

TTB2022-104 – Week 4 – January 23 to 29

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TTB2022-104 Exercises 9

Day 023 - January 23 - Job Continues Debating His Friends Job 12-14

Job Chapter Twelve

1. With all three friends in agreement, convinced of Job’s guilt, Job presents an argument of one who finds himself alone in the world (Job 12:1-6).
2. Job asserts that he can preach wisdom as well as the three critics can, and delivers a tremendous sermon on God’s Sovereignty from the standpoint of creation (Job 12:7-13:2).
 - a. This section opens and closes with denials of inferiority (Job 12:3; 13:2), and a hint of Job pulling rank based on his age (Job 12:12 cf. 15:10).
 - b. Job affirms God’s absolute sovereignty (Job 12:9,10) then describes His seemingly arbitrary pattern for tearing down (Job 12:14-25), and failing to identify God’s uplifting of the humble (Ps. 107:40-43).

Job Chapter Thirteen

1. Job restates that his legal case is not with them, but with the Almighty God (Job 13:3), and urges his three friends to stop representing God’s interests in this dispute (Job 13:4-12).
2. Job is confident in his legal case before God, and knows that he will be vindicated at whatever time God chooses to hear the evidence (Job 13:13-28).
 - a. Job is willing to risk physical death in order to argue his case before God (v.15).
 - b. Job understands that he is qualified to approach God’s presence through prayer, and intends to do so until God answers him (v.16).
 - c. Job is ready and eager to cross-examine any witnesses God may put forth (vv.22,23).

Job Chapter Fourteen

1. Job's summary of physical life (short and difficult) is an interesting commentary on fallen humanity's lost estate (vv.1-6).
2. Human resurrection is not like the natural realm (vv.7-12).
3. Accountability will come in the next life; Job is assured of that (vv.13-17).
4. The mountains may erode, but Job will see justice at some point (vv.18-22).

Day 024 - January 24 - The Debate Becomes Heated Job 15-18

Job Chapter Fifteen

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 either the post-diluvian patriarchs, or more probably the Firstborn of all creation (Job 15:7-10 cf. Prov. 8:22ff.; Isa. 40:13,14).
3. Eliphaz insists that he is attempting to gently help Job to recover from his carnality (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 Chapter Sixteen

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).

Job Chapter Seventeen

1. Job shows eagerness to embrace his physical death (Job 17:1-2), and dismisses his friends as ignorant false informants (Job 17:3-5).
2. Job considers what his name will mean to those left behind (vv.6-9).
3. He invites his unwise counsellors to join him in death (vv.10,16).
4. He embraces Sheol like a place of refuge & family (vv.11-15).

Job Chapter Eighteen

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).
- 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.

Day 025 - January 25 - Job Seeks Mercy From His Friends Job 19-21

Job Chapter Nineteen

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 Chapter Twenty

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) שִׁי' *siy'* #7863: loftiness of pride. Used only here in the OT. From נָשָׂא *nāsā'* #5375: to lift, bear up, carry, take (used over 600x).
 - 2) אָלַח *‘alāh* #5927: to go up, ascend (used nearly 900x).
 - 3) אָבַד *‘ābad* #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 Chapter Twenty-One

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).

Day 026 - January 26 - Job's Character Assaulted Job 22-25

Job Chapter Twenty-Two

1. Eliphaz gives a third and final try to urge Job's repentance (Job 22:1-30). Bildad will also speak a third time, giving a short rebuke and not bothering with a repentance call (Job 25:1-6). Zophar doesn't even bother with a third speech.
2. Eliphaz launches a barrage of rhetorical questions to introduce his condemnation of Job (Job 22:2-5).
 - a. Can human strength and wisdom be useful? It is useless to both God and man (v.2).
 - b. Is there pleasure or profit to human righteousness and morality? Not to God (v.3).
 - c. Is it the fear of the Lord that prompts Divine judgment? Clearly not! (v.4).
 - d. Aren't you the great and unceasing sinner? Obviously! (v.5).
3. Eliphaz recites a litany of accusations as proof of Job's guilt (Job 22:6-11).
 - a. He accuses Job of being an unfair creditor (v.6).
 - b. He accuses Job of a lack of compassion to the poor, and partiality to the rich and powerful (vv.7-9).
 - c. The conclusion: Job can have no hope (vv.10,11).
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. הַסְכֵּן-נָא hasken-na' [v.hifil.imper.] סָכַן sākan ^{#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 sākan 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 sākan that would be consistent with Ps. 139:3.
 - d. "Be of use to God" is a use of sākan 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. שׁוּב *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 Chapter Twenty-Three

1. Job announces another day for complaint and rebellion (Job 23:2a), and denies that prayer 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), but he is confident that he can match God's wisdom and judgment (v.6b,7).
 - b. Although Job can't observe God (vv.8,9), God observes him and his post mortem lifework evaluation will shine brightly (v.10), having spent his life abiding in the Word of God (vv.11,12).
 - e. Job is awed and humbled by God's majesty (vv.13-16), but won't yet close his mouth (v.17 cf. 40:4,5; 42:1-6).

Job Chapter Twenty-Four

1. Job demands an explanation for why God is so slow to judge the wicked (Job 24:1). The Days of Shaddai seems to be the anticipated times of judgement stored up against wickedness (Jude 14-15).
2. The wicked pursue their own evil (Job 24:2-4a) leaving their victimized society in a terrible state (Job 24:4b-12).
3. A culture of darkness operates exclusively in the night hours (Job 24:13-17).
4. Such sinners may have a brief security in their day, but depart with no one's regret (Job 24:18-25 cf. 2nd Chr. 21:20).

Job Chapter Twenty-Five

1. Bildad follows Eliphaz with a third and final rebuke for Job (Job 25:1-6).
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 *tsādaq* #6663: *be just, righteous*.
 - b. זָכָה *zākāh* #2135: *be clear, pure*.

This was the also a feature of Eliphaz' second speech (Job 15:14-16).

Day 027 - January 27 - Job Speaks Sarcastically Job 26-29

Job Chapter Twenty-Six

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 (Jas. 2:19).

- 2) Rephaim (רִפְאִיִּם rephā'iyim ^{#7496}) are Nephilim giants when they have their 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).

Job Chapter Twenty-Seven

1. Job takes a terrible vow, declaring God's unfair, untrue actions (Job 27:1-6).
 - a. Job vows according to the (eternal) life of God Almighty (v.2).
 - b. Job vows according to the (physical) life of his own existence (v.3).
 - c. Job accuses God of being unjust and untrue (vv.4,5).
2. Job addresses his prosecutors, giving them a terrible message of what they can expect as his enemy, or his opponent (Job 27:7-23).
 - a. The "enemy" is אֹיֵב 'oyēb ^{#341} which is the same Hebrew root as the name of Job אִיּוֹב 'iyyowb ^{#347}.
 - b. Job rebukes his accusers, and demands their attention to his Bible class (vv.11,12).
 - c. God frequently allows the wicked to become rich so as to provide for the righteous in grace (Job 27:16,17 cf. Prov. 13:22; 28:8; Ecc. 2:26).

Job Chapter Twenty-Eight

1. Job describes the work of man in mining the most precious substances that can be obtained by human effort (Job 28:1-11).
2. Job goes on to describe the wisdom of God that cannot be obtained by human effort (Job 28:12-28).
 - a. 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).
 - b. The value of God's wisdom is beyond the realm of human experience (Job 28:13-19).
 - c. 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; Jas. 3:15).

Job Chapter Twenty-Nine

1. Job misses the days when God watched over him, when he walked in the light, and was a friend of the Almighty (Job 29:1-6).
2. Job misses the social & political blessings he enjoyed in bygone days (Job 29:7-10).
3. Job misses the days when his judicial wisdom was universally praised (Job 29:11-13).
4. Job misses the days when he wore righteousness and justice as garments, and served the Lord in fighting wickedness (Job 29:14-17).
5. Job misses the days when he had long-term confidence in his future (Job 29:18-20).
6. Job misses the days when his wisdom and counsel were universally appreciated (Job 29:21-25).

Day 028 - January 28 - Job—An Innocent Sufferer Job 30-31

Job Chapter Thirty

1. Job grieves over his current social curses (Job 30:1-15).
2. Job grieves over his current enmity with God (Job 30:16-23).

3. Job grieves over his perceived terminal condition, and expectation of no improvement (Job 30:24-31).

Job Chapter Thirty-One

1. Job concludes his defense with a summary of his innocence (Job 31:1-34).
 - 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).
2. Job “signs” his affidavit, and laments his inability to admit his statement into God’s court (vv.35-37).
3. Job concludes his remarks with a defense of his Adamic stewardship of the earth (vv.38-40).

