

The Wrath of Elihu

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If you have your Bibles with you, it would be helpful to have it open to the book of Job and maybe to buckle up. We're going to try and get through nearly the whole book of Job in one sermon. We won't be able to go through in great detail but hopefully by the end of you will understand better what the book of Job is all about, particularly those middle chapters which we all, if we ever try to read the book of Job, struggle with.

But I do need to set the scene in order to make those chapters make sense and we start at the beginning and in chapter 1 verse 1

There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil.

When it states that Job was a perfect man, it doesn't mean in the sense of being completely sinless but it means he was a blameless man – when he sinned, he confessed it and he lived his life under the gaze of God. And the purpose of the first few verses of Job are to make it crystal clear to us that Job is a righteous man. He is a good man. In fact, God Himself describes him later as the most righteous man on earth. There is no one like Job. Verses 4-5 says,

4 And his sons went and feasted in their houses, every one his day [that's their birthday]; and sent and called for their three sisters to eat and to drink with them. 5 And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually.

Job was aware that even his children might have sinned and so just in case, he would plead to God to forgive them. He would offer a sacrifice and he would continually be living his life, as I say, under the gaze of God. That's what makes what happens to Job seemingly so incomprehensible. You can see from verse 13 of chapter 1, it says,

13 And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: 14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses

feeding beside them: 15 And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. 16 While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. 17 While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. 18 While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house: 19 And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead; and I only am escaped alone to tell thee.

Four pieces of immensely devastating news come at Job one after another. While the first is yet speaking, the second comes. While the second is yet speaking, the third comes. While the third is yet speaking, the fourth comes. And each one comes with worse news than before and all this news happens to Job in one day. The most righteous man on earth suffers such terrible torments. That's what makes Job's response so amazing. Job responds not in the way you'd expect. You'd expect Job at this point to say, "Why me? Why would God allow this?" And you expect him to curse God. Instead it says in verse 20,

20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, 21 And said, Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

Job doesn't curse God, instead he blesses God. He says, "Do you know what? God gave me my sheep and my goats and my servants and my children, and now God has taken away, and He is still glorious. He is still righteous. He is still worthy to be praised." That's why it says at the end of chapter 1,

22 In all this Job sinned not, nor charged God foolishly.

But if you were to read on to the next chapter, things get worse for Job. He gets horrible boils on his body and his wife even comes to him and says, "Why are you suffering all this? Just curse God and die." Perhaps not the most helpful advice a wife has ever given, but again, Job doesn't respond the way she advises. In chapter 2 verse 10 he responds

10 But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Job's three friends come and these three friends are called Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. So Eliphaz, Bildad and Zophar, the three friends of Job, and they come to comfort him. Verses 12 and 13 state,

12 And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. 13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that his grief was very great.

So that's the setup for the book of Job, but you may have noticed that I have missed out some quite important verses. The reason why that I want you to feel the story of Job from Job's point of view. From Job's point of view, he has lived a blameless life. Not a sinless one but a blameless one; one where he confesses sin and he seeks to live before the gaze of God. Then suddenly in one day, everything is taken away from him and he has to suffer this immense suffering and you can imagine it from Job's point of view, thinking, "Why?"

Now, that is an extreme example of suffering but in all of us, to some degree, can relate to Job in the fact that we have all suffered to some extent. As human beings, suffering is part of life. We lose people, people die, we ourselves have to suffer pain and anguish in various forms, and we, like Job, can be tempted to question God, "Why?" Well, uniquely in the case of Job, we actually do get told why. In Job's suffering we are actually given a glimpse into heaven. We get given a glimpse into what God is doing in this terrible suffering of Job.

We can't go into great detail but if you were to look at verses 6 to 8, it presents the scene from heaven. It says,

6 Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. 7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it. 8 And the LORD said unto Satan, Hast thou considered my servant Job,

This is like God putting Job's head above the parapet. Satan is coming, he has been strolling around the earth, and the New Testament tells us he is like a roaring lion seeking whom he may devour, and then God says to Satan, "Well, have you seen my servant Job?"

that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? 9 Then Satan answered the LORD, and said, Doth Job fear God for nought? 10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his substance is increased in the land. 11 But put forth thine hand now, and touch all that he hath, and

he will curse thee to thy face. 12 And the LORD said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.

Satan says to God, "The only reason Job worships you, the only reason Job serves you, is because you've given him sheep and goats and oxen and camels, and you've given him riches and a family and a nice house to live in. Take those things away from him and he will curse you. He only serves you because of the good things that you give to him." So God says, "Fine. Take it away from him and we'll see how Job responds."

