

**Title: The First Speech of Elihu: God Is The Sovereign**

**Number: 0523Job32:1-33·33(32)**

**Text: 32:1-33:33**

**Central Idea: “Keep Trusting Your Sovereign and Good God — Especially When Life Hurts”**

**Date: May 21, 2023**

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**{Read Text / Prayer}**

32:1–5 1 Then these three men ceased answering Job, because he was righteous in his own eyes. 2 But the anger of Elihu the son of Barachel the Buzite, of the family of Ram burned; against Job his anger burned because he justified himself before God. 3 And his anger burned against his three friends because they had found no answer, and yet had condemned Job. 4 Now Elihu had waited to speak to Job because they were years older than he. 5 And when Elihu saw that there was no answer in the mouth of the three men his anger burned.

**[i] Here we are introduced to a fourth friend: Elihu**

Elihu = “He is my God.” He joins E/B/Z who have given up t/debate.

32:2 Elihu’s father Barakel was a Buzite, likely a descendant of Abraham’s nephew Buz (Gen. 22:20–21).

Was one of t/bystanders that had gathered around Job at t/town dump.

**[ii] Chapter 32 marks the beginning of a series of speeches by Elihu that continue thru chapter 37**

His name has not come up b4 chapt. 32 & after chapt. 37 he will not be mentioned again.

### **[iii] Several weeks ago:**

3 ways to see each one of us. 1) What you think you are;  
2) What others think you are; 3) What God knows you are.  
When it comes to what others think about you—or me—lots of opin.  
True of Elihu. May be t/most misunderstood character in all of Script.

On t/one hand:

UBS Handbook: “Job does not reply to his long speech, and Elihu’s words add little of substance to the book.”

Henry Morris calls him “a braggart spoiling for a theological fight, a tool of Satan, even a false Messiah.”

Swindoll: “Another Long-Winded Monologue.”

On t/other hand:

Matthew Henry sees Elihu as “a man of great modesty and humility... of great sense and courage.”

Late OT scholar Elmer Smick: “We find a more balanced theology than that of the [three] counselors . . . a warmer personal response to the greatness of God.”

Another observes: “Elihu is the “most courteous speech of the debate, & undoubtedly surpasses all the preceding speeches in spiritual grasp.”

### **[iv] Who is this man?**

Is Elihu a pompous, arrogant young, up-start who lends little to the debate, or is he a refreshing voice of truth?

B4 I started really digging into this part of Job I shared Swindoll’s attitude: “Here comes another long-winded attempt to correct Job.”  
My attitude toward him has changed.

### [v] Six Reasons . . .

1. When G. admonishes Job's critics in 42:7 he names t/3 but says nothing about Elihu. Argu. from silence?
2. Elihu is given a place of prominence. He has 6 chapt's in t/BOJ. His speeches are longer than 12 O.T. books & 17 N.T. His 4 speeches are about as long as Job's final speech (chaps. 26–31). & longer than the combined speeches of any of the 3 alleged friends.
3. Elihu is more sensitive to Job's plight than t/other three are. Elihu focuses on the character of G. & arguable offers more substantive hope for Job.
4. Elihu addresses Job's words rather than his actions. Very Imp. There is a diff. between suffering because of your sin & sinning because of your suffering. Job does the latter. Elihu points that out.
5. Elihu speaks not from experience (Eliphaz) or tradition (Bildad), but from wisdom.
6. Much of what Elihu says is later repeated by God. Few examples:
  - \* Elihu's focus on Job's words rather than his deeds.
  - 35:16 (Elihu): "So Job opens his mouth empty; he multiplies words without knowledge."
  - 38:2 (God): "Who is this that darkens counsel by words w/o knowledge?"
  - \* Elihu is critical of Job for defending his own righteousness at t/expense of G's right.

34:5–6 (Elihu): 5 “For Job has said, ‘I am righteous, but God has taken away my right; 6 Should I lie concerning my right? My wound is incurable, though I am without transgression.’”

