

# JOB

## Chapter-By-Chapter Through The Greatest Poem in Literature

Session 29 | Job 34:25-36:4

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

- Job 32:1-33:7 included on session 27
- Job 33:8-34:24 included on session 28
- 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 **cxhaustisement** 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. The first thing he does is ask Job if he agrees with the assessment. 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. The verses that follow will be fully the words of Elihu, not Elihu quoting another.
- Job 35:5-7 - Elihu Reminds Man that God is Transcendent.
  - In verse 5, Elihu uses **the clouds** to remind Job and his companions (v. 4) of their small stature, using a physical illustration for a spiritual reality.
  - Verses 6-7 have some foundational spiritual truth, which is often forgotten even in today's evangelism. Elihu addresses man's sin and man's righteousness.
    - Verse 6 - **If thou sinnest** and even if **thy transgressions be multiplied** does this damage God? It may damage the one who sins (Pr. 8:36, 9:12) or hurt others around him, but God is not threatened.
    - Verse 7 - **if thou be righteous** then is God blessed? Elihu asks, **what receiveth he of thine hand?** (compare Isaiah 64:6).
  - In spite of this truth, the Christian church has been guilty of spreading the falsehood that our sin angers God to the point He punishes us with hell, and that we must repent of this sin in order to gain God's favor.

- In truth, whether we sin or live righteous lives, we need Salvation which God wants to offer as a free gift.
    - The need for this salvation comes from Adam, not our personal sin.
    - The provision comes from Jesus Christ, not my personal righteousness.
- Job 35:8-13 - What Man's Wickedness and Righteousness Does
  - If the activity of man does not affect God (vv. 6-7), what does it do? Elihu answers with clarity in verse 8, and then gives insight in vv. 9-11.
    - Even though personal behavior does not affect God, it does **hurt** the one who does **wickedness** and **may profit** the one who does **righteousness**, thus is not altogether unreasonable to consider.
  - Wickedness is shown in verse 9 to cause **the oppressed to cry** (although in the sentence the **multitude of oppressions** may be performed by yourself upon yourself causing yourself to cry.
    - The **arm of the mighty** is not *of the Almighty*, but simply of the strong-willed oppressor (being self-inflicted or inflicted by the wickedness of others).
    - In the end, whether we do it to ourselves or mankind does it to each other, "we" are the enemy.
  - But this has not led mankind to say, **Where is God my maker, Who giveth songs in the night?** Rather, we simply continue in our own "wisdom."
    - Remember that Elihu appears to be a representation of the Two Witnesses or similar good testimony in the last days.
    - He is pointing out that mankind has almost killed itself, yet they continue looking within mankind for the answer, rather than to the **maker** of mankind. (Compare Rev. 9:21)
  - When men do cry out **none giveth answer** because they cry out in **the pride of evil men** (v. 12) and **God will not hear vanity** nor **regard it** (v. 13).
    - Indeed, both for Israel of the last days and for mankind living in our day, pride is the one thing that keeps people from going to God. They may cry, but will not throw themselves at the mercy of God.
    - While God **will not hear vanity**, He does respond to humility (James 4:10).
- Job 35:14-16 - God Will Judge
  - Elihu encourages each of the men to **trust thou in him** because **judgment is before him** (v. 14). Because judgment is approaching, **he hat visited in his anger** but the wrath is **not in great extremity** (a picture of the coming Tribulation) (v. 15).
  - Verse 16 is challenging because we know Job is righteous (Job 1:1). Since the context is Job's consistent complaint that **thou sayest thou shalt not see him** (v. 14), the words condemned in verse 16 must be related to these words rather than Job's speech in general. Job has given up on seeing God, and voiced this repeatedly. However, his **words** are **without knowledge**.
- Job 36:1-4 - Elihu introduces himself as God's spokesman.
  - Elihu is going to **speak on God's behalf**, words that encourage our premise that he represents the Two Witnesses (or similar) in the last days.
  - He boldly says that **my words shall not be false** because they come from the One **that is perfect in knowledge** (v. 4).
  - The goal of Elihu's speech is to **ascribe righteousness to my Maker** (v. 3).
    - It is of interest that Daniel 9:7, in the midst of Daniel's prayer on behalf of Israel, similarly says **O Lord, righteousness belongeth unto thee**.