

## One Year Through the Bible

### Week 4: January 20<sup>th</sup> through 26<sup>th</sup>

Bible Texts for the Week	
Sunday:	Job 14-17
Monday:	Job 18-20
Tuesday:	Job 21-24
Wednesday:	Job 25-27
Thursday:	Job 28-31
Friday:	Job 32-34
Saturday:	Job 35-37

Chapter Titles	
<b>Job</b>	
15.	Eliphaz's Second Prosecution
16-17.	Job's Defense
18.	Bildad's Second Prosecution
19.	Job's Defense
20.	Zophar's Final Arguments
21.	Job's Defense
22.	Eliphaz's Final Arguments
23-24.	Job's Defense
25.	Bildad's Final Arguments
26-31.	Job's Defense
32-37.	The Speech of Elihu

#### JOB 15

1. Eliphaz makes a second attempt to correct Job, and declares that Job's carnality is corrupting his wisdom (Job 15:1-6).
2. Eliphaz attempts to humble Job, by putting his stature down in comparison with the post-deluvian patriarchs (Job 15:7-10).
3. Eliphaz insists that he is attempting to gently help Job (Job 15:11-16).
4. Eliphaz makes a second appeal to human observation (Job 15:17 cp. 4:8), and urges Job to depart from the company of the godless (Job 15:17-35, esp. v.34).

#### JOB 16, 17

1. Job declares that his friends have been no help at all (Job 16:1-5).
2. Job realizes that continual complaints are getting him nowhere, but as he has no other options, he will continue (Job 16:6).
3. Job states that God has destroyed him thoroughly for no reason whatsoever (Job 16:7-17).
4. Job expects that God's wrath will kill him (Job 16:18-22).

- a. When he dies, the earth will cry out for vengeance (v.18 cp. Gen. 4:10).
  - b. When he dies, he will finally have the opportunity to confront his witness and his advocate (v.19).
  - c. Still, Job's only thought is to legally contend with God (v.20), for which he has to wait until physical death (v.21).
5. Job shows eagerness to embrace his physical death (Job 17:1-16).
    - a. He considers what his name will mean to those left behind (vv.6-9).
    - b. He invites his unwise counsellors to join him in death (vv.10,16).
    - c. He embraces Sheol like a place of refuge & family (vv.11-15).

#### JOB 18

1. Bildad makes a second attempt to correct Job, though he is insulted by Job's words, and insults Job right back (Job 18:1-4).
2. Bildad's attempt to correct Job is a lengthy description of how terrible the life and death of the unbeliever can be (Job 18:5-21).
  - a. The light in his tent is darkened (v.6a). The tent is the body (2<sup>nd</sup> Cor. 5:1), and the light within is the Divine evidence God has placed there (Rom. 1:19).
  - b. His lamp goes out above him (v.6b). The light of the gospel of the glory of Christ (2<sup>nd</sup> Cor. 4:4), which is there for all unbelievers walking in the world of God's grace.
  - c. He is torn from the security of his tent (v.14). The believer is delighted to be set free from the body of death (Rom. 7:24), but the unbeliever is addicted to his own fallen body (Heb. 2:14,15; Rom. 8:15).
  - d. This is the place of him who does not know God (v.21). Bildad suggests that perhaps Job has never been saved in the first place.

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### JOB 19

1. Job affirms that he is the one that has been insulted—ten times through his friends’ tormenting and crushing words (Job 19:1,2).
2. Job states that *even if* he is wrong, and sinful, his friends are not the ones to whom he’s accountable. God is the one who judges, and God is the one who has unfairly mistreated Job (Job 19:4-6,28,29).
3. Job cries out: “instead of judging me, pity me!” and describes extensively how complete his personal destruction has been (Job 19:7-22).
  - a. Job no longer receives answers to prayer (v.7).
  - b. Job no longer receives Divine guidance (v.8).
  - c. Job no longer has a reputation for integrity (v.9).
  - d. Job no longer has hope for his future (v.10).
  - e. Job is now God’s enemy (vv.11,12).
  - f. Job is stripped of every positive human relationship (vv.13-19).
  - g. Job suffers physically on the verge of death (v.20).
4. Job laments that his suffering will not be preserved for history (Job 19:23,24).
5. Job comforts himself in the foundation of his faith, and his positive anticipation of eternal life (Job 19:25-27). In the depths of our anguish, sometimes that’s the only thing we have to cling to (Lam. 3:21-26; 1<sup>st</sup> Cor. 2:2).
6. Job warns his friends that if they continue in their unjust condemnation of him, they will come into judgment themselves (Job 19:28,29; 42:7-9).

### JOB 20

1. Zophar makes a second and final attempt to correct Job, and jumps into the “insulting” fray (Job 20:1-3).
2. Zophar urges Job to learn from the history of the ancient world—the triumphing of the wicked is short, and the joy of the godless momentary (Job 20:4,5).

