



Women IN THE Word TOGETHER

and my covenant will stand firm¹ for him.
I will establish his offspring forever and his throne as the days of the heavens.

If his children forsake my law and do not walk according to my rules;² if they violate my statutes and do not keep my commandments, then I will punish their transgression with the rod and their iniquity with stripes, but I will not remove from him my steadfast love.

or be false to my faithfulness. I will violate my covenant and the word that I have sworn forth from my lips.

I have sworn by my holiness; I will not lie. My covenant shall endure forever, like the moon as long as the sun before me.

ever, a faithful witness in the skies.³ Selah But now you have cast off and rejected; you are full of wrath against your anointed.

You have renounced your covenant with David. You have despised his words and have despised his throne in the dust.

90 A PRAYER OF MOSES, THE LEVITE, BEFORE THE LORD, YOU HAVE BEEN OUR DWELLING PLACE¹ in all generations before the mountains were brought forth or ever you had formed the earth and from everlasting to everlasting you are God.

47 Remember how she has said, For what vanity you have chosen, children of man! What man can live and who can deliver his soul from the power of Sheol?²

48 Lord, where is your steadfast love, which by your faithfulness David?

Remember, O Lord, how your servants have been mocked, and how I bear in my heart the scorn of all the many nations.

51 With my enemies mock, O Lord, and how I have been despised. Blessed be the Lord, who does not mock the footstep of the afflicted.

BOOK FOUR
From Everlasting to Everlasting

God ordains that his children:

- a. Walk in **sorrow** and **pain**, sometimes because of sin (Num 12.10-12).
- b. Sometimes for **discipline** (Heb 12.5-12).
- c. Sometimes for **strengthening** (2 Cor 12.7-10; 1 Pet 5.10).
- d. Sometimes to give **opportunity** to reveal his **comfort** and **grace** (2 Cor 1.3-7).
- e. There are times when the compelling issue in the suffering of the believer is **unknown** because it is for a **divine purpose** that we can't discern on this side of heaven. (Ex 4.11; Jhn 9.1-3).

We can see the following truths in job's experience:

1. There are **matters going on in heaven** with **God** that **we know nothing** about; yet, affects our lives.
2. Even the **best effort at explaining** the issues of life can be useless.
3. God's people do **suffer. Bad things happen** all the time to **good people**, so one cannot judge a person's spirituality.
4. Even though God seems far away, **perseverance in faith** is a **noble virtue** since God is good and one can safely leave his life in His hands.
5. The believer in the midst of suffering **should not abandon God**, but **draw near to Him**, so out of the fellowship can come the comfort—without the explanation.
6. Suffering may be intense, but it will **ultimately end** for the righteous.

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Job 32-37

Elihu's response/speeches

Who is Elihu? (Prophetic voice)

Job 32:2 "then was kindled the wrath of **Elihu** the son of **Barachel** the **Buzite**, of the kindred of **Ram**:

- a. **Elihu's** ancestry was traced to the **Arabian** tribe of **Buz** (Jer. 25:23). The "family of Ram" is unknown.
- b. **Elihu** - means "**He is my God.**"
- c. **Barachel** - means "**God blesses.**"
- d. **Buzite** - Second son of **Nahor** and **Milcah**, and brother of Huz (Gen 22.21).
- e. Tribe of **Ram** - ancestor of **King David**. His genealogical lineage and descendants are recorded in (1 Chr 2:9 and at Ruth 4:19).

The fourfold emphasis of Elihu's response/speeches:

1. God has not been silent; he speaks through your pain. **(Job 32-33).**
2. God is not unjust; he will eventually strike the wicked – sensitivity to sin. **(Job 34).**
3. Righteous living is not pointless, there is instructive power to suffering under God's hand. **(Job 35).**
4. You're in no place to criticize God; remember to fear him and beware of spiritual pride. **(Job 36-37).**

Elihu's response from Job 32.1-22

A. Elihu enters into the debate to break the impasse (32:1–22)

- Two dominant themes: **“Answers and Anger”**
- Source of his message: Voice of a prophet
- **Prophecy is possible:** (v.6-10 “I am young in years...)
- Earthly wisdom: based on aged; seniority; tradition; experience
- Divine wisdom: the spirit or breath in man; breath of the Almighty;
- **Prophecy is necessary:** (v.11-16 “there was none among who refuted Job; another voice was necessary)
- **Prophecy is urgent:** (v.17-22 “I must speak...God can use anyone young or old; human philosophy and understanding have no answer to the suffering of a righteous man.”)

