

WHERE CAN YOU FIND CONSOLATION?

15 Then Eliphaz the Temanite replied, ²Should a wise man answer with empty notions or fill his belly with the hot east wind? ³Should he argue with useless words, with speeches that have no value? ⁴Indeed, you are undermining [godly] fear and are hindering devotion to God; ⁵because your iniquity prompts your mouth—you have adopted the tongue of the crafty! ⁶Your own mouth condemns you, not I; your own lips testify against you. ⁷Are you the first man ever to be born? Were you brought forth [from the womb] before the hills? ⁸Did you listen in on the secret counsel of God? Do you have a monopoly on wisdom? ⁹What do you know that we do not know? What insights do you have that we do not have? ¹⁰We have the gray-headed and the aged on our side, men who are even older than your father! ¹¹Are God's consolations not enough for you, words that have been spoken gently to you? ¹²Why have you let your heart carry you away, and why do your eyes flash, ¹³that you vent your anger against God and pour out such words from your mouth? ¹⁴What is man, that he could be pure, or one born of a woman, that he could be righteous? ¹⁵Listen; [if God] places no trust in his holy ones, and even the heavens are not pure in his sight, ¹⁶how much less [does he consider] man who is vile and corrupt, who drinks up evil like water?

¹⁷Listen to me and I will explain things to you. Let me tell you what I have seen, ¹⁸what wise men have declared—hiding nothing they received from their fathers ¹⁹(to them alone the land was given, and no alien passed among them): ²⁰All his days the wicked man suffers torment, [such is the plight] throughout all the years reserved for the tyrant. ²¹Terrifying sounds fill his ears; and when all seems well, marauders attack him. ²²He has no confidence that he will escape from darkness; he is marked for the sword. ²³He wanders around [looking] for bread—Where is it? He knows that disaster has been prepared for him. ²⁴The day of darkness terrifies him; distress and anguish overpower him like a king poised to attack. ²⁵[This is his fate] because he shakes his fist at God, and conducts himself with arrogance against the Almighty. ²⁶He charges headlong at him with his massive shield. ²⁷Though his face is covered with fat and his waist bulges with flesh, ²⁸he will reside in devastated cities and houses where no one lives—[houses] destined to become a pile of rubble. ²⁹He will not remain rich and his wealth will not endure; his possessions will not spread over the earth. ³⁰He will not escape the darkness; the flame will wither his shoots, and by the breath of God's mouth he will be swept away. ³¹Let him not trust in what is worthless, only deceiving himself; for he will get nothing in return. ³²Before his time he will be paid in full, and his "palm branch" will wither. ³³He will be like a vine whose unripe grapes fall off, and like an olive tree that casts off its blossoms. ³⁴The company of the godless is like barren soil, and fire will consume the tents of those who love bribes. ³⁵They conceive mischief and give birth to iniquity, in their "womb" deceit is fashioned.

16 Then Job answered, ²I have heard many such things; all of you are miserable comforters! ³Is there no end to your words of wind? What irritates you that you keep on answering? ⁴I, too, could speak like you, if you were in my place. I could compose speeches against you and shake my head at you. ⁵[But] I would encourage you with my mouth; comfort from my lips would ease your pain.

⁶[But in my case,] if I speak, my pain is not eased, and if I refrain [from speaking], the pain does not leave me. ⁷Indeed, he has worn me out; [O God,] you have devastated my

entire household. ⁸You have shriveled me up—this has become a witness [against me. Indeed,] my gauntness rises up against me; it testifies to my face. ⁹In his anger he tears me apart and assails me. He gnashes at me with his teeth; my adversary glares at me with his eyes. ¹⁰Men stare at me with wide open mouths; they slap my cheeks in scorn; they assemble together against me. ¹¹God has turned me over to the vicious and has tossed me into the hands of the wicked. ¹²All was well with me, but then he crushed me; he seized me by the neck and shook me to pieces. He has made me his target; ¹³his archers surround me. Without pity, he pierces my kidneys; he spills my gall on the ground. ¹⁴He breaks through my “wall,” making breach after breach; he rushes at me like a warrior. ¹⁵I have sewn sackcloth over my scabby skin and buried my brow in the dust. ¹⁶My face is red from weeping, and dark shadows circle my eyes. ¹⁷[All this has happened to me,] even though my hands are free from violence and my prayer is pure.

