

JOB

Chapter-By-Chapter Through The Greatest Poem in Literature

Session 28 | Job 33:8-35:4

Elihu the Mediator | Job 32:1-37:4

- Job 32:1-33:7 included on session 27
- Job 33:8-13 - Elihu Reviews Job's Stated Position
 - Though Elihu hasn't been mentioned before, he claims to have **heard the voice of thy words** (v. 8). Verses 9-11 are a summary of Job's words, given as if Job is speaking.
 - In verse 12 Elihu tells the *one* area in which Job is wrong: **that God is greater than man**. Job (representative of the Tribulation remnant) still needs to humble himself before God. God answers to nobody and does not need to give an account of His actions (v. 13).
- Job 34:1-5 - Call for Attention
 - Elihu asks the **wise men** and **ye that have knowledge** (v. 2) to listen to give a fair hearing to Job, who testified that **I am righteous** (v. 5).
- Job 34:6-9 - Job's Testimony
 - The Hebrew of v. 6 is difficult. I am interpreting it as, "**Should I lie** (about my innocence) when it is **my right** to state my case? I have an **incurable** wound yet no **transgression**."
 - Verses 7-8 are (in my estimation) Job's rehearsal of how it would sound if he did lie. He is speaking third person, in many ways mimicking the three friend's accusations. In fact, the words **who drinketh up scorning like water** are almost identical to Eliphaz' accusation in Job 15:16.
 - The reason I place these words as Job's mimicry of the friends is because Job never said (as far as we know) **it profiteth a man nothing That he should delight himself with God**, nor are these words characteristic of Job. My default position of interpreting Job's life is that of Job 1:1. Most commentators assume Job's guilt in these verses.
- Job 34:10-12 - Attention turned toward God
 - In these verses, it is difficult to tell if Job continues to speak, or if Elihu takes over. I will take it as the words of Job, who is declaring God's innocence along with his own. **God will not do wickedly** (v. 12) and he has not done so in Job's life.
- Job 34:10-15- Attention turned toward God
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 - Note that verse 5 says, that **Job hath said**, and begins a quote of Job. We do not have indication when this quote ends and when the "narrator," Elihu takes over with his own words.
 - In verse 13, the speaker looks to the men and asks **Who hath given him [God] a charge over the earth?**, then he continues, implying that God can sovereignly do as He pleases (not as the theology books demand), saying, **If he sets his heart upon a man** He can do as He pleases. No man can stand against God's will.
- Job 34:16-24- Elihu Turns Attention to God's Judgment
 - Beginning in verse 16, we almost certainly have the words of Elihu, for he says **Hearken to the voice of my words** (not Job's words).
 - For those how have **understanding** he tells them to **hear this** (v. 16) (much like Jesus, who repeatedly said that those with ears should hear).

- In verse 17, Elihu is speaking about God, asking if God could be accused of hating justice, and whether or not the men would **condemn him that is most just** (i.e., the Almighty).
- In verses 18-19 Elihu speaks about how inappropriate it would be to accuse a King of injustice, and even more so to God, who **accepteth not the persons of princes** (i.e.: doesn't jump to answer their calls nor bow down to them).
- Verses 20-24 speak of impending judgment, giving more evidence that Elihu represents the two witnesses of Revelation or some other voice of righteousness during the tribulation.
- Job 34:25-30 - Judgment Continued
 - In verse 25 Elihu says that the **mighty men** of verse 24 will be overturned **in the night, so that they are destroyed**. They will be replaced with **others in their stead** (v. 24).
 - The current rulers will be punished **as wicked men in the open sight of others** (like the beast and false prophet of Revelation 19:20).
 - The judgment is in order **That the hypocrite reign not** thus the people will **be ensnared** (v. 30).
- Job 34:31-37 - Elihu speaks the words of the "wise" friends.
 - Since it is **meet** (appropriate) (v. 31) to bear the **chastisement** of your sins to the point of repentance (**I will not offend any more**) (v. 31), Elihu calls on the **men of understanding** to speak to him (likely speaking sarcastically about their understanding and wisdom).
 - Having received the invitation, these men speak about Job in vv. 35, once again speaking their opinion of Job. In verse 36, Elihu speaks his desire that the truth come out, that **Job may be tried unto the end** (indeed, the Tribulation has this very purpose, to see who shall *endure to the end* and *overcome*). It is important to note that verses 36-37 contain the thoughts of the friends, not Elihu (who is mimicking the friends). See note on vv. 1-2 for more on this.
- Job 35:1-4 - Elihu speaks to the friends.
 - In the previous section, I noted that I interpret verses 36-37 to be the words of the three friends. While this is not perfectly evident from those verses alone, it is noteworthy that the text clearly tells us that now Elihu begins to speak, and asks Job if he agrees. He is asking Job whether or not he said such things, and whether such things would be right.
 - The words of verse 4 tell us that Elihu is speaking to Job (singular) and the **companions** of Job.