

Carl Hagensick - Elihu

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Almighty, divine and gracious heavenly Father, hallowed be Thy glorious and holy name. We come into Thy hallowed presence in the precious name of Jesus, thy beloved Son and our glorious Master. That we might give reverence and praise unto Thee for Thy loving kindness, for all the benefits of Thy blessings. From Thy precious word and all its promises. May thy spirit continue to abide with us.

Bless each heart bowed before Thee and bless the one who will minister at this time unto us, giving to us the greetings of brethren whom he hath visited and bring some comfort and encouragement to our hearts from Thy precious word of truth. We rejoice in all these promises and thank Thee for them. Your Father. What we ask for ourselves, we ask also that Thy blessing may be upon all Thy people and in a special loving way upon the household of faith, upon the sick, the afflicted, the isolated. Comfort them as Thou alone knoweth the need.

And we ask forgiveness for those things we failed to live up to the standard whereby we must walk. Father, we pray for that glorious kingdom and thank Thee for all Thy blessing in Jesus precious name. Amen.

Brother Carl Hagensick certainly is no stranger to any of us. He is an elder in the Chicago Bible Students and from time to time has been out to California conventions. In this particular case, Brother Carl, his daughter, Sister Cherelle, his wife, who we will see a week from today. His mother in law, Sister Parkinson, who will also be here a week from today. Brother and Sister Bus and I think that's it.

We're visiting the Friends in Australia, and this happens to be Brother Carl's return trip home. The plane landed this morning and he takes off for Chicago tonight. So we were so pleased to have the benefit of Brother Carl's service, which we'll have at this time, and he has entitled his remarks the wisdom of Elihu. Brother Carl.

Well, brethren, we are naturally very glad to be with you, and we bear a little bit more than our usual burden of love to deliver. We're glad to do this. Usually we have, and we do this time also the love and greetings from the Chicago Ecclesia and especially the Thursday night Bible study group that voted independently to additionally send their love. But the brethren along the way in Australia all send their love.

You have general greetings from the class in Perth, Australia, in the western part of Australia. The Queensland class of about 30 in Nambour, in the more northeastern section of the country. Greetings from the young people of the Polish Ecclesia to ask that their love be especially sent, and from the Friday night gathering at Brother Graham and Sister Dawn Smith's house, and then particular messages, Scripture messages from three other places.

The brethren in Adelaide. Excuse me. The Polish class in Melbourne send their Greetings with Philippians 4, the first half of the first verse and the last verse. Therefore, my brethren, dearly beloved and longed for the grace of our Lord Jesus Christ be with you all. Amen.

The brethren in the English class in Melbourne, the largest class in Australia, are presently studying in 1 John 4, and they sent their greetings to you from that chapter. First Epistle of John, the fourth chapter, verses 7 through 11. Beloved, let us love one another, for love is of God, and every one

Carl Hagensick - Elihu

that loveth is born of God.

And knoweth God. He that loveth not, knoweth not God. For God is love. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him. Herein is love.

Not that we love God, but that he loved us and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another, and, you know, when the brethren there, at least in Australia, send their reading through the Scripture, they don't pick scriptures at random. They give thought to what scriptures they're sending. I think a beautiful example of this is the class in Adelaide.

They picked two scriptures because they wanted to send a message with them. They picked First John 1:3, which says, that which we have seen and heard, declare we unto you, that you also may have fellowship with us, and truly our fellowship is with His Father, with the Father, and with His Son, Jesus Christ, and they wanted to join that verse to the Gospel of John, chapter 17 and verse 23. I in them, and thou in me, that they may be made perfect in one.

That the world may know that thou hast sent me and hast loved them as thou hast loved me, and then they asked me to add a little appendix to that, to say that the purpose of joining these verses was to encourage all of us, that we communicate in the spirit of raising one another up in the most holy faith. You also, of course, have love from Sister Marge, who hopes to be here next Sunday if the plane arrives in time. Sister Parkinson, and very special love from Brother Rick and Sister Roberta Buss ask that their readings be conveyed.

The remarks we want to look at today form the largest single section in the Book of Joel. The section covers chapters 32 to 37, and is the message of a young man named Elihu, or you may prefer Elihu, I'm not sure which is correct, so I will say Elihu, and we are going to only have time to look at portions of this. The message of Elihu, which we believe represents in the book of Job, the message of the true church, and therefore applies very particularly to us in our studies, can be divided into six sections, of which we hope to cover the first two today. In chapter 32, Elihu apologizes to the other three comforters, Eliphaz, Bildad, and Zophar, for becoming involved in the discussion.

In chapter 33 through 37, the second section, Elihu apologizes to Job for getting involved. The third section, chapter 33, verse 13 to the end of the chapter, is doctrinal in content and tells us about the plan of God, particularly the ransom and restitution. Chapter 34 is judgmental and tells us about the vindication of God's name. Chapter 35:1 through chapter 36:26 gives us the reasons for the time of trouble, and chapter 37 through chapter 38 gives us the stages of development of the time of trouble, likening it to an approaching storm that seems to be coming up from the south over the land where Elihu was speaking.

