

## Job 36-37

We've been listening in on this young man's oration (by the name of Elihu) to Job for the last 3 Ch's, he's got 2 more to go & then all the insight that everyone has to offer Job is finally finished & God Himself will break in on the scene. & So far most of everything that's been said throughout the book hasn't been too helpful *for* Job, but it's certainly been hurtful *to* Job.

Though Job was a righteous man, one who was blameless, upright, feared God, & shunned evil; all he was getting from his "friends" is that he was obviously guilty for some heinously atrocious secret sin that though they couldn't put their finger *on* it God was fully aware *of* it & was pouring out judgment upon him due *to* it. The fact of the matter is that it was *because* Job was upright, blameless, feared God & shunned evil that all this tribulation had visited his life. Satan had accused him of serving God for only what was in it for him materially, not because of who God was personally. & So God allowed Job to be the one who would be entrusted w/this trial that would serve to show that man would serve God, stay committed to God, *not* because of what God *gives*, but simply because of who God *is*. He is worthy of our devotion until our dying breath, & though we struggle w/it occasionally the fact is that He deserves our dedication regardless of what takes place in our lives circumstantially. Job has lost everything, he's financially destitute, all 10 of his kids have been killed, & he's been dangling over death's door himself due to hideously painful health conditions. His own wife has told him to curse God & die (which is no doubt why Satan didn't destroy her), & on top of it all he's been subjected to these miserable comforters who have come to him & done nothing but accuse him of bringing all this on himself due to unrepentant sin in his life.

And because of that Job has responded in such a way as to really question the righteous judgment of God. They haven't counseled him in such a way as to point him *to* God, but in reality they've caused him to defend himself *before* God. "You're saying that God only allows these things to happen because of sin in a man's life. Well, I haven't committed any sin be it willfully, or even passively, & I'm willing to be shown anything that I've done *unknowingly*. So God must be allowing this unjustly, treating me (as it were) wrongfully." & So they've been going back & forth in this way, finally Eliphaz, Bildad, & Zophar held their peace, they realized they weren't going to get anywhere w/Job & so they piped down.

Then this young man by the name Elihu piped up, & he's actually done a lot better than the other 3 in that he's not stated emphatically that suffering is only punitive, but that it may be preventative. That God has a plan & a purpose in our pain; & it's not limited to correction, it may be to give us direction, to keep us from heading down a certain path that would otherwise be detrimental to us, or to steer us in a certain way. Now in reality we realize that suffering is multifaceted & serves numerous purposes in our lives, but these guys have had nothing but tunnel vision, all they could see was sin = suffering, a pure life = prosperity, there's nothing in between, or outside of those parameters.

Elihu has brought more of a sense of balance & he does well over all, but he doesn't bat 1,000 either. But so far he's spoken generally of the fact that God gracious (in Ch 33) he's spoken of God's justice (Ch's 34-35), now he begins to speak of God's greatness, His power & might.

Vs1-4

Now this is a prime example of what I was talking about when I said that he doesn't exactly bat 1,000. Because he apparently thinks pretty highly of himself at this point.

He maintains that he has an absolute grip on the situation, is perfect in knowledge; that is, there's no real room for error in what he's saying because he's entirely in accord w/truth & fact. You see there in Vs 2 he says, "There are yet words to speak on God's behalf." Or to understand that another way, "I've got a word for you from the Lord." & I'm not saying that what he's saying isn't at all valid, or that none of it is relevant, but what I am saying is that you have to be real careful when you start saying that you've got a word from God for someone, or on the other side of the spectrum when someone comes to *you* w/a word from God. Don't just automatically lower your guard & start drinking it in when someone comes to you & says, "You know the Lord really spoke to me & I really need to tell you..." & They start offering direction, or correction for your life, be wise about it, test it, what's the substance found in it. I've had people tell me that God spoke to them about the judgment He was about to bring on me & this ministry & all sorts of fun things. Heavy words of condemnation, but my bible tells me, "*There is therefore now no condemnation to those who are in Christ Jesus,*" Rom 7:24 So which do I accept as being from the Lord? What they were saying, or what the written word of God spells out quite clearly? So don't just buy into it simply because it's wrapped up in a neat verbal package, or presented w/confidence. Another thing you'll want to consider is the fact that God knows how to get your attention personally. Now if God had been speaking to me about something & then you came to me unaware of what's been going on in my life personally & shared the same thing that I'd been thinking on & praying about, then I might be able to receive that as confirmation. But to just take something blindly can be dangerous. & It's not that God *can't* speak through someone else to you, I'm simply saying be careful & exercise wisdom w/regards to that kind of thing.