So actually, if the book of Job ended at the end of chapter 2, from God's perspective anyway, there would be a happy ending because Job has passed the test. Satan said that Job would curse God. Far from cursing God, Job has actually blessed God, and as the passage says twice over, "In all this Job sinned not, nor charged God foolishly." God is vindicated. Satan is wrong, God is right, and Job remains blameless.

Even his three friends come out well because they've said nothing so far. If you read the book of Job, that's not characteristic of them. By the end of chapter 2, they haven't said a word, they've just wept with Job as he weeps as they see his grief is great. The problem comes in chapter 3. The problem with the book of Job comes in chapter 3 in verse 1. Job's sufferings continue over seven days before in chapter 3 verse 1:

1 After this opened Job his mouth

Job has already blessed God but now he opens his mouth further. Job can remain silent no more

1 After this opened Job his mouth, and cursed his day.

That means he cursed the day of his birth. Job can't bear the pain, he can't bear the suffering anymore and he curses the day he was born. He doesn't curse God, that's important, but he does curse the day he's born. Now this is dangerous because if you curse the day you were born, if you say, "I wish I had never been born," what you're implying is that God has made a mistake. To some degree or another, your birth, your life, is a gift from God and God doesn't make mistakes. Your birth was not an accident (even if it may have been for your parents). With God, no birth is an accident. It's a gift from God.

G. K. Chesterton, the 20th century author, said, "*We thank people for birthday presents on our birthdays. Can I thank no one for the birthday present of birth?*" I like that. We thank people for all sorts of presents on our birthday but how often do we thank God for the birthday present of birth itself, the first birthday present you ever received?"

We should not curse our birthday. We should accept it as the gift which God gives to us, but Job here, he succumbs and he says, "It would have been better if I had never been born." He implies that God has made a mistake.

I read a quote recently regarding suicide which I thought was profound. This person was talking about suicide and he was thinking about the expression "taking your own life,". He says "*Taking your own life, that's an interesting expression. Taking it from who? Once it's over, it's not you who will miss it. Your own death is something that happens to everybody else. Your life is not your own. Keep your hands off it.*" Do you see what he's saying? The person who commits suicide, in that sense, is killing everyone else. They're the ones who are going to suffer, at least in a physical earthly sense. They're the ones who are going to suffer the loss of your life because you do not live for yourself alone. Your life is a gift to be given to everyone around you and in a manner of speaking, when someone commits suicide, they are saying that, "You lot aren't worth living for." In a manner of speaking, they are killing everyone because they're saying, "You're not worth my life."

And Job is getting close to that here when he curses the day of his birth, and if we were to read chapter 3, you would see how he says it would've been better if he had never come out of the womb. It would have been better if he was stillborn. It would have been better if he miscarried before he was born. And in his bitterness and his grief, he says, "Why oh why did God ever let me be born in the first place? Surely, it would have been better not to have been born than to go through all this suffering?" In so doing, he questions God's wisdom and his goodness.

That's when his friends pipe up. His friends have remained silent for seven days, weeping with him as he is so grief stricken, but now they can't keep silent and in chapter 4 and right up until chapter 31, Job's three friends and Job have this dialogue, they have this debate, and it follows a certain pattern. First of all, Eliphaz speaks, the first friend, then Job responds. Then Bildad speaks, and Job responds. Then Zophar speaks, and Job responds. And this cycle happens three times. Three times from chapters 4 to chapter 31, there is this cycle where Eliphaz speaks, Job responds; Bildad speaks, Job responds; and Zophar speaks, and Job responds. Increasingly Job's friends' questions and responses get shorter and shorter and Job's responses get longer and longer. In fact, I lied slightly when I said that the cycle continues because Zophar, the third friend, actually doesn't get to fulfill his last slot - instead Job takes it up instead. That could be because Zophar has run out of things to say or because Job has got so much to say. Probably its both.

That is the cycle, that is the pattern of the book of Job. I just want to sum up what the three friends say because there's no way we can look at each verse if we want to finish before tomorrow. Basically, the three friends have three things they say in every one of those speeches. In every one of their speeches to Job, they say three things.

The first thing they say is that **they rebuke Job for his words**. Job has said, "It would've been better if I had never been born. Why does God allow me to live? Why has God caused me to have this much suffering?" And they rebuke him for saying that. They say, "Why do you speak this way? It's wrong for you to speak like this"

The second thing they do is **they diagnose sin as Job's problem**. They say, "Why are you saying all this? You must have sinned in some way. The righteous do not suffer in this way. You would not be suffering unless you had done something terribly wrong." So they say, "Your problem must be sin."

