

Job Chapter 31

V: 1 Job declares in this that he is not guilty of lustful behavior. Job makes an awesome statement of commitment to purity or proper restraint - but at the same time it seems somewhat out of context.

- Job is in the midst of declaring his innocence or righteousness and perhaps this is in response to some un-recorded accusation on the part of his comforters, we're not told.
- Considering the pervasiveness of pornography and immorality in our culture this is an excellent "stand alone" verse / commitment - we should all be fully committed to sexual purity, to avoid compromising situations, and lustful or wandering eyes.

Jesus said:

Matthew 6:22-23 "22The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. 23But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

- What we look at, and or the way we look at can make a great impact in our walk with the Lord.
- We have to value our relationship with the Lord above all things; that is why Jesus warned us to be careful what we look at, what we touch, or where we go.

Matthew 5:29-30 "29And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 30And if thy right hand offend thee, cut it off, and cast it from thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Psalms 101:3 "I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me."

V: 2-3 What portion or expectation does the adulterer or fornicator really have from God? Destruction!

1 Corinthians 6:9-10 "9Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."

Hebrews 10:26-27, 30 “²⁶For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, ²⁷but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.” - “³⁰It is a fearful thing to fall into the hands of the living God.”

V: 4-12 If I have done these things, then I deserve to be judged, weighed in the balances of justice.

- Job knows that he hasn't ripped anybody off, in fact he's the one who's been ripped off. Bandits have taken his cattle & camels etc, he's planted, and others have come in and taken his crops - if anything he's the victim, not the perpetrator - he is confident in this.

V: 9-10 If he was enticed by a woman, and waited at his neighbors back door for the husband to go out the front door - so that he could have an adulterous affair - then let his wife (the one who told him to curse God and die) become the lowest of slaves in another person's house - which would assume that he'd been killed and that his family / wife would belong to another man living in complete disgrace.

- This would be a heinous crime indeed, worthy of judgment!

Proverbs 6:32 “But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.”

- A person's mind, emotions, and will are all radically affected by the sin of adultery because sexual union is not just about two bodies coming together, but about two souls becoming one.

V: 13-15 If he had mistreated his servants in some way, God would know it. There is no way that he could stand against God. This speaks of the misuse of authority.

- He felt a responsibility before God to treat his servants with dignity and respect. He sees the equality of man, he declares that they were both fashioned alike in the womb, no different.

Philippians 2:3 “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.”

V: 16-17 Job was accused of holding back from the poor. He said that if he'd withheld from the poor or caused the eye of the widow to fail, or lived sumptuously while the orphan was neglected - that would be a bad thing.

V: 18-23 Job is saying that he was brought up and taught from his youth to be nice to take care of people in need.

- He was accused of taking peoples clothing as surety or collateral, but that is simply not the case. If he had abused the fatherless or those in need then may God's judgment be upon him. He feared God too much to do these things.
- If these things were so then let his arm fall from his shoulder - let my arm be torn from my shoulder..."

Psalm 137:5 "If I forget thee, O Jerusalem, let my right hand forget her cunning."

- Let it become useless, dead, like from a stroke.

V: 24-28 Job had not allowed gold to be his god or even his desire, he had not fallen into idolatry worshipping the sun or the moon, or even worshipping himself, kissing his own hand - if he had done these things then this is an iniquity that God should punish.

1 Timothy 6:10 "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

- To worship these things is to deny that God even exists, the making of false gods, or the god of self.

Proverbs 30:7-9 "7Two things have I required of thee; deny me them not before I die: 8Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me: 9Lest I be full, and deny thee, and say, who is the Lord? Or lest I be poor, and steal, and take the name of my God in vain."

V: 29-31 Job had not rejoiced at the calamity that had befallen his enemies, he didn't rejoice in their sorrow.

Proverbs 24:17 "Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth."

- He didn't curse them or speak badly about them.

V: 32-34 He didn't allow the stranger to sleep in the street, he took them into his home.

- He hasn't tried to hide anything: He cites Adam as an example of trying (unsuccessfully) to hide his sin - he hasn't done that, he's not guilty of hypocrisy.

Psalm 51:6 "Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom."

- He wasn't afraid to help people.

V: 35-40 Job is declaring his righteousness to Eliphaz, Bildad, and Zophar - but he wishes the God would hear him and answer him.

- In his misery and confusion he's mistakenly concluded that the Almighty is his adversary.
- Nothing could be farther from the truth; God is for us! Always!

Romans 8:32 "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

- He doesn't know it but pretty soon he will get his wish.... he / we should be careful what we ask for, we might just get it.
- If God recorded the charges against him in a book, he would embrace it and receive it. Almost as though it would be comforting to finally know.
- He mostly talks about how if he's hurt anyone or done anyone wrong then he should be judged / punished, but he also says that if he's done wrong to the land, been a bad steward of the natural resources at his disposal then let his crops fail and produce weeds.
- He's saying that if he's in the wrong then he would take what he's got coming to him.
- Then he says, "I'm done." He's done for all intents and purposes, but Job will speak again briefly in response to God's rebuke in Chapter 42.

