

Elihu: God Sends a Piece of Clay

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[0 : 00] You can be turning to the book of Job in chapter 32. Job 32.

We'll read some in just a minute, but let's go to Job 32. Job was a blessed man. We've been speaking about Job for a long time.

He was a very blessed man. We saw that in chapters 1 and discussed that at that point. He served God with all of his heart, very carefully.

God allowed trials in Job's life to prove to Satan, the accuser, that Job serves God for who he is and not for what he can give. The trial's been long.

We believe probably months at this point. And Job has kept his integrity. In this matter, God has been glorified.

[1 : 11] Satan has been proved wrong. Remember we said last week, I kind of after I said it like, oh, should I have said it like that? When I said God won? God has won.

Even at that point in the trial. But there's a little bit of something coming. Job still serves God for who he is.

But while Job has been faithful in this way, serving God for who he is, not what he can give, a different problem has crept into his heart.

And I have just been over and over and over reminded, especially the last two days, how that's a problem that creeps into our hearts.

A problem that creeps in, especially as we go through trials. We become people who justify ourselves rather than God. Now that's a phrase from what we're going to look at.

[2 : 13] And it's not obviously apparent, as I've said that phrase, what we mean by that. It'll become apparent as we go through. So I'm going to read the first 10 verses of chapter 32.

I'd like for you to follow along in your Bible. And after that, we'll pray and look at God's word. So these three men ceased to answer Job.

Let me just stop there because we're not going to make a comment about this.

Remember, Job has been in trial for a long time. As it began, his friends came and they sat with him for a week and said nothing and comforted him.

And then they spent months accusing him of suffering because he had sinned. So these three men ceased to answer Job because he was righteous in his own eyes.

Then Elihu, the son of Barakal, the Buzite of the family of Ram, burned with anger. He burned with anger at Job because he justified himself rather than God.

[3 : 19] 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. Now Elihu had waited to speak to Job because they were older than he.

And when Elihu saw that there was no answer in the mouth of these three men, he burned with anger. Four times it says this. And Elihu, the son of Barakal, 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. I said, let days speak and many years teach wisdom. But it is the spirit in man, the breath of the Almighty that makes him understand.

It is not the old who are wise nor the aged who understand what is right. Therefore, I say, listen to me. Let me also declare my opinion.

Let's pray. Father, I thank you for this book and what we can learn from it. And we know from the beginning of the book that the purpose of all that's going on is to bring God glory.

[4 : 32] And to show that you are a God worth serving, even if you don't give us anything. But Lord, as like so many of us, Job had some troubles.

And there are other things that we can learn. I thank you, Father, for what you've put here. I thank you for this man that you've sent. I pray that you would bless your word.

That you give us understanding in it. And Lord, may it work in our hearts as you have sent it here to work in Job's heart. I pray that it would indeed work in our hearts.

I pray that you would bless as we look at it. In Jesus' name, amen. I had originally entitled my message, Elihu, an interesting man with an anger problem.

Or something like that. And I have changed that to God sends, Elihu, God sends a piece of clay. Take him from a passage we'll read or refer to in just a minute.

[5 : 41] And this Elihu is an interesting man. Who is Elihu? And why is he speaking now?

This is a new thing in this book. I mean, at first we had the councils before God in heaven. And then we got to see what went on on earth in relation to that.

And then the next new thing was after Job had been afflicted, he's sitting there scraping himself. Three friends come. And they sit with him and they're quiet.

And then, of course, like I said, the three friends begin to speak up. And we've gone for 20, I think it's 23 chapters, but I'm not sure.

I'm not doing the math well in my head. And where these three men have been trying to comfort Job by saying, you're a sinner, repent. You're a sinner, repent. And we know from the beginning of the book that that was not the case.

[6 : 44] Here we are. We looked last week at chapters 29 to 31 and talked about how the words of Job are ended. He made his last testimony.

And it's very obvious in the end of that last statement that he's throwing the gauntlet down, sort of throwing the gauntlet down to God and said, if I'm guilty, then let these things happen.

And it's pretty evident that there's something changing or has been changing in Job. It really has been going on for a while now. It changed not long after the men started trying to convince him.

And as time has gone by, he's began to have an edge. And that edge is growing sharper and sharper. And it's beginning to be uncomfortable to be around the man with this kind of edge, this kind of little bit of poke or meanness in what he says.

