

On God's Behalf

Elihu: Job 34:5–35

Job 34:5&6 For Job hath said, I am righteous: and God hath taken away my judgment.

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

WHENEVER we have improper beliefs of our own righteous character, it is wrongly assumed that tragic events in our life are divinely unfair. So that if we lack faith in God's greater plan for our lives, then all we can see is our present misery. Job's words contain an absoluteness on two accounts: first, in his own pure righteousness; secondly, in his wound being incurable. Both assumptions were proved wrong by the Lord. For Job was not as righteous as he thought,¹ and God did restore his life back to health.² Sickness and pain then can easily cause men to view themselves as overly pure, and their hope of recovery as potentially unrecoverable. But like with Job, neither of these conclusions will prove true. We are also not so righteous, that our Christian lives must be without thorns. Yet, even in denial, because we are God's sons, deliverance shall come.³ And though in the moment it may seem implausible that God can deliver us, if we continue to have faith in God's fairness, then God shall be justified, even as we shall not believe that we are nearly as perfect as we once thought we were.

¹ Job 10:7 *Thou knowest that I am not wicked; and there is none that can deliver out of thine hand.*

Job 13:18 *Behold now, I have ordered my cause; I know that I shall be justified.*

Job 27:5&6 *God forbid that I should justify you: till I die I will not remove mine integrity from me. ⁶My righteousness I hold fast, and will not let it go: my heart shall not reproach me so long as I live.*

Job 31:6 *Let me be weighed in an even balance that God may know mine integrity.*

Job 32:1 *So these three men ceased to answer Job, because he was righteous in his own eyes.*

² Job 42:10 *And the LORD turned the captivity of Job, when he prayed for his friends: also the LORD gave Job twice as much as he had before.*

Job 42:12&13 *So the LORD blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses. ¹³He had also seven sons and three daughters.*

³ Ps. 34:17 *The righteous cry, and the LORD heareth, and delivereth them out of all their troubles.*

Ps. 50:15 *And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.*

Ps. 107:6 *Then they cried unto the LORD in their trouble, and he delivered them out of their distresses.*

II Cor. 1:10 *Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;*

⁴ Benson Commentary, Job 34:7–9

⁵ Job 9:22

Job 34:7–9 What man is like Job, who drinketh up scorning like water?

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

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

(Benson, Job 34:7) *Who drinketh up scorning like water* — That is, abundantly and greedily: who doth so break forth into scornful expressions, not only against his friends, but, in some sort, even against God himself. The Hebrew may be interpreted, *What man, being like Job, would drink up scorning?* &c. That a wicked or foolish man should act thus, is not strange; but that a man of such piety, gravity, wisdom, and authority, as Job, should be guilty of such a sin, this is wonderful. *Which walketh with wicked men* — Although I dare not say he is a wicked man, yet in this matter he speaks and acts like one of the wicked. *For he hath said* — Not absolutely, and in express terms, but by consequence, *It profiteth a man nothing.* &c.⁴ (END QUOTE)

Job's claim that God destroyed the blameless with the wicked, shows his agreement with wicked men. (Job 9:22) *This is one thing, therefore I said it, He destroyeth the perfect and the wicked.*⁵ Confirming also the improper and erroneous belief that if the righteous are taken with the wicked, then what profit is it for a

man to delight himself in God?⁶ It is also the spiritual blindness in sinners, that blocks them from perceiving the great profit it is for men to delight themselves in the Lord. The real truth as well is, that no man can bring more profit to his life, than when he draws near to God. Since God has revealed Himself as a Rewarder of those who seek Him,⁷ a Savior of those who draw near to him,⁸ and that by drawing near to God, we are promised to find grace and mercy to help us in our time of need.⁹ No man also has sincerely trusted in the Lord, and not been abundantly blessed by the Lord. For those who call upon God with a pure heart, shall greatly see God's manifold and abundant blessings in their lives. This is what the scriptures state, and this is what every truly godly man will experience: that those who delight themselves in the Lord, will be blessed by the Lord. (Ps. 1:1-3) *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper.*¹⁰

All true delighting ourselves in God, has as its principle action, delighting ourselves in God's Word, God's laws, and God's Son. He also who truly desires sweet fellowship with the Lord, will rely on God's Word to gain it. 1. Because if man's roots are in God, there is a certainty that fruit shall ultimately be born in his life. Like a tree planted by rivers of water,

those who place their trust in the Lord, shall grow in both size and abundance. 2. Because also a man delights himself in God, he shall not be bound by the droughts and uncertainty of worldly circumstances in this world. This was true of Joseph,¹¹ and it shall be true with us. So that no matter the dryness or barrenness of the climate of the ungodly, those who trust in God are promised by God, to flourish. 3. Lastly, because of his dependence on the Lord, the man who delights himself in God, shall prosper in all his ways.