3. Zophar picks up on Bildad’s supposition that maybe Job isn’t even saved (Job 18:21), and describes the hopeless plight of the unbeliever (Job 20:6-29).
  - a. The unbeliever’s “loftiness” ascends to the heavens, yet he will perish and decay like his dung (v.6).
    - 1) אִישׁ *siy*’ #7863: *loftiness of pride*. Used only here in the OT. From אָנַף *nasa*’ #5375: *to lift, bear up, carry, take* (used over 600x).
    - 2) אָלַח *alah* #5927: *to go up, ascend* (used nearly 900x).
    - 3) אָבַד *abad* #6: *to perish, destroy* (used nearly 200x).
  - b. This matches the fate of the Devil, who desired to ascend (Isa. 14:13), but will ultimately be thrust down (Isa. 14:15).
  - c. The unbeliever swallows the evil he loves (Job 20:12,13), but the Lord transforms it to poison (v.14), and when it hits his stomach, he vomits it up (v.15).
  - d. This metaphor represents the dissatisfaction that all unbelievers face when confounded by the passing pleasures of sin (Heb. 11:25).

### JOB 21

1. Job expresses his total frustration that his friends aren’t even listening to his logic before they proceed with their mocking (Job 21:1-3).
2. Job refutes the principle of wisdom that the wicked “always” suffer, by pointing out that the fallen world has pleasures for fallen man (Job 21:7-16). Sometimes the wicked prospers, and sometimes they suffer (Job 21:23-26).
  - a. The wicked may actually enjoy temporal life prosperity right up to the day they die (v.13).
  - b. Their judgment may wait until eternity (vv.14,15,22).
3. Job urges his critics to not assume he’s guilty by reason of his external circumstances (Job 21:27-34).

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### JOB 22

1. Eliphaz gives a third and final try to urge Job's repentance.
2. Eliphaz insists that Job's human strength and wisdom are useless for the production of righteousness before God (Job 22:2,3).
3. Eliphaz begins a litany of accusations as proof of Job's wickedness (Job 22:4-11).
  - a. The assumption: God isn't judging an "innocent" Job (vv.4,5).
  - b. The conclusion: Job is guilty (vv.10,11).
  - c. He accuses Job of being an unfair creditor (v.6).
  - d. He accuses Job of a lack of compassion to the poor, and partiality to the rich and powerful (vv.7-9).
4. Eliphaz admonishes Job concerning God's omnipresence, & omniscience, and the certainty of God's judgment (Job 22:12-14).
5. Eliphaz reminds Job concerning the evil of the ancient world that God destroyed with the flood (Job 22:15-20).
6. Eliphaz concludes with an appeal for Job's repentance and confession (Job 22:21-30).
  - a. "Submit" (NIV), "Yield" (NASB), "Acquaint" (KJV, NKJV), "Agree with God" (RSV, NRSV) (Job 22:21).
  - b. אֶת־הַסֵּבֶן־נָא hasken-na' [v.hifil.imper.] סָכַן sakan<sup>#5532</sup>: *to be of use, service, profit, or benefit.* [hifil]: *to be used, exhibit use, show harmony with, be familiar with, know intimately.*  
Two uses of sakan aren't much help here, with Balaam's ass, and David's bed-warmer (Num. 22:30<sub>x2</sub>; 1<sup>st</sup> Kgs. 1:2,4).
  - c. Know intimately is a use of sakan that would be consistent with Ps. 139:3.
  - d. "Be of use to God" is a use of sakan that would be consistent with Job 22:2. See 2<sup>nd</sup> Tim. 2:21-23 for the application of usefulness in the Christian Way of Life.
  - e. The core of the confession message (v.23).
    - 1) A mental-attitude return to Shaddai. שׁוּב shuwb<sup>#7725</sup>: *to turn back, return.*
    - 2) A removal of all unrighteousness. God is pleased to accomplish this on our behalf as we confess our sins (1<sup>st</sup> Jn. 1:9).

### JOB 23, 24

1. Job announces another day for complaint and rebellion (Job 23:2a), and denies that confession has any value (Job 23:2b).
2. Job laments his inability to enter evidence before God's judicial seat (Job 23:3-17).
  - a. He knows that he cannot match God's power (v.6a).
  - b. He is confident that he can match God's wisdom and judgment (v.6b).
  - c. He is confident that he will be rewarded through perseverance (v.10).
  - d. He is confident because of a life spent abiding in the Word of God (vv.11,12).
  - e. He is awed and humbled by God's majesty, but maintains his argument nonetheless (vv.13-17).
3. Job demands an explanation for why God is so slow to judge the wicked (Job 24:1-25).
  - a. The wicked pursue their own evil without any visible consequences (vv. 1-12).
  - b. Their wicked life is based upon a walk in darkness (vv.13-17).
  - c. Their wicked life will ultimately face judgment (vv.18-25). This was also Job's conclusion to Zophar in ch.21.