Unfortunately, that meanness, although it does strike upon those who are around him, that meanness is pointed at God. And it makes for an interesting situation.

[7 : 50] So we have this new scene. And in this scene, Elihu comes. You may have heard him be called Elihu.

That is the way to say it in Hebrew, but I like the English. It's easier to say. And so I'll keep calling him Elihu. And he comes on the scene. And he's a man with a pedigree.

And he appears with just a fire in his belly. He's an angry man. He says at one point, I'm like a wineskin that's just full and I've got to say something.

And so he appears on the scene. Many have tried to figure out who this man's family is because unlike the three friends, his family is mentioned. But we can't be sure.

And it doesn't really affect the account. Some say that there are reasons. And I agree with the reasons as to why these names may be here. But I think that pedigree simply may say it's an honor.

[8 : 49] Either God's put his pedigree in there to honor him or to give some sort of authenticity to his words. Maybe a reason. We can't know this for sure.

Elihu. He's a man that's younger than Job and his three friends. He's probably still a full-grown man. He's probably not a teenager. But he's a full-grown man. And he's apparently been present and listening the whole time these three friends have been speaking with Job.

He has wanted the three friends to put Job in his place. Is he a good man? Or is he a bad man?

I mean, and I'll say right up front, there are good men who disagree on this. Very good men who disagree on this. Some say he's a great man.

And some say he's an awful man. And he should be charged with the other three. And some say he's too foolish to even be charged by God. And God doesn't even say anything.

[9 : 57] So is he good or is he just like the other three? My initial impression was that he was bad. He was bad. And he just was so bad that God didn't even bother talking to him.

But as I've gone through this, I now feel that he was sent by God to exhort Job. Who seems to be overtaken in a fault.

And so I think Elihu is a good man. I don't think he does everything perfectly necessarily. But I think what he's doing is something that God has sent him to do.

Why is Elihu speaking now? Well, it's because the three friends have given up. I'm convinced that Elihu...

He says he's mad at the three friends because they haven't silenced Job. But in his argument through these chapters, we don't find Elihu taking... Now, we have to be careful as we look at it.

[10 : 59] But I don't think he takes up their argument. I think he justifies God as being righteous and that he will vindicate sinners. But I don't think he's taking up this same argument.

And Elihu is angry. Because these three friends haven't shut Job up. But he's also speaking now because he's angry at Job. And he uses this phrase because he justifies himself rather than God.

And that's out of 32 and verse 2. He justifies himself rather than God. Now, Job still serves God.

And he serves God for who he is. But in his suffering, he's begun to declare himself more righteous than God.

He said things like, I have not done wrong, but God has not done right by me. He's saying, I have kept my integrity.

[12 : 07] I have not turned against God. I have not cursed God. Now, of course, he didn't know that's what Satan said. But he's not cursed God. And forsaking God, he stayed true.

And that is true. But then his attitude is such that he says, Okay, God, I've done what's right. How come you're not upholding your part of the deal?

You're supposed to vindicate people who do what's right. You're supposed to stand with them. And when people falsely accuse them, you're supposed to deal with them. And you're supposed to make known the right situation.

And Job has been getting just edgier and edgier as he's gotten this little bit of a burr under his saddle against God, saying, God, you haven't vindicated me.

What's wrong with you? Or why are you in the wrong? Or you are in the wrong. So Elihu is angry at Job for that. And so he just can't wait to speak any longer.

[13 : 15] He says, basically, it doesn't matter that I'm young. And he goes on to say, it's not just the old who have wisdom. In fact, it's the ones God gives wisdom to. And sometimes Elihu is a little hard to listen to because he says, you know, I'm here.

I'm ready to tell you what's really the truth. But he says, I can't keep silent any longer. So that's who Elihu was.

Elihu goes on and basically begins by saying, Job, you should listen. Pay attention to what I'm about to say. And he lists the reasons for Job to listen in the first six verses.

He says, first of all, and I'm summarizing, again, because we're dealing, we're going to deal with three chapters today, because we're dealing with great hunks of poetic scripture. I'm going to summarize in the first six verses.

He says, this is why you should listen. And he says, I'm speaking from a sincere, I'm speaking sincerely from an upright heart. So I'm just being honest with you.

[14 : 26] I mean, it sounds like a con man, but he is trying to be sincere. He says, I'm just like you. And that's where part of the title came from.

He says, I was pinched off from the same piece of clay. He says, you know, I'm no different from you. God, kind of referring back to the creation and how God made man from dust of the earth and made him into a man, gave him life.

He says, I'm just like you. He says, I'm not an angel. I'm not something that's demonic. He says, I'm just like you. And he says, and I won't pressure you. Well, I'm not sure that that really, but he's saying, I won't pressure you.

I'm here to be your friend and to show you what you need to do. And so in verses eight through 11, Elihu quotes Job to show Job why he needs to be rebuked.

So as you look through verses eight through 11 of chapter 33, you're going to see that in Job claiming his innocence, he has claimed, and this is where Job begins to, or Elihu begins to quote Job.

[15 : 37] He says, God finds occasion against me. Now there he finds an opportunity to work against me. Secondly, Job has said something to the effect, God counts me as his enemy.

He counts me as his enemy. And thirdly, he says, God puts my feet in the stocks and watches my path. He's looking for my faults rather than dealing with the faults of the others.

How has he done that? How has Job been guilty of doing this? When Job would be going through trials and he's crying out and saying, God, I'm innocent.

I'd like to make my case before you. As time goes on, he begins to say stuff like, well, God, I want to make my case, but you're not here.

You won't listen to me. You won't let me stand before you. You're not letting me present my case so that you write the situation. And he gets to the point where he's basically saying, God, you're working against me.

[16 : 38] These things should have been cleared up by now. This is too long. This is not right. I need to have justice here. And so Job has been getting hard to listen to.

I mean, all of us have been around people when they start talking about God in some ways, we go, ooh, I want to step back. You know, lightning could strike here. I could be in danger just being close to you.

And I think this is kind of how Elihu feels. This is dangerous, Job. You're speaking to God in ways that are inappropriate. It's not right for you to speak to God in this way.

And verses 12 and 13, he gives some reasons why it's not right for you to speak to God in this way. He says, God is greater than man. Who are you to speak to God like this?

I mean, it's not like God is a guy like us who earned three more badges than we do, than we have. This is a person, this is a being who created us.

[17 : 36] This is a being who has all power. This is a being who has all knowledge, who is holy and never does anything wrong. You can't speak to God like that. God is greater than man.

And he says, you contend with God and claim that he will not answer you. Who do you think you are to make God answer you? Job, you're not, you're not speaking right here.

Who says that God doesn't listen? And Elihu goes on to say, you need to start thinking more clearly. God speaks in different ways to keep men from sinning.

Maybe you're not listening. And in verses 14 to 28, he lists off some of these ways. Now, this is one of these passages I think you need to be really careful as you read through it.

Some have taken this and said, Job, you're sinful. That's why you're suffering. And I don't believe this is what he's getting at here. I think he's saying, you say God isn't listening to you and God isn't responding.

[18 : 46] Elihu's saying, you have to be careful. How does God respond? He doesn't always respond the way you think he does. Now, he often works in people's hearts and lives in ways to cause them to repent.

But it's not always the way you think. And especially, it's not always in the time you think. Two ways God speaks. He mentions dream, vision in the night to terrify man and cause him to listen and repent.

And many say, what he's referring to there is the idea of conscience. How God works in the conscience to cause them to realize, I'm guilty. I'm guilty. God deals with people in that way.

That's verses 14 to 18. And then verses 19 to 28 says, God deals with pain and strife in the bones to bring a person near death so that they may repent and be restored.

And this is particularly where some people think Elihu is bad because he's saying, oh yeah, God sometimes hurts people so they repent. repent. And God does do stuff like that at times.

[19 : 49] He does allow affliction to cause people to repent. We all know from Scripture that God sometimes does that, but that's not always what he does. But here Job has been accusing God of not listening and not acting.

And Elihu says, God does act. But maybe you're not listening. I think Elihu is equating at least some of his suffering to Job's disrespectful thinking of God.

He's equating that that Job's suffering to his suffering to Job's disrespectful thinking of God. Because later, God does rebuke.

He does rebuke Job. We know that Elihu is correct to say that Job should not contend with God in the way he does. Remember, Elihu is aggravated with Job saying, Job, you can't talk this way.

This is dangerous. You're just a man and he's God and you don't know all that's going on and it's wrong for you. He may rebuke these people later.