¹⁸O earth, do not cover my blood! May my cry find no resting place! ¹⁹But even now my witness is in heaven; my defender is on high. ²⁰My friends scoff at me; but my eyes pour out tears unto God. ²¹O that a man might plead with God, like a man does with his neighbor! ²²A few more years will pass, then I will go the way [from which] there is no return.

17 My spirit is broken; my days are running out, the grave awaits me. ²Surely, mockers surround me; my eyes dwell on their hostility. ³Lay down a pledge, be my surety with yourself, [O God]. Who else will pledge himself to be my surety? ⁴Because you have closed their mind from understanding, they will not raise their hand, [consenting to be my surety]. ⁵If a man renounces his friend for a reward, his children’s eyesight will fail. ⁶But he has made me a proverb for the people; I am one before whom men spit. ⁷My eyesight has grown dim from grief; my whole frame is but a shadow. ⁸(Upright men will be appalled by this; the innocent will rouse themselves against the ungodly.) ⁹Nevertheless, the righteous man will hold to his ways, and he who has clean hands will grow stronger and stronger.

¹⁰But all of you, turn, come back; still I will not find a wise man among you. ¹¹My days have passed, my plans are shattered, [and so are] the desires of my heart. ¹²These men turn night into day, saying in the face of darkness, “Light is near!” ¹³If I build my house in Sheol, if I spread out my bed in darkness, ¹⁴if I say to the grave, “You are my father,” and to the worm, “[You are] my mother and my sister,” ¹⁵where then is my hope? ¹⁶Will it accompany me down to the chambers of Sheol? Will it descend with me into the dust? (Job 15:1-17:16)

Introduction

The old Negro spiritual laments, “Nobody knows the trouble I’ve seen.” But it goes on to declare, “Nobody knows but Jesus.” That spiritual song, composed out of the depths of suffering, expresses a profound truth.

Sometimes we can find consolation and understanding from nobody but Jesus.

In this present passage Job's friend, Eliphaz, exhorts Job to take solace and comfort in the consolations of God (15:11.) In his discourse Job maintains that he can find no consolation—neither from his brethren (16:1-5) nor from God (16:6-17.)

But the answer to Job's dilemma is found in the words of that old Negro spiritual: Nobody knows the trouble I've seen, nobody knows but Jesus.

When the Christian is experiencing deep sorrow and anguish of soul, he seeks consolation. Where can he find it?

I. You Might Not Find Consolation from Your Brethren

Eliphaz sarcastically charges Job with being a wise man who answers "*with empty notions;*" (i.e.; meaningless thoughts and conceptions.) Eliphaz is maintaining that Job, who has a reputation for being wise and claiming to possess godly wisdom, is, by his present discourses, displaying a total lack of knowledge—such is Eliphaz's estimation of Job's speeches. These friends who supply Job with superficial and pat answers to his dilemma are unable to plummet the depths of his problem, nor are they able to comprehend his responses as he seeks to grapple with his suffering and come to understand its purpose.

Eliphaz declares that Job, by his inquiries and discourses, is "*undermining [godly] fear*" and "*hindering devotion*" to God (15:4.) As Job expresses his concern—and even his doubts—with regard to how God is dealing with him, Eliphaz fears that Job is promoting impiety: disrespect for God, even blasphemy against God. Eliphaz is unable to distinguish between a sincere seeking to understand God's dealings with a suffering man and the defiant scoffing of the godless; he makes no allowance for the fact that such seeking sometimes borders close to blasphemy, note Job's earlier plea, "*To him who is ready to faint, kindness should be shown by his friend; or else he might forsake the fear of the Almighty*" (Job 6:14.)

Indeed, Eliphaz charges Job with being impious and ungodly; addressing Job, he declares, "*Your iniquity prompts your mouth*" (15:5-6.) Eliphaz is charging that Job's speech is articulating the evil attitude and thoughts that originate in his heart. Here is the cruel irony that Job, who is introduced as a righteous man (1:1.) in the time of his suffering as he seeks to understand the ways of God, should be accused of being impious and even a hypocrite.

