

January 15 Answers

- 1) Elihu's last two speeches to Job. Elihu began his third speech by assuming the **worst** of Job. He then said that nothing Job did **obligated** God in any way, and that God hadn't spoken to Job because God will not hear the cries of **prideful** men. Contrary to Elihu's claims, God is **affected** by what we do. He is grieved when we sin and He is thrilled when we obey, for God wants to live in a loving relationship with us. God has also obligated Himself to us, not because we merit it, but because He **loves** us and enjoys **blessing** us! In his fourth and last speech, Elihu repeated his earlier claim: God uses **suffering** to turn people from their sin (Job 36:5–15). This is often true, but Elihu was wrong to apply this truth to Job. He believed that Job's suffering **proved** he had sinned (Job 36:16–21). Elihu then gave eloquent descriptions of God's power as seen in the **thunderstorm** and the icy blasts of **winter** (Job 36:22–37:13). Yet Elihu was exalting God in order to **belittle** Job. His point was: *God is so far above you, Job. It's ridiculous to want to plead your case to God* (Job 37:19–20). This shows us how bad theology **misrepresents** who God is and **drives** people away from God, rather than drawing them closer and building them up in the faith (cf. Job 35:1–8). When God emphasizes His power and greatness, He does so in order to show the world that He is the one **true** God (cf. Isa 45:5–8). God wants everyone to turn to Him and be **saved** (Isa 45:21–22).