[20 : 57] You shouldn't be contending with God in the way that you are. And so Job is speaking disrespectfully. Going on in verses 29 to 33, Elihu says, you should listen.

Men are redeemed from suffering even if they listen to a mediator. Now there's a lot that goes on here and there's some stuff that we can look at. But he's saying to Job, you should listen to me because if you listen to me, he's not saying that your suffering will go away.

you'll be righted in the suffering if you listen to me. God does rebuke and warns sometimes. And God may do this two or three times with a man implying that Job may be running out of warnings.

I don't think he's saying running out of warnings to say, you better repent or you're never going to stop suffering. He's saying that you're speaking to God in a wrong way and in doing this, you're getting dangerous to God judging you for that.

You're getting close to God judging you for the way you speak. And so he says, as a brother coming alongside, I want you to listen and be very careful. And you need to write your thinking about God and put yourself in a right thinking in relation to how God is over you.

[22 : 31] In chapter 4, Elihu continues his argument and he says, God really is just. And he says, wise men should listen to my words and together evaluate what is good.

And he's saying, listen to what I say and think about it and let's make the right decision here. In verses 5-9, Elihu quotes Job's statements back to him.

He claims, Job claims to be in the right. He says this, he is not suffering because of his sin. He claims Job, Elihu quotes Job's statement back to him.

Job claims to be in the right. Job claims that he is not suffering because of his sin and Elihu doesn't have a problem with that. Let me say that again because it came out a little odd.

Job claims to be in the right. Elihu doesn't have a problem with that. Job says he's suffering and he is in the right. He is not suffering because of his sin and Elihu doesn't have a problem with that.

[23 : 41] But Job has claimed that God has denied him justice. He's taken away his right. An example of saying this is in Job chapter 27.

Keep your place here and look back just a couple of chapters to Job chapter 27. It says starting in verse 1 Job again took up his discourse and said as God lives who has taken away my right and the Almighty who has made my soul bitter.

Job has claimed that God has taken away his right. God you've not stood up for me and this is wrong. This is the part that's wrong for Job to say.

He's saying you've not stood up for me and that's wrong. That's not fair. You're being unjust. Keep your place still in Job 32 and turn back to chapter 16 and verse 8.

Job 16 verse 8. Elihu again just speaking Job's phrases back to him. Job 16 verse 8.

[25 : 08] And he has shriveled me up which is a witness against me and my leanness has risen up against me it testifies to my face.

He says he has shriveled me up. Job claims that since God allows him to suffer Job claims that since God allows him to suffer that that's pointing to the fact that Job is lying.

All this time these three men have been saying Job you're sinning and it's evident because you're suffering. here is Job and you think about this this is such a dangerous statement here is Job saying God you're not vindicating me therefore you're wrong.

It's so scary to think that here is this man who's suffering for the glory of God in the midst of his suffering has turned in one sense full circle he's saying I'm innocent and that's true but in the midst of his suffering he's saying God you're not fixing the situation therefore you are wrong.

What a dangerous thing to be doing. Elihu asked Job and us to evaluate the kind of man this shows Job to be.

[26 : 47] He says a man full of scoffing a man who keeps company with evildoers and wicked men a man who claims there's no profit to serving God.

Elihu is saying Job you've turned you've still not forsaken God but you've turned you've become almost the creature the people who are accusing you are.

You've said God you've not vindicated me this isn't right you are wrong and Elihu is furious.

Why is he furious? Because you don't talk to the sovereign of the universe that way not just because of who we are in the distance between us that's true but because Job is now accusing God evil is a pretty strong word but at least of wrong and Elihu is furious God is not wrong God will not do wrong this is chapter 34 verses 10 through 15 God will not do wrong God will repay wickedness no one stands over God and says okay God here's your authority to do this and that is indicating that God doesn't need permission to do anything nor will he be kept from doing anything God will not do wrong he will repay wickedness and no one has the right to tell him what to do