40:2, 8 (God): 2 “Will the faultfinder contend with the Almighty? Let him who reproves God answer it.” 8 “Will you really annul My judgment? Will you condemn Me that you may be justified?”

\* Elihu stresses the indescribable glory of God in creation.

36:26–33a (Elihu): 26 “Behold, God is exalted, and we do not know Him; The number of His years is unsearchable. 27 “For He draws up the drops of water, they distill rain from the mist, 28 Which the clouds pour down, they drip upon man abundantly. 29 “Can anyone understand the spreading of the clouds, the thundering of His pavilion? 30 “Behold, He spreads His lightning about Him, and He covers the depths of the sea. 31 “For by these He judges peoples; He gives food in abundance. 32 “He covers His hands with the lightning, and commands it to strike the mark. 33a “Its noise declares His presence . . .

38:4,8,25,35 (God) 4 “Where were you when I laid the foundation of the earth? Tell Me, if you have understanding, 8 “or who enclosed the sea with doors when, bursting forth, it went out from the womb; 25 “Who has cleft a channel for the flood, or a way for the thunderbolt, 35 “Can you send forth lightnings that they may go and say to you, ‘Here we are’?”

\* Elihu accuses Job of speaking “words without knowledge,” which stands parallel to God’s opening statement to Job in 38:2  
38:2: “Who is this that darkens counsel by words without knowledge?”

\* Elihu questions Job about his knowledge of creation in relation to G's (37:14-18).

G. does t/same as He asks Job some 80 questions related to creation.

**[vi] I now see Elihu much more positively than I used to**

His speeches serve as a transition to God's which being in chapt. 38. Like a tag-team where E. softens J. up for God's conclusive blows.

**[vii] Title and Main Idea**

“The First Speech of Elihu: God Is The Sovereign”

“The major theme of all that Elihu has to say can be stated in three words; God is sovereign. He is not only good all the time, He is in control all the time. . . . God is never shocked or surprised. Our lives, therefore, are never out of God's control. And furthermore, God doesn't feel obligated to explain Himself.” [Swindoll, 251]

Lesson for us:

*Keep Trusting Your Sovereign and Good God — Especially When Life Hurts*

G. is Sov. means He is King (predestination in t/past; providence in t/present).

G. is good means He is perfectly holy; everything he does is just.

Our place is to trust Him & there's no more challenging time for our faith then when life hurts.

*Keep Trusting Your Sovereign and Good God — Especially When Life Hurts*

## ***I. Elihu's Introduction (Job 32)***

For most of chapt. 32 Elihu speaks to t/3 friends. He does not address Job directly, until v. 15 at least. Formally in chapter 33.

## ***II. Elihu's First Speech (Job 33)***

### **I. Elihu's Introduction (Job 32)**

Three points under this heading:

#### ***A. Ambition of Elihu (1-5, 16-22)***

#### ***B. Awareness of Elihu (6-12)***

#### ***C. Arguments of the Three (13-15)***

### **A. Ambition of Elihu (1-5, 16-22)**

“Ambition” = “strong passionate desire”

#### **1. Elihu is Angry (1-5)**

32:1-5 1 Then these three men ceased answering Job, because he was righteous in his own eyes. 2 But the anger of Elihu the son of Barachel the Buzite, of the family of Ram burned; against Job his anger burned because he justified himself before God. 3 And his anger burned against his three friends because they had found no answer, and yet had condemned Job. 4 Now Elihu had waited to speak to Job because they were years older than he. 5 And when Elihu saw that there was no answer in the mouth of the three men his anger burned.

#### **a. First thing we see is in verse 1 . . .**

32:1 Then these three men ceased answering Job, because he was righteous in his own eyes.

