

THE DAILY QUIET TIME REFLECTIONS SERIES

THOUGH HE SLAY ME

Reflections on the Book of Job

Eugene Han

with Contributing Author Eunmi Kim

Though He Slay Me: Reflections on the Book of Job

Copyright © 2026 by Eugene Han

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.

Unless otherwise indicated, Scripture quotations are taken from the Holy Bible, New International Version®, NIV®. Copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission of Zondervan. All rights reserved worldwide.

The Introduction draws on the introductory notes of Dr. Thomas L. Constable, used with gratitude for his lay-accessible scholarship on the text of Scripture.

First Edition

ISBN: [to be assigned]

Published by Eugene Han

dailyqt.org

This book is part of *The Daily Quiet Time Reflections Series*.

Drawn from a decade of shared Quiet Time reflections at dailyqt.org, and from Sunday School classes at First Baptist Church in Dallas

CONTENTS

How to Use This Book.....	4
Introduction	6
Chapter One — Job 1–4.....	10
Chapter Two — Job 5–7.....	13
Chapter Three — Job 8–10.....	16
Chapter Four — Job 11–13.....	18
Chapter Five — Job 14–16.....	21
Chapter Six — Job 17–20.....	23
Chapter Seven — Job 21–23.....	25
Chapter Eight — Job 24–28.....	27
Chapter Nine — Job 29–31.....	29
Chapter Ten — Job 32–34	31
Chapter Eleven — Job 35–37	33
Chapter Twelve — Job 38–39.....	35
Chapter Thirteen — Job 40–42	37
Conclusion.....	40
Appendix — Daily Bible Reading Plan	42

HOW TO USE THIS BOOK

Reading, Reflecting, Together

This book was not written to be read in a single sitting. It was written to be read one day at a time, the way it was first written — a chapter at a time, over the course of several weeks, alongside an open Bible rather than in place of one. The believers in Berea were commended not simply for their eagerness to hear the Word but for their habit of examining the Scriptures every day to see whether what they had been taught was true (Acts 17:11). That daily habit, sustained over years rather than compressed into a season, is the entire aim of this book and of the Quiet Time practice that produced it.

To help establish that rhythm, we have included, as an appendix at the back of this book, the same daily Bible reading plan we have used at dailyqt.org for well over a decade. It walks through the whole of Scripture in a year, a few chapters at a time, and it does not need to be started in January; you are free to begin on whatever date suits you and simply follow the sequence from there. Each of the thirteen chapters in this book lines up with exactly one day on that plan, from Job 1–4 on the first day to Job 40–42 on the last, so that this book and your own Bible can move through Job together, side by side, one day at a time.

Whether you are reading on your own or working through this book with a group like one of our own Sunday School classes at First Baptist Church in Dallas, we would suggest the following simple rhythm for each day, or for each session if you are meeting weekly as a group:

1. Begin and end in prayer. Ask God, before you open either Bible or book, to teach you something true about Himself that day, and thank Him, when you close both, for whatever He has shown you — even if it is smaller or slower than you expected.

2. Read the assigned Scripture. Using the reading plan in the appendix, read the day's passage directly from your own Bible before turning to our reflections on it. There is no substitute for reading the text itself first, in whatever translation you trust, and letting it raise its own questions before we offer our own.

3. Read the corresponding chapter in this book. Each chapter walks through that day's passage in the order Scripture presents it, drawing out its major movements and, where it seemed useful, the historical background behind them. Treat it as a conversation about the text you just read, not a replacement for it.

4. Answer the discussion questions. Every chapter closes with four questions sized to fill a forty-five- to sixty-minute group discussion, though they work just as well as slower journaling prompts for a reader working through the book alone. Some ask you to notice something in the text; most ask you to notice something in yourself.

If you are part of a group, we would encourage you to read both the day's Scripture and the corresponding chapter individually during the week, and then use your time together for the fourth step: praying together and working through the discussion questions as a group. This was, after all, how the material in this book first took shape — not in a study or a library, but in a room full of ordinary readers asking each other what a passage meant and why it mattered, week after week, for years. We hope it will do the same for you.

INTRODUCTION

No book in Scripture announces its own difficulty quite like this one. We do not know who wrote it. We do not know exactly when its events took place. We are not entirely sure how to classify it — part lawsuit, part funeral lament, part courtroom debate, and part poem, sometimes within the space of a single chapter. And yet for thousands of years, believers who could answer none of those questions with confidence have still turned to the book of Job first, and returned to it most often, whenever their own suffering demanded an explanation Scripture did not seem in a hurry to give.

The title comes from its central figure rather than its author, which was common practice for Old Testament narrative but leaves us with little to go on. The name itself likely means "hated" or "persecuted" — perhaps not the name Job's parents gave him, but a description that stuck. Everything else about the book's origin is genuinely uncertain, and we say that plainly rather than pretending otherwise. Job's extraordinary lifespan — a hundred and forty years after his trials ended — places him in the same general era as Abraham, Isaac, and Jacob. His wealth is measured in livestock, the way Genesis measures Abraham's and Jacob's. He offers sacrifices himself, as the family patriarch, without any priesthood or temple to mediate them. The nomadic raiders who plunder his herds, the customs of inheritance, even the divine name he prefers — all of it points backward, toward the patriarchal world of Genesis, earlier than Moses and the Law. Tradition has offered several candidates for who actually wrote it down — Job himself, his young friend Elihu, even Moses — and we find the earliest of these traditions the most credible, though we hold that conclusion loosely, the way the evidence itself invites us to.

What the book does not leave uncertain is its subject. Something has gone wrong with the tidy arithmetic most of us quietly assume governs

God's dealings with people: obey, and be blessed; sin, and be punished. Job was, by God's own testimony before the book's action even begins, "blameless and upright, one who feared God and shunned evil" (1:8) — and within two chapters he had lost his children, his wealth, and his health in a single catastrophic season. Three friends arrive to comfort him and stay to interrogate him, because the only explanation their theology can supply is that Job must have sinned enormously to suffer so visibly. A fourth friend, younger and angrier, offers a slightly more sophisticated version of the same accusation. Job himself never confesses the hidden sin his friends keep hunting for, because there isn't one — and he says so, repeatedly, at considerable cost to his reputation among people who could not conceive of suffering that wasn't deserved.

This is where the book becomes less a story about one man's calamity and more a searching, patient argument about who God actually is. Every major voice in these chapters — Job's, Eliphaz's, Bildad's, Zophar's, even Elihu's — assumes some version of a retribution principle: that God's blessing and cursing track a person's righteousness closely enough to be read backward, as evidence, whenever tragedy strikes. Job's friends use that principle to condemn him. Job uses it to conclude that God has been unjust toward him specifically. Both are wrong, and Scripture eventually says so in unambiguous terms — God tells Eliphaz directly, at the book's close, "you have not spoken the truth about me, as my servant Job has" (42:7). But God never actually answers the question everyone has spent forty chapters asking. When he finally speaks, from the storm, he does not explain Job's suffering at all. He asks Job where he was when the earth's foundation was laid, whether he can bind the chains of the Pleiades, whether he gives the horse its strength. It is, on its face, a strange response to a grieving man's honest questions — until we notice what it actually accomplishes. Job does not end the book

informed. He ends it satisfied, having traded an explanation he never receives for a vision of God he cannot argue with: "my ears had heard of you but now my eyes have seen you" (42:5).

We think this is the book's deepest offering to every reader who has ever asked God "why," and received, in that moment, only silence. The book of Job does not teach that suffering always has a hidden, discoverable reason, or that the righteous are exempt from catastrophe, or even that God owes anyone an explanation for what he permits. It teaches that God's people are dealt with on a basis more fundamental than reward and punishment — a basis Job glimpses but never fully names, and that later Scripture will eventually call grace. God had already declared Job righteous before Satan ever touched him (1:8), not because Job had earned an exemption from suffering, but because that is simply how God related to him. The suffering that followed did not revoke the relationship; if anything, the whirlwind speech and the double blessing that closes the book reveal a God still committed to Job even in the middle of ruining, by any ordinary accounting, nearly everything Job had.

Genre-wise, this book resists easy filing. Ancient readers have called it an epic, a tragedy, a courtroom drama, a lament, a wisdom debate — and it is, at various points, recognizably each of these, without settling comfortably into any single one of them. Its author, whoever he was, seems to have invented a form suited to a question no existing form could quite hold. What unites all thirty-seven chapters is poetry — dense, difficult, magnificent poetry, containing more words found nowhere else in the Old Testament than any other book in it — wrapped around a prose frame at the beginning and end that reads, deliberately, like plain history. We have tried, in what follows, to walk through both registers honestly: the poetry's difficulty and the narrative's weight, without smoothing either one into something easier than the book actually is.

This volume moves through Job's forty-two chapters in the same daily rhythm we have used throughout this series — thirteen sittings, following the reading plan included as an appendix, from the prologue in heaven and Job's first devastating losses (chs. 1–4) all the way to the LORD's questions from the whirlwind and Job's restoration (chs. 40–42). We have not tried to resolve every tension the book leaves open, because the book itself does not resolve them. We have tried, instead, to sit with Job long enough to let his questions become ours, and to let God's answer — strange and overwhelming as it is — become, in time, enough.

CHAPTER ONE

Job 1–4

The book opens in two places at once, and the distance between them is the whole engine of the story. On earth, we meet a man of almost implausible goodness — "blameless and upright; he feared God and shunned evil" (1:1) — surrounded by children, herds, and servants enough to make him "the greatest man among all the people of the East" (1:3). In heaven, unseen by Job and unknown to him for the entire length of the book, the angels present themselves before the LORD, and Satan comes among them. God himself raises Job's name first — "Have you considered my servant Job?" — and Satan's answer is not a denial of Job's righteousness but an accusation about its motive: strip away the hedge of blessing around him, Satan argues, "and he will surely curse you to your face" (1:9–11). What follows is not really a contest between God and the devil so much as a test of whether genuine faith can exist without a paycheck attached to it — whether anyone, including Job, loves God for God's own sake, or only for what God provides.

We should notice, before anything else, what the text does and does not say about where the calamity comes from. Satan asks for permission, and receives limits; he does not act unilaterally, and he cannot exceed what God allows. Yet Job, losing his oxen and donkeys to raiders, his sheep to fire, his camels to another raiding party, and finally all ten of his children to a single collapsing house, does not split hairs about secondary causation. "The LORD gave and the LORD has taken away; may the name of the LORD be praised" (1:21). It is worth sitting with how unusual that response is. Job does not blame Satan, and does not exempt God from what has happened to him, because he understands something many of us resist: as Creator, God retains the right to give and to take away, and that right does not depend on

our ability to see it as fair by the standards we would apply to one another. A second test follows — Job's own body afflicted with disease so severe that he sits scraping his sores with broken pottery — and a second refusal to sin: "shall we accept good from God, and not trouble?" (2:10).

It is at this point, worn down not by the calamity itself but by seven silent days of watching his friends watch him, that Job finally speaks — and what comes out is not blasphemy but something almost more unsettling: a wish that he had never been born at all (ch. 3). His friend Eliphaz answers first, and answers gently at the start, appealing to his own experience and to a vision he received in the night, in which a spirit whispered a question that sounds almost self-evidently true: "can a mortal be more righteous than God? Can even a strong man be more pure than his Maker?" (4:17). Eliphaz is not wrong about God's holiness. He is wrong to conclude, from a genuine spiritual experience and an unassailable theological premise, that Job's suffering must therefore prove some hidden guilt. We know this because Scripture eventually tells us so directly — God rebukes Eliphaz by name at the book's close for not having "spoken the truth about me, as my servant Job has" (42:7) — which should give us pause the next time our own certainty about someone else's suffering rests on an experience, however sincere, rather than on what God has actually revealed.

Reflection & Discussion Questions

1. Satan's accusation was that Job's faith existed only because it was profitable. Have you ever had to ask yourself honestly whether your own faithfulness depends on what God is currently providing?
2. Job blessed God's name in the same breath he described what God had taken from him, without needing to first understand why. What would it look like for you to bless God honestly in the middle of a loss you don't yet understand?

