

Elihu Exalts God

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Elihu Exalts God Over Job

Behold, in this thou art not just: I will answer thee, that God is greater than man.

Why dost thou strive against him? for he giveth not account of any of his matters.

Job 33:12-13

Book Summary:

God inspired this poetic book of the Bible to teach patience, perspective, and philosophy (the purpose and place of man) to His children for life in a sinful world. By revealing a God-Satan contest for the soul of Job, we learn severe life trials may not be linked to sin on our part. The solution, which Job knew in the beginning and at the end, is that God is greater than man. Divine sovereignty should primarily guide our basic thoughts, words, and responses to life. Divine goodness and mercy, though true and apparent in the end and an indirect lesson, are not as key. Neither is it man's depravity that justifies any treatment of him in life. It is divine sovereignty for God to do what He chooses to His own creatures, and He owes no one an explanation for His choices. The great lesson is simple – submit to God no matter what and trust Him.

Introduction:

1. Job was one of the greatest men, appealed to in both testaments (Job 1:1-5; Ezek 14:14,20; Jas 5:11).
2. The book of Job has five main characters to be distinguished – Job, Eliphaz, Bildad, Zophar, and Elihu.
3. Job and his three friends, relatively old men, were likely among the wisest men on earth then or now.
4. Elihu's statements could be cross-referenced with many of the other four men, but such a project is beyond the scope of this work and becomes a distraction from Elihu's lessons for Job's salvation.
5. Elihu wrote the book of Job, easily proved by the first person in the King James Bible (Job 32:15-16).
6. Elihu is one of the greatest young men in the Bible, though very few know much about the young man.
7. His great love and zeal for God and truth at a young age are like David, Hezekiah, Josiah, and Timothy.
8. He descended from Abram's nephew Buz, related to Abram's nephew Kemuel (Job 32:2; Gen 22:21).
9. Every young man should be taught about Elihu, emphasizing his character and conduct in chapter 32.
10. Elihu's chapters are some of the best Bible chapters for glorifying God and reviving your spirit to God.
11. The book of Job is another philosophy book of the Bible after Ecclesiastes – purpose and role of man.

12. A true child of God loves to exalt God and degrade man, even the best of men, as our Elihu does here.
13. Elihu was humble and respectful throughout, but God's glory and truth deserved his jealous defense.
14. The sovereignty of God, called dominion in the Bible, is His divine right as the Creator God over man.
15. The cure and remedy for any unhappiness with your life is found here by humble worship of Jehovah.
16. Elihu's anger at Job, at Job's three friends, and his explanation are important (Job 32:1-5; 33:12-13).
17. The ignorance of men about Elihu is terrible: some say a descendant of Judah; others Balaam the son of Beor; a chief expositor Ezra the scribe; Dr. Walter Hodges Jesus Christ for justification by faith; some an impertinent young man that God had to correct with the last four chapters. What a disgrace!
18. By inspiration, the lack of any reproof at the end, and conclusions identical with God, Elihu is right.
19. If an argument of Elihu seems indirect or obscure, God exalted creation and providence as sufficient.
20. It bears noticing Job did not reply or respond to Elihu like he had the other three, for Elihu was right.
21. Learn all the book's lessons, including evil surmising of the three by Satan (I Tim 6:3-5; I Cor 13:5).
22. Never question or get angry or bitter at God, for He is God, and you are His creature. Submit and trust.
23. You were created for, and your existence has one purpose, the glory of God. Fulfill it fully each day.
24. The more you get caught up with earthly things you become a belly worshipper in need of Job's trials.
25. Marvel at God's gracious mercy toward Job, whom He later described as a patient man (James 5:11).
26. Progressive Bible revelation shows us advancing truth – Elihu, Moses is better, N.T. gospel of Jesus.
27. For those disappointed this outline and these sermons do not cover chapters 38-41, you should go [Boasting About God – Job](#).

Simple Outline of Job's Chapters:

- 1-2** Job Introduced and His Dire Situation
- 3-31** Hurtful Exchanges of the Four Friends
- 32-37** Elihu Explained, then Rebuked All Four
- 38-41** God Boasted of Himself to Humble Job
- 42** Conclusion and Job Restored Twofold

Simple Outlines of Job Chapters 32-33

Job 32 [Outline of Elihu, Elihu the son of Barachel](#)

Job 33 [Job 33](#)

Primary Links about Job and Elihu:

1. [Overview of Job \(1987\)](#) ... a three-sermon series for the main characters, method, and lessons.
2. [Elihu the Son of Barachel \(2006\)](#) ... an overview of Elihu with the emphasis on Job chapter 32.
3. [Elihu \(2007\)](#) ... a short and simple outline of Elihu and the six chapters where he is the speaker ... [Elihu](#)

for Young Men.

4. [Search for Wisdom \(2008\)](#) ... expository, verse-by-verse sermon outline of Job 28 of wisdom.
5. [Mining for Treasure \(2014\)](#) ... a PowerPoint sermon from Job 28 and its exaltation of wisdom.
6. [Elihu for Young Men \(2014\)](#) ... PowerPoint slides for young men to learn Elihu's fine example ... [Elihu for Young Men](#).
7. [Job 33: God's Dealings With Men \(2015\)](#) ... expository sermon of Elihu's instructions to Job ... [Job 33](#).
8. [Boasting about God – Job \(2019\)](#) ... PowerPoint sermon of God boasting about Himself to Job ... [Boasting About God – Job](#).

Secondary Links about God and Philosophy:

1. [The Dominion of God \(2007\)](#) ... the extended topical sermon series defining God's sovereignty.
2. [Exposition of Proverbs 16:4](#) ... a short but key axiom of the universe with four great answers ... [the Proverbs 16:4 commentary](#).
3. [The Sovereignty of God \(1918\)](#) ... Arthur W. Pink's outstanding work exalting God's dominion ... [A.W. Pink's The Sovereignty of God \(PDF, monergism.com\)](#).
4. [Knowing God \(2012\)](#) ... a detailed topical sermon series about all of God's glorious attributes.
5. [Ecclesiastes \(2008\)](#) ... the detailed expository sermon series with detailed notes for this book ... [Ecclesiastes \(34 Sermons\)](#).
6. [The Only Right Worldview \(2019\)](#) ... lengthy survey of fifty-four basic rules for right thinking ... [The Only Right Worldview \(16 sermons\)](#).
7. [Why I Believe the Bible \(2001\)](#) ... many proofs that the Bible is a supernatural book from God ... [Why I Believe the Bible \(9 sermons\)](#).
8. [Bring Everything Back to the Bible \(2006\)](#) ... only ideas fully aligned with the Bible are right ... [Bring It Back to the Bible! \(2 Sermons\)](#).
9. [Catastrophe and Cure \(2019\)](#) ... the Garden of Eden and the subsequent fall set human destiny ... [Bring It Back to the Bible! \(2 Sermons\)](#).
10. [Total Depravity of Man \(2014\)](#) ... describes in detail the corrupt heart and mind of all mankind ... [Total Depravity \(2 Sermons\)](#).
11. [Afflictions and Suffering \(2015\)](#) ... a topical sermon series about bearing human grief and pain ... [Afflictions and Suffering \(5 Sermons\)](#).
12. [Why Bad Things Happen to Christians \(2012\)](#) ... detailed topical sermon and supporting notes ... [Why Bad Things Happen \(1 Sermon\)](#).
13. [When Things Seem Hopeless \(2004\)](#) ... topical sermon and outline of David's trouble at Ziklag.
14. [Boasting about God – Isaiah \(2019\)](#) ... PowerPoint sermon of God exalting His glory to Isaiah ... [Boasting About God – Isaiah](#).
15. [Delight in the LORD \(2007\)](#) ... a sermon outline for going beyond faith to delight in Jehovah.
16. [Delight in the LORD \(2003\)](#) ... a short, two-sermon series to encourage delighting in the Lord ... [Delighting in the LORD \(2 sermons\)](#).

17. *Famous Last Words* (2013) ... a short sermon series and detailed notes mocking arrogant men.
18. *God Is Author of Confusion* (2002) ... God justly blinded and confused men for their rebellion ... *Is God the Author of Confusion?* (4 sermons).

Outline of Job Chapters 34-37

Job Chapter 34

- 1-4** Elihu Appealed to Them for Truth
- 5-9** Elihu Mocked Job's Wicked Folly
- 10-12** Elihu Exalted God's Righteousness
- 13-15** Elihu Exalted God's Sovereignty
- 16-20** Elihu Exalted God's Government
- 21-25** Elihu Exalted God's Omniscience
- 26-28** Elihu Exalted God's Vengeance
- 29-30** Elihu Exalted God's Power
- 31-32** Elihu Directed Job to Repentance
- 33-37** Elihu Reproved Job's Rebel Folly

Job Chapter 35

- 1-4** Elihu Rebuked Job's Presumption
- 5-8** Elihu Exalted God's Superiority
- 9-13** Elihu Exalted God's Integrity
- 14-15** Elihu Exalted God's Judgment
- 16** Elihu Rebuked Job's Ignorance

Job Chapter 36

- 1-4** Elihu Exalted God Against Job
- 5-6** Elihu Exalted God's Uprightness
- 7-12** Elihu Exalted God Toward Righteous
- 13-14** Elihu Exalted God Toward Hypocrites
- 15-21** Elihu Exalted God Toward Job Himself
- 22-26** Elihu Exalted God's Magnificence
- 27-33** Elihu Exalted God's Water Cycle

Job Chapter 37

- 1-5** Elihu Exalted God's Thunder
 - 6-10** Elihu Exalted God's Snow & Ice
 - 11-16** Elihu Exalted God's Clouds & Rain
 - 17-20** Elihu Exalted God's Weather Genius
 - 21-24** Elihu Exalted God's Terrible Majesty
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Job Chapter 34

- 1-4** Elihu Appealed to Them for Truth
- 5-9** Elihu Mocked Job's Wicked Folly
- 10-12** Elihu Exalted God's Righteousness
- 13-15** Elihu Exalted God's Sovereignty
- 16-20** Elihu Exalted God's Government
- 21-25** Elihu Exalted God's Omniscience
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Elihu Appealed to Them for Truth – Verses 1-4

1 Furthermore Elihu answered and said,

1. *Furthermore*, an older expression for adding more material, refers to previous chapters.
2. Elihu introduced himself and declared his opinion against the four men in chapter 32.
3. He rebuked Job, explained the right view of the crisis, and instructed him in chapter 33.
4. He had said enough already for Job to have repented, describing it well (Job 33:27-28).
5. For the next four chapters, 34-37, he will rebuke and warn Job and exalt God gloriously.

2 Hear my words, O ye wise men; and give ear unto me, ye that have knowledge.

1. Elihu was very young compared to the four, but he boldly spoke to them (Job 32:6-14).
2. The scripture is able to give such confidence to those that love it (Psalm 119:98-100).
3. While Elihu had extraordinary and/or ordinary inspiration, we have the Bible (Job 32:8).

4. A young minister like Timothy with a Bible can perfectly correct any (II Tim 3:16-17).
5. He discreetly and prudently addressed the four as wise men with knowledge (I Tim 5:1).
6. Yet he boldly said they should listen to the true and right answers he was about to give.
7. He had patiently listened to their sarcastic and wrong exchanges, now it was their turn.

3 For the ear trieth words, as the mouth tasteth meat.

1. The mouth's taste buds examine and appreciate flavors, and the ear truth and wisdom.
2. Your ears can do more than listen to music or fireworks or a deer walking in the woods.
3. If the four men would listen, they would be able to understand that only he was right.
4. He had admitted in the previous verse that they were knowledgeable enough to discern.
5. Do you and young men you know have senses exercised to discern truth (Heb 5:12-14).
6. There is only one way for a young man to be like Elihu – separate himself (Prov 18:1).

4 Let us choose to us judgment: let us know among ourselves what is good.

1. In wise guile, Elihu included the five as a group though he had and would mock them.
2. In wise guile, he challenged them to nobly join him to identify and confirm rare truth.
3. Stephen and Paul also disarmed hearers (Acts 7:2; 13:16-17; 17:27-29; 23:6; 28:17-20).
4. *Judgment* is often not punishment; learn this fact; here it means good and right wisdom.
5. *Judgment* had been used this way already in the book (Job 8:3; 19:7; 22:4; 29:14; 32:9).
6. Let readers choose friends and a church where judgment, truth, and wisdom are exalted.
7. We live in perilous times when Christians and churches reject truth, just like at other times (Isaiah 59:4,14-15; Jer 5:1; II Cor 11:1-4; II Timothy 4:3-4; Jude 1:3; Rev 2:2).
8. Elihu was God's man to defend truth (Ezek 22:30). We need men like him (Tit 1:9-14).

Elihu Mocked Job's Wicked Folly – Verses 5-9

5 For Job hath said, I am righteous: and God hath taken away my judgment.

1. Elihu then charged Job for self-righteously accusing God, and he used Job's quotations.
2. Job said he was righteous after his friends' slander (Job 10:7; 16:17; 29:14; 32:1; 33:9).
3. He had also elaborated with many details of his personal righteousness (Job 31:1-40).
4. Job had clearly declared that God had taken away judgment from him (Job 9:17; 27:2).
5. His assessment was that God was not dealing justly with a man as righteous as he was.
6. Never say, *I do not deserve this happening*. Always say, *God is good; I deserve worse*.

6 Should I lie against my right? my wound is incurable without transgression.

1. Elihu used another quotation of Job saying God was treating him unfairly and severely.
2. He claimed his rights and God was killing him without cause (Job 9:17; 16:17; 27:4-6).
3. Job knew he was a sinner (Job 14:1), but he did not deserve punishment or accusations.

4. He would not lie to agree with either their accusations or the severity of his punishment.
5. He would not let his miserable comforters or terrible situation push him to admit guilt, which is what men must decide when they are offered a lesser sentence to admit a crime.
6. The total destruction of his family, assets, and health made any future life impossible; how could he in his old age start all over again to produce children and build an estate?
7. Job was nearly right (Job 1:1; 2:3) – *he was perfect and being destroyed without a cause.*
8. Rather than worry about your so-called rights, as this generation, declare God's rights.

7 *What man is like Job, who drinketh up scorning like water?*

1. After evidence of Job's error by quotations, Elihu then mocked him as a wicked man.
2. Elihu made Job sound quite extreme and rather rare in his bold self-righteous claims.
3. Job in the exchanges of 29 chapters had scorned his three friends and also the LORD.
4. To drink something like water is to partake of it in great quantities and to do so boldly.
5. A fool in the Bible is basically stupid, but a scorner is one that mocks truth or teachers.
6. Humility to receive correction and reproofs readily is wisdom (Prov 9:6-9; Acts 17:11).
7. All other factors, including your like or dislike of the teacher, must be totally excluded.

8 *Which goeth in company with the workers of iniquity, and walketh with wicked men.*

1. Job did not actually do these things, but his evil words sounded like atheistic reprobates.
2. This was a hard charge by Elihu, for Job and these friends despised all such sinful men.
3. It can be profitable for us to be categorized according to words or deeds to see their evil.
4. God wisely compares flirting with the world or other religions as adultery or whoredom.
5. Let every child of God guard actions and speech to be aligned only with righteous men.
6. Learn an axiom: *Actions speak louder than words* (Pr 20:11; Malachi 1:6-7; Matt 7:16).
7. Learn an axiom: *Words may be assigned actions or relations* (Job 2:10; Matt 5:21-22).
8. Learn an axiom: *Words may be assigned other words to show their evil* (Job 35:2-3).