Eliphaz next accuses Job of being arrogant and presumptuous (15:7-10.) He sarcastically inquires as to whether Job is "*the first man [ever] to be born*" (15:7.) He asks, Is Job older, and therefore, wiser, than the ancients? Indeed, was Job "*brought forth [from the womb] before the hills?*" Does Job pre-date the creation itself and is he on a par with the divine wisdom? In Proverbs 8:22-25 the divine wisdom (a pre-incarnate manifestation of Christ?) declares, "*Jehovah possessed me at the beginning of his work, before his deeds of old. ²³I was appointed from eternity, from the beginning, before the world began. ²⁴When there were no oceans, I was*

brought forth, when there were no springs abounding with water; ²⁵before the mountains were settled in place, before the hills, I was brought forth."

Eliphaz asks if Job has heard the secret counsel of God (15:8a;) has Job been permitted access to the throne room of God in the heavenly places? Or again, does Job have a monopoly on wisdom? (15:8b.) Eliphaz ignorantly assures Job that his companions know as much as Job does (even though they have not entered into the depths of spiritual anguish that Job is experiencing;) furthermore, the friends possess the wisdom of the ages, the wisdom of the aged (15:8b-10.)

Eliphaz recommends that Job take comfort in *"God's consolations"* (15:11.) *"God's consolations"* apparently is a reference to the counsel given by Job's friends, who, as the community of believers, are representing God. Especially being referred to here may be the message from God that Eliphaz received in a vision of the night (see 4:12-16.) The gist of these consolations is that God is faithful to reward the righteous, but He will inflict judgment upon the wicked; if Job repents, he will find mercy with God and be restored (11:13-19.)

But rather than accept words that have been spoken gently to him, Job is accused of turning his spirit against God (15:12-13.) Eliphaz asserts that it is foolish and impious for Job to maintain and defend his innocence, for no man is righteous before God; indeed, far from being righteous, man by nature is *"vile and corrupt"* (15:14-16.) Eliphaz fails to distinguish between man as a sinner by nature who cannot measure up to God's divine standard in the ultimate sense, and the godly man who sincerely and successfully seeks to lead a life of devotion to God—note that God Himself defines Job as *"my servant"* (1:8.)

Eliphaz now declares that he will instruct Job. He exhorts Job to listen, because what he is about to offer him is the teaching of wise men handed down from their fathers (15:17-19.) It is the wicked man who is suffers torment all his days (15:20) and who is plagued by terrifying sounds (15:21); ... he is without hope (15:22); ... he is the one who is reduced to poverty (15:23a); ... and it is he who lives in constant dread of the inevitable judgment of God (15:23b-24.) This is the plight of the wicked because *"he shakes his fist at God"* (a gesture of blasphemous defiance), and *"conducts himself with arrogance against the Almighty"* (15:25.)

Against the wicked God launches a fierce and irresistible attack: *"He charges headlong at him with his massive shield"* (15:26.) Although the wicked man may presently gorge himself in self-indulgence, *"though his face is covered with fat and his waist bulges with flesh"* (15:27,) he will come to ruin before the righteous and all-powerful judgment of God: *"he will reside in devastated cities and houses where no one lives—[houses] destined to become a pile of rubble"* (15:28.) With great solemnity Eliphaz pronounces the fate that shall befall the wicked: *"his wealth will not endure"* (15:29)—he shall lose all his possessions and be reduced to poverty; *"he will not escape the darkness"* (15:30)—he shall be cast into the outer darkness

of permanent separation from the blessed presence of God, consigned to experience the righteous curse of God forever.

Therefore, in the light of these things, Eliphaz counsels the wicked man, *“Let him not trust in what is worthless, [only] deceiving himself; for he will get nothing in return”* (15:31.) It is worthless—vain, foolish—for the wicked man to assume that he can defy God and escape God’s judgment. Unless he repents, judgment shall come upon him: pre-maturely terminating his prosperity and even his life (15:32-33.)

Eliphaz closes by reiterating that what awaits the wicked is a righteous judgment. He describes such men as *“godless,”* men who *“love bribes,”* *“conceive mischief,”* and who *“give birth to iniquity”* (15:34-35.) Note: The situation Eliphaz has attributed to the wicked (endless days of suffering, 15:20a; hopelessness, 15:22a; sudden pre-mature demise, 15:27-28,32-33) is the very situation in which Job now finds himself. The implication is that Job is a wicked man who needs to repent.

