

Chapter 11

Elihu Silences Job's Critics: Eliphaz, Bildad, and Zophar

Job Chapter 32:15–33:3

Job 32:15–16 They were amazed, they answered no more: they left off speaking.¹⁶ When I had waited, (for they spake not, but stood still, and answered no more;)

THE great spiritual impact of Elihu's divinely-ordained ministry begins to be seen here. Once Elihu begins speaking, Eliphaz, Bildad, and Zophar, who had previously felt their wisdom superior in every manner and in every way, now became *amazed, they answered no more: they left off speaking*. The Hebrew word for *amazed* is #2865 *chathath*. *Strong's Concordance* defines it as "to be shattered or dismayed." *Brown-Driver-Briggs* defines the word as "be shattered, broken, figurative of nations under divine judgment, Isaiah 7:8; Isaiah 30:31; so probably also Isaiah 8:9."¹ *Strong's Exhaustive Concordance* defines the word, "A primitive root; properly, to prostrate; hence, to break down, either (literally) by violence, or (figuratively) by confusion and fear—abolish, affright, be (make) afraid, amaze, beat down, discourage, (cause to) dismay, go down, scare, terrify." From these definitions we can see the strong spiritual impact that Elihu's presence would start to make on Job's miserable comforters. They

begin realizing that they have been wrong, their arguments are shattered, and fear for their error is growing. The dramatic effectiveness of Elihu's words to Job's friends is threefold, as they (1) *were amazed*, (2) *answered no more*, and (3) *left off speaking*. Whereas previously they assumed to know all and spoke incessantly about their own personal wisdom and experiences, now there is deafening silence. Whereas previously they had much to say and were certain of all they said, now exposed to true wisdom, their appearance is as mute men.

(*Barnes' Notes on the Bible*, Job 32:15) *They were amazed*—There also are the words of Elihu, and are designed to express his astonishment that the three friends of Job did not answer him. He says that they were completely silenced, and he repeats this to call attention to the remarkable fact that men who began so confidently, and who still held on to their opinion, had not one word more to say. . . . They could say absolutely nothing. This fact, that they were wholly silent, furnished an ample apology for Elihu to take up the subject.

(*Benson Commentary*, Job 32:15) *They were amazed*—Job's three friends stood mute, like

1 Isa. 7:8 *For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.*

Isa. 30:31 *For through the voice of the LORD shall the Assyrian be beaten down, which smote with a rod.*

Isa. 8:9 *Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.*

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persons amazed, not knowing what to reply to his arguments, and wondering at his bold and confident assertions concerning his integrity, and his interest in the favour of God, under such terrible and manifest tokens, as they thought them, of God's just displeasure against him. They answered no more ...

It takes spiritual power to turn the sinner from the evil of his way, and until it is introduced, he will continue as he always has. Jesus equipped His apostles with the power of the Holy Spirit,² and all who are sent by Him will share in possessing similar spiritual power and wisdom. This is essential in ministry, without which no leader can be effective in it. To be truly dynamic in turning the lost to Christ will require the presence of the Spirit of Christ. By God's Holy Spirit—and not the reasonings, opinions, and foolish assumptions produced by the spirits of men—sinners are made aware of their sins and hope-fully are convicted by them. *But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare*

unto Jacob his transgression, and to Israel his sin (Mic. 3:8).

(*Barnes' Notes on the Bible*, Mic. 3:8) "I am full of (or filled with) power by the Spirit of the Lord and of judgment and might." The false prophets, walked after their own spirit, Ezekiel 13:3.³ Their only power or influence was from without, from favoring circumstances, from adapting themselves to the great or to the people, going along with the tide, and impelling persons whither they wished to go. The power of the true prophet was inherent, and that by gift of "the Spirit of the Lord"...

The power to either silence or refute critics was evident not only in Jesus' earthly ministry⁴ but also in those He ordained to continue to spread His name.⁵ Though men have no power, ability, and/or strength in their own words, the Lord has great power in His.⁶ Wherever true ministers of the gospel reside, the Lord's spiritual power will be manifested by them. Where the Spirit of the Lord truly is, spiritual power will be clearly evident in those who pos-

2 Acts 1:8 *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

3 Ezek. 13:3 *Thus saith the Lord God; Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!*

4 John 8:3-9 *And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. Matt. 22:15-22 *Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's. When they had heard these words, they marvelled, and left him, and went their way.**