9 *For he hath said, It profiteth a man nothing that he should delight himself with God.*

1. To prove his charges again, Elihu brought up words that Job had slanderously claimed.
2. Job had indeed said such things in quotable scorn (Job 9:22-24,29-31; 21:7-15; 35:3).
3. By saying such things, Job staked his claim that God did not treat men by their deeds.
4. Asaph is not the only one to think and say such things (Ps 73:3-14; Zep 1:12; Mal 3:14).
5. It could be easy to agree with Job, for there seemed to be no profit for his perfect life.
6. But there is a reward for the righteous, as Job will learn (Ps 37:4; 58:11; James 5:11).
7. Do not be stupid to disrespect your heaven later for sinners' heaven now (Ps 17:14-15).

Elihu Exalted God's Righteousness – Verses 10-12

10 Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

1. Having proven Job had self-righteously charged God, Elihu began to defend the LORD.
2. These are wonderful, inspired arguments employed by Elihu to glorify God over Job.
3. *Therefore* means that after proving Job's claims he could now show their heinous error.
4. Elihu appealed to all four to carefully hear him out in contrast to Job's arrogant words.
5. God could not be wrong in His treatment of Job, for the Almighty God is far above sin.
6. This self-evident fact about the God of the Bible does not need proving, for it is a given.
7. Moses in a departing song ascribed greatness to Jehovah very similarly (Deut 32:4-5).
8. We should always begin with this basic axiom – *God is absolutely, always, only holy*.
9. Paul claimed the same for Jesus Christ in wonderful terms of His priesthood (Heb 7:26).

11 For the work of a man shall he render unto him, and cause every man to find according to his ways.

1. The inspired revelation of God is that He justly rewards each man according to his work.
2. God does not and cannot respect persons or acquit or clear sinners (Ex 34:7; Nah 1:3).
3. Every man will find out in the short and/or long run that he will pay for his ways in life.
4. Therefore, in Elihu's case against Job, God is just and never judges man without cause.
5. Learn a crucial axiom of God and life: *Whatsoever a man soweth, that shall he also reap* (Jer 17:10; 32:19; Rom 2:6; Gal 6:7; Col 3:25; Rev 22:12; Eccl 12:14; John 5:29).
6. If you call on the Father, as in prayer, remember this axiom and live in fear (I Pet 1:17).
7. However, there may be a delay in circumstances until God sets all straight (Luke 16:25).
8. Though Job was legally righteous and somewhat practically righteous, he was a sinner.
9. Elihu will shortly summarize God by saying, *He will not afflict, wrongfully* (Job 37:23).

12 Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.

1. *Surely!* Read it and embrace it. God will not do any wrong. He will not corrupt justice.
2. Job's charges against God were surely false by His divine perfection and revealed truth.
3. Never forget this argument of Elihu no matter what happens in your little life; God is absolutely, always, and only holy and has never mischarged or wickedly abused any.
4. In prayer, before an outcome is known, you can reason with God about this (Gen 18:25).
5. This certainty is what preserves reward of the righteous and punishment of the wicked.
6. It is this sure axiom that governs our view of evil in the world and trouble in our lives.
7. We have a foundation others do not have – all events are by infinite justice and wisdom.
8. As children, we know much more – all events are by love with purpose (Rom 8:28-30).

Elihu Exalted God's Sovereignty – Verses 13-15

13 Who hath given him a charge over the earth? or who hath disposed the whole world?

1. Elihu turned from God's righteous actions to His sovereign dominion over all humanity.
2. Think long on these wonderful questions, their facts and implications, their applications.
3. How did God get in charge of the whole world? By Jehovah's self-existent dominion!
4. How was the earth and its inhabitants turned over to God? He created and rules it all!
5. All Bible arguments for Potter and clay are here (Is 29:16; 45:9; 64:8; Rom 9:19-21).
6. What is Elihu's lesson here? God by definition has no one else to answer to but Himself.
7. He gave you life, so you should thank him. If He withdraws any favors, it is His right.
8. Therefore, when you think to question or differ with Him, you are an arrogant miscreant.
9. All questions of right or wrong, such as the order of His decrees, fall apart at this point.
10. There is no higher authority for input or restrictions – Jehovah is higher than the highest.

14 If he set his heart upon man, if he gather unto himself his spirit and his breath;

1. Our glorious Creator God, LORD Jehovah, has humanity's life and death in His heart.
2. If God retook the spirit and breath He gave (Gen 2:7), the Garden of Eden is reversed!
3. Then as the rest of this sentence says, all inhabitants of earth would immediately perish.
4. Man without his spirit and breath from God would immediately turn back to dust again.
5. This kind of language of gathering spirits describes death (Ps 26:9; 104:29; Eccl 12:7).
6. God did this with the Flood in Noah's day; all with breath in nostrils died (Gen 7:22).
7. Job had said more than he should have on this point, and it is returned here (Job 27:3).
8. You are a less than a clothespin, one can put you down forever in two minutes (Is 2:22).

15 All flesh shall perish together, and man shall turn again unto dust.

1. That Job was alive was proof that God was not all bad, for He could have killed him.
2. As we know from reading the whole insight of Elihu, God protected his life from Satan.
3. Man is nothing before this sovereign God, and he owes Him every aspect of existence.
4. All men would perish together and return to dust, without any respect for any person.
5. Your existence is a gift from God, and you should give Him praise for it and use it well.
6. Your existence is for His glory, and its greatest privilege is to know Him and His Son.

Elihu Exalted God's Government – Verses 16-20

16 If now thou hast understanding, hear this: hearken to the voice of my words.

1. Elihu appealed to the foundation he had laid by the Almighty's justice and sovereignty.
2. He knew the four men, including Job, were wise and understanding men (Job 34:2,10), but this is a persuasive speech, so he implies if Job's disagrees then Job must be a fool.

3. Now it was time to bring another argument against Job based on the foundation laid.
4. He will now press the office, position, or role of God and compare it to accepted rulers.
5. Here is a lesson for those objecting to any authority sphere. Apply it to the other spheres.
6. It is a terrible shame that Americans, even American Christians, do not grasp authority.

17 Shall even he that hateth right govern? and wilt thou condemn him that is most just?

1. Recalling Job's statements, Elihu reasoned God must be right and should be honored.
2. God has a divine office as Creator and Ruler over the universe, thus He must be perfect.
3. How, in the great matter of an independent, sovereign Creator God, could He hate right?
4. This God, known by all five, did not gain office by ballot switches, bribery, coup, etc.
5. Our glorious God loves righteousness and is the most perfectly just Being ever to exist.
6. Jesus Christ is known to love righteousness and hate iniquity (Ps 45:6-7; Heb 1:8-9).
7. If God is the Supreme Being of the universe, He has no cause or influence to ever err.
8. Elihu argued by facts about God all five knew and the authority of His supreme posi

18 Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?

1. This is a precious, practical point. Job, you charge God in ways you would not rulers.
2. There are two rhetorical questions here with the same absolute, dogmatic answer – *No!*
3. This is hard for Americans and American Christians to grasp. They are by history rebels.
4. America's form of government, with bickering, opposing, and voting, feeds disrespect.
5. Are there exceptions? Maybe. John Baptist was one, but he was sent directly from God.
6. This is why your pastor is adamantly opposed to attacking, charging, or reviling rulers.
7. Men in positions of sovereign authority, in this case civil rulers, are not to be charged.
8. You do not have the right to curse civil rulers, no matter their conduct (Exodus 22:28).
9. Solomon condemned cursing a king even in thought, in a context of errors (Eccl 10:20)!
10. Peter and Jude harshly judged speaking evil of dignities (II Pet 2:10-12; Jude 1:8-10).
11. America's right to mock, question, revile rulers is seen in Facebook and Twitter (2020).
12. Children should die for cursing parents or making light of them (Ex 21:17; Deut 27:16).
13. Here is a lesson for those objecting to any authority sphere. Apply it to the other spheres.
14. Elihu's purpose here is to exalt Jehovah, who is higher than earth's highest by infinity.

19 How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands.

1. Job, if it is inappropriate and wrong to condemn civil rulers, how much more then God?
2. Civil rulers are sorely tempted and will corrupt justice for peers, the rich, friends, etc.
3. But God cannot, does not, and will not ever corrupt justice for all men are but creatures.
4. No man, no matter how good, godly, or devoted to divine worship, is more than dust.

5. David was God's favorite in the Bible, but God sent Saul and Absalom after him, killed his son in spite of his fasting and prayer for a week, denied him his creative desire to build a temple, moved him to number Israel, and did not let him live past seventy, etc.
6. No ruler is like God, who took Lazarus to Paradise and sent the rich man down to hell.

20 In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hand.

1. There is no difference among men by death, though we honor some for their office.
2. Men of this world, inhabitants of the earth, no matter which ones, die without resistance.
3. There is no discharge in war against death. Their lives are nothing before the Almighty.
4. It matters not if they are princes, rich, or poor, for they are nothing but mere creatures.
5. Think upon it. Men die instantly, literally or metaphorically; they get scared at midnight with no foe present and disappear; even the strongest go without any visible adversary.
6. Let your mortality have a benefit. You are nothing and will die like a sheep. Praise Him.
7. Job, you are the work of God's hand; you are going to die; why whine for your sickness?

Elihu Exalted God's Omniscience – Verses 21-25

21 For his eyes are upon the ways of man, and he seeth all his goings.

1. Note evidence his argument is omniscience – *eyes / seeth* (21), *hide* (22), *knoweth* (25).
2. God sees every aspect of man, all his choices, all his activities, and even his thoughts.
3. God does not miss a thing; the wicked are punished with death, and none are innocent.
4. God's sovereign justice would not be sufficient without omniscience to know all men.
5. Job should be certain that God knew everything about him and did not judge ignorantly.
6. *The eyes of the LORD are in every place, beholding the evil and the good* (Prov 15:3).
7. This is very superior to the imperfect knowledge of civil rulers in all of their judgments.
8. Therefore, the reasons keep mounting to show far greater deference to divine decrees.

22 There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves.

1. There is no place to hide from God's omniscient knowledge of all creatures and things.
2. Sinners are the object of consideration, as stated here, and all such are perfectly known.
3. God sees them and their sins, no matter how they try to hide, and He judges accordingly.
4. Elihu will correct Job's idea that maybe nights were safer for him from God (Job 36:20).
5. All civil corruption is regarded (Ec 5:8); all hidden idolatry is known (Ezek 8:12; 14:3).

23 For he will not lay upon man more than right; that he should enter into judgment with God.

1. In light of perfect omniscience of all men, He never punishes them beyond pure justice.
2. God will conduct Himself in chastening and punishing to be above any charge of error.

3. David understood this attribute of God, and Paul taught it as well (Ps 51:4; Rom 3:3-4).
4. Job, think. God is infinitely higher than you in justice, sovereignty, office, omniscience; why would you think even for a second He would pervert justice to be criticized by you.
5. It is the combination of these attributes that gives Him the just right to do as He chooses.

24 He shall break in pieces mighty men without number, and set others in their stead.

1. When God sees workers of iniquity, then He fairly and justly brings judgment on them.
2. It does not matter how strong men might be or how many there might be, He kills fairly.
3. God's judgments of men in the world are based on perfect knowledge of each of them.
4. The accumulated arguments combine to expose Job's wickedness. He will later repent.

25 Therefore he knoweth their works, and he overturneth them in the night, so that they are destroyed.

1. This is an axiom of God's government – His destruction of men is for their wickedness.
2. There has not been a man, or any rational creature, crushed by God while just and pure.
3. God's government of sovereign justice by perfect omniscience must not be questioned.
4. Elihu is in process of reducing Job to a whining enemy without knowledge or wisdom.
5. Job will admit his evil error soon, but Elihu has and will identify it (Job 34:5-9,35-37).

Elihu Exalted God's Vengeance – Verses 26-28

26 He striketh them as wicked men in the open sight of others;

1. God's righteous judgment of sinners is obvious and open and should not be criticized.
2. They are wicked men, and He judges them as wicked men, and all can easily discern it.
3. Consider the cases of Pharaoh, Korah, Absalom, Sennacherib, Nebuchadnezzar, Belshazzar, Haman, Antiochus Epiphanes, Herod the Great, Judas, Herod Agrippa, etc.
4. Consider also the cases of Alexander the Great, Adolph Hitler, Josef Stalin, and others.
5. God killed enough wicked men publicly to show His divine vengeance (Ps 58:10-11).

27 Because they turned back from him, and would not consider any of his ways:

1. His vengeance is not without cause. He crushes those who lift themselves up as rebels.
2. Weigh the case of Pharaoh's public ruin, because He said, *Who is the LORD?* (Ex 5:2).
3. Job was familiar with God's vengeance and believed it, but Elihu made him consider it.
4. Job had at all times previously viewed such displays of divine justice as just and right.
5. But now he wished to complain and justify himself when the same God chastened him.

28 So that they cause the cry of the poor to come unto him, and he heareth the cry of the afflicted.

1. God's equity, fairness, and justice are seen by crushing the oppressors for the oppressed.
2. Job knew all these things, but Elihu had to remind him of God's righteous vengeance.
3. God had left sufficient witness in the world of His righteous vengeance that Job knew.

4. Job not only accepted such vengeance, but desired it and appreciated it on wicked men.
5. So Elihu in his wise combination of arguments further aggravates Job's foolish whining.

Elihu Exalted God's Power – Verses 29-30

29 When he giveth quietness, who then can make trouble? and when he hideth his face, who then can behold him? whether it be done against a nation, or against a man only:

1. Elihu's main lesson is to exalt God's sovereignty (Job 1:20-22; 33:12-13; 34:13-15).
2. God's omnipotence is one of His chief traits that good men admire and so worship Him.
3. God through creation has revealed His eternal power and Godhead to men (Rom 1:20).
4. God's omnipotent power is His ability to easily distribute or withhold on men or nations.
5. Elihu's ten arguments in this chapter alone exalted God for attributes Job well knew.
6. Elihu recounted them to humble Job before God that owed him nothing (Job 33:12-13).
7. God had given Job quietness, and Satan knew even he could not harm him (Job 1:9-10).
8. God had hid Himself from Job, so he was left to his own foolish thoughts (Job 23:8-9).
9. Here are reasons as to why we pray for our LORD Jehovah to intervene in the world.
10. His power is glorious. He raises up kings and puts them down; how much more men?
11. Our God is King of nations; we should use our power in prayer (Jer 10:6-8; Rev 1:5).
12. Let us emphasize and pray for constant fellowship with Him lest He hide from us.

