

# **Job**

# **Study Guide**

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# Suffering, Wisdom, and Trust

The book of Job is an epic wisdom poem, and it appears to be set in the world of the patriarchs, before Israel becomes a nation, before Moses receives the law, and before the covenant at Sinai. Like Abraham, Isaac, and Jacob, Job offers sacrifices as the head of his household, measures wealth in livestock, and lives in a world organized around clans and family lines.

That makes Job a fitting companion to Genesis. After Genesis 1-11 shows us creation, fall, judgment, mercy, and the spread of sin among the nations, Job lets us slow down and ask one of the deepest questions raised by life east of Eden: How do we trust God in a world where the righteous suffer?

Job begins with a righteous man who suffers terribly. He loses his wealth, his children, and his health. His “friends” come to comfort him, but they eventually insist that Job must have done something to deserve his suffering. Job insists this is not true. He wrestles honestly with God, grieves deeply, speaks boldly, and longs for an answer.

The book forces us to ask hard questions, and Job does not give us a neat formula. Instead, it brings us before the God who rules over creation with wisdom, power, justice, and freedom. Job learns that he does not need to understand everything in order to trust the One who does.

## Key Passages

- Job 1:1-22
- Job 2:9-10
- Job 3:1-26
- Job 19:23-27
- Job 28:12-28
- Job 38:1-7
- Job 40:1-14
- Job 42:1-6
- Job 42:7-17

# Major Themes

## 1. The Righteous May Suffer Deeply

Job is introduced as blameless, upright, one who feared God and turned away from evil. This does not mean Job is sinless, but it does mean his suffering cannot be explained as punishment for hidden wickedness. The book immediately challenges the idea that if someone suffers, they must have done something to deserve it. The rest of the Bible will continue to show that faithful people often suffer. Job prepares us to understand that suffering is not always a sign of God's displeasure.

## 2. Satan Accuses, But God Rules

Satan appears as "the accuser," challenging Job's integrity and suggesting that Job only worships God because God has blessed him. He is real and malicious, but Job does not present him as equal to God. He stands before God, brings his accusation, and can only go as far as God permits. Job's suffering is neither random nor fully explained to Job. The reader sees something Job does not see. There is more happening in heaven than Job knows on earth. This teaches us that we rarely know the whole story of our lives, but we can trust the God who rules over every part of the story, including the parts hidden from us.

## 3. Faith Is More Than Receiving God's Gifts

Satan's accusation is basically this: "Does Job fear God for nothing?" In other words, does Job love God Himself, or does he only love what God gives? This is one of the central questions of the book. Will Job worship when the blessings are gone? Will he trust God when his life collapses? Job's faith is tested in the fire, and though he speaks rashly at times, he does not finally curse God and die.

## **4. Grief Can Be Faithful Without Being Polished**

Job's words are raw. He curses the day of his birth. He asks why he did not die in the womb. He longs for God to explain Himself. Some of Job's words are corrected later, but the book does not present grief itself as sin. Job teaches us that biblical faith is not fake cheerfulness. Faith can weep. Faith can bring confusion, sorrow, and anguish before God. Job's friends often sound more "religious" than Job, but Job is the one who keeps bringing his pain to God.

## **5. Shallow Theology Can Wound the Suffering**

Job's friends believe in a simple version of justice: good people prosper, bad people suffer. Therefore, if Job is suffering, Job must be guilty. Their theology contains pieces of truth, but they apply those truths wrongly. True statements can become cruel when spoken without wisdom, compassion, and discernment. Job's friends defend God in a way God does not approve. They speak many words about God, but they do not speak rightly of Him.

## **6. Human Wisdom Is Limited**

Job and his friends argue for many chapters, but none of them fully understands what God is doing. Job 28 stands near the center of the book as a wisdom poem asking, "Where shall wisdom be found?" Human beings can mine the earth for treasure, but we cannot dig up ultimate wisdom by our own strength. Wisdom begins with the fear of the Lord.

## **7. God's Creation Is Bigger Than Our Categories**

When God finally speaks, He does not give Job a detailed explanation of why everything happened. Instead, God takes Job on a tour of creation. God's answer humbles Job. The world is

filled with things Job cannot govern, tame, or understand. If Job cannot rule creation, he cannot sit in judgment over the Creator. God's wisdom is not small enough to fit inside human categories.