The third thing they say is that **you need to repent**. They prescribe repentance. They're like doctors who see Job's suffering, they hear his words, and they diagnose sin as the problem and repentance as the cure.

There are plenty of verses I could use to illustrate this but for the sake of time, I'll just read Zophar's speech in Job 11, to give a flavor of what all the friends say, to some extent. In chapter 11 in verses 2 and 3, Zophar says,

2 Should not the multitude of words be answered? and should a man full of talk be justified? 3 Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

He's rebuking Job's words. He's saying, "How can you say these things? How can you speak this way towards God? You're like a mocker when you're accusing God of all these things."

Then in verse 5 and 6 he says,

5 But oh that God would speak, and open his lips against thee; 6 And that he would shew thee the secrets of wisdom, that they are double to that which is! Know therefore that God exacteth of thee less than thine iniquity deserveth.

He says, "You're wrong, Job, you have to be. You're not suffering even half as much as you should be suffering." That's helpful, isn't it? He says, "You're not suffering as much as you deserve." He says, "Your problem is that you have sin. You're proud. You're arrogant. This is why you're suffering."

Then in verses 13 to 19 he says,

13 If thou prepare thine heart, and stretch out thine hands toward him [that's God]; 14 If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. 15 For then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear: 16 Because thou shalt forget thy misery, and remember it as waters that pass away: 17 And thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning. 18 And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety.

He says, "Repent and all will be well. Turn back to God and it all will be better."

It's not surprising that in Job 12, the next chapter, Job gives probably his testiest response after a speech like that. "You're suffering less than you deserve, Job. Repent and all will be better." And Job, in chapter 12, says,

2 No doubt but ye are the people, and wisdom shall die with you. 3 But I have understanding as well as you; I am not inferior to you: yea, who knoweth not such things as these? 4 I am as one mocked of his neighbour, who calleth upon God, and he answereth him: the just upright man is laughed to scorn.

Later on, he describes his friends as miserable comforters and useless doctors. They're like doctors who rather than helping him are making his pain worse.

If you read Job's words (and he says a lot in these chapters) you can hear the bitterness in his words. His bitterness towards his three friends, for one thing, because they're not helping and comforting him but they're rebuking and judging him. More importantly, however, you can hear his bitterness towards God.

I'll just give some examples. You don't have to look these up but I'll just list them to give a flavor of Job's speeches. In Job 7:14 he says,

14 [God] scarest me with dreams, and terrifiest me through visions:

In chapter 7, verse 19, he says,

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

In chapter 9, verses 17 to 18, he says,

17 [God] breaketh me with a tempest, and multiplieth my wounds without cause. 18 He will not suffer me to take my breath, but filleth me with bitterness.

Chapter 9, verses 22 to 23, he says,

22 [God] destroyeth the perfect and the wicked. 23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

In chapter 13, verse 24, he says,

24 Why do you hide your face and hold me [or count me] as your enemy?

In chapter 13, verses 26 through 27, he says,

26 [You] writest bitter things against me, and makest me to possess the iniquities of my youth. 27 Thou puttest my feet also in the stocks, and lookest narrowly unto all my paths;

He's so bitter. He's so cynical at times that he's saying, "God simply judges the righteous and the wicked without distinction. He's setting his arrow against me. He's attacking me. He's counting me as his enemy." And although he doesn't go so far as to curse God, he strongly implies that God is not treating him fairly. He questions God's goodness. He questions God's fairness.

What is interesting in all these speeches is that both Job's three friends and Job himself make the same assumption about God, they just apply it differently. The assumption they all make is that a righteous God would not allow the innocent to suffer.

What Job's three friends do is they say, "Because that's true, therefore, Job, you can't be innocent. You must be guilty. God is righteous. He doesn't judge the innocent, therefore, you must be guilty." But Job goes the other way. He says, "A righteous God would never judge the innocent." But Job knows he's innocent (and we know he is too, that's what chapter 1 was all about) so what Job does is open the doors to the possibility that perhaps God isn't righteous. A righteous God would not allow the innocent to suffer. Job knows he's innocent so he starts to question the goodness of God and implies that God isn't fair in what he says.

