



# The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond

V24 N19

May 8, 2022

## MOTHER'S DAY

"Momma Jekyll and Ms. Hyde"

Job 36:13-15

### THIS WEEK'S CORE COMPETENCY

#### Hope

I have a growing anticipation of God's promises and my secure eternity with him.

*"Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that can never perish, spoil or fade."*

1 Peter 1:3-4



What purpose does affliction serve?

Hope is rooted in the grace of God. Apart from his grace, we have no hope. This is certainly true with regard to our justification, our standing before God. Clearly, a right standing before God is obtained by grace, not by works. Paul makes this perfectly clear in the opening chapters of his letter to the Romans. He writes: "But now apart from the law the righteousness of God has been made known, to which the Law and the Prophets testify. This righteousness is given through faith in Jesus Christ to all who believe . . . For we maintain that a person is justified by faith apart from the works of the law" (3:21-22a, 28), and "What does Scripture say? 'Abraham believed God, and it was credited to him as righteousness'" (4:3). Grace makes *positional* righteousness possible. It is also true with regard to our sanctification, our purity before God. Clearly, purity from sin is obtained through forgiveness obtained by grace, not by works. John makes this perfectly clear in his first epistle. He writes: "If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, he is faithful and just and will forgive us our sins and *purify* us from all unrighteousness" (1:8-9). Grace makes *practical* righteousness possible, too.

The book of Job echoes the same theme. God deals with people on the basis of grace, not retribution. In other words, God does not in all cases recompense or give people in their lifetime what they deserve. Job's three friends and Elihu assume the traditional view that he does—that the righteous prosper and the wicked suffer. They are *right* in what they *affirm* but *wrong* in what they *deny*. They are right to affirm that the righteous prosper and the wicked suffer, because they both do, but wrong to deny that the righteous ever suffer and the wicked ever prosper, again because they both do. One writer explains: "This book proves that the basic relationship that God has established with people does not rest on retribution but on grace. This is the message statement, from my point of view. God blesses people for two reasons. These are: first, His sovereign choice to bless; second, people's response of trust and obedience to Him. Because we cannot control God's sovereign choice to

bless some people more than others, we tend to forget that. We tend to focus on what we can control to some extent, namely: securing His blessing by trusting and obeying Him. This is understandable and legitimate, but it leads to a potential problem. The problem is that we may conclude that we can control God. Since God blesses those who trust and obey Him, and He curses those who do not, we may conclude that if we trust and obey God, He owes us blessing in this life. This conclusion assumes that the basis of God's relationship with people is retribution: He gives people what they deserve. Those who hold the theory of retribution reason as follows: If I am good, God will reward me with blessing in some form, but if I am bad, He will punish me somehow in this life. While this is normally the way God deals with human beings, it is not always His method. Consequently, there must be a more fundamental principle that governs God's dealings with people . . . The Book of Job reveals that while God *usually* blesses the godly and punishes the ungodly, He does not *always* do so *in this life*. There is a more fundamental basis from which God operates . . . Evidence in the Book of Job points to God's grace as the basis of His dealings with people. Instead of always dealing with people in retribution, God always deals with us in grace in this life. What does this mean? This means that instead of responding to our good actions with blessing, or our bad actions with cursing, consistently, God initiates favor toward us without our deserving it" (Thomas L. Constable, "Notes on Job," 2022 ed., 13, 14, [planobiblechapel.org/tcon/notes/pdf/job.pdf](http://planobiblechapel.org/tcon/notes/pdf/job.pdf)).

Grace is evident in Job 36:5-15. Verses 8-12 contain Elihu's words: "But if people are bound in chains, held fast by cords of affliction, he tells them what they have done—that they have sinned arrogantly. He makes them listen to correction and commands them to repent of their evil. If they obey and serve him, they will spend the rest of their days in prosperity and their years in contentment. But if they do not listen, they will perish by the sword and die without knowledge." Here Elihu is right in what he affirms. God will be gracious to those who repent.

**Read Job 36:13-15**

13 *"The godless in heart harbor resentment;  
even when he fetters them, they do not cry for help.*  
14 *They die in their youth,  
among male prostitutes of the shrines.*  
15 *But those who suffer he delivers in their suffering;  
he speaks to them in their affliction.*

**Read in another translation**

13 *"The godless in heart cherish anger;  
they do not cry for help when he binds them.*  
14 *They die in their youth,  
and their life ends in shame.*  
15 *He delivers the afflicted by their affliction,  
and opens their ear by adversity. (NRSV)*

**Also read Job 36:5-12**

5 *"God is mighty, but despises no one;  
he is mighty, and firm in his purpose.*  
6 *He does not keep the wicked alive  
but gives the afflicted their rights.*  
7 *He does not take his eyes off the righteous;  
he enthrones them with kings  
and exalts them forever.*  
8 *But if people are bound in chains,  
held fast by cords of affliction,  
9 he tells them what they have done –  
that they have sinned arrogantly.*  
10 *He makes them listen to correction  
and commands them to repent of their evil.*  
11 *If they obey and serve him,  
they will spend the rest of their days in prosperity  
and their years in contentment.*  
12 *But if they do not listen,  
they will perish by the sword  
and die without knowledge.*

After reading the text, practice your Observation skills by noting the following:

- Circle "the godless" in v. 13.
- Circle "harbor resentment" in v. 13.
- Circle "fetters" in v. 13.
- Bracket "among male prostitutes of the shrines" in v. 14.
- Box "but" indicating *contrast* in v. 15.
- Box "in" (2x) in v. 15.
- Underline "suffering" and "affliction" in v. 15.

What one word would you use to describe the TONE of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What is one thing you do not understand in this passage?

Try to summarize the THEME of this passage in one word. If you were going to describe these verses, you might say, "This text is about \_\_\_\_\_"



## DIG DEEPER

---

Answer the questions to help you apply the passage and prepare for discussion

1. Toward *whom* do “the *godless* in heart harbor resentment”?
  2. Why do they resent him?
  3. How do they respond to his discipline?
  4. Describe their outcome.
  5. Is Elihu talking *literally* or *figuratively* in verse 14? Explain.
  6. Identify “those who suffer” named in the *contrast* in verse 15.
  7. How do they respond to his discipline?
  8. They are not delivered *from* their suffering but “*in*” their suffering. Explain the difference. And does that ring true in your life?
  9. Elihu says these things (chap. 32, esp. vv. 13-15) to Job. Why?
  10. **Discussion:** Talk about how God has used suffering and affliction in your own life.
-

### Commentary On The Text

The book of Job contains three rounds of speeches delivered by Job's three friends, Eliphaz, Bildad, and Zophar, and Job's replies (chaps. 4-31). It also contains four speeches delivered by Elihu (chaps. 32-37). It concludes with two speeches delivered by God and Job's replies (38:1-42:6). Chapters 36-37 contain Elihu's fourth speech. This interesting and relevant because inspiration guarantees the accuracy of Scripture's record of these speeches, but it doesn't guarantee the truthfulness of everything contained in them. Obviously, God's speeches are entirely true. However, the speeches delivered by the others may not be entirely true. Of course, they are not entirely false either. These speeches reflect the worldview and theology of their speakers.

Scripture introduces Elihu with these words: "Elihu son of Barakel the Buzite, of the family of Ram, became very angry with Job for justifying himself rather than God. He was also angry with the three friends, because they had found no way to refute Job, and yet had condemned him. Now Elihu had waited before speaking to Job because they were older than he. But when he saw that the three men had nothing more to say, his anger was aroused. So Elihu son of Barakel the Buzite said:" (Job 32:2-6a). One commentator summarizes the point of Elihu's last speech this way: "In his first speech Elihu develops the theme that God instructs a person through dreams and *afflictions*. God uses these means to turn a person from wrongdoing, either potential or real, that will result in premature death . . . In his last speech Elihu returns to his opening thesis that *God disciplines anyone in jeopardy, even the mightiest, with suffering*" (John E. Hartley, *The Book of Job*, NICOT, 430, italics added). In a nutshell, Elihu is attempting to persuade Job that God is using *affliction* to discipline him. His message is clear enough. If Job, who is in his view clearly bound "in chains and held fast by cords of affliction," will respond to God's discipline and repent, his prosperity will be restored, but if not, he "will perish by the sword and die without knowledge" (cf. vv. 8-12). As far as he's concerned, Job's suffering is a sure sign he has sinned. Like Job's three friends he assumes the traditional view – that the righteous without exception prosper and the wicked without exception suffer in this life. And all four of them are *right* in what they *affirm* but *wrong* in what they *deny*. They are right to affirm that the righteous prosper and the wicked suffer, because they both do, but wrong to deny that the righteous ever suffer and the wicked ever prosper,

again because they both do. Suffering is not a *sure* sign of sin because the righteous suffer, too (cf. Ecc 7:15; 8:14).

Verses 13-15 provide a succinct summary of what Elihu has said in verses 5-12. He says that God uses hardship, namely, "suffering" and "affliction," to discipline people with a view to correcting the ones who are errant. His discipline has potentially two outcomes. On the one hand, those who respond in anger and do not turn to him for help are doomed to die premature shameful deaths (v. 14). BUT on the other hand, those who accept his discipline and turn to him for help are in effect delivered *by* their suffering and affliction (v. 15). When they respond favorably to his correction and repent of their wrongdoing, that is, when "they obey and serve him, they will spend the rest of their days in prosperity and their years in contentment" (v. 11). God does the delivering; adversity provides the occasion for deliverance for those who take advantage of it.

What Elihu explicitly affirms in this passage is true. It reflects the point of view of biblical wisdom in general. The righteous prosper, and the wicked suffer. Proverbs 3:33 captures the idea. "The LORD's curse is on the house of the wicked, but he blesses the home of the righteous;" so do 4:18-19, "The path of the righteous is like the morning sun, shining ever brighter till the full light of day. But the way of the wicked is like deep darkness; they do not know what makes them stumble," and 10:16, "The wages of the righteous is life, but the earnings of the wicked are sin and death." However, what Elihu implicitly denies, namely, that the righteous suffer, is false. In his view, Job's suffering is a sure sign that he has sinned; otherwise, he would not be suffering. The book of Job and the book of Ecclesiastes correct his wrongheaded understanding of wisdom. God does use suffering to discipline people, but he also uses suffering to accomplish other purposes in their lives, namely, from a New Testament perspective, to transform them to be like Christ. For example, a list of Christlike virtues begins with what suffering produces. Paul writes: "Not only so, but we also glory in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not put us to shame, because God's love has been poured out into our hearts through the Holy Spirit, who has been given to us" (Ro 5:3-5).

At times, we suffer as a result of our own foolish behavior; at times, suffering is our lot in life. Whatever the case, God uses it either to correct us or to mature us.

---

## Word Studies/Notes

v. 13 **the godless** Cf. “the wicked” (v. 6); “those who are obstinate toward God” (John E. Hartley, *The Book of Job*, NICOT, 471-72). “The expression ‘godless [or hypocrite] in heart’ is an intensification of the description. It conveys that they are intentionally godless. See Matt 23:28” (*The NET Bible*, 24tn on Job 36:13).

v. 13 **harbor resentment** Cf. “nourish anger” (NET); “cherish anger” (ESV). “*Heb* ‘they put anger.’ This is usually interpreted to mean they lay up anger, or put anger in their hearts” (*The NET Bible*, 25tn on Job 36:13). “This has been understood by some interpreters to mean ‘lay up (God’s) anger’ (cf. Rom. 2.5) [cf. ‘arouse God’s anger’]. More commonly it is thought to mean ‘nourish anger’ in their hearts, instead of realizing that their deserved chastisement is for their profit” (H. H. Rowley, *The Book of Job*, NCBC, 229). “True sinners, the godless (*hānēp*, ‘irreligious’; cf. 8:13) in heart resent problems by which God may bind them” (Roy B. Zuck, “Job,” in *The Bible Knowledge Commentary: Old Testament*, 763).

v. 13 **fetters them** Cf. “binds them” (ESV, NET, NASB). This fettering refers to being “bound in chains, held fast by cords of *affliction*” (v. 7).

v. 14 **male prostitutes** Cf. “So they die young in shameful disgrace” (CEV); “They die while they are still young, worn out by a life of disgrace” (GNT). “*Heb* ‘among the male prostitutes’ who were at the temple – the ‘holy ones,’ with ‘holy’ being used in that sense of ‘separated to that form of temple service.’ So uncleanness and shame are some of the connotations of the reference. Some modern translations give the general sense only: ‘their life ends in shame’ (NRSV); ‘and perish among the reprobate’ (NAB); ‘die...after wasting their lives in immoral living’ (NLT)” (*The NET Bible*, 27tn on Job 36:14).

v. 15 **in** Cf. “by” (ESV, NET, NRSV); “But God saves those who suffer [are afflicted] through [or by means of] their suffering {affliction}; he gets them to listen [opens their ear] through [or by means of] their pain” (EXB). “Instrumental *by* is favoured, although ‘from’ is another possible meaning. In any case, the idea of the poor man being saved by his poverty (Dhorme prefers this nuance rather than affliction, RSV, or suffering, NEB) is paradoxically stated. It is God who saves

adversity provides the occasion, if the right advantage is taken of it” (Francis I. Anderson, *Job*, TOTC, 261).

v. 15 **suffering, affliction** The two words are used synonymously in the two lines of verse 15 – an example of *synonymous parallelism*. “Those who profit by their discipline are delivered. Here Elihu restates his view of the meaning of discipline to lead on to his application of the principle to the case of Job” (Rowley, 229).



## APPLY THE TEXT

---

### CENTRAL MESSAGE OF THE TEXT

Don't despise suffering because the Lord uses it  
either to correct or to mature you.

### CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



## 3 LIVING QUESTIONS

The "Living Questions" are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?

2. What does this passage teach me about myself?

3. What does this passage lead me to do?



## FAMILY TALK

If you're a parent, you're tired. You're either bone-weary tired from the constant vigilance of guarding and protecting your toddler, sick-of-the-car tired from driving your elementary or junior high crew to every imaginable event and practice, or heart-wrenching tired from the slow release of your teenager into adulthood. And it doesn't stop there—we all know that once a parent, always a parent. Tired exacerbates all the feelings. Hungry becomes hungry, slow becomes sluggish and dull, and a challenging day can tip you into a pool of anxiety and depression. God hears you. He is fully aware of the struggle you're experiencing, and He hears your prayers. He sees your weariness in dealing with your child's strong will, high spirit or character deficiencies. He's waiting to exchange your weary burden for rest. He delights when you take Christ's yoke and project His gentleness and humbleness to your family (Matthew 11:28-30). Take a moment to pause and reflect on how He has delivered you in the past. Parents, He is faithful to deliver you from your present parenting struggle. He's right there whispering encouragement into the deep place of your heart. Pause, reflect, and rejoice in His love for you. Trust that God loves your child deeply and is working in their life. And guess what? He's also using this loud, crazy, messy, rambunctious, sticky little darling to shape you into the image-bearer He designed you to be. We're praying for you this week.

### What Does The Bible Say?

Read Job 36:15.

1. What does it mean to be delivered from something?
2. Describe an "affliction."
3. How could God speak to someone?

### What Do You Think?

How does God deliver you from struggles or speak to you when you're having a hard time?

### What Do You Do?

Spend one mealtime in complete silence. How do you plan to communicate with others? How will they know your needs if you can't speak to them? How does God know our thoughts and heart?

## CORE COMPETENCY: Hope

I cope with the problems of life and death with the help of Jesus.

## MEMORY VERSE: Philippians 4:19

*"And my God will meet all your needs according to the riches of his glory in Christ Jesus."*

## KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRAL Kids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: [kids@wearecentral.org](mailto:kids@wearecentral.org)

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME \_\_\_\_\_

GRADE PARENT SIGNATURE \_\_\_\_\_

# OUR CORE COMPETENCIES

## CENTRAL BELIEFS

**Authority of the Bible** (2 Timothy 3:16-17)  
*I believe the Bible is the Word of God and has the right to command my belief and action.*

**Church** (Ephesians 4:15-16)  
*I believe the church is God's primary way to accomplish His purposes on earth today.*

**Eternity** (John 14:1-4)  
*I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.*

**The Holy Spirit** (Romans 8:9)  
*I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.*

**Humanity** (John 3:16)  
*I believe all people are loved by God and need Jesus Christ as their Savior.*

**Identity in Christ** (John 1:12)  
*I believe I am significant because of my position as a child of God.*

**Jesus Christ** (Hebrews 1:1-4)  
*I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.*

**Life Purpose** (Acts 20:24)  
*I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.*

**Personal God** (Psalm 121:1-2)  
*I believe God is involved in and cares about my daily life.*

**Salvation by Grace** (Ephesians 2:8-9)  
*I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.*



## CENTRAL VIRTUES

**Love** (1 John 4:10-12)  
*I sacrificially and unconditionally love and forgive others.*

**Joy** (John 15:11)  
*I have inner contentment and purpose in spite of my circumstances.*

**Peace** (Philippians 4:6-7)  
*I am free from anxiety because things are right between God, myself and others.*

**Patience** (Proverbs 14:29)  
*I take a long time to overheat and endure patiently under the unavoidable pressures of life.*

**Kindness/Goodness** (1 Thessalonians 5:15)  
*I choose to do the right things in my relationships with others*

**Faithfulness** (Proverbs 3:3-4)  
*I have established a good name with God and with others based on my long-term loyalty to those relationships.*

**Gentleness** (Philippians 4:5)  
*I am thoughtful, considerate and calm in dealing with others.*

**Self-Control** (Titus 2:11-13)  
*I have the power, through Christ, to control myself.*

**Grace** (Colossians 3:13)  
*I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.*

**Hope** (1 Peter 1:3-5)  
*I have a growing anticipation of God's promises and my secure eternity with Him.*

**Humility** (Philippians 2:3-4)  
*I choose to esteem others above myself.*



## CENTRAL PRACTICES

**Bible Study** (Hebrews 4:12)  
*I study the Bible to know God, the truth, and to find direction for my daily life.*

**Biblical Community** (Acts 2:44-47)  
*I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.*

**Compassion** (Psalm 82:3-4)  
*I seek to serve the last, the least and the lost in my community.*

**Disciple-Making** (2 Timothy 2:2)  
*I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.*

**Evangelism** (Acts 1:8)  
*I share Jesus with others through personal proclamation and demonstration of the gospel.*

**Generosity** (2 Corinthians 9:6-11)  
*I gladly give my resources to fulfill God's purposes.*

**Prayer** (Psalm 66:16-20)  
*I pray to God to know Him, to lay my request before Him and to find direction for my daily life.*

**Single-Mindedness** (Matthew 6:33)  
*I focus on God and His priorities for my life.*

**Spiritual Gifts** (Romans 12:4-6)  
*I know and use my spiritual gifts to accomplish God's purposes.*

**Worship** (Psalm 95:1-7)  
*I worship God for who He is and what He has done for me.*

**Tom Bulick** (M.A. in Educational Leadership, Eastern Michigan University, Th.M. in Old Testament, and Ph.D. in Bible Exposition, Dallas Theological Seminary). For more than forty years, Tom has served as pastor, faculty member, and administrator. Tom was Vice President for Student Life and Associate Professor of Religious Studies at Trinity Western University (Vancouver, B.C.) for 12 years before accepting the position of Spiritual Formation Pastor at Central Bible Church in 1998. He and his wife Ruth have one son, Zach.

**Stephanie Thomas** (B.B.A University of Texas at Arlington). Stephanie is married to James and they have four children: Elijah, Levi, Ella and Simon. Stephanie has attended Central Bible Church for more than 20 years, has been on staff since 2014, and now serves as Children's Minister.

The Scrolls Bible Study is a spiritual growth resource of Central Bible Church, Fort Worth, Texas.

© 2022 Central Bible Church.

Material researched, written and supervised by Dr. Tom Bulick. All Scripture referenced from the New International Version unless otherwise noted. This resource is freely distributed and may be copied without permission.



**CENTRAL  
BIBLE CHURCH**

8001 Anderson Boulevard  
Fort Worth, Texas 76120  
817-274-1315  
wearecentral.org