(Ellicott, Ps. 1:3) *all that he doeth he maketh to prosper*, which may mean either "the righteous man carries out to a *successful end* all his enterprises," or "all that he begins he brings to a maturity."¹² (END QUOTE)

(Benson, Ps. 1:3) *And whatsoever he doeth shall prosper* — All his actions, being directed by the word, providence and grace of God, shall be crowned with success in one respect or another, (for even disappointments, losses, and afflictions, shall work for his good,) and with a blessed effect or end.¹³ (END QUOTE)

Whenever then ungodly men assert there is no profit from delighting themselves in the Lord, they show extreme ignorance to the reality of life. For none can observe a truly godly man, and not see the profit that godliness has brought to his life. Since godliness is profitable to all things, the fruits of it shall be visible both in this life, and the life to come. (I Tim. 4:8) *For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of*

6 Mal. 3:14 *Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the LORD of hosts?*

7 Heb. 11:6 *But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*

8 Heb. 7:25 *Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*

9 Heb. 4:16 *Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

10 Ps. 1:1-3

11 Gen. 41:54-57 *And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread. ⁵⁵And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do. ⁵⁶And the famine was over all the face of the earth: and Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. ⁵⁷And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.*

12 Ellicott's Commentary for English Readers, Ps. 1:3

13 Benson Commentary, Ps. 1:3

that which is to come.¹⁴ Observe as well, that any who foolishly believe that there is no profit in following God, have never been close enough to the Lord to experience what God would have done in their life, had God been their true delight.

Job 34:10 *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.*

(MHC, Job 34:10–15) Elihu had showed Job, that God meant him no hurt by afflicting him, but intended his spiritual benefit. Here he shows, that God did him no wrong by afflicting him. If the former did not satisfy him, this ought to silence him. God cannot do wickedness, nor the Almighty commit wrong. If services now go unrewarded, and sins now go unpunished, yet there is a day coming, when God will fully render to every man according to his works. Further, though the believer's final condemnation is done away through the Saviour's ransom, yet he has merited worse than any outward afflictions; so that no wrong is done to him, however he may be tried.¹⁵ (END QUOTE)

Elihu summons those present to hear his words, lest previous arguments of both Job and his three friends had infiltrated and marred their thinking, concerning God's justice. It is far from God to do any wickedness, and beyond the reach of possibility for the Almighty to commit iniquity. Hence, it is never God, who sins against man, but man who sins against God. Elihu thus draws a line in the sand regarding the impossibility for God to commit sin, by either allowing trials, or subjecting men to the consequences of their own sins. This is often the sinner's main claim against a holy God.¹⁶ For he,

who will not admit his own sin, will then lay charge that God has somehow sinned against him. Hence, if a man or woman is not humble and subject to the Lord's will for their life, and it crashes down upon them, then they can very quickly accuse God of being unfair to them. Sinners consequently, because of personal conceit, will regularly charge God with crimes, that they alone are guilty of. It is this perversion of truth that Elihu seeks to openly address before those present, who had either observed, or were aware of Job's afflictions. As the Lord will absolutely not do wickedness, and neither will He commit iniquity. Hence, when consequences arise because of sin, whether it is known by the sinner or not, the blame always lies on the sinner.

Job 34:11 *For the work of a man shall he render unto him, and cause every man to find according to his ways.*

(Barnes, Job 34:11) *For the work of a man shall he render unto him* - He shall treat each man as he deserves - and this is the essence of justice. Of the truth of this, also, there could have been no question. Elihu does not, indeed, apply it to the case of Job, but there can be little doubt that he intended that it should have such a reference. He regarded Job as having accused God of injustice, for having inflicted woes on him which he by no means deserved. He takes care, therefore, to state this general principle, that with God there must be impartial justice - leaving the application of this principle to the facts in the world, to be arranged as well as possible. No one can doubt that Elihu in this took the true ground, and that the great principle is to be held that God can do no wrong, and that all the facts in the universe must be consistent with this great principle, whether we can now see it to be so or not.¹⁷ (END QUOTE)

