

# Welcome to: - Bible House of Grace.



*God, through His Son Jesus, provides eternal grace for our failures and human limitations.*

---

## Job 37.

(2015)

---

The Bible not only reveals God's eternal plans purposes and promises

But also shows how you can know God for yourself.

***Teach it, don't demand it.***

---

*Although I believe my aim is pure and God's will perfect this document is still the product of a human man. As to such I neither claim special knowledge or perfect understanding.*

*If you think items presented on this site to be in error, please let me know and I will gladly reconsider the content.*

---

## Job 37.

---

### Topics.

- Listen to the thunder of God's roaring voice under the whole heaven.
- God says to the snow fall on the earth and seals up man's hand.
- God accomplish all He commands for correction or for His land or for love.
- Consider the wondrous works of God of Him who is, perfect in knowledge.
- Teach us what to say to God; so we can present our case.
- God is clothed with majesty He is great in power justice and righteousness.

**FOR INFORMATION:** concerning people, places and the meaning of words see the title: "Map Locations and People of the Bible," and the title: "Bible Dictionary" on Website Menu.

---

**INTRODUCTION:** the book of Job is considered both a theological and a literary masterpiece it is an honest discussion of why God allows good people to suffer. The test of Job's faith, allowed by God in response to a challenge from Satan, reveals God's sovereignty and the supremacy of divine wisdom over human wisdom (personified by Job's four friends). Believing that God is good despite the apparent evidence to the contrary, Job rested in faith alone.

In the depths of agony he could still proclaim, "I know that my Redeemer lives" (Job 19:25). In the end God silenced all discussion against the truth that He alone is wise (Job chpts. 38–41). Yet he vindicated Job's trust in him (chpt. 42), proving that genuine faith cannot be destroyed. The unknown author was probably an Israelite writing sometime between 2000 and 500 B.C.

**Helpful facts:** before reading Job it is helpful to understand when Job, Eliphaz, Bildad, Zophar and Elihu are speaking they are not speaking, "thus sayeth the LORD", they are simply giving their opinions on how they personally perceive things to be. Amongst their conversations there is truth and wisdom, but it must be kept in mind not everything they are saying is true or even wise, in fact God rebukes Eliphaz, Bildad and Zophar and tells them they have spoken foolishness, but Job has spoken what is right (Job 42:7-9). The book of Job is not about doctrinal truth, but human suffering and the questions regarding God that arise during a person's calamity and pain.

---

Elihu speaks

### Listen to the Thunder of God's Roaring Voice Under the Whole Heaven.

Job 37:1-5 ----- <sup>1</sup>"At this also my (Elihu) heart trembles and leaps out of its place. <sup>2</sup>Keep listening to the thunder of his voice and the rumbling that comes from his mouth. <sup>3</sup>Under the whole heaven he lets it go, and his lightning to the corners of the earth. <sup>4</sup>After it his voice roars; he thunders with his majestic voice, and he does not restrain the lightnings when his voice is heard. <sup>5</sup>God thunders wondrously with his voice; he does great things that we cannot comprehend.

The previous chapter began with Elihu claiming that he was speaking the truth and his knowledge was perfect and ended with him cruelly telling Job that because of his corrupt and wicked ways he is now suffering God's wrath and justice that is normally only accorded to the godless and warning him that his suffering was only the beginning of God's wrath upon him and if he is not very careful to turn from his

wickedness God's wrath will reach its full climax and take his life. Since Job was none of the things that Elihu accused him of being his counsel toward Job was extremely cruel and harsh especially when it is taken into account that Job is in great despair and suffering and his sickness is so bad he is near death. We know that Job was not a wicked, corrupt or self-righteous man because God Himself said Job was His servant a blameless and upright man who feared God and turned away from evil and that there was not a man like him on the earth who holds fast his integrity even though Satan had incited Him against Job to destroy him without reason. (Job 1:1) (Job 1:8) (Job 2:3). Added to this in chapter nineteen Job said: -

- I know that my redeemer lives, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God (Job 19:25-26).

