

CHAPTER 32

SO these three men ceased to answer Job, because he *was* righteous in his own eyes.

2 Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had waited till Job had spoken, because they *were* elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6. And Elihu the son of Barachel the Buzite answered and said, I *am* young, and ye *are* very old; wherefore I was afraid, and durst not shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.

9 Great men are not *always* wise: neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

11 Behold, I waited for your words; I gave ear to your reasons, whilst ye searched out what to say.

12 Yea, I attended unto you, and, behold, *there was* none of you that convinced Job, *or* that answered his words:

13 Lest ye should say, We have found out wisdom: God thrusteth him down, not man.

14 Now he hath not directed *his* words against me: neither will I answer him with your speeches.

15. 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;)

17 *I said*, I will answer also my part, I also will shew mine opinion.

18 For I am full of matter, the spirit within me constraineth me.

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

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

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

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

CHAPTER 33

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 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.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 Behold, I *am* according to thy wish in God's stead: I also am formed out of the clay.

7 Behold, my terror shall not

make thee afraid, neither shall my hand be heavy upon thee.

8. Surely thou hast spoken in mine hearing, and I have heard the voice of *thy* words, *saying*,

9 I am clean without transgression, I *am* innocent; neither *is there* iniquity in me.

10 Behold, he findeth occasions against me, he counteth me for his enemy,

11 He putteth my feet in the stocks, he marketh all my paths.

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

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

14. For God speaketh once, yea twice, *yet man* perceiveth it not.

15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he openeth the ears of men, and sealeth their instruction,

17 That he may withdraw man *from his* purpose, and hide pride from man.

18 He keepeth back his soul from the pit, and his life from perishing by the sword.

19. He is chastened also with pain upon his bed, and the multi-

tude of his bones with strong *pain*:

20 So that his life abhorreth bread, and his soul dainty meat.

21 His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the grave, and his life to the destroyers.

23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.

25 His flesh shall be fresher than a child's: he shall return to the days of his youth:

26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.

27 He looketh upon men, and *if any* say, I have sinned, and perverted *that which was* right, and it profited me not;

28 He will deliver his soul from going into the pit, and his life shall see the light.

29. Lo, all these *things* worketh God oftentimes with man,

30 To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job, hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak, for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

CHAPTER 34

FURTHERMORE Elihu answered and said,

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

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

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

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

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

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

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

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

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.

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

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

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

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

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

16. 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.

21 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.

24 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* 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.

31. 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.

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.

34 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.

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

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

DEVOTIONAL COMMENTS

In chapter 32 a fourth friend enters the picture. He begins a speech which continues through chapter 37. Someone had to intervene, for the discussion between Job and his friends was getting more heated all the time. Thus Elihu appears as a moderator. In this chapter he directs his speech toward Eliphaz, Bildad, and Zophar. He was angry with them because they had condemned Job as a hypocrite, though they had found no reasonable foundation for their arguments. They had declared repeatedly that Job was suffering because of his sin, and that God was judging him because of his lack of repentance. They posed as wise men, offering their counsel. With this Elihu strongly disagreed. He had listened to Job's accusers take advantage of him; now he would stand and speak for the truth.

In chapter 33 Elihu speaks very pointedly to Job. He is concerned that Job listen to everything he has to say, and more concerned that Job will take these things to heart. In verses 8 and 9 he charges that Job has gone too far in his attempt to answer his accusers. Job was a man of purity and high moral standards, but he was still a man. Indeed, he was not what his three friends had declared him to be, a vile, hypocritical sinner. But like all the rest of us, he was human and under the condemnation of sin. Jeremiah

17:9 also applied to Job. "The heart is deceitful above all things, and desperately wicked: who can know it?"

Much of Elihu's speech consisted of his telling Job and his accusers what wonderful things he was going to say! However, like Job's accusers, his chief wisdom was in the use of words which concealed, rather than making plain, what he meant. His main contention seems to have been that suffering is intended of God to be corrective rather than punitive.

PROVERB FOR TODAY

"If thou be wise, thou shalt be wise for thyself: but if thou scornest, thou alone shalt bear it" (Proverbs 9:12).

TREASURE PATH TO SOUL WINNING

ASSIGNMENT 19: For today's memory verses, follow instructions on page 8.

