
<sup>3</sup> My words declare the uprightness of my heart,

- and what my lips know they speak sincerely.  
4 The Spirit of God has made me,  
and the breath of the Almighty gives me life.  
5 Answer me, if you can;  
set your words in order before me; take your stand.

Elihu begins by affirming that he is upright in heart. Again, he says that the “breath of the Almighty,” the “Spirit of God,” is guiding him.

In verses 8–11, Elihu summarizes Job’s claims:

- 8 “Surely you have spoken in my ears,  
and I have heard the sound of your words.  
9 You say, ‘I am pure, without transgression;  
I am clean, and there is no iniquity in me.  
10 Behold, he finds occasions against me,  
he counts me as his enemy,  
11 he puts my feet in the stocks  
and watches all my paths.’

Job has claimed to be blameless (9:20–21), but not without transgression. Job never claimed not to have sinned at all. But Job did say that God was his enemy (13:24; 19:11) and that God had put his feet in stocks (13:27). So, Elihu generally summarizes Job’s own claims accurately.

Elihu begins to refute Job in the next passage. He says, in verses 12 and 13:

- 12 “Behold, in this you are not right. I will answer you,  
for God is greater than man.  
13 Why do you contend against him,  
saying, ‘He will answer none of man’s words’?

Elihu clearly says that Job is wrong. God is greater than human beings. Who is Job to contend with God? How dare he say that God won’t answer people?

For the sake of saving some time, I’ll summarize the next few verses (14–18). Elihu says that God does speak. He speaks in dreams, terrifying people while they sleep. These nightmares are warnings to keep people from doing things that will make them proud. These dreams are God’s ways of turning people away from “the pit,” or death.

According to Elihu, God rebukes people in order to redeem them from the pit. He uses people’s pains to bring them back to himself. If only they will pray to God, they will be restored. Let’s read verses 19–28:

- 19 “Man is also rebuked with pain on his bed  
and with continual strife in his bones,

20 so that his life loathes bread,  
     and his appetite the choicest food.  
 21 His flesh is so wasted away that it cannot be seen,  
     and his bones that were not seen stick out.  
 22 His soul draws near the pit,  
     and his life to those who bring death.  
 23 If there be for him an angel,  
     a mediator, one of the thousand,  
     to declare to man what is right for him,  
 24 and he is merciful to him, and says,  
     ‘Deliver him from going down into the pit;  
     I have found a ransom;  
 25 let his flesh become fresh with youth;  
     let him return to the days of his youthful vigor’;  
 26 then man prays to God, and he accepts him;  
     he sees his face with a shout of joy,  
     and he restores to man his righteousness.  
 27 He sings before men and says:  
     ‘I sinned and perverted what was right,  
     and it was not repaid to me.  
 28 He has redeemed my soul from going down into the pit,  
     and my life shall look upon the light.’

Elihu says that when a person is in terrible pain, God sends an angel, a mediator, to tell the person what to do. The angel will deliver this person from the pit, presenting a ransom, a redemption price. And then this person will be restored and will sing God’s praises. He will say, “I sinned . . . and it was not repaid me.” Perhaps Elihu has in mind the angel of the Lord, who many believe is a pre-incarnate Christ.<sup>2</sup> How Elihu knows this, we don’t know. His point is that God isn’t silent. He uses dreams and afflictions to get people’s attention. He does this in order to warn people not to sin or to bring people to repentance after they have sinned.

In chapter 34, Elihu again summarizes Job’s complaints against God (34:5–6). And he says that Job “travels in company with evildoers.” Why does Elihu say that? Look at verse 9:

9 For he has said, ‘It profits a man nothing  
     that he should take delight in God.’

Elihu claims that Job has said that there’s no point in delighting in God. Job has said something similar (see 21:15), but this sounds more like Satan’s claims against Job. Satan had claimed that Job only worships God because God had given Job good things. Take away those good things,

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<sup>2</sup> The angel of the Lord is closely related to Yahweh, or God. He seems to be more than an angel. See Gen. 16:7–13; Num. 22:35; Josh. 5:13–15; Judg. 13:1–23.

and Job will curse God. So, God allowed Satan to do that. But Satan was wrong. Job didn't curse God. Job comes close at times, but he didn't say there's no point in delighting in God. It seems like Elihu's accusations go a bit too far.