Elihu's response from Job 33.1-33

B. Elihu charges Job with presumption in criticizing God, not recognizing that God may have a loving purpose, even in allowing Job to suffer (33:1–33)

- **The Prophet's voice must be heeded** (v.1-7 "listen to my words...pay attention)
- Elihu's sincerity (v.3); made by the Spirit (v.4); his seriousness (v.5); his sympathy (v.6-7)
- **Job's accusation must be answered** (v.8-13 "in my hearing; I am pure; have done no wrong; clean; free from sin); Elihu rebukes Job's line of reasoning.
- God does speak! (v.14-30 "voice of conscience; dream; vision of the night; deep sleep; slumber of their beds)
- The need to be attentive: (v.31-33 "Pay attention; listen; be silent")

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Elihu's response from Job 34.1-37

C. Elihu declares that Job has challenged God's integrity by claiming that it does not pay to lead a godly life (34:1–37)

- **Job is basically saying that God is not fair.**
- **(v.5-6)** - 'I am righteous, but God has taken away my right...
- Elihu spoke to:
 - a. **Wider audience (1-15)** critical issue is the justice and goodness of God. (v2-4)

Elihu's response from Job 34.1-37

Elihu spoke to:

a. Wider audience (1-15) - Justice and goodness of God

- “hear my words, you wise men” (v.2-4)
- Most serious accusation – God is not just and Good (v.5-9)
- Central truth is that God cannot do wrong (v.10-11)
- God is God – “Of truth, God will not do wickedly...” (v.12-15)

Elihu spoke to: Job 34:16-37

b. Job (16-37) – Accusation: Job has condemned the righteous mighty God

- “will you condemn him who is righteous and mighty? (16-17)
- God does judge justly – no favourites (v18-19); no uncertainty (v.20); no ignorance (v.21-25); no secrecy (v.26-28)
- Job must **repent** – what he said about God (v.31-33)
- Job's trial will continue until he **repents** (v.34-37)

Elihu's response from Job 35.1-16

d. Elihu urges Job to wait patiently for the Lord (35:1–16)

Big question: What is the point of being good? (v.1-4)

...do you think this to be just?

...it is my right before God...what advantage have I?

...how am I better off than if I had sinned?

Elihu's response from Job 35.1-16

First answer: It's the wrong question to ask (v.5-8)

- consider the transcendence of God and his dwelling place
- it is beyond our reach
- God lives beyond human mortals

Second answer: Don't expect an answer (v.9-16)

- they cry out but he does not answer
- Not exercising faith (v.10) "Where is God my maker who gives songs in the night"
- A seeking heart that longs for God

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Elihu's response from Job 36.1-21

e. Elihu believes that God is disciplining Job.

A God-given defence of God's justice (v.1-4)

..."bear with me and I will show you"

..."I have something to say on God's behalf"

..."I get my knowledge from afar"

..."ascribe righteousness to my maker"

..."my words are not false"

..."one who is perfect is with you"

Elihu's response from Job 36.1-21

God acts powerfully and justly on people (v.5-25)

..."God is mighty and does not despise anyone"

..."mighty in **strength of understanding**"

...gives the afflicted their right

...does not withdraw his eyes from the righteous

...kings on the throne he sets forever and they will be exalted

The just discipline of God (v.8-10)

-Suffering often brings out the pride and rebellion in our hearts

-Jesus suffered in obedience but without sin (Heb5:8)

Two responses to God (36:11-15)

Positively: Those who listen and serve him – are richly blessed

Negatively: Those who refuse to listen – will perish and die without knowledge

The appeal to Job (36:16-25)

Elihu's personal address to Job

-God is wooing Job out of distress – “*mouth of distress*” (v.16)

(Our language is important; what comes out of us)

Only cosmic power of the sovereign God can bring about cosmic justice to fruition (v.22-33)

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Elihu's response from Job 36.26-37.1-24

f. Elihu argues that humans can hardly expect to understand God's way of administering justice, mercy and the way he blesses abundantly.

God acts powerfully on the world (36:26-37:20)

Two motifs/themes:

- a. Sense of mystery of the wonderful and awesome "beyondness" of God
- b. Explanation and teaching/brief indication of purpose as to why God governs the world as he does.

Elihu's response from Job 36.26-37.1-24

- **God acts in power for blessing and for judgment (36:26; - 37:13)**
- “behold God is great, and we know him not”
- “the number of his years is unsearchable
- Elihu was talking about the process of evaporation, condensation and precipitation. These are beyond human comprehension (v.29-33)
- **Elihu appeals to Job (37:14-20)**
- “listen to this Job”

Elihu's response from Job 36.26-37.1-24

Elihu appeals to Job – very personal (37:14-20)

- "hear this o Job; stop and consider the wondrous works of God
- "do you know how God controls the clouds/lightning flash?"
- "how the clouds hang poised"
- "can you join him in spreading out the skies?"

Elihu's response from Job 36.26-37.1-24

Elihu concluded that God is overwhelmingly GLORIOUS (37:21-24)

- “and now no one looks on the light when it is bright in the skies”
- “out of the north comes golden splendour”
- God is clothed with awesome majesty”
- “The Almighty is beyond our reach”
- “He is great in power; justice and abundant righteousness he will not violate”
- “Therefore...people fear/revere him”

Conclusion:

- Eliphaz, Bildad and Zophar did not interrupt him
- Job did not interrupt him
- God has not been silent; he speaks through your pain (Job 32-33).
- God is not unjust; he will eventually strike the wicked (Job 34).
- Righteous living is not pointless, though we are insignificant next to God (Job 35).

Conclusion:

- You're in no place to criticize God; remember to fear him (Job 36-37).
- He claim to speak with the breath or voice of God
- He spoke as God's prophet preparing the way for God himself to speak in chapter 38.