



**The Oaks
Baptist Church**
Grand Prairie, Texas

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God's Sovereignty

A Study in Job

<u>Date</u>	<u>Lesson</u>	<u>Text</u>
04/15	Introduction to Job	
04/22	Heavenly Discussion Pt1	Job 1
04/29	Heavenly Discussion Pt2	Job 1
05/06	Suffering and Friends	Job 2
05/13	Job's Complaint	Job 3
05/20	Suffer/Controversy P1	Job 4-31
05/27	Suffer/Controversy P2	Job 4-31
06/03	Elihu Speeches	Job 32-37
06/10	God's Responses	Job 38-39
06/17	Confession & Answers	Job 40-41
06/24	Confession and Prayer	Job 42
07/01	Review and Summary	

Food for Thought

It is always possible to think of a reason for unanswered prayer. The trite explanation, which we hear all too often, is that 'You didn't have enough faith', or 'You prayed from the wrong motive', or 'You must have some hidden, unconfessed sin'. This diagnosis is always applicable. Everyone who prays is aware of the weakness of his faith or that his motives are always mixed. If no prayers could be offered and none answered, until all these conditions were satisfied, none would ever be offered and none answered.

(Adapted from "Notes on Job" by Thomas Constable)

Elihu Speeches

Job 32-37

THE INTRODUCTION OF ELIHU (32:1-5)

The identity of Elihu (32:2)

Elihu was a Buzite (Gen. 22:21), a young man, a man who had been sitting quietly on the side, listening to the controversy between Job and his friends. We know absolutely nothing of Elihu beyond that which we may learn of him from the introduction to Elihu, 32:1-5, and from the speeches of Elihu, 32:6-37:24. He is not mentioned elsewhere in the Bible or in secular history.

The anger of Elihu (32:2,3,5)

In these three verses, it is four times said that "his wrath was kindled." His wrath was kindled against Job "because he justified himself rather than God" (Job believed that he had been just in his dealings with God and with his fellowman but that God had been unjust in his dealings with him). His wrath was kindled against Job's three friends "because they had found no answer and yet had condemned Job" (Job had said that he is just and that God is unjust. The only answer the friends had given was to unjustly charge Job with outward sins. They answered Job's unjust accusation against God by making an unjust accusation against him so they really had not truthfully answered him).

The courtesy of Elihu (32:4)

He, in accord with Oriental custom, respected those who were his seniors. Therefore, he remained silent until Job and his three friends, all of them older than himself, had finished speaking.

THE NEW APPROACH OF ELIHU

His approach to Job is so different from that of the friends of Job!

He acted as the revealer of God

He acted as the interpreter of God (33:23)

He acted as the forerunner of God

He does not approach Job as a judge but as a friend and a brother.

He does not make false charges against Job but he accepts Job's claim to outward righteousness.

He does not use abusive language but he uses respectful language.

He does not use philosophical arguments but he uses divinely-given wisdom.

He does not speak to win an argument but he speaks to help a friend.

THE FREQUENT CRITICISM OF ELIHU

Many commentators are harsh in their criticism of Elihu and his speeches. He is often referred to as being brash, impudent, exalted, wordy, boastful, trite, unhelpful, etc. But this criticism of Elihu is unjust for God did not condemn him and his teachings as He did the three friends and their teachings, 42:7. Neither did He command Elihu to offer up a burnt offering for his speeches and to be prayed for by Job as He did command the friends, 42:8. Evidently God placed His approval upon Elihu and his speeches. His speeches did not solve Job's problem but they made preparation for God's solving of Job's problem.

(Adapted from "The Book of Job" by Roy Gingrich)

NOTES AND CROSS-REFERENCES

THE FOUR SPEECHES OF ELIHU (32:6-37:24)

The introduction to these speeches (32:6-33:7)

Elihu gives the reason for his former silence (32:6-10)

Elihu states the failure of the friends (32:11-16)

Elihu declares his reason for speaking (32:17-20)

Elihu announces his intention of speaking impartially (32:21,22)

Elihu challenges Job to listen to him and then to answer him if he can (33:1-7)

The content of the first speech of Elihu (33:8-33)

Elihu teaches that God speaks to men in many ways and that he speaks to men to chasten them as well as to punish them (33:8-30) - 3 ways God speaks to man - dreams (15) , angels (23) and prayer (26)

Elihu challenges Job (33:31-33)

The content of the second speech of Elihu (chapter 34)

Elihu asks wise men to weigh his words (34:1-4)

Elihu rehearses Job's charges that God is unjust (34:5-9)

Elihu refutes Job's charge that God is unjust (34:10-30)

Elihu hopes that Job's trials will continue until he ceases to talk like wicked men (34:31-37)

The content of the third speech of Elihu (chapter 35)

Elihu answers Job's charge that a man is not profited by living a righteous life (35:1-8)

Elihu answers Job's charge that God does not answer the cry of the oppressed (35:9-13)

Elihu answers Job's charge that he cannot find God (35:14-16)

The content of the fourth speech of Elihu (chapters 36 and 37)

Elihu rehearses the ways of God with men (36:1-21)

He encourages Job to listen (36:1-4)

He speaks of God's concern for the righteous (36:5-7)

He reveals a reason for the suffering of the righteous (36:8-15)

He applies the foregoing truths to Job (36:16,17)

He warns Job (36:18-21)

Elihu exhorts Job to consider the wondrous works of God in nature (36:22-37:24)

Nature reveals God to be a powerful person (36:22-25)

Nature reveals God to be a non-understandable person (36:26-37:1)

Nature reveals God to be a majestic person (37:2-4)

Nature reveals God to be an incomprehensible person (37:5-14)

Nature reveals God to be an unknowable person (37:15-20)

Nature reveals God to be both powerful and just (37:21-24)

(Adapted from "The Book of Job" by Roy Gingrich)

KEY CROSS-REFERENCE VERSES:

- Justifying self (32) - Luke 16:15; Luke 18:9-14; Romans 10:3-4; Galatians 3:11
- Ways God speaks (33) - Joel 2:28-29; Heb 1:1-2; 1 Thess 2:13; Hab 2:1
- Discernment through suffering (34) - James 1:2-4; Rom 8:35-39
- God doesn't need man's actions (35) - Acts 17:24-28; Ps 50:10-12
- God has plans for both the righteous and wicked (36) - 2 Peter 2:9; 2 Cor 1:8-10; Acts 24:15
- God is awesome (37) - Ps 66:5; Ps 47:2; Deut 10:17