Job responds to Eliphaz’s speech by identifying his companions as *“miserable comforters”* who are of no value (16:1-3.) It is ironic that here are comforters who inflict misery upon their suffering friend, rather than administering comfort. Job states that if their positions were exchanged, he would minister solace to his suffering friends and attempt to assuage their grief (16:4-5.)

Like Job, there may be occasions when we find no consolation from our friends; rather than receiving compassion and sympathy, what we may encounter is misunderstanding, lack of comprehension, criticism, and even judgmental condemnation.

When others come to us in agony of soul, let us remember the testimony of Job *“To him who is ready to faint, kindness should be shown by his friend; or else he might forsake the fear of the Almighty”* (6:14,) and the helpful example of his companions before they sought to offer him counsel:

When Job’s three friends, Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, heard about all the calamity that had come upon him, they each came from their own home and, meeting together, they agreed to go to console and comfort him. ¹²When they saw him from a distance, they did not recognize him. They began to wail and to weep; each one tore his robe, and they tossed dust into the air and upon their heads. ¹³So they sat with him on the ground for seven days and seven nights. No one spoke a word to him, because they saw that his grief was very great. (Job 2:11-13)

II. You May Not Seem to Find Consolation from God

Far from finding solace in the consolations of God, as Eliphaz counsels (15:11,) Job declares of God, *“he has worn me out”* (16:7.) Addressing God directly, Job

says, *"You have shriveled me up—this has become a witness [against me. Indeed,] my gauntness rises up against me; it testifies to my face"* (16:8.) God is viewed as having sapped Job's strength and his very life so that he is withering away. The evidence Job submits for this contention is his physical malady: *"my gauntness rises up against me; it testifies to my face"* (16:8b.)

Speaking of God to anyone who would listen to his agonizing complaint, Job cries out, *"In his anger he tears me [apart] and assails me. He gnashes at me with his teeth; my adversary glares at me with his eyes"* (16:9.) Job portrays God as a wild animal voraciously tearing its prey in repeated assaults (Hartley, p. 260): *"he gnashes upon me with his teeth."* Job identifies God as *"my adversary."* In the midst of his inexplicable suffering, Job sees God assuming the role of Satan, making Himself the adversary of the righteous man—note 1:6 where the devil is identified as *"Satan,"* or, *"the Adversary."* Here is the anomaly that the righteous man, who should be enjoying God's favor and fellowship, is being treated like the wicked, for God is the Adversary of the wicked: *"The angel of Jehovah said to him, '... Listen; I have come as an adversary, because what you are doing is contrary to [my will]'"* (Num. 22:32.)

God not only seems to be treating Job as though he were a wicked man, Job further charges that God has tossed him into the hands of the wicked (16:11.) God has given His faithful servant over to wicked men who strike him and gather around him with the intention of doing him further harm and even taking his life (16:10.) Again, there is the anomaly: rather than rescuing His righteous servant from the hands of the wicked, Job senses that God has given him over into the hands of the wicked.

Job now contrasts his present condition with his former state: *"All was well with me, but then he crushed me"* (16:12a.) Like a strong and brutal man seizing his helpless victim, so God seizes Job by the back of the neck and shakes him to pieces (16:12b.) Like a marksman, God has made Job to be His target and He relentlessly pierces Job's vital organs with His arrows (16:12c-13.) Like a mighty general, God musters His troops against Job in repeated assaults, hacking breach after breach in the walls of Job's "fortress" until those walls collapse and Job is left defenseless, ready to be impaled on the enemy's spear (16:14.)

Job now goes on to describe the impact this divine assault has had upon him (16:15-17.) He has been reduced to a state of mourning—clothing himself in sackcloth—and humiliation: he has buried his brow in the dust (16:15.) His face is red from weeping (here is bitter, inconsolable agony and grief.) He is so overcome by his agony that he is close to the point of death: *"dark shadows circle my eyes,"* or, *"on my eyelids is the shadow of death"* (16:16.) He is reduced to this state of overwhelming agony despite the fact that his hands are free from violence and his prayer is pure (16:17.)

Far from finding consolation from God, at this point Job's perspective may be summed up in the words of the Psalmist: *"My God, my God, why have you forsaken me? Why are you so far from helping me, so far from the words of my groaning? ²O my God, I cry out by day, but you do not answer, by night, and am not silent"* (Psl. 22:1-2.)