**(1) Three men = Eliphaz, Bildad, Zophar**

We have endured 3 cycles of speeches beg. w/Eliphaz in chapt. 4. 3 cycles whereby ea. friend takes a shot at attempting to solve Job's problem of suffering (answering t/? "why?"). Their faulty worldview is that if you are suffering you did something to deserve it / sinned. Those 3 cycles end w/Bildad in chapt. 25 (Zophar t/youngest opts out) Job replies to Bildad in chapter 26. Then in 27-31 Job gives his last final answer to t/three. Those 5 chapters we covered in 4 weeks: "Job's Defense Rests" Cf. v. 40 (last line of 31:40).

**32:1 Then these three men ceased answering Job, because he was righteous in his own eyes.**

**b. Note the transition in v. 2 ("But")**

**32:2 But the anger of Elihu the son of Barachel the Buzite, of the family of Ram burned; against Job his anger burned because he justified himself before God.**

**(1) Job "Justified himself before God" is parallel to what we saw in verse 1: "Job was righteous in his own eyes"**

Job was righteous positionally (was rightly related to God by faith). His conduct was righteous. He was a good man. We saw that emphasized at t/beginning of t/book. Suffering changed that (his pract. not his pos. b4 G.).

There is a difference between suffering because of your sin and sinning because of your suffering. IOW - tragedy in your life does not necess. mean that you did something wrong to deserve it. But when you suffer under t/providential hand of G. you may sin in how you react to that suffering.

When Giana and I were hit head-on by that DD on Xmas Eve we suffered calamity. Giana died 6 mo. later. That crash didn't happen to punish us for some sin. But, believe me, there were many times when I acted sinfully because of that suffering. Get t/diff? Same was true of Job.

### ***1. Elihu is Angry (1-5)***

Note that t/words “anger” and “burned” are used 4x in 3 vv. ==>

**32:2-3,5 2 But the anger of Elihu the son of Barachel the Buzite, of the family of Ram burned; against Job his anger burned because he justified himself before God. 3 And his anger burned against his three friends [why?] because they had found no answer, and yet had condemned Job. 5 And when Elihu saw that there was no answer in the mouth of the three men his anger burned.**

He was angry at Job for his self-righteousness.

He was angry at t/3 bc they condemned Job w/their faulty theology. I take this to be “righteous indignation.”

### ***A. Ambition of Elihu (1-5, 16-22)***

#### ***1. Elihu is Angry (1-5)***

#### **2. Elihu is Anxious (16-22)**

##### **a. He is anxious to act (v. 16ff)**

**32:16-20 16 “Shall I wait, because they [3 friends] do not speak, because they stop and no longer answer? 17 “I too will answer my share, I also will tell my opinion. 18 “For I am full of words; the spirit within me constrains me. 19 “Behold, my belly is like unvented wine, like new wineskins it is about to burst. 20 “Let me speak that I may get relief; let me open my lips and answer. b. Elihu is so anxious to act that he is about to burst!**



Like when you were a little kid in class & you had t/answer to teacher's question and you had your hand up and bounced up and down in your chair!

Reminds me of a story . . . When I was in 6th grade I got really tired of holding my hand up waiting . . . arm gets tired . . . So I took a piece of construction paper, made a tall cone. Traced my hand at t/top of t/cone, cut it out & walla — I had paper arm w/a hand I could raise w/o lifting mine. Didn't have to lift my arm off t/desk. 1st time I used it Mr. Tibollo said, "Bartolucci, what is that?" I told him what it was. He was so impressed that he took me across t/hall to interrupt t/other 6 grade class, pulling that teacher into t/hallway to tell him what I did! But Mr. Tibollo confiscated my paper arm.

*1. Elihu is Angry (1-5)*

*2. Elihu is Anxious (16-22)*

**c. He is about to burst like an unvented or new wineskin**

Jesus (Luke 5:37): “. . . no one puts new wine into old wineskins; otherwise the new wine will burst the skins and it will be spilled out, and the skins will be ruined. *Why?*

**d. Elihu defends his motive**

32:21-22 21 “**Let me now be partial to no one, nor flatter any man.**  
22 “**For I do not know how to flatter, else my Maker would soon take me away.** G. will remove him from t/scene or discipline him.

