

We now are introduced to Elihu, a young man who had respectfully waited to see if his elders would arrive at the truth behind Job's sufferings. When they didn't, Elihu decided that he must speak up to justify God and correct what he believes are the other men's errors.

Job 32

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

After three cycles of each man speaking and Job responding to each, the three men giving up speaking. They had exhausted all of their arguments that Job had sinned while Job had maintained that he was righteous throughout every exchange. These men had failed to alter Job's belief that he had done nothing to deserve the troubles he was enduring.

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.

"Then was kindled the wrath of Elihu..." - We don't know who Elihu was (other than what we read here) or why he was there listening to Job and his three friends. He became angry when neither Job nor the three friends had arrived at the truth of the matter. **"against Job was his wrath kindled, because he justified himself rather than God"** – Job had argued that he had done nothing wrong and implied that it was God Who had made the mistake in allowing these things to happen to him. Job had started well in not foolishly charging God with wrongdoing (Job 1:22), but his human nature caused him to direct the blame for his situation away from himself.

"Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job" – They had condemned Job with no evidence but their faulty assumption that only the wicked suffer. They apparently still believed he was guilty despite failing to prove it or convincing Job to confess. They only stopped their barrage on Job because they had run out of arguments.

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.

"Now Elihu had waited till Job had spoken, because they were elder than he" – Job's day was a time when people respected their elders and deferred to their wisdom. Elihu had waited to see if the elder men were able to arrive at the truth of the matter and did not attempt to interrupt or interject his opinion.

"When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled" – When the three men had run out of arguments against Job, Elihu became angry and decided to speak.

Verses 6-22: Elihu begins his speech by explaining that he had waited until now to speak out of respect for his elders but is now compelled to speak because age does not always bring wisdom. He continues to explain that his compulsion to speak was because they had failed to convince Job.

Job 33

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.

Elihu summarizes what he has heard Job saying since chapter 3: (1) I am innocent of any wrongdoing; (2) God has decided that I am His enemy, watching every move I make ("marketh all my paths") and looking for reasons ("occasions") to punish me. While Job hadn't specifically stated any of these things (except for "he counteth me for his enemy" in Job 19:11), they could easily be implied by the things Job did say.

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.

"Behold, in this thou art not just" – Elihu has repeated the arguments that Job has made but declares that Job is not just in making these arguments.

"I will answer thee, that God is greater than man" – Elihu gives his answer to refute Job's arguments: God is greater than man, therefore Job cannot challenge or judge His motives like he would judge the motives of a man. People today challenge God's motives by saying "if God were good then He wouldn't allow this or that..." However, man is not qualified to judge what God does. **Isa. 55:8-9** ⁸ *For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD.* ⁹ *For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.*

"Why dost thou strive [contend; quarrel] against him?" - Why does Job argue or quarrel with God? Why does Job contrast his own opinion of what God should do against the will and wisdom of God? Should he not instead submit himself to God's will instead of attributing wrongdoing to Him? We tend to have our own opinion of what we think God should do but we have to submit ourselves and acknowledge that God's wisdom and goodness is greater than our own and trust that He knows best.

"for he giveth not account [to answer; testify] of any of his matters" – God does not have to answer to man or any other created being for His actions. We are accountable to Him and not the other way around.

Verses 14-28: Elihu states that God does speak to man, but man is unable to comprehend it when He does. The only time God is able to teach men is through dreams at night, and if they repent then God will restore them with blessings. Commentators seem to not have an explanation for Elihu's statement that men can only perceive God's will through dreams. Because man does not recognize the voice of God He must resort to using adversity to speak to man in order to lead him to repentance.

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.

Elihu says that the ways he has stated (vs. 14-28) is how God often deals with mankind to encourage us toward repentance and so put us back on the road to life. God graciously gives us a chance to repent. **2 Peter 3:9** "*The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance.*"

Job 37:1-13: Elihu speaks of God's power over various elements of nature, such as the weather, the seasons, the clouds, the animals, etc. They all obey God's will.

Job 37

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

Elihu calls on Job to stop questioning God's motives and instead think about God's power and His greatness as revealed in His wondrous works like those that Elihu has just described (God's control of nature).

Verses 15-20: Elihu asks Job if he understands how God controls the weather and the other wonders of nature.

²¹ And now *men* see not the bright light which *is* in the clouds: but the wind passeth, and cleanseth them. ²² Fair weather cometh out of the north: with God *is* terrible majesty.

"And now men see not the bright light which is in the clouds: but the wind passeth, and cleanseth them" – Men are not able to see the sun when it is behind the clouds, but when the clouds move away, being "cleansed" by the wind, men are blinded by the brilliance of the sun.

"Fair weather [gold] cometh out of the north" – The "gold" apparently refers to the golden disk of the sun revealed when the clouds uncover it.

"with God is terrible [inspiring fear; awesome] majesty" – Elihu seems to be comparing God's glory to the brilliance of the sun, which man cannot directly look upon. The sun in all its glory was created by God and so His glory must be much greater. Elihu wants Job to recognize how far above man God's glory is.

²³ *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict. ²⁴ Men do therefore fear him: he respecteth not any *that are* wise of heart.

"Touching the Almighty, we cannot find him out" – Man is incapable of understanding God for He is beyond our comprehension. The word "touching" is in italics, indicating that it is not in the original Hebrew. Noticing this gives us a sense of the emotion and emphasis that Elihu must have given this statement and what follows: "The Almighty! We cannot find him out!"

"he is excellent [great] in power, and in judgment [to decide a case], and in plenty [abundance] of justice [righteousness]" – He continues by praising God for the greatness of His power, His wisdom in judgment (discernment of the truth) and the abundance of His righteousness.

"he will not afflict [to bring low; to suppress]" – Elihu is not saying that God will not bring adversity to His people but that He will will not do so with the intent of harming them. If God allows adversity to come into our lives it is for our benefit, so that we may grow and become more spiritually mature.

"Men do therefore fear [to be afraid; reverence] him" – When men understand God's power, wisdom and righteousness and realize that He punishes evil and rewards righteousness, they will both fear and reverence Him.

"he respecteth [to see or observe] not any that are wise of heart" – God does not look to wise men for advice or counsel therefore He does not pay attention to what they say or think. Whether they are genuinely wise or merely those who think they are so wise that they do not have to listen to or obey God, God's wisdom and counsel is infinitely superior and He decides what course of action He will take.