& Here in Vs 3 in contrast to Job he says, "*I* will ascribe righteousness to my Maker." Remember Job had really considered the judgment of God unrighteous, though he didn't just come out & say that, it was really what he was aiming at w/out saying it. Because he knew that he'd done nothing wrong, therefore God must be in the wrong for ascribing this retribution to me. As if there were only 2 possibilities. "Either I'm right, or God is right, but we both can't be right, & I know I'm right so God must be wrong." He's adding it up like 1 + 1, but you can't always do that w/God. His ways aren't our ways, His reasoning & rationale isn't like ours, He doesn't think like we think. & What He's doing & the reasons He's doing it, or allowing it may be well beyond my finding out, His reasons are virtually unlimited. But because we can't break out of this finite bubble of reasoning sometimes we short-circuit, we think God must be wrong, or not know all the facts because He doesn't see it like we see it. While in reality we're wrong, & we don't know all the facts because we don't see it like *God* sees it.

But in so thinking we're prone to ascribe unrighteousness to our Maker. When Paul was writing to the Romans regarding a situation that didn't seem to add up according to human reasoning he said, "*What shall we say then? Is there unrighteousness with God? Certainly not!*" Rom 9:14 The bible tells us, "*The LORD is righteous in all His ways, Gracious in all His works.*" Ps 145:17 There is no unrighteousness w/God, so if something is going on that doesn't seem to add up, it's not that God is out of touch & not aware of all the facts, it's that we're out of touch & unaware of all the facts. Because the Lord is righteous in *all* His ways, gracious in *all* His works.

#### Vs5-12

So this is where Elihu begins to emphasize the *greatness* of God. Vs 5, "Behold God is mighty...mighty in strength of understanding." & This is speaking of that inward strength, stoutheartedness, resolute in His direction, "but He despises no one," in other words He doesn't just set Himself randomly against someone. He's not biased in His approach towards a certain situation, He deals honestly, uprightly, w/integrity. He doesn't favor the wicked, but rather He administers justice.

& You might underline Vs 7, "He does not w/draw His eyes from the righteous." The bible says, "*The eyes of the LORD are on the righteous, And His ears are open to their cry.*" Ps 34:15 In Christ God has always got His eye on you, not just in that omnipresent always around kind of way whereby God has His eye on everyone & everything. But in that intimate, "I'll never leave you nor forsake you," kind of a way, God has His eye *on* you, is watching out *over* you. Remember when Jesus was calling His disciples & He found Philip & said, "Follow Me," we read that Philip found Nathaniel & told him that they'd found the one of Whom Moses & the prophets had written. The Messiah was on the scene, Jesus of Nazareth the son of Joseph. Nathaniel was all, "Can anything good come out of Nazareth?" When Jesus saw him coming toward Him He said, "Behold an Israelite indeed in whom there is no guile." (No deceit) & Nathaniel said to Him, "How do you know me?" & We read that, "*Jesus answered and said to him, 'Before Philip called you, when you were under the fig tree, I saw you'*" John 1:48 He's aware *of* & interested *in* the details of your life, He does not w/draw His eyes from you.

& If you begin to stray or get out of line He will discipline you, or discipline me as His child, that's the point behind Vs 8-11. The bible tells us in the book of Heb that whom the Lord loves He chastens & He scourges every son He receives. So that if we go through chastening we realize that God deals w/us as His children, because what child goes w/out discipline, or chastening from their father, or their mother? & No one enjoys the actual chastening, but the peaceable result that it yields is fruitful. So to w/God, He opens our ears to instruction, there's something about pain & discomfort that gets our attention, & if we've been blowing it God will at times use suffering as a means to administer correction. & Should we respond in the affirmative, in repentance, God will bless & honor that. If not (Vs 12) then you go through life not having learned your lesson & any judgment you incur is on you. If you want to be stiff necked that's certainly your choice, but God won't be responsible for any ramifications you bring upon yourself as a result of that.

## Vs13-15

The idea here is that the righteous will respond to God's seeking to get their attention (if need be) by pain & suffering. But the ungodly just build up resentment, they won't cry out to God even if He binds them, seeks to break them, they just waste their lives on immoral living. Yet to the one who is poor (that is poor in spirit), humble before the Lord, He will deliver them in their affliction, He's gets their attention in times of affliction & delivers them.

& What he's pointing to here as he gets to Vs 16 is that Job has a choice. He can either humble himself in brokenness *before* God, or like the hypocrite, proud of heart, & wicked man he can set himself against God in resentment.

## Vs16-17

So he seems to be saying, "Job, God would've restored you, & desires to renew you, but you aren't learning the lesson, receiving the correction that He's trying to teach you, you won't humble yourself before Him. & Because of that you're in precarious position." & In Vs 18 he says in essence that should judgment fall upon you at that point there'll be nothing that can deliver you.