*A. Ambition of Elihu (1-5, 16-22)*

*1. Elihu is Angry (1-5)*

*2. Elihu is Anxious (16-22)*

He's also Aware ==>

## **B. Awareness of Elihu (6-12)**

**1. He's aware of the age gap (vv. 6-7)**  
32:6-7 **6 So Elihu the son of Barachel the Buzite spoke out and said, "I am young in years and you are old; therefore I was shy and afraid to tell you what I think. 7 "I thought age should speak, and increased years should teach wisdom.**

**a. "I am younger in years" is lit. in Heb. "I am younger in days"**  
That was no doubt many days. Elihu may have been in his 20s or 30s. At any rate, he was younger than t/other 4 men in t/debate.

**2. He's aware that with age should come wisdom**

**a. In 12:12 Job said "wisdom is with the aged"**

**b. Elihu, however, does not consider age as a proof of wisdom**  
32:8 **"But it is a spirit in man, and the breath of the Almighty gives them understanding.**

**(1) Some understand "spirit" here to be the Holy Spirit**

Most translations leave the word w/lower case "s" — spiritual nature of man. This is man created in t/image of God. Imago Dei.

**3. He's aware that age does not guarantee wisdom**

If you doubt that just look at our senior senator here in NY.

**4. He's aware that youth doesn't guarantee foolishness**

32:9-10 **9 "The abundant in years may not be wise, nor may elders understand justice." 10 "So I say, 'Listen to me, I too will tell what I think.'**

a. Words that parallel those that reflect Elihu's anger in v. 3  
32:11-12 11 "Behold, I waited for your words, I listened to your  
reasonings, while you pondered what to say. 12 "I even paid close  
attention to you; indeed, there was no one who refuted Job, not  
one of you who answered his words.

*A. Ambition of Elihu (1-5, 16-22)*

Angry & Anxious to Speak

*B. Awareness of Elihu (6-12)*

Aware of t/sometimes fickle relationship between age and wisdom.

Next ==>

**C. Argument of the Three (13-15)**

**1. Crux of the argument is in v. 13**

32:13 "Do not say, 'We have found wisdom; God will rout him,  
not man.'

a. This is a difficult verse that I take as exegetical which  
means that the second phrase defines the meaning of the first  
Elihu is quoting the 3 men as saying "We have found wisdom."  
What's that? "God will take care of Job, not us."

**b. This seems to go along with v. 1**

32:1 Then these three men ceased answering Job, because he was  
righteous in his own eyes.

B/E/Z were so exasperated that they gave up. Their final thot being,  
"We can't change Job; God will do that! We see that as wisdom."

**2. That Elihu doesn't see that as very wise is seen in vv. 14-15 32:14-15 14 "For he [Job] has not arranged his words against me, nor will I reply to him with your arguments [the 3]. Then, turning to Job, Elihu adds in v. 15 "They are dismayed, they no longer answer; words have failed them.**

With that we finish chapter 32 & ==>

***I. Elihu's Introduction (Job 32)***

**II. Elihu's First Speech (Job 33)**

3 points still using "As" in our o/I

***A. Allegations Made by Job (33:1-11)***

***B. Answers Given by Elihu (12-30)***

***C. Appeals for Job to Listen to Wisdom (31-33)***

**A. Allegations Made by Job (33:1-11)**

**1. A Call to Listen as Equals (1-10)**

Elihu asks Job to listen to him without fear

**33:1 "However now, Job, please hear my speech, and listen to all my words.**

**a. Elihu is now speaking to Job — by name**

Only Elihu of all the friends actually uses Job's name which he does several times.