30 That the hypocrite reign not, lest the people be ensnared.

1. Our holy God uses His power for His own justice and also for the sake of His people.
2. When criminals or sinners are allowed freedom, it corrupts men (Eccl 8:11; Matt 24:12).
3. If He did not crush hypocrites at the right time, then a weak Asaph could be lost forever.
4. The foundations of a nation were ruined when David replaced Saul, but God sent him.
5. The foundations of a nation were ruined when Hezekiah replaced Ahaz by God's will.
6. The foundations of a nation were ruined when Josiah replaced Amon/Manasseh by God.
7. We must always thank God for good changes in rulers, masters, and pastors by His will.
8. Now in light of all the arguments about God that Elihu has gathered, he gives direction.
9. Elihu exalted God by six attributes and charged Job as a scorner against this great God.
10. Our young men (and ladies) can hardly do better than to eagerly learn God's attributes.
11. As God, Jehovah has power to alter men's lives, but He does it for good, noble reasons.

Elihu Directed Job to Repentance – Verses 31-32

31 Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more:

1. When we are told something that is good and right to say toward God, we must love it.
2. In light of all Elihu recounted about God, humility and repentance are the only choice.

3. This is not the first time Elihu directed Job to repent for gracious relief (Job 33:27-30).
4. If you appreciated his earlier exhortation to repentance, you should also love this one.
5. Elihu did more than reprove; he also instructed Job (Pr 6:23); you should do the same.
6. Strictly speaking, God chastised Job for his response, not his earlier life (Job 36:16-18).
7. Jeremiah gave an inspired description of turning after chastening (Jeremiah 31:18-20).
8. See four parts – I accept your chastening; I will change; teach me thy way; I will do it.
9. It is appropriate and right to make these statements to God, especially when in trouble.
10. Sometimes our sins will be obvious, so repentance; sometimes not so, thus an inquiry.
11. Do you know confession verses (I John 1:9; Ps 32:5; 51:1-4; Pr 28:13; Job 33:27-28)?

32 That which I see not teach thou me: if I have done iniquity, I will do no more.

1. If Job had taken this advice, he would have been fat and happy already (Job 36:15-17).
2. Let us, like Elihu here and Solomon, ask God to correct our ignorance (I Kings 3:7-9).
3. David asked teaching (Ps 25:8-14; 119:12,18,26,33,64,66,68,108,124,135; 139:23-24).
4. We must never be haughty and think we know anything as we should (I Cor 8:1-3).
5. Let every reader and every church cry out in humility for God to keep correcting errors.
6. All glory to God! He has offered wisdom liberally to any that will ask (James 1:5-7).
7. Once Job did repent rightly, God restored him double (Job 40:3-5; 42:1-6; 42:10-17).
8. David knew it was the LORD's delight in him that gave prosperity (Psalm 18:19-28).

Elihu Reproved Job's Rebel Folly – Verses 33-37

33 Should it be according to thy mind? he will recompense it, whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.

1. Is God's government of the world, nations or a man, subject to your ideas (Job 34:29)?
2. Okay, Job, choose your response. In light of truth about God, should we buy your ideas?
3. You have said foolish things; I have given you sound advice; what will you now choose?
4. Should God hear your instruction and reproof and alter how He judges men and thee?
5. You have spoken against God, and He will punish you, no matter what you think of it.
6. God would recompense Job's sin; see before (Job 34:32), and see following (Job 34:37).
7. Whatever God has purposed for you, He will deal it out, no matter your thoughts on it.
8. Though I am the one correcting and instructing you, it is Him, not me, that will punish.
9. With the dilemma clearly stated, what will you do, Job? Will you worship Him as God?
10. We must face life choices; we must press others to them (I Kings 18:21; Rev 3:15-16).
11. Jesus' religion is simple. If you are a fool, He will flog you. If wise, He will bless you.
12. A PowerPoint study of the three choices of life all men must make is profitable ... [**Three Choices for Living.**](#)

13. The simpler we can summarize the gospel's claims, we should, for ourselves and all.
14. Either Jesus is Lord and you obey Him as Lord, or you do not; you do one or the other.

34 Let men of understanding tell me, and let a wise man hearken unto me.

1. He had called them men of understanding and wisdom, and he told Job to hear him.
2. It was time for the truth to come out, and he gave all four but mainly Job place to answer.
3. Any wise men with understanding would have clearly seen one option, so Elihu asked.
4. There are things in life that are no-brainers, as we call them, and Job's duty was such.
5. The previous lessons by God's attributes left one choice in the previous verse – submit.
6. These words create a choice – Elihu will only take agreement – will any of them agree?

35 Job hath spoken without knowledge, and his words were without wisdom.

1. In contrast to wise men agreeing with him, Elihu recharges Job with ignorant rantings.
2. Though a knowledgeable and wise man, the situation clearly corrupted Job's thoughts.
3. Emotions short-circuit intelligence and wisdom – like anger, pride, self-righteousness.
4. This had been Satan's goal, though Job did not fall quite as far as his wife had fallen.
5. Elihu gave Job a chance to repent, but he did not take his foot off the gas of reproof.
6. Love this young man's anger at Job and his three friends for their errors (Job 32:1-5).

36 My desire is that Job may be tried unto the end because of his answers for wicked men.

1. As Elihu has and will explain, Job's criticism of God sounded like foolish reprobates.
2. Job had corrected his wife for this very thing early on, but now he was guilty (Job 2:10).
3. Love this young man's anger at Job and his three friends for their errors (Job 32:1-5).
4. There is a time for respect, and Elihu had waited, but then it is time to rebuke (Tit 2:15).
5. Elihu and David did not rebuke without inspired truth (Job 32:8; Ps 119:98-100,104).
6. He did not want any mercy for Job until God and truth won total victory over the man.
7. The words should not be taken as desire for Job's afflictions to last the rest of his life.
8. The words should be taken for Job to suffer and be reproofed until he repented for heresy.
9. Arrogant self-righteousness is not a light matter; rebellion against God is never justified.
10. There was no need, reason, or time to be friendly or gentle; Elihu was righteously angry.
11. God's always-perfect chastisement is beautiful and glorious (Is 28:23-29; Heb 12:5-13).
12. The more you love God and His ways, the more sinners will anger and frustrate you.
13. By the time Elihu and God were finished with Job, he had been severely condemned.
14. Elihu's desire was fulfilled with God's wrathful threat and then strong rebuke of Job.

37 For he addeth rebellion unto his sin, he clappeth his hands among us, and multiplieth his words against God.

1. Why did Elihu want Job chastened to full repentance, because he justified wicked men.

2. After retaining integrity for two chapters, Job quickly fell to complaining and excusing.
3. But after complaining and excusing, he went on to self-justification and to charge God.
4. He went on even to rebellion, clapping his hands arrogantly that his defense was strong, which is a responsive action of those feeling triumphant joy in a fact (Ps 47:1; 98:8-9).
5. A place and time comes when men refuse to repent, so you leave them to punishment.
6. Fools and scorners waste time, when others desire to learn truth and wisdom (Matt 7:6).
7. Job went on even to rebellion, rather than submitting to God, charging Him as unjust.
8. He was guilty of more than being cast down; he was destroyed in judgment (II Cor 4:9).
9. Elihu explained what Job should do in this chapter and the previous, but no repentance.
10. Compare how Elijah showed Israel two options, but they said not a word (I Kgs 18:21).
11. First it was Job's friends in silence; now it is Job silent; so Elihu pressed on reproving.
12. All Job had to do for restoration was return to how he began at the start (Job 1:20-22).

Job Chapter 35

1-4 Elihu Rebuked Job's Presumption

5-8 Elihu Exalted God's Superiority

9-13 Elihu Exalted God's Integrity

14-15 Elihu Exalted God's Judgment

16 Elihu Rebuked Job's Ignorance

Elihu Rebuked Job's Presumption – Verses 1-4

1 *Elihu spake moreover, and said,*

- A. *Moreover* here, like *furthermore* opening the previous chapter, is Elihu adding reproofs.
- B. As he had said, his desire was to continue reproving Job for full repentance (Job 34:36).
- C. While beating a dead horse is foolish, until Job repented he was still fair prey for Elihu.
- D. There was no need, reason, or time to be friendly or gentle; Elihu was righteously angry.
- E. To the simple ear, Elihu's arguments may appear redundant, but he creatively piled on.

2 *Thinkest thou this to be right, that thou saidst, My righteousness is more than God's?*

- A. Job, do you really think that your claim to be more righteous than God is good and true?
- B. It was time for the young man Elihu to directly confront the folly of the old man Job.
- C. Before Elihu used arguments to prove Job wrong, he asked him if his claims were valid.
- D. Elihu put Job's words into the most blasphemous form that he could to get his attention.
- E. Job had not actually said these specific words, but he had implied them by other words: he claimed God was out to hurt him though righteous and in fact treated him as wicked.

- F. We know this is only a deduced and implied claim of Job by *for* starting the next verse and our charity to Job that he would likely not have stated his case that blasphemously.J
- G. ob's following words in the next verse were sufficient to God to summarize as here.
- H. Learn an axiom: *Words may be assigned other words to show their evil* (Job 35:2-3).
- I. Learn an axiom: *Actions speak louder than words* (Pr 20:11; Malachi 1:6-7; Matt 7:16).
- J. Learn an axiom: *Words may be assigned actions or relations* (Job 2:10; Matt 5:21-22).

3 For thou saidst, What advantage will it be unto thee? and, What profit shall I have, if I be cleansed from my sin?

- A. Job had made claims similar or identical to this (Job 34:9; 9:21-22,30-31; 10:15; 21:15).
- B. Job was partially correct, for events in life do not match godliness (Eccl 9:1; 8:17; 7:14), which is one more argument against the three friends' cruel, presumptive slander of Job.
- C. Job was confused and frustrated for being judged severely in spite of his exceptional godliness, and so he naturally, I mean foolishly, wondered about any profit serving God.
- D. So brazen is this presumption – that God was mistreating him – Elihu charged him with the blasphemous conclusion that Job thought himself more righteous than God Himself.
- E. Why a pronoun switch from second to first, *thee* to *I*? Job might have used the rhetorical second for a general rule (Job 34:9) or less likely spoke to God Himself. It alters nothing.
- F. The next life and world after this one will correct everything (Ps 49:12-15; 73:13-27), though all parties in the book of Job minimize the fact for the sake of exalting God now.
- G. The Jews fell to this evil thinking in Malachi's time, so he rebuked them (Mal 3:13-18).
- H. The Bible warns us not to envy sinners around us (Pr 3:31; 23:17; 24:1; Psalm 37:1-3), which arises from Job's ideas of unfairness and the EBZ poison of certain connections, when in fact God is always perfectly fair and favor to the wicked is only now (Ps 17:14).

4 I will answer thee, and thy companions with thee.

- A. As he had done before, Elihu proved Job's position by quotations and then rebuked it.
- B. He had listened to these men push each other farther and farther into folly, but now he was convicted and ready to silence them once and for all by destroying their premises.
- C. Job assumed his good conduct required favor; his friends assumed trouble required sin; learn now and remember forever that both are wrong by our limited view of providence.
- D. The present argument is that Job claimed there was no profit or reward for godly living, which by inspired analysis was close enough to saying he was more righteous than God.
- E. If you ever use words, *If I were God*, make sure they always exalt Him to denigrate you.
- F. The *companione*re can be sarcastic – Job's companions by convictions (Job 34:8,36), thus Elihu answers Job and all men then or now that agree with him in his foolish ideas.
- G. The *companions* here are rather Job's friends – for they did not grasp pure sovereignty either and had raised such things themselves but without right application (Job 22:1-3).

Elihu Exalted God's Superiority – Verses 5-8

5 Look unto the heavens, and see; and behold the clouds which are higher than thou.

1. Here is Elihu's rebuke to Job's argument that there is no profit to serve the Most High.
2. Elihu will not answer Job directly to comfort him that there was profit to be righteous; there is a more basic and weighty approach to dealing with evil circumstances in life; both men declared total submission to the divine will (Job 1:20-22; 2:3,10; 33:12-13).
3. Note well – Elihu did not bring up Job's past prosperity – he needed to teach him a rule.
4. Note well – Elihu did not bring up future reward in heaven – there is a more basic lesson.
5. Note well – Elihu did not declare God's great fairness – His justice had been duly noted.
6. Note well – Elihu did not bring up God doubling his things – that lesson will come later.
7. Note well – Elihu did not bring up the reward of conscience – another must come first.
8. Note well – Elihu did not bring up Job's sinful depravity – his three friends had tried it.
9. Note well – Elihu did not argue from Job's ignorance of the secret-will wisdom of God.
10. Note well – Elihu did not argue from God's inherent goodness, holiness, righteousness.
11. Note well – Elihu did not argue from the patience required to eventually find the profit.
12. Note well – Elihu did not argue from Creator to creature by theological considerations of the deeper sort that Solomon, Isaiah, or Paul might have used in other Bible books.
13. Here is a glorious antidote to all good or evil in life, but especially trouble ... **Look up!**
14. This simple rule or suggestion is a twin to – **God is greater than man** (Job 33:12-13).
15. It is also a twin to earlier words – **The LORD gave, and the LORD hath taken away.**
16. Elihu was reproof words of the four, so it may be expanded ... **Look up, and shut up!**
17. When you look up at the sky during the day you see clouds higher than you, and you see the mighty sun, which is also described (Ps 19:1-6), leaving you totally insignificant.
18. When you look up at the sky during the night you see blackness and stars higher than you, and the breadth and depth of space shrinks you to proper size – total insignificance.
19. The sky during day or night is much higher than man, but God is much higher than it!
20. The result to any man should be – **God is greater than man; I am only a small creature.**
21. The lesson here is not scientific details about cloud formations – that will come shortly.
22. The lesson here is pure and glorious sovereignty – God is God; you are not close; He is not bound by your ideas of fairness; He gets no benefit or harm by your good or evil.
23. The rebuke is simple – God is up there; you are down here; let words be few (Eccl 5:2).
24. God is so superior to you Job you must stop immediately saying He is mistreating you.
25. Elihu will further the lesson by mocking any idea of God needing or benefitting by Job.
26. Job was right in the beginning; he worshipped and gave God full rights (Job 1:20-22); God commended his integrity (Job 2:3); God will again (Job 42:7-9); Job did not keep his integrity like at the first when health, wife, and friends turned viciously against him.

6 If thou sinnest, what doest thou against him? or if thy transgressions be multiplied, what doest thou unto him?

1. Elihu pressed on with his point that Job's idea of godliness requiring reward was false, though we know in a different context God does punish sinners and reward the upright.
2. The key lesson here is the main lesson of the book of Job – *God is greater than man*.
3. God is so much higher and superior to Job that his sins could not affect Him in the least.
4. For those that love the sovereign God of the Bible, this axiom of existence is glorious, and you will only want to meet Him having honored this axiom throughout your life.
5. The lesson here as elsewhere in Job is God's sovereign dominion over all His creatures.
6. The LORD God Jehovah of the Bible is gloriously independent – I AM THAT I AM.
7. Any Bible statements to the contrary must be understood in a sense that protects His sovereign dominion and His perfect independence from man (Gen 6:6; II Sam 11:27).
8. Rather than be distracted with all the possible senses of God being displeased or grieved by man's sinful conduct, it is far more profitable here to be fully committed to His sovereign right to do as He chooses with His creatures, for He is only bound by Himself.
9. Paul rhetorically raised criticism of God, but also crushed it (Romans 9:19-21; 3:7-8).
10. Once the defense of sovereign dominion rests, then and only then do we condemn sin.
11. Let no man be so foolish to think Elihu's argument excuses or justifies sins whatsoever.