There may be times when the Christian may feel himself to be in the same state as Job: he may not seem to find consolation from God.

III. You Can Find Consolation from Christ

Job cries out, *"O earth, do not cover my blood!"* (16:18.) His cry is reminiscent of the LORD's words to Cain concerning the shed blood of his brother, Abel: *"The voice of your brother's blood is crying out to me from the ground"* (Gen. 4:10.) Job is pleading that he would finally receive justice; that his cause would not go unheeded and eventually lie forgotten in the dust.

Job proceeds to boldly and confidently assert, *"[But] even now my witness is in heaven; my defender [שֹׁמֵר] is on high"* (16:19.) *"Even now,"* even in his present predicament of intense agony of soul and even as he is on the very edge of despair, Job utters a confident declaration that there is One in heaven who will intercede for him.

Job has become aware that he can find no solace from his friends: *"my friends scoff at me"* (16:20a,) so he looks to God: *"my eyes pour out tears unto God"* (16:20b.) Job's hope is that he might plead with God as a man does with his neighbor (16:21;) Job's confidence is that God will be faithful to uphold justice. Despite the fact that he feels God has set Himself against him as his enemy (16:6-17,) Job still is compelled to look to God as his only hope, the only source of his deliverance. Once again, deeper than the confusion and doubt that presently plague his mind, at the very core of his being there remains an unshakeable confidence in God—the evidence of true saving faith, the work of the Holy Spirit. Note: 16:20 may be translated, *"my Intercessor is my friend as my eyes pour out tears unto God"* (NIV translation of vs. 20.) The fundamental meaning of the verse remains the same: Job has no hope of finding solace from his earthly friends, but he is confident that he will find solace and help from the divine Intercessor, whom we know to be none other than the Lord Jesus Christ.

Job is anxious that divine intervention and deliverance come quickly, because the days of his frail, afflicted life are swiftly ebbing away (16:22-17:2.) Job is very much aware that, *"A few more years will pass, then I will go the way [from which] there is no return"*—he will succumb to death and the grave (16:22.) Even now his spirit is broken as he becomes acutely aware that the grave awaits him (17:1.) Meanwhile, as he continues to yet dwell on the earth, he is

surrounded only by mockers (17:2.) His only hope of solace and deliverance is with his divine Intercessor.

Given his desperate situation, Job urgently pleads with the LORD, *“Lay down a pledge, be my surety with yourself, [O God]”* (17:3a.) Job is pleading that the LORD will be his Redeemer: the one who pledges to be a surety for his friend pledges to assume and pay whatever debt his friend has incurred, he pledges himself to come to his friend’s rescue. Job is calling upon the LORD to satisfy His divine justice on Job’s behalf, both in the sense of supplying His divine righteousness for Job as well as vindicating Job’s integrity as God’s faithful servant—the latter sense is especially prominent here, as it is also expressed in Psalm 119:121-122, *“I have done what is righteous and just; do not leave me to my oppressors. ¹²²Ensure your servant’s well being; let not the arrogant oppress me.”*

Job calls upon the LORD to be his surety because he has no one else to whom he can turn: *“Who else will pledge himself to be my surety?”* (17:3b.) Who else is willing or able to pledge themselves to be Job’s surety? Indeed, God Himself has deprived Job’s companions of understanding, He has closed their mind from understanding (17:4a;) so they are unable to offer him solace and they cannot provide deliverance for him. Yet Job’s friends also bear personal responsibility for their insensitivity and spiritually dullness; consequently, they stand in danger of severe judgment (17:5) if they do not repent. Note: The statement, *“his children’s eyesight will fail,”* indicates that not only will the guilty party himself be condemned; but his sin, perpetuated in the conduct of his children, will also bring just condemnation upon them.

Consider what the LORD counsels them to do when at last He appears:

After Jehovah had spoken these words to Job, he said to Eliphaz the Temanite, “My anger burns against you and your two friends, because you have not spoken of me what is right, as my servant Job has. ⁸So now take seven bulls and seven rams and go to my servant Job and offer up a whole burnt offering for yourselves. My servant Job will pray for you—because I accept him—so that I will not deal with you according to your folly. You have not spoken of me what is right, as my servant Job has.” ⁹So Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite did what Jehovah told them to do; and Jehovah accepted Job’s prayer. (Job 42:7-9)

Having lifted his voice in confident expectation to God, Job now appears to once again be in danger of succumbing to the waves of despair that rage against him. 17:6-9 may possibly be viewed as Job’s effort to supply further reason for the LORD to swiftly come to his rescue as his divine Surety.