5 Acts 6:10 *And they were not able to resist the wisdom and the spirit by which he spake.*

6 Heb. 4:12 *For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*

Ps. 107:20 *He sent his word, and healed them, and delivered them from their destructions.*

Ps. 33:6 *By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.*

Gen. 1:3 *And God said, Let there be light: and there was light.*

sess Him. This was the case with Micah,⁷ only begotten Son, Jesus Christ,¹¹ along with so many others.¹² Zechariah,⁸ Elijah,⁹ David,¹⁰ and God's with so many others.¹² Elihu's divinely-or-

7 Mic. 3:8 But truly I am full of power by the spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

8 II Chr. 24:20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you.

9 I Kgs. 17:1–24 And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the LORD God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. ²And the word of the LORD came unto him, saying, ³Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan. ⁴And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there. ⁵So he went and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that is before Jordan. ⁶And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. ⁷And it came to pass after a while, that the brook dried up, because there had been no rain in the land. ⁸And the word of the LORD came unto him, saying, ⁹Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. ¹⁰So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. ¹¹And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. ¹²And she said, As the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. ¹³And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. ¹⁴For thus saith the LORD God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the LORD sendeth rain upon the earth. ¹⁵And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. ¹⁶And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the LORD, which he spake by Elijah. ¹⁷And it came to pass after these things, that the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. ¹⁸And she said unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my sin to remembrance, and to slay my son? ¹⁹And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft, where he abode, and laid him upon his own bed. ²⁰And he cried unto the LORD, and said, O LORD my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son? ²¹And he stretched himself upon the child three times, and cried unto the LORD, and said, O LORD my God, I pray thee, let this child's soul come into him again. ²²And the LORD heard the voice of Elijah; and the soul of the child came into him again, and he revived. ²³And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. ²⁴And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the LORD in thy mouth is truth.

10 I Sam. 16:13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

11 Luke 3:22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

Luke 4:14 And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

Luke 4:18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

Isa. 11:1–4 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: ²And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; ³And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: ⁴But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

12 Heb. 11:32–35 And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: ³³Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. ³⁴Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. ³⁵Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

dained ministry will prove to be no different. *But there is a spirit in man: and the inspiration of the Almighty giveth them understanding* (Job 32:8).

Job 32:17–19 I said, I will answer also my part, I also will shew mine opinion. ¹⁸For I am full of matter, the spirit within me constraineth me.

¹⁹Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles.

Elihu now reveals how God's Spirit is ready to break forth from within him, *as wine which hath no vent* (Job 32:19). Where the Spirit of God truly is, there will exist great internal spiritual energy and compulsion to carry out divine will. This internal force is so great that even if God's messengers would seek to suppress its internal promptings, they cannot. Jeremiah briefly attempted to not speak in the Lord's name, but the Spirit of the Lord would not allow him to hold his peace. The Lord's passion is so strong and so compelling in His messengers' hearts that if He compels truth to be brought forth from them, then faithful men of God have no natural ability whatsoever to resist becoming obedient to divine will. *Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay* (Jer. 20:9). Just as Elihu spoke of the Word of God in him, *as wine which hath no vent and ready to burst like new bottles* (Job 32:19), so does Jeremiah speak of the spiritual Word from within him, *as a burning fire shut up in [his] bones*. This is always the case with those ordained by God to bring forth His Word, when the truth of God is not brought forth by mere duty but rather through strong spiritual fervor and desire.

(Matthew Poole's Commentary, Jer. 20:9)
Then I said, I will not make mention of him,

nor speak any more in his name: this daily scorn and reproach which the prophet saw himself exposed unto, for preaching against the sin and wickedness of the people, was a sore temptation upon him to lay down his employment as a prophet. He did not speak this openly, but he spoke it in his heart, he had (as he confesseth) many such thoughts in his breast. But he saith he was not able to do what he thought to do, he found in his heart a constraint to go on, that when a revelation came at any time from God unto him, it was like a fire in his bones, which he must quench by uttering what God had revealed to him.

Job 32:20 I will speak, that I may be refreshed: I will open my lips and answer.

Elihu properly understood that the only way he could be relieved from his spiritual burden and find refreshment in his soul was to speak what the Spirit of the Lord had been impressing upon him. The Spirit of the Lord was like a burning fire that could be quenched only by speaking forth the truth. It was only when this would be done that both relief and refreshment could return to his soul. Distinct from Job's other three friends, Elihu did not desire to speak, but the Spirit of the Lord within him gave him no reasonable alternative. Sin was present, and the Holy Spirit's will was that it must be addressed.

Job 32:21 Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man.