The only reason anyone trusts in a Redeemer is because they are fully aware that they cannot save themselves or attain to the perfect demands of the law and the pure Holiness of God. These words of Job clearly show that his faith was not set upon his own righteousness, but upon his redeemer and Saviour the Messiah the Christ. Though Job knew he had not committed any outward sin worthy of such harsh suffering he was aware that if God did examine him inwardly he would not be counted as a man that was blameless or righteous. In chapter nine Job said: -

- Though I am in the right, my own mouth would condemn me; though I am blameless, God would prove me perverse. (Job 9:20).

These words shine a brilliant spotlight upon the fact that Job was aware that sin dwelt within his fallen corrupt body. Though I am in the right refers to him being right in saying that outwardly and in his behaviour he was not the wicked and corrupt man Eliphaz and Bildad accused him of being, but even though he knew this to be true he was also fully aware (as are all the faithful) that should he stand before the Holiness of God and be judged he would not be able to justify himself. If Job (or any of us) could attain to the glorious state of living a sin free life Christ died for no reason.

When God referred to Job as being blameless He was not saying he was without sin, but that he was a decent man of integrity who did no harm to others and who helped the poor and did what was right before God. There has only ever been one man who walked on earth without sin before God and his name was not Job, but the Lord Jesus Christ. There would have been no need for God to sacrifice His only Son so that whoever believes in him would not perish but have eternal life (John 3:16) if we could attain to a sin free life by our own self-effort and good works. Christ did not die so that we could attain to the perfect standard of the law and the perfection of God's Holiness, but because it is impossible for us to do so.

In the previous chapter Elihu stated that God is mighty in His strength in that He: -

- Does not keep the wicked alive, but gives the afflicted their right (meaning the punishment due to them). (Job 36:5-6).
- Scatters his lightning about him and covers the roots of the sea, for by these he judges people. (Job 36:32-33).
- Covers his hands with the lightning and commands it to strike the mark its crashing declares his presence. (Job 36:32-33).

Now to highlight the might and power of God even more Elihu in this chapter says that the wonder and splendour of lightening is the glory of God's power and the rumbling of thunder is the roaring of His majestic voice and that his heart trembles and leaps out of its place as he meditates upon such awesome power. Clearly Elihu had a great respect for God and an awesome concept of Him, but his opinion and reasoning of God's dealings with Job and his understanding of why Job was being afflicted was enormously lacking. This highlights the truth that just because a person may have a great respect for God and a good understanding of Scripture it does not always mean that their reasoning and opinions are correct or that they would be a good counsellor especially if they have a legalistic mind and are devoid of compassion and lacking mercy and grace as Elihu appeared to be.

## God says to the Snow Fall on the Earth and Seals up Man's Hand.

Job 37:6-8 ----- <sup>6</sup>For to the snow he says, 'Fall on the earth,' likewise to the downpour, his mighty downpour. <sup>7</sup>He seals up the hand of every man, that all men whom he made may know it. <sup>8</sup>Then the beasts go into their lairs, and remain in their dens.

Such a display of snow, lightening, thunder, hail and rain being poured down from heaven and causing great floods, storms and chaos in all nations of the world force the inhabitants of the earth to seek shelter. Such overwhelming and breath-taking power should humble mankind and make all the descendants of our earthly father Adam (made from the dust of the earth) not only realise how helpless they are and that they have absolutely no power or control over God's creation, but should also make them see the wisdom of turning to their Maker.

**God seals up the hand of every man:** (v7) carries the idea that by lightning, thunder and snow God causes mankind to seek shelter and that by natural disasters He hinders the plans and purposes of mankind.

## God Accomplish all He Commands for Correction or for His Land or for Love.

Job 37:9-13 ----- <sup>9</sup>From its chamber comes the whirlwind, and cold from the scattering winds. <sup>10</sup>By the breath of God ice is given, and the broad waters are frozen fast. <sup>11</sup>He loads the thick cloud with moisture; the clouds scatter his lightning. <sup>12</sup>They turn around and around by his guidance, to accomplish all that he commands them on the face of the habitable world. <sup>13</sup>Whether for correction or for his land or for love, he causes it to happen. (The King James Bible says, "He causeth it to come, whether for correction, or for his land, or for mercy).

The word chambers comes from the Hebrew word (*cheder*) literally it means an apartment; the inner most part; the innermost enclosure of a room; the private part within, it can also refer to the south.