### JOB 25

1. Bildad makes his third and final attempt to rebuke Job.
2. Bildad's message is short and simple: God is God and you're a maggot.
3. Bildad reasserts his conclusion that Job isn't even saved, and needs God's gracious provision to be made righteous & clean.
  - a. צַדִּיק tsadaq<sup>#6663</sup>: *be just, righteous.*
  - b. זָכָה zakah<sup>#2135</sup>: *be clear, pure.*This was the also a feature of Eliphaz' second speech (Job 15:14).

### JOB 26 to 31

1. When the three-party prosecution rests its case, and closes their arguments, Job begins his long (6 chapters) verbal defense (Job 26-31).

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2. Job initiates his defense by rebuking the three prosecutors (comforters) (Job 26).
  - a. They have been no help whatsoever (Job 26:1-3).
  - b. They have been communicating Satanic information (Job 26:4).
  - c. God is the victor over Satanic rebellion, so quit using Satanic wisdom against me (Job 26:5-14).
    - 1) The shades in Sheol are quivering in fear under Abaddon their King (vv.5,6). These demons are in total fear over the Sovereignty and majesty of God (Jms. 2:19).
    - 2) Rephaim (רִפְאִיִּם r<sup>e</sup>pha'iyim #7496) are Nephilim giants when they have their own bodies (Num. 13:33 cp. Deut. 2:10,11; 3:11,13), and shades (demons) when they have no bodies (Job 26:5; Ps. 88:10,11; Isa. 14:9; Rev. 9:1-11).
    - 3) Job confesses that their knowledge of Rahab's defeat is sketchy at best (vv.12-14). Rahab has previously been mentioned (Job 9:13).
3. Job defiantly proclaims his own integrity, and contrasts it with the wicked man's inheritance (Job 27).
  - a. Job takes a terrible vow, declaring God's unfair, untrue actions (Job 27:2-6).
    - 1) Job vows according to the (eternal) life of God Almighty (v.2).
    - 2) Job vows according to the (physical) life of his own existence (v.3).
    - 3) Job accuses God of being unjust and untrue (vv.4,5).
  - b. Job addresses his prosecutors, giving them a terrible message of what they can expect as his enemy, or his opponent (Job 27:7-23).
    - 1) Job rebukes his accusers, and demands their attention to his Bible class (vv.11,12).
    - 2) He addresses them as "tyrants" (v.13). עָרִיץ 'ariyts #6184: *awe-inspiring, awesome, ruthless, mighty*.
4. Job lauds the wisdom of God, and declares how hopeless it is to find that wisdom by human effort (Job 28).
  - a. Job describes the work of man in mining the most precious substances that can be obtained by human effort (Job 28:1-11).
    - b. Job goes on to describe the wisdom of God that cannot be obtained by human effort (Job 28:12-28).
      - 1) Wisdom & understanding are inseparable in God's plan (Job 12:12; 28:12,20,28; 38:36; 39:17; Ps. 49:3; 111:10; Prov. 1:2; 2:2; 3:13,19; 4:5,7; 5:1; 7:4; 8:1).
      - 2) The value of God's wisdom is beyond the realm of human experience (Job 28:13-19).
      - 3) God is the only source for this precious wisdom (Job 28:23), which stands opposed to the wisdom of the Satanic kosmos (Job 28:22; Jms. 3:15).
5. Job laments and longs for "the good old days" (Job 29).
  - a. Job misses the days when God watched over him, when he walked in the light, and was a friend of the Almighty (vv.2-6).
  - b. Job misses the social blessings he enjoyed in bygone days (vv.7-10).
  - c. Job misses the days when his judicial wisdom was universally praised (vv.11-13).
  - d. Job misses the days when he wore righteousness and justice, and served the Lord in fighting wickedness (vv.14-17).
  - e. Job misses the days when he had long-term confidence in his future (vv.18-20).
  - f. Job misses the days when his wisdom and counsel were universally appreciated (vv.21-25).
6. Job grieves over his days of evil (Job 30).
  - a. Job grieves over his current social curses (Job 30:1-15).
  - b. Job grieves over his current enmity with God (Job 30:16-23).
  - c. Job grieves over his perceived terminal condition, and expectation of no improvement (Job 30:24-31).
7. Job concludes his defense with a summary of his innocence (Job 31).
  - a. Job defends his sexual purity (vv.1-4).
  - b. Job defends his truthfulness (vv.5-8).
  - c. Job defends his marital fidelity (vv.9-12).
  - d. Job defends his stewardship in godliness towards his slaves (vv.13-15).
  - e. Job defends his generosity in grace and compassion to the poor (vv.16-23).

