A Study of the Book of Job: When Bad Things Happen to God's People

Lesson 15: Elihu Speaks for God: Part 1 (Chapters 32-35)

Introduction: Who is Elihu?

- His name means "he is my God."
- The author of Job tells us that Elihu was a descendant of a man named Buz, who may be identified as a son of Abraham's brother Nahor, who had an older brother named Uz (Gen. 22:21). So it is possible that Elihu and Job were distant relatives.
- He has the longest uninterrupted speech in Job. Yet it is difficult to ascertain its purpose. He comes
 out of nowhere, speaks, and disappears and no comment is made on his words. Some
 commentators say he is just a young hot-head, who likes to hear himself talk; others maintain
 that he "speaks for God" (although not everything he asserts is accurate and he often reads too
 much into Job's words).

32:1-5

- Why did the three friends give up speaking to Job?
- What compelled Elihu to speak?

32:6-22

• From where does Elihu claim his insight? (v. 8, 18-22)

33:1-7

- V. 1 The only of the friends to address Job by name.
- Unlike the other three friends, how does Elihu identify with Job?

<u>33:8-13</u>

• Elihu faults Job on three counts. What are they? (v. 9, 10, 13)

33:14-22

• What does Elihu include among God's means of communication?

33:23-33

• How does Elihu show that he knows the gospel? What does God ultimately use it to do?

34:1-9

• Chapters 34 and 35 are dedicated to refuting Job's denial of God's justice (i.e. that he, Job, is innocent by faith – v. 5 and he has lived a godly life – v. 9, and yet God punishes him anyway).

34:10-20

• Elihu's first point: Why is it foolish and irreverent to question God's justice?

34:21-37

- Elihu's second point: Why is it foolish and irreverent to question God's justice? (v. 21-28)
- Elihu's third point: Why is it foolish and irreverent to question God's justice? (v. 29-33)

35:1-8

- V.2 lit. "my righteousness is more than God's"
- Elihu's fourth point: Why is it foolish and irreverent to question God's justice?

35:9-16

• As was already stated previously (27:8-10), even when God puts people through affliction, what capacity do they lack? (v. 10-13; cf. Rom. 3:10-12) How much less does God need to listen when you (Job) complain that he is derelict in his duty and unjust!