True ministers of the Lord neither can be nor will be respecters of persons. To do so would endanger their own spiritual standing and ministry before God. *Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is Gods: and the cause that is too hard for you, bring it unto me, and I will hear it* (Deut. 1:17). Partiality in

judgment will always result in improper justice. All true judgment belongs to the Lord; it is revealed by Him, and is to be administered in His name. For this reason neither the fear of man nor praise from him should alter the judgment of God. To do so would disqualify a man from either becoming or remaining a true servant of Jesus Christ. *For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ* (Gal. 1:10).

(*Matthew Henry's Concise Commentary*, Gal. 1:10–14) In preaching the gospel, the apostle sought to bring persons to the obedience, not of men, but of God. But Paul would not attempt to alter the doctrine of Christ, either to gain their favour, or to avoid their fury. In so important a matter we must not fear the frowns of men, nor seek their favour, by using words of men's wisdom. Concerning the manner wherein he received the gospel, he had it by revelation from Heaven. He was not led to Christianity, as many are, merely by education.

Just as it was God Who called Paul to ministry, so it was God Who chose Elihu to speak on His behalf. Because of this, Elihu's loyalty remained with the Lord and not man. It was the Lord Who had made, sustained, and saved him. Understandably his allegiance and loyalty remained with his Savior.

Job 32:22 *For I know not to give flattering titles; in so doing my maker would soon take me away.*

13 Hos. 10:2 *Their heart is divided; now shall they be found faulty: he shall break down their altars, he shall spoil their images.*

Ps. 5:9 *For there is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue.*

Prov. 28:23 *He that rebuketh a man afterwards shall find more favour than he that flattereth with the tongue.*

Prov. 2:16 *To deliver thee from the strange woman, even from the stranger which flattereth with her words;*

Prov. 7:5 *That they may keep thee from the strange woman, from the stranger which flattereth with her words.*

14 Prov. 26:28 *A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin.*

15 Gen. 17:14 *And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.*

Lev. 17:10 *And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.*

The consequential result of engaging in flattery will produce greater spiritual blindness to the sin in self. *In their own eyes they flatter themselves too much to detect or hate their sin* (Ps. 36:2 NIV).

(*Barnes' Notes on the Bible*, Ps. 36:2) The word rendered "flattereth"—*כָּלָן* *châlaq*—means to be smooth; then, to be smooth in the sense of being bland or flattering; Hosea 10:2; Psalm 5:9; Proverbs 28:23; Proverbs 2:16; Proverbs 7:5.¹³

Elihu was more than fully aware of the sin of flattery and its dangerous consequences.¹⁴ He knew that if committed, the Lord would take him away. It was neither in Elihu's character nor in his nature to flatter. He did not know how to do it and was not about to begin learning to engage in it now. What Elihu knew of flattery, David was acutely aware of as well—that the Lord would cut off, disown, and dissociate Himself from all who engage in this sin. *The LORD shall cut off all flattering lips, and the tongue that speaketh proud things* (Ps. 12:3).

(*Barnes' Notes on the Bible*, Ps. 12:3) *All flattering lips*—The meaning is, that he will cut off all "persons" who use flattery; that is, he will cut them off from the favors which he will show to his own people, or will punish them. The word used here is the common one to denote disowning or excommunicating, and derives its meaning from the act of separating offenders from a community. See Genesis 17:14; Leviticus 17:10; Leviticus 18:29; Leviticus 20:3, Leviticus 20:6¹⁵...

Flatterers smooth over not only their own sins against God but also the sins of others. Hence, whereas flattery minimizes sin, the Holy Spirit and God's holy Word both highlight and expose it.¹⁶ Flattery also requires a very sweet, candied, and agreeable tongue so that what is said will be perceived as pleasing to those it is purposed to both deceive and influence.¹⁷ Many a false prophet has gained his religious reputation and spiritual influence through flattery, through preaching what the simple desire to hear¹⁸ and not what the Lord demands they hear. Through false revelations, flatterers seduce people to believe untruths. Ultimately the flatterer's main spiritual objective is to enlarge the egos, hopes, and imaginations of others in order that he may enhance himself. The devil leads, influences, and deceives as many with flattery as he pressures with persecution. This was evidenced in Genesis with Adam and Eve,¹⁹ and he employs this same tactic today. Through flattery many have been led to trust in lies, which in the end ultimately destroyed their own lives.

Job 33:1 Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.