3. Eliphaz's counsel came from a real spiritual experience and a true statement about God's holiness, yet God still called it wrong. How do you test whether an experience or impression you've had is actually pointing you toward truth?

4. For seven days, Job's friends said nothing at all — arguably their most helpful contribution in the entire book. Who in your life needs your silence right now more than your advice?

CHAPTER TWO

Job 5–7

Eliphaz has barely finished speaking before Job turns his answer in two directions at once — toward his friends, and toward God — and the difference between the two is instructive. To Eliphaz he says, in effect, that grief does not reason the way calm theology does: his complaint is just, he insists, because his suffering outweighs the sand of the sea, and that is why his words have been rash (6:2–3). He is not retracting his integrity; he is asking his friend for the one thing friendship is actually supposed to supply in a crisis and has so far withheld — kindness, not correction. "Anyone who withholds kindness from a friend forsakes the fear of the Almighty," Job says (6:14). He compares his friends to a wadi, one of those desert streambeds that rages with water in the rainy season and lies bone-dry the moment it is needed — friends who were warm company in his prosperity and have gone silent, or worse than silent, now that he actually needs them (6:15–17). It is a sharp image, and an uncomfortably familiar one: how many of us have been fair-weather friends ourselves, generous with our presence when someone's life is going well and strangely absent, or strangely quick with correction, when it is not?

Turned toward God, Job's tone changes again — not softer, but rawer. "What is mankind that you make so much of them, that you give them so much attention, that you examine them every morning and test them every moment?" (7:17–18, echoing but inverting the wonder of Psalm 8). Job cannot understand why so much divine attention should be trained on one suffering man, and he asks God to simply look away, or leave him alone even for an instant (7:19). It is worth saying plainly that Job comes close here to accusing God of injustice, and Scripture does not pretend otherwise. Yet in the very same breath he refuses to

let go of God entirely: not having denied the words of the Holy One (6:10) remains, even now, his only real consolation. Integrity, in this chapter, does not look like composure. It looks like a man who is furious and disoriented and still will not curse the God who let this happen to him — because whatever else has been stripped away, that one thing has not.

We would do well to ask what it actually means to hold on to God's Word the way Job did, not merely when it is comfortable but as a discipline built long before the crisis arrives — the kind of integrity that is tested, never created, by suffering. A life soaked daily in Scripture, hidden in the heart the way the psalmist describes (Psalm 119:11), does not prevent pain. But it gives a person something to hold onto when everything else has been taken, the way it gave Job something to hold onto here, and the way it will give him, several chapters from now, a hope that reaches even past his own death (19:25–27).

Reflection & Discussion Questions

1. Job compared his friends to a wadi — full of water in good weather, dry when it was needed most. Have you ever been a fair-weather friend to someone, present in their good seasons and distant in their hard ones?
2. Job's honesty with God bordered on accusation, yet in the same breath he refused to deny God's word. What does it look like for you to be fully honest with God about pain without walking away from him?
3. Job found his only consolation in not having denied God's words, a discipline built well before this crisis began. What daily habits are you building now that could sustain you if a Job-like season came for you?

4. Job asked God to simply look away and leave him alone for a while. Have you ever wanted relief from God's attention rather than more of it — and what do you think that desire was really about?

CHAPTER THREE

Job 8–10

Job's third friend has not yet spoken — that will come next — but Job's own reply to the conversation so far reaches a startling conclusion: "It is all the same; that is why I say, 'He destroys both the blameless and the wicked'" (9:22). This is not despair talking so much as clear-eyed observation. Job has watched enough of life to know that catastrophe does not sort itself neatly by merit, and he says so without flinching, confident enough in his own case to generalize from it. We should notice that God never contradicts this claim — if anything, the whirlwind speeches that close the book will confirm that God's governance of the world runs on a logic far larger than simple reward and punishment. Job is, in this sense, ahead of his friends theologically even while he is behind them emotionally.

That emotional distance shows itself starkly a few verses later, when Job's exhaustion tips into something darker: he wishes he had never come into being at all, or had been carried straight from the womb to the grave (10:18–19). We take this seriously rather than rushing past it, because Scripture does. Job has lost his children, his wealth, his health, and the sympathy of everyone who once respected him, and his grief, honestly voiced, includes a longing for the whole ordeal simply to end. What Job does not do, even here, is act on that longing, or curse the God who allowed it. He states his anguish and keeps living, keeps arguing, keeps addressing God rather than turning away from him — which is itself a kind of faith, even when it does not feel like one. If you are walking through a season heavy enough to recognize something of yourself in these verses, we would gently say: name that weight honestly before God, the way Job did, and let it lead you toward people and help rather than away from them, the way it eventually led Job toward the restoration this book still has waiting for him.

Buried in this same conversation is a longing that Job cannot fully articulate but clearly feels: "if only there were someone to mediate between us, someone to bring us together" (9:33). Job wants someone who can stand between him and God — close enough to God to speak with authority, close enough to Job to represent him fairly — and he does not yet have the categories to imagine who that could be. We do. The writer to the Hebrews tells us Christ is exactly this mediator, a great high priest who is not "unable to sympathize with our weaknesses" but was tested "in every respect... as we are" (Hebrews 4:15), able to stand on both sides of the gap Job could only describe and not cross. Job asked for someone to mediate. We have his name.

Reflection & Discussion Questions

1. Job observed that calamity does not sort neatly between the righteous and the wicked, and Scripture never contradicts him. How do you respond when good and bad fortune seem randomly distributed rather than clearly deserved?
2. Job's grief was honest enough to include a longing for his suffering to simply end. Have you ever needed to voice something that dark to God, and what happened when you did?
3. Job sensed his need for a mediator between himself and God long before he had a name to put to that need. Where do you see Christ meeting a longing you once could not even fully articulate?
4. Even in his darkest words, Job kept addressing God rather than turning away from him entirely. What does it look like for you to stay in the conversation with God when you are angry or afraid, rather than going silent?