That gives us just a general rundown on the message of Elihu.

We want to take the first two parts, the two sections of Elihu's apologetics. Elihu has listened diligently, evidently, to the entire discussion that takes place between Job and the three comforters, and he's heard much that has upset him. He's heard much on the part of Job that's upset him. He's heard a lot more on the part of the three comforters that has upset him, and finally he becomes agitated enough with some of the words that he's been hearing that he decides that he has to become involved in the discussion and in the setting, which is verses 1 to 5.

Carl Hagensick - Elihu

We find a couple because a couple reasons why Elihu fuse. Excuse me if I change pronunciation. Sometimes I do one or the other why Elihu becomes involved. Let's read those first five verses. So these three men ceased to answer Job because notice why they cease because he was righteous in his own eyes.

Then was kindled the wrath of Elihu, the son of Barakel, the buzzite of the kindred of Ram. Against Job was his wrath kindled, because he, that is Job, justified himself rather than God, but also against his three friends was his wrath kindled because they had found no answer, and yet they had condemned Job. Now Elihu waited until Job had spoken because they were elder than he, and Elihu saw that there was no answer in the mouth of these three men, and then his wrath was kindled. We notice that the three things that stick out in this first section is that Job in Elihu's eyes was not as righteous as Job was in Job's eyes.

That Job had become, through this discussion with the three, what we would term self righteous. He had come to the place where he had said, there is absolutely nothing wrong with me. The only problem is that God has picked on me. We'll notice this when we come to the next chapter. So he says, in this the three comforters were correct in that Job has become self righteous.

But the three comforters aren't right, because the three comforters have not really been listening. They've been too busy talking to listen, and the old saying applies to them as well as sometimes to us, that when you talk, you repeat what you already know, and when you listen, you just might learn something, and so here it was with these three said, you are so involved with your discussion, you are not listening to what Job is saying, and therefore you are not answering Job, you're talking, but you're not answering.

You're not responding to what Job's needs are, and then in verses 4 and 5, we see a little bit of the humility of Elihu in that he does not become immediately involved in the discussion, but rather he waits, hoping that somewhere along the line they themselves will catch on and that they will come into the play of recognizing, but they haven't found the answers. Now, after setting the foundation, we find Elihu actually speaking in verse six through the end of the chapter, and these verses are addressed to the three comforters. I like to think of them as containing the six prerequisites for becoming involved in another's business, that there are six things that had to happen before Elihu felt that it was proper for him to take part in the discussion at all.

In verses 6 to 10, we have a discussion of a contrast, a contrast between maturity and age on the one hand, and the motivating Spirit of God on the other hand. Read those verses, and Elihu the son of Barakel the Buzzite, answered and said, I am young, you are very old. Wherefore I was afraid, and durst not show you mine opinion. I said, days should speak, multitude of years should teach wisdom. But there's a spirit in man, and the inspiration of the Almighty gives him understanding.

Great men are not always wise, neither do the aged understand judgment. Therefore I said, Hearken unto me, I also will show opinion. In other words, the first thing that kept Elihu back from becoming involved was there are those who, by natural reason of age, should be more qualified than I, and rather than me becoming involved and perhaps bungling it, I would prefer to wait for those who have the maturity and the age to speak. But now I'm going to say something, because I've listened and you haven't got the point.

And I've been patient. I've listened to you, each of you speak three times, and in none of this have you come to that area of patience that was needed, that area of wisdom, and so he says, great

Carl Hagensick - Elihu

men are not always wise. That's what I found out, and I've also found out that the ancient don't always understand judgment.

So he said, there is a place where, because I feel filled with the Spirit of the Lord, even though I respect your age, I feel that the Word of the Lord has not been spoken and therefore I must become involved, and that is a lesson to us, that we should, especially those of us, and I like to think of myself in the S class who are younger, that we should wait first, wait for those who have more years, more wisdom to answer, wait to hear what their counsel is. But in waiting it is not a waiting forever. It should be a long, patient wait. But then, if we feel impelled by the Spirit of the Lord that we have something to say, then we should have the fearlessness of Elihu or Elihu to speak.

Then we should come to the place that Paul said to Timothy, let no man despise thy youth, because it isn't we who are speaking, but it should be the word of the Lord that is speaking as we see the Word of the Lord. But first give the aged the opportunity. First give those who have the more years the second point. He says in verse 11 to 13, I waited for your words. I gave ear to your reasons why you searched out what to say.

I attended unto you, and behold, there was none of you that convinced Job or that answered his words. Lest ye should say, we have found out wisdom, God thrusteth him down, not man. Now the second one is related to the purposes I was listening. But this time he tells us just a little bit more.