The King James Bible states verse nine in the following way: -

- Out of the south cometh the whirlwind: and cold out of the north. (Job 37:9).

**The scattering winds:** (v9) would embrace the north and the south wind, a north wind is a wind that originates in the north and blows south it often signals cold weather and seasonal change in the northern hemisphere. A south wind is a wind that originates in the south and blows north. Cold fronts by their nature only come from the north in the northern hemisphere while warm fronts come from the south. Cold fronts produce stronger winds than warm fronts. Sometimes before a strong cold front, there will be a very strong south wind then after the front comes through, there will be a strong north wind.

During storms it makes no difference whether it is a north or south wind because there will always be a mixture of both in any storm, depending on where the storm is at that time. Unlike these types of storms hurricane winds come from all directions. Severe thunderstorms produce some of the most wind that many areas will see. In storms neither the north nor the south wind is stronger than the other both are relatively equal in strength. (Cited from a Meteorologist with the National Weather Service. (2010).

**The north and south wind and the Holy Spirit:** God has at His command a mighty north wind that is able to freeze things over and a powerful south wind that is able to warm things that have been frozen and thaw them out. The Holy Spirit can be compared to both the north and the south wind alike, because the Holy Spirit can either harden the heart of the prideful and wicked that consciously and deliberately chose to deny God or soften the heart of the sinner seeking God and comfort them with God's love and grace.

Light always is, but it is not always to be seen, when dark clouds cover the sun the clear day is darkened. Likewise the light of God's favour shines ever towards His faithful, though it is not always seen. Sins can be likened to dark clouds that hinder us from seeing the bright light of God while thick clouds of sorrow often darken our minds to His love and grace until the wind of the Holy Spirit comes and clears them

away. The Spirit of God clears our hearts and minds from the clouds and fogs of ignorance and unbelief and frees our troubled conscience from guilt and the fear of judgment as the wind dispels and sweeps away the dark clouds which are gathered in the air and darken the bright light of the sun. (Matthew Henry). Much of mankind is in darkness concerning the workings of God's breathtaking power on earth in nature and the comfort of His grace working in the heart of the faithful in this world.

Though it is certainly true that those who do know God through His grace in Christ do have a great knowledge of God, it is also equally true that in comparison to what is to be known of God they know very little and will continue to lack much understanding of what is to be known of God, until Christ returns in glory as King of kings and Lord of lords to gather the faithful to Himself and establish God's Kingdom of righteousness, justice, joy and peace on earth.

Elihu in this conversation states that God uses natural disasters for the following three things: -

1. For correction of the inhabitants of the earth.
2. For the benefit of His land.
3. For the love and mercy he has toward his land and its inhabitants.

1 **For correction of the inhabitants of the earth:** the word correction comes from the Hebrew word (*shebet*) it literally means to cut off a branch or shoot and carries the idea of holding a stick or rod for punishing, correcting, writing, fighting, ruling and walking, etc.). Figuratively it refers to the staff of a clan or tribe. The idea here is that God uses natural disasters to favour or punish (i.e. He can use them to protect a nation from an enemy as He did for Israel at various times or He can use them against a nation and its armies. God, can send the rain upon the earth for the purpose of executing punishment as He did on the old world.

- In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth, and the windows of the heavens were opened. <sup>12</sup>And rain fell upon the earth forty days and forty nights. (Gen. 7:11-12).

Rain, cold, heat, tempests and such like things maybe sent from God to sweep away the works of man, to lay waste his fields and fruits, and at various time to punish those in the land or to correct them in that such troubles should cause people to turn from their sin and seek their maker.

Since the following verses show that the earth is the LORD'S: -

- The earth is the LORD'S s and the fullness thereof, the world and those who dwell therein (Psalm 24:1).
- Every beast of the forest is mine, the cattle on a thousand hills I know all the birds of the hills, and all that moves in the field is mine for the world and its fullness are mine. (Psalm 50:10-12).

Excessive rains inflicted upon the whole earth, and all its inhabitants may denote a general judgment much like the universal flood which came out of the clouds and was perhaps still fresh in the memories of those living at the time of Job.

2 **For the benefit of His land:** God may bless a particular region of land that He favours as He did for Israel in the land of Canaan. When Israel was faithful to Him, He sent rain in its due seasons.