## **8. God Restores, But Not Cheaply**

At the end of the book, God rebukes Job's friends, vindicates Job, and restores his fortunes. But this restoration does not erase Job's grief. The children Job lost were not replaceable. The ending shows God's mercy and kindness, but it does not make suffering small. The book leaves us longing for a deeper restoration, one where death itself is undone, tears are wiped away, and God's people are raised to life.

## **Christ Connection**

Job prepares us for Jesus by showing us the righteous sufferer who is accused, misunderstood, and brought low.

- Job is a righteous sufferer, but Jesus is the perfectly righteous sufferer.
- Job is accused by Satan, but Jesus defeats the accuser.
- Job's friends misjudge him, but Jesus is rejected and condemned by His own people.
- Job suffers without knowing the full heavenly purpose, but Jesus suffers according to the definite plan and foreknowledge of God.
- Job longs for a mediator, and Jesus is the one mediator between God and man.
- Job longs for a Redeemer who will stand upon the earth, and Jesus is the living Redeemer who rises from the dead.
- Job's restoration points forward to the resurrection hope secured in Christ.

Job leaves us asking, "Can a righteous sufferer be vindicated after suffering?" The gospel answers, "Yes, and His name is Jesus

Christ.” Jesus does not merely explain suffering. He enters it. He bears it. At the cross, the truly innocent One suffers for the guilty, and through His resurrection, He gives hope that suffering and death will not have the final word.

## **Break it Down**

### **1. Job’s Faith Is Tested**

#### **Job 1:1 - 2:10**

Job is introduced as a man of integrity. He is blameless, upright, fears God, and turns away from evil. He is also greatly blessed, with family, wealth, and honor. But the book immediately takes us behind the curtain into a heavenly scene that Job cannot see.

The “sons of God” (Genesis 6) come to present themselves before the LORD, and “the Satan” comes among them. This is not a name but a title. The word Satan means “accuser” or “adversary.” In this scene, he appears in a divine council setting, not as an equal rival to God, but as one who stands before God like a prosecuting attorney before the Judge. He comes to present an accusation against Job. His charge is simple: Job does not really love God. Job only worships because God has blessed him.

Revelation 12:9 and 20:2 help us identify this accuser as “the ancient serpent,” “the dragon,” and “the deceiver.” That means the same enemy who deceived in the garden is now accusing in the heavenly court. Yet even here, he is not outside God’s authority. He can accuse, tempt, and destroy, but only within the limits God allows. The accuser is the enemy, but he is not sovereign. He is accomplishing God’s purposes even while acting according to his own malice.

God permits Job to be tested, and Job loses his possessions, servants, and children. Then in a second round of attacks, Job

loses his health. Job's wife tells him to curse God and die, but Job refuses. Twice Job attributes the suffering that comes upon him to God (Job 1:21 and 2:10). In both cases, the text is careful to tell us that Job did not sin with his lips. This does not mean Satan is innocent or that evil is good. It means the sovereign choice belongs to God alone. The hardships and suffering of this life can ultimately be laid at His feet because nothing falls outside His rule.

This truth can either make us despise God as cruel or drive us to Him as our only shelter. Job does not understand what God is doing, but he knows that God is the one he must deal with. If God is sovereign over suffering, then He is also the only one who can bring relief, vindication, and restoration. The central question is now before us: Will Job fear God when every visible reason for comfort has been removed?

### **Key Threads Introduced**

- The righteous may suffer without suffering as punishment.
- The accuser questions whether faith is real when blessing is removed.
- Satan is dangerous, but never sovereign.
- God's sovereignty rules even over suffering we cannot explain.
- The hidden heavenly reality is larger than what we see on earth.
- True faith worships God in grief, not only in comfort.
- The God who permits suffering is also the only refuge in suffering.

### **Important Questions**

- How is Job described at the beginning of the book?
- What does the name or title "Satan" mean?
- What accusation does the accuser bring against Job?

- How does the heavenly council scene help us understand the limits of Satan's power?
- Why is it important that Satan is not presented as equal to God?
- Why is it important that Job does not know about the heavenly scene?
- What does Job's response teach us about faith?
- How does this section challenge shallow views of suffering?

## 2. Job's Friends Arrive and Job Laments

### Job 2:11 - 3:26

After Job loses his possessions, his children, and his health, his three friends hear of his suffering and come to comfort him. At first, they do the right thing. They weep with him, tear their robes, sprinkle dust on their heads, and sit with him in silence for seven days and seven nights. Before they ever become bad counselors, they are grieving friends.