He tells us what I was listening for. He said, I wanted to find out if one of two things wouldn't happen, and I listened and neither of them happened. You didn't convince Job, nor did you answer him, and he puts the word over there.

He says, these are two different things that you did not convince Ra, and you know, this also is part of communication, that sometimes we may actually have the right answer but not be able to communicate it, not be able to get it across to the other person what the right answer is. Part of the reason for that is that sometimes we insist on using our words rather than looking for those words that can be received by the party to which we're talking. The wiseman says, in one case, I sought out words, even acceptable words. That's a beautiful phrase.

Words that were uttered after he had considered the one he was talking to. Now, sometimes I will use one word that I know what that word means, but every time you use it, you use it wrong. Because when you use it, you don't use it. The same meaning I have really probably what's happening. I'm the one using it wrong, and you're the one who's using it right.

Or maybe neither of us really have the precise definition, but we have not the definition by Webster, but the definition according to Hagenseck or the definition according to Rediker or the definition according to Nicort or whoever is speaking it has achieved a certain meaning in our mind, and we speak with that meaning to the word, and then we get upset when the other person doesn't comprehend, and we have failed to convince, even though the facts that we're using are truly convincing facts, we have not studied the person to fit it to him, and that's what he's saying. You've talked, you had some good thoughts, but you haven't convinced Joel.

And therefore, seeing that you're not getting any worse, I'm going to step in and try my hat. You may remember that story that's been often told of the question meeting, where somebody asked a question of brother Russell and he gave a very specific, very learned answer, and he asked the next question. The same person said, I don't understand, and he tried a second time, and he was

Carl Hagensick - Elihu

getting no worse.

And to another brother said the let me try, and in very broken English, he tried his best to explain it not too logically, but the person who asked the question, now I get it. Now I understand. Sometimes it's a different phraseology, different words. That's part of it.

You see, you didn't convince them, but the other part was you didn't answer him either. To answer a person means to understand what they're asking, to understand what their needs are, to grasp the point of their question, and this again, takes patience in each of our parts to get to know the person we're talking to so that we understand the logic of their arguments. Conversation has to be done with the ears as well as the mouth. It has to be done by receiving the question as the questioner is asking it.

What's their background? What do they have in mind in the question? And then answer their problem. Now this comes up frequently in our discussions. I believe such and such, because I've got reasons 1, 2, and 3.

I've got these neatly laid out in my mind, and therefore I'm totally convinced that this is true, and it may very well be. I hope it is. But you may have a question that doesn't relate to my reason 1, 2, and 3. You may have a question that relates to another scripture that I haven't got included in my catalog here that I've analyzed to answer this, and so I answer you.

Ah, but this is true because of 1, 2, and 3. I give my reasons. I haven't answered you, I've merely given you why I believe it without answering the objection that you're bringing up. It means being willing to listen to the power of the thought of another, and then trying to find the answer to that point as well, and this was the second thing that Elihu had to go through before becoming involved.

He had to see that they weren't answering the question. Third point is in verse 14 now he hath not directed his words against me, neither will I answer him with your speeches. Perhaps this is one of the most important rules before becoming involved in a matter that is not moral. If we become involved because the person has spoken against us, don't we have a natural defensiveness, a natural tendency to get in there and to fight it out? Because we are wounded.

It says, because you are the one who's wounded. Therefore you are not the one qualified always best solid situation. You've got a little bit I've got a little bit of self that becomes involved when I'm the one who's hurt, and I'm not really looking objectively, but I'm looking subjectively at it, and so he says to Joel, because you have not directed your words at me, I can feel more free to come in and answer.

He's a more objective, a third party viewpoint. Verses 15 to 17 another very important part. Before becoming involved in a dispute, they were amazed. They answered no more. They left off speaking when I had waited for they spake not, but stood still, answered no more.

I said, I also answer my part. I also will show my opinion. You notice Eli, who was so patient that even after waiting for Three discussions by them, and then warning them and says, you're missing the point. You haven't got it. You're not answering him, I'm going to have to give my new point.

He doesn't give it. He waits again. He still feels years should speak, multitude of days should give wisdom. His first argument is merely, I just want to call to your attention that you haven't answered it. Then he steps back to see if he will answer it.

Carl Hagensick - Elihu

But they left off answering. They're probably fed up with the whole thing by now, because Job's not listening to them, nor are they listening to Elliot, and so as a result, you've got lots of talkers and no listeners, and you got a stalemated discussion. He says, after I've waited the second time and I see you're not speaking, now I will give you notice. His words, my opinion.

He does not say, now that I've heard all this stuff you've been saying, now I'll give you the facts. But he says, now I will show you my opinion on the matter. He is coming in again with this very soft touch. Not that he lacks any conviction that he's right. That becomes very evident.