- The land that you are going over to possess is a land of hills and valleys, which drinks water by the rain from heaven, <sup>12a</sup>a land that the LORD your God cares for. The eyes of the LORD your God are always upon it, from the beginning of the year to the end of the year. (Deut. 11:11-14).

- Rain in abundance, O God, you shed abroad; you restored your inheritance as it languished; <sup>10</sup>your flock found a dwelling in it; in your goodness, O God, you provided for the needy. (Psalm 68:9-10).

Since the earth and all that dwells upon it belong to the LORD He can be seen as the Master farmer and cultivator of it sending rain and sunshine in their due seasons for the benefit of the earth and those that dwell upon it. If the rain and the sunshine did not come in their due seasons all the earth would become baked and parched, and all vegetation and all flesh would die that moves upon the earth.

The birds, the livestock, the wild beasts, all the swarming creatures that swarm on the earth, and all mankind and everything on dry land in whose nostrils was the breath of life would die as they died in the days of Noah (Gen. 7:21-23). The idea is that the rains are entirely under the control of God, and that he can make use of them to accomplish his various purposes on earth.

- 3 **For the love and mercy he has toward his land and its inhabitants:** for the comfort and benefit of mankind, by cooling and cleansing the air for refreshing and comfort and for improving all the fruits, crops and vegetation of the earth and for refreshing rivers, lakes and streams to bath and fish in and the vast expanse and beauty of the oceans to enjoy. All these things are the LORD'S kindness to both the good and bad alike. In Jesus famous Sermon on the Mount he said: -

- God makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust. (Matt. 5:45).

God waters earth and makes it fertile, fruitful and prosperous, to bring forth seed to the sower and bread to the eater, both for those who love Him and those who deny Him such is the love and mercy of God.

It seems that the purpose in the mind of Elihu for shining a brilliant spotlight upon the many various ways that the lightning, the storm, and the rain are made subservient to God's will, plans and purposes was to highlight the supremacy and the majesty of God to all mankind and especially to Job who he believes is a wicked man who has turned away from God. Elihu's hope in magnifying God in such a majestic way no doubt was that his speech would humble Job and that he would return to the LORD. The sad thing here is that what Elihu says about God is true, but what he believes about Job is not. This highlights the truth that a person can be doctrinally right, but their assumptions about another person can be totally wrong.

**NOTE:** in many ways the voice of God warns the inhabitants of the earth to flee from the wrath to come; and invites them to accept his salvation, and to be happy. The disasters that we see happening across the planet we live upon can be seen as warnings of God's Day of Judgment that is coming.

### **Consider the Wondrous Works of God of Him who is, Perfect in Knowledge.**

Job 37:14-18 ----- <sup>14</sup>"Hear this, O Job; stop and consider the wondrous works of God. <sup>15</sup>Do you know how God lays his command upon them and causes the lightning of his cloud to shine? <sup>16</sup>Do you know the balancings of the clouds, the wondrous works of him who is perfect in knowledge, <sup>17</sup>you whose garments are hot when the earth is still because of the south wind? <sup>18</sup>Can you, like him, spread out the skies, hard as a cast metal mirror?

Elihu in this chapter asks Job the following four questions: -

1. Does he know how God commands the lightening, the snow, the downpour the whirlwind, the cold, the scattering winds and the ice to freeze rivers solid?
2. Can he tell anyone what causes the brightness of the lightning?
3. Does he know how God balances the clouds in the air?

#### 4. Can he spread out the skies?

Elihu is basically saying the following two things to Job: -

1. Mortal humans with limited knowledge and finite minds cannot present their arguments to God because of darkness, meaning there is an enormous amount that we do not know about God and so much that we do not understand of His workings on earth.
2. If Job can't even answer the four questions Elihu has just asked him what right does he think he has to question God?

