

JOB

Chapter-By-Chapter Through The Greatest Poem in Literature

Session 31 | Job 36:18-37:24

Elihu the Mediator | Job 36:16

- 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 36:1-15 included on session 30
- Job 36:16-25 - Job as an instrument of God's might
 - Verses 16-17 included on session 30
 - 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 –
 - Verses 19 asks a rhetorical question (with a presumed negative answer) that expresses the truth that neither **riches** nor **strength** can help Job through his "tribulation."
 - In verses 20-21 Elihu gives advice to Job during tribulation, including:
 - **Desire not the night** (a reference to death?) v. 20
 - **regard not iniquity** which might appear to be an escape from the current **affliction**.
 - Verses 23-25 - Job is told **thou magnify his work**, thus reiterates that what is happening in Job's life is bigger than his three friends have recognized.
- Job 36:26-37:13 – God's greatness seen in creation
 - Job 36:26 - This verse mirrors Job 36:5 and begins part 2 of Elihu's closing remarks.
 - Job 36:27-37:13 - the Manifestations of God's greatness in creation.
 - Verses 27-29 give a scientifically accurate view of the water cycle. God **maketh small the drops of water** is literally "God draws up the drops of water" (as in Darby), and then these drops **pour down rain according to the vapour thereof**. Using the King James wording, God takes drops of water, and *makes them small* (into a vapor), and then they rain down based on the strength of the vapor.
 - Verse 30 asks the question as to the ability to fully understand the formation of the clouds or of storms (indeed, if they were fully understood, the inaccuracy of the meteorologist would be removed for the forecast).
 - Verse 30 speaks of **his light** (or lightning, since Hebrew has only one word for both) is spread **upon it**, that is, on **his tabernacle** (v. 29, literally *succoth*, as in the Feast of Tabernacles, referring to a dwelling place). Here, **tabernacle** is likely a general reference to *the heavens* rather than the specific dwelling place of God. Verse 30, therefore, speaks of the overall dominion of God over creation, from skies to **the bottom of the sea**.

- In verse 31 we learn that **by them judgeth he the people**. Them must be a reference to all the powers of weather discussed in verses 27-30. As verse 30 continues, and going into 31-33, the "judgement" of the weather is displayed; it either **giveth meat in abundance** or brings clouds which cause the sun not to shine. Verses 32-33 are difficult to translate from the Hebrew, thus there are many variations in translations.
 - Job 37:1-13 continue the theme of God's use of weather.
- Job 37:14-22 - Application to Job
 - Just like the Jewish remnant in the tribulation, Job is instructed to **Stand still, and consider the wondrous works of God**.
 - These words are echoed in a number of tribulation-era passages, such as Habakkuk 2:20, Zephaniah 1:7, and Zechariah 2:13.
 - Just as, in the tribulation, the forces of weather are used to display God's wrath, so here weather has been used as the illustration of God's power of judgment.
 - Verse 22 says that **Fair weather cometh out of the north** and then moves on to speak about God in **terrible majesty**.
 - The Hebrew word translated **fair weather** is used 389 times in the Hebrew Scriptures and is translated gold or golden 388 times.
 - The King James translators interpreted *golden* to refer to weather.
 - In context, the location of gold doesn't fit (and is not universally true, thus must be rejected because Elihu claims to speak truth from God (Job 36:2)).
 - Since context of *gold* did not fit, the translators sought to communicate the meaning by connecting it to context.
 - It seems to me that the *gold* that comes out of the north is a reference to God. This not only fits the second line of the verse, but also fits what has been taught in Job 26:7, which, when tied with Psalm 75:6 and Isaiah 14:13-14 we have the hint that the **north** refers to the domain of God.
 - With this interpretation, it is not **fair weather** nor **gold** that comes from the north, but is the majesty of God's glory which is about to be displayed on the earth.
- Job 37:23-24 - Elihu's Conclusion of speaking on God's behalf.
 - Elihu claims that **the Almighty** is beyond us, **we cannot find him out**. He is beyond us **in power** as well as **in judgment** and in **justice**.
 - Because of this supremacy, **Men do therefore fear him**.
 - God **respecteth not** (lit., "does not see" the **wise of heart**).
 - This requires interpretation, but perhaps refers to *self-wisdom*, as in Isaiah 5:21, **Woe unto them that are wise in their own eyes**.
 - The exact phrase **wise of heart** is used in Proverbs 11:29 in a positive manner, and the phrase **wise in heart** in Proverbs 10:8, also in a positive manner, so it may not be wise to take this passage in a negative manner.
 - To make it positive, it is possible to say, *God does not "behold" (as in Job 41:34) the wise in heart WHILE He carries out His wrath*.