He doesn't. But he comes in and saying, it's my opinion. Because by saying it that way he does not put the three nor Joe on the defensive that now he's attacked, and he said, this is it, and that's wrong. But he's really said, I don't think that's right.

And it invites dialogue, it invites discussion, it invites the spirit of trying to arrive at what the problem was for Job. So I think that is the fourth rule before becoming involved, to invite further answers. Then verses 18 to 20 I am full of the matter. The spirit within me constraineth me. My belly is as wine which has no vent.

It's ready to burst like new bottles. I will speak that I may be refreshed. I will open my lips and answer. But he speaks finally, because he is so full of it, and he's so sure that he has something to contribute that hasn't been said. It's just like Jeremiah.

He said, thy word is like a fire that could not be stayed. He's saying the same thing. It's like wine that is fermenting and it's just bubbling up and I'm going to burst if I don't talk. I've heard everything else, and so again his patience was to the fullest.

But once it was there, being convicted that he had scriptures, being convicted that he had the mind of God on the subject. He said, I've got to give them up, and that's a responsibility we have to admit in every way, whether they see it as I see what I'm doing or that they see it contrary. If they see it as the Word of God, they have to speak it as the Word of God. It bubbles up within them.

They can't be saved. You put a cork in their mouth and it pops out. Because there's so much of this spirit of trying to help, trying to teach that which the Lord has given them on the subject. Then the sixth rule, verse 21 and 22 Let me not, I pray you, accept any man's person. Neither let me give flattering titles unto men.

I don't know how to give flattering titles. In so doing, my Maker would soon take me away. The sixth rule is to place truth of all personalities, to come away from the point of honoring one as such and such as said this. Therefore, to say that this has special weight because of its horse, but to say this has special weight because of its power, it's the truth that gives it the weight, and in a dispute between two not to take the dispute in favor of my friend as opposed to the one on the other side without listening to see if the one on the other side may have the on this point, the truth in the matter.

The Lord was very careful in giving the law to Israel to try to weigh against natural prejudices, and one of them I appreciated recently. I think it's the 21st chapter of Deuteronomy. You may have to use it in court, but I'm pretty sure it's the 21st chapter of Deuteronomy. Had to do with the case of a man who had two wives.

Carl Hagensick - Elihu

That's a problem we don't have too much of today. But back then that was a very real problem, and this man had two wives and one he really liked, and one well, divorce rules weren't quite so easy. So he had another one. He had a second wife also.

He didn't like her. The Lord said, if both of these wives have children, when you pass on your inheritance, you give it to the oldest. Don't give it to the oldest, the wife you love most. That has no bearing on the matter. You give it to the oldest.

There's certain rules there, and they're to be followed. But he's saying, don't use your personal preferences. It's the same type of thought you have here. Don't use your personal preferences in a discussion. But Try to look for the content where the Lord's word would put the truth in the matter.

So then in the 32nd chapter we find these six basic rules or prerequisites before becoming involved in the first place. First is recognize there may be others more qualified, give them the first chance. Second is listen to see in their discussion, are they effective, convincing and are they answering? Are they helpful to the person? Third, be very careful.

If we are not, if we ourselves are directly involved in this good, maybe then we have to disqualify ourselves. We remember that manic comment along this line about not speaking evil. It says that only when it is absolutely necessary, and this is the hard part, and when speaking the evil would be totally obnoxious to us. Are we free to say something so frequently we feel it's necessary, but a little of your light out of it?

If that's true, then somebody else should say it. We have disqualified ourselves like a judge who's saying, sir, I can't sit in this case, I'm involved. The fourth thing is second period of wait, calling to the tension that the thing hasn't been answered. See yet if someone will answer. Fifth, no one does saying, because the Spirit is within me, I have to speak on it.

But six in speaking, be sure that it is the truth that is being weighed and not the personalities. Now we come to the second section of the Wisdom of Elihu and this deals with Elihu's apologetics to Job. The first 32nd chapter is addressed to the comforters. The 33rd chapter, the first 12 verses is directed to Job, and this contains rules. Also we like to think of this chapter, this section, as being the seven rules of proper criticism.

Having decided to get involved, Job is the most over cautious person. Job Eliot is the most over cautious person I know of. He just says, I don't want to, I don't want to, I don't want to, I don't want it. But I got it. It's just this constant throwing back and then he really puts himself into it.

So let's Notice these verses 1 and 2 we have the setting wherefore, Job, I pray thee, you hear my speech. Harken to all my words. Behold, I have opened my mouth. My tongue has spoken in my mouth. Then in verse 3 and 4 we find the first rule.

For I like to call this rule. What's your motive? Why are you criticizing? My words shall be of the uprightness of my heart. My lips shall utter knowledge.