God is supreme he has the right to tell all men to bring all men to account immediately this this talks about how God doesn't have to hold court he knows their guilt he can deal with it and so God you can't talk to God this way in verses 16 through 30 he says you are maligning the just and righteous God and the verb tense changes here and I forgotten all my Hebrew so I had to depend on someone else but the verb tense changes here from plural he had been talking to all the people listening but now he turns his gaze right at Job and he is speaking to Job directly and he says to Job will you condemn him who is righteous and mighty are you going to point your finger at God and say God this is wrong you shouldn't do this are you going to point your finger at the one who's mightier than all the kings are you going to point your finger at the one who shows no partiality are you going to point your finger at the one in whom is the life of all people are you going point your finger at the one no one can hide from are you going to point your finger at the one who has instant and perfect justice are you going to point your finger at the one who carries out perfect justice and say you're wrong what an audacious thought in verses 29 30 he says will you condemn God if he chooses and this is such a big word to delay his judgment for a time are you going to condemn God if he chooses to delay his judgment for a time he is God he has the right to do what brings him glory now we've talked in our worship service about God being holy means he's without sin he is without sin he has been without sin he will always be without sin he will never act in any way sinful his justice will always be dealt with people's sins will always be dealt with no one can ever accuse him of wrong can we ever condemn him for doing something that's wrong and in so verses 31 to 70 Job is exhorted to admit he has said things he shouldn't have said and he should ask God to show him what he doesn't see and that's what a lie who says he should do if you don't see this should God still vindicate you you should decide and so Elihu says to the people around I call you to witness about what I'm saying and he goes on to finish in chapter 34

[31 : 54] I desire that Job is tested until he admits this wrong attitude towards God it makes us uncomfortable to think that this righteous man does this kind of thing God you were wrong now it starts out really subtle it becomes bolder as time goes on but what a thing what a thing to say what a thing to do and so in the end I'd like for because I can picture you sitting here thinking wow I would never do that I would never be that kind of person I mean God is holy God is supreme he's omnipotent I would never speak to God in such a way well we need to be careful to be people who don't justify ourselves in trials and trials often bears this out the most

I was studying this and I have to tell you I've seen this four times I think it's four times in the past 18 hours I've done this very thing and I have been shocked when you try to do something important or good and something goes wrong or two or three things go wrong in a row have you ever said something like all I wanted to do was do something name the thing you're doing good you stop to change somebody's flat tire the jack falls you're beginning to be late you get the jack back up you can't get one lug nut off you finally get that lug nut off you're later now you get the spare tire out you put it on you get the lug nuts back on and you begin to let it down and the spare tire goes right down the car have you ever been so frustrated that you said all I wanted to do was help this person change their tire and in the back of your mind you've become so frustrated that really that statement's being made to God it's not made just to the air it's not made to the car

I mean I used to justify it by saying something like to the car it's your fault but you make that statement ultimately to God all I wanted to do was do something nice and I had all these plans good plans plans for you God and now it's not going to work out and now my life is a wreck I couldn't believe it as I finished studying this I like I said four times and I was trying to clean some stuff up yet last night after we'd done a little Sarah had done some work for us I swept everything up dumped it in the trash half of it didn't go in the trash it's that kind of thing and it did that kind of thing over and over and this morning I was trying to get something to print it didn't work all I'm trying to do Lord oh do I dare say the sentences try to get my sermon ready to preach now do we rate this according to how it relates to Job

I don't think it's good to relate it when we're pretending to do things like Job in this situation we're complaining against the providence of God saying that God should have honored us for doing something right and he's wrong for not honoring us when we fall into this trap of justifying ourselves in the midst of trials what are we to do we should confess our sin and recognize Christ paid for that we should be thankful that when Christ lived the jack falling didn't mess up his trust in the Lord when the lug nut wouldn't come off he was still content in that God was still good when the tire was flat when he missed his meeting

God was still good and thankfully we as God's people can take those kinds of situations back to the Lord and say Lord I've done it again I have can't believe four times in the past 18 hours I've done this very thing and I see that I do it so often in my life trials bring it out I mean when things are going good I don't say this kind of stuff but Lord when things are hard I say this kind of stuff how can you love me how can you accept me if we confess our sins he is faithful and just to forgive us our sins and cleanse us from all unrighteousness even more than that he took our sin upon himself and his righteousness is placed upon us and so in the midst of those trials I can confess and I can take it to the Lord and I can also know that it's taken care of and that