¹⁴ 1 Tim. 4:8

¹⁵ Matthew Henry's Concise Commentary, Job 34:10–15

¹⁶ Gen. 3:12 *And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.*

Num. 20:5 *And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there any water to drink.*

Num. 21:5 *And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.*

Deut. 1:26&27 *Notwithstanding ye would not go up, but rebelled against the commandment of the LORD your God: 27 And ye murmured in your tents, and said, Because the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.*

Job 2:9 *Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.*

Job 3:23 *Why is light given to a man whose way is hid, and whom God hath hedged in?*

John 11:21 *Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.*

¹⁷ Barnes' Notes on the Bible, Job 34:11

Divine justice demands that what men have sown, they shall reap. (Gal. 6:7) *Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.*¹⁸ This principle will hold true both in spiritual and earthly things. The seeds we sow, whether we are aware of them or not, will determine the crop produced. God therefore shall not be mocked, but especially so in regards to men reaping as they have sown. The rules also by which God governs life, are not determined by either the false hopes, or foolish belief of men. The life then that men possess, has as its foundation, how men have chosen to live. A man's own ways then, ultimately determining what God renders to him in his life.

Job 34:12 *Yea, surely God will not do wickedly, neither will the Almighty pervert judgment.*

Job had maintained that God had dealt unjustly with him, in either not hearing his case, or improperly ruling before Job could present his defense. By this Job had condemned both God, and God's justice, in order to maintain his own righteousness.¹⁹ This teaches us the great lengths that men will go, in order to continue to believe themselves as pure in their own eyes. So far as being willing to judge God's heavenly justice as wrong, and God's person as unfair. So important then is self-righteousness to those who rely on it, that even incriminating God as an unrighteous Judge, does not seem as improper. The sin in a man, no doubt, causing him to believe himself, so much more pure than he really is, and because of this, he will often lack the perception to know, that his own heart, life, and actions, are the cause of his misery, and not God. Since the Lord cannot pervert judgement,

¹⁸ Gal. 6:7

¹⁹ Job 40:8 (NIV) "Would you discredit my justice? Would you condemn me to justify yourself?"

²⁰ Job 36:23 *Who hath enjoined him his way? or who can say, Thou hast wrought iniquity?*

²¹ Jamieson-Fausset-Brown Bible Commentary, Job 34:14

²² Deut. 10:14 *Behold, the heaven and the heaven of heavens is the LORD's thy God, the earth also, with all that therein is.*

Ps. 89:11 *The heavens are thine, the earth also is thine: as for the world and the fulness thereof, thou hast founded them.*

Ps. 95:4&5 *In his hand are the deep places of the earth: the strength of the hills is his also. ⁵The sea is his, and he made it: and his hands formed the dry land.*

²³ Ps. 24:1 *The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.*

I Cor. 10:26 *For the earth is the Lord's, and the fulness thereof.*

I Cor. 10:28 *But if any man say unto you, this is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof:*

nor judge unfairly in any man's life. To do so would be a heavenly crime, a crime also God is incapable of committing.

Job 34:13 *Who hath given him a charge over the earth? or who hath disposed the whole world?*

(Jamieson-Fausset-Brown, Job 34:13) If the world were not God's property, as having been made by Him, but committed to His charge by some superior, it might be possible for Him to act unjustly, as He would not thereby be injuring Himself; but as it is, for God to act unjustly would undermine the whole order of the world, and so would injure God's own property (Job 36:23²⁰).²¹ (END QUOTE)

If men do not believe that God has made both the world and man, then they will surely not yield to God the right to rule. All power that the Lord exerts in the earth, stems from His own ownership of it.²² The earth is the Lord's, and the fullness thereof,²³ and for this reason all shall be either blessed or judged, as He sees fit. Men also are often prone to judging the Lord's dealings in the earth, only after they first believe themselves to be its rulers. Hence, the conflict that men have with God, often has as its base, whether God has the right to rule, and ultimately judge, His own creation. Since also the pride of man, has caused him to believe, that it is he who should govern the world, and not the Lord.