Clearly the spirit of God hath made me the breath of the Almighty hath given me life. In these two verses, we find that Elihu is assuring Job. Job, when I'm going to talk to you, I want to assure you that I'm trying to talk to you out of uprightness. I'm trying to talk to you about right principles. I want to discuss not what so much you've done, but the principles behind this.

Carl Hagensick - Elihu

And I want to assure you that I've looked into myself. I've got no personal motivation involved, but it's because I feel that I desire to be upright, and I think you would desire the same thing, and so for this, the Spirit of God has made us, and let's look for the Spirit of God as well.

It's an assurance that we're going to the word of God as the criteria. Second rule is in verse five, and it's the invitation for the other person to answer. If you can answer me, set your words in order before me, stand up. That is a very necessary part of any criticism, that we realize that we view things from our perspective. The other person views it from his perspective.

Therefore, what seems to me black and white, I see this is right and that is wrong. I must recognize from where you sat. My white may be just a little bit gray. My black may be a whole lot gray, and so for you've got just a little different thought.

So when I get involved in talking to you, I must say, if you have an answer for what I'm going to say, you may have an answer. By all means, speak. Stand up. I'm listening. We do that when we discuss something that we have a little dispute on.

Matter of lifestyle, a matter of belief, whatever it might be. Do we invite in the answer to the other person and then listen to what they're answering? We really come to them in the spirit of saying, this is how it appears to me. But maybe I'm missing something totally, and if I am, fine, just tell me what it is and I'll listen to you.

Third rule, the first half of verse six. Behold, I am according to thy wish in God's death. This is perhaps the hardest of all the seven rules to apply. What he's really saying is, you have at least by implication, told me that you want criticism. I'm standing here.

I realize when I'm criticizing you, I'm standing as the agent of God. I'm standing in God's step, and I'm saying that right principle dictates this. But he's saying, that's according to your wish. Sometimes we can see that a person we're talking to has no wish to listen to us on the matter.

There again, we have an automatic disqualification that we are not in the position to help that person. Jesus himself said, I've got so many things to say to you, you can't fear them now, and we have the same thing with others. There are times, unfortunately, I speak out of the reality of my human nature when I'm not really ready to listen to a criticism. There are times I'm in that mood, and when I am, you can come to me with the best of luck logic, and I'll sit there very politely.

In two years post, my eyes will show all kinds of receptiveness. Nothing's going in, it's just bouncing off. We have to look for those signs that the person wants criticism, and here is looking for the opportune moment at that time we can come in. I speak now as an elder, and I think it's probably true of most elders that honestly, an Elder, when he gives a talk, would like to be corrected if he's wrong.

But unfortunately for most, the one time he doesn't want to be corrected, say this, but the one time he doesn't want to be corrected is right after he's given it, and there's a very natural reason for that. He has put a lot of thought into it, he's put a lot of attention, and he's nervous up here. Believe me, if this thing wasn't here. You see my knees?

You know what I'm talking about. You're up here and you express something and you're really intent on it, and then when you're immediately, you're a little bit in a vulnerable and a defensive position, and sometimes I'm sure that the brethren do want correction, but sometimes it's good to

Carl Hagensick - Elihu

wait a day, and then they say, you know that talk you gave last Sunday?

How do you answer this? And you bring up a point, and by that time, they relax, they've had a time to settle down and their ears are open. It's not how they should be, but it's just for human nature, and that's where a lot of weaknesses come. Now, it isn't only for elders.

The same thing is in a discussion. If there's been a big debate going on, you've heard this debate, you hear two people saying, this, this, this, this, this, and just boom, boom, boom, and then they leave each other. You go up and say, you know, I just heard that discussion. You're all wrong. At that point in time, they're not ready to receive it at that point in time, they're still thinking, I've had to defend myself against the opposition.

But a week later, take them softly and say, you know, I've had discussion last week. I was wondering about how you would handle this scripture. There was an appreciation and a willingness, a much greater willingness. So again, it's claiming is part of this point. The next rule, the last half of verse six.

Again, an important rule. I also am formed, out of the question. Very simple statement. But how important it is, isn't it, for us to communicate that to one another, that no one of us, whether we're an elder or a brother or a sister, whether we've been in the truth 36 years or two months, is any position to be anything else than a fellow person made out of the clay. I've seen something that I don't care for you've done.

But believe me, I got plenty of faults of my own, and I know when I criticize something you've done, I'm laying myself over because I'm inviting you to criticize me then, and I know that I've done some pretty foolish things myself. That's what Eliza was saying. He's saying, I'm not above you, Joe.

I'm not here to condemn you. I'm not here to. As a superior to an inferior. We're all misty guys. But I noticed something that bothers me.

And maybe you notice things of me that bother you. What I notice in you is this. You're saying it again. Puts you on a communication level, a level of equality. The next rule, verse seven.

Behold, my terror shall not make thee afraid. Neither shall my hand be heavy upon me.