CHAPTER FOUR

Job 11–13

Zophar, the last of the three friends to speak, offers the harshest version yet of their shared theology, all but telling Job that his punishment is actually lighter than his sin deserves (11:6). Job's answer is his sharpest so far, and it opens with something close to sarcasm: "Doubtless you are the only people who matter, and wisdom will die with you!" (12:2). But underneath the sarcasm is a serious charge, one worth sitting with regardless of which side of it we are usually on: "Will you speak wickedly on God's behalf? Will you speak deceitfully for him? Will you show him partiality? Will you argue the case for God?" (13:7–8). Job accuses his friends of defending God dishonestly — twisting the truth, or ignoring inconvenient facts, in the name of protecting God's reputation. It is a temptation that has not gone away. We still meet people, sometimes in the mirror, who reach for a comforting explanation that Scripture does not actually support, because the alternative — sitting with unresolved mystery — feels less safe than a tidy but false answer.

What makes Job's friends dangerous is not that they are irreligious; it is that they are sincerely, earnestly wrong, invoking God's name to say things God has not said. Job's counter is not to abandon reverence for God but to insist that reverence and honesty cannot be pulled apart: "which of all these does not know that the hand of the LORD has done this?" (12:9). He affirms God's sovereignty over his suffering in the very breath he denies that this sovereignty proves his guilt — a distinction his friends cannot seem to hold onto, because in their theology, sovereignty and retribution are the same thing.

This chapter gives us, almost in passing, the line that lends this whole volume its title. Having just accused his friends of arguing dishonestly on God's behalf, Job turns and declares his own resolve regardless of

the cost: "though he slay me, yet will I hope in him; I will surely defend my ways to his face" (13:15). It is not composure, and it is not certainty that his suffering will end well. It is something harder and, we think, more durable than either — a decision, made in the middle of active agony, to keep trusting a God who has not yet explained himself and may never choose to. Job does not know, as he says this, that restoration is coming. He commits to hope anyway, which is precisely what makes the commitment worth naming.

There is a quieter thread running through this chapter as well, easy to miss under the sharper exchanges: Job admits, even here, that speaking honestly to his friends has cost him something socially. To question their comfortable theology, even truthfully, has made him — in his own words elsewhere in this speech — a laughingstock to his friends, even though he called on God and God answered him (12:4). We suspect most of us know something of that cost: the quiet social penalty for saying a true thing that disrupts everyone else's comfortable explanation. Job pays it anyway, and so, at moments, must we — trusting, as Job eventually will, that being right before God matters more than being agreeable before an audience that has already made up its mind.

Reflection & Discussion Questions

1. Job accused his friends of speaking falsely on God's behalf in order to defend him. Where have you seen — or been tempted toward — a comforting explanation for suffering that Scripture doesn't actually support?
2. "Though he slay me, yet will I hope in him" was a decision Job made before he knew how his story would end. What would it look like for you to make that same commitment in a season where the outcome is still unknown?

3. Job held together two things his friends could not: God's sovereignty over his suffering, and his own innocence. Where do you find it hardest to hold those two truths together at the same time?

4. Job paid a social cost for disagreeing with the comfortable theology of his community. Have you ever paid a similar cost for saying something true that others weren't ready to hear?

CHAPTER FIVE

Job 14–16

Job's reply to Eliphaz's second, harsher speech contains one of the most understated rebukes in the whole book: he tells his friends that he too could talk as they do if their positions were reversed, piling up fine-sounding arguments against them — but that if the roles were switched, he would instead speak in a way that would strengthen and comfort them (16:4–5). It is a simple observation with enormous implications: Job says he would have known how to comfort them, had their positions been reversed, and the fact that they do not know how to comfort him says less about the difficulty of his case than it does about the poverty of their compassion. Scripture elsewhere makes the same point in a different key — we are told not to rejoice when an enemy falls (Proverbs 24:17), let alone gloat or lecture a suffering friend, because none of us stands where we do by our own merit rather than by grace. Job's friends have forgotten this. In the presence of someone else's catastrophe, they reached for rebuke when the moment called for comfort — and it is worth asking ourselves honestly which instinct we reach for first, and why.

There is real anguish in this section of the book — Job describes God as an adversary who has torn him in wrath, who gnashes his teeth at him, who has bruised and battered him (16:9, 12) — language too raw for polite religious conversation, and Scripture records it anyway, without editing Job's grief down to something more comfortable for the reader. But even inside that anguish, something new surfaces, tentative and half-formed: "even now my witness is in heaven; my advocate is on high" (16:19). A few chapters earlier, Job could only long for someone to mediate between himself and God. Here, that longing has hardened into something closer to conviction — a belief, however faint, that someone in heaven is actually pleading his case, the

way a person pleads for a friend (16:20–21). It is a small light in a very dark chapter, and it is not accidental that Job finds it not by reasoning his way out of his pain but by continuing to speak honestly through the middle of it.

We are given, centuries later, the name Job could only gesture toward. John tells us plainly that "if anyone sins, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1) — and Hebrews tells us that this advocate, unlike any human priest, lives forever to keep interceding on our behalf (Hebrews 7:24–25). Job believed he had a friend pleading for him in heaven before he had any doctrine of the incarnation, the atonement, or the ascension to hang that belief on. We have all three, and the same advocate Job trusted by instinct we may trust by name.

Reflection & Discussion Questions

1. Job said he would have known how to comfort his friends had their positions been reversed. When someone near you is suffering, do you reach first for comfort or for correction?
2. Scripture records Job's rawest, angriest words about God without softening them for the reader. Do you give yourself the same permission to be honest with God in your grief, or do you edit your prayers into something more presentable?
3. Job's confidence in a heavenly advocate grew stronger even as his suffering deepened, not weaker. Has your own trust in Christ ever grown in a season of hardship rather than shrinking?
4. We now know by name the advocate Job could only sense was there. How does knowing Christ intercedes for you change the way you bring your hardest complaints to God?

CHAPTER SIX

Job 17–20

This section of the book contains what may be the single most famous line Job ever speaks, and it is worth pausing on it properly rather than treating it as a slogan. In the middle of insisting, again, that God has wronged him — stripped him of his honor and removed the crown from his head (19:9) — Job suddenly breaks into something closer to worship: "I know that my redeemer lives, and that in the end he will stand on the earth... and after my skin has been destroyed, yet in my flesh I will see God" (19:25–26). It is not a resolution to his complaint. Job is still in agony when he says this, still surrounded by friends who have written him off, still uncertain why any of this is happening. But somewhere in the middle of that unresolved suffering, hope surfaces anyway — not because the pain has lifted, but because Job has glimpsed something more durable than his circumstances: a living Redeemer who will, one day, stand where Job now sits in ashes, and vindicate him.

The verses just before that declaration make the hope even more striking by contrast. Job catalogs, in painful detail, exactly how alone he has become: his relatives have failed him, his close friends have forgotten him, his own servants no longer answer when he calls, his wife finds his breath repulsive, and even young children despise him and speak against him (19:13–18). Job's world has done what our world still does to people who are visibly suffering — it has quietly withdrawn, the way people withdraw from anyone whose company no longer offers an obvious return. It is a hard passage to read honestly, because most of us have either been on the receiving end of that withdrawal or done the withdrawing ourselves, drifting from someone whose need felt inconvenient or whose sickness felt like it might somehow be contagious to our own comfortable lives.

What makes Job's hope in his Redeemer so remarkable is precisely that it arrives with no evidence that his circumstances are about to improve. He does not know, as he says these words, that restoration is coming. He says them anyway, into the middle of total isolation, because his confidence rests on who God is rather than on what God has most recently done for him. That is a harder faith than the kind that only shows up when the timeline looks favorable, and it is the kind this book keeps holding up as the real thing.

Reflection & Discussion Questions

1. Job declared his hope in a living Redeemer while still in the depths of unresolved suffering, not after it ended. Can you name a time your hope in God grew even though your circumstances hadn't yet changed?
2. Job describes being abandoned by relatives, friends, and even his own household once he began visibly suffering. Have you ever withdrawn from someone because their need felt inconvenient, or been on the receiving end of that withdrawal yourself?
3. Job's confidence rested on who God is rather than on his current circumstances. Is your own faith more anchored to God's character or to how your circumstances happen to be going right now?
4. Job's most famous words in this book are also some of his most isolated. Where do you find hope tends to surface most clearly in your own life — in comfort, or in crisis?

CHAPTER SEVEN

Job 21–23

Job's answer to his friends' third round takes a sharp turn here, and it is a turn worth noticing: instead of continuing to defend his own innocence, he goes on the offensive against their entire framework. "Why do the wicked live on, growing old and increasing in power?" (21:7). It is a direct challenge to the retribution theology his friends have leaned on from the beginning, and Job supports it with plain observation — the wicked prosper, raise families in safety, and spend their years in prosperity before going down to the grave in peace (21:13). If suffering reliably marked out the guilty and prosperity reliably marked out the righteous, Job argues, none of this should be possible. His friends have no real answer to this, because Job is simply right, and centuries later the psalmist Asaph will voice the identical complaint almost word for word, envying the arrogant when he saw how the wicked prosper (Psalm 73:3) — proof that this is not a problem unique to Job's circumstances but a genuine feature of how the world actually works, one honest observers in every generation eventually run into.

What keeps this chapter from ending in cynicism is where Asaph, and eventually Job, both land. Asaph confesses that the whole question nearly broke him, until he entered the sanctuary of God and understood the wicked's final destiny (Psalm 73:16–17) — a reordering of perspective, not a resolution of the facts on the ground. The wicked really do prosper, sometimes for a lifetime. But eternity reframes the ledger in a way that time alone cannot. Job reaches for the same reordering in this section, insisting even now that he has not departed from the commands of God's lips, and has treasured the words of his mouth more than his daily bread (23:12) — a statement of allegiance

that does not depend on Job's circumstances improving or his questions being answered.

We would do well to let this section correct a temptation that runs in both directions: neither to assume that someone's prosperity proves God's favor, nor to assume that someone's suffering proves his disfavor. Both assumptions are Job's friends' theology, and both are wrong. What we can trust, when the ledger of this life stubbornly refuses to balance, is that it is not the final ledger — and that treasuring God's words, as Job did, is worth doing regardless of which column our own life currently seems to be written in.

Reflection & Discussion Questions

1. Job observed that the wicked often prosper and die in peace, directly contradicting his friends' theology. Does it unsettle you when you see this pattern play out in the world around you, or have you made peace with it?
2. Asaph found his perspective reordered "in the sanctuary of God" rather than by the facts on the ground changing. What practices help reorder your own perspective when life's ledger doesn't seem to balance?
3. Job said he treasured God's words more than his necessary food, even while suffering and unanswered. What would it look like for you to treasure Scripture that consistently in a hard season?
4. It's tempting to read prosperity as divine approval and suffering as divine disapproval. Where have you caught yourself making that assumption about your own life or someone else's?

CHAPTER EIGHT

Job 24–28

Bildad's brief final speech (ch. 25) barely restates the friends' position before falling silent — they have run out of arguments, though not, notably, out of certainty. Job's response takes up most of the remaining chapters, and much of it is a renewed defense of his own conscience: "I will never admit you are in the right; till I die, I will not deny my integrity. I will maintain my innocence and never let go of it; my conscience will not reproach me as long as I live" (27:5–6). This can sound, out of context, like arrogance — and to a culture as suspicious of self-assurance as ours, it may sound like exactly the kind of pride we are trained to distrust. But Job is not claiming sinlessness; he has said plainly elsewhere that he would gladly hear any specific charge against him (6:24). He is claiming something narrower and, we think, defensible: a clear conscience before God about the particular accusation his friends keep leveling, that some hidden, undisclosed sin explains his suffering. There is a difference between false humility that invents guilt to satisfy an accuser, and honest conscience that refuses a charge it knows to be untrue — and Job, to his credit, understands the difference even under enormous social pressure to simply concede.