Job 34:14 *If he set his heart upon man, if he gather unto himself his spirit and his breath;*

(Barnes, Job 34:14) The argument seems to be this. "If God wished such a thing, and should set his heart upon it, he could easily cut off the whole race. He has power to do it, and no

one can deny him the right. Man has no claim to life, but he who gave it has a right to withdraw it, and the race is absolutely dependent on this infinite Sovereign. Being such a Sovereign, therefore, and having such a right, man cannot complain of his Maker as unjust, if he is called to pass through trials.” Rosenmuller, however, supposes this is to be taken in the sense of severe scrutiny, and that it means, “If God should examine with strictness the life of man, and mark all his faults, no flesh would be allowed to live. All would be found to be guilty, and would be cut off.” Grotius supposes it to mean, “If God should regard only himself; if he wished only to be good to himself - that is, to consult his own welfare, he would take away life from all, and live and reign alone.” This is also the interpretation of Umbreit, Schnurrer, and Eichhorn. Noyes regards it as an argument drawn from the benevolence of God, meaning if God were severe, unjust, and revengeful, the earth would be a scene of universal desolation. It seems to me, however, that it is rather an argument from the absolute sovereignty or power of the Almighty, implying that man had no right to complain of the divine dealings in the loss of health, property, or friends; for if he chose he might sweep away the whole race, and leave the earth desolate.²⁴ (END QUOTE)

Elihu’s argument is thus, if men think they have a right to challenge God in earthly judgments, and/or the trials they might need to endure, then they have completely forgotten that their entire existence, is dependent on God’s grace. Elihu’s position then is, do not question God in smaller judgments, lest a far greater judgment be administered. For if God set His heart upon man, to fully execute judgment for his sins, then God could gather all breath life, and return it solely to God’s own possession. Teaching us that all life is God’s, whether it is flesh life, or spirit life.²⁵ Even as all life is either extended or shortened, according to God’s will. For He Who first gave man life, can just as easily, if He so wills it, remove it from him. (Gen. 2:7) *And the LORD God formed man of the dust of the ground, and*

²⁴ Barnes’ Notes on the Bible, Job 34:14

²⁵ Neh. 9:6 *Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee.*

Acts 17:25 *Neither is worshipped with men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;*

²⁶ Gen. 2:7

²⁷ Deut. 32:39 *See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.*

I Sam. 2:6 *The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.*

*breathed into his nostrils the breath of life; and man became a living soul.*²⁶

Job 34:15 *All flesh shall perish together, and man shall turn again unto dust.*

He then, Who has power to create, can if He chooses, cause all men to perish together. Who, and what men are, is solely because of God’s discretion. To forget this, is to forget what man is, and the power God has.²⁷

Job 34:16–20 *If now thou hast understanding, hear this: hearken to the voice of my words.*

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

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

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.*

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.*

Elihu continues to argue the case that God has a right to govern His creation. (¹⁷) *Shall even he that hateth right govern? and wilt thou condemn him that is most just?* Every man, if he is honest, will admit that he has not only been tempted to judge God’s ways, but also questioned God’s right to govern and bring judgment to his life. Hence, if men think too much of themselves, they will not hesitate to judge God’s government. By doing this though, they reveal themselves as rebels against the Lord’s divine rule.

Job 34:21–23 *For his eyes are upon the ways of man, and he seeth all his goings.*

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

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

The reason that God can act fairly and with sure justice, is because of God's omnipotent nature. Because God can see all, and His eyes observe all man's goings, including all that lies in men's hearts, it remains impossible for Him not to accurately render to men, what they themselves have sown. The eyes of the Lord able to see that which is within all men,²⁸ regardless if they attempt to hide it from him or not.²⁹

(Gill, Job 34:21) *For his eyes are upon the ways of man,....* Which denotes the omniscience of God, which reaches to every man, to every individual, and to all men in general; and to their ways, to every step taken by them, to the whole of their lives and conversations, and every action of them; to all their internal and external ways and goings; perhaps the former may be meant in this, and the latter in the following clause. This may denote all their inward thoughts, the workings of their mind, the imaginations of their heart; all their secret purposes, designs, and schemes; and all the

desires and affections of their soul; and all these, whether good or bad:

*and he seeth all his goings; the whole of his walk and conversation, conduct and behaviour; all his external ways, works, and actions; and these whether of good or bad men, see Psalm 139:1 [O lord, thou hast searched me, and known me].*³⁰ (END QUOTE)

It is a foolish thing to attempt to hide anything from God, especially hidden sins committed against Him. Equally as foolish is to presume that God could be misled to lay upon man, more than, that which is right. Because the Lord has a full knowledge of all things, He lacks no evidence, in order to judge men properly. Because also God sees everything, He can judge all things accurately.