7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?

1. Elihu pressed on with his point that Job's idea of godliness requiring reward was false, though we know in a different context God does punish sinners and reward the upright.
2. God is so much higher and superior to Job that Job's godliness could not reward God.
3. God is so much higher and superior to Job that good works could not affect Him at all.
4. For those that love the sovereign God of the Bible, this axiom of existence is glorious, and you will only want to meet Him having honored this axiom throughout your life.
5. The lesson here as elsewhere in Job is God's sovereign dominion over all His creatures.
6. The LORD God Jehovah of the Bible is gloriously independent – I AM THAT I AM.
7. Any Bible statements to the contrary must be understood in a sense that protects His sovereign dominion and His perfect independence from man (I Kings 3:10; Prov 15:8).
8. Rather than be distracted with all the possible senses of God being pleased or honored by man's godly conduct, it is far more profitable here to be fully committed to His sovereign right to do as He chooses with His creatures, for He is only bound by Himself.
9. Jesus creatively praised our service of God, but crushed it in humility (Luke 17:7-10).
10. Once the defense of sovereign dominion rests, then and only then do we praise holiness.
11. Let no man be so foolish to think Elihu's argument excuses or justifies spiritual sloth.

8 Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man.

1. Conduct that Job thought earned judgment or favor of God could only affect other men.
2. God was too high, higher than the clouds, to be affected in either way by Job's conduct.
3. Stop thinking your wrong, low view of reward and punishment – how you affect others.
4. Start thinking, by looking up, how great God is and how your life does not affect Him.
5. Any blasphemous claim of injustice is due to thinking God owes your highness, but He owes you nothing for your good nor is He deprived by your evil; He is far above you.
6. Job, God is the Potter; you are the clay; if you must argue, argue with clay (Isaiah 45:9).
7. Atheist reprobates display ignorance by applying human ideas to their concept of god.
8. Elihu argued God's pure sovereignty over Job – *Look up! – God is greater than man!*
9. While there are many other aspects to our relationship with God, this is where we start.
10. Elihu then transitioned to human afflictions and troubles by men without divine relief.

Elihu Exalted God's Integrity – Verses 9-13

9 By reason of the multitude of oppressions they make the oppressed to cry: they cry out by reason of the arm of the mighty.

1. Elihu transitioned from Job hurting or helping other men by his conduct but never affecting God in the previous lesson (Job 35:4-8) to how men respond to their troubles.
2. The lesson here is that God does not hear or deliver the afflicted when they do not respond to Him properly but rather show their pride and ignorance by vain complaining.
3. The oppressors here are mighty wicked men from the previous verse that oppress others.
4. The oppressed in this verse certainly cry, but they merely complain and whine, not pray.
5. Oppression is part of life, and oppressors have numbers and strength to hurt the weak.
6. Elihu's lesson here is not a rabbit trail of human depravity nor a reminder of the world's social problems, but rather to implicate Job by God ignoring the cries of the oppressed.
7. Job had observed that oppressors were not always immediately punished, and though the oppressed cried, God did not immediately punish folly of oppressors (Job 24:1-12).
8. Job responded perfectly at first, but then lost his integrity (Job 1:20-22; 2:3; 33:9-11), so there was no reason for God to save him as an afflicted or oppressed man in need, for Job had passed from being an innocent victim to justifying the wicked by his words.
9. Reader, know that God never misses oppression or perversion by the mighty (Eccl 5:8), and in fact, He has rule of their hearts, minds, and actions to fulfill His sovereign will.
10. But, as the next verse will teach, the oppressed must cry a certain way to get His help.

10 But none saith, Where is God my maker, who giveth songs in the night;

1. The general rule about oppression in this world is that the oppressed do not cry to God.
2. The afflicted certainly cry, but they cry to men, and they complain rather than pray.
3. The only One to whom we should cry is the Creator God our Maker, our Sovereign; the superiority and

honor of a Creator over creatures, Potter over clay, is as great as it gets.

4. Job, in your observations of the oppressed forsaken, think about their chosen response.
5. The world's oppressed do not address their Creator, which should be their first priority; there were many in the world in similar plights like Job, but they were not delivered.
6. The world's oppressed have no faith and love of God for songs in the night, which Elihu, David, and Paul and Silas knew about (Job 33:14-18; Ps 42:8; 149:5; Acts 16:25).
7. Jehovah is not only Creator of the oppressed, but He can also be their comforting friend.
8. Seek Him in your bed (Ps 41:3; 63:6; 77:6; 119:55,62,147-148; 139:17-18; Lam 2:19).
9. Now think! Elihu did not shift to some general, vague observation of human oppression.
10. Job had cried out in all kinds of ways, but he had not been delivered at all by His Creator.
11. Job responded perfectly at first but then lost his integrity (Job 1:20-22; 2:3; 33:9-11).
12. Elihu's lesson is the faithless response of the afflicted is inadequate to move God, so their deliverance would not occur without using right prayer (Job 33:19-26; 34:31-32).
13. Elihu will explain that God had deserted him due to his folly (Job 35:14-16; 36:15-21).
14. Reader, do not lose thine integrity, for God is faithful (I Pet 4:19; I Tim 4:10; Ps 107:6).
15. You can improve on, *Where is God my maker?* For He is thy loving Father and Savior.

11 Who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

1. Elihu continued his argument that men of the world do not call on God as they should, which left the obvious implication that Job had fallen into a similar error as most men.
2. The brute creation, animals and birds here, do not call on God their Maker for their many afflictions, and they do not know spiritual songs at night with their Creator God.
3. God made men like Job and his friends rational beings able to recognize His existence and to call on Him for help, but when we do not do so, then we are like the brute creation.
4. There is a drastic difference between animals/birds and men (Eccl 3:21; 12:7), and though beasts and birds will howl or screech under affliction, it is not intelligent to God.
5. But why do men not seek their Creator, but instead worship creatures (Rom 1:19-25); why do they when in trouble seek to other creatures for help rather than to their Creator?
6. What you do when facing trials or troubles reveals your faith and truth. Either you have faith and trust in God to deliver you, or you look elsewhere, which highly offends God.
7. Our response to God in times of trouble is very important, for we either address Him rightly with the gifts He gave us, or we are not better than the brute beasts that perish.
8. The Psalms are inspired history of David's appeals to God, and they are glorious, for he showed his difference from beasts, as Job had clearly done at the first (Job 1:20-22).

12 There they cry, but none giveth answer, because of the pride of evil men.

1. Those crying here are those crying in verse nine, the oppressed under strong oppressors.
2. There is no answer from God, which is made clear from the context before and after, for they would not

cry to God (Job 35:10), and it is God that will not hear (Job 35:13).

3. The evil men here are the oppressed, the ones crying, but they do not cry to their Maker due to pride and rebellion even in pain, for they will not confess sins or submit to Him.
4. God will not answer man when he approaches God with any pride; in fact, He has and will blind such men further than they are already for their arrogance (Rom 1:21-27).
5. Elihu charged Job for justifying himself and not God (Job 32:2; 34:5,31-32,37; 35:2).
6. The most certain thing you can do to close God's ears is be proud (Prov 6:16-19; 21:4).
7. Our great God receives the humble, like Job had been at the first (Isaiah 57:15; 66:1-2).
8. Never be too proud to pray, too proud to confess sins, too proud to promise obedience.

13 Surely God will not hear vanity, neither will the Almighty regard it.

1. Elihu used the proud oppressed as his illustration of God not answering, but he has Job in his mind, for Job needed to pray immediately and to pray in all humble submission.
2. Here is an axiom for addressing God – get rid of all proud or vain ideas in your words.
3. Our God is the Almighty God, with help for any trouble, but He only hears good words.
4. There was a good reason God did not answer Job – vain self-pity and self-righteousness.
5. Good words are contrite and humble worship no matter the trouble (Is 57:15; 66:1-2).
6. Job had clearly spoken this way at first, and God had honored him (Job 1:20-22; 2:3)!
7. But now Elihu, with this context in view, will charge Job with vain words (Job 35:16).
8. All Job had to do was return to his first response and all would be fixed (Job 36:15-21).
9. Elihu wanted to justify Job, but Job had to repent and get contrite first (Job 33:32-33).

Elihu Exalted God's Judgment – Verses 14-15

14 Although thou sayest thou shalt not see him, yet judgment is before him; therefore trust thou in him.

1. One of Job's complaints was he could not have an audience with God to persuade and reason with Him for a proper disposition of his case. He saw the distance as the problem.
2. He had requested it several times (Job 9:11; 13:3; 16:21; 23:3,8-10; 31:35-37; 33:5-7).
3. When we take our eyes and thoughts off God and see our circumstances instead, we lose proper perspective and offend the One we need help from. *Look up, and shut up.*
4. Whether Job could see God or not was irrelevant, God was still God and also just; God was not at a distance merely observing; He was at hand and would reward obedience.
5. God had Job and all the facts of his case in His sight and in pure justice would issue a perfect sentence for Job (Deut 32:4; Gen 18:25; Heb 4:13; Ps 77:5-10; 97:2; Is 30:18).
6. Whether you feel or see God close at hand or not, He is always perfectly just in all ways.
7. Job clearly and powerfully stated His justice at the first, but he backslid (Job 1:20-22).
8. God's character and His rule are perfectly just at all times (Deut 32:4; Psalm 97:2; 99:4).
9. Job could trust God; Job did not need to defend himself; God would only deal justly.

10. Do not make your goodness a large part of prayer (Neh 5:19); exalt His (Daniel 9:18).
11. When circumstances are overwhelming, look to the Rock that is higher (Psalm 61:2).

15 But now, because it is not so, he hath visited in his anger; yet he knoweth it not in great extremity:

1. What was not so? Job had not trusted in God but rather accused Him of unfair treatment; Job had not cried out to God in humble confession and humble submission to the trial.
2. Because Job did not trust God like he had at the beginning, God was now angry at him; he continued to suffer all Satan's afflictions due to lack of repentance (Job 36:15-21).
3. If Job had ended chapter two the same as chapter one, instead of chapter three verse one, he would have already been delivered by God and restored to peaceful prosperity.
4. But Elihu had a warning for Job, what he was presently suffering was less than deserved.
5. In spite of Job's circumstances being about as bad as possible, God yet showed mercy.
6. Job, in spite of knowledge and tremendous blessings, had rebelled; he deserved to die.
7. God's anger was not yet extreme for Job's crime; God was showing mercy (Job 36:18).
8. You measure mercy by all things being peaceful, but what of anything less than death?
9. What do you consider a capital crime? Whining self-righteously like Job had done here?
10. Sinner, beware! God is able to take you down and cause you pain much more than now.
11. It is the folly and vanity of man to continue to resist God thinking he can survive present chastening, and it is his insane pride against repentance that misses how it can get worse.
12. God can take sinners and turn their lives and souls inside out for a terrible thrashing.

Elihu Rebuked Job's Ignorance – Verse 16

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

1. You must learn the meaning of *therefore* and love its power to draw conclusions for us.
2. Elihu has over three chapters (33-35) laid out arguments to exalt God and humble Job.
3. Almost exclusively, it is God's greatness that should have humbled Job to repentance.
4. But there were also kindnesses and justice mentioned that should have encouraged Job.
5. There was even mercy at hand in the previous verse, for Job's situation could get worse.
6. *Therefore* ... a conclusion can be made ... Job's rebel complaining is vain and ignorant.
7. His words were vain – they carried no profit, value, or weight with God for his trouble.
8. His words were ignorant – they did not rightly respect God's greatness nor His justice.
9. In fact, his words were so vain and ignorant that God was offended and could kill him.
10. Let us always be careful when we open our mouths to God or about God (Eccl 5:1-7).
11. The safest way to open our mouths is to exalt Him as great and righteous and ourselves as dust and ashes and sinners. Only after violent repentance should we reason with Him.

Job Chapter 36

1-4 Elihu Exalted God Against Job

5-6 Elihu Exalted God's Uprightness

7-12 Elihu Exalted God Toward Righteous

13-14 Elihu Exalted God Toward Hypocrites

15-21 Elihu Exalted God Toward Job Himself

22-26 Elihu Exalted God's Magnificence

27-33 Elihu Exalted God's Water Cycle

Elihu Exalted God Against Job – Verses 1-4

1 *Elihu also proceeded, and said,*

1. God would not accept Job's vanity and ignorance, so Elihu continued (Job 35:14-16).
2. Job would not yet repent, so Elihu pursued his desire to try Job to the end (Job 34:36).
3. Love for God and a friend cannot rest while the friend rebels against God (Jas 5:19-20), until you prove the friend a fool, scorner, or unbeliever by haughty rebellion or lies.

2 *Suffer me a little, and I will shew thee that I have yet to speak on God's behalf.*

1. With a measure of courtesy, Elihu told Job he had more to say in defense of the LORD.
2. Since he had not brought Job to repentance, Elihu purposed to exalt God even further.
3. Job was quite wrong, and now he was proud and stubborn; Elihu intended to save him.
4. You will soon see that I know other things that will exalt God above your petty criticism.
5. In every part of life, no matter the cost to us, we must always choose to side with God.
6. There is nothing more satisfying to the human soul than to praise and celebrate our God.
7. Our website is named, *Let God Be True*, for He is true and all men are liars (Rom 3:4).
8. With difficult verses we give God the benefit of the doubt to find senses to justify Him.
9. This is my life's calling and greatest joy, and it should be yours, whether pastor or not.

3 *I will fetch my knowledge from afar, and will ascribe righteousness to my Maker.*

1. Elihu had no respect for his own opinions that were easily had by his foolish thoughts.
2. Elihu, like David, did not respect opinions of men (Job 32:7-9,21-22; Ps 119:98-100).
3. He had earlier declared his understanding by the inspiration of the Almighty (Job 32:8).
4. Thinking is one of the most dangerous things you can do, as Job had done seven days.
5. The Bible testifies you are desperately wicked with the most deceitful heart (Jer 17:9).
6. Why ever think your thoughts, when God's thoughts are clearly revealed in the Bible?
7. This is getting knowledge from afar, rather than from men, but from the divine library.

8. Elihu would apply general axiom's about God rather than let Job's situation guide him.
9. Elihu had no personal anger against Job but rather a commitment to always exalt God.
10. He called God his Maker as part of his reverent submission to God, Creator and Potter.
11. Our Creator God exists; He has total dominion; He is righteous; these three facts rule.
12. Since we do not have Elihu's direct inspiration, we believe the Bible is the word of God.
13. We give God benefit of any confusion or doubt, blaming our ignorance (Ps 119:128).
14. We hate the vain thoughts of man, whether friend or foe (Ps 94:11; 119:113; Job 11:12).
15. Truth does not come easy any more than the fine fare of the virtuous woman (Pr 31:14).
16. God's truth and wisdom are afar in some ways, but close in others (Pr 8:1-11; 9:1-6).