The chapter turns, almost without warning, into one of the most beautiful passages in all of Scripture — a meditation on wisdom that reads like nothing else in the book so far. Job asks where wisdom can be found, and answers his own question by noting that no mine, no market, no treasure can produce it; it is hidden even from death itself, known completely only to God, who understands the way to it and alone knows where it dwells (28:23). The poem builds toward a single, arresting conclusion: "the fear of the Lord — that is wisdom, and to shun evil is understanding" (28:28). After chapters of argument about the mechanics of divine justice, the book pauses to remind us that

wisdom was never primarily about winning that argument in the first place. It was about reverence, and about a life ordered around that reverence — precisely the description given of Job himself in the book's opening verse, long before any of this suffering began.

We find it striking that Job, exhausted and embattled as he is, can still produce something this luminous. Suffering had not emptied him of truth; if anything, it seems to have clarified what he already knew. Perhaps that is itself worth noticing: the deepest things we believe about God are rarely manufactured in our hardship, only exposed by it.

Reflection & Discussion Questions

1. Job distinguished between falsely inventing guilt to satisfy an accuser and honestly maintaining a clear conscience. Have you ever felt pressured to confess a fault you didn't actually believe you had, just to end a conflict?
2. Job's wisdom poem concludes that the fear of the Lord, not cleverness or argument, is true wisdom. How would you describe the difference between being clever and being wise in your own life?
3. Even in the depths of his suffering, Job produced one of Scripture's most beautiful reflections on wisdom. Has hardship ever clarified something true you already believed, rather than shaking it loose?
4. Job's friends had run out of arguments but not out of certainty. Have you ever held onto certainty about someone else's situation well past the point your actual evidence could support it?

CHAPTER NINE

Job 29–31

Job's closing statement to his friends spans three full chapters, and it moves through a striking emotional arc: first backward, into memory (ch. 29), then into his present devastation (ch. 30), and finally into a formal, almost legal, declaration of innocence (ch. 31). The nostalgia of chapter 29 is not vanity; it is evidence, offered the only way Job has left to offer it. He recalls a life spent rescuing the poor, defending the fatherless, championing the cause of strangers he did not know (29:12–16) — practical, costly righteousness, not merely private piety. "I was eyes to the blind and feet to the lame," he says. "I was a father to the needy; I took up the case of the stranger" (29:15–16). Whatever else is uncertain in this book, Job's character, by his own testimony and by God's own earlier assessment of him (1:8), was not in question. He had lived, as much as any human being can, a genuinely good life.

That makes the fall recorded in chapter 30 all the more brutal to read. The same community that once made way for him in the city gate, that hushed itself out of respect when he spoke (29:8–10), now mocks him openly — men younger than he now jeer at him, and they detest him and keep their distance, not hesitating to spit in his face (30:1, 10). We should let this land with its full weight: Job's reversal was not merely material. It was social, even personal, and it happened to the same man, with the same character, almost overnight. Nothing about who Job actually was had changed. Everything about how he was treated had.

Chapter 31 answers all of this with what amounts to a sworn oath — Job systematically denies, one by one, every sin his friends might still suspect him of: lust, dishonesty, injustice to servants, neglect of the poor, greed, idolatry, secret gloating over an enemy's ruin (31:1–34). It is, on the page, the closest thing Scripture gives us to a full moral audit of a human life, offered under oath before God. And Job passes it —

which is precisely the problem his friends can never solve, and precisely the mystery this entire book has been asking us to sit inside rather than explain away: a genuinely good man, thoroughly examined and found blameless, still losing everything. Paul will later remind us that our present sufferings are not worth comparing with the glory that will be revealed in us (Romans 8:18) — a truth Job could sense but not yet fully hold, standing as he still is, at the end of chapter 31, entirely in the dark about how his own story ends.

Reflection & Discussion Questions

1. Job's memory of his former life was full of concrete acts of justice and mercy, not vague piety. If someone did the same audit of your recent life, what specific acts would they find?
2. Job's social reversal happened to the same man, with the same character, almost overnight. Have you ever watched how quickly people's treatment of you changed once your circumstances did?
3. Job's oath in chapter 31 amounts to a full moral audit of his own life, offered honestly before God. What would it cost you to offer that same kind of honest accounting?
4. Paul says our present sufferings are not worth comparing to the glory to come, a truth Job could sense but not yet fully see. Where do you find that promise easiest, or hardest, to believe right now?

CHAPTER TEN

Job 32–34

A new voice enters the conversation just as Job's three friends fall silent, because they had found no way to refute Job, and yet had condemned him (32:3). Elihu, younger than the others and evidently listening the whole time, is angry — angry at the three friends for condemning Job without a real argument, and angry at Job himself for justifying himself rather than God (32:2). It is worth noticing what Scripture does and does not do with Elihu: God never rebukes him, the way he will soon rebuke the other three by name (42:7), and his speech leads directly into God's own appearance from the storm, as though Elihu has been clearing the ground for what is coming. He is not infallible, but he is closer to the truth than anyone else who has spoken so far, and his central insight deserves real attention: Job has spent chapters proving his innocence and, in the process, has begun putting God on trial rather than himself.

Elihu's clearest contribution is a redirection of the entire debate. Where the three friends kept hunting for Job's hidden sin, Elihu drops that hunt entirely and asks a different question: does God actually owe anyone an explanation? God is greater than any mortal, he tells Job — so why complain that God answers no one's words (33:12–13)? He is not accusing Job of some specific wrongdoing. He is confronting Job's underlying posture — the assumption, buried under all Job's honest grief, that God is answerable to him, that a sufficiently righteous man has standing to demand a defense from his Creator. Elihu's image of God as potter is not new (Job's friends have gestured at something similar), but his application of it is sharper: "I am the same as you in God's sight; I too am a piece of clay" (33:6), Elihu says of himself — no different from Job in his fundamental creatureliness, however different their circumstances.

This is a hard word to sit under, and we should say so plainly rather than softening it. It offers Job no comfort about his losses, no explanation for his suffering, nothing but a reminder of scale — that the clay does not get to cross-examine the potter, however much the clay might want to. But it is also, we think, exactly the reminder Job needs before God finally speaks, because it clears away the one obstacle none of Job's other friends managed to touch: not Job's sin, which did not exist, but Job's growing conviction that he was owed something God had not promised him.

