

January 14 Answers

- 1) Elihu's first two speeches to Job. Elihu remained **silent** while Bildad, Eliphaz and Zophar all tried to refute Job. When they failed, Elihu could **restrain** himself no longer. In Elihu's mind Job's guilt was **certain** (Job 34:36–37). If Job's assertions of innocence were left unanswered, it would mean that God had not acted **righteously** and justly—and that was impossible. Previously, Job had longed for an **arbiter**, someone who would go between him and God (Job 9:32–33). Elihu volunteered himself. He would act as **mediator** and adjudicate Job's case against God (Job 32:12; 33:12). In his first speech, Elihu rebuked Job for saying that God would not **answer** him. In his second speech, Elihu rebuked Job for saying that God had denied him **justice**. However, Elihu's message, while partially true (God does use suffering to **discipline** us, and God does **forgive** those who repent; cf. Job 33:19, 26), was based on the same faulty premise as Job's friends. Further, Elihu **twisted** many of Job's words (Job 34:5–9), and he cast Job's cries of frustration and confusion in the **worst** possible light.