Job does not stand alone in his silence to answer Elihu's four questions since no one not matter how faithful or wise can find out God's works upon earth as the following verses show: -

- God has made everything beautiful in its time. Also, he has put eternity into man's heart, yet so that he cannot find out what God has done from the beginning to the end. (Ecclesiastes. 3:11).
- Man cannot find out the work that is done under the sun. However much man may toil in seeking, he will not find it out. Even though a wise man claims to know, he cannot find it out. (Eccles. 8:17).
- The race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the intelligent, nor favour to those with knowledge, but time and chance happen to them all. <sup>12</sup>For man does not know his time. Like fish that are taken in an evil net, and like birds that are caught in a snare, so the children of man are snared at an evil time, when it suddenly falls upon them. (Eccles. 9:11-12)

This means that no man can find out the works of God upon the earth. The LORD has designed the universe this way so that no human whether righteous or wicked can find out their future or know what will happen to them tomorrow.

Elihu belief concerning Job was that he was a prideful and wicked man who was so self-righteous that he desired to stand before God and prove Him wrong in afflicting him with such extreme suffering and sorrow. Elihu is right in saying Job desire to present his case before God, but he was wrong in assuming Job was a prideful, wicked and self-righteous man. Eliphaz, Bildad, Zophar and Elihu believed the righteous prosper and are blessed and only the wicked suffer and because of this belief they wrongly assumed that Jobs afflictions proved he must be a wicked and corrupt man.

Job himself was confused as to why he as an innocent man was suffering such afflictions and because of Eliphaz, Bildad and Zophar accusations against him and his own bewilderment he desired to stand before God as one stands before a judge in a court room and plead his case for the following two reasons: -

1. He knew he could prove he was not a wicked and corrupt man and that God would testify to this and by doing so would also prove Eliphaz, Bildad and Zophar to be wrong in their accusations against him.
2. He wanted God to explain Himself and why he was being afflicted as he was. If Job was guilty of any sin this is what it was. God does eventually come to Job, but instead of explaining Himself to him, He, by asking questions Job had no hope of answering shows the extreme lack of Jobs knowledge, wisdom and understanding and Job is humbled and ashamed that He ever thought to question God and have the Eternal Almighty explain Himself to his mortal creation made of clay.

Before judging Job too harshly we should first image how we would feel if we woke up to the news that our children had been killed; every possession we had was destroyed; all the money in our bank account was gone and our doctor told us we had cancer or some other major illness and then ask ourselves how would we respond? Job's response shines a brilliant light upon his amazing and great faith.

After hearing all this horrific news and being struck with sores all over his body he falls to the ground and worshiped. (Job 1:20) and said, "Naked I came from my mother's womb, and naked shall I return, the LORD gave, and the LORD has taken away; blessed be the name of the LORD. (Job 1:21). Even when his wife said to him, "Do you still hold fast your integrity? Curse God and die." He said to her, "You speak as one of the foolish women would speak, shall we receive good from God, and shall we not receive evil?" (Job 2:9-10). We are told that in the face of all this overwhelming disaster and his afflictions Job did not sin with his lips or charge God with wrong. (Job 1:22) (Job 2:9-10).

The story of Job shines a brilliant light upon the fickleness of human life. For years Job lived at ease, he was rich, successful, had a good reputation throughout the land and helped the poor, until one particular night he goes to bed with a peaceful mind and wakes up to the most horrific news and his life is utterly changed in every way for the worse. Overnight he has gone from a life of ease to one of suffering, from riches to poverty, from being well respected throughout the land to being mocked and scorned and from perfect health to scabs and boils covering his body such is the fickleness of human life.

This fickleness and uncertainty of human life and its mortality should motivate all the inhabitants of the earth dwelling in bodies of clay to seek God and eternal life since no one knows when death will come to their door to carry them to the darkness of the grave.

Elihu's wrongful accusations against Job are stunning since he started his speech in (Job 33:7) by telling Job there is no need to fear him because he is on his side and will not terrify him as Eliphaz, Bildad and Zophar did or pressure him with a heavy burden, yet in the previous chapter he told Job that He was suffering God's wrath because he had followed the ways of the wicked. Who would want these men for friends and counsellors especially during times of suffering and grief? We know Elihu's assumptions and reasoning concerning Job is wrong because we are told Job was a righteous man and God Himself considered Job blameless. (Job 1:1) (Job 1:8) (Job 2:3).

