

## **QT Questions—for Job**

(Here's a short introduction to the book of Job from my Study Bibles.)

- To explore the most difficult questions of life—questions most people ask at some time or another: Why is there evil in the world? Why do pain, suffering and heartache exist? Why do the righteous suffer? How can the just nature of an almighty God be defended in the face of evil, especially human suffering—and even more particularly, the suffering of the innocent? If you've puzzled over such questions—or perhaps been disappointed by simplistic answers—you'll appreciate the honest way the book of Job looks at God's mysterious ways.
- To address the question of suffering, the writer tells Job's story in a way that allows readers to identify with his spiritual and philosophical struggles. Like a counselor to those who suffer, the writer of Job vividly illustrates the inadequacy of human logic to explain the reality and nature of evil in the world. (Please be careful with Job's friends who make profound statements, but they also make terrible errors in judgement.)

### **Job 1 (9/29/23)**

1. In 1:1-12, how is Job described as a person and as a father; what is the meaning of Satan and what is his accusation against Job; how is God in control of this situation; what do you learn?
  2. In 1:13-22, how did Satan attack Job; in the midst of this great sorrow and pain, how did Job respond; how can we say that God is good through all these; do you still believe God is good, why?
- In v. 7, we are first told that Satan was roaming throughout the earth. And why does he roam? Peter teaches us, "Your enemy the devil prowls around like a roaring lion looking for someone to devour" (1Pet 5:8). Knowing of Satan's intention, did you see, it was God who points out Job to the enemy, "Then the Lord said to Satan, 'Have you considered my servant Job?'" (v. 8). Knowing it was God and not the devil who initiates the talk on Job, there are couple things that can scare us or confuse us here. First, many of us often think, if God did not bring Job up, then he would not have gone through that suffering. So, even though it is clear that Satan was responsible for Job's misery, we can say, that indirectly, it was God's hand that pointed Job out to Satan to attack. Secondly, we know that God pointed out Job because he was such a godly man. And that makes some people afraid to be too godly, because they are afraid that our God might use us, as He did Job, as His instrument to teach His truth in this world. Many people might say, I rather not be so godly, if that can avoid me from undergoing the similar suffering that Job went through. If we are thinking of avoiding the pain for us, then surely, such thoughts make a lot of sense to us. But, here, we behold our Savior Jesus. He did not have to suffer, but it was He, who willingly chose and volunteered Himself to suffer (Jn 10:18). And during His volunteering, when the pain truly became too great, He prayed, not against pain but against Himself. "Father, if You are willing, take this cup (His suffering) from Me; yet not My will, but Yours be done" (Lk 22: 42). Who of us can imitate and follow in Jesus' footsteps well? I know I don't do well. But, I also know, I want to follow. I want to follow Jesus more than anyone, more than my pain, more than suffering, more than anything or anyone. So, during our days of difficulties, may we have our gaze on Jesus, and pray that His grace will carry us to walk with Jesus nearly and dearly. It is my humble prayer for me and for all of us, that our greatest desire is to grow more like Jesus (to become too godly), even if that should lead us to walk on the road of suffering for a while.

**Job 2 (9/30/23)**

1. In 2:1-10, in v. 3, what do you learn about God's description of Job; what did Satan do to Job and why; why did Job's wife say what she did and why would Job respond the way he did; what do you learn?
  2. In 2:11-13, who were Job's friends and why were they coming; seeing their friend, what and why did they do that; how is this applicable to you?
- In 1:22 and in 2:10, twice we are told, "In all this, Job did not sin by charging God with wrongdoing." In pain, we are tempted to blame others for our suffering. And knowing that our God is sovereign, it may be natural and easy to point to God for the cause of our misery. In these two chapters, the misery, the pain, the suffering of Job are overwhelming. And, we are even given a glimpse of heaven's court, where it was God who pointed out Job to Satan. And it was God who permitted Satan to produce this overwhelming suffering. And God could have easily stopped or never create any of Job's suffering, if God so chose. So, from such perspective, it would seem natural and easy to point to God for the cause of his misery. And that is why, God would have Job say it twice that God has done no wrong. And therefore, Job would not be caught blaming God for his suffering. Despite God allowing everything that happened to Job in His sovereignty, one truth that God's word teaches us is that God does not do evil; He does not author evil; He does not tempt His children to cause us to fall into evil (Jam 1:13). So, when our thoughts are crossed and when the seemingly evidences mount, let's humbly learn to place God's word over our feelings, our pain and what may appear as evidences to us. May the truth of God's word capture us and guide us, especially when everything around us seem to point differently.

**Job 3 (10/2/23)**

1. In 3, what is Job struggling with and how did he wish to resolve it and why; what is the closest struggle you had that made you feel like Job; how did God bless you to overcome this; what are some of the truth lessons you learned?
- Job is wishing for relief. The pain is too great for him. There is no escape. When the suffering is this great, then, like Job, we wish we were not born, because then, we would not be going through this in the first place. We know, the problem of our lives is not the presence of trouble, but the absence of Christ in the midst of our troubles. So, we ask, under such misery, how can we learn to keep our eyes unto Jesus? Though easier said than done, this is when we must learn to see Jesus enter our world, to enter into the greatest trouble, as He chose to be lifted up on the curse of sin, so He can suffer for us. To see Jesus willingly suffer so that He can save us, is the rope that pulls us out of our misery. And the more often we learn to apply Jesus' presence in our lives, beginning with our smaller struggles, the better equipped we will see His presence when life's biggest pain and struggles seem to overwhelm us. If we learn Christ's absence is our biggest trouble, that is, if we learn to see Christ's presence is our biggest strength, then we need to learn to build our faith muscles, so that we can learn to hold on tight to the rope that Christ lowers for us to hold, as we are in our hole of misery.

**Job 4 (10/3/23)**

1. In 4, who is Job's first friend to speak, what does he say, and why would he say that (vv. 6-8); how is he right and how is he wrong; what do you learn?

- While what he says is usually true and mostly true with almost all people, what he was not, that is, because he was not the true perfect God, because he too was a human who could not know perfectly everything, therefore, he was not in a position to judge perfectly. And under such a situation, our first job should not be to judge like God, but to humbly learn to stand (or sit) with our brothers and sisters, because that's a more proper place for us. And as a brother and sister, when others are hurting, then God has shown us what He desires from His people. "Rejoice with those who rejoice; mourn with those who mourn" (Rom 12:15).

### **Job 5 (10/4/23)**

1. In 5, what does Eliphaz want Job to do; how does Eliphaz describe God and what should Job do in light of who God is; as wonderful his description of God is, how is he wrong in the application to Job's life; what do you learn?
- Eliphaz shared many wonderful truths, for example, "Yet man is born to trouble as surely as sparks fly upward" (v. 7). Our world and our lives have many troubles. Jesus told His disciples, "...In this world, you will have trouble..." (Jn 16:33). Unfortunately, trouble is part of our lives living in this world. For many of us, when trouble come, we don't handle them well. It's really hard. Knowing of our struggles, Jesus told His disciples, "I have told you these things, so that in Me you may have peace. In this world you will have trouble. But take heart! I have overcome the world" (Jn 16:33). Jesus teaches us that we can have peace in the midst of our troubles, because we know, "He has overcome the world." When we see who our God is and what He has done, that is, He is the almighty God who conquered all of our enemies, including our sinfulness, then we truly can "take heart" because our confidence rests on Him, and not in our own strength.

### **Job 6 (10/5/23)**

1. In 6, how does Job see God in his troubles and what does he desire from God and why; how does Job see his friends and what would he like from them; how is this applicable to you?
- In v. 10, Job says that his consolation in the midst of his pain is that he has "not denied the words of the Holy One." His lifestyle bear that out, as we saw how he would sacrifice for each of his children, perhaps because they might have sinned against God (1:5). Once again, when his wife could no longer bear the pain he was under, she foolishly blurted out, "Are you still maintaining your integrity? Curse God and die!" (2:9). Despite his wife's encouragement to deny God, Job responded, "You are talking like a foolish woman. Shall we accept good from God, and not trouble?" (2:10). And if his action was not clearly convincing enough, we have God's judgment over his actions, "In all this, Job did not sin in what he said" (2:10). Job's loyalty and priority on God was the pillar he was holding on to, in the midst of his unbearable pain he was suffering. Sadly, only he and God knew, for even his closest friends, who came with blessed hearts to comfort and support him, made their judgment according to what they could see, which would turn out to be very false. Usually, it is safe to hear the words of the people who love you, because most of us have blind spots, and we are not able to see our own sinfulness well. But, there are times, like here with Job, what the people see, as truthful as it may appear to all, is not right. How to discern right over wrong? How to know we are right with God when everyone around us says we are wrong? It's not easy to have our eyes fixed on our God alone, when many voices around us are telling us God is against you. In some ways, that's what a martyr would go through. Yet, we must also be very careful, because a terrorist probably has a very similar heart and understanding. May God's grace be over us, to learn to have our eyes fixed only on Jesus, the Author and Perfecter of our faith.

**Job 7 (10/6/23)**

1. In 7, how does Job see life and death; what does he think God sees in him; what do you learn?
  - Both in vv. 9 and 21, Job believes that death will be the end to his life. He does not know about his eternal life; he has yet to learn. We, who live on this side of the New Testament, about Jesus' resurrection and His teaching on eternal life, understand and believe it. But, people like Job in the OT would not know. To believe this life was it, and to suffer so greatly, Job saw no hope. How thankful we can be, for the NT teaching, to teach us of the living hope we have in God's eternal kingdom prepared for His people. So, despite the hardship of our present lives, we know, this is not the end. We are going home, and there, we will live eternally. Knowing this, Paul saw his suffering very differently. "Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. So we fix our eyes not on what is seen, but on what is unseen, since what is seen is temporary, but what is unseen is eternal" (2Cor 4:16-18).

**Job 8 (10/7/23)**

1. In 8, what kind of God does Bildad believe and what does he believe was the result to Job's family; in vv. 11-19, what are the three illustrations from nature that Bildad used to depict the fate of the ungodly; what do you learn?
  - Here's a short explanation from my Study Bible. In v. 3, Bildad says that God does not pervert justice. Belief in divine justice is central to Bildad's argument. However, he mistakenly expands this to a belief in divine retribution, where any misfortune is evidence of God's judgment. The issue of God's justice and divine retribution is central to the discussion between Job and his friends. Job's friends—who hold a narrow view of divine retribution—believe any suffering is evidence of God's punishment. In their view, suffering, when it occurs, is deserved because God as a just judge would not allow the innocent to suffer. Job, however, knowing that he is innocent, recognizes exceptions to this concept.
  - Job's friends have no idea that the Innocent One "who knew no sin became sin," and "became a curse" for us (2Cor 5:21; Gal 3:13).

**Job 9 (10/9/23)**

1. In 9, in v. 2, what does Job say a person cannot do before God, and yet, how does he try to do this throughout this chapter; can you point out the verses and the points he is trying to make; why is Job doing this; what does he say he needs; what do you learn?
  - In vv. 33-35, Job sees he is unable to defend himself on his own. He wishes he had a mediator to stand before God. At this moment of God's revelation, God has yet to reveal fully Who He is and what He will do. But, later, known to us, we know Him who came and why He came, so that we would not have to defend ourselves on our own. Look at Him who came and see why. "For there is one God and one mediator between God and mankind, the man Christ Jesus, who gave himself as a ransom for all people" (1Tim 2:5-6). And because He came to be our Mediator (who is also our High Priest), look how that impacts us and what we can do. "For we do not have a high priest who is unable to empathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet He did not sin. Let us then approach God's throne of grace with confidence, so that we may receive mercy and find grace

to help us in our time of need” (Heb 4:15-16). What Job wishes for, we actually meet Him in Christ Jesus. May we learn to behold our Mediator well, so that in whatever struggles we have, whatever difficulties we are suffering with, whatever temptations and sinfulness we may be caught with, let’s not try to defend ourselves in our own, but look and run to our Mediator, who will loving stand on our behalves before the holy Judge.

### **Job 10 (10/10/23)**

1. In 10, what is Job wishing for his life and why; what does he believe about God, so how is God impacting his life; what is Job right and what is he wrong about God; how is God’s presence in your life impacting your life?
  - From v. 14, we can see there are couple of things Job is misunderstanding about God. First of all, he seems to believe that God is watching very closely over the people to see when they do wrong, so He can punish them. Yes, God is omniscient; He truly sees all (Heb 4:13). But, He is not watching for our mistakes, so that He can bring down the hammer to punish the people, as many people in our world like to depict Him as. God knows all, but not to punish as much, but to save us from every single one of all of our sins. Our God is a God of grace far more than punishment. Of course, ultimately, He will punish the sinner into the everlasting fire. But, all day long, the Father stretches out His hand and calls out to the sinner to repent and believe the way out of our sin is by believing in His Son, who came to die as the Substitute for our sins. Secondly, though suffering is usually the result of the punishment for our sins, that’s not always the case. In Job’s case, his suffering was not the result of him being punished for his sins. As we know, he was actually suffering because of his wonderful walk. Just as Jesus suffered because of His righteousness, so was Job. Paul understood and taught to all Christians, “In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted” (2Tim 3:12). Paul believed it so firmly, this is his ask to a person he considers like a son to him, “So do not be ashamed of the testimony about our Lord or of me his prisoner. Rather, join with me in suffering for the gospel, by the power of God” (2Tim 1:8). May we unlearn the world’s view; rather, may our hearts and minds have the Scripture view of suffering and punishment. And if this is hard, please don’t give up. Please, pray for greater humility and love for our Lord and His ways.

### **Job 11 (10/11/23)**

1. In 11, what about Job’s words troubled Zophar and why; what did Zophar think that Job needed to do and why (vv. 13-15); what was right and what was wrong about Zophar; what do you learn?
  - In v. 7, Zophar understood that God’s mind is too deep for humans to really comprehend well. Job also knew that, as he wrestled through his suffering. Though both men will confess with their lips on the greatness of God, how beyond them God was, yet, in both their arguments, they were stuck with themselves, and reasoned God according to their understanding. That’s what we also do. We say our God is too great to fully comprehend. But, when He seems incomprehensible, we still try to fit Him in our box, so that we can figure Him out. For Zophar, suffering is the result of sin, and since Job was suffering, he must have sinned, which is why, he says in vv. 14-15, “If you put away the sin that is in your hand and allow no evil to dwell in your tent, then, free of fault, you will lift up your face; you will stand firm and without fear.” And, of course, for Job, he knows he is not sinning in the sense that his friends were accusing him, and therefore, he keeps challenging God, why He is doing this to him when he is not deserving of such treatment. Job’s mind cannot fathom that suffering can also be used for

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God's glory. When we are in a similar place, like Zophar or Job, may we not be so quick to judge or speak or even reason. May we humbly seek God's glory, which can often times be beyond our understanding. But, of course, we must not simply leave things, as Que sera, sera. We must humbly act as best as we understand our God's desire for us. May we act humbly, but may we also think and speak humbly. And may we remember, God's glory is truly much bigger than our understanding and our ways (Deut 29:29).

### **Job 12 (10/12/23)**

1. In 12, why does Job think he has become a laughingstock to his friends; what did Job say creatures and the earth teach us (vv. 7-10); what kind of God does Job believe according to vv. 13-25; what kind of God do you believe?
- I am really saddened with what's happening between Job and his friends. Job suffered ridicule because of his horrendous personal losses. The assumption was that he suffered because of sin. In those days, the understanding was that God blessed the righteous and cursed the wicked, which is basically true in our days as well. The questions, why does bad things happen to good people, or why does a loving God allow evil in our world, probably stems from such understanding. Because the tendency is to judge God with the result, many people are blinded to unpredictability, mystery, and the deeper things. We keep forgetting or ignoring that sin has entered and therefore, evil followed into this world. Because of the presence of sin, evil things can and will happen to good people, including to Him, who knew no sin. And when pain and difficulties should happen to us, as it did for Job, let us learn from this man, to still worship God. Let us not curse God for what had happened to him, even when friends falsely accuse you of wrongdoing and ridicule your faith (1:22; 2:10).

### **Job 13 (10/13/23)**

1. In 13, what does Job think of his friends' actions/words and what does he wish for them to do; what two things does Job desire from God; what do you learn?
- While his friends advise Job to find restoration by repenting, Job believes he will find restoration by defending his innocence. Normally, the friends would be right and Job would be wrong. However, in this instance, the friends were wrong and Job was right. But, as we will see at the end of this book, Job was not completely right, for while he could defend his innocence as compared with other people, before the holy and perfect and almighty God, he actually had no standing. All people fall short of God's glory. And when we fall short, may we humbly and sincerely find restoration by repenting, as God desires for His children to do (1Jn 1:8-9). May we truly believe He alone is God, and may we delight to submit before Him in all things, at all times, even when we think we may be right.

### **Job 14 (10/14/23)**

1. In 14, how does Job describe the length of life and why in such a way; how does he see God acting towards the people and why does Job think that; what is he wishing here; what do you learn?
- In vv. 7 and 10, Job compares life of a tree to a person. At least here, he says that there's more hope for a tree than a person, because for the tree, it can sprout again, while for a person, "he breathes his last and is no more." While we understand about the resurrection and eternal life, he has yet to learn. How amazing it is for us who live on this side of the NT, after the coming and teaching of our Lord and Savior Jesus. May we learn well of Christ's death

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and resurrection and of His eternal home, so that our understanding and outlook of life, will be forever shaped and molded with the fullness of His truth. Thank You Lord for coming and promising to return to take us to your everlasting kingdom, to our eternal home.

### **Job 15 (10/16/23)**

1. In 15, why is Eliphaz upset with Job; why does he believe Job is suffering; because neither Eliphaz and Job were sitting in God's council in chapters 1 & 2, what are both men getting wrong; what do you learn?
- Here's a short summary of this chapter. Eliphaz's speech consists of rebuke and warning. He begins by criticizing Job and accusing him of turning away from fearing God. He challenges Job's wisdom and questions anyone's ability to be pure before God. He finishes by arguing that the wicked will be justly punished. As we can see, his intention is good, as he wants his friend to repent. His speech is truthful in the assertion that the wicked will be justly punished. However, he is mistaken, because he is not the all seeing and all wise God, who rightly decides when and how His judgment will be perfectly administered. Job's friends should have lovingly encouraged their friend to repent, perhaps for sins he might have committed. But the friends should have also humbly withheld their judgment on Job's guilt, as they have not seen him commit the sins they might have been imagining, and also because they did not know everything about his life, which no human being truly know of others. Their good intention went too far, and in the end, instead of helping, they hurt their friend more. How sad and scary is that, in the desire to help their friend, they hurt him more. Let's pray for wisdom and for humility that we do not repeat what these friends are doing.

### **Job 16 (10/17/23)**

1. In 16, what kind of comforters does Job say his friends are and why; how does Job see God in all of his troubles; why does he insist in his innocence (v. 17); what do you learn?
- In vv. 2-5, Job compares the comfort his friends brought and what he would do differently. He felt attacked by his friends with never ending arguments. Whereas, if he was in their shoes, though the feeling might be the same, still he insists, "But my mouth would encourage you; comfort from my lips would bring you relief." In other words, Job is saying, this is not the time and place for arguments. When a man is suffering, that's not the time for arguments. Before correction, we should weep with those who weep first. Oh Lord, we pray for tears; we pray to have Your love to sit and weep with those who weep. Yet, with the tears, we pray that we will have Your grace to look up to You, so that, with great humility, we will be able to repent before You for our sins, for our foolishness. May everything always lead us to You humbly.

### **Job 17 (10/18/23)**

1. In 17, according to vv. 1-2, how does Job see his life here; what does Job mean that God has made him a byword to everyone; what do you learn?
- Here's a short note. What appalled people so much? The conflict between Job's apparent innocence and his horrifying suffering. The suffering of righteous people can cause others to wonder what might befall them. In this case, their bewilderment was partly due to the physical horror of Job's suffering and partly due to their confusion about how they thought life was supposed to work. Job's suffering violated their theology—that good people were supposed to be blessed, while wicked people were supposed to be punished.

- Though mostly true, it is not necessarily always true. In the final judgment, it will be true for all, but until then, it will not always be true in all circumstances, at all times. We remember Jesus' life. God's word also causes us to ponder our theology—2Tim 2:13; Matt 5:11-12; Heb 10:32-36; 2Cor 4:16-18; 1Cor 10:31.

### **Job 18 (10/19/23)**

1. In 18, what did Bildad mean when he asked Job to be sensible; what did Bildad want Job to do; what do you learn here from Bildad?
- Job and his friends were each trying to tell the other to stop. His friends seem to think that Job was treating them like fools, as if he alone knew what was true, and they had no idea what they were talking about. Meanwhile, Job wanted them to stop telling him how wrong he was, and just sympathize with his misery. It is amazing how much and how long they were willing to tell the others they were wrong. To repeat themselves this long and this much in such a difficult situation is quite remarkable. I suppose about this time, neither were willing to give up, until the other gave in first. Sometimes, in our own lives, we continue our talk or our deeds much longer than we should. May we have God's grace to pause, to even stop, when it's gone too far and too long.

### **Job 19 (10/20/23)**

1. In 19, what does Job want his friends to do and why; how does he feel all his love ones are doing to him; what does he believe God is doing to him; and yet, what does he believe God will eventually do to him (vv. 25-27); what do you learn?
- In v. 4, Job says, "If it is true that I have gone astray, my error remains my concern alone." I get why Job is saying this. Since his friends are not helping, rather, he feels crushed by their words, he wants them to leave him alone. That is, please, don't make it any worse, because it is unbearable as it is. When as friends we go to comfort, may we humbly learn to sit and weep with our friend who is suffering. But, if we may take a step further with Job's words, no, our friend's error is not his concern alone. We cannot leave our friend to his sins alone, if it is sin that he is committing. As his brothers/sisters/friends, when and if he is sinning, then humbly and wisely and lovingly we must help, so that we can steer him/her to our God, so that he can humbly repent before our God, that is how he will be well in the Lord. So, one's error or sinfulness should not be one's concern alone. With Ezra, when he sees the sinfulness of God's people, it is he who fast and repents on behalf of others. And the reason why Jesus suffered as He did, was so that He can restore us. So, with Jesus we see, the way to treat a friend gone astray, is not to leave him alone, or to just sit and weep with them, but to help them see our Lord, what He did for us, and humbly and in faith, we turn to Him. That's what repentance helps us do, turn to our Lord in faith. We should never be left alone in our sins. May our God sends us friends, and may we be friends, who help each other turn to our Lord Jesus by faith through our repentance.

### **Job 20 (10/21/23)**

1. In 20, why does Zophar feel inspired to reply to Job; what is his understanding of suffering and God; in light of his understanding, how does it apply to Job's condition; what do you learn?
- Zophar believes that any suffering is a result of God's punishment. He and his friends believe that Job is denying God's justice when he argues for his innocence in light of his suffering. So,



they wish Job will own up his sins, confess and turn from his sins. But, because Job keep insisting that he is innocent, they feel compelled and inspired to answer back because he won't repent. So, in one sense, what the friends are trying to do is commendable, trying to help their friend to repent, and if this was the only reason, then they are amazing friends. Unfortunately, as Zophar confesses, "I hear a rebuke that dishonors me," and since he and his friends don't want to be proven wrong, they keep pouring fuel to the fire that Job's suffering already was. I suppose both are trying to do the same, both Job and his friends want to be right and prove the other wrong. And so, the majority of this book, is simply continuing this back and forth trying to prove "I am right" and "you are wrong." Sometimes, it's not about whose right and wrong. Here, it should have been about weeping with those who weep. And if they could, see the Lord who innocently suffered when He had no sin, and understand, none of us are without sin, for we all have fallen short of His glory, which is why, we need Jesus, who had no sin to be sin for us. Praise the Lord for His willingness to be found wrong even when He is completely innocent, all to save sinful people in our sins. Oh, how little we reflect Him, and how much we want to. May Christ increase, and we (I) decrease.

### **Job 21 (10/23/23)**

1. In 21, from vv. 7-13, what does Job say that the wicked experience in real life and how is it different than what his friends are saying; in vv. 14-15, with what attitude do the wicked live their lives and why; in v. 34, why would Job say this to his friends; what do you learn?
- Job's friends have argued that the wicked suffer, but Job is arguing back that the wicked actually prosper. Who's right? I think both at times, but not all the time. As we know, we usually see what we want to see, so, if we are seeking evidence for one way, we probably can find plenty. But the reverse would probably also be true, for if we were seeking evidences against it, there probably be plenty as well. We humans are not omniscient; we do not know everything, nor do we know what we know perfectly. We really do have to accept Deuteronomy 29:29 humbly. But, two things we really know. First, we know God knows everything, and He knows them perfectly. So, let's learn to humbly accept that we do not know everything, but because our God truly does, we can joyfully submit to His perfect ways, though we do not always understand them well. Secondly, though we do not fully understand why things happen the way they do, this we know, that our God delights to save us sinners, who are not deserving of His salvation, but He loves to save a sinner like us, like me. So, we will rest and trust in His goodness to save sinners, even wicked sinners like me. Our God is truly a wonderfully good God. Praise His Name!

### **Job 22 (10/24/23)**

1. In 22, Eliphaz is getting very personal, what was he saying in vv. 5-11, and were they true; in vv. 21-30, how is Eliphaz theology right in some sense and wrong in other ways; what do you learn?
- Are we promised prosperity by obeying God? In some sense yes, because the best possible thing we can do before God is to obey His words. And since obedience is the best thing we can do for our wellness, especially our spiritual wellness, and if that's where we desire our greatest prosperity, then yes, yes, and yes to obedience to God. Moreover, at times, our obedience can also bring material prosperity as well. But, as I said, at times, which means, at other times, the material blessings and physical health will not come. After listing many wonderful people of faith in Hebrews 11, when we reach the end of the chapter, we are told that many of them "were tortured... death by stoning; they were sawed in two; they were killed

by the sword. They went about in sheepskins and goatskins, destitute, persecuted and mistreated—the world was not worthy of them.... They were commended for their faith, yet none of them received what had been promised....” (Heb 11:35-40). So, if the prosperity we are speaking of is of our spiritual wellness, then obedience is the very best thing we can ever do for our souls. But, if by prosperity we mean, material and physical wellness, then our obedience to God is not a guarantee to our success; at times, it will come, and at other times, it will not come. Obedience is not a guarantee for our success materially. May we delight to obey our God for His glory, which includes our spiritual wellness, and not for our success.

### **Job 23 (10/25/23)**

1. In 23, in vv. 1-9, what was Job struggling with and can you relate; in vv. 10-12, where does his confidence rest and what do you think of that; what do you learn from this chapter?
- I am amazed here on how confident Job is on his good works. I thought every person will self doubt eventually when we have to truly and completely examine our good works. I know I will not survive my own self examination. I will find me guilty. I think every person will also pronounce themselves guilty. And the incredible thing here is that I don't believe Job is self delusional here. First and foremost, I truly marvel at Job's amazing lifestyle that truly kept all God's law as best as he knew. Man, I wish I learned to live like he. But, in the end, we also know, every person do fall short of the glory of God, which also includes Job. If he didn't, then he would not need a Savior, and Jesus' coming would become unnecessary. So, in the end, his good works could not save him, only a Savior as his Substitute for his sinfulness is the only price that saves him from his sins. Even the most amazing man with impeccable lifestyle compared with any person, still falls short, and without a Savior coming for him, he too will perish in the wrath of God that his sins deserved. What a wonderful Savior Jesus is, not only to undeserving people like I, but even the most qualified amongst men, like Job, Jesus lovingly saves us all. What a wonderful Savior Jesus truly is!

### **Job 24 (10/26/23)**

1. In 24, in v. 12, why does Job say, “But God charges no one with wrongdoing” (from vv. 1-17); in v. 18, who is Job speaking of when he says, “Yet they are foam on the surface of the water” and what does that mean; what do you learn from this chapter?
- This chapter begins with Job asking, “Why does the Almighty not set times for judgment?” He sees many wrongdoing and wrongdoers, and yet, they are not brought to judgment, or at least, not visibly at the time. Though in the end, the cause and effect will take place, for all sinners will receive their wages, but the judgment will not always take effect in the moment and times people think it should happen. God's timing is never off, but to our eyes and judgment, God seems to not be present when He should be. This is also true in just about all the other areas of life. God's timing is never wrong, but judged from our viewpoint, He is not always present, doing what we believe He should. This should make us humbly understand that we are not the standard, nor do we have any authority to render the final verdict. May we always humbly submit to our God, and lovingly accept, He is right and we (I) are wrong, whenever there's a discrepancy between our perfect God and us, even when we feel deeply convicted and convinced. Let God be true, and every person a liar.

### **Job 25 (10/27/23)**

1. In 25, how does Bildad describe God; in light of who God is, what is the state of a human being; what do you learn?

- How can Bildad be so right and yet be so wrong? He was right that God is so high, that His ways are unsearchable, that dominion and awe truly belong to God. Everything compared to Him pales in comparison. And yes, in light of God's perfection, no one is blameless, everyone falls short of His glory. But, where he is wrong is how our God delights to see His children. With Job, though he was not perfect, and yet, God says of him, "There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil" (Job 1:8). Though he fell short of God's glory, and yet, God calls him, blameless and upright. And this eye sight of God becomes true for all God's children, because our Elder Brother, the Son of God, who knew no sin became sin for us, so that we would become righteous in God's eye eternally because the Father no longer sees us in what we do, but He sees us with Whom we are washed and covered with, and that is, in His Son, Christ Jesus. We are truly "blameless and upright" because we are no longer seen by what we do, but by Who covers us, and the righteousness of Christ is all that our Father sees. "Oh, thank You Father, for the way You see us. May Your eye sight become ours, so that we would learn to see people as You see us. In Jesus, through Whom You see all, we pray." Amen.

### **Job 26 (10/28/23)**

1. In 26:1-4, how does Job respond to Bildad; in vv. 5-14, how does Job describe God; which description of God can you relate and praise God for?
- In v. 12, we are told that Rahab is torn to pieces. This Rahab is not the person we met in Jericho (Josh 2:1). This Rahab is a mythical sea monster, probably used as symbolic of Egypt (Is 30:7). Sometimes, especially in poetry and prophetic visions, familiar names are used to symbolize something different. We do that at times, using a different name for something different. Therefore, both in life and in the reading of God's word, we need wisdom to discern what is right from wrong, and how to properly use and understand different things. Let's not simply cry that it's difficult and leave it alone with a complaint. But, like a hard homework, let's pray and ask for God's blessing to understand and to solve, so that we can better understand and trust and lovingly obey our God and His blessed ways.

### **Job 27 (10/30/23)**

1. In 27:1-12, what does Job insist about himself and why can he do that; in vv. 13-23, what does he say about God; what do you learn?
- Beginning in v. 13, what Job says sounds no different than what his friends have been saying all along. In fact, many things he says that God will do to the wicked, Job has experienced it in his and his family's lives. Yet, he insists in his innocence. We know he was in God's eyes. Yet, for him, how confusing it must have been, as what has happened to him, is what should have happened to the wicked, and yet, he knows, he has lived with integrity before God. To know, you are not guilty of the things others accuse you of, yet, to have no way to prove your innocence, how difficult, how confusing, how painful, how lonely, how depressing, how unfair, how suffocating it must have been for Job. It is in that place, Job continues to insist in his innocence, refuses to deny or curse God, wants to trust in God and yet wants to blame God for his pain. What do you do here? How does one keep one's sanity during this time? How could he continue to live like that? He can't, but because God's grace is keeping him alive, so he is. So, are we. We can only come home, when He calls us to come, no sooner, no later, only when He calls us to come home.

**Job 28 (10/31/23)**

1. In 28, after a long and hard search, what are we able to find in this world and what are we still not able to find on our own; what is greater worth than any treasures and jewels in this world and why; what does God consider the greatest finding for the human race and why would that be, and how do you value it, seek it, and live under it?
- In our world, we can search hard and long for treasures hidden, and sometimes, we have the good fortune to find them. But, there's one treasure, which is greater than any treasures of this world, that we are not able to find seeking here. Only One has it, and only when we go to Him, does He blesses us with this treasure. God calls wisdom, the fear of the Lord, and understanding is to shun evil. I know the words, but I do not understand enough to live in them fully. Oh Father, please bless me to taste and love fearing You above all else. And bless me more, so that I can truly, humbly, thankfully, in love with You shun evil, hate evil, love to not do evil. Father, You know, when I act in accord to my own ways, fearing You and shunning evil is not what I do; sadly, too often, I do what I should not. So, please, let me not love being independent of You. Bless me to love being completely dependent on You, delight to hear and follow Your ways, much much much more than follow my own thoughts, instincts and even convictions. Bless me to have complete trust in You, and learn to trust myself less and less because I fall in love with You more and more. Because of Your Son and in Your Son, I know You hear me and delight to answer me. I praise You and thank You.

**Job 29 (11/1/23)**

1. In 29, we see why God treated Job so highly (1:8)—so, what did Job do that would make God so pleased with him; how did the people treat Job and why; what do you learn?
- In v. 2, Job is longing for the days when God watched over him. Does God ever stop watching over His people? Job thought so. We are also tempted to think during times of trials and suffering, that God has turned His back on us. Have you felt that? Judging by our feeling of abandonment, and judging by the bad things that seem overwhelming, it would be easy and natural to think that. And it is here, we must learn to place our faith before our sight or feeling or even thoughts and our own convictions. Ps 145:20—"The Lord watches over all who love Him..." Deut 31:6 (and 8)—"Be strong and courageous. Do not be afraid or terrified because of them (all the things that are happening in your life now which seem to say that God is not present with you), for the Lord your God goes with you; He will never leave you nor forsake you." Remember God's name "Immanuel," which means "God with us" (Matt 1:23). When sight says different, may we learn to trust in our faith, the object of our faith, who has proclaimed to us, "God with us," so He will always be with us, no matter what, no matter where, for "He will never leave us nor forsake us," ever.

**Job 30 (11/2/23)**

1. In 30, how were the people mocking Job and how has he become a byword to them; how has God hamstrung Job's bow and has become like clothing to him; what other things do you notice in this chapter; what do you learn?
- In v. 20, Job says, "I cry out to You, God, but You do not answer; I stand up, but You merely look at me." It truly feels like that, sometimes. We cry and ask God, but there seems to be no answer from Him. Silence, especially from God when we pray earnestly, is a painful and lonely feeling. But, if we learn from God's word, then we can place our feelings in their proper place.

God's word teaches us that God does not ignore the cries of the afflicted (Ps 9:12). God does hear and will answer. As Job discovered later, God's answer was "wait." God's timing is different than ours, and often when we think He is saying "no," when He is saying, "not yet."

### **Job 31 (11/3/23)**

1. In 31:1, what covenant did Job make and how would he keep it (and what similar covenant would you want to make for yourself); would you list some of the ways he lived that challenges you; will you prayerfully list some of the ways you would like for your life to be?
  - This chapter, the life Job lived is so incredible, so humbling. No wonder, he keeps insisting that he is innocent of all the charges of secret evil that his friends kept bringing. It wasn't only his actions, but Job searched and made sure that his heart, his thoughts and his intentions were right before God. What a man; what a life. No wonder, God was delighted to have Satan give him a try. Never have I seen or heard or read a person lived so completely offered to God as Job has. As unmatched Job was in his holiness as compared to any and all people, and yet, when judged by the standard of perfect holiness of God, he too fell short of God's glory, and thus, the wages of his sin is also the same as all sinners, death in the everlasting fire of hell. Job, like all of us sinners, truly had no hope, except by a Redeemer who can become his Mediator. The beauty of our God's salvation is not only for the worst of sinners, but it is also offered to the best of sinners, like Job. Jesus is truly a wonderful Savior, and He delights to save Job as well as the worst of sinners and everyone in between, like me, like you.

### **Job 32 (11/4/23)**

1. In 32, what happened to Job and his friends; who surfaces and why does he act the way he did; what do you think about his reasons?
  - I am thinking, Job's extremely painful and miserable experience has become an argument ground for these people. What a terrible place to talk. Instead of tears, they were still talking. And now, a new person will go on talking for the next 6 chapters, more than any of the older people, whom he first gave deference to, but not anymore. He thought they were wiser, but now, he thinks he is wiser. I see how ugly it is to be wise in our own eyes. Father, You know, I am often very wise in my own eyes. I pray, please, bless me to no longer see myself as wise. May I be blessed gently, to be humble like You. May I not give comfort like these men, nor talk so much when it's not the time or place. Lord, I pray for wisdom with compassion and silence when I need to be. May I grow more like You. And I also pray, will You send me friends more like You? In Jesus' name, I pray.

### **Job 33 (11/6/23)**

1. In 33, how does Elihu summarize Job's words (vv. 9-11); what is Elihu's response to Job's words; what do you learn?
  - I find Elihu's words and attitudes very displeasing. Supposedly, he was silent to learn from the wisdom of the elders. But, when they did not offer any worthwhile truths as he saw it, he takes charge and demands that they listen to him, because he was going to give them wisdom. To me, he sounds extremely self righteous and arrogant. If he supposedly had respect for the elders, then even when they are wrong in his eyes, my thought is that he should speak with much more respect. In my eyes, he is chastising older people, because they are not living up to his standards. Surely, older people were wrong here, but the way he addresses them is so unpleasant, so condescending. I am reminded here to learn to disagree respectfully. It's hard

for me and for most people, but we must really learn to disagree respectfully. May our Lord bless our hearts and attitudes, that we may learn to disagree respectfully.

### **Job 34 (11/7/23)**

1. In 34, in vv. 5-9, how does Elihu summarize Job's life; how does Elihu summarize who God is and how He judges; how is it any different than Job's three friends/foes?

- The more I read Elihu's words, the more upsetting it is to me. He says nothing different than what's already been said. In most cases, what these men are teaching is true and right, and that is, the wicked receive what they deserve, especially when they are receiving suffering. But, he insists that others are fools and he is wise though he is saying the same thing. This makes me think, I and many people in our world do very similar things. So often, we say the same thing as others are, and think that what I have to say is wiser and right. Yeah, I guess because Elihu reminds me a lot of me, I am more upset with him than with the other men. Sometimes, looking at a mirror is not a pleasant view. I easily think of myself more highly than I ought. Pride and humility do not go together, but that's a wrestling match I often see in myself. I wish and pray that I don't win many of those matches. I pray that Christ alone be the Victor and I will learn to sweetly surrender myself to Him. Lord, bless me to my sweet surrender, which I have yet to learn, but want to.

### **Job 35 (11/8/23)**

1. In 35, how does Elihu describe God and how right or wrong is he, as you understand your God; what do you learn?

- In vv. 7-8, Elihu says that our wickedness or righteousness does not affect God. In some sense, he is right. Our wickedness will not make God any less holy, and our righteousness will not make God any more glorious. But, that's just like only one color among the many in the rainbow. God is so much bigger than our small perspective. The other side is, God is actually affected by our wickedness. His character does not change, but His actions does. He judges the wickedness of people. But, the incredible twist here is, that He judges the wrong Person. Instead of pouring His wrath on the guilty sinners, He targeted He who was sinless, who chose to volunteer to receive what He did not deserved, so that the guilty will not be condemned but receive His righteousness, which was what they deserved the least. Bullets seem to fly but going in the wrong direction, hitting the wrong target, so that the sinless One will die as a sinner, and the sinful people will receive the righteousness of sinlessness, though they were completely guilty of sinfulness. Nothing seems to work as they should; everything seems to work the wrong way, only because the most remarkable exchange happened between sinfulness and righteousness in the Sinless One. What a mysterious and glorious God we worship. He is worthy to receive all the glory and praise from all the creatures below!

### **Job 36 (11/9/23)**

1. In 36, in whose behalf is Elihu trying to speak and what does he say; what does he want to say to Job; what do you learn?

- This is such a difficult situation to have discernment. Usually, suffering is a consequence of one's action. Usually, the person is responsible for one's action. And as Elihu and the friends are asking, usually, it is a wonderful thing to ask your friend to repent from one's sins. In our churches, I wish we have more friends who would ask their friends to repent of their sins. We live at a time, where very few Christians speak out lovingly, to ask their friends to repent from

their sins. We have a lot of hating in our social media, but very little loving encouragements of our loved ones to repent. So, for the most part, I really find Elihu and the friends action very encouraging. But, the big problem here is, that Job was not guilty of what the friends imagine that he was. And assuming that Job had sinned unknown to them, they were determined to prove of Job's sinfulness and thus compel him to repent. I pray that our God will bless us with His humility so that we would have the heart to examine to see, perhaps, I may be in the wrong, that my understanding may be wrong, that I need to see the situation with a different lens. Oh, Lord, if we are right, we pray for a loving response for others. And if we are wrong, we pray Lord, bless us with Your humility, so that we would desire to repent before You humbly.

### **Job 37 (11/10/23)**

1. In 37, what excites Elihu and what does he want Job to consider; like Elihu, do you get excited about what excites him and what are they?
  - In one sense, I really appreciate Elihu and Job's three friends. It seems to me, they acted and said what they did, because of their high view of God and did not want Job to water Him down. It seemed that they believed Job had wronged God, and therefore, they believed their friend needed to repent before God's holiness. If I understood these friends rightly, I am humbled and need a lot closer examination on my heart. I truly appreciate their love and high view of their God. However, even in that wonderful heart, they were still sinning before God, and I know, that can also be me, so easily. What a mystery and homework that is for me, to have a high view of my God and yet still sin before Him. Oh Lord, bless me with more of Your wisdom and understanding, and bless me with a repentant heart, when I fall short of Your glory, yet again.

### **Job 38 (11/11/23)**

1. In 38, from where does God choose to speak to Job, and can you remember from the other places God chose to speak to His people in the OT; in light of what Job kept demanding from God, what did God want Job to do; which powers that God spoke of Himself speak to you; what do you learn?
  - God asks in v. 2, "Who is this that obscures My plans with words without knowledge?" Words without knowledge obscures God's plan. As much as Job and his friends studied and learned, most likely considered wiser than most people in their day, yet in light of God's perfect knowledge and wisdom, they spoke words without knowledge. When we speak from our imperfect understanding and ways, are they also words without knowledge? When I teach and preach God's word, are they also words without knowledge, because I know, what I say are not perfect wisdom. I often emphasize one truth to the detriment of another truth, wouldn't that be, words without knowledge? These three words frighten me, because I think I am so guilty of them, words without knowledge. Oh Lord, sometimes, many times, I wish I don't speak, especially words that are meant to teach Your truth. I know, my emotions, my experiences, my understanding, my perceptions will mislead from Your perfect truth. I am called to speak Your truth. Oh Lord, I need Your blessing to speak Your truth Your way, so that only Your truth will be spoken and heard. Oh Lord, I fall so often. I need You!

**Job 39 (11/13/23)**

1. In 39, God speaks and questions about the animal kingdom to Job—which of the animals that God speaks of here do you understand; are there any you learned anew; what do you learn?
  - I did not know an ostrich could outrun a horse. But, I love how God made the horses to be fearless and are excited to enter into the battle at the sound of trumpets. No wonder, they were used for the battlefields. No wonder the number of horses signified the strength of the army. And I love the people somehow learned God's creation and used them according to their courage. To have wisdom and discern God's way is God's gift for our benefit. Praise the Lord for all of His wonderful creations and ways. He is wise and sovereign. Praise His name!

**Job 40 (11/14/23)**

1. In 40, when God gives Job an opportunity to respond to God, how does he, especially compared to 23:1-7; in vv. 9-13, what's the result of glory, splendor, honor and majesty and why is it surprising; what do you learn from this chapter?
  - In v. 8, God asks a very penetrating question to Job and to us, "Would you discredit My justice? Would you condemn Me to justify yourself?" I am very distraught with this question, because my honest answer is, as much as I absolutely hate it, I think many of us will, me included. I think, many of us will go that far. To justify me, we would condemn others, including God. That makes me supreme, and not God, in my heart. I am very disappointed at myself, very discouraged at my faith. I thought I have always placed God first, above all, including myself. But, in all honesty, as much as I hate to admit it, I am willing to condemn God to justify myself, because I know I want to be first, which means, He is not. I hate that I usurp His place, His reign, His dominion over me. No wonder I am often downcast and depressed. Trying to rule my life my way has failed me. I have failed me.
  - Father, I pray that You will be supreme, the King in my life, not only in lip service, truly in all things. Father, I pray that I will never condemn You to justify myself, because I do. What a terrible creature I am; how ingrate I am, despite Your overwhelming love and grace. Father, I need You. I want to change. Oh I need You so much. May I fall deeper in love with You as I taste more of Your love, and grow in my heart more like our Lord Jesus. In His name, I pray.

**Job 41 (11/15/23)**

1. From 40:15 and chapter 41, what two creatures does God describe and what about them does God want us to understand; are there any other creatures or creation that has helped you to learn more of God; how do they impact your life?
  - Reading this chapter, from my limited knowledge, I was trying to imagine which animal God was describing, and I went from a whale, to an immense shark, and ended with the largest crocodile. And trying to imagine fighting such creature with a sword or arrows, truly was pointless, but that's all they had at this time. But, now, we do have weapons that can kill such creatures. Does that make humans more powerful and God less? Of course, that's not the point of this chapter. It is to show how impotent we are against such awesome creatures. And if God can create such powerful creatures, then the Creator would be so much greater, making us even less helpless. But, again, the point is not to make less of us, but to understand, how incomparable we are in light of God, and thus, to learn, not to trust in ourselves, but to learn to lean and trust on Him alone, to do what is impossible for us,



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because He is the almighty God, for nothing is too hard for Him, nothing (Jer 32:27). May our God increase and we decrease, and may such truth bless us to delight to fall deeper in our trust in our God because our love for Him only sweetens our trust on Him alone (Jn 3:30).

### **Job 42 (11/16/23)**

1. In 42, what is Job's response to God's revelation and why; what did God demand that Eliphaz and his friends do and why; what did God want Job to do for his friends and why; how does Satan's and God's view of Job proved to be right and wrong (1:8-12; 2:3-6); what do you learn?
- Wow, what a blessing it is to read one chapter a day. Because I had to, I could not reach the conclusion sooner, which is how I normally read Job before.
  - As we end this incredible book, I have couple of simple thoughts. Though God did not answer Job's questions at all, seeing God's awesome characters and powers, Job responds to God with a genuine repentance. And what's incredible about his repentance was not for a specific sinful act as we normally would, but because he saw his smallness in light of God's bigness. There, Job sees he has fallen short of God's glory, and "therefore I despise myself and repent in dust and ashes" (v. 6). When we begin to see our God for who He truly is, how could we not also despise myself and repent with tears and a broken heart.
  - A second thought for me is to see how the friends were reconciled. The friends were commanded to offer sacrifices, but that is not how God chooses to forgive their sinfulness. In v. 9, we are told that their forgiveness came, when "The Lord accepted Job's prayer." Isn't that interesting? Not their sacrifices, but Job's prayer is what God accepts. Of course, their sacrifices mattered as God commanded them to do so, but ultimately, it is Job's prayer and not their sacrifices that God accepts. I don't know how much Job would have struggled praying for them. I don't know if Job wanted to pray for them. But, God's way was, their cleansing would come through Job. God restores Job not only to Himself but also to his friends, for Job would have to pray for a blessing for the friends who brought so much misery to him. In the end, this concluding chapter points us to the great need and beauty of God's way in using a Mediator to cleanse us. It's not our sacrifices that forgives us, but it is the Mediator's work and prayer that God accepts on our behalves. Praise the Lord for Jesus, for He alone is the Mediator that cleanses us, forgives us, restores us, and will lead us to His everlasting home and kingdom, to enjoy all of His blessings with us.