

Introduction:

The writer G.K. Chesterson wrote about men like Elihu: "I believe what really happens in history is this: the old man is always perceived as wrong; and young people are always perceived wrong about what is wrong with him. The practical form it takes is this: that, while the old man may stand by some stupid custom, the young man always attacks this with some theory that turns out to be equally stupid." You see Elihu believed that the older men; for all of their supposed wisdom didn't understand the matter at all; he thought that the old men were wrong and that the young men like himself were right. Elihu speaks as a young man among older men and because of this he was willing to hold his tongue for a long time. For six chapters however he will unleash what he deems profound wisdom but before he gets his tirade in Job gets a final say.

I. Jobs final reply to his Comforters - chapters 26-31

1. In **chapter 26** Bildad had struck a most sensitive nerve. . . . Job could not restrain himself. He leveled a sarcastic reply directly at the speaker. He had nothing but contempt for Bildad wisdom." Then the dialogue grinds to a halt, and from there to the end of chapter 31 Job preaches in a long and loose articulated presentation. Finally, there is the odd case of Elihu, the brand-new character introduced near the end of the book, who delivers what many readers feel to be the most long-winded, boring, and irrelevant discourse of all."

2. Job asserts his integrity (**Chapter 27**). He declares he will never agree with their cruel charges. His heart hasn't condemned him of sins a survey of his past cannot produce one day of wrong, that he would deserve this judgment. Job dwells on the doom and final judgement of the wicked. Job never believed he would meet the fate of the wicked. He trusted God for salvation but questions his justice.

3. **Chapter 28**- Talks about the wisdom that cannot be purchase. He describes the great effort that humans will go to get fame and fortune. --- **Proverbs 3;13-15**. These often bring nothing but strife and troubles. The true wealth is wisdom and can't be stolen or sold. But where can true wisdom be found. You can't find it in the earth or sea, only their revelation of God. Man has to study God's real thoughts. He is trying to drive home the points that you can't find answers to life by observation of the world only God has the answer.

4. **Chapter 29** - Job remembers better days he longs for the good old days when God was with him and he had children and wealth. He enjoyed great honor outside his home. All the elders would respect him and honor him outside his home a statesmen in the city. Princess and nobles would siege talking when he was around. He was respected because of his love and concerned for widows and orphanages. He went out of his way to help others less fortunate than himself. Job explains his righteous and goodness in his past.

5. Job reflects on his current misery in **Chapter 30**. So much tragedy had come he has tasted the bitterness of the lowest people mocking and ridiculed him. People even persecuted him, stoning him, spitting on him. His suffering has no rest, no stop, total pain constant nagging of pain (24hrs)....No matter how much he cry out to God. He doesn't move at all. He believes God will pursue him until he dies. Man is in misery and this is the extreme opposite of his former past.

6. This whole **Chapter 31** is occupied with Job's solemn oath of innocence. Chapter 31 is Job's Sermon on the Mount, for in it he touches on many of the same issues of spiritual ethics that Jesus covers in Matthew 5-7, including the relationship between lust and adultery loving one's neighbor as oneself, giving and social justice, and the love of money and other idolatries. He made a covenant with his eyes not to look at those things that would be adulterous. Always trusted his servants, he fed and clothed widows and never cheated in his business. He refused all forms idolatry even wealth. Always showed kindness to others even his enemies and kept his home open for strangers. He never was hypocritical he was completely open and honest. Job declares that he was so good and pure that he challenges any man or God to accuse him. Ask the land to speak out for him and it would proclaim his goodness and righteousness.

III. Job's final Critic, Elihu Tirade – Chapters 32-37

1. Elihu is not mentioned elsewhere in the book except at the beginning (Job 32:1-3) and at the end (Job 37), his messages are skillfully crafted into the dilemma of the book and they play a legitimate role. Elihu was 'the son of Barachel the Buzite, of the kindred of Ram; this is all we know of him. He was very angry before Job for justifying himself more than God and angry with Job's friends for offering no proof of Jobs son. Six chapters...

2. Elihu felt that Job was more concerned about being right himself than God being right. Against his three friends his indication was aroused, they had no answer, and Job had no controversy with him and no exchanges of words. But he pours out what is on his heart. Elihu emphasizes that God is greater than man. Because He is, He doesn't have to give an account to anyone... especially to man. Job has no right to complain, God doesn't have to answer him.

3. Elihu declares in **chapter 33** that ... I am clean without transgression, I *am* innocent; neither *is there* iniquity in me. Job had said the same thing so why should we believe him? He continues and says, 'God speaks to man in two ways, 1) dreams and 2) suffering (this limits God) and isn't altogether true. God has something to say to you through your suffering. God want to speak to you. In one's suffering for man's benefit and when upon sinner, he tries to warn them they are headed for point of destruction. Also, upon saints to teach something they need to know. Elihu concludes this by stating God is righteous in giving suffering so to teach and benefit our good.

4. Elihu in **chapter 34** gives an appeal to these wise men to help him search for the truth or the error of Job's ways. He reviews the charges Job level against God. He concludes that Jobs offensives are wrong; waring that such indictments are more dangerous than outward acts of

evil. Elihu gives the argument that God is righteousness... He exhorts Job to take the place of a humble learner and discover what God is trying to teach you.

5. In **chapter 35**, Elihu stresses the independents of God, not dependent upon man. Why does the cry of the oppressed seem to go unanswered by God? Because when we first begin to suffer we are concerned with the misery and all that we want is relief. God has to then let them continue to suffer and finally willing to put the glory of God first. Elihu exhorts Job to learn the lesson and his patience.

6. Elihu declares in **chapter 36:1-21** that God is speaking thru him. "The righteous will be established and they will be exalted; therefore don't be afraid. God will exalt you as a righteous man." "Said, God afflicts the righteous to turn them from pride therefore this affliction will purge out your pride." "Warning," If in pride you continue to accuse God wrongly, this will result in your death. He calls Job to humble himself.

7. He declares in **chapter 37** that God is working in Nature; in the rain clouds, lightening, tornadoes, and in the storms God power can be seen. In spite of all these things God purpose is to govern his creatures in mercy and blessing. Elihu doesn't accused Job of sins like his three friends but there is a pride problem. "If Elihu was God speaking through him then why does God have to speak to Job in the remaining last five chapters of this book?"

Conclusion:

Things are not always what they appear to be and it is best to leave what we don't understand to God. We must be more concern what God is doing and teaching us. --- **John 21:17-21**

Communion is that solemn time of self-examination before God. It reminds us of our responsibility to check the attitude of our heart. And it helps us to keep the slate clean and to be merciful to those who have wronged you. **1Cr 11:28** But let a man examine himself, and so let him eat of [that] bread, and drink of [that] cup.

The Communion is meant to binds us and unites us. As we celebrate this communion, the Lord's Supper, we are identified together as followers of Christ. It brings us a sense of belonging and unity. It reminds us that we're in this together. There is no divorce in the body. Remember the body is the bride of Christ and we own Him and each other are allegiance, loyalty and faithfulness.