This matters because the book does not begin by mocking their concern. Their presence is a mercy. Their silence is wise. They recognize that Job's suffering is too deep for quick answers. In many ways, the best thing they do in the entire book is sit beside him without speaking.

After seven days of silence, Job speaks. He does not curse God, but he does curse the day of his birth. His grief is overwhelming. He wishes he had never been born and wonders why life is given to those in misery. This chapter is uncomfortable, but it is important. Job's suffering is not treated lightly. The Bible gives space for sorrow that does not resolve quickly.

Job's lament reminds us that faithful people may experience deep anguish and still bring that anguish before God. Job is not

pretending. He is not rushing toward easy answers. He is saying out loud what suffering feels like from the inside. His friends began well by sitting with him in grief, but the rest of the book will show how quickly comfort turns cruel when we try to explain suffering too soon.

### **Key Threads Introduced**

- Comfort must begin with presence before explanation.
- Lament is faithful grief brought before God.
- Suffering exposes the limits of human wisdom.
- Death is an enemy, not a natural friend.
- The suffering righteous one longs for vindication.

### **Important Questions**

- What do Job's friends do right when they first arrive?
- Why is their silence important?
- How can presence be a form of comfort?
- What does Job curse in chapter 3?
- Why is lament different from unbelief?
- What does this chapter teach us about grief?
- How can Job's words help us care for people who are suffering?
- Why should we be slow to explain another person's pain?

## **3. Job and His Friends**

### **Job 4-27**

Once Job's friends start speaking, they try to force Job's suffering into a simple formula. They believe God rewards the righteous and punishes the wicked. Since Job is suffering, they conclude Job must be guilty.

Their theology is too small. While, it's not completely false that sin can bring suffering, Job's friends are wrong to assume all suffering works that way. They defend God's justice, but they do so by falsely accusing Job.

Job pushes back. He knows he is not suffering because of the kind of wickedness they describe. He wants to bring his case before God. He wants an answer. He wants a mediator. He wants someone who can stand between him and God.

### **Key Threads Introduced**

- True theology can become false comfort when wrongly applied.
- Suffering cannot always be explained by personal guilt.
- Bad comfort often protects our system more than it loves the sufferer.
- The suffering righteous one longs to be heard and vindicated.
- The sufferer needs a mediator.
- Faith can argue with God without letting go of God.
- Earthly prosperity is not a reliable measure of spiritual standing.
- The hope of resurrection begins to shine in the darkness.

### **Important Questions**

- What do Job's friends assume about suffering?
- Why are their answers harmful?
- How can true theology be applied wrongly?
- What does Job want from God?
- What can this teach us about comforting people in pain?

## 4. Where Wisdom Is Found

### Job 28

Job 28 stands near the center of the book like a deep breath after the long argument between Job and his friends. For many chapters, they have argued about suffering, justice, righteousness, and God's ways. Job's friends are convinced they have wisdom. Their system is simple: God blesses the righteous, God punishes the wicked, and therefore Job must be hiding some terrible sin. But Job knows their formula cannot explain his suffering.

This chapter places Job firmly beside Proverbs and Ecclesiastes as part of the Bible's wisdom literature. Proverbs teaches us that the fear of the LORD is the beginning of knowledge. Ecclesiastes teaches us that human beings cannot master life or understand all God is doing under the sun. Job brings those truths into the furnace of suffering. It asks, "Where shall wisdom be found?" Not merely, "What advice works?" or "What principle can I apply?" but "Who truly understands the world, suffering, justice, life, death, and the hidden purposes of God?"

Job 28 compares the search for wisdom to mining. Human beings can dig deep into the earth, uncover hidden paths, bring precious stones into the light, and find treasures buried in darkness. Human skill is impressive. But there is one treasure we cannot dig up by effort, intelligence, wealth, or experience: true wisdom.

Wisdom belongs to God. He alone sees the whole. He alone knows the way to wisdom because He alone made the world, measures the wind, appoints the waters, governs the rain, and orders creation. This means wisdom is not found by reducing God to formulas, clichés, or platitudes. Wisdom is found by fearing the Lord and turning away from evil.