Putting this into 20th century English, what he's saying is, I'm not going to criticize you unless you get something. He said, I'm not here to push it out. I'm not here to condemn you because of what you've done, what you think, what you said. But I don't approve. I don't agree.

And as a result, I want to discuss it. But it's something which is not coming in as a hand that is heavy for the hand that is light. Just like Jesus said, take my yoke upon you, for my yoke is easy and my burden is light. One of the really beautiful highlights to me of the past two weeks in Australia was a study that we had about three times Brother Buss was conducting it three occasions. When asked on burdens, it was sort of half study, half talk.

He gave us a little talk about burdens, especially from the 15th chapter of Acts where you've got I will lay no other burden upon you than thus and thus and thus, and after discussing the burden that he saw there, then he just threw four questions out and said, let's discuss these four questions. How do I lay burdens upon you? Second question. How do you lay burdens upon me?

Carl Hagensick - Elihu

Third question. How can I help you bear your burdens? How can you help me bear my burdens? There was only four questions for the whole study, and the thoughts that came, the breadth to that, I was amazed at that.

And each place that Brother Bus did this, it was a whole new. There was a whole new set of thoughts coming up. That's what he's saying here. We do burden each other, we criticize. But it's not a hinton.

It's supposed to be a suggestion, something to help and not something to tear down. The sixth rule of proper criticism in verses 8 to 11. Surely thou has spoken in mine hearing, and I have heard the voice of thy words saying. Now he's quoting Job, I am clean without transgression. I am innocent.

There is no iniquity in me. Behold, he, God findeth occasions against me, he counteth me for his enemy. He putteth my feet in the stocks. He marketh all my paths. Now notice what Elihu is saying.

He quotes Job directly back to him. But before he quotes him he emphasizes, you said this in my hearing. I've heard it. There was no hearsay evidence in the criticism. It wasn't something, you know, Eliphaz came to me the other day and he said that you said this, that you were getting pretty self righteous and Job, that wouldn't be very good or he isn't saying that.

I happened to meet your three friends and we were talking about your problem, and you know they really care about you, and they were telling me that while they were discussing with this that you were getting just a little bit obstinate enough to think you should tone down. They didn't say that. They said, you've spoken this in my hearing.

I've heard it, and because I've heard it, I want you to tell you exactly what I've heard, and that was an important part of it. He quotes Job's very words and you study the book of Job. You'll find these words about five times in Job's comment.

He said, I'm totally innocent. God is taking fight against me. How important when we criticize one another, that we don't criticize one another for what we have heard one another has said, but what we've heard them say, that it comes from their mouth, and then we quote it back to them. Because the reason for doing that. Maybe what we quote back to them is, that's not what I said.

Or did I say that? I didn't mean to. What I meant to say was this. Believe me, no one knows this more than a speaker. I gave a talk not two years ago in Jersey City, and I quoted a scripture, and I noticed it didn't go over very well, and I couldn't figure out why until a brother came up to me and said, you know what you said?

I said, no, what did I say? You quoted that scripture that God was saying, your ways are higher than my ways and your thoughts and my thoughts. I wasn't trying to say that at all. I was trying to say that God was saying, my ways are higher than your ways. But my mind got twisted.

The words came out in reverse, and fortunately the brother came up to me and he said, that was a pretty radical statement. You're sure right. It sure was. It was not a radical.

It was wrong. We don't sometimes recognize what we say. So he said, not only am I not using hearsay, I'm telling you what I've heard. Again, it's the thought. I'm inviting you to respond.

Maybe there's a logical reason. Now, this does not mean that we cannot follow up on what we've heard, but it means that when we follow up on it, we don't follow up on it to a third party. We go

Carl Hagensick - Elihu

back to the person heard and we say, I'd like to know your thoughts on this. If it's something important to us and get into a real discussion. If they say it to us, they say, why do you think that?

I've heard you say it now, and I don't understand that at all, and again, when you come in that soft way, I had an occasion recently. Oh, not again recently, a few years ago, having a discussion at some brethren's house with some friends of theirs who were Christadelphians. Very, very nice people. Very delightful discussion.

And I learned something from the two Christadelphians that were there. I appreciated a phrase they use. I was giving what I consider to be not considered, but considered today to be true. They didn't agree, but instead of saying, you're wrong, or instead of saying, how does that match with the Scripture? They use this phrase.

You know, if I believe that the scripture would give me a problem, and it was such a soft way of coming to me that it really made me think and it put me on the defensive instead of getting me into a position where I was going to get in a fight. They weren't accusing. They were just saying that if they had that view, it wouldn't be a problem because of the Scripture, and that. I think that's a beautiful phrase.

I think that's a good thing to pick up from their spirit. Then the seventh rule, verse 12. Behold in this Thou art not just. There's two extremely important words in that verse. Those two words are the words in this.

Take those words out, see how it sounds. Behold thou art not just becomes a general accusation. But he is specific in his criticism in this point. I think you're wrong. Let me write everything else.

