

Read the Whole Bible with Pastor

Monday (November 20) – Job 22

Eliphaz does not understand what Job means when Job asserts that he is righteous before God. He thinks Job is speaking about his righteousness before men. Eliphaz points to Job's sins. He argues that it is impossible that Job has loved all the people around him perfectly. He assumes that the reason Job is suffering is because he is being punished for some horrific sin for which he is not repentant. But Job was not arguing that he had been perfectly righteous before men. His confidence is in the righteousness of God, which is imputed to him by God through faith. Job's faith is counted to him as righteousness. Job does acknowledge his sin, but he also firmly asserts his righteousness before God. When God declares you righteous in the absolution, He means it.

Tuesday (November 21) – Job 23, 24

In chapter 23 Job responds to Eliphaz. Job asserts his righteousness before God. The righteousness Job claims is not human righteousness but the righteousness of God imputed to him by faith. It is because he knows he is righteous before God that he struggles so intensely with the suffering he faces. Contrast chapter 24 with Psalm 1. “[The righteous man] is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers. The wicked are not so, but are like chaff that the wind drives away” (Psalm 1:3–4). Job is emotionally distraught. “God, if you have declared me righteous, why do I suffer? Why is it that the wicked prosper while the righteous wither like chaff?” What Job is experiencing is the opposite of what Psalm 1 describes. Job observes that God is doing to him the same thing He is doing with the wicked. Job is declared innocent and yet God seems not to care. Others are unbelieving rampant sinners and God seems not to care. They seem to get away with it. Despite appearances, God is just. He will sort it all out after death.

Wednesday (November 22) – Job 25, 26, 27

Job's friends are examples of how people motivated by the best of intentions can still be pawns of Satan. In chapter 25 Bildad seeks to undermine Job's confidence that he is righteous before God. He calls Job's confidence in the righteousness of faith sinful arrogance. In chapter 26 Job responds by affirming what was true in what Bildad said, even though it wasn't what Job needed to hear at the moment. God's power and might are beyond human understanding. As Job describes the profound, mysterious majesty of God, he also recalls God's clear plan of salvation. “By his wind the heavens were made fair; his hand pierced the fleeing serpent” (Job 26:13). The serpent, Satan himself, will be annihilated by Christ's death. Job believes God's plan. In chapter 27 Job continues his response. But now he rebukes his friends and identifies the falsehood in Bildad's advice. Job digs in his heels and affirms his righteousness before God, the righteousness of faith (vv. 5-6). Job will not surrender. He will not yield. In faith, he patiently and bravely bears his calamity.

Thursday (November 23) – Job 28, 29

In chapter 28 Job compares human efforts to mine precious stones to his search for wisdom that will help him to make sense of the suffering he is enduring. “The fear of the LORD is the beginning of wisdom, and the knowledge of the Holy One is insight” (Proverbs 9:10). The greatest treasure, wisdom, cannot be mined out of the earth or purchased. Only God can give wisdom. Job knows this wisdom. It is repentance and faith. By faith, strengthened by God’s Word, Job knows that he is righteous. His knowledge of God’s plan of salvation and the righteousness that is his by faith are wisdom and insight more precious than all the precious stones on the earth. In chapter 29 Job recalls how good life was before this suffering came upon him.

Friday (November 24) – Job 30

In chapter 30 Job describes the loss of all the earthly blessings he had received from God. Job is emotionally distraught. He knows that it is God who has allowed this to happen to him (v. 11, 19, 21).

Saturday (November 25) – Job 31, 32

In chapter 31 Job makes a big mistake. It’s as if Job says, “You know what, now that I think of it, I have more than just the passive righteousness of my Redeemer to boast of. I can also boast of my active righteousness before God. Let God examine every minute of my life and He will see that I have been a really good fellow! I don’t lust, lie, cheat, scheme to get my neighbor’s wife or underpay my workers. I give to the poor and the orphaned. I haven’t trusted my wealth. I haven’t worshiped idols. I don’t gossip or crave men’s opinions. Let God examine my every move and then let Him apologize for wronging me this way. I deserve better from God.” In chapter 32, Elihu comes on the scene. Elihu has been listening to Job and his friends and contemplating their arguments. He has waited to speak but after hearing Job’s mistake in chapter 31, he cannot remain silent.

Sunday (November 26) – Job 33, 34

In chapter 33 Elihu calls out Job for his mistake. Job had said that he was not merely righteous by faith, but that he was righteous in himself. He boasted in his own works. Elihu asserts that God sometimes uses suffering to draw us to himself. Through suffering, God points us to our mediator, the Lord Jesus Christ (33:23-24). Christ our mediator restores us by the blood of his cross. Elihu, despite his youth, speaks wise words to Job and his friends. He directs Job and the three others to rely solely on the righteousness of God. In chapter 34, Elihu argues that Job’s assertion that God has acted unjustly toward him is very dangerous. He calls Job to repentance. Elihu, whose name means “my God is He”, is the only one of Job’s friends to speak correctly about God and his dealings with Job.