

One of the most beautiful passages of Job is found in Job 19:23-27. Job had previously longed for death and seemingly lost hope; but realizes that even if he dies, real vindication awaits in eternity. He says, *“For I know that my Redeemer lives, and at the last he will stand upon the earth. And after my skin has been thus destroyed, yet in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another.”* Job wanted very badly for God to come to him and explain why he was suffering. That might seem like spiritual immaturity, but don’t overlook Job’s great maturity in this section—he understands that even if he never receives his answer here, he earnestly expects a life beyond this one, and he trusts in his Redeemer to vindicate him

in eternity. He wishes to see God now, but **knows** he will see God after death. When we suffer, we should learn to cultivate this attitude. We may not get all the answers, comfort, or deliverance we want in this life, but we can trust that our Redeemer lives. We can know that our Redeemer has purchased us, and He now sits at the right hand of God. We can trust that even when death takes us here, eternal life waits for us in the home of God. When we trust in our Redeemer, we can endure the hardships of this life and still remain true to God. Thank God that our Redeemer lives!

◆ We’re going to do questions a little differently this week! Pick out and write the main arguments of each discussion. On another piece of paper, try to summarize the arguments being made. Try to pick out where speakers are wrong, where they are true, and where they misapply the truth.

Eliphaz 15	
Job 16-17	
Bildad 18	
Job 19	
Zophar 20	
Job 21	
Eliphaz 22	
Job 23-24	

“That You May Grow Thereby...”

A weekly Bible reading plan



Job 15-24 Miserable Comforters

Overview

This week’s reading takes us through the second round of dialogue between Job and his friends, and also includes a portion of the third round of discussion. In the first round, all of Job’s friends began to hint that they believed Job was suffering because of some sin or wickedness. While not calling out Job specifically, they described the lot of the wicked, and insinuated that Job was to blame for his suffering. By the second and third round, the friends are less reserved, and begin to be combative with their attacks against Job, going so far as to even ascribe specific sins to Job. Job continues to plead his case, but many of his responses end up being pleas to God instead of a response to his friends. In this section we see Job wondering why he is suffering, arguing for his innocence, and requesting, if not demanding, an opportunity to plead his case before God. He feels he is at least owed an explanation of why he is suffering, and feels that if he could just present his case to God, he would be vindicated. In this section we see how easy it is for man to think he knows God and His ways when in reality, God’s ways are far beyond our comprehension.

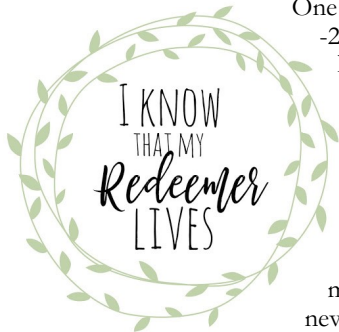
Suggested Reading Schedule

Monday: Job 15-16
 Tuesday: Job 17-18
 Wednesday: 19-20
 Thursday: Job 21-22
 Friday: Job 23-24

Wrongfully Accused

Job’s friends were positive they knew the source of his suffering. To them, it was clear that Job had sinned and thus incurred the wrath of God. They tried to ease Job into seeing his faults at first, but as the conversation progressed they became more inflammatory with their speech, and their accusations become obvious. In fact Eliphaz, the more mild of the three, goes so far as to specifically describe Job’s sins, accusing him of neglecting the needy, taking what doesn’t belong to him, and oppressing the poor (ch. 22). But Job wasn’t guilty of any of those things! There are several problems that lead Job’s friends to falsely accuse him. We would do well to learn from their mistakes, and ensure we don’t act this way towards others! Here are just a couple:

- ◆ **A false view of suffering:** Job’s friends thought that suffering was a direct display of God’s displeasure. Job knew this couldn’t be the case. He knew he had lived righteously, and he saw plenty examples of wicked people prospering. Sometimes suffering might be a form of chastisement, but not always! Don’t take pain in your life or someone else’s as an indication that God is displeased, and don’t mistake fortune and good health as a sign of God’s favor!
- ◆ **Arrogance:** Job’s friends display a great deal of arrogance. They trust in their wisdom and understanding, but in truth they have no idea what is going on. Some of the things they say contain elements of truth, but beware! When we are arrogant, we run the danger of misapplying even the truth, which is a serious error. Job’s friends did this, and earned a harsh rebuke from God in the end.



One of the most beautiful passages of Job is found in Job 19:23-27. Job had previously longed for death and seemingly lost hope; but realizes that even if he dies, real vindication awaits in eternity. He says, *“For I know that my Redeemer lives, and at the last he will stand upon the earth. And after my skin has been thus destroyed, yet in my flesh I shall see God, whom I shall see for myself, and my eyes shall behold, and not another.”* Job wanted very badly for God to come to him and explain why he was suffering. That might seem like spiritual immaturity, but don’t overlook Job’s great maturity in this section—he understands that even if he never receives his answer here, he earnestly expects a life beyond this one, and he trusts in his Redeemer to vindicate him

in eternity. He wishes to see God now, but **knows** he will see God after death. When we suffer, we should learn to cultivate this attitude. We may not get all the answers, comfort, or deliverance we want in this life, but we can trust that our Redeemer lives. We can know that our Redeemer has purchased us, and He now sits at the right hand of God. We can trust that even when death takes us here, eternal life waits for us in the home of God. When we trust in our Redeemer, we can endure the hardships of this life and still remain true to God. Thank God that our Redeemer lives!

◆ We’re going to do questions a little differently this week! Pick out and write the main arguments of each discussion. On another piece of paper, try to summarize the arguments being made. Try to pick out where speakers are wrong, where they are true, and where they misapply the truth.

Eliphaz 15	
Job 16-17	
Bildad 18	
Job 19	
Zophar 20	
Job 21	
Eliphaz 22	
Job 23-24	

“That You May Grow Thereby...”

A weekly Bible reading plan



Job 15-24 Miserable Comforters

Overview

This week’s reading takes us through the second round of dialogue between Job and his friends, and also includes a portion of the third round of discussion. In the first round, all of Job’s friends began to hint that they believed Job was suffering because of some sin or wickedness. While not calling out Job specifically, they described the lot of the wicked, and insinuated that Job was to blame for his suffering. By the second and third round, the friends are less reserved, and begin to be combative with their attacks against Job, going so far as to even ascribe specific sins to Job. Job continues to plead his case, but many of his responses end up being pleas to God instead of a response to his friends. In this section we see Job wondering why he is suffering, arguing for his innocence, and requesting, if not demanding, an opportunity to plead his case before God. He feels he is at least owed an explanation of why he is suffering, and feels that if he could just present his case to God, he would be vindicated. In this section we see how easy it is for man to think he knows God and His ways when in reality, God’s ways are far beyond our comprehension.

Suggested Reading Schedule

Monday: Job 15-16
 Tuesday: Job 17-18
 Wednesday: 19-20
 Thursday: Job 21-22
 Friday: Job 23-24

Wrongfully Accused

Job’s friends were positive they knew the source of his suffering. To them, it was clear that Job had sinned and thus incurred the wrath of God. They tried to ease Job into seeing his faults at first, but as the conversation progressed they became more inflammatory with their speech, and their accusations become obvious. In fact Eliphaz, the more mild of the three, goes so far as to specifically describe Job’s sins, accusing him of neglecting the needy, taking what doesn’t belong to him, and oppressing the poor (ch. 22). But Job wasn’t guilty of any of those things! There are several problems that lead Job’s friends to falsely accuse him. We would do well to learn from their mistakes, and ensure we don’t act this way towards others! Here are just a couple:

- ◆ **A false view of suffering:** Job’s friends thought that suffering was a direct display of God’s displeasure. Job knew this couldn’t be the case. He knew he had lived righteously, and he saw plenty examples of wicked people prospering. Sometimes suffering might be a form of chastisement, but not always! Don’t take pain in your life or someone else’s as an indication that God is displeased, and don’t mistake fortune and good health as a sign of God’s favor!
- ◆ **Arrogance:** Job’s friends display a great deal of arrogance. They trust in their wisdom and understanding, but in truth they have no idea what is going on. Some of the things they say contain elements of truth, but beware! When we are arrogant, we run the danger of misapplying even the truth, which is a serious error. Job’s friends did this, and earned a harsh rebuke from God in the end.