#### **Teach us what to say to God; so we can Present Our Case.**

Job 37:19-21 ----- <sup>19</sup>Teach us what we shall say to him; we cannot draw up our case because of darkness. <sup>20</sup>Shall it be told him that I would speak? Did a man ever wish that he would be swallowed up? <sup>21</sup>"And now no one looks on the light when it is bright in the skies, when the wind has passed and cleared them.

Elihu has just finished declaring to Job the awesomeness of God and His might and power and now asks Job, "Shall it be told God that I would speak?" (v20) meaning should any man dare to argue and debate his case with such an awesome, majestic and powerful God. Elihu is speaking directly to Job which means that he is referring to the following statements Job made in the previous chapters saying: -

- I would speak to the Almighty, and I desire to argue my case with God. (Job 13:3).
- I have prepared my case; I know that I shall be in the right. <sup>19</sup>Who is there who will contend with me? For then I would be silent and die. <sup>20</sup>Only grant me two things, then I will not hide myself from your face: <sup>21</sup>withdraw your hand far from me, and let not dread of you terrify me. <sup>22</sup>Then call, and I will answer; or let me speak, and you reply to me. (Job 13:18-22).

Elihu rightly understands that we are in complete darkness when our wisdom and knowledge is compared to the knowledge and wisdom of God. He knows that God does not need to be informed of anything? Elihu has most likely used such lofty language that exalts the majesty and awesomeness of God so that Job would feel humbled to have even thought of presuming to enter into a discussion with God to debate his case with Him. Elihu purpose was to rebuke Job for the bold and presumptuous manner in which he desired to speak with God in order to vindicate himself. With these things in mind Elihu is challenging Job to teach him what mortal man could say to God in defence of their case.



**Did a man ever wish that he would be swallowed up? (v20)** implies that whoever desires to stand before God and enter into a debate with Him, has a death wish in the sense that they have no hope of winning such a debate and if not totally destroyed will certainly be left without answers and humbled. When we get to chapter thirty-eight we see that this is exactly what happened, God speaks to Job out of a whirlwind (Job 38:1) and challenges him to answer a number of questions to see if he can prove Him wrong, and condemn Him and show that he is in the right. (Job 40:6-9).

Since Job had no hope of answering the questions or proving God wrong he felt ashamed and of course was utterly humbled and says to God, "I have uttered what I did not understand, things too wonderful for me, which I did not know, I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself, and repent in dust and ashes." (Job 42:1-6). Then God said to Eliphaz, Bildad and Zophar (Job 42:9) "My anger burns against you for you have not spoken of me what is right, as my servant Job has. (Job 42:7).

**NOTE:** Job didn't feel shame and wasn't humbled because he realised he was the wicked and corrupt man his counsellors accused him of being, but because he had thought to challenge God in a debate.

**No one looks on the light when it:** (v21) means no sane person looks directly into the brightness of the sun, because it will burn out their eyes, likewise anyone who stands before the brightness of the light of God will be destroyed by His pure light and Holiness. This is a true statement and is also why God when He did come to Job spoke to Him out of the covering of the cloud of the whirlwind (Job 38:1) (perhaps much like the pillar of cloud He spoke to Moses out of).

**God is Clothed with Majesty He is Great in Power Justice and Righteousness.**

Job 37:22-24 ----- <sup>22</sup>Out of the north comes golden splendor; God is clothed with awesome majesty. <sup>23</sup>The Almighty—we cannot find him; he is great in power; justice and abundant righteousness he will not violate. <sup>24</sup>Therefore men fear him; he does not regard any who are wise in their own conceit."

The King James Bible says: -

- Fair weather cometh out of the north: with God is terrible majesty. <sup>23</sup>Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict. <sup>24</sup>Men do therefore fear him: he respecteth not any that are wise of heart. (Job 37:22-24).

**Out of the north comes golden splendour (v22)** (fair weather cometh out of the north in the KJV). The reason for the difference here is because the word weather comes from the Hebrew word (*zahab*) it means to shimmer as gold; figuratively it refers to something gold-coloured (i.e. yellow), as oil or a clear sky. The idea is that the northern winds scatter the clouds and clears the sky and the sun shines through and brightens the skies like shining gold or as clear as gold.