That's how we come up to chapter 32, and in chapter 32, Job's three friends stop speaking. Chapter 32, verse 1,

1 So these three men ceased to answer Job, because he was righteous in his own eyes.

They've been trying to convince Job that he's wrong, that he must have some sin somewhere hidden deep down somewhere inside, but they haven't been able to convince him that's the case. And Job has constantly throughout claimed his innocence and said, "No, I'm innocent. I'm innocent. I'm innocent." So then they stop trying to convince him.

Then a new character steps on the scene and this new man we know pretty much nothing about. He comes up in chapter 32, verse 2.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

This man, Elihu, steps onto the scene and he's angry. He's furious. He's furious at Job and he's furious at Job's three friends and he gives the reason why he's angry. In verse 2, it says he's angry at Job because Job justifies himself rather than God. Then in verse 3 it says,

3 Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

This is the problem of the book of Job. This is where Job and his three friends are in the wrong. Job is in the wrong because in his effort to justify himself, in his attempts to try and prove his innocence, he's been willing to question the goodness of God. Rather than justifying God, as he did in chapter 1 and chapter 2, instead he's now judging God and condemning God. If you like, he's throwing God's goodness under the bus in an effort to prove his own innocence.

That's why Elihu is angry at Job but Elihu is angry with Job's three friends because they find no answer to Job's responses and yet still condemn him. In other words, Job's been protesting his innocence, he's been proving and showing how he is innocent (and remember, he is innocent, he is a righteous man) and they have not been able to show him where he's wrong, and yet they still condemn him. They have no evidence to condemn him but they still do so anyway and so Elihu is angry at them for judging Job unfairly. If they're going to condemn him, they should at least give evidence for it.

Then Elihu speaks for the best part of five or six chapters and Elihu says basically, "Job, you're wrong. Job's friends, you're also wrong," and he gives a new perspective. He gives a new perspective on Job's suffering

We can't go into great detail what Elihu has to say, but he doesn't do as Job's friends do. He doesn't condemn Job and say, "Job, you must be evil. That's why you're suffering." He does rebuke Job **for his words** but he doesn't rebuke Job **for his life**. It's important to realize that. He rebukes Job *for his words* against God *in* his suffering, but he doesn't rebuke Job *for his life before* his suffering.

You can sum up Elihu's speech in chapter 37, the last chapter he speaks in, and in chapter 37, verse 13. I'll read from verses 1 to 13 to give a clearer flavor of what Elihu says. God says this to Job and to Job's three friends,

1 At this also my heart trembleth, and is moved out of his place. 2 Hear attentively the noise of his voice, and the sound that goeth out of his mouth. 3 He directeth it under the whole heaven, and his lightning unto the ends of the earth. 4 After it a voice roareth: he thundereth with the voice of his excellency; and he will not stay them when his voice is heard. 5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend. 6 For he saith to the snow, Be thou on the earth; likewise to the small rain, and to the great rain of his strength. 7 He sealeth up the hand of every man; that all men may know his work. 8 Then the beasts go into dens, and remain in their places. 9 Out of the south cometh the whirlwind: and cold out of the north. 10 By the breath of God frost is given: and the breadth of the waters is straitened. 11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud: 12

And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.

And here's the especially important verse, verse 13 says,

13 He causeth it to come, whether for correction, or for his land, or for mercy.

What Elihu is saying is this: God does all sorts of things in this world, He sends the frost, he sends the heat, He sends the rain, He sends the tornado, He sends the whirlwind, He sends the storm. He does innumerable things in this world - but He doesn't do them all for the same reason. God's wisdom is greater than our wisdom. We cannot see all ends. We cannot see every reason why God does things. Verse 13 says, God causes rain to come for correction, or for his land, or for mercy.

What he's saying is God can send a storm and that storm might be a judgment on someone for correction, to correct them, to show them, "You need to turn back. You need to repent." That's a possibility. God might send a storm to cause someone to repent.

He might send a storm, he might send the rain, as an act of love to someone, to feed their crops, to give them a harvest. He might send rain for that reason, not as a judgment but as a mercy out of love.

Or it might simply be for the land. He might simply just want to water the land because it's His earth and He wants to send water on the land which He has created it. It might have nothing to do with humanity, it might be simply that he's caring for His creation.

So do you see what Elihu is saying? He's saying, "There are so many different things God's doing in this world. You cannot say it must be for this. We are not God. We cannot see every end." Suffering is not a guaranteed sign of God's disfavour. Lack of suffering isn't a guaranteed sign of his favour. Plenty of people who deserve to be judged have great lives. Plenty of people who don't deserve to be judged have miserable ones. You cannot judge life, you cannot judge someone's goodness, based on the amount of suffering they have in their life.