4 For truly my words shall not be false: he that is perfect in knowledge is with thee.

1. When we can stand on inspired scriptures, we have an impregnable fortress against lies.
2. Our race chose lies in Eden, so the whole world loves lies; God saved us to love truth.
3. The Bible, when we have a tsunami of evidence for doctrine or truth, saves us from lies.
4. Elihu was fully committed to revelation against all feelings, opinions, or rationalization.
5. No matter how right you think you are, or if anyone agrees with you, only God is true.
6. Even young men, when they know the Bible well, can guarantee truth (Ps 119:98-100).
7. These words sound arrogant, but they are not, for they are fully based on God's words.
8. Job also had confidence in God's words, but he lost it like hope (Job 23:12; 19:25-27).
9. Elihu was a preacher among a thousand; the other 999 are ignorant or liars (Job 33:23).
10. Paul exhorted two pastors with scripture against men (II Tim 3:16-17; 4:1-4; Tit 2:15).
11. What is the chaff to the wheat? Compare it to God's fire and a hammer (Jer 23:

Elihu Exalted God's Uprightness – Verses 5-6

5 Behold, God is mighty, and despiseth not any: he is mighty in strength and wisdom.

1. God is mighty. He is mighty every way the adjective can be used – strength and wisdom.
2. The book of Job uses *the Almighty* for God 31 times, and only a few times elsewhere.
3. Our God is mighty in strength, as we typically think of the word, but also in wisdom.
4. He is so great in wisdom the Bible calls him *the only wise God* (I Tim 1:17; Jude 1:25).
5. The wonder of our God's might is that His uprightness does not despise any wrongfully, so His infinite power and strength are never applied cruelly or maliciously against any.
6. Job charged or insinuated that God despised him unjustly (Job 10:3; 19:7; 23:13; etc.).
7. When the text says God does not despise any, we know it is limited to sinful despising, for our holy God does indeed despise, abhor, abominate, and hate sinners (Ps 5:4-6; 11:4-6; 53:5; Pr 3:32; 6:16-19; Is 37:22; Lam 2:6; Lev 26:30; Amos 6:8; Deut 23:18).
8. This is one more way in which we must rightly divide the word of truth (II Tim 2:15), for God's great hatred

of the wicked will cause Him to torment them eternally in hell.

9. We love our God's might in strength coupled with His wisdom and holy uprightness.
10. We love our God's omnipotence coupled with His love, mercy, and adoptive intentions.
11. Our mighty God humbles Himself to see lower things in heaven and earth (Ps 113:5-9).

6 He preserveth not the life of the wicked: but giveth right to the poor.

1. The argument here is of God's uprightness, but it is presented under His mighty power.
2. Our glorious God does not allow wicked men to get away with their wickedness forever.
3. Tapeinosis is a figure of speech that diminishes or lessens a thing to emphasize, increase, or intensify its greatness or importance. God will actually destroy the wicked.
4. Our glorious God does not allow the poor to be oppressed forever; He will defend them; these must be innocent or righteous poor like many parallelisms in Solomon's Proverbs.
5. God's uprightness, or integrity, here defined by the wicked and poor, was against Job.
6. God is righteous, Job; He is far more righteous than thee, so stop charging Him falsely.
7. This is one more argument that Elihu brought from far to ascribe righteousness to God.
8. He expanded this summary to the righteous (7-12), hypocrites (13-14), and Job 15-21).

Elihu Exalted God Toward Righteous – Verses 7-12

7 He withdraweth not his eyes from the righteous: but with kings are they on the throne; yea, he doth establish them for ever, and they are exalted.

1. Having set forth God's integrity with the wicked and poor, Elihu turned to the righteous.
2. God may appear to withdraw His eyes from the righteous, but He will not forsake them.
3. You may put complete trust in the eyes of the LORD Jehovah helping (II Chron 16:9).
4. God watches the righteous better than sparrows, and His blessing establishes and exalts.
5. Did Elihu know the case of Joseph or is this a prophecy of Joseph's promotion in Egypt?
6. David was chased from caves to woods to Gath, but God eventually put him on the throne, and then he was one of the great men of the earth, loved much by Hiram of Tyre.
7. Daniel was also exalted with kings on Babylon's throne, though apparently forgotten.
8. Hannah, in celebration, spoke of such favor to the righteous in her prayer (I Sam 2:8).
9. Thus far, the rule for the righteous here is a general proposition of God's preservation.
10. The lesson for Job here is that appearance is not to be judged as God forsaking His own.
11. God's timing is not your timing; He took 13 years to take Joseph from slavery to throne.
12. Circumstances should never direct our reverence of God or of any of His perfect ways.

8 And if they be bound in fetters, and be holden in cords of affliction;

1. Then the young Elihu spoke of God's chastening work with the righteous in trouble.
2. Following verses will explain this as God's chastening they can reverse by repentance.

3. The psalmist in his five-fold praise of God's providence states this case (Ps 107:10-22).
4. Paul wrote God's chastening is grievous but also profitable (Heb 12:5-11; Pr 3:11-12).
5. The lesson for Job is yet to come, but a hint here for the wise is the following repentance.
6. Did Elihu know the case of Joseph or is this a prophecy of Joseph's promotion in Egypt?

9 Then he sheweth them their work, and their transgressions that they have exceeded.

1. When God afflicts the righteous for chastening, He will identify their sins causing it.
2. This is one of the kindest and fairest traits of Almighty God, pointing out human faults.
3. Manasseh is a real fulfillment here of the test, but so is the prodigal eating with the pigs.
4. This is one of the great works of God in might, but He does it in love to the righteous.
5. The lesson for Job is yet to come, but a hint here for Job is to repent at Elihu's words.

10 He openeth also their ear to discipline, and commandeth that they return from iniquity.

1. If God opens ears of men to discipline and commands them, don't you want to listen?
2. God is most fair, most righteous, with great integrity, and mistreats not a single creature.
3. God is able to get our attention in affliction that we do not give in prosperity (Jer 22:21).
4. God is absolutely righteous, even when He chastens those that are generally righteous.
5. Elihu is gently leading Job to repentance, but he will not humble himself yet to reproof.
6. Job's friends accused him of secret sins, but Elihu has been identifying his sinful words.

11 If they obey and serve him, they shall spend their days in prosperity, and their years in pleasures.

1. If the righteous repent, God relieves their affliction and blesses them with prosperity.
2. Who can fault this Almighty and infinitely wise Creator? His ways are perfectly just.
3. God promised to scatter Israel for sin, but He also promised to regather for repentance.
4. Manasseh, who humbled himself greatly, was restored to his throne in far off Jerusalem.
5. The 'R' factor of repentance is an axiom of God with men, even Nineveh was saved.

12 But if they obey not, they shall perish by the sword, and they shall die without knowledge.

1. Those God chastens and shows their sins are held accountable to obey Him or else die.
2. These are not the wicked, for they come next (13-14); these are the righteous (7-12).
3. God will justly kill such rebels for a double sin – their first sin and then their rebellion.
4. But He will also blind such men to not know why God is angry and overthrows them.
5. The Corinthians mocked the Lord's Supper, so God afflicted and killed the offenders.
6. Lot and Samson did not catch on with God's warning judgments, so they then lost all.
7. Blinding judgment is one of His feared judgments, so we must obey and pray against it.
8. A terrible thing is to suffer and then die under the hand of God without seeing its design.
9. Job has been duly warned; Elihu gave the warnings, and he still resists (Job 36:15-21).

Elihu Exalted God Toward Hypocrites – Verses 13-14

13 But the hypocrites in heart heap up wrath: they cry not when he bindeth them.

1. We believe these hypocrites here to be wicked reprobates opposite the previous section.
2. Note nine things – (1) the inspired disjunctive *but* creates a contrast with the previous section; (2) the previous section was to the *righteous* in verse seven; (3) it has connecting plural pronouns in each verse; (4) it also has its own *but* at verse twelve for rebellious righteous; (5) it names a new group or type of person as hypocrites in heart; (6) these men anger and offend God continually; (7) they never repent by chastening; (8) they die without God's merciful longsuffering; (9) they live happily with the wicked.
3. A hypocrite in heart is neither regenerated or convicted; he is not a righteous man with outward show to cover backsliding or carnality; he has no heart for God at all but uses religious pretense for advantage (Ps 50:16-22; Pr 21:27; Is 1:10-15; 66:1-4; Matt 23:14).
4. Such wicked pretenders get the straight judgment of God in anger for their vile ways; there is no preservation for them, just as Elihu had noted opening this chapter (Job 36:6).
5. They heap up wrath by continuing to offend a holy God by their actions (Rom 2:1-6).
6. When God punishes them, they never cry to God in repentance (Job 35:10-12; 36:9-10).
7. Remember that Elihu had clearly identified what Job should do – cry (Job 35:31-32).
8. Elihu's lesson must be a contrast with the righteous for Job to examine himself by both.
9. Elihu wants Job to repent – the righteous can be recovered, but these rebellious cannot.

14 They die in youth, and their life is among the unclean.

1. Not all wicked reprobates die young, many live long in prosperity (Ps 17:14; 73:1-12).
2. But some of them die unexpectedly young, like the rockers and rappers and their 27 Club (Gen 38:7-10; Ps 55:23; Eccl 7:17), for they live the lifestyle of the vile wicked.
3. Remember the timing is near to Abraham, thus the overthrow of Sodom and Gomorrah.
4. Even one sin, any sin, can sink a soul in hell, but sexual uncleanness gets God's fury.
5. Elihu's lesson must be a contrast with the righteous for Job to examine himself by both.
6. Elihu wants Job to repent – the righteous can be recovered, but these rebellious cannot.

Elihu Exalted God Toward Job Himself – Verses 15-21

15 He delivereth the poor in his affliction, and openeth their ears in oppression.

1. Elihu introduced our mighty God's mercy toward righteous poor earlier (Job 36:5-6).
2. They were righteous poor there contrasted to wicked; here by deliverance and open ears.
3. He expanded on righteous and wicked in verses leading to this section (Job 36:7-14).
4. Elihu used an axiom Job knew – God saved, instructed or comforted suffering poor; He sent providential mercies to them, and He sent kind reproofs or spiritual comfort also.
5. Elihu then brought his exaltation of God toward various kinds of men to Job himself.
6. The general rule of God's care of the righteous poor could also specifically deliver Job.

7. He would save and convert the righteous poor when hopelessly afflicted and oppressed.
8. Though Job had been rich rather than poor, his trial had brought him down to their level.
9. However hopeless Job may have felt, the mighty God Elihu presented cared (Job 36:6).

16 Even so would he have removed thee out of the strait into a broad place, where there is no straitness; and that which should be set on thy table should be full of fatness.

1. Based on the axiom just presented, God would have saved Job for a repentant response.
2. The powerful adverbial phrase *even so* means in the exact way as God generally saved.
3. If Job had repented and obeyed what Elihu taught, a messenger among a thousand to him, God's general mercy toward afflicted and oppressed poor would have kicked in.
4. Like God intervened in other situations for the good and poor, He would have for Job.
5. *Strait* and *straitness*, like a straitjacket, is Job's deprived life by God's strict limitations.
6. Job could have had his great personal liberties back and luxurious fare back on his table.
7. The verse needs the preceding for God's character and the following for Job's conduct.
8. Instead of being like the righteous poor praying for help, Job blamed and criticized God.

17 But thou hast fulfilled the judgment of the wicked: judgment and justice take hold on thee.

1. Instead of being like the righteous poor praying for help, Job blamed and criticized God.
2. Job's rebellious and self-righteous response connected him to the wicked (Job 36:12).
3. Elihu told Job that his conduct had brought God's treatment of the wicked upon him.
4. Job justified God punishing the wicked, now falling upon him, for his wicked response.
5. While the trial began as a trial, it had now progressed to God's justice and judgment.
6. Job could have ended the pain in 3:1, but he fought back, so now God punished in anger.
7. Elihu created a clear decision point for Job again and explained why the trial had lasted.
8. Reader, is there a lesson for you? Cry unto God in adversity (Job 34:31-32; 35:10-11).
9. Though being one of God's elect like Job, if you fall away to complaining, look out.
10. We count them happy that endure (James 5:11), not those that get angry or bitter.

18 Because there is wrath, beware lest he take thee away with his stroke: then a great ransom cannot deliver thee.

1. God was long past Job's simple trial, for he had now provoked God to righteous anger.
2. Elihu explained that the simple trial was past and Job was now in trouble for rebellion.
3. Do not provoke this glorious GOD to wrath, for then there is no escaping punishment.
4. Solomon warned that no association or defense can save from Him (Prov 16:5; 11:21).
5. He can trouble you or kill you, and eventually there is no price or mediator to save you.
6. God's stroke is not a stroke, for He is unlimited in His ways in which He can kill you.
7. Once God chooses to end a man's life, there is no way in heaven, earth, or hell to save.

8. God swore in wrath in Noah's day, no escape! In Moses' day, no escape (Heb 3:11)!
9. Israel provoked God to such anger no intercessor could save them (Jer 15:1; Eze 14:14).
10. There is no ransom, or price of freedom, for a man under God's wrath (Psalm 49:6-9).
11. Believer, shout! A ransom was sent for thee (Rom 5:8-11; John 3:36; I Thess 1:10; 5:9).
12. When the wrath of the Lamb comes, it shall not touch thee (Revelation 6:16-17; 19:15).

19 Will he esteem thy riches? no, not gold, nor all the forces of strength.

1. Two common responses to the wrath of an enemy is to buy them off or to fight them.
2. But God is entirely a different matter – He has no use for riches to assuage His anger.
3. But God is entirely a different matter – He is omnipotent against any power, even Satan.
4. It would not matter if it were only Job's money or strength or combined with his friends.
5. Job would have been highly esteemed for his previous wealth and ability to hire armies.
6. No matter how well you have fared with enemies, there is no counsel against the LORD.

20 Desire not the night, when people are cut off in their place.

1. Commentators create confusion here, but the context and text are clear for a warning; they force night to mean death, then the verse says, desire not death when death kills.
2. Job, you may have found comfort in the dark, at night, in sleep. It will not save or hide; you are in trouble by God's wrath and hiding instead of buying or fighting will also fail.
3. We love every word of God as pure and right and will not easily alter or change them.
4. A man's bed is no safe place for hiding, for it is during the night that God's kills many.
5. Every man ordinarily has a safe place to sleep, but God finds their safe place and kills.
6. Sennacherib's army went to bed with their bellies full, but in the morning were corpses.
7. Compare how David identified night as no place to hide from this God (Ps 139:11-12).
8. Elihu gave this instruction and warning before about the weakness of night (Job 34:22).
9. It matters not at all that Job had passionately desired death (Job 3:20-21; 6:9; 7:1-6,15; 14:13; 17:13-14), for the text and context here deny that interpretation and application.
10. It is our privilege and duty to call on God and love and serve Him in the day and night.

21 Take heed, regard not iniquity: for this hast thou chosen rather than affliction.

1. Listen, Job! Stop sinning with your mouth! Stop talking! Stop thinking your way at all!
2. God can deliver you from your affliction, if you will heed His instruction (Job 36:15).
3. You have chosen the sinful thoughts and speech of the wicked rather than submission; therefore God is angry with you and about to kill you for not accepting your affliction.
4. Elihu had said in this lesson, *Thou hast fulfilled the judgment of the wicked* (Job 36:17).
5. What choice had Job made? He had chosen criticizing God instead of accepting trouble; he had chosen justifying himself rather than God; he had chosen to complain and whine.
6. In the beginning he had been perfect in prayer and with his wife (Job 1:20-22; 2:10).

