

JOB

Chapter-By-Chapter Through The Greatest Poem in Literature

Session 30 | Job 36:1-24

Elihu the Mediator | Job 32:1-37:4

- Job 32:1-33:7 included on session 27
- Job 33:8-34:24 included on session 28
- Job 34:25-35:16 included on session 29
- Job 36:1-4 - Elihu introduces himself as God's spokesman.
 - Elihu is going to **speak on God's behalf**, words that encourage our premise that he represents the Two Witnesses (or similar) in the last days.
 - He boldly says that **my words shall not be false** because they come from the One **that is perfect in knowledge** (v. 4).
 - The goal of Elihu's speech is to **ascribe righteousness to my Maker** (v. 3).
 - It is of interest that Daniel 9:7, in the midst of Daniel's prayer on behalf of Israel, similarly says **O Lord, righteousness belongeth unto thee.**
- Job 36:5 - **God is mighty**
 - This verse serves as an introduction to part 1 of Elihu's testimony about God. Part 1 is verses 5-25, part 2 begins in Job 36:26 with another **God is great** statement. Part 2 is Job 36:26-37:22.
- Job 36:6-15 - The manifestations of God's might, strength and wisdom (an amplification of verse 5).
 - Job says that God **preserveth not the life of the wicked**.
 - However, since Job asked, **why do the wicked live...** (Job 21:7), and we know that the wicked continue to live today, we must dig further into these words.
 - When we do so, we find that the verb is in the *imperfect* tense, which is action which is currently incomplete or totally future.
 - A future view fits our hypothesis that Elihu speaks in the future about the future. Thus, we can continue with the hypothesis and strengthen it to say that verses 6-15 are going to be about the future, not the present.
 - We should, therefore, expect to find imperfect verbs throughout.
 - And, indeed, we find all verbs in 6-15 to be imperfect with only a few exceptions, as follows:
 - Verse 8 - **if they be bound in fetters**, thus the verse could read *if they are currently bound in fetters, or will later be held in cords of affliction.*
 - Verse 13 - **be bindeth** is in the perfect (completed) tense, but it is a reference to a completed future event. Note that **cry** is in the imperfect.
 - Therefore, verses 6-15 speak of *future manifestations of God's might* that are spoken of by Elihu.
 - He will not persevere the wicked (v. 6)
 - He will give the poor their rights (v. 6)
 - He will never withdraw his eyes from the righteous (v. 7)
 - He will set the righteous to be kings on the throne (v. 7)
 - He will hold kings accountable (vv. 8-12)
 - The **hypocrites in heart will die in youth** (vv. 13-14)
 - The poor and oppressed will be delivered (vv. 15)
 - Note that every one of these could be cross-referenced and found to match perfectly the description of the Messianic Kingdom.

- Job 36:16-25 - Job as an instrument of God's might
 - The previous section gave general examples of God's might, which will be fully displayed in the future. This section gives specific examples in the life of Job which display WHY Job has endured suffering.
 - Two major grammatical differences in vv. 16-25:
 - In verse 16, the author uses *perfect* rather than *imperfect* verbs, thus is not referring to the future.
 - In verses 6-15 the pronouns have been third person plural (they/them) and beginning in verse 16 the predominant pronoun is the second person singular (thee/thou/thine).
 - The pronouns show that Job is the subject of the conversation, and the tense of the verbs show that the present (in Job's life) is the timing.
 - These verses only make sense when in their full context, and in their full context answer a plethora of questions about Job. If a single verse of this text is used, it will prove text rather than exegesis.
 - Verses 16-17:
 - In verse 16, Elihu tells Job that God **would have removed thee out of the strait** (tight place) and set him at a table **full of fatness**, but instead Job was filling another purpose in the plan of the Almighty.
 - In verse 17 we are instructed that Job has **fulfilled the judgment of the wicked**.
 - This *does not say* that Job was judged because he was wicked, but rather "And the judgment of the wicked thou hast fulfilled" (YLT) or "you are filled with the judgment due the wicked" (NKJV).
 - Verse 17 totally clarifies, saying **thou hast fulfilled the judgment of the wicked; judgment and justice take hold on thee**.
 - We have been studying Job with the hypothesis that Job represented the Jewish remnant of the last days. These verses confirm that Job's troubles were not because of his own wickedness, but because of the wickedness of others.
 - Job was the "suffering servant" who **for the transgression of my people was...stricken**
 - Compare Is. 53:3-12 with Job's life.
 - Note that Job does not represent the Messiah, who is pictured in Isaiah 53, but Isaiah 53 has a dual fulfillment in both the nation and the Messiah.
 - See [http://separationtruth.com/resources/3.Isaiah+53\\$2CNew+new.pdf](http://separationtruth.com/resources/3.Isaiah+53$2CNew+new.pdf)
 - While the English versions of verse 18 seem to shift gears slightly, it is best to read the verse as a continuation of verse 17 (as in YLT) and to remove the editorial insertions (*italicized*).
 - Therefore, it would be "**Judgment and justice take hold...because there is wrath, ...lest he take thee away with his stroke**" (vv. 17-18).
 - That is, God's wrath is being poured out on Job as *the suffering servant* and if this wrath had not been poured out as it was, then Job (representing all of Israel) would be taken **away with his stroke** and not survived, in which case **a great ransom cannot deliver thee**. It is significant that the word **ransom** is *kippur*, usually translated *atonement*.
- Verses 19-25 - *stay tuned!*