

Job 32-37

Read Job 32:1- 33:11: Elihu is not one of Job's three friends. His friends are older men; and Elihu is a young man. He does not like hearing Job declare that he is not guilty. He was opposed to Job leaving the tragedy *in God's lap*; as some unfitting and unresolved spiritual thing. He also was upset that Job's friends finally gave in, and could not discover Job's hidden sin issues. God does not need an attorney to defend his honor. He also does not need us to play private investigator.

Read Job 33:12-34:4: So far, Elihu has not added anything to the conversation. It has already been alleged that misfortune is a result of sin; and deliverance is a gift to the righteous. He is fired up to educate these elders. In reality, he is embarrassing himself with his own *microphone time*. Elihu declares himself to be *God's spokesman*. That is usually not the thing to say.

"And it shall be in that day **that every prophet will be ashamed of his vision** when he prophesies; **they will not wear a robe of coarse hair** to deceive. -But he will say, 'I *am* no prophet, I *am* a farmer; for a man taught me to keep cattle from my youth.' (Zechariah 13:4-5)

We should not claim to speak for God unless we are dead sure. There is a strange double-irony here. Elihu is telling Job that he is imperfect and sinful (without citing anything specific); and yet somehow Elihu indirectly is declaring himself to be in a position to judge this matter.

Therefore you are inexcusable, O man, whoever you are who judge, for in whatever you judge another you condemn yourself; for you who judge practice the same things. (Romans 2:1)

Read Job 34:5-34:37: Elihu gets caught up making inaccurate generalizations. Sometimes we take a bit of information and alter the story to solidify and sell the whole event. Elihu misspeaks and says that Job hangs around with sinners. He also says that Job said that living righteously is not worthwhile. Job did not say that. He said that he would have rather skipped all of this pain; and not been born at all. Elihu states that God is righteous. He chastises Job for suggesting that anything from God is unfair. Like Job, and his three, Elihu does not understand that bad things happen to good people for good reasons.

He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. (Matthew 5:45)

In the world you will have tribulation; but be of good cheer, I have overcome the world.” (John 16:33)

we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope. Now hope does not disappoint (Romans 5:3-5)

He criticizes Job for receiving the blows of his trial and to remain standing. Job honestly does not know what he did wrong. At least Job is exercising intellectual honesty with God. Elihu is incorrect in thinking that God wants us to be self-chastising. God is only interested in faith and practical ways that we are givers of life. It is not Job's sin that God is pointing out through his trials.

Is it a fast that I have chosen, A day for a man to afflict his soul? Is it to bow down his head like a bulrush, And to spread out sackcloth and ashes? Would you call this a fast, And an acceptable day to the LORD? “Is this not the fast that I have chosen: To loose the bonds of wickedness, To undo the heavy burdens, To let the oppressed go free, And that you break every yoke? Is it not to share your bread with the hungry, And that you bring to your house the poor who are cast out; When you see the naked, that you cover him, And not hide yourself from your own flesh? Then your light shall break forth like the morning, Your healing shall spring forth speedily, And your righteousness shall go before you; The glory of the LORD shall be your rear guard. Then you shall call, and the LORD will answer; You shall cry, and He will say, ‘Here I am.’ (Isaiah 58:5-9)

Read Job 35:1-16 : Elihu does make a good point in saying that to grumble over God's allowances in Job's life that are a way of saying that Job is more righteous than God. It makes us to be in the place of God.

Moreover the LORD answered Job, and said: “Shall the one who contends with the Almighty correct Him? (Job 40:1-2)

Elihu also makes another good point. He says that we don't carry on (equally dwell on) about the daily and numerous blessings and benefits from God. We take them for granted. Unfortunately Elihu does not see that as he is declaring Job to be a sinner; he is declaring that he is in a position to judge Job. Woops!

Read Job 36:1-33 : Now Elihu gets too self-confident and declares that he is not capable of making a mistake on this spiritual matter. In a sense this book is used to make a huge point in interpreting the entire Old Testament. God is only righteous. Evil things that come to men are under his ultimate control and filters and precise boundaries. Therefore trials that are allowed are instructive and corrective and good. Elihu cannot use an economy of words. He is getting fired up as he gets more microphone time. It is a sin to talk too much. It is tiring to listen to. It becomes a personal quest for accomplishment; more than the resolution of a matter.

In the multitude of words sin is not lacking. But he who restrains his lips *is* wise. (Proverbs 10:19)

The end of a thing *is* better than its beginning; The patient in spirit *is* better than the proud in spirit. Do not hasten in your spirit to be angry. For anger rests in the bosom of fools. (Ecclesiastes 7:8-9)

Read Job 37:1-24 : Once again we see a situation where a believer can be completely correct; and yet be doing the wrong thing. Elihu is essentially saying the same things to Job that God is preparing to say. God will say that Job is out of line; and his friends are in trouble with God. God does not respond or comment on Elihu. It is not just a matter of what is being said; but who is authorized to speak about it. Job is God's servant; not any other critics.