The image is that of the heavens being darkened with thick cloud by the tempest of a storm with fearful lightning and rolling thunder until the north wind comes and blows the clouds away clearing an opening of bright and dazzling light that has the appearance of burnished gold, that symbolises the approach of the Almighty and majestic God.

**With God is awesome majesty:** (v22) (terrible in the KJV) the word terrible comes from the Hebrew word (*yare'*) it literally means to fear; to frighten; to make or be afraid; to put in fear or dread. Morally it carries the idea of revering and showing reverence (i.e., respect, admiration, astonishment, devotion and worship). Elihu is implying that because God is both awesome and terrible in majesty Job (nor anyone else) should approach Him and speak presumptuously and irreverently to him as Elihu was accusing Job of doing.

**We cannot find the Almighty out:** it is true that God may be found in His Son the Lord Jesus Christ who is the perfect image of His heavenly Fathers character, nature and power in every way.

In Christ God makes Himself known as the God of grace. Nevertheless even though those seeking God will find Him there remain many things in God quite out of reach for our perfect understanding and will be forever out of reach until that which is perfect has come.

The expression, "We cannot find Him out, means we cannot find God out to perfection, as it is expressed in the following words of Zophar: -

- Can you find out the deep things of God? Can you find out the limit of the Almighty? (Job 11:7).

We cannot comprehend to perfection God's being, power, wisdom, justice and His counsels or His excellence and judgments they are all past our discovering them. Nothing is impossible to the Almighty He can do and does do all things that He plans and purposes to do. He is perfect in Holiness and perfect in judgment and justice and will not condemn without cause.

Elihu by exalting and esteeming God in such a glorious and majestic manner before Job is rightfully implying that it is foolishness for Job to even consider contending with such an awesome and powerful God.

**Therefore men fear him:** (v24) carries the idea that God sees all our works and judges with honest and righteous judgment accordingly therefore sooner or later all will fear Him.

Elihu in this chapter is saying the following four things: -

1. People only look for light when the sky is cloudy or dark likewise people look for God when life is grim, not when life is good and they are at ease.
2. God will not come to those who are not justified.
3. God is found and comes in in the good things of human life such as justice and righteousness.
4. God will not come to those who are wise in their own conceit, (i.e., those who have excessive pride, are self-righteous, consider themselves superior to others and have an extremely high opinion of their own self-worth).

Elihu is basically implying that Job did not seek God when his life was prosperous and he was healthy and at ease; that he was not justified; that he did not consider God as being just or righteous and that he was full of conceit, self-worth and self-righteousness and therefore he should be fearing God.

---

#### FOOTNOTE:

Always keep in mind that Elihu is not speaking, "Thus saith the LORD," but giving his own personal opinion concerning Job and his suffering and because it is his own viewpoint it should be remembered that even though some of what he says maybe true it does not mean that his reasoning and suppositions are according to the word of the LORD or right for Job's particular situation. (Job 32:6) (Job 32:10) (Job 32:17).

It seems Job's counsellors based there theology on the following verse: -

- The LORD'S curse is on the house of the wicked, but he blesses the dwelling of the righteous. (Proverbs 3:33).

This proverb is true in the sense that those who do good and do what is right will certainly live a far more peaceful and trouble free life than those who live a life of wrong-doing and crime, but it cannot be used as a dogmatic statement to say that the righteous and the innocent will never suffer affliction or sorrow. Many things are spoken as the general rule of the whole matter, but in this fallen and corrupted world there are always exceptions to the general rule of everything.

**Two different levels of focus:** it is almost as though Elihu, Eliphaz, Bildad and Zophar are speaking on one spiritual level and Job is speaking on another. This is because almost everything Elihu, Eliphaz, Bildad and Zophar say concerning Scripture is true if applied to the Day of Judgment and eternal life, but the principles though basically true in a general sense cannot be applied to life in this mortal, corrupt and fallen world as an absolute truth to every individual man and woman dwelling on earth.

In contrast to this almost everything Job says is true when applied to mortal human life on earth and though some of what he says maybe true when applied to the Day of Judgment and eternal life most of what he says only applies to life in this fallen corrupted world.

For further information concerning the Day of Judgment, see the title: -

- The Second Resurrection or Great White Throne Judgment.
- In, Resurrection (ON WEBSITE MENU).

---

End.