7. The righteous have many afflictions, but He delivers them out of them all (Ps 34:19).
8. Thousands of years later James will remind us of Job's lesson – to endure (James 5:11).
9. Millions of martyrs have shown us to not complain but to accept the affliction of death.
10. Do not let extended circumstances, an evil spouse, or foolish friends destroy integrity.
11. Do not start strong and end weak. God has given all the helps and means to persevere.
12. The warning applies to us as Haggai taught Jews, Consider your ways (Haggai 1:5,7).

Elihu Exalted God's Magnificence – Verses 22–26

22 Behold, God exalteth by his power: who teacheth like him?

1. What is Elihu's lesson here? Contemplating God's magnificence will teach submission to affliction, for that is exactly the context in the last verse of the previous lesson.
2. This section could repeat another lesson of power (Job 34:29-30), but there is more here to justify its own lesson e.g. *teach, iniquity, magnify, great, unsearchable, eternal, etc.*
3. The first word, *Behold*, is similar to an earlier lesson, *Look up, and shut up* (Job 35:5).
4. God is great, greatly to be praised, his greatness is unsearchable (Ps 145:3). Submit to your afflictions and worship. Job at first did this, but he lost sight of God's greatness.
5. What is the point of God *exalting by His power*? Job, you were once made great by His power, and He can easily exalt you again. I have warned about God's power being used to cut you off with His stroke, but He can also deliver and exalt you again. Get down.
6. No matter how low God and Satan had taken Job, his God could easily exalt him highly.
7. God can exalt you again from affliction, if you will heed His instruction (Job 36:15).
8. Hannah prayed gloriously about God's ability to raise up or to put down (I Sam 2:7-8).
9. God can easily reverse any circumstances for better or worse. Think Joseph. Think David. Think Manasseh (II Chr 33:9-16). Think Nebuchadnezzar. Think Daniel. Glory.
10. What is the point of God *teaching unlike any other*? Job, I warned about your words against God, but He is the only Source of truth and wisdom, and you cannot teach Him.
11. There is no other Teachers His creation, providence, conscience, nature, scripture, etc.
12. Never question or suggest against God's will, except holy reasoning in prayer; which Job never did, for his whining, self-righteous, criticizing was neither holy nor reasoning.
13. Believer, God's power is a two-edged sword, it can punish your sins or crush your foes!
14. Believer, God's teaching is proof that He is infinitely wiser than you could ever obtain.

23 Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?

1. **Enjoin.** To prescribe authoritatively and with emphasis (an action, a course of conduct, a feeling); To prohibit, forbid (a thing); to prohibit (a person) from (a person or thing). To prescribe a privilege (Esther 9:31); to appoint (Heb 9:20); to assign (Philemon 1:8).
2. Who, based on the previous verse about power and wisdom, has told Him what to do?

3. He is the absolute, independent sovereign of all and is not directed by any but Himself.
4. It is preposterously foolish and suicidal to think of anyone instructing or managing Him.
5. Rather than assign, charge, command God (first half of verse), who can condemn Him?
6. These rhetorical questions, designed to declare sure facts, demand the answer – no one.
7. As both Elihu and God maintain to Job, God's greatness in all ways should silence him.

24 Remember that thou magnify his work, which men behold.

1. **Magnify.** To speak or act for the honor or glory of (a person or thing); to glorify, extol. To make greater in size, status, importance, or qualities; to enlarge, augment. To exalt or praise God or anyone as great (Joshua 3:7; Psalm 34:3; 35:26; 69:30; Dan 11:36-37).
2. God's singular work are all His works, which we should remember to always magnify.
3. This is the lesson here as shown earlier (Job 36:22). Magnify Him to accept affliction.
4. Magnifying God or boasting in Him is a constant exercise of the righteous (Ps 34:1-3).
5. The more you remember to magnify God the less you will focus on your little problems, and this is practical, psychological wisdom for men to remember when frustrated in life.
6. What is the modifying phrase, *which men behold*, mean? His revealed power and wisdom in creation or providence that get the attention of men and cause them wonder.
7. There are small works of God that men may seek out, but these here are not sought out, for they are very visible and impressive to all men as this and the next verse distinguish.
8. Paul wrote that the visible natural creation that can be seen is sufficient to remove all excuses from men for not serving the invisible God for His creative works (Rom 1:20).
9. Recalling God's greatness to make your boast in Him is a wonderful spiritual practice for the good of your own soul and the souls of others (Ps 145:1-21; 44:8; 69:30-36).
10. The large aspects of creation like sun, moon, clouds, storms, thunder are all included.
11. The large acts of providence like wars, famines, pestilences, nations, depressions, etc.
12. Huge events like God's salvation of Israel from Egypt and from Babylon cause wonder.
13. Some works of God, aspects of weather, he will identify next (Job 36:27-33; 37:1-24).

25 Every man may see it; man may behold it afar off.

1. In light of Elihu's call for Job to remember God's works, he specifies universal works.
2. The heavens and the sun in it declare God's glory to every man everywhere, clearly and powerfully (Ps 19:1-6; Acts 14:17), so they are without excuse (Rom 1:20; Matt 5:45).
3. While we now have ability to see and learn about creatures in the Mariana Trench, there are visible stars, oceans, mountains, and creatures that men see without looking hard.
4. The more you remember to magnify God the less you will focus on your little problems, and this is practical psychological wisdom for men to remember when frustrated in life.
5. Some works of God, aspects of weather, he will identify next (Job 36:27-33; 37:1-24).
6. The water cycle has parts we see or hear clearly and other parts quite invisible to us.

26 Behold, God is great, and we know him not, neither can the number of his years be searched out.

1. What is Elihu's lesson here? Contemplating God's magnificence will teach submission to affliction, for that is exactly the context in the last verse of the previous lesson.
2. The first word, *Behold*, is similar to an earlier lesson, *Look up, and shut up* (Job 35:5).
3. God is great, greatly to be praised, his greatness is unsearchable (Ps 145:3). Submit to your afflictions and worship. Job at first did this, but he lost sight of God's greatness.
4. Elihu tried to get Job to consider God's greatness to humble him under His mighty hand.
5. Job, we do not know His greatness in power, so why risk your life to talk against Him?
6. Job, we do not know His eternal existence, so why risk your life to talk against Him?
7. Considering infinity, which our minds cannot comprehend, humbles us to nothing; that infinity may be His unbounded and unlimited strength or His infinite, eternal existence.
8. Some works of God, aspects of weather, he will identify next (Job 36:27-33; 37:1-24).

Elihu Exalted God's Water Cycle – Verses 27-33

27 For he maketh small the drops of water: they pour down rain according to the vapour thereof:

1. This lesson follows God's magnificent and powerful works seen by men, and Elihu's intent is to lift Job's thoughts of God so that he will cheerfully submit to His providence.
2. The coordinating conjunction *for* illustrates *power, work, great* in the previous lesson.
3. Elihu was inspired to list aspects of weather as God's work to remember for submission, which also takes up the whole next chapter, and God will do the same in chapter 38.
4. The more men see God's greatness, the less they resent affliction (Job 36:22-24); though rain from clouds is a simple and frequent work for men to see, yet since they cannot know, explain, or cause this simple matter, He and other works are surely beyond men.
5. Elihu had introduced clouds earlier, not for their weather, but for their height (Job 35:5).
6. If this visible work of God is too high, how much more the secret counsels of His will?
7. We identify this lesson as providence for what it states (Job 36:31), and we make the components of weather and weather itself the lessons of the whole chapter that follows.
8. If we depended more directly and obviously on agriculture, we would appreciate and value water more than we do, for our far-removed lives see rain as more of a nuisance.
9. The water cycle, or hydrology, is a process of great proportions that should cause men to stop and consider how great God is for its design, constant operation, and benefits, and it got their attention in the days of Samuel and Saul (I Samuel 12:17-18). Hallelujah!
10. As the previous lesson declared, Elihu had visible operations of God in mind, which is here identified as the water cycle involving the clouds he earlier referenced (Job 35:5).
11. All men should consider His visible works and magnify the Creator of them (Job 36:24).
12. Plural clouds are the context, and since clouds pour or drop rain on men, we see clouds as the antecedent for *they*. Otherwise, it is *rain pours down rain*. We also observe *the vapour thereof*, which is a

cloud's composition until it distils (exudes) and drops rain.

13. God's water cycle uses solar heat to evaporate water into vapor that rises to heights where it is cooler to condense into tiny droplets and form clouds. As the tiny droplets combine to get larger and heavier, they fall back to earth by gravity, *a million at a time*.
14. Elihu introduced evaporation making very small drops, and as they condense into clouds of condensing droplets, they pour rain down (Job 36:33; Psalm 135:7; Jer 10:13; 51:16).
15. What a difference from the Flood that drowned all when the windows of heaven were opened and the fountains of the deep broken up ... rain is gentle drops most of the time.

28 Which the clouds do drop and distil upon man abundantly.

1. Where does rain come from? It comes from clouds of vapor over our heads most days.
2. Clouds drop and distil rain. To trickle down or fall in minute drops, as rain, tears; to issue forth in drops or in a fine moisture; to exude. To let fall or give forth in minute drops, or in a vapor which condenses into drops. Forget distil ideas of Jack Daniels.
3. If God considers the water cycle worthy of sober debate here, we should all marvel at it, for it is a visible work of God by which we should magnify His great power seen.
4. The water cycle, or hydrologic cycle, powered by the sun, moves water molecules up from the earth's surface to the atmosphere and then back down again to water the earth.
5. The total water in the atmosphere is only 12,900 cubic kilometers, which if spread over the earth is only one inch deep; however, the amount moved every year is 495,000 cubic kilometers, meaning the water cycle replenishes itself 40 times a year (9 days in sky).
6. This recycling gets 90% of this water by evaporation and the other 10% by transpiration.
7. A typical cloud may weigh a million tons, which it gradually sends to earth in raindrops.
8. Parents should teach children about hydrology i.e. evaporation, condensation, saturation, precipitation, infiltration, transpiration, three forms, lightning, thunder, etc.
9. Greenville County, SC, USA is 795 square miles. One inch of rain is 13.8 billion gallons (795 x 27,878,400 sq. ft. in a square mile x 144 sq. in. in a square foot / 231 cu. in. in a gallon) x (8.345 pounds per gallon / 2000 pounds per ton) = 58 million tons. The Reedy River would take 20 months to supply it. 1,533,333 tanker trucks stretch 21,000 miles!
10. Farm prosperity requires rain, which God gives (Psalm 65:9-13; Matt 5:45; Acts 14:17).
11. He sends it on inhabited and uninhabited places (Job 38:26), for we need both watered, as in the case of the Amazon Rain Forest and the Pacific Ocean to retain perfect balance.
12. The global amount of water in the atmosphere, in bodies of water, in bodies, and in soil and plants does not change. It is recycled over and over again through its three forms.

29 Also can any understand the spreadings of the clouds, or the noise of his tabernacle?

1. God's great and powerful works that man should magnify have only recently become partially understood, but there remain confounding aspects even today, and if Job could not understand these visible weather events, how much less His providence (Job 36:26).

2. Elihu told God's visible magnificence in the water cycle, introducing it by evaporation and precipitation in two previous verses, and here by *also* he added clouds and thunder.
3. Clouds and their function create a rather complex field of study of the different kinds of clouds that appear at different altitudes and what takes place in those clouds through their water droplets, ice crystals, electrical charges, dust particles, relative humidity, etc.
4. A small cloud appears, and then another, and they get larger, until they fill the sky with agitated, seething, threatening pillars of visual power and pour down rain abundantly, sometimes with lightning and thunder and sudden changes in wind and temperature.
5. One day may be clear without clouds, the next day cloudy, or change within a day, as the clouds move over all the earth's surface, which we can now see by satellite images.
6. The clouds carry water from oceans over dry regions, so there is a net supply of water by the clouds there at that time, which He does perfectly for prosperity or punishment.
7. The National Oceanic and Atmospheric Administration admits, *As you can see, the water cycle can be a very complicated process. And all its paths through Earth's ecosystems are complex and not completely understood.*
8. The water cycle confused many scientists and philosophers until 1674 and the work of Pierre Perrault in his book, On the Origin of Fountains – before him were errors by Thales of Miletus, Aristotle, Plato, Leonardo da Vinci (1500), Galileo (1600) ... [an article on the water cycle \(creation.com\)](http://creation.com).
9. Yet Solomon wrote of the water cycle 3000 years ago in about 1000 B.C. (Eccl 1:6-7), but David his father was already aware of it and wrote about it (Ps 135:7; 147:8), and Jeremiah followed him up with a terrific summary of hydrology (Jeremiah 10:13), and Amos knew the waters of the sea are poured out upon the face of the earth (Amos 5:8), then Zechariah a latter prophet after the former prophet Jeremiah wrote of it (Zech 10:1).
10. Lightning and its resulting thunder also create a rather complex field of study that few understood and science continues to try to nail down how, why, when, how much, etc.
11. It is all connected; both Elihu and God will declare it (Job 37:1-24; 38:25-27,34-35).
12. Does lightning go from a cloud to earth, from earth to a cloud, or both? Be very careful.
13. God's glorious arrows of fire superheat the air and create glorious thunder (Job 28:26; 37:3; 38:25,35; Psalm 18:14; 77:18; 78:48; 97:4; 135:7; 144:6; Jer 10:13; Rev 4:5).
14. His *tabernacle* is the atmosphere, or heaven, or firmament (Ps 19:1-6), where the clouds exist and produce the lightning and thunder that Elihu added to God's works here.
15. Beyond that in Job chapters 37 and 38, God loves clouds for His tabernacle or pavilion (Ps 18:11; 97:2; 104:3; Nah 1:3) and thunder (Ps 18:13; 29:1-21; 77:16-19; 104:7).
16. Man thinks he can explain the water cycle and lightning and thunder, but there are aspects and effects only recently discovered or still beyond his understanding.

30 Behold, he spreadeth his light upon it, and covereth the bottom of the sea.

1. God *spreads* his light upon his tabernacle or pavilion, the sky and clouds of earth's atmosphere, which we understand is the singular place of God's dwelling (Ps 19:1-6).

2. The light God *spreads* on the sky and clouds is sunshine, not lightning here. See context.
3. Lightning is sent forth or shot like an arrow (Job 38:35; Psalm 18:14; 77:17; 144:6), not *spread* like clouds in the previous verse, but sunshine certainly *spreads* from morning.
4. His tabernacle or pavilion of the sky has sunlight shining everywhere around and through the clouds, and this glorious heat and light lamp is the engine of the water cycle.
5. Evaporation takes surface water into the sky and from plants by transpiration; one acre of corn sends 4,000 gallons up in a day, needing but 2% of what it draws from the earth.
6. However, God *covered* the bottom of the sea from sunlight, for it is black and dark; sunlight barely penetrates 200 meters or 600 feet, let alone the depths of ocean or sea.
7. Elihu used the verb *cover* in just two verses to describe blocking the light (Job 36:32).
8. Light does not reach let alone cover the bottom of sea, neither lightning or sunshine, so we think otherwise about the word *cover*, and find in the context a restraining of light.
9. The Mediterranean's average depth is 1500m (a mile) and deepest 5300m (three miles).
10. Only surface water of earth's oceans and seas evaporates, greatly reducing the total and saving land and sky from excessive evaporation that would block sunlight and ruin land.
11. Opposite of spreading is covering – God spreads sunlight but covers the depths from it.
12. Job, God rules the skies with sunlight and clouds far above and the sea depths far below.
13. The lesson here, the water cycle, is God's power and works to fear Him (Job 36:22-26).