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- **Chapters 32-37** (6 chapters) feature Elihu, a hereto un-named spectator of these events. A younger man who has witnessed the exchange between Job and his three comforters and didn't like what he heard.
 - Elihu gets upset because when Job is finished; done justifying himself, the other three older wiser men don't say a word, they can't refute Job and it makes him angry.
 - He will spend the next several chapters talking about how great his speech is going to be and how he understands all the issues and that they should listen to his wisdom. He takes an awfully long time to get to it, so we have to put up with him for a little while, but when he's done - God speaks, and that's exciting!

Job Chapter 32

V: 1 Job's three comforters were unable to convince Job of sin; and he refused to capitulate to their accusations so they all just stopped.

- This could or would seem to end the way it started, with all of them sitting together in silence - then someone just had to wreck it!

V: 2-3 Guess who? Elihu! Elihu the Buzite or the kindred of Ram.

- **Genesis 22** describes Abraham's brother Nahor had two twin sons, Huz & Buz. Buz became the patriarch of the Buzites - so Elihu is a distant relation to Abraham.
- The fact that Elihu's pedigree was given means that he was not known like the other three friends. *Elihu* means "He is God."
- Job had been questioning why God had allowed all these things to happen, and did intimate that God was not fair. So Elihu was correct in a sense that Job was justifying himself, rather than seeking to justify God.
- Elihu is angry at Job, and he's angry at his three friends who have failed to properly refute / rebuke Job, they made accusations but couldn't make them stick, they couldn't offer proof of his alleged wrong doing.

V: 4-7 Now it's at about this time that someone probably should have told this kid to just sit down and be quiet!

- He acknowledged that he was young and they were "very old" and that deference should be given to age, but that doesn't seem to slow him down much.
- To say that they were old would be to show respect, and deference for age. But to say they were "very old" is more like saying they're too old, in a senile kind of way, in an out of touch kind of way. He will affirm his opinion in verse 9.

V: 8-14 Elihu declares that sometimes the Spirit of God can speak through a young man and or give him understanding - and that is true. I've seen the anointing of God upon many a younger man. God can indeed imbue men with wisdom, or even the supernatural gift of wisdom.

James 1:5 "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

- Elihu thinks that he is one of the men he's talking about, one that is inspired by the Almighty, you can draw your own conclusion.

- He states that “great men” meaning older men, or men of great stature are not always wise - and that is an astute observation.
- Many people think that Richard Dawkins is a genius and others like him are held in high esteem amongst the academic elite. But he and others like him hold a strong atheistic view of life, and their opinions are very popular in the world today.

The Bible declares:

Psalm 14:1 “The fool hath said in his heart, there is no God...”

- The Bible says that these “great” men, these aged men are fools!

1 Corinthians 3:19 “For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.”

Proverbs 16:31 “The hoary / gray head is a crown of glory, if it be found in the way of righteousness.”

- Sadly there are old fools as well as young fools.
- ¹⁰Elihu may have meant something else by it, but somebody tells me they want to share their “opinion” on a subject; my first thought is that I don’t care much for the opinions of men, mine own included - what matters is what does the Word of God say about a given subject. Otherwise “opinions” come down to the wisdom of man which is foolishness to God.
- ¹¹Elihu gives two reasons for waiting to speak. One, that they were all older and that he waited in deference to their age. Secondly here he says he wanted to hear them out completely.
- Elihu states that Job didn’t direct his responses to him, nor will he respond the way that Eliphaz, Bildad, or Zophar have, he’s going to do something different.
- That is true as we’ll see. He talks a lot about what he’s going to say, instead of just saying it... he might have been running for mayor or governor or something.

V: 15-22 “They” meaning his comforters were amazed, shocked no doubt that this young upstart would be so bold.

V: 17 He’s going to give us his “opinion” again - which we’ve already talked about.

V: 18 He declares that he’s “*full of matter*...” this is profound, or ironic in a way...

- All of the newer translations (NKJV, NASB, NIV) state “*full of words*...” Which is way better than what I was thinking... I think the KJV nails this one down pretty good.

- He goes on to say that he gonna blow, he's going to explode unless he opens his lips.

V: 21-22 He mentions that he won't "accept any man's person" meaning he won't be overly swayed by their age or stature, etc.

- He says that he does this out of his fear of God. Obviously we are to fear God, absolutely. At the same time we can still be for the most part polite and exercise common courtesy.
 - Elihu uses the personal pro-noun "I" or "me" 26 times in this chapter.
1. Elihu was younger, and that means different things to different people - I would venture to guess that he was between 40-50 somewhere.
 2. He expresses his anger several times during his introduction and that he's just gotta say something - but in reality he doesn't, and neither do we.
 3. He would have been, like us better off waiting and praying.
 4. In the end God speaks, he questions Job, He rebukes Eliphaz, Bildad, and Zophar - but Elihu isn't mentioned.
 5. You could say that God doesn't correct him... or you could say that his comments were beneath mention.

Psalm 19:14 "Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer."