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Week 4 – Job 14-37

Week 4 Bible Reading

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

Week 4 Chapter Titles

Job 15, Eliphaz's Second Prosecution
Job 16-17, Job's Defense
Job 18, Bildad's Second Prosecution
Job 19, Job's Defense
Job 20, Zophar's Final Arguments
Job 21, Job's Defense
Job 22, Eliphaz's Final Arguments
Job 23-24, Job's Defense
Job 25, Bildad's Final Arguments
Job 26-31, Job's Defense
Job 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 (2nd 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 (2nd 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).

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- 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.

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; 1st 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) *ayClsiy’ #7863: loftiness of pride*. Used only here in the OT. From *ayCll:nasa’ #5375: to lift, bear up, carry, take* (used over 600x).
 - 2) *hl [‘alah #5927: to go up, ascend* (used nearly 900x).
 - 3) *dbā’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. *anA?KSḥ'hasken-na' [v.hifil.imper.] ?kS;* *sakan #5532: 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_{x2}; 1st 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 2nd 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. *blw* *shuwb #7725: to turn back, return.*

- 2) A removal of all unrighteousness. God is pleased to accomplish this on our behalf as we confess our sins (1st 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. *qdæ;tsadeq #6663: be just, righteous.*
 - b. *hkz? zakah #2135: be clear, pure.*
 This was the also a feature of Eliphaz' second speech (Job 15:14).

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Job 26-31

1. When the three-party prosecution rests its case, and closes their arguments, Job begins his long (6 chapters) verbal defense (Job 26-31).
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 (רֵפְאִים *repha'iym* #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; y 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).
תִּירָאִים *'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; y 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).

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- 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).
 - 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 32-37

- 1. Elihu is introduced, and rebukes the three prosecutors for not answering Job’s self-righteousness (Job 32).
 - a. Elihu: *Why I à? ’eliyhuw #453: 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).
 - 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).
- 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).

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- 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).
- 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).

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).