

Chapter 32

32:1-5

The very first prose since chapter 2 (other than the occasional introduction of the speaker) begins. **So these three men ceased answering Job, because he was righteous in his own eyes. ... 5 When Elihu saw that there was no answer in the mouth of these three men, his wrath was aroused.** Four times now it speaks of his anger (verses 2 and 3).

32:6-8

So Elihu, the son of Barachel the Buzite, twice, now, it speaks of his lineage. Genesis 22:20-21 shows us Buz is a great nephew of Abraham. **answered and said: “I am young in years, and you are very old; Therefore I was afraid, And dared not declare my opinion to you. 7 I said, ‘Age should speak, He was the youngest of all the five showcased here. And multitude of years should teach wisdom.’** He implies that he waited in vain. He says it so in verse 9. **8 But there is a spirit in man, And the breath of the Almighty gives him understanding.** Also said in 33:4. This same breath takes life away (4:9) from this same **man**. In any case, we exist today because God says “so” (Colossians 1:18).

32:9-12

Great men are not always wise, Elihu is insinuating that he is the one with real inspiration (32:8). **Nor do the aged always understand justice....¹² I paid close attention to you; And surely not one of you convinced Job, Or answered his words**—Elihu listened in vain for the older men to say something worth recording. Perhaps Elihu was one of the royal scribes?

32:13-19

14 Now he has not directed his words against me; So I will not answer him with your words. This is much like the writer of Psalm 119 where the writer declares he knows more than his teachers. **16 And I have waited, because they did not speak, Because they stood still and answered no more.** The discussion has change. This is now first person writing from Elihu and his friends are gone now...or have at least finished, once for all, their talking.

This is a major hint that Elihu is the author of this book...at least most of it. He speaks to the reader, it seems, rather than Job or the friends. It does seem, furthermore, that scribes were still recording the conversations because it's hard to imagine that Elihu recorded his own words. He did, probably, become the final editor of these discourses and penned this moderator's note.

32:19-22

Indeed my belly is like wine that has no vent; It is ready to burst like new wineskins. Elihu said he really had to say what was within him.

22 For I do not know how to flatter, even the seeming harmlessness of light and insincere praise is an affront to Jesus. On the other hand, it takes attention that belongs to God and redirects it to another.

It is a form of dishonesty in any case so we are dealing with a dangerous sin anyways. Lying is lying; even if it's flattery. We should also be very careful about setting people up to where they have to **flatter**, asking questions that “lead the witness.” Let's not fish for complements. We'll be disappointed, and then we'll be deceived into thinking folks have really appreciated our efforts.

What would we not say if we didn't **flatter**? Maybe there would be a whole lot less mental energy spent on frivolity.

As parents we really have to be careful that we don't cultivate this culture by over-praising our children.

Else my Maker would soon take me ^haway. He had a legitimate fear of God's ability to kill him. Verse 8 finds Elihu having a legitimate, theology-driven fear fleshed out here. This is the sentiment of Ecclesiastes 5:1-2.

It seems as though Job found this phrase to be correct. For in chapters 38 and 39, God shows up and takes "His breath away" (reminiscent of 32:8).

We have already said that James comments on Job (James 5:7-12), and so it seems that this is a telescopic view of the coming of Christ, catching unawares (James 5:9) those who speak too much (James 5:12). This is, incidentally, where we are told that Job is a prophet (5:10-12). Both in Job's day and in our own, we fear the great note-taker and judge and His coming.

^hJob 27:8