**33:2-3 2 "Behold now, I open my mouth, my tongue in my mouth speaks. 3 "My words are from the uprightness of my heart, and my lips speak knowledge sincerely.**

Cf. 32:21 "Let me now be partial to no one, nor flatter any man."

33:4 “The Spirit of God has made me, and the breath of the Almighty gives me life.

Cf. 32:8 “But it is a spirit in man, and the breath of the Almighty gives them understanding.

**b. Here - chapter 33 Elihu is speaking of God’s work in creation**  
Gen. 2:7 . . . the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being.

**(1) We are all equals as we are all created by God**

**(a) Imago Dei**

**(b) Evident from the verses that follow:**

33:5-6 5 “Refute me if you can; array yourselves before me, take your stand. 6 “Behold, I belong to God like you; I too have been formed out of the clay.

Of v. 6 David J. A. Clines writes ==>

“Elihu uses an expressive word for the creation of humans from clay. They have been “pinched off” . . . from a lump of clay, as a potter nips off with the fingers the piece of clay to be worked into a pot or plate.”

33:6 [ESV] . . . I too was pinched off from a piece of clay.

“We’re equals, Job” —

33:7 “Behold, no fear of me should terrify you, nor should my pressure weigh heavily on you.

## 2. A Reminder of Job's Allegations (8-11)

33:8 “Surely you have spoken in my hearing, and I have heard the sound of your words:

a. What follow are Elihu's citation of Job's allegations against God: 1) Job is faultless; 2) God is unfair; 3) God is aloof  
Elihu answers each of these beg. in v. 12.

### (1) Job is faultless (9)

33:9 ‘I am pure, without transgression; I am innocent and there is no guilt in me. Job may have been blameless; he wasn't faultless.

40:8 (God) “Will you really annul My judgment? Will you condemn Me that you may be justified?

Job thinks he's faultless. Yet he's suffering. So he concludes ==>

### (2) God is unfair (10)

33:10 ‘Behold, He invents pretexts against me; He counts me as His enemy.’

#### (a) “That's not fair”

If t/word “no” is 1 of t/1st defiant words that children learn (“No!”); 1st sentence may be: “that's not fair!”

#### i. We all have a sense of fairness (not a bad thing)

Central to Job's complaint against God is that he is not being treated fairly. God's not good.

When we don't trust God we question His fairness & His goodness.

That was central to t/fall. Question G's word; His goodness // fairness.

**(3) God is aloof (11)**

33:11 “**He puts my feet in the stocks; He stands watch over all my paths.**”

Indifference.

**(a) Parallel to Job’s words in chapter 13**

Job 13:24–27 (Job): 24 “Why do You hide Your face and consider me Your enemy? 25 “Will You cause a driven leaf to tremble? Or will You pursue the dry chaff? 26 “For You write bitter things against me and make me to inherit the iniquities of my youth. 27 “You put my feet in the stocks and watch all my paths; You set a limit for the soles of my feet,

19:6–7 (Job): 6 Know then that God has wronged me and has closed His net around me. 7 “Behold, I cry, ‘Violence!’ but I get no answer; I shout for help, but there is no justice.

**A. Allegations Made by Job (33:1-11)**

1) I am faultless; 2) God is unfair; 3) God is aloof.

**B. Answers Given by Elihu (12-22)**

**1. As to Job’s first contention — that he’s faultless**

**a. Elihu points out: God is the standard of righteousness (12) 33:12 “Behold (cf. vv. 7,10), let me tell you, you are not right in this, for God is greater than man.**

**(1) “Greater” is not just greater in power but in nature**

Word that could be transl. “abundant” — G. is abundantly greater than we are. THE std. for all things (truth; morality; goodness; beauty) all t/transcendentals .

36:5 (Elihu): “Behold, God is mighty but does not despise any; He is mighty in strength of understanding.