In the next passage, Elihu says that God is just. He doesn't do anything wrong. He repays people for what they have done. And, besides that, God is in control of the whole earth. Let's read verses 10–15:

- <sup>10</sup> “Therefore, hear me, you men of understanding:  
far be it from God that he should do wickedness,  
and from the Almighty that he should do wrong.  
<sup>11</sup> For according to the work of a man he will repay him,  
and according to his ways he will make it befall him.  
<sup>12</sup> Of a truth, God will not do wickedly,  
and the Almighty will not pervert justice.  
<sup>13</sup> Who gave him charge over the earth,  
and who laid on him the whole world?  
<sup>14</sup> If he should set his heart to it  
and gather to himself his spirit and his breath,  
<sup>15</sup> all flesh would perish together,  
and man would return to dust.

No one can charge God with doing wrong. And no one can contend with God. If God wanted to, he could withdraw his Spirit and all humans would perish. But God doesn't do that. Perhaps there's a hint here that God is merciful.

Over the next several verses, Elihu affirms that God is just. God doesn't show partiality to the rich. He created both the rich and the poor (vv. 16–20). Elihu also asserts that God judges the wicked, contrary to what Job has said (for example, in 12:6; 21:7–33). Job thought that his friends were wrong, because the wicked often don't suffer for their sins. That was an important point for him to make, to prove that just because he was suffering, it doesn't mean he was wicked. Nevertheless, Elihu says that Job is wrong. God does judge the wicked. Let's read verses 21–30:

- <sup>21</sup> “For his eyes are on the ways of a man,  
and he sees all his steps.  
<sup>22</sup> There is no gloom or deep darkness  
where evildoers may hide themselves.  
<sup>23</sup> For God has no need to consider a man further,  
that he should go before God in judgment.  
<sup>24</sup> He shatters the mighty without investigation  
and sets others in their place.

25 Thus, knowing their works,  
     he overturns them in the night, and they are crushed.  
 26 He strikes them for their wickedness  
     in a place for all to see,  
 27 because they turned aside from following him  
     and had no regard for any of his ways,  
 28 so that they caused the cry of the poor to come to him,  
     and he heard the cry of the afflicted—  
 29 When he is quiet, who can condemn?  
     When he hides his face, who can behold him,  
     whether it be a nation or a man?—  
 30 that a godless man should not reign,  
     that he should not ensnare the people.

Those last two verses are important. Elihu says that when God doesn't seem to judge the wicked—when he is quiet and hides his face—who can condemn God? The answer, of course, is no one. God is still in control even when the wicked seem to prosper. When the cries of the afflicted rise to God, pleading with him that a godless man shouldn't reign, God is listening. God has his reasons for what he is doing.

In the next several verses, Elihu more or less tells Job to repent, to ask God to show him what wrong he has done. Then he says that Job has been rebellious toward God by speaking against him. Let's read verses 31–37:

31 “For has anyone said to God,  
     ‘I have borne punishment; I will not offend any more;  
 32 teach me what I do not see;  
     if I have done iniquity, I will do it no more’?  
 33 Will he then make repayment to suit you,  
     because you reject it?  
     For you must choose, and not I;  
     therefore declare what you know.  
 34 Men of understanding will say to me,  
     and the wise man who hears me will say:  
 35 ‘Job speaks without knowledge;  
     his words are without insight.’  
 36 Would that Job were tried to the end,  
     because he answers like wicked men.  
 37 For he adds rebellion to his sin;  
     he claps his hands among us  
     and multiplies his words against God.”



Elihu tells Job he should say to God, “teach me what I do not see.” But Job has already rejected whatever repayment God is giving him for his sin, so it doesn’t seem likely that Job will repent now.

In chapter 35, Elihu asks a question that he believes Job has asked: “How am I better off than if I had sinned?” (v. 3). Then he answers beginning in verse 5:

- 5 Look at the heavens, and see;  
and behold the clouds, which are higher than you.
- 6 If you have sinned, what do you accomplish against him?  
And if your transgressions are multiplied, what do you do to him?
- 7 If you are righteous, what do you give to him?  
Or what does he receive from your hand?
- 8 Your wickedness concerns a man like yourself,  
and your righteousness a son of man.

Elihu’s answer is that our sin doesn’t harm God, and our righteousness doesn’t benefit God. He doesn’t need our service, and there’s nothing we can do that hurts God. But whether we are wicked or righteous affects us. It affects other people.