31 For by them judgeth he the people; he giveth meat in abundance.

1. What is *them*? It could be all things in context, or plural clouds, or sunshine and clouds.
2. We choose sunshine and clouds by context before and after, and because they are the too main components of the water cycle (seas are but one source), and that it takes both to either judge or punish people or to provide food in abundance for their prosperity.
3. The overall context of this lesson is the water cycle, but sunlight and clouds are primary.
4. The water cycle can easily judge people by too much rain and too little sunshine (flooding and soil erosion) or too little rain and too much sunshine (drought and famine).
5. Differences of precipitation in the world are enormous from none at all for 14 years in Arica, Chile or 767 days in Bagdad, CA to 40 feet annual average in Mawsynram, India.
6. Do you grasp the difference God makes? Do you give thanks for agricultural prosperity?
7. The right amount of rain falling gently is a beautiful thing of God's favor (Ps 65:9-13).
8. Meat, or rather all food stuffs, require the right amount of sunlight and rain (Acts 14:17).
9. Meat does not have to mean just the flesh of animals but all kinds of food (Job 30:4).
10. God's providence can be punishment or favor, just like Job had told his wife (Job 2:10).
11. If such large matters are under His control in perfect wisdom, how much more our lives.
12. Job, trust the Almighty and your situation, for He manages the water cycle perfectly.

32 With clouds he covereth the light; and commandeth it not to shine by the cloud that cometh betwixt.

1. Ordinarily we love sunshine – we count it a perfect day – but agriculture feeds us, so if we are wise, we appreciate the clouds that come and block out the sun for only a while.
2. Clouds do not cover lightning, so this must be sunlight, which we learned in verse 30.
3. Clouds cover sunlight some days for radiant heat relief and/or bring needed rain as well.
4. What a relief you have felt when clouds gave you a gentle pause on a hot summer day.
5. Shade is a wonderful thing for man and his farm animals lest they dehydrate too quickly.
6. Sunlight is wonderful for light and for heat – it is the engine of the water cycle – but God blocks it out at times when He sends clouds for shade relief and to water the earth.
7. The water cycle's evaporation does not need clouds, but precipitation requires clouds.
8. Farmers love to see clouds coming, knowing they are made with the pure water of God.
9. Elijah got pretty worked up when he told Ahab to hurry to Jezreel (I Kings 18:41-46).
10. Clouds are water vapor working through a 9-day process of creating rain for the earth.
11. The water for fields and herds is from the sky, not from subterranean water as thought.
12. The darker the clouds, the better, for they are larger/thicker and/or have more water molecules blocking the sunlight, which is a sign of more rain that will be dropped soon.

33 The noise thereof sheweth concerning it, the cattle also concerning the vapour.

1. Some think this the Bible's hardest verse or hardest phrase, but context is our master; we know the water cycle is the larger context and rainclouds the immediate context.
2. There are two other indicators of God's blessing of rain beyond the sight of verse 32; even children can reasonably predict rain when dark clouds appear and move overhead.
3. Sight is too simple; even our Lord Christ admitted men had learned that (Luke 12:56).
4. Several noises foretell coming rain e.g. wind increase, rustling leaves, distant thunder.
5. Farm animals, cattle here, can feel, sense, or smell approaching rain from cloud vapor.
6. Elihu began by identifying rain as a result of water vapor, and cattle sense the coming rain from the rapid process of evaporation, condensation, and precipitation (Job 36:27).
7. This should not surprise; older folks with arthritis can predict rain; they know rain is coming by greater pain due to less atmospheric pressure which allows the rain to fall.
8. The precise way cattle sense rain has not been identified, but they also sense things by changes in pressure and or humidity, and they have a greater sense of smell than man.
9. While modern science poo-poops farming claims to predict weather in adoration of their modern technology like radar and satellite imaging, it was once assumed as a given.
10. The Bible and we know the skill of homing pigeons (Is 60:8), but man is not sure how.
11. *Divers cattle are very sagacious in this matter, and do not only perceive rain when it is ready to fall, but foresee it at some distance by the vapors, which are drawn up by the sun in great abundance, and by divers motions and actions, give men timely notice of it, as hath been observed not only by husbandmen, but also by learned authors (Poole).*
12. *Hogs, sheep, oxen, etc., have a better sense of smell than men; and can perceive the vapors going up to*

cause rain before men can see or feel them. Hence shepherds and herdsman gather prognostics of rain, and are so weather wise, as we call it (Trapp).

13. Other authors like Gill and Henry also speak of changes in cattle behavior before rain.
14. Elihu will mention the response of beasts to weather again in the next chapter (Job 37:8).
15. If you are surprised by a chapter ending with mention of cattle, try Jonah (Jonah 4:11).
16. A large thing to learn from the final third of this chapter is to remember to magnify God for these visible displays of His great and powerful works that all can see (Job 36:24).
17. If Job had, or we will, remember to magnify His works, it will minimize our problems.

Job Chapter 37

1-5 Elihu Exalted God's Thunder

6-10 Elihu Exalted God's Snow & Ice

11-16 Elihu Exalted God's Clouds & Rain

17-20 Elihu Exalted God's Weather Genius

21-24 Elihu Exalted God's Terrible Majesty

Elihu Exalted God's Thunder – Verses 1-5

1 *At this also my heart trembleth, and is moved out of his place.*

1. Before the final chapter of Elihu and then God's own chapters, remember the Bible's progressive revelation showing more truth, light, wisdom, and worship up to the best.
2. Elihu/God pressed His basic sovereign rights by weather and creation (Job 37-41).
3. Moses and the O.T. added scripture, church worship, codified laws, blood sacrifices, atonement symbolism, annual reminders, praise, philosophy, prophets, Messiah, etc.
4. Jesus' N.T. has God's Son, gospel mysteries, final kingdom, our duties, heaven, etc.
5. Before the final chapter of Elihu and then God's own chapters, remember the basic and useful lessons being communicated and why – humble Job and get him to fully repent.
6. Job had started perfectly but then lost his way as thinking and accusations hurt him.
7. Elihu continued to exalt God as high as he could to humble Job to stop complaining.
8. The higher, wiser, and more powerful we can make God, the less we will murmur.
9. The more fair, just, and righteous we can make God, the less we will question Him.
10. His *also* added lightning and thunder here to great works already listed (Job 36:22-33).
11. He had introduced the water cycle, including thunder, but had focused more on water.
12. His *also* need not imply hydrology scared him but rather another work of God that did.
13. Thunder is a glorious token display of God's power that can cause men to quake in fear.
14. Every reader should remember times when a sudden or surprise clap of thunder stopped their heart for a beat and gave them an adrenaline shot of terror by the loud intrusion!

2 Hear attentively the noise of his voice, and the sound that goeth out of his mouth.

1. Elihu in this lesson reminded Job about thunder, and he exhorted Job to attentively listen to this audible demonstration and example of God's greatness and power to help him.
2. We do not usually associate attentiveness to thunder, but that is the exhortation here, and it instructs us to consider the noise as His voice and the sound as from His mouth.
3. If we made God as real as Elihu taught Job, we would be much better off than thinking the foolish, vain, and self-defeating thoughts that discourage us and demean God.
4. The Bible records thunder as an intimidating sound sent by God to provoke fear and reverence of Him (Job 26:14; 40:9; Exodus 9:23; 19:16; I Samuel 2:10; 7:10; 12:17-18; Psalm 77:18; 104:7; Isaiah 29:6; Mark 3:17; Revelation 6:1; 14:2).
5. Forget scientific explanations for thunder, it was designed to sound as the voice of God.
6. David wrote an entire Psalm about thunder as the voice of God (Psalm 29). Hallelujah!
7. Loud thunder can shake your house and internal organs with the impression of power.
8. Thunder is about 120 dB if near the ground stroke, ten times louder than a jackhammer.
9. You should love thunder if living righteously, for it is Him whispering by His voice.
10. Thunder accompanies lightning, for thunder is the noise caused by lightning in the air.
11. Thunder is caused by the superheated and highly pressurized air around lightning bolts expanding so fast that they cause a sonic shock wave, or thunderclap or peal of thunder.
12. Lightning has a diameter of only 1-2 inches and can heat air up to 70,000 degrees F.
13. 90 percent of electrical energy is released in heat, 9% in the form of light, 1% in sound.
14. This author had an experience with a crowd of dope-smoking folks in Ann Arbor to have thunder arrive during a fireworks display, which caused the crowd to cheer each of His claps that dwarfed anything they had purchased or heard that night. Hallelujah!

3 He directeth it under the whole heaven, and his lightning unto the ends of the earth.

1. Jehovah sends every lightning bolt and every clap of thunder anywhere and at all times.
2. If there was ever something that looked random, it is lightning, but He directs each one.
3. Whatever and whenever lightning may or may not strike, God ordered object and time.
4. All lightning wherever it occurs, in whatever hemisphere, was directed by the Almighty.

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.

1. His excellency here is His glory, power, majesty as in Psalm 29, related to His thunder.
2. After it – that is His singular lightning that ends the previous verse – causing thunder.
3. The Bible knows which comes first and causes the other – lightning cause the thunder.
4. If you can count seconds – one thousand one, one thousand two etc. – five per mile.
5. Love thunder! It is the voice of His excellency. It is the glory of God. Read Psalm 29.
6. What will He not stay when His voice is heard? What will He not halt with thunder?

7. Rain is sure to come in conjunction with His thunder (Job 36:33; 36:31; 36:29; 37:6).
8. Others place in scripture confirm this as well (Jer 10:13; 51:16; Ps 29:3; 18:11; 135:7).
9. It can hardly be lightning, for it comes first, as this verse declares, and it is the singular.

5 God thundereth marvellously with his voice; great things doeth he, which we cannot comprehend.

1. It matters little if you learn a little about electrical charges in clouds, the leading stroke, the feelers from earth, the return strokes, the size, the energy, the length, etc., etc.
2. What matters is when you are exposed in the earth and face His light, power, and noise!
3. Man cannot comprehend where and when the lightning will strike and storms will rage.
4. Therefore, the lesson remains the same, Job should not try to limit God to his vain ideas.
5. His providence, which included Job's situation, like lightning and thunder, is too high.

Elihu Exalted God's Clouds & Rain – Verses 11-16

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.

1. Do not forget Elihu's single lesson – he did not teach creation, providence, weather; Job already knew these things; Elihu exalted God these ways to humble Job to submission.
2. Snow is another use of the water cycle that displays God's sovereign power over man.
3. Depending on where you live, you may know this power firsthand or not. It is precious.
4. The glorious God of the Bible, the LORD Jehovah, directs snow and rain by His voice.
5. Fear Him; love Him; serve Him (Deut 10:12). Shout His praise (Ps 103:1-5; 145:1-21).
6. Think about the range here of the use of water ... snow, gentle rain, powerful rainstorms.
7. His clouds obey Him in all ways, always (Ps 148:8; 104:1-13; Nahum 1:3; Hab 3:3-15).

7 He sealeth up the hand of every man; that all men may know his work.

1. This is an important verse that many from snowy climates know very well. Hallelujah!
2. He can stop our modern, mechanized, invincible, industrial society with flakes of frost.
3. Men should praise Him for His might whenever they hear or see a crippling snowstorm.
4. Men work with their hands (Pr 10:4; Eccl 9:10). A big snow keeps men from working.
5. God loves to shut down human enterprises with puffy flakes for them to consider His.
6. Next time you are hindered from an event by God's weather, stop and view His work.

8 Then the beasts go into dens, and remain in their places.

1. Even the animals know the foolishness of venturing out in heavy snow to get stranded.
2. The sense of animals was introduced in the previous chapter about sensing coming rain.
3. While hibernation of a few species could fulfill this verse, all are hindered by big snow.
4. The beasts will stay in their dens until the weather changes enough to venture forth.

5. God controls the whole planet here – men and animal life – by His sovereign power.

9 Out of the south cometh the whirlwind: and cold out of the north.

1. Our purpose is not to scientifically explain all these features of weather, but the lesson.
2. God creates, rules, and sends both kinds of weather here – a tornado or cold weather.
3. Tornadoes and cold weather both greatly affect men, but God sends both as He wills.
4. Job needed to consider weather facts that he knew well in order to worship God better.
5. Instead of wanting to set the Most High straight about his treatment, he should worship.
6. God is greater than man, and weather is just one of those ways in which it can be viewed.

10 By the breath of God frost is given: and the breadth of the waters is straitened.

1. Frost forms on exposed surfaces as God freezes water vapor when He chooses to do so.
2. Ice is a wonderful thing ... waves end to create the sheet of glass perfect for skating.
3. The three forms of water are here – gas, liquid, solid – as water vapor, rain, and ice.
4. God's breath freezes the water vapor and water, and His breath thaws and liquifies it.
5. Water as a liquid flows and moves; ice as a solid is restricted and tightened against both.

Elihu Exalted God's Clouds & Rain – Verses 11-16

11 Also by watering he wearieth the thick cloud: he scattereth his bright cloud:

1. At all times, in every lesson of Elihu, never forget he seeks Job's humble repentance.
2. Clouds are measured by their height above the earth and then by their height themselves.
3. A thick raincloud, like a cumulonimbus growing vertically from cumulus clouds may be only 1000 feet above the ground but could reach up over 40,000 feet or eight miles!
4. Of course, clouds do not get tired, so *wearieth* is metaphorical for emptying out by rain.
5. Thick rainclouds travel with huge payloads of water but quickly disappear by precipitation releasing their condensation and/or the sun raising the temp to end them.
6. The work must be strenuous, for clouds last minutes or hours or maybe a day or a few; a comparison is valid – we get weary drawing water, carrying it, and pouring it out.
7. We love bright, fluffy cumulus clouds, but God moves them around and they are gone.
8. A bright cloud means there is little condensation or water in it, so the sun shines through.

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.

1. He commands all clouds. He commands all clouds to do anything He wants them to do.
2. What do clouds do? They do many things you can read above; they do them for Him.
3. Job, there is no weather event in the whole world that is not by His direct commandment.
4. And His commandments are based on His eternal and wise counsels, not rash impulse.

5. If you would wisely relate yourself to this fact, God took wise counsel in your troubles.

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

1. Our God plans the results of the clouds, and He has all kinds of purposes in play at once.
2. God's sovereignty or dominion is His choice to do what He does. It is not omnipotence.
3. Job, God not only controls and rules all weather, He always has a variety of wise goals.
4. If you would wisely relate yourself to this fact, God has excellent designs in your trial.
5. There are no random events, Job. There are no events of God doing things willy-nilly.