That is what Job's friends have missed. They speak as if they can explain God's government of the world from a distance. They treat wisdom like a math problem: righteousness equals prosperity, wickedness equals suffering. But ancient biblical wisdom is deeper than that. It does not deny God's justice, but it also refuses to pretend that we can see everything God sees. True wisdom trusts God's sovereignty without flattening His ways into a system small enough for us to control.

Job 28 teaches us how to read the whole book. Job does not need a slogan. He needs wisdom. His friends do not need more confidence in their answers. They need the fear of the Lord. And we need the same lesson. When life is painful, confusing, and beyond our understanding, wisdom does not begin with explaining God. Wisdom begins with revering Him.

### **Key Threads Introduced**

- Wisdom belongs to God alone.
- The fear of the Lord is wisdom in the dark.
- Human wisdom is limited by what it cannot see.
- True wisdom refuses shallow formulas.
- Suffering drives us to seek wisdom, not platitudes.
- God's ordered creation reveals His hidden wisdom.

### **Important Questions**

- Why does Job 28 compare the search for wisdom to mining for treasure?
- What can human beings discover, and what can they not discover?
- How does this chapter connect Job to Proverbs and Ecclesiastes?
- Why is wisdom more than having a correct formula about how life works?
- How have Job's friends reduced God's ways to platitudes?

- What does it mean that “the fear of the Lord, that is wisdom”?
- How does Job 28 prepare us for God’s answer from the whirlwind?

## 5. Job’s Final Appeal

### Job 29-31

After the wisdom poem of Job 28, Job gives his final extended speech. He looks backward, then around, then inward. Job 29 shows us that Job was not merely wealthy or respected. He had been a man whose wisdom showed up in righteous action. He rescued the poor, helped the fatherless, supported the widow, became eyes to the blind and feet to the lame, and broke the fangs of the unrighteous. Job’s former honor was not presented as empty status. It was connected to justice, mercy, and public righteousness.

Then Job 30 shows the reversal. The man who was once honored is now mocked. The one who once sat in the gate is now treated with contempt. His body is broken, his dignity is stripped away, and his cries seem unanswered. Job’s suffering is not only physical. It is social, emotional, and spiritual. He feels abandoned by men and unanswered by God.

In Job 31, Job makes a covenantal and courtroom-like appeal. He denies lust, deceit, injustice, adultery, cruelty, greed, idolatry, rejoicing over enemies, hidden sin, and abuse of power. He is not claiming to be sinless. He is rejecting the charge that his suffering is proof of secret wickedness. His friends have accused him without evidence, and Job now places his life before God and says, in effect, “Let the Almighty answer me.”

This section matters because it shows that Job’s integrity is not vague. The fear of the Lord produces a whole life of wisdom. Job’s

righteousness includes personal purity, honest business, marital faithfulness, compassion for servants, generosity to the poor, refusal to trust in wealth, rejection of idolatry, and care for the outsider. His defense exposes the poverty of his friends' accusations and prepares us for God's verdict at the end of the book.

Job is still limited. He still does not know what the reader knows. He still speaks as a suffering man who wants God to explain Himself. But Job's final appeal shows why the easy answers of his friends cannot stand. The righteous may suffer. The wise may be humiliated. The faithful may cry out in confusion. And yet God sees what others misjudge.

### **Key Threads Introduced**

- Wisdom must become lived-out righteousness.
- The righteous sufferer longs for vindication, not self-exaltation.
- Public honor and public shame are not reliable measures of God's favor.
- Justice for the vulnerable is a mark of true wisdom.
- Integrity includes both private holiness and public righteousness.
- False accusation deepens the suffering of the innocent.
- The suffering righteous one appeals to God as final Judge.

### **Important Questions**

- What does Job remember about his former life in chapter 29?
- How did Job's wisdom show itself in justice and mercy?
- What reversals does Job experience in chapter 30?
- Why is public shame such a painful part of Job's suffering?
- What kinds of sins does Job deny in chapter 31?
- Why is Job's defense more than a claim to personal morality?

- How does Job's life show that the fear of the Lord affects every part of life?
- Why does Job want God Himself to answer?

## 6. Elihu Speaks

### Job 32-37

After Job finishes his final appeal, a younger man named Elihu begins to speak. He has waited while Job and the three friends argued, but now he speaks. He is angry at Job because Job has justified himself rather than God, and he is angry at Job's friends because they condemned Job without giving a true answer.

Elihu's speeches are complicated. He is not rebuked by God at the end of the book the way Job's three friends are, but he is also not the voice of God. He says many true things. He reminds Job that God is greater than man, that God is not required to answer on human terms, and that suffering can serve purposes beyond punishment. God may use pain to warn, humble, correct, awaken, and preserve a person from destruction.

That is an important difference between Elihu and the three friends. The friends keep insisting that suffering must be the result of Job's past sin. Elihu opens another category. Suffering may not only be punitive. It may also be instructive. God may speak through affliction, not because every sufferer is being punished for secret wickedness, but because God uses hardship to expose human pride, deepen dependence, and turn His people back to wisdom.

At the same time, Elihu does not know the heavenly scene from chapters 1-2 any more than Job does. He cannot explain everything either. He speaks more truly than the friends in some places, but he still speaks as a limited creature. His speeches lift our eyes toward God's majesty, justice, and greatness, but they

do not resolve the mystery. Elihu can prepare the way for God's answer, but he cannot replace it.

By the end of his speeches, Elihu's attention turns to creation: thunder, lightning, clouds, rain, wind, cold, heat, and the wonders of God's rule over the world. This prepares us for the whirlwind. The debate has moved beyond human courtroom arguments. The Lord Himself is about to speak, not as a defendant answering man's charges, but as the Creator who governs all things in wisdom.

### **Key Threads Introduced**

- Suffering may instruct without being simple punishment.
- Human beings are not God's judges.
- God speaks in ways we may not recognize.
- The wise person must defend God without falsely condemning the sufferer.
- God's justice is real even when His purposes are hidden.
- Creation displays the majesty and mystery of God's rule.
- The last human word is still not enough.

### **Important Questions**

- Why is Elihu angry with both Job and Job's friends?
- How is Elihu's view of suffering different from the view of the three friends?
- What does Elihu teach rightly about God's greatness and justice?
- How can suffering instruct or humble without being punishment for a specific sin?
- Why is it important that Elihu is not the final answer to Job's suffering?
- How do Elihu's descriptions of creation prepare us for God's answer from the whirlwind?
- What does this section teach us about the limits of even our best explanations?

## 7. God Answers from the Whirlwind

### Job 38-41

At last, the Lord answers Job out of the whirlwind. That alone is significant. God is not silent forever. But when He speaks, He does not speak the way Job expected. Job has wanted a courtroom. He has wanted to bring his case and receive an explanation. Instead, God summons Job into a deeper kind of knowledge. He does not answer as a defendant before a judge. He answers as the Creator before His creature.

God begins with questions about the foundations of the earth, the boundaries of the sea, the dawning of the morning, the depths of the waters, the gates of death, the storehouses of snow, the constellations of heaven, and the ordering of the skies. The point is not to humiliate Job for being ignorant in a cruel way. The point is to reestablish reality. Job is a man, not God. He lives inside a world he cannot create, sustain, or fully understand. If he cannot govern the basic structures of creation, he is not in a position to sit in judgment over the One who can.

Then the Lord turns Job's attention to the animal world. Lions, ravens, mountain goats, wild donkeys, wild oxen, ostriches, horses, hawks, and eagles all come under God's wise care. Some of these creatures are strong, strange, untamable, or even apparently useless from a human perspective. Yet God delights in them, provides for them, and governs them. The world is not built around human convenience. God's wisdom extends far beyond what man can use, predict, or explain.

At the end of the first speech, Job briefly responds. He puts his hand over his mouth and admits his smallness. But the Lord continues. In the second speech, the issue becomes even sharper. God asks whether Job will actually condemn God in order to justify himself. That question goes to the heart of the whole book.

In his pain, Job has spoken words that edge toward accusing God of wrong. The Lord now confronts that impulse directly.

Then God introduces Behemoth and Leviathan. These great creatures represent strength, untamable power, and a wildness beyond human control. Whether they are understood as exalted natural creatures, symbols of cosmic disorder, or both, the point is clear: there are realities in God's world that terrify man and lie far beyond his rule. Job cannot master them, but God can and does. Leviathan especially becomes a picture of the kind of power no human can domesticate, intimidate, or overcome. Yet even Leviathan is only a creature before the Lord.

God's answer is not, "Here is the reason for each of your losses." His answer is, "Look at who I am." He is wise where Job is limited. He is powerful where Job is weak. He governs what Job cannot imagine controlling. He does not owe Job an explanation that reduces divine wisdom to human scale. Instead, He calls Job to trust the One whose wisdom is written into every part of creation.