It is not wrong to implore, pray, or even demand that men listen to our words if

what we are about to speak has its source in God. Hence, if the Spirit of God is truly working within to speak His Word, it is quite appropriate and even essential that others are alerted to the importance of what is about to be said. Those sent by God have more than enough right to demand that sinners hear the truth. The Lord does not coax or beg sinners to hear His message—He commands them to.²⁰ To foolishly assume that the Lord has no right to enter into your life is to conclude that life does not originate with Him. Every potter has the right to either shape or mold the clay as he or she pleases,²¹ and the Maker of both the potter and the clay is no different.

Job 33:2–3 Behold, now I have opened my mouth, my tongue hath spoken in my mouth.

³ My words shall be of the uprightness of my heart: and my lips shall utter knowledge clearly.

Seeking to distinguish himself from Eliphaz, Bildad, and Zophar, Elihu declares that he will speak with an upright heart and utter knowledge clearly. His words, he states, will not bring more confusion but rather will impart clarity and lucidity regarding Job's sin. Job, who previ-

Lev. 18:29 For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

Lev. 20:3 And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.

Lev. 20:6 And the soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people.

16 John 16:8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Heb. 4:12 For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

17 Ps. 55:21 The words of his mouth were smoother than butter, but war was in his heart: his words were softer than oil, yet were they drawn swords.

18 Prov. 14:15 The simple believeth every word: but the prudent man looketh well to his going.

19 Gen. 3:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

20 Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

21 Rom. 9:21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

ously rejected being convicted by the spirit of man, now is given a chance to be reconciled through being exposed to the Spirit of God. The words of Eliphaz, Bildad, and Zophar had done nothing but provoke Job and cause him internal unrest. Yet Elihu's message would accomplish the complete opposite. Since it originated from above, it would prove easy to be entreated and to be recognized as from the Lord, its true source.²² Ultimately, Elihu would provide a breath of fresh air, whereas previously only debate and strife had prevailed. Job's friends had spoken through their own will, but now Elihu, sent *on God's behalf*,²³ would speak through the direction of the Lord's Holy Spirit and as such would introduce to Job the healing and restorative power of God's Word. *He sent his word, and healed them, and delivered them from their destructions* (Ps. 107:20).

It is easy to see why the confusing human arguments of Eliphaz, Bildad, and Zophar had collectively failed, simply because God was not the source of their words. True prophecy originates not from human imagination but from heavenly revelation. Its source is not man but God. *For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost* (II Pet. 1:21). Many have failed in ministry simply because they sought and attempted to operate a divine calling that God has not given them. Understandably, no man can possess any legitimate spiritual ministry

without Jesus calling him to it.²⁴ The Lord has set the members in His church as it has pleased Him²⁵ and surely not how it pleases the members. Whenever the spiritually ignorant speak through their own human supposition, they can do nothing but bring forth false prophecy, which is exactly what Eliphaz, Bildad, and Zophar had done. *I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied* (Jer. 23:21).

(*Gill's Exposition of the Entire Bible*, Jer. 23:21) *I have not sent these prophets, yet they ran...* They might be sent of men, and be encouraged by them; but they were not sent of God: it is not only necessary that men employed in religious affairs should have an external call, in an orderly way, from the church of God; but also an internal call from the Lord himself; he qualifying them with gifts, putting his word into their mouths, and inclining their hearts to publish it; see Hebrews 5:4;²⁶ but these false prophets had no mission nor commission from the Lord, nor were they sent on any errand, or with any message from him; and yet they ran; showed great diligence and zeal, and made haste to tell the people what the Lord had never said to them, but what were the warm imaginations of their own heads and hearts; they ran a race or course of ministry, but it was not good...

I have not spoken to them, yet they prophesied; wherefore what they prophesied was not the word of the Lord, but what they themselves devised; and so was what was false, as the Targum adds: it is a sad character of men when they speak in public neither by the will of God, nor according to the word of God.