## Vs18-19

How many times we fall into the mindset of money being the answer to all our problems? That if we just had more money we could fix this, or remedy that, or get out of the other difficult situation, or whatever. But Elihu is saying here that money can't deliver you out of distress, you can't buy God off. The proverbs tell us, "*Riches do not profit in the day of wrath, But righteousness delivers from death.*" Prov 11:4 Elihu is saying, "Don't count on your riches to deliver you in the day of wrath."

"Or if God is seeking to instruct you *through* this, don't think that any amount of money could deliver you *out* of this."

## Vs20-21

So he's issuing a # of warnings to Job here, "Don't think there are any short cuts around what God is trying to teach you, & don't think that turning to a life of sin is somehow going to ease your sorrow or suffering." How many times people get frustrated w/how difficult it seems to be to follow God, or lead a life set apart to God & so they just abandon ship & go back into the world thinking that it's too tough to try & lead life as a Christian. & Sure sin is easy, sure it's pleasurable, for a season, but that's to lose the eternal perspective. I'd rather suffer in this world & enjoy eternity than enjoy this world & suffer in eternity. But the fact is that this world isn't a constant sense of suffering for the believer, it's not always pain & problems, but when we're in the midst of such a season we lose sight of the forest for the tree in front of our face.

& That's how Elihu is ultimately going to round out, how that even as God has ordained & is in control of the seasons of this world (literally; we have fall, winter, spring & summer) so to He has ordained, & is in control of the various seasons that visit our lives. So the encouragement is to maintain the proper perspective, see the big picture & don't allow yourself to get discouraged so as to "give up on God" during days of difficulty, it's not the right approach.

### Vs22-23

This takes us back to the thought of their being no unrighteousness w/God, He does no wrong. Even when you can't understand why things are the way they are in your life, He's still done no wrong, hasn't made a mistake. Remember when after Moses had split from Egypt & 40 yrs later out in the desert He called to Moses to be the deliverer of the people of Israel? & He tried to convince God that he couldn't be the guy, that he wasn't qualified, & that God was making a mistake in choosing him. One of the excuses he offered God is that he just wasn't a very good speaker, wasn't real articulate. *"So the LORD said to him, 'Who has made man's mouth? Or who makes the mute, the deaf, the seeing, or the blind? Have not I, the LORD? Now therefore, go, and I will be with your mouth and teach you what you shall say.'" Ex 4:11-12* Translation: "I know who you are, & I didn't make a mistake when I formed & fashioned you in the womb & I'm not making a mistake in calling you now." God doesn't make mistakes. God doesn't call the qualified, but He qualifies the called. Job was in essence accusing God of doing wrong to him, of making a mistake. Elihu is saying, "God does no wrong."

& Vs 22 is another statement emphasizing the greatness of God, "Behold, God is exalted by His power." "Who teaches like Him?" God wants to teach us, to speak to us, to guide & govern our lives, & He prefers to do it in a way that's gentle, temperate, but if we don't respond, or get the message He can be more aggressive & disciplinary in His approach. Ps 32 Says, *"I will instruct you and teach you in the way you should go; I will guide you with My eye. Do not be like the horse or like the mule, Which have no understanding, Which must be harnessed with bit and bridle, Else they will not come near you."* Ps 32:8-9 You see God would have to be focused upon Him, that we might receive direction *from* Him, He wants to guide us by His eye, teach us the proper perspective & protocol through His word. But if we're non-responsive to that approach He will at times bridle us by discomfort, why? Because He's a mean, fun loving kill joy? No, because He loves us, wants the best *for* us, & desires to teach us a more excellent way, just as a parent will discipline their child, so to w/the Lord & His children.

Now again that doesn't mean every time there's a trial or tribulation in your life that there's some sin He's seeking to guide you out of. (Though be open to that possibility & respond & repent accordingly if need be).

But I believe that there's always something that the Lord can teach me w/regards to where I'm at presently. W/Job God would teach him humility, a lot of pride has been revealed in Job throughout the course of this trial, & God will deal w/that accordingly. So even though it wasn't sin that provoked these trials specifically, God will still teach Job personally as a result of having been where he's been. So be open to God speaking to you, teaching you w/respect to the various things going on in your life.