Job 34:24–30 He shall break in pieces mighty men without number, and set others in their stead.

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

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

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

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

29 When he giveth quietness, who then can make trouble? and when he hideth his

²⁸ I Sam. 16:7 *But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.*

I Chr. 28:9 *And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.*

Ps. 44:21 *Shall not God search this out? for he knoweth the secrets of the heart.*

Ps. 139:2–4 *Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. ³Thou compassest my path and my lying down, and art acquainted with all my ways. ⁴For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether.*

Prov. 21:2 *Every way of a man is right in his own eyes: but the LORD pondereth the hearts.*

Jer. 11:20 *But, O LORD of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed my cause.*

Jer. 20:12 *But, O LORD of hosts, that triest the righteous, and seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.*

Ezek. 11:5 *And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.*

Rev. 2:23 *And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.*

²⁹ Ps. 44:20&21 *If we have forgotten the name of our God, or stretched out our hands to a strange god; ²¹Shall not God search this out? for he knoweth the secrets of the heart.*

Ps. 69:5 *O God, thou knowest my foolishness; and my sins are not hid from thee.*

Ps. 90:8 *Thou hast set our iniquities before thee, our secret sins in the light of thy countenance.*

Jer. 16:17 *For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.*

³⁰ Gill's Exposition of the Entire Bible, Job 34:21

face, who then can behold him? whether it be done against a nation, or against a man only:

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

God's power to overturn not only the leaders of nations, but also nations themselves, is seen here. Since the Lord knows that the wicked have turned back from following Him, then none shall escape His judgment. None therefore, not even kings and/or princes, shall turn back from following the Lord, and presume to think that God shall not recompense them according to their ways. The contrary argument to this is, when God gives peace, who can make trouble? See, all power to give quietness, or create unrest, belongs to God; consequently, it is foolish for men to resist God's will.

Job 34:31&32 Surely it is meet to be said unto God, I have borne chastisement, I will not offend any more:

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

It is common, even in the Christian's life, that he remains ignorant of his sins against God. For this reason, God must be sought to teach us how and when, either in heart or actions we have offended Him. The reason also for seeking God's counsel as to the origin of our sin, is so that we might not do it again. As any ignorance regarding how we have sinned, can easily cause us to commit it again. It is also for this reason that we must be taught by God, both the nature and the degree of our sin, so that the impression is great enough, that we will choose not to engage in it again.

Job 34:33 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.

The King James Version does not easily reveal the essence here. Other translations read:

(NIV) *Should God then reward you on your terms, when you refuse to repent?*

You must decide, not I; so tell me what you know.

(New King James Version) *Should He repay it according to your terms, Just because you disavow it? You must choose, and not I; Therefore speak what you know.*

(Holman Christian Standard Bible) *Should God repay you on your terms when you have rejected His? You must choose, not I! So declare what you know.*

It is not man who makes the rules regarding sin, but God. Not man who sets the terms for chastisement, or its duration, but the Lord alone.

(Benson, Job 34:33) *Should it be according to thy mind? —* Having advised and directed Job how to conduct himself, and what to say to God in his afflicted state, he now proceeds to enforce his advice with solid arguments; *should it —* Namely, God's chastening of thee, about which the great controversy was; *be according to thy mind? —* Or, as thou wouldst have it? Shall thy opinion or affection give laws and measures to God, that he shall afflict only such persons, and in such a manner and measure, and so long, as thou chooseth? Does God need, or should he seek for, thy advice how to govern the world, and whom and when to reward or punish? Dost thou quarrel with him because he chastises thee more severely and longer than thou expectedst?³¹
(END QUOTE)

Not until men realize that God sets the terms for all things, will they then humble themselves sufficiently enough to learn and yield to Him. How often also do men get lost in the lie, that they can set the terms for either salvation, or blessing. The pride of man often assuming that God must meet his terms, and not he, God's.

Job 34:34&35 Let men of understanding tell me, and let a wise man hearken unto me.

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

Elihu's claims are not that Job was a wicked man, as his three friends asserted, but rather that he was a man absent accurate knowledge of God, and uttered words

³¹ Benson Commentary, Job 34:33

without wisdom. This is the same correction that the Lord lays charge against Job for. (Job 38:1&2) *Then the LORD answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge?*³²

³² Job 38:1&2