Then Elihu goes on to explain why God doesn’t answer prayers. He doesn’t answer prayers because people don’t cry out to him, or because they are proud, or because their prayers are in vain. God doesn’t answer the prayers of those who don’t believe he is listening. But God is listening, even if it seems like he is distant or isn’t acting. Let’s read verses 9–16:

- 9 “Because of the multitude of oppressions people cry out;  
they call for help because of the arm of the mighty.
- 10 But none says, ‘Where is God my Maker,  
who gives songs in the night,  
11 who teaches us more than the beasts of the earth  
and makes us wiser than the birds of the heavens?’
- 12 There they cry out, but he does not answer,  
because of the pride of evil men.
- 13 Surely God does not hear an empty cry,  
nor does the Almighty regard it.
- 14 How much less when you say that you do not see him,  
that the case is before him, and you are waiting for him!
- 15 And now, because his anger does not punish,  
and he does not take much note of transgression,
- 16 Job opens his mouth in empty talk;  
he multiplies words without knowledge.”

Instead of urging Job to be patient in a compassionate and gracious way, Elihu says that Job “opens his mouth in empty talk.”

It’s hard not to see that Elihu is a bit arrogant. In chapter 36, he claims that he speaks on God’s behalf and has perfect knowledge. Look at the first four verses:

- <sup>1</sup> And Elihu continued, and said:  
<sup>2</sup> “Bear with me a little, and I will show you,  
for I have yet something to say on God’s behalf.  
<sup>3</sup> I will get my knowledge from afar  
and ascribe righteousness to my Maker.  
<sup>4</sup> For truly my words are not false;  
one who is perfect in knowledge is with you.

Elihu claims to have perfect knowledge! There is no humility in his words. Then his words sound a bit like Job’s three friends. He says God punishes the wicked to show them their sin (vv. 5–9). If they listen and repent, they will be restored. If not, they will die. Look at verses 10–12:

- <sup>10</sup> He opens their ears to instruction  
and commands that they return from iniquity.  
<sup>11</sup> If they listen and serve him,  
they complete their days in prosperity,  
and their years in pleasantness.  
<sup>12</sup> But if they do not listen, they perish by the sword  
and die without knowledge.

This is similar to the retribution principle that Job’s friends have described. The only difference is that Elihu seems to give more room for repentance. According to him, God mercifully uses adversity to bring people to repentance, if only people would turn to God (see also v. 15).

Elihu says that Job is being judged. He shouldn’t turn to sin. Instead, he should accept God’s punishment and repent. Look at verses 17–23:

- <sup>17</sup> “But you are full of the judgment on the wicked;  
judgment and justice seize you.  
<sup>18</sup> Beware lest wrath entice you into scoffing,  
and let not the greatness of the ransom turn you aside.  
<sup>19</sup> Will your cry for help avail to keep you from distress,  
or all the force of your strength?  
<sup>20</sup> Do not long for the night,  
when peoples vanish in their place.  
<sup>21</sup> Take care; do not turn to iniquity,  
for this you have chosen rather than affliction.  
<sup>22</sup> Behold, God is exalted in his power;

who is a teacher like him?

<sup>23</sup> Who has prescribed for him his way,  
or who can say, ‘You have done wrong’?

It’s not clear what Elihu means in verse 18. The Hebrew isn’t clear and different versions of the Bible have translated it in various ways. But if the ESV is right, it’s possible that Elihu is saying that the “ransom” price that was paid to cause Job to turn to God is the great loss that he has experienced. In other words, Elihu could be saying to Job, “Don’t get hung up on the loss of your children and your wealth. Don’t sin by raging against God. You can’t say to God, ‘You’re wrong.’”

In the next several verses, Elihu says that Job should praise God for his great works. God is in charge of the weather. He does great things with clouds, rain, thunder, lightning, and snow (36:24–37:20). Elihu’s point is simple: God is great and mighty and we are not. God can control the weather and we can’t. Who are we, then, to tell God what to do?

Now, let’s look at the end of Elihu’s speech. We’ll skip ahead to the last four verses of chapter 37:

<sup>21</sup> “And now no one looks on the light  
when it is bright in the skies,  
when the wind has passed and cleared them.  
<sup>22</sup> Out of the north comes golden splendor;  
God is clothed with awesome majesty.  
<sup>23</sup> The Almighty—we cannot find him;  
he is great in power;  
justice and abundant righteousness he will not violate.  
<sup>24</sup> Therefore men fear him;  
he does not regard any who are wise in their own conceit.”