Let's narrow our differences down to what the specific issue is in this. You are not just. Isn't that, again, a very good precedent? When we see somebody doing something we don't approve of, how quick we are to say that person is wrong isn't that he's wrong. He's wrong on that point.

And that point forms one segment of a total faith structure of which we may be feeling the person is right on 90, 85, 75, 98. I think Bocharo did a paper on this sometime back on doctrine. But at the same time I think it applies to many other things. It applies to any point of difference and realizing let's narrow it down to the issue that's involved. So summarizing then this section, the seven rules then of proper involved criticism are one, to make sure the motives are pure and to try to communicate what your motive is.

Two, to invite an answer. Three, to indicate I'm only saying this because I feel you want it said. An implied invitation to criticize. Four, to emphasize that I'm in no way superior. We're alike in this.

Five, that's a suggestion and not a criticism. Six, I'm not using anything hearsay that somebody else told me what you've said, and seven, to be very specific within the criticism. Now, we covered a chapter and a half out of the six chapters that Elihu speaks. That's one fourth of his time he spends apologizing for talking.

I'm not suggesting we do that. Sometimes I hear somebody do that, I say, okay, okay, you're ready. Stop apologizing. Get on with what you're going to say. We can do it, but that attitude is what we need to leave.

And when the attitude is left, we don't need to spend one quarter of the time when the attitude is there. We can almost sometimes jump immediately in because we show at the same time I have

Carl Hagensick - Elihu

something negative to say. I hold you in the highest respect that maintaining of a respect for the individual at the same time that we're criticizing a point is the attitude that Elijah was seeking to contain, and I think this shows the wisdom of Eliot. He was wise in that he laid down all this groundwork.

So when he did become involved in the discussion itself, his involvement would be much more effective.

We come to the third section, and we're not going to have time to cover the whole. So I'm going to go rapidly through the first part to get to the meat of the matter. Going to read this section and then pick up the discussion. This is starting at the last half of verse 12, through the end of the chapter. I'm going to answer thee that God is greater than man.

Why does thou strive against him? He doesn't give any account of his matters. God speaks once, twice, maybe, yet man doesn't perceive it in a dream, in a vision of the night, and when deep sleep falleth upon him, men in slumberings upon their bed. Then he opens the ears of men and sealeth their instruction that he may withdraw man from his purpose and hide praying from man.

He keepeth back his soul from the pit and his life from perishing by the sword. He is chastened also with pain upon his bed, and the multitude of his bones with strong pain, so that his life abhorreth bread, and his soul dainty meat. His flesh is consumed away, that it cannot be seen, and his bones that were not seen stick out. Yea, his soul draweth near unto the grave, and at length to the destroyers. Unless there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness.

Then he is gracious to him, and says, deliver him from going down to the I have found a ransom. His flesh shall then be fresher than a child's. He'll return to the days of his youth. He'll pray unto God, and God will be favorable unto him. He will see his face with joy.

For he will render unto man his righteousness. He looketh upon men, and if any then say, I have sinned and perverted that which was right, and it profited me not. Then he would deliver his soul from going and but add a word here back into the pit, and as light shall see the light. Lo, these things. God works oftentimes with man to bring back the soul from the pit, to be enlightened with the light of the Living.

Mark well, O Job, hearken to me, hold thy peace and I will speak. If thou hast anything to say, answer me. Speak, for I desire to justify thee. If not hearken to me, hold thy peace, and I will teach thee wisdom. Okay, in this section, Kelly Hu is showing how his counsel differs totally from the three comforters.

Three comforters saw a problem, an increasing problem. They saw an increasing self righteous in Job. But their only answer was, Job, you're a mighty sinner. They had no solution for the problem, and they went so far as to accuse Job unjustly.

Because the first verse, you know, it wasn't really Job that brought this upon him, it was the adversary that really brought it upon him. But Job had, as a wedge goes in, you know, pushes two ways, they became more accusatory and he became more defensive, and so he had this problem. He was saying, yes, you've got a problem, you have sin for this solution, and that solution comes down to this thought of ransom.

Carl Hagensick - Elihu

But before he comes to that solution, he says, I want you to recognize how God talks. Now, there's two ways that God may talk to you. If you've been listening in one of these two ways, you should have caught his message. He may talk to you in deep slumberings upon your bed dreams. Well, in the Old Testament, literally he did that.

Sometimes we're not living now on the time he does that, but that is the time he often talks to us. Well, not of drinks. He talks to us about. Because that's the time when we let our mind settle down. We let the mind start getting quiet.

We start reviewing the effects of the day, and that's when we start the meditation, and that's when God begins talking to us. It's through those meditations upon the bed, and he does this two or three times.

He'll bring it to our attention. A little providential thing if we're looking, if we're meditating, and as he does this, he will open our ears, and that was sealed instruction, and he's doing that for a purpose.