Job has called upon the LORD to swiftly come to his rescue as his surety, but instead of immediately answering his prayer, the LORD has made Job to be a

proverb for the people (17:6.) Job has become a proverb: Look at what happens to the man who sins against God; indeed, the man who hypocritically appears to be righteous! God has brought upon him the most severe judgments he so justly deserves!

This present ordeal (suffering affliction of body and soul coupled with unjustified humiliation) has taken its toll on Job: *“my whole frame is but a shadow”* (17:7,) i.e.; his body is wasting away. Job maintains, *“Upright men will be appalled by this; the innocent will rouse themselves against the ungodly!”* (17:8.) When righteous men witness the incredibly unjust treatment Job is receiving at the hands of men who are far less righteous than he, they will become indignant and be roused to take action against the offenders. His mention of upright men leads Job to once again affirm his own commitment to righteousness: *“the righteous man will hold to his ways”* (17:9a), and his conviction that he shall finally be vindicated: *“he who has clean hands will grow stronger and stronger”* (17:9b.)

In the light of these things, Job issues to his companions a call for their repentance, *“All of you, turn, come back”* (or, *“All of you, change, turn”*) (17:10a.) Yet Job doubts that his companions will truly understand the situation and heed his call, for he confesses, *“still I will not find a wise man among you”* (17:10b.)

Job closes his present speech by contemplating the question, *“Where is my hope?”* (17:11-16.) Job laments, *“My days have passed, my plans are shattered, [and so are] the desires of my heart”* (17:11.) His hope of being reconciled to his friends and gaining their support is shattered. This is the case because his friends lack spiritual understanding (17:4a;) indeed, they turn things upside down: *“[these men] turn night into day”* (17:12.) Thus Job expresses the lament that he has no hope of finding solace and consolation from his friends. Note: At this point Job is unaware that God will actually bring about a true reconciliation with his friends, as will take place at the end of the book:

After Job had prayed for his friends, Jehovah released him from his captivity; then Jehovah gave Job twice as much as he had before. ¹¹All his brothers and sisters and his former companions came and ate with him at his house. They sympathized with him and consoled him concerning all the calamity Jehovah had brought upon him, and each one gave him a piece of silver and a gold ring. (Job 42:10-11)

Next Job considers the dreadful prospect, Will his hope be extinguished by his departure into Sheol? (17:13-16.) If Sheol is to be Job’s future home (17:13,) if the grave, or corruption, is to be his father (i.e.; if he has a natural relationship with corruption—the dissolution of the body—so that it becomes his personal and ultimate fate, 17:14,) if this is his destiny, then what will become of his hope? (17:15.) *“Will [Job’s hope] accompany [him] down to the chambers of*

Sheol?" (17:16a.) No; his hope cannot join him in the place of the dead—there is no place for hope there. So then, *"Will it descend with me into the dust?"* (17:16b.) Yes; if the grave is Job's final and ultimate prospect, then both he and his hope are doomed—they shall perish together. Job's only hope for solace and deliverance is to be found with God; more specifically, with his divine Intercessor: *"[But] even now my witness is in heaven; my defender is on high"* (16:19.)

Job has some comprehension of the person and work of Christ—the divine Surety and Intercessor whom God the Father has provided for us. Job understands that his only hope for solace and deliverance is to be found in the person of that divine Redeemer.

When we experience deep sorrow and anguish of soul, we can find consolation from Christ, the Redeemer provided for us by God the Father in His love and covenantal faithfulness:

He was despised and rejected by men; [he was] a man of sorrows and acquainted with suffering. Like one from whom men hide their faces he was despised, and we did not hold him in esteem. ⁴Surely he has borne our afflictions and carried our sorrows; but we regarded him as one who was stricken by God, smitten by him and afflicted [as an evildoer]. (Isa. 53:3-4)

Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess ¹⁵We do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin. ¹⁶Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need. (Heb. 4:14-16)