Elihu says that God “dwells in unapproachable light” (to use the words of Paul in 1 Tim. 5:16). God’s brilliance is too much for us to see. We cannot find God. He is far above us, too great for us. But we must know that he is just and righteous. Wise men will fear God. But God will not pay attention to those who are wise in their own sight (cf. Prov. 3:7; 12:15; Rom. 12:16).

What are we to make of this speech? Elihu says a lot that is true. God is great. He is just. We are not in a place to condemn God or judge him. Those are important messages for to learn. And it is true that God can use our pain to get our attention, to bring us to repentance.

But Elihu’s problem is that he is too self-assured. He thinks he knows more than he really does. He is wrong to say that Job is wicked. Even if some of Job’s words are wrong, he is still

wrestling with God in faith. It would have been better if Elihu had been more compassionate, more patient, and more gracious. Consider what Paul writes to Timothy in 2 Timothy 2:24–26:

<sup>24</sup> And the Lord’s servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, <sup>25</sup> correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, <sup>26</sup> and they may come to their senses and escape from the snare of the devil, after being captured by him to do his will.

It seems like humility would go a long way in dealing with theological disputes. That doesn’t mean we must always doubt what we know to be true. I know that God is true, that he is all-powerful, all-knowing, eternal, omnipresent, and loving. I know that he doesn’t lie, and that’s why I believe the Bible is true. I don’t feel the need to be humble about whether Jesus is God, whether he died to atone for sin, whether he rose from the grave in a glorified, immortal body, and whether the only way to be reconciled to God is through trusting him. I think those things are abundantly clear in the Bible.

But if I encounter someone who has different views, I need to be firm about what I believe while still being gracious. That’s a hard balance. But if we come into disputes like Elihu did, claiming to be inspired by the Spirit and to be perfect in knowledge, chances are that very few people will listen to us. Most people will tune us out.

What’s probably more important for us is to be humble about matters that either aren’t in the Bible or aren’t clear in the Bible. The very important issues are clear. Sometimes, other matters are less clear. We need to keep in mind that it’s possible that our interpretation of the Bible is wrong, even though we know the Bible is God’s written word and is therefore true. Bible-believing Christians have disagreed about some issues like the timing of end-time events or the age of the earth. That doesn’t mean that every interpretation is right, of course. But it means that we should acknowledge when some things in Scripture aren’t as clear as others. It has been said that we should hold firmly certain views about clear matters with a closed hand, and hold tentatively views about less clear matters with an open hand. When Scripture doesn’t directly address a topic, we should be careful about how we speak about it. There may be biblical principles that, when extrapolated logically, do speak clearly about an issue. At other times, we have to acknowledge that the world—particularly a fallen world—is a complex place and that we don’t know the right answer. I think our public debates would go much better if more people simply said, “I don’t know.”

But for our church, I don't know that this is the big problem. We don't have a lot of angry young people like Elihu who think they know it all. I think our problem may be that we don't have enough theology. We don't have enough hunger to learn God's word. Elihu said that God speaks in dreams. I don't think that is normative. God did speak to some people that way, and there are reports of Muslims who have dreams about Jesus and who later come to faith after learning more about Jesus from the Bible. But we have God's written word, the Bible. We can hear from God by carefully studying God's word. We can learn more about how to interpret the Bible and how to apply biblical principles to life in today's complex world. I know that a few of us regularly read the Bible. That's wonderful. But I would like to see a greater hunger for theology, a greater hunger for God's word, a greater hunger for learning.

Of course, I want to say that humbly. But the truth is that God is great, and we must pursue a greater knowledge of this great and wonderful God. He has revealed himself to us. Will we read what he has revealed? Will we be transformed by the renewal of our minds (Rom. 12:2)? Will we let greater knowledge of God lead us to greater faith as well as greater humility? It's hard to be careful about what we can and cannot know about God if we don't make use of what he has revealed to us. Remember what Moses said: "The secret things belong to the LORD our God, but the things that are revealed belong to us" (Deut. 29:29). Let's make use of what has been revealed to us and live by it.

And the greatest truth is that God isn't distant, silent, uncaring, and unknowable. God sent his Son, Jesus, to be the clearest revelation of who he is. Jesus is our mediator. He is the one who paid our ransom. We can be reconciled to God not because we're know-it-alls, but because we know enough about Jesus to trust that he is the only way to the Father, the only Savior, the only Lord and King, and our only hope in this life and the next.