22 Jas. 3:17 *But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*

23 Job 36:2 *Suffer me a little, and I will shew thee that I have yet to speak on God's behalf.*

24 Matt. 4:18–19 *And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. ¹⁹And he saith unto them, Follow me, and I will make you fishers of men.*

Luke 6:13 *And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;*

I Cor. 1:1 *Paul called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother,*

25 I Cor. 12:18 *But now hath God set the members every one of them in the body, as it hath pleased him.*

26 Heb. 5:4 *And no man taketh this honour unto himself, but he that is called of God, as was Aaron.*

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All true and legitimate spiritual ministries in the church require a divine call before they are entered into. Whatsoever is not of faith is sin;²⁷ this is especially so in regard to being ordained to speak for God. To presume to either be a prophet or to speak as one requires first being called by God to the office. But if spiritual counterfeits dangerously engage in presumably speaking for the Lord without being actually commissioned by Him, then the divine judgment for their sin is death. *But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or*

that shall speak in the name of other gods, even that prophet shall die (Deut. 18:20). It is a great crime to come in the Lord's name and not be commanded by Him to do so. It is not uncommon in professed Christian ministry for a pastor and priest to be alienated from the Lord while still claiming to speak in Christ's name.²⁸ No doubt there are far more false prophets and teachers operating in both the world²⁹ and the professed church than true ones. Just as in Micaiah's day, there are always far more false prophets to be inquired of than true ones.³⁰ *The priests said not, Where is the LORD? and they that han-*

27 Rom. 14:23 *And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin.*

28 Matt. 7:22–23 *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*

Matt. 15:8 *This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.*

29 Matt. 24:4–5 *And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many.*

Matt. 24:11 *And many false prophets shall rise, and shall deceive many.*

II Pet. 2:1 *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.*

Jude 1:4 *For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*

30 I Kgs. 22:1–38 *And they continued three years without war between Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came down to the king of Israel. And the king of Israel said unto his servants, Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria? And he said unto Jehoshaphat, Wilt thou go with me to battle to Ramothgilead? And Jehoshaphat said to the king of Israel, I am as thou art, my people as thy people, my horses as thy horses. And Jehoshaphat said unto the king of Israel, Enquire, I pray thee, at the word of the LORD to day. Then the king of Israel gathered the prophets together, about four hundred men, and said unto them, Shall I go against Ramothgilead to battle, or shall I forbear? And they said, Go up: for the LORD shall deliver it into the hand of the king. And Jehoshaphat said, Is there not here a prophet of the LORD besides, that we might enquire of him? And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah. And the king of Israel and Jehoshaphat the king of Judah sat each on his throne, having put on their robes, in a void place in the entrance of the gate of Samaria; and all the prophets prophesied before them. And Zezekiah the son of Chenaanah made him horns of iron: and he said, Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them. And all the prophets prophesied so, saying, Go up to Ramothgilead, and prosper: for the LORD shall deliver it into the king's hand. And the messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. And Micaiah said, As the LORD liveth, what the LORD saith unto me, that will I speak. So he came to the king. And the king said unto him, Micaiah, shall we go against Ramothgilead to battle, or shall we forbear? And he answered him, Go, and prosper: for the LORD shall deliver it into the hand of the king. And the king said unto him, How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the LORD? And he said, I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the LORD said, These have no master: let them return every*

dle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit (Jer. 2:8).

(Gill's Exposition of the Entire Bible, Deut. 18:20) But the prophet which shall presume to speak in my name... Pretending a mission and commission from God, and yet

was never sent by him, like the prophets in Jeremiah 23:21.³¹

which I have not commanded him to speak; which though true was not to be spoken in a public manner, by assuming a public office, without a divine authority or a commission from God, and much less what was false, and never commanded to be spoken at all by any.

*man to his house in peace.*¹⁸ *And the king of Israel said unto Jehoshaphat, Did I not tell thee that he would prophesy no good concerning me, but evil?*¹⁹ *And he said, Hear thou therefore the word of the LORD: I saw the LORD sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.*²⁰ *And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramothgilead? And one said on this manner, and another said on that manner.*²¹ *And there came forth a spirit, and stood before the LORD, and said, I will persuade him.*²² *And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.*²³ *Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.*²⁴ *But Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the LORD from me to speak unto thee?*²⁵ *And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself.*²⁶ *And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;*²⁷ *And say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.*²⁸ *And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you.*²⁹ *So the king of Israel and Jehoshaphat the king of Judah went up to Ramothgilead.*³⁰ *And the king of Israel said unto Jehoshaphat, I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and went into the battle.*³¹ *But the king of Syria commanded his thirty and two captains that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.*³² *And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it is the king of Israel. And they turned aside to fight against him: and Jehoshaphat cried out.*³³ *And it came to pass, when the captains of the chariots perceived that it was not the king of Israel, that they turned back from pursuing him.*³⁴ *And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded.*³⁵ *And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.*³⁶ *And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.*³⁷ *So the king died, and was brought to Samaria; and they buried the king in Samaria.*³⁸ *And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the LORD which he spake.*

31 Jer. 23:21 *I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.*