**2. As to Job’s second contention — that God is unfair**

**a. Elihu points out: God answers to no one (He’s t/standard, 13)  
33:13 “Why do you complain [or “contend”] against Him that He does not give an account of all His doings?”**

**(1) Word the NAS translates “complain” (*rib*) is translated “dispute” in chapter 9**

After Job asks, “. . . how can a man be in the right before God?” he states in v. 3, “If one wished to dispute [*rib*] with Him, He could not answer Him once in a thousand times.”

**(a) Word that means “to argue a legal case, to accuse”**

40:2 (God to Job): “Will the faultfinder contend [*rib*] with the Almighty? Let him who reproves God answer it.”

**b. Note the Creator / creature distinction . . .**

**(a) Romans 9**

14 What shall we say then? There is no injustice with God, is there? May it never be! ==>



15 For He says to Moses, “I WILL HAVE MERCY ON WHOM I HAVE MERCY, AND I WILL HAVE COMPASSION ON WHOM I HAVE COMPASSION.” 16 So then it does not depend on the man who wills or the man who runs, but on God who has mercy. . . . 18 So then He has mercy on whom He desires, and He hardens whom He desires. 19 You will say to me then, “Why does He still find fault? For who resists His will?” 20 On the contrary, who are you, O man, who answers back to God? The thing molded will not say to the molder, “Why did you make me like this,” will it? 21 Or does not the potter have a right over the clay, to make from the same lump one vessel for honorable use and another for common use? Cf. 33:6.

### **3. As to Job’s third contention — that God is aloof**

**a. Elihu points out: God provides (14-30) cf. “providence”**

He guides us; communicates.

**(1) He guides through revelation — dreams and visions (14-18)**  
33:14-16 14 “Indeed God speaks once, or twice, yet no one notices it. 15 “In a dream, a vision of the night, when sound sleep falls on men, while they slumber in their beds, 16 then He opens the ears of men, and seals their instruction,

**(a) This is one way God communicated with men before the finalization of Scripture** Special Rev.

#### **i. Old Testament**

Abimelech (Gen 20:3), Jacob (Gen 31:11), Laban (Gen 31:24), Solomon (1 Kgs 3:5), Isaiah (6:1), Daniel (7:1).

## ii. New Testament

Joseph (Matt 1:20; 2:13), Ananias (Acts 9:10), Peter (Acts 10:9–16), and Paul (Acts 16:9–10).

### **(b) Job earlier reported his experience with dreams**

7:14 . . . You [God] frighten me with dreams and terrify me by visions;

### **(c) Not all dreams were messages from God**

Some may simply be random imaginations or t/result of eating too many bagels.

Tend to think that when G. communicated thru dreams those dreams were visionary (like visions). You knew it wasn't a normal dream. Something different.

### **(d) With that there are warnings about false dreams & visions**

In O.T. ==>

Zechariah 10:2 speaks of “. . . the diviners see lying visions and [having] false dreams . . .”

Deut. warns about false prophets who dream dreams. How are they gauged? Against t/standard of God's Law.

In N.T. ==>

Col. 2:18 Let no one keep defrauding you of your prize by delighting in self-abasement and the worship of the angels, taking his stand on visions he has seen, inflated without cause by his fleshly mind,

**(e) After the death of the last apostle and the closing of the biblical canon God communicates thru His Word**

Dreams / visions are not normative & most of t/ppl. who claim them are false teachers (Joseph Smith).

There are numerous reports of Muslims have dreams about Jesus who then come to faith. God can do that. But t/Bible is still t/bedrock authority. Everything is judged by that std.

**(f) The reason for these revelations are seen in vv. 17-18**

33:17-18 17 **that He may turn man aside from his conduct, and keep man from pride; 18 He keeps back his soul from the pit, and his life from passing over into Sheol.** [better “from perishing by t/sword”]

Corrective not punitive.

**i. An example of a dream that wasn’t heeded:**

Matt. 27:19 While [Pilate] was sitting on the judgment seat, his wife sent him a message, saying, “Have nothing to do with that righteous Man; for last night I suffered greatly in a dream because of Him.”