This does not make suffering small. It does not tell us pain is an illusion or that questions are foolish. It does mean that the deepest answer to suffering is not a formula, but the living God Himself. Job does not get all the information he wanted, but he does encounter the God he needed.

### **Key Threads Introduced**

- God answers suffering by revealing Himself, not by explaining everything.
- The Creator's wisdom exceeds the creature's understanding.
- Human beings are not competent judges of God's justice.
- Creation is ordered by wisdom, not chaos.
- God cares for a world larger than human concerns.
- There are forces humans cannot tame, but God rules.
- True wisdom leads to humility before mystery.

## Important Questions

- Why does the Lord answer Job with questions instead of direct explanations?
- What do the Lord's questions about creation teach Job about himself?
- Why does God spend so much time describing animals and the natural world?
- What is the significance of Job placing his hand over his mouth?
- What does God mean when He asks Job if he will condemn God to justify himself?
- How do Behemoth and Leviathan deepen the Lord's answer?
- In what sense is God's answer satisfying, and in what sense does it leave mystery in place?
- How does this section teach us to trust God when we do not understand His ways?

## 8. Repentance, Vindication, and Restoration

### Job 42

After the Lord answers from the whirlwind, Job responds in humility. He confesses that God can do all things and that no purpose of His can be thwarted. Job does not receive the detailed explanation he once demanded, but he has received something greater: he has encountered the living God. His suffering is not explained away, but Job is brought to a deeper knowledge of the Lord.

Job was a true worshiper of God from the beginning. But through his suffering, his wrestling, and God's answer, Job comes to know God more deeply than before. His knowledge of God moves from something heard and confessed to something encountered and beheld.

Job says, “therefore I despise myself, and repent in dust and ashes.” Job is not repenting because his friends were right. He is not admitting that his suffering was punishment for hidden wickedness. He is repenting of speaking beyond his knowledge and of approaching the mystery of God’s wisdom as though God owed him an answer on his terms. Job is humbled, not condemned.

Then the Lord turns to Job’s friends. This is one of the most important moments in the book. God says that Eliphaz, Bildad, and Zophar have not spoken of Him what is right, as Job has. The friends had spent many chapters defending God, but they defended Him falsely. They used true-sounding theology to accuse an innocent sufferer. Job, for all his anguish and imperfect speech, kept bringing his pain honestly before God. God vindicates Job and rebukes the friends.

The friends now need the very man they accused to intercede for them. Job offers sacrifice and prays for them, and the Lord accepts Job’s prayer. This is a beautiful reversal. The suffering man becomes the intercessor. The one they misjudged becomes the one through whom mercy comes to them. Job’s restoration begins not merely with receiving back blessings, but with praying for those who wounded him.

Finally, the Lord restores Job’s fortunes. His family and friends come to comfort him. His possessions are doubled. Sons and daughters are born to him. His daughters are named with honor, beauty, and inheritance. Job lives a long life and dies “old and full of days.” The ending shows that God is compassionate and merciful, and that suffering does not get the final word.

But the restoration should not be read cheaply. The children Job lost are not replaceable. His grief was real. His suffering mattered. The ending is a true restoration, but it also points beyond itself. Job is restored in this life, but the book leaves us longing for the greater restoration promised in the resurrection, when every

wrong is made right, every tear is wiped away, and death itself is undone.

Job 42 teaches us that God is not small enough to be mastered by human wisdom, but He is good enough to be trusted in the dark. Job does not end with a formula. It ends with a humbled man, rebuked friends, accepted intercession, restored blessing, and a God whose purposes cannot be thwarted.

### **Key Threads Introduced**

- True wisdom ends in humility before God.
- Repentance is not the same as admitting the friends were right.
- God vindicates the suffering righteous one.
- False comforters need mercy too.
- The suffering servant becomes an intercessor.
- Restoration is real, but not cheap.
- Earthly restoration points beyond itself to resurrection hope.

### **Important Questions**

- What does Job confess about God in Job 42?
- Why does Job repent if his friends were wrong about him?
- What is the difference between being humbled by God and being condemned by God?
- Why does God rebuke Job's friends?
- In what sense did Job speak rightly about God?
- Why is it significant that Job prays for the friends who accused him?
- How should we understand Job's restoration without making light of his suffering?
- How does the ending of Job point us toward resurrection hope in Christ?