Just look at the cast of Jesus. If nothing else, look at Jesus' life. Nobody was less deserving of suffering - yet nobody suffered more. God's purposes are above what we can imagine. A parent's choices often seem strange to a child, a teacher's choices often seems strange to a student, the government's choices often seem strange to the subjects, a king's decisions might seem odd to his servants, but in the cast of God, at least, we know that His wisdom is greater than ours. We know that He can see all ends.

So this is the application, or at least one application, of the book of Job, and there is just one verse which I think sums it up from the book of Ecclesiastes. Ecclesiastes 5:2 says this,

2 Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.

That's one reason the middle chapters of Job are so long - because it tells us that where there are many words, there is sin. When you magnify your words against God, there is going to be sin involved. When Job and his three friends remained silent, it was well. When they started speaking and going beyond their knowledge, then there was error.

Be slow to speak against God. Be slow to judge God. You do not know everything that God is doing. God sends the rain for judgment, he sends the rain for mercy, or he sends it simply for his land. You do not know what God is doing. So be slow to speak against other people who are suffering. Job's three friends would have been better to have kept silent completely. Instead they spoke. The Bible says weep with those who weep, mourn with those who mourn. Don't judge people simply by what your eyes see, judge them based on evidence, on actual solid proof that they are doing something wrong, not based upon your faulty perception.

I quoted, I think when I spoke recently on Habakkuk, C. S. Lewis' book called "A Grief Observed,". He wrote this book after his wife died and in many ways it's an unusual book because he's just spilling out his heart and his grief at the death of his wife. And in it he asks questions of God and one of the questions he has is: why would God take away his wife? A natural question to ask. And some people, evidently, would give as an answer, "Well, God's teaching you that you need to love him more. That God is teaching you that once you love Him more than your wife, then you'll be better suited to love her better," or words to that effect. To this C. S. Lewis writes,

"Lord," [and he's writing as though it's a prayer to God] "Lord, are these your real terms? Can I meet her again only if I learn to love you some much that I don't care whether I meet her or not? Consider, Lord, how it looks to us. What would anyone think of me if I said to the boys," [that's her children who he had adopted because she had had a family before she married C. S. Lewis] "What would anyone think of me if I said to the boys, 'No toffee now. But when you've grown up and don't really want toffee you shall have as much of it as you choose'? When I lay these questions before God I get no answer. But a rather special sort of 'No answer.' It is not the locked door. It is more like a silent, certainly not uncompassionate, gaze. As though He shook His head not in refusal but waiving the question. Like, 'Peace, child; you don't understand.'"

Peace, child, you don't understand. How often would God say that to us? "You do not understand. You are not God. Trust me."

And the encouragement of the book of Job, and this is what I'm going to close with, is that Job despite his doubts, despite his questioning, he doesn't ever give up on God. He doesn't ever actually curse God. In that sense, he does pass the test. God is vindicated. And there are little glimmers throughout the book where Job's faith shines out. In Job 13:15

15 Though he slay me, I will hope in him.

Though God slays me, I will hope in him. Job stumbles. He sins by speaking the way he does but even in the midst of the storm, he doesn't lose his grip of God. Oh, perhaps to put it better, God doesn't lose his grip of Job. His faith remains firm and it reminded me of Jesus' words to Peter before Christ was about to be crucified. Jesus said to Peter, "Satan has desired to have you that he might sift you like wheat, but I have prayed for you that your faith fail not." Just like Satan requested Job of God, Satan requested Peter of God, and Jesus said, "Satan's desire to sift you like wheat," but Jesus had prayed for him that his faith would not fail. It was tested - he denied Jesus - but his faith did not fail utterly. Likewise, in the words of that hymn we just sang, in chapter 19 of Job, verses 25 and 26, Job says,

25 ... I know that my Redeemer lives, and at the last he will stand upon the earth. 26 And after my skin has been thus destroyed, yet in my flesh I shall see God, 27 whom I shall see for myself, and my eyes shall behold, and not another.

He had his eyes on God. Yes, it got cloudy. Yes, it got stormy. But he kept his grip on God - God kept His grip on him. That's a huge encouragement to us. I don't know what sufferings that you're going through. I hope that none of us will go through anything like the suffering that Job went through, but if we do, or if we go through even less suffering than Job did, remember Jesus. Remember that you'll never have to suffer as much as He did and He suffered for you that you might have a home in heaven.
fsafsafksfaskfjsakfjkjsenseany sense, Jesus will pray for you that your faith will not fail.