*(1) He guides through revelation — dreams and visions (14-18)*

*(2) He guides through affliction — pain and suffering (19-22)*

33:19-22 19 “Man is also chastened with pain on his bed, and with unceasing complaint in his bones; 20 so that his life loathes bread, and his soul favorite food. 21 “His flesh wastes away from sight, and his bones which were not seen stick out. 22 “Then his soul draws near to the pit, and his life to those who bring death.

Note that this sufferer is bedridden & in pain (19); No desire to eat (20); He's skin and bones (21); Near death (22).

**(a) This was Job!**

Several times he speaks of his “unsparing pain.”

30:17b . . . gnawing pains take no rest.

He couldn't eat.

3:24a “For my groaning comes at the sight of my food . . .”

He was emaciated.

19:20a “My bone clings to my skin and my flesh . . .”

Job also that death was near even as he longed for it.

**(b) God speaks to us in our pain**

“God whispers to us in our pleasures, . . . but shouts in our pains.”

[C.S. Lewis in *The Problem of Pain*]

**c. Job maintained that God is aloof**

**(1) God provides (14-30)**

**1. God provides guidance (14-22)**

*(1) He guides through revelation — dreams and visions (14-18)*

*(2) He guides through affliction – pain and suffering (19-22)*

**2. God provides a mediator (23-30)**

33:23-24 23 “If there is an angel as mediator for him, one out of a thousand, to remind a man what is right for him, 24 then let him [mediating angel] be gracious to him [the sufferer], and say, ‘Deliver him from going down to the pit, I have found a ransom’;

**a. Angel, Human Messenger, Messiah?**

Some say this is a lit. Angel // Human messenger [Elihu] // Messiah.

I want to say, along with O.T. scholar Bruce Waltke, that this is a Christophany. This is proleptically speaking of JC. Can't be dogmatic.

9:33 “There is no umpire between us, who may lay his hand upon us both.”

Jesus is t/1 out of a thousand who is gracious & who can deliver from t/pit (hell) by means of t/ransom which is His very life.

Look at the result ==>

#### **b. Spiritual Healing**

33:25-30 25 Let his flesh become fresher than in youth, Let him return to the days of his youthful vigor; 26 Then he will pray to God, and He will accept him, That he may see His face with joy, And He may restore His righteousness to man. 27 “He will sing to men and say, ‘I have sinned and perverted what is right, And it is not proper for me. 28 ‘He has redeemed my soul from going to the pit, And my life shall see the light.’ 29 “Behold, God does all these oftentimes with men, 30 To bring back his soul from the pit, that he may be enlightened with the light of life.

#### **C. Appeal for Job to Listen to Wisdom (31-33)**

33:31-33 31 “Pay attention, O Job, listen to me; keep silent, and let me speak. 32 “Then if you have anything to say, answer me; speak, for I desire to justify you. 33 “If not, listen to me; keep silent, and I will teach you wisdom.”

Elihu wants to “justify” or “vindicate” Job.  
He really has Job’s best in mind.

**1. For the Believer Suffering is Not Punitive**

Teaching of Job’s Three Friends—Not True of Us

**2. For the Believer Suffering May be Corrective**

Teaching of Elihu—Might Be True for Us

**3. For the Believer Suffering is Always Instructive**

Teaching of Elihu—Always True for Us

Job learned that lesson. We see that at the end of t/book.

42:2-3,5-6 2 “I know that You can do all things, And that no purpose of Yours can be thwarted. 3 ‘Who is this that hides counsel without knowledge?’ “Therefore I have declared that which I did not understand, Things too wonderful for me, which I did not know.”

5 “I have heard of You by the hearing of the ear; But now my eye sees You; 6 Therefore I retract, And I repent in dust and ashes.”

“Keep Trusting Your Sovereign and Good God — Especially When  
Life Hurts”