[37 : 42] I now before the Father have a righteousness that doesn't mind maybe mind is not the right word but I'll say it doesn't mind that the jack falls over doesn't mind that the lug nut is stuck doesn't mind that the tire is flat doesn't mind that the meeting has been missed a good missions meeting you know put something really good I have the reputation of being a God of being a man being a man who says God you're good and I don't know when you're going to fix this or I don't know what you're doing or I don't understand but you're still good and you're holy I know that someday all lug nuts that get stuck will be burnt no I can't say that if you've worked on cars but I have this perfect righteousness before God so

I can continue and in that we're desiring for God to grow us so that as more and more things come our way in God's grace at times we begin to act more like Job should have acted more like Christ did act act go quickly just a couple other things we need to watch for one another Galatians 6 1 brethren if any one of you be overtaken at a fault you which are spiritual restore such a one in the spirit of meekness now like I say there's a lot of wrestling about Elihu some say he was a prophet maybe that's true but in one sense Elihu did just that Job you're getting so close to the edge in fact you've crossed the line in a few places Job you were wrong you you can't talk to God like that

I need people like that in my life now I've recognized for in the past 18 hours how many have I not recognized and how often do I get swallowed up in things where I think God isn't fair and I live there and I'm convinced that Job probably lived in this thinking for months until God was gracious and sent Elihu along and said Job I've got a problem with you and these are things you need to deal with so let's be watching for one another we need people to be watching for us but don't you hate it when someone says Dave do you do you think that's right I mean saying it more gracious people are gracious but is that right for you to ask that is it right for you to think that we need people to do it for us and we need to do it for others two things left

God does not forget about us God did not forget about Job God didn't forget that he was in a trial God dealt with Job's situation in God's time and God was totally vindicated but more than that not more than that but along with that Job was vindicated but it took time we need to trust it's our portion to trust God and if you would like to turn there in the book of Isaiah I'd like to end with a beautiful picture Isaiah 53 I'd like for us to end with the perfect sufferer his account ringing in our minds as we close our message Isaiah 53 who has believed what he has heard from us and to whom has the arm of the Lord been revealed for he grew up before him like a young plant like a root out of dry ground he had no form or majesty that we should look at him and no beauty that we should desire him he was despised and rejected by men a man of sorrows and acquainted with grief and as one whom men hid their faces from whom men hid their faces he was despised and we esteemed him not surely he's born our griefs and carried our sorrows yet we esteemed him stricken smitten by God and afflicted but he was pierced for our transgressions he was crushed for our iniquities upon him was the chastisement that brought us peace and with his wounds we are healed all we like sheep have gone astray we have turned everyone to his own way and the

Lord has laid on him the iniquity of us all he was oppressed and he was afflicted yet he opened not his mouth like a lamb that is led to the slaughter and like a sheep that is before his shearers is silent so he opened not his mouth by oppression and judgment he was taken away and as for his generation who considered that he was cut off out of the land of the living stricken for the transgression of my people and they made his grave with the wicked and with a rich man in his death although he had done no violence and there was no deceit in his mouth yet it was the will of the Lord to crush him he has put him to grief when his soul makes an atonement or an offering for guilt he shall see his offspring he shall prolong his days the will of the Lord shall prosper in his hand out of the anguish of his soul he shall see and be satisfied by his knowledge shall the righteous one my servant make many to be accounted righteous and he shall bear their iniquities therefore

[43 : 59] I will divide him a portion with the many and he shall divide the spoil with the strong because he poured out his soul to death and was numbered with the transgressors yet he bore the sin of many and makes intercession for the transgressors let's pray thank you father we like job we can maybe pass in one trial and turn around and do something awful awful in our attitude towards you awful in our trust of you and I thank you that Isaiah 53 points to the one who did it all perfectly and he did it for us and I thank you for the work that he's done and thank you that right now even when we fail and we become like those people or become those people who say all I wanted to do why didn't you thank you that you look at us and you can correct us but you see the perfection and the beauty of a person who never complained in the midst of all that he went through falsely accused there was never a more innocent person never a person who deserved suffering less never a person who did anything worth what people did to him but

I thank you that you look at what he went through and applied all his goodness and all his righteousness to the accounts of those people who trust in him and I pray that you would move us to love Christ more and make us to want to live like him and I pray that your spirit would enable us to do that Lord I pray that you would bless that we would be more know you they don't know what to do with their sin I pray that they would turn to this one who suffered on their behalf paid for their sin and atone for all that they have done I pray that they would come to trust you we pray in Jesus name Amen