Reflection & Discussion Questions

1. Elihu was never rebuked by God, unlike Job's three friends. What do you think set his approach apart from theirs?
2. Elihu confronted not a specific sin in Job but his underlying posture toward God — the assumption that God owed him an explanation. Have you ever caught that same assumption forming in your own prayers?
3. Elihu described himself as "pinched off from a piece of clay," no different in essence from Job despite their different circumstances. Does remembering your own creatureliness change how you approach hardship?
4. This chapter offers Job no comfort about his losses — only a reminder of scale. Have you ever needed that kind of hard, comfortless reminder more than you needed sympathy?

CHAPTER ELEVEN

Job 35–37

Elihu's speech continues, and with it comes one of the sharper theological questions anyone in this book has asked out loud: "what profit is it to me, and what do I gain by not sinning?" (35:3). It is Job's own logic, taken to its bluntest conclusion — if righteousness and suffering can coexist this thoroughly, what is the actual use of being righteous at all? Elihu does not treat the question as unreasonable; he treats it as revealing. His answer, in short, is that God's dealings with us were never a transaction to begin with. If Job is righteous, Elihu asks, what does he actually give to God, or what does God receive from his hand (35:7)? — pointing out that human righteousness adds nothing to God that he did not already possess, and human sin subtracts nothing from him either. Whatever reason there is for pursuing righteousness, it cannot be that God needs it from us, or owes us anything in return for it.

Elihu's larger argument in these chapters builds toward the same conclusion the storm speeches are about to make explicit: God's freedom is not qualified by anyone's merit. "God is exalted in his power. Who is a teacher like him?" (36:22). This is not a popular idea in any era, including ours, where we tend to imagine God's mercy as something owed to the deserving and withheld from the undeserving. Scripture consistently says the opposite. When God revealed his name to Moses, he did not say he would show mercy to those who had earned it; he said, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion" (Exodus 33:19) — mercy as sovereign gift, not as payment owed. Elihu's insistence that Job cannot bargain his way to an explanation, that righteousness does not put God in anyone's debt, is simply this same truth applied directly to Job's demand for an accounting.

We find it worth asking ourselves the same blunt question Elihu puts to Job: what would change about our own obedience if we were entirely convinced it earned us nothing from God — no leverage, no guarantee, no protection from suffering? Would we still pursue it? Job, to his enormous credit, never actually abandons his integrity to test that question empirically, even while voicing exactly the doubt Elihu is answering. That combination — real doubt, held alongside real faithfulness — may be closer to authentic faith than either doubt-free certainty or a righteousness that quietly expects to be repaid.

Reflection & Discussion Questions

1. Elihu argued that human righteousness adds nothing to God and human sin subtracts nothing from him. Does it change your motivation for obedience to consider that God doesn't need anything from you?
2. God told Moses he would show mercy to whomever he chose to show mercy, not to those who had earned it. Where do you catch yourself thinking of God's mercy as something owed rather than freely given?
3. Elihu's question — "what profit shall I have, more than if I had sinned?" — is a blunt version of something many believers quietly wonder. Have you ever asked a version of that question yourself?
4. Job kept his integrity even while voicing real doubt about whether it profited him anything. What does it look like for you to hold real doubt and real faithfulness together, rather than letting one cancel out the other?

CHAPTER TWELVE

Job 38–39

After thirty-seven chapters of human argument, God finally speaks — and what follows is unlike anything else in Scripture. "Then the LORD spoke to Job out of the storm. He said: 'Who is this that darkens my counsel with words without knowledge?'" (38:1–2). What comes next is not an answer to any of Job's questions. It is a barrage of questions in return, none of which Job can answer, covering the foundations of the earth, the boundaries of the sea, the storehouses of snow, the courses of the constellations, the instincts of mountain goats and wild donkeys and eagles: "Where were you when I laid the earth's foundation? Tell me, if you understand" (38:4). The tone is not cruel, but it is unmistakably direct, even sharp — a Creator reminding a creature, point by relentless point, of the sheer scale of what Job does not know and cannot do.

It would be easy to misread this as God simply overpowering Job into silence, but that misses what is actually happening. God is not proving he is stronger than Job in order to win an argument; he is restoring Job's sense of proportion, gently but firmly, before Job's legitimate grief hardens into something more dangerous — a settled conviction that he has standing to put God on trial. Job has been, in his own words earlier in the book, edging toward exactly that posture, and Elihu had already sensed it coming. God's questions do something Elihu's speech alone could not: they let Job feel, rather than merely be told, the difference between the Creator and the creature.

Tucked into this catalog of questions is a strange, almost tender detail about the ostrich, a creature the text describes as heedless of her own young, leaving her eggs exposed on the ground because "God did not endow her with wisdom or give her a share of good sense" (39:17). It is easy to read past this as a curiosity, but it makes a quiet point worth

sitting with: not every creature receives the same measure of wisdom or understanding, and that unevenness is itself part of God's design, not a flaw in it. If God distributes even instinct unevenly among the animals he made, we should not be surprised, or embittered, that he has distributed insight, strength, and circumstance unevenly among us as well — and we might extend a little more patience toward those who seem slower to understand than we do, remembering that whatever measure we were given, we did not give it to ourselves.

Reflection & Discussion Questions

1. God's questions to Job weren't answers to his complaint but a restoration of proportion. Have you ever needed that kind of reorientation more than you needed an explanation?
2. God's barrage of questions covers things entirely outside human control or understanding. Which of these — the foundations of the earth, the storehouses of snow, the instincts of wild animals — most humbles you to consider?
3. The ostrich passage suggests that uneven distribution of wisdom and understanding is part of God's design, not a flaw in it. Does this change how patient you are with people who seem slower to understand something than you are?
4. Job was inching toward putting God on trial before this whirlwind speech interrupted him. Have you ever caught yourself in a similar posture toward God, even without meaning to?