14 Harken unto this, O Job: stand still, and consider the wondrous works of God.

1. Job, hear me. Think of what I told you. O Job, please reconsider what you have said.
2. Stand still! Job, you must stop thinking and start considering – God's wondrous works.
3. You should not be thinking or speaking against God, who is incredibly greater than you.
4. God will soon speak to Job similarly, to gird up his loins like a man (Job 38:3; 40:7).
5. The wondrous works of God are the water cycle and weather, the context on both sides.
6. Job had declared similar things earlier but did not apply them to himself (Job 26:7-14).
7. Elihu had taught enough lessons already, so now he moved to four reproving questions.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

1. He told Job to stand still to consider God's wondrous works and answer basic questions.
2. Elihu had taught enough lessons already, so now he moved to four reproving questions.
3. Questions can be a very effective way to get a person to question their presuppositions.
4. The questions earlier and from here to the end of chapter 41 are great to humble men.
5. Here is the first of four questions – do you know God's control of storms and lightning?
6. What is the plural things God disposed of in context? The works of weather (Job 37:14).
7. Job, are you privy to God's counsels of disposing the weather, including His lightning?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

1. He told Job to stand still to consider God's wondrous works and asked basic questions.
2. The questions earlier and from here to the end of chapter 41 are great to humble men.
3. Here is the second question – do you fully grasp clouds designed by an infinite Creator?
4. What is balancing clouds? It is a wondrous work of a Creator with perfect knowledge; it must be creating them to be puffy, fluffy, floating things with tons of water suspended!
5. The average white, puffy cloud that you like so much has 1.1 million pounds of water, but the cloud is never torn asunder by the great weight of the water it carries (Job 26:8).
6. Job had declared similar things earlier but did not apply them to himself (Job 26:7-14).

Elihu Exalted God's Weather Genius – Verses 17-20

17 How thy garments are warm, when he quieteth the earth by the south wind?

1. This lesson, like the others before it, is to exalt God and humble Job for him to repent.
2. It is a subjective division here from the previous verse for its clouds and this for weather.
3. Here is the third question – do you fully grasp His use of wind to greatly alter weather?
4. Another question. Job, can you explain and/or do you control the arrival of good winds?
5. Job, I have taught thee that storms are God's tools but also are His good and kind days.
6. Winds from the north, winds from the south, for different weather, are all His, O Job!

18 Hast thou with him spread out the sky, which is strong, and as a molten looking glass?

1. Here is the fourth question – did you assist God making the beautiful skies we admire?
2. Shades of color we observe in skies on different days and at different times are glorious.
3. Have you helped God make the sky as wide as it is from horizon to horizon and beyond?
4. Did you contribute ideas or materials to make it so strong that it never falls to earth?
5. Have you assisted Him in construction of it with the strength to do its appointed things?
6. Did you suggest how He might make it to have a shiny appearance as a polished mirror?

19 Teach us what we shall say unto him; for we cannot order our speech by reason of darkness.

1. Elihu gently but firmly mocked Job by asking assistance in arguing with the Almighty.
2. Job, your three friends and I need your help. Will you help us instruct this great God?
3. We do not know how to get started. Please tell us how to open our charges against Him.
4. We are not nearly as confident as you. We are terribly inferior to Him in light of truth.
5. We cannot imagine correcting God, for we know nothing of the things He knows fully.
6. We cannot see what will be five minutes from now, let alone dictate the terms of a life.
7. Our light – knowledge or wisdom – when brought before Him becomes total darkness.

20 Shall it be told him that I speak? if a man speak, surely he shall be swallowed up.

1. In a rhetorical effort to correct Job, Elihu kindly argued in the first person about himself.
2. It was Job himself that wanted to tell God how things should be (Job 13:3; 23:3-4; 33:6).
3. What glorious mockery and sarcasm! Should God listen to us as men do to E.F. Hutton?
4. If a man debated or discussed with God, his folly would soon end him (Eccl 10:11-15).
5. Any effort to debate matters with God would be overwhelmed by His infinite wisdom.
6. We might say, if he tried to argue that ridiculous point, he will get buried by the truth.

Elihu Exalted God's Terrible Majesty – Verses 21-24

21 And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them.

1. Elihu began to conclude his efforts to correct Job; the main lesson continues to the end – Job, you began well, but you have criticized God, and you need to repent or get killed.
2. The sun is the bright light here, which clouds hide by their presence betwixt (Job 36:32).
3. The bright light cannot be lightning, since clouds do not hide it but rather cause it.
4. The wind moves clouds, cleaning them out of the way, so the brightness is revealed.
5. Elihu's *now* has no special intent except to identify when the sun is hidden by clouds.
6. The wind passing and cleansing them, that is clouds, is simply wind clearing clouds.
7. The difference between a cloudy day or overcast day and a sunny day is spectacular.
8. Moment to moment as clouds intercept the sun's rays and then leave is spectacular.
9. Clear shining of the sun after rain is one of the most glorious events (II Sam 23:4).
10. God not only sends hard and harsh storms above but also warm and glorious sunshine.
11. If our solar system's little star can be hid by clouds, how much more the ways of God?
12. If a few puffy clouds can obscure the sun's brightness, how much more our darkness?
13. Job needed to blow the clouds out of his thinking and repent and worship his great God.
14. If Job would humble himself and repent, God's winds would blow away all his troubles.
15. While a great spiritual lesson of God revealing His glorious Son to us by cleansing away the darkness of our cloudy minds (Job 37:19), we stick with Elihu's basic lesson.

22 Fair weather cometh out of the north: with God is terrible majesty.

1. Wrapping up references to the water cycle and weather, Elihu rested his defense of God.
2. God's stupendous works with weather should cause only reverence, submission, trust.
3. Majesty = Dignity, greatness, glory of God. Terrible = producing fear, dread, terror.
4. He is a King against whom there is no rising up, which is a beautiful trait (Pr 30:31).
5. A Proverb of Solomon teaches that the north wind drives away rainclouds (Prov 25:23).
6. Without researching weather science, know the location of Israel and Mesopotamia.
7. Both are in the northern hemisphere at a latitude consistent with Savannah, Georgia.
8. Wherever fair weather comes from, the north in his location, it is by God's direction.
9. A beautiful day to most persons causes great delight and joy; they are from Jehovah.
10. The same God sends snow, frost, ice, small and large rain, etc. but also great beauty.
11. The Bible puts God's presence, metaphorical or literal, in the north (Ps 48:2; Is 14:13).
12. God is terrible by ruling stormy weather hiding the sun and clear weather exposing it, and the huge difference between beautiful and oppressive days is His sovereign choice.
13. What kind of a being is God, for His ability to control the greatest factors in our lives, for these changes in weather affect our jobs (Job 37:7) and affect our outlook on life!
14. Job, why will you contend with Him? Why do you want to second-guess His choices?
15. God's terrible majesty that Elihu exalted does not include any unfair or unjust affliction.

23 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.

1. Never forget the overall lesson to reprove and warn Job to humble himself and repent.
2. God's greatness and justice should do it, which Elihu summarized again at the end.
3. What a glorious opening phrase! Glorious clause! Glorious promise! Embrace them all!
4. Touching = relating to; concerning; respecting; regarding; about. See Bible (Ps 45:1).
5. We want to know all we can about the Almighty; only by revelation can we know Him.
6. Job declared similar things earlier but did not apply them to himself (Job 26:7-14).
7. Jehovah is very high above men; we cannot know all secret will, attributes, thoughts.
8. There are brute beasts, mankind, angels, and God; the distance from God is infinite.
9. We cannot know Him personally, measure His features, or discover His plans for us.
10. But let us pray and seek to know Him better, for that is why He saved us (Jn 17:3).
11. Let us pray like Paul for the Spirit of revelation to reveal Him to us (Eph 1:17-19).
12. There is benefit for us to know God, and this would have also saved Job (Job 22:21).
13. Our glorious God is excellent! Excellent in everything! Excellent in three things here.
14. He is excellent in power, thus the things written about the water cycle (Job 37:5,14).
15. He is excellent in judgment; He wisely manages and rules all situations (Job 35:14).
16. He is excellent, not justice, but plenty of justice, denying Job's charge (Job 35:3-7).
17. Our glorious, perfect God does not afflict – He does not afflict due to plenty of justice.
18. Compare this statement to be rightly divided with Him not despising any (Job 36:5).
19. Jehovah surely does afflict – both righteous reprobates He hates and saints He loves.
20. He never afflicts unjustly, for as the lead-in shows, He is excellent with plenty of it.
21. The purpose for this short clause is to correct and reprove Job's foolish complaints.
22. For proof He does afflict men (Job 5:6; 36:21; I Kings 11:39; II Chronicles 6:26; Psalm 44:2; 55:19; 66:11; Isaiah 9:1; Jeremiah 31:28; Amos 6:14; Nahum 1:12).
23. For proof He does not afflict unjustly (Is 30:20; 48:10; Lam 3:32-33; Heb 12:10).
24. The purpose for this clause is to correct and reprove Job's false charges against God.

24 Men do therefore fear him: he respecteth not any that are wise of heart.

1. Therefore = God's greatness in the preceding verses and chapters should provoke fear.
2. From the start of his rebuke of Job and his friends, Elihu exalted God's greatness.
3. He continued this theme to the end (Job 33:12-13; 35:5; 36:5,22-26; 37:14,22-23).
4. He has terrible majesty, and He is excellent in all things we are not, including power.
5. Therefore = God's terrible majesty and perfect justice cause men to fear Him (Ps 130:4).
6. Our God is much more than only terrible majesty, which might cause resentful fear.
7. Since He is also perfectly just and will never hurt any wrongfully, proper fear results.

8. Jehovah does not respect persons; He has no use for any men that think they are wise.
9. There is no comparison between the two. God is omniscient. Man is basely ignorant.
10. Throughout Elihu's lessons, His superiority in knowledge and wisdom was exalted.
11. God hates pride (Pr 8:13), for the only One that can and should boast is God Himself.
12. Our God loves to take those thinking themselves wise and make them fools (Job 5:8-14; 12:15-20; Psalm 33:10-11; 94:7-11; Isaiah 8:10; I Cor 1:19; I Cor 3:19-20; etc.).
13. Job had declined until he criticized God, and God was ready to kill him (Job 36:18).
14. Our glorious God has no need of help or instruction and mocks such (Rom 11:33-36).
15. Therefore, Job, acquaint now thyself with Him, and be at peace with Him (Job 22:21).

Conclusion:

1. The easy cure for Job in this book was to humbly submit – *God is greater than man* (Job 33:12-13).
2. Job was one of the greatest men, appealed to in both testaments (Job 1:1-5; Ezek 14:14,20; Jas 5:11).
3. Elihu is one of the greatest young men in the Bible, though very few know much about the young man.
4. His great love and zeal for God and truth at a young age are like David, Hezekiah, Josiah, and Timothy.
5. Every young man should be taught about Elihu, emphasizing his character and conduct in chapter 32.
6. Elihu's chapters are some of the best Bible chapters for glorifying God and reviving your spirit to God.
7. The cure and remedy for any unhappiness with your life is found here by humble worship of Jehovah.
8. It bears noticing Job did not reply or respond to Elihu like he had the other three, for Elihu was right.
9. Never question or get angry or bitter at God, for He is God, and you are His creature. Submit and trust.
10. You were created for, and your existence has one purpose, the glory of God. Fulfill it fully each day.
11. God is so great, fair, and loves His people, we should copy the fearless three Hebrews (Dan 3:16-22).
12. The more you get caught up with earthly things you become a belly worshipper in need of Job's trials.
13. Marvel at God's gracious mercy toward Job, whom He later described as a patient man (James 5:11).
14. Progressive Bible revelation is more and more truth – Elihu ... Moses is better ... N.T. gospel of Jesus.
15. For those disappointed this outline and these sermons do not cover chapters 38-41, you should go [Boasting About God – Job](#).

Primary Links about Job and Elihu:

1. [Overview of Job \(1987\)](#) ... a three-sermon series for the main characters, method, and lessons.
2. [Elihu the Son of Barachel \(2006\)](#) ... an overview of Elihu with the emphasis on Job chapter 32.
3. [Elihu \(2007\)](#) ... a short and simple outline of Elihu and the six chapters where he is the speaker ... [Elihu for Young Men](#).
4. [Search for Wisdom \(2008\)](#) ... expository, verse-by-verse sermon outline of Job 28 of wisdom.
5. [Mining for Treasure \(2014\)](#) ... a PowerPoint sermon from Job 28 and its exaltation of wisdom.
6. [Elihu for Young Men \(2014\)](#) ... PowerPoint slides for young men to learn Elihu's fine example ... [Elihu for Young Men](#).

7. *Job 33: God's Dealings With Men (2015)* ... expository sermon of Elihu's instructions to Job ... [Job 33](#).
8. *Boasting about God – Job (2019)* ... PowerPoint sermon of God boasting about Himself to Job ... [Boasting About God – Job](#).

Secondary Links about God and Philosophy:

1. [The Dominion of God \(2007\)](#) ... the extended topical sermon series defining God's sovereignty.
2. *Exposition of Proverbs 16:4* ... a short but key axiom of the universe with four great answers ... [the Proverbs 16:4 commentary](#).
3. *The Sovereignty of God (1918)* ... Arthur W. Pink's outstanding work exalting God's dominion ... [A.W. Pink's The Sovereignty of God \(PDF, monergism.com\)](#).
4. [Knowing God \(2012\)](#) ... a detailed topical sermon series about all of God's glorious attributes.
5. *Ecclesiastes (2008)* ... this detailed expository sermon series with detailed notes for this book ... [Ecclesiastes \(34 Sermons\)](#).
6. *The Only Right Worldview (2019)* ... lengthy survey of fifty-four basic rules for right thinking ... [The Only Right Worldview \(16 sermons\)](#).
7. *Why I Believe the Bible (2001)* ... many proofs that the Bible is a supernatural book from God ... [Why I Believe the Bible \(9 sermons\)](#).
8. *Bring Everything Back to the Bible (2006)* ... only ideas fully aligned with the Bible are right ... [Bring It Back to the Bible! \(2 Sermons\)](#).
9. *Catastrophe and Cure (2019)* ... the Garden of Eden and the subsequent fall set human destiny ... [Bring It Back to the Bible! \(2 Sermons\)](#).
10. *Total Depravity of Man (2014)* ... describes in detail the corrupt heart and mind of all mankind ... [Total Depravity \(2 Sermons\)](#).
11. *Afflictions and Suffering (2015)* ... a topical sermon series about bearing human grief and pain ... [Afflictions and Suffering \(5 Sermons\)](#).
12. *Why Bad Things Happen to Christians (2012)* ... detailed topical sermon and supporting notes ... [Why Bad Things Happen \(1 Sermon\)](#).
13. [When Things Seem Hopeless \(2004\)](#) ... topical sermon and outline of David's trouble at Ziklag.
14. *Boasting about God – Isaiah (2019)* ... PowerPoint sermon of God exalting His glory to Isaiah ... [Boasting About God – Isaiah](#).
15. [Delight in the LORD \(2007\)](#) ... a sermon outline for going beyond faith to delight in Jehovah.
16. *Delight in the LORD (2003)* ... a short, two-sermon series to encourage delighting in the Lord ... [Delighting in the LORD \(2 sermons\)](#).
17. [Famous Last Words \(2013\)](#) ... a short sermon series and detailed notes mocking arrogant men.
18. *God Is Author of Confusion (2002)* ... God justly blinded and confused men for their rebellion ... [Is God the Author of Confusion? \(4 sermons\)](#).