#### Vs24-26

He's continuing here to emphasize the greatness of God, the greatness of creation "His work" the greatness of His existence, that He's eternal, you can't measure God in years. He's always been, the eternal "I am" the ever present One. As humanity all we know is the idea of beginnings & endings, we think along a linear level. But God dwells outside the confines of time, He has always been & always will be. But I disagree w/Elihu when because of the idea of God's greatness he says, "We do not know Him." It's almost as if he's concluded that since God is so great & we're so small that He's out of our league w/respect to beyond our ability to know. But that's not true at all. There's only one thing that separates man from God, & it's not His greatness & our smallness, it's not that He's way up there & we're down here, it's not that He's infinite & we're finite. The bible says, "*Behold, the LORD's hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear. But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear. For your hands are defiled with blood, And your fingers with iniquity; Your lips have spoken lies, Your tongue has muttered perversity.*" Isa 59:1-3 Sin is the only thing that prevents man from knowing God, sin separates us from Him, & the sin issue was remedied in Christ. & So now the knowledge of God, the ability to know God & walk near to God is close, as close as your own mouth, your own heart. The bible says, "...*if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.*" Rom 10:9-11 So "yes" God is great, "Yes" God is eternal, but God is definitely knowable, He's not way out beyond us, He's right near to us, desires to know & walk w/us, & we enter into that relationship through Christ.

Now having brought up the vast expanse of creation, he narrows it down even just the observation of the seasons. Fall, winter, spring & fall, rain, snow, wind, & summer heat. & It seems likely that as he's speaking (& in light of the fact that God will speak to Job out of the whirlwind in Ch 38) that a storm is developing on the horizon as he's speaking & so he begins to work it in to what he's trying to demonstrate here.

#### Vs27-33

So he begins to speak of the process of evaporation, condensation, & precipitation; electrical storms & down pours. & He says that based upon His sovereignty God uses these things to punish people, to provide for people, or even to prosper people, God can use nature to accomplish His purpose & His plan in the lives of men personally, or on a larger scale societally.

## Ch37

## Vs1-13

The point in all this being that God is intimately involved in the various aspects of His creation. & He utilizes those things to accomplish His agenda, the weather can free man to work, or cause him to cease, allow wildlife to roam free, or send them into their dens. & We're able to stand in awe & see the wisdom of God in His use of the power of nature, & even so we should be able to submit to the wisdom of God in orchestrating & ordaining the seasons & various events that transpire or take place in our lives.

If He can use the seasons of nature to facilitate His will on this planet, then how is that I can't trust Him to orchestrate or facilitate His will in my person through the various seasons He's ordained for my life? I mean I don't know why God has ordained the various seasons as He has, nor do I know His specific purpose *for* it, but I trust His wisdom *in* it. & This is his point, if we know so little about the "how's, & why's" of God in nature, the things we can see. What gives us the right or the audacity to question God about the "how's & why's" about the things we can't see? If we can't understand the fullness of God when it comes to things in the natural, how dare we be so arrogant when it comes to questioning Him about things that are *supernatural*?

## Vs14

There's a good exhortation, we get so busy we sometimes lose sight of the awesome work of God, who He is, what He's done. It's good to take the time now & then to simply meditate *on* Him, contemplate *about* Him, to stand still & consider the wondrous works of God.

## Vs15-18

Again the idea being that if He's big enough to orchestrate the events of this world, He's big enough to orchestrate the events of my life.

## Vs19

In other words, "Compared to God, we're in the dark, we don't know what we think we know."

## Vs20-22

He's saying, "We can't even stand to stare into the sun on a bright summer day, & you think you're going to stand in the presence of the glory of God? It's not going to happen."

## Vs23-24

Elihu rounds out his advice by encouraging Job to revere God as opposed to having reservations about God. & Job doesn't respond, perhaps he realized that Elihu had in many ways struck a chord of truth that he had to deal with. God's justice shouldn't be questioned, His sovereignty shouldn't be challenged, because His ways are beyond the human capacity to always and fully understand.

God may be doing a deepening work in our lives, removing pride or protecting us from making a decision that would take us down a path that would lead to our destruction. So then, God is to be worshiped, not criticized; He is to be exalted, not examined. & God help us to maintain such a position in our day of difficulty, or our time of tribulation, that we would cast our cares upon Him knowing that He cares for us & commend ourselves into the hands of a loving Savior who was wounded for our transgression, bruised for our iniquity, who's hands were pierced being nailed to a cross becoming sin for us that we might be made the righteousness of God in Him. I know the thoughts I think towards you says the Lord, thoughts of peace & not of evil, to give you a future & a hope. So even if I don't know *why* this is being allowed, I can trust in *Who* it is that's allowed it. It's something we've heard a lot through this book, but God has always got His eternal glory, & your eternal good in His heart. Trust Him for it, Trust Him for it, Trust Him for it.

#### Prayer Points:

God help us to trust in You, there's so much we don't get even in the natural around us, & Your workings therein, how can we expect to fully understand Your supernatural work in our lives? Yet we know that You are good, that You have a plan & a purpose for us, to mold us & shape us more & more into the image, the likeness of Your Son. Help us not to resist that work, but to receive it. God we thank You that Your eye is always on us, that You never leave nor forsake us, but that You're always w/us & watching out over us.