BIRTHDAYS TODAY

NORMAN HARRIS
OLA ONIMOLE

ON THIS DATE IN HISTORY

632
MOHAMMED DIED.

1873

MOODY AND SANKEY SAILED FOR ENGLAND.

On this day Moody and Sankey sailed for England and their great revivals there. What a tremendous ministry they had! Someone has said that Dwight Moody lifted England with one hand and America with the other hand and raised two continents closer to God.

Oh, God, give us a Moody and bring us closer to Thee.

1891

SPURGEON PREACHED HIS LAST SERMON IN THE METROPOLITAN TABERNACLE IN ENGLAND.

Appropriately his last message was a tribute to the people for making him. For many, many years he had preached in that great pulpit. As a lad of nineteen, he had come to London to preach. The “prince of preachers” had made his mark upon his city, his nation, and his generation as well as Christians until

Jesus comes again. We still read his sermons. We are still challenged by his work.

Though the Metropolitan Tabernacle has been destroyed by war and has been rebuilt, it is on the same site. I think much of the exterior is the same as it was before the destruction. A bust of Spurgeon is in the vestibule. A dove hovered over the pulpit on the wall behind. Oh, for the Heavenly Dove that hovered over Spurgeon!

1923

RADIO NETWORKS BEGAN.

**ON THIS DATE IN
AFRICAN-AMERICAN HISTORY**

1863

**THREE REGIMENTS AND SMALL
DETACHMENT OF WHITE TROOPS REPULSED
DIVISION OF TEXANS IN HAND-TO-HAND
BATTLE AT MILLIKEN’S BEND, LOUISIANA.**

The Story of the Psalms

PSALMS 48

AUTHOR: Jehoshaphat

THE STORY BEHIND THE PSALM:

Jehoshaphat was king of Judah. Moab and Ammon, two heathen nations, came against Jehoshaphat to battle. It must be remembered that the kingdom of Moab and the kingdom of Ammon came from two illegitimate boys who were sons of Lot. Lot had fled the city of Sodom upon its destruction. His wife had looked back and turned to a pillar of salt. He and his two daughters fled to a city called Zoar and there his daughters made him drunken, and he committed incest with each of them. One bore him a son whose name was Moab, and the other bore a son whose name was Ammon. These little boys born in incest became fathers of some great antagonistic nations. Now these nations come to battle against Jehoshaphat.

The first thing that Jehoshaphat did was to fear God and to seek the Lord and proclaim a fast throughout Judah. Judah gathered together to ask help of the Lord. God did give help and reminded them that the battle was not theirs but His. God through His prophet told them they would not need to fight. All they would have to do is stand still and see the salvation of the Lord. (This entire story can be read in II Chronicles 20.) The people of God simply began to sing and praise the Lord. Soon the Moabites and Ammonites began to quarrel with each other and began to kill each other, and God gave the victory to Jehoshaphat and his people. The people of God then came to Tekoa singing and shouting praise to the Lord. Then they returned with psalteries and harps to the temple, and Jehoshaphat wrote the 48th Psalm. Picture this marvelous victory where God Himself and by Himself had won the battles and set at naught the enemy. See these people saved from the brink of disaster singing Jehoshaphat's 48th Psalm. Hear them as they sing, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of His holiness." Hear them as they relive the assembling of the kings and nations against them in verse 4. Hear them sing of the beauty of the holy city and Mt. Zion in verses 1 and 2. See them as they have the great thanksgiving service in the temple in verses 9-14.

THE WAY IT WAS USED BY GOD'S PEOPLE:

The 48th Psalm was one of the favorites upon celebrating a victory. Especially was this Psalm used when this victory was obviously of God and not through the might of man or armies.

Treasure Path to Soul-Winning

MEMORY VERSE TOPIC FOR THIS WEEK:

DIFFICULT PROBLEMS SOLVED: "I MAY LOSE MY FRIENDS AND COMPANIONS"

(Assignment 19)

Please recite all three components of each of these five verses aloud, five times each morning, and five times each evening, for the next seven days. The three components of each verse are: Subject, Scripture Reference, and Scripture Text. (For more details, see "The Treasure Path to Soul Winning," page xiii near the front of this book.)

() Proverbs 13:20 (Rev. 20:15)

He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

() James 4:4 (Gal. 6:8–Isa. 13:11)

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.

() Psalms 1:1

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.

() Psalms 1:2

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

() 1 John 1:3

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.