Day 029 - January 29 - Elihu Joins the Conversation Job 32-34

Job Chapter Thirty-Two

1. Elihu is introduced, and rebukes the three prosecutors for not answering Job’s self-righteousness (Job 32). Elihu: אֱלִיְהוּ ^{#453}: *He is my God. Son of God blesses* (Barachel). House of *contempt* (Buz). Family of *exalted* (Ram).
2. Elihu’s speeches are longer than twelve other OT books and seventeen of the twenty-seven NT books (Alden, Robert L. *Job*. Vol. 11. Nashville: Broadman & Holman Publishers, 1993. Print. The New American Commentary).
3. Elihu is angry against Job, and against the three accusers (Job 32:2,3).
 - a. Against Job for his self-justification (v.2).
 - b. Against the 3 accusers for their lack of answer to Job’s self-justification, and for their condemnation of Job (v.3).
4. Elihu withheld his own message to Job in deference to the wisdom of his elders, but since that wisdom was lacking he ventures to speak (Job 32:4-10).
5. Elihu assures his elders that his message is being given under a spirit’s compulsion (Job 32:11-22 cf. Ps. 39:1-3; Jer. 6:11; 20:9; Ezek. 3:14).

Job Chapter Thirty-Three

1. Elihu invites Job to argue his case before him, and not be afraid as if he was before Divine majesty (Job 33:1-7).
2. Elihu states that he has heard Job’s accusation of Divine unfairness (Job 33:8-11), and rejects Job’s accusation entirely (v.12).
3. Elihu rejects Job’s complaint in that God is not accountable to Job, or any other created being (Job 33:13).
4. Elihu explains that God uses external circumstances in life to teach man corrective and preventative lessons (Job 33:17).
5. Elihu encourages Job to make application of this rebuke, and return to walking in the light (Job 33:23-33).

- a. 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.
- b. 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.
- c. Elihu is not condemning Job. His message is intended to bring about Job's experiential justification (restoration to fellowship) (Job 33:32).

Job Chapter Thirty-Four

1. Elihu urges the four older men to use this opportunity for collective edification (Job 34:1-4; echoing 12:11 & Isa. 1:18).
2. Elihu reminds them all of Job's very words, and how God's nature renders Job's conclusions impossible (Job 34:5-15).
3. God is quite active in His supervision of men and nations (Job 34:16-28).
4. Verses 29-33 are difficult in the Hebrew and missing in the LXX. They are a fascinating discourse on the silence of God. Elihu suggests that rather than demanding an explanation (e.g. Job 7:20,21; 13:23) (which God is not obligated to provide) Job should be seeking the instruction that chastisement provides.
5. Elihu urges the four older men to agree with his conclusions (Job 34:34-37).
 - a. Job's words of self-justification are not consistent with the knowledge and wisdom of God's Word (Job 34:35).
 - b. Job's testing needs to continue to the end because he is currently not passing the test by rebelling against God (Job 34:36,37).

Answers to TTB2022-103 Exercises

1. 180 years old
2. False. Proverbs 11:14.
3. A high official. In the near East and some parts of Asia, the vizier (or wazir) is a government minister.
4. Zaphenath-paneah. Genesis 41:45
5. Reuben
6. They required them to eat at separate tables. Genesis 43:32
7. 67
8. Goshen
9. He adopted them as his own sons.
10. Machpelah
11. True
12. Eliphaz the Temanite; Bildad the Shuhite; Zophar the Naamathite.
13. Bildad the Shoe-Height. 😊

TTB2022-104 Exercises

1. Eliphaz, Zophar, and Bildad were very successful in bringing comfort to Job. [True/False]
Answer:
2. In what chapter does Job describe man's work in mining precious metals?
Answer:
3. Job was fair in his dealings with his personal slaves. [True/False]
Answer:
4. Why was Elihu angry with Job?
Answer:
5. Elihu's speeches are longer than _____ other Old Testament books.
Answer:
6. Job is willing to risk physical death in order to be able to present his case before God. [True/False]
Answer:
7. Where does Job call his friends "worthless physicians"?
Answer:
8. Who tells Job that Job's carnality is corrupting his wisdom?
Answer:
9. Job believes that God has destroyed him for no reason at all. [True/False]
Answer:
10. Job had a great dread of going to Sheol. [True/False]
Answer:
11. Which of his friends urged Job to learn from the history of the ancient world?
Answer:
12. What Hebrew word means to "be just; be righteous"?
Answer: