

CbC to Feb 8

February 2 Su Reading A33 — Job 22 — Eliphaz's Finale

Audio link: [Job 22 \(ESV\)](#)

Faulty Mind Reader — Eliphaz was not swayed by Job's arguments. His final statement to Job carried the same themes that he and his friends expressed earlier. He maintained that Job was sinful, asking, "*Is not your evil abundant?*" (v. 5). He also tied Job's dire circumstances to his supposed sin: "*Therefore ... sudden terror overwhelms you*" (v. 10). It looked like an easy solution—cause and effect. The problem here is that man's logic is often quite faulty compared to God's wisdom. Eliphaz was trying to squeeze God into his own theological framework. He then falsely accused Job of questioning God's justice, supposing that Job had asked, "*What does God know?*" (v. 13). This reveals another problem with mankind, which is that we are not very good at reading another person's mind. Like Eliphaz, we only guess at others' motives. Then, Eliphaz came to this prideful and misguided conclusion as he "counselled" Job: "*Agree with God, and be at peace; thereby good will come to you*" (v. 21). This statement assumes several things. First, Eliphaz believed that God's view of things was the same as his own, which was not true. The second idea is true, however, that peace will result from agreeing with God, as Isaiah supports, "*You keep him in perfect peace whose mind is stayed on you, because he trusts in you*" (Isa. 26:3). The third statement sounds a bit like the demanded result of the modern Prosperity Gospel, i.e., that "*thereby good will come to you.*" In general, it is true that God gives good things to His beloved people, but it is not something to be commanded of Him.

February 3 M Reading A34 — Job 23 — Job's Longing to Be Heard

Audio link: [Job 23 \(ESV\)](#)

Isolated Innocence — Job basically ignored Eliphaz's third address and focused on his own concerns. First, he lamented his isolation from God, saying, "*Oh, that I knew where I might find him*" (v. 3). His desire was to be able to "*lay my case before him*" (v. 4). Do you sometimes feel that God is not listening when you pray? He is listening, but there may be something wrong in our relationship of obedience to Him. Or He may be testing us. In Job's case, he was being tested regarding his response to the afflictions with which God allowed Satan to attack him. Job did not know the reason for his feelings of isolation from God. Second, Job felt that if he could present his case before God, he "*would be acquitted forever*" (v. 7) and "*come out as gold*" (v. 10). He knew that he was innocent before God. He said that his "*foot has held fast to his steps ... kept his way ... not departed ... treasured the words of his mouth*" (vv. 11-12). Job was an unusually godly man, twice being called by God, "*a blameless and upright man*" (1:8; 2:3). Would God be able to describe you and me in that way? More likely, we occasionally feel isolated from God because we have allowed sinful thoughts, attitudes, or actions to come to rest in our hearts and minds. When we have those times of feeling spiritually isolated, we should follow James' advice: "*Draw near to God, and he will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded*" (James 4:8). When you feel isolated, check your innocence.

February 4 Tu Reading A35 — Job 24 — Job Questions Judgment

Audio link: [Job 24 \(ESV\)](#)

Withheld Judgment — In this chapter, Job expressed his confusion about why God's application of judgment and rewards were not timelier and more obvious. He asked at the beginning, "*Why are not times of judgment kept by the Almighty, and why do those who know him never see his days?*" (v. 1). He ended that first long stanza with the frustrating conclusion that "*God charges no one with wrong*" (v. 12), and he ended the chapter with this apparent lack of judgment for evil people: "*Yet God prolongs the life of the mighty ... He gives them security and they are supported*" (vv. 22-23). Why

does God tolerate evil? We ask the same question today. Part of the reason must be that God “*is patient toward you, not wishing that any should perish, but that all should reach repentance*” (2 Pet. 2:9). Another question that should probably be asked here is, “Would you like more promptness in God’s judgment of sin in your *own* life?” How about a painful boil for every angry word you say to someone? Would you want a broken bone for every lie you tell? We tend to appreciate God’s forbearance toward us but not so much toward others who sin. The next time we are disturbed about the sinful act of another person, we might choose to pray for their salvation or their growth as a Christian, and then thank God that He is patient with us when we sin.

February 5 W Reading A36 — Job 25 — Bildad’s Final Response

Audio link: [Job 25 \(ESV\)](#)

Obedience and Relationship — Bildad’s third statement ends the speeches of Job’s three friends. His main point was the infinite contrast between God and mankind, giving great credit to God and calling man a maggot and a worm. Because of this great difference, he asked Job, “*How then can man be in the right before God*” (v. 4). It is the same challenge that Eliphaz had twice given (4:17; 22:3) to Job’s repeated claims that he was in the right before God (9:15, 20; 10:15; 13:18). The two answers to Bildad’s question that come to my mind are that we are “*right before God*” through obedience and relationship. God called Job “*a blameless and upright man*” (1:8; 2:3). He was blameless in terms of obedience. Whatever he knew of God’s commands, he had kept them diligently. The second answer is that he was “*right before God*” in terms of relationship. He knew God, and he was greatly disturbed that this relationship had somehow been broken during the calamities that came into his life. Although he didn’t *feel* God’s presence, he said, “*I know that my Redeemer lives*” (19:25). We can also be right before God through obedience and relationship, but we have an advantage over Job—we have been given the righteousness of Christ, and the Holy Spirit dwells within us.

February 6 Th Reading A37 — Job 26 — Job’s Lengthy Response

Audio link: [Job 26 \(ESV\)](#)

Who Can Understand? — The so-called counsel of Job’s friends was ended. In fact, it seems like Job cut off Bildad after only six verses, and Zophar is not even given his third opportunity to speak. Job began this six-chapter response to Bildad sarcastically with, “*How you have helped him who has no power!*” (v. 2), and he questioned the source of their wisdom, saying, “*With whose help have you uttered words...?*” (v. 4). In the rest of the chapter, Job emphasized the amazing knowledge, power, and control of God. The state of those who have died is somewhat of a mystery to us, but it is known to God (vv. 5-6). We see part of the universe God created in His power, but much of it is unexplained to us (vv. 7-12a). He has absolute power over anything that opposes Him, like “*the fleeing serpent*” (v. 13). The chapter concludes with the question, “*who can understand?*” (v. 14). God is infinite while we are finite. God has power and purpose that we cannot grasp. We are left to wonder in humble admiration of who God is.

February 7 F Reading A38 — Job 27 — Maintaining Integrity

Audio link: [Job 27 \(ESV\)](#)

Two Sides of Righteousness — There are two different perspectives of righteousness mentioned in this chapter. The first perspective is sometimes seen as rather negative—the *discipline* side of righteousness. Job said, “*... till I die I will not put away my integrity from me. I hold fast my righteousness and will not let it go*” (vv. 5-6). Righteous living requires self-discipline, which fights against our selfish, sinful nature. Self-discipline is refusing to try to be satisfied by fulfilling sinful desires. Saying “No!” requires discipline, but it is submitting to God’s command to be holy: “*...as he*

who called you is holy, you also be holy in all your conduct" (1 Pet. 1:15; cf. Lev. 19:2). The second perspective of righteousness is more positive; it is the *reward* side of righteousness. It is God's blessing to us because of maintaining our integrity and righteousness. In the midst of describing the ultimate punishment of the wicked, Job said, "*Though he [the wicked man] heap up silver like dust, and pile up clothing like clay, he may pile it up, but the righteous will wear it, and the innocent will divide the silver*" (Job 27:16-17). This is like these statements Solomon made: "*Whoever multiplies his wealth by interest and profit gathers it for him who is generous to the poor*" (Prov. 28:8), and, "*For to the one who pleases him God has given wisdom and knowledge and joy, but to the sinner he has given the business of gathering and collecting, only to give to one who pleases God*" (Eccl. 2:26). The reward of righteousness is not earned; it is given by grace as a gift. We must submit to self-discipline to reap the greatest reward.

February 8 Sa Reading A39 — Job 28 — The Depths of Wisdom

Audio link: [Job 28 \(ESV\)](#)

Fear and Turn — This chapter is divided into three main sections. The first one (vv. 1-11), describes the amazing *industry* of man to dig deep into the earth to extract its precious minerals and jewels. The emphasis is on the value and difficulty of locating and removing it. The second section (vv. 12-22) expresses the *mystery* of trying to "mine," or dig for, wisdom. This mystery is framed by these questions: "*where shall wisdom be found?*" (v. 12), and "*From where, then, does wisdom come?*" (v. 20). It is even harder to find than earth's precious materials, and it is much more valuable. The answer to those questions is found in the last section of this chapter, which is the *discovery* of wisdom—how it is found. God "*knows*" (v. 23) because He "*sees everything*" (v. 24). We are told here that wisdom is found in two ways — through adoration of God and abhorrence of evil: "*Behold, the fear of the Lord, that is wisdom, and to turn away from evil is understanding*" (v. 28). Fear and turn. To "*fear*," in this context, means to greatly respect or be in awe of the greatness and goodness of God. That is the positive side of gaining wisdom. The negative side is to "*turn*," i.e., to say "No!" to evil desires, attitudes, and actions. That is a simple solution, but it is difficult to put into practice because it goes against our natural, sinful, and selfish tendencies. Fight it! Find it! The reward is worth it.