And that's what this verse 15 is. Excuse me, verse 16. That he can withdraw man from his man's purpose, withdraw him from his own purpose, and hide pride from men. That man doesn't get this feeling, look what I've done. But rather he says, I need to get you to see my way.

And therefore what Job is, Elihu is really urging to us is in meditation life, whether it be on the bed or whether it be. I know my case is often while I'm Driving, because I have to spend a lot of time behind the wheel. But a place where there's not outside things coming in to review our current experiences. Another place you can do is on testimony meeting, when we're reviewing verbally that God has done for us. But that's not the only way.

There's a second way he does it, and that's he chastenings. He can do it in punishments or chastening, giving us a little heart experience, saying, keep your head, try it your way, and then all of a sudden, slamming the door on our face, and we say ouch and get mad. That's all wrong. Try it again.

Slam the door again. See if you notice why I slammed it. That he does it to call our attention to the fact that our own way, which seems right unto us, is the way that the ends thereof are the ways of death. So he's saying that either through his chastening experience or through his meditation experience, God can speak to him. But if he doesn't, he's going to draw closer and closer and closer from his stripe.

Unless there is somebody, an interpreter, one who can diagnose. I like this word for interpreter. A diagnostician, one who can interpret what the problem is, and if there is, this one will be a rare one. It will be one among a thousand.

And what will tell you that he is the right one is he will be able to show you his own uprightness. Now, really, what he's introducing is the cosmic crisis. He's telling us that when we are not able to figure out the right way, when we're not listening to God's word, either upon the night watches or through the chastening his praise, when we get right to the brink and are ready to be busy destroyer, that's the time we shall look for that experience interpreter, especially that one who diagnoses all problems, a great physician. He has the answer to our problems. He said, the answer is very simple.

Carl Hagensick - Elihu

I want to show you that I was righteous. He's chosen to man give upright his perfection. He said, now that I've shown you this, I can say, deliver him from going down to the pit. I found a ransom. I found that which would totally cover his sins.

But once he's delivered from the pit, and I see it's time for Micah to come up, Once he's delivered him from going down to the pit, he says, but you're going to call again, you're going to call again. You're going to keep your eyes open. If you don't keep them open, you're going to slide right back, and that's why he goes on and he says, speaking of the kingdom, but for us speaking now, his flesh should be fresher than a child. He returns the days of his use.

He must pray unto God constantly, and God will be favorable unto him. God shall see his face with joy. He will render unto man his own righteousness how to become righteous, giving him those things to be common, and if any, then say after he has had this cleansing of strength, I have sinned.

I have done that which is wrong. Then God will deliver his soul from going back into the pit and his light will see the light. That's true in our individual experiences. But doctrinally, how much more true is in the kingdom? When man comes back from the grave, then you come into that great sin offering experience, the education of the highway of holiness.

And then he will say, I've got one thing to accomplish here to bring you to full repentance so that you don't slide back into repentance. He works these things oftentimes. That's where we're going to leave off in our study that you picked up in your own studies. Because we wanted to go just as far as we could with the entire seven chapters. Six chapters I think you'll find profitable.

As he builds upon his theme. After apologizing to both parties, after building up the theme of the ransom, then he enters in. But because you haven't seen it, judgment's upon you, and he gives the great judgment message in the Book of Joel. Thank you.

With two chapters out of the six, we look forward to two return trips from Brother Carl so that he can handle the next four chapters in the wisdom of Elihu. Let us hope that we all perhaps have taken one or two lessons from it so that in our discussions as brethren we can perhaps be a little bit more sensitive. Now Brother Carl will be returning to his home class in Chicago. I think it would be appropriate for us to send our love and our greetings with Brother Carlos. Like to do that?

By all means, Carol, do that for us. Let me again remind you that we are going to have our study in the third volume forward next Sunday at 11:15. We will have nominations and our business meeting at 1:30, and then Brother Sam Christic will serve us at 3:00.

Yes. Sister Cherelle is at the Don, and she brings the love of the dawn family to the class. We appreciate that, and now let us conclude by singing Hymn 95.

Hymn 95.

And there are only two verses. So let us stand as we sing both verses, and then Brother Carl will dismiss us with prayer. Hymn 95 Let Us Stand as we sing.

I want to be for simple for one for like my clip, Master for I want of your wisdom.

Jesus our Heavenly Father, we come to Thee now. To express our appreciation for the close of this day's meeting is to thank Thee for the freedom and the liberty we have to gather together in groups like this to thank Thee for the privilege of considering portions of Thy Word. Help us, Father, in all

Carl Hagensick - Elihu

of our studies and all of our meditations, to achieve a little bit more of Christlikeness. Apply the principles in our lives to be drawn closer unto Thee, so that thereby we may be drawn closer to each other. In Jesus name.