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- f. Job defends his stewardship in godliness concerning financial grace blessings (vv.24-28).
- g. Job defends his grace orientation concerning his enemies (vv.29,30).
- h. Job defends his hospitality (vv.31,32).
- i. Job defends his public witness (vv.33,34).
- j. Job “signs” his affidavit, and laments his inability to admit his statement into God’s court (vv.35-37).
- k. Job concludes his remarks with a defense of his Adamic stewardship of the earth (vv.38-40).

### JOB 32 to 37

1. Elihu is introduced, and rebukes the three prosecutors for not answering Job’s self-righteousness (Job 32).
  - a. Elihu: אֱלִיְהוּ <sup>#453</sup>: *He is my God. Son of God blesses* (Barachel). House of *contempt* (Buz). Family of *exalted* (Ram).
  - b. Elihu is angry against Job, and against the 3 accusers (vv.2&3).
    - 1) Against Job for his self-justification (v.2).
    - 2) Against the 3 accusers for their lack of answer to Job’s self-justification, and for their condemnation of Job (v.3).
  - c. Elihu withheld his own message to Job in deference to the wisdom of his elders (vv.6,7), but since that wisdom was lacking (v.9), he ventures to speak (v.10).
  - d. Elihu assures his audience that his message is being given under Divine compulsion (vv.11-22).
2. Elihu turns his attention to Job, and rebukes Job’s self-righteousness and accusations of Divine unrighteousness (Job 33).
  - a. Elihu invites Job to argue his case before him, and not be afraid as if he was before Divine majesty (vv.1-7).
  - b. Elihu states that he has heard Job’s accusation of Divine unfairness (vv.8-11), and rejects Job’s accusation entirely (v.12).
3. Elihu diagnoses Job’s self-righteous defense as rebellion against God (Job 34).
  - a. Elihu urges the four older men to use this opportunity for bearing fruit (vv.1-4).
  - b. Elihu reminds them all of Job’s very words, and how God’s nature renders Job’s conclusion impossible (vv.5-15).
  - c. Elihu warns Job that his condemnation of God’s righteousness equals hatred for God’s justice, and will result in a loss of responsibility in time, and reward for all eternity (v.17).
  - d. Elihu warns that God’s silence and hidden face are meant for the spiritual growth of His tested servants (vv.29,30).
  - e. Elihu observes that Job has not asked God for the instruction of his suffering (vv.32,33), but has simply demanded an explanation for his suffering (Job 7:20,21; 13:23).
  - f. Elihu urges the four older men to agree with his conclusions (vv.34-37).
    - 1) Job’s words of self-justification are not consistent with the knowledge and wisdom of God’s Word (v.35).
    - 2) Job’s testing needs to continue to the end because he is currently not passing the test by rebelling against God (vv.36,37).
- c. Elihu rejects Job’s complaint in that God is not accountable to Job, or any other created being (v.13).
- d. Elihu explains that God uses external circumstances in life to teach man corrective lessons (v.17a), and preventative lessons (v.17b).
- e. Elihu encourages Job to make application of this rebuke, and return to walking in the light (vv.23-33).
  - 1) He does not condemn Job for any sin prior to Job 3:1, nor does he assume that Job’s present afflictions are the consequence of any such sin.
  - 2) He does rebuke Job for mental attitude sins, and sins of the tongue subsequent to Job 3:1, and urges Job to make the necessary adjustments.
  - 3) Elihu is not condemning Job. His message is intended to bring about Job’s experiential justification (restoration to fellowship) (v.32).

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4. Elihu goes on to rebuke all four older men for not waiting upon the Lord's answer (Job 35).
  - a. Elihu again quotes Job, and details the sinfulness of Job's fatalistic assessment (vv.2-5).
  - b. Elihu reminds Job of God's absolute essence, and the futility of man's relative righteousness (vv.6-8).
  - c. Elihu admonishes Job to quit demanding God's answer, because God will never answer any empty demand of pride (vv.9-14a).
  - d. The answer is to "wait" until it pleases God to explain Himself—if ever (vv.14b-16).
- P= God is never obligated to give any explanation of His workings, but chooses to do so on occasions, when such instruction is edifying to His creatures (Isa. 45:9; Jer. 18:1-12; Rom. 9:19-24).
5. Elihu concludes with an assurance of God's sovereignty, and an answer that will certainly come (Job 36&37).
  - a. God's affliction in your life is instructive and beneficial (Job 36:15,16).
  - b. God is teaching you a lesson, if you will learn from it, and quit accusing Him of being wrong (Job 36:21-23).
  - c. God is great, and His works are to be greatly praised (Job 36:24-37:13; Ps. 111:1-10; 145:3).
  - d. We must humbly approach God in fear, and not in pride (Job 37:14-24).

#### Note:

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#### Sources:

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