CHAPTER THIRTEEN

Job 40–42

God's first round of questions pauses, and Job's response is brief and stunned: "I am unworthy—how can I reply to you? I put my hand over my mouth" (40:4). But God is not finished. A second speech follows, and this time the emphasis shifts from knowledge to raw power — "Would you discredit my justice? Would you condemn me to justify yourself? Do you have an arm like God's, and can your voice thunder like his?" (40:8–9). It is, in its way, an even more pointed challenge than the first. Job had not merely claimed ignorance of how the universe works; in his grief, he had come close to claiming the moral authority to declare God unjust. God's response strips that claim down to its foundation: on what basis, exactly, would a creature judge his Creator? Not on knowledge — Job has none. Not on power — Job has none of that either. The two great creatures Behemoth and Leviathan, monstrous and untamable to any human being, exist in this speech as living proof that there are forces in creation Job cannot even subdue, let alone the Creator behind them.

Job's answer, when it finally comes, is not the answer of a man who has received an explanation. It is the answer of a man who has been given something better: "my ears had heard of you but now my eyes have seen you. Therefore I despise myself and repent in dust and ashes" (42:5–6). Notice what Job does not say. He does not say he now understands why his children died, why his wealth was destroyed, why his body was afflicted. He never receives that answer, and neither do we, reading over his shoulder thousands of years later. What Job receives instead is God himself — an encounter that reorders everything, including his grief, without resolving a single one of the questions that provoked it.

The book does not end there. God turns, with startling force, to Job's three friends: "I am angry with you and your two friends, because you have not spoken the truth about me, as my servant Job has" (42:7) — a stunning reversal, given how confidently they had spoken in God's defense throughout. They are commanded to offer sacrifices and ask Job, of all people, to pray for them. And then, almost quietly after everything that has come before, "the LORD restored his fortunes and gave him twice as much as he had before" (42:10). We should resist letting this ending erase everything that came before it, the way a tidy conclusion can sometimes tempt us to forget the real cost of the story. Job's first children are not un-lost; new children do not replace them, only join a father who will carry both the memory of loss and the gift of restoration for the rest of his long life. What the ending does affirm, gently and without over-explaining itself, is that the God who allowed Job's suffering was never absent from it, and that his purposes for Job — purposes Job never fully understood — included, all along, both real anguish and a real and generous future beyond it. That is not a formula we can apply mechanically to every suffering we witness. But it is the last word this book leaves us with, and it is enough.

Reflection & Discussion Questions

1. Job never received an explanation for his suffering — he received an encounter with God instead. Which would you say you tend to want more urgently from God in your own hard seasons: answers, or his presence?
2. God's rebuke of Job's friends was a stunning reversal, given how confidently and sincerely they had spoken on his behalf. Where might you need to hold your own certainty about God's ways more loosely?
3. Job's restoration did not erase or replace what he had lost — it stood alongside it. Have you experienced restoration that coexisted with real, unhealed grief rather than resolving it entirely?

4. The book closes with real anguish and real, generous restoration held together, rather than one erasing the other. As you finish this book, what is the one thing about God you most want to carry with you from Job's story?

CONCLUSION

We began this book by admitting how little we actually know about it — its author, its date, even its genre. We end it, we think, in roughly the same posture Job himself ends it: not with more answers than we started with, but with a clearer sense of which questions were ever ours to ask. Job spent nearly forty chapters demanding to know why a righteous man should suffer so completely, and God, when he finally spoke, never answered that question. He asked Job forty questions of his own instead — about the foundations of the earth, the storehouses of snow, the wild donkey and the ostrich and the untamable Leviathan — and somehow, by the end of that barrage, Job's original question no longer needed answering. He had traded an explanation for an encounter, and found the encounter to be enough: "my ears had heard of you but now my eyes have seen you" (42:5).

We have tried, across these thirteen chapters, to resist two temptations this book makes especially available. The first is to explain Job's suffering away — to quietly side with his friends after all, hunting for some hidden sin the text never actually supplies, because a world where bad things only happen to bad people feels safer than the world Job actually describes. The second temptation runs the other direction: to let Job's honest anger at God become the whole story, mistaking his rawest complaints for the book's final word rather than its honest middle. Neither temptation survives the storm. God rebukes the friends by name for their tidy theology, and he rebukes Job, gently but unmistakably, for edging toward a courtroom posture no creature is entitled to take with his Creator. What survives, in the end, is something neither side of that argument could have supplied on its own: a God who does not explain himself, and does not need to, and who is nonetheless, somehow, still worth trusting completely.

That trust is the real subject of this book, more than suffering itself ever was. Job was never told why. He was shown who — and given, at the very end, both an unhealed grief he would carry the rest of his life and a generous, undeserved restoration that stood right alongside it, neither one canceling out the other. We suspect most of us, sooner or later, will be handed some version of Job's forty chapters of our own: a loss with no clean explanation, friends who mean well and say the wrong thing, a season where God's silence feels louder than anything he has ever said. When that day comes, we hope this book will have done for you what Job's own story did for us in the writing of it — not answered the question you brought to it, but pointed you toward the storm anyway, confident that the God who speaks from it is still, after everything, worth hearing.

APPENDIX

Daily Bible Reading Plan

This is the same daily Bible reading plan we use at dailyqt.org, covering the entire Bible — Old and New Testaments alike — in three hundred sixty-five daily readings. It does not begin on January 1st, and neither must you; begin on whatever date suits you and simply follow the sequence from there. The thirteen readings that correspond to the chapters of this book — Job 1–4 through Job 40–42 — fall a little over five months into the full sequence, but the complete year-long plan is reprinted here, as it is in every volume of this series, so that wherever you are in your reading you always have the whole plan close at hand. Check off each day's passage as you complete it, and feel no need to catch up if you fall behind by a day or a week. The goal was never a perfect record. It was a daily habit of opening God's Word, kept up faithfully enough, and long enough, that it becomes less a task to complete than simply the shape of an ordinary day.

Date	Passage	Date	Passage
1/10	Gen 1-3	1/11	Gen 4-7
1/12	Gen 8-11	1/13	Gen 12-15
1/14	Gen 16-18	1/15	Gen 19-21
1/16	Gen 22-24	1/17	Gen 25-26
1/18	Gen 27-29	1/19	Gen 30-31
1/20	Gen 32-34	1/21	Gen 35-37
1/22	Gen 38-40	1/23	Gen 41-42
1/24	Gen 43-45	1/25	Gen 46-47
1/26	Gen 48-50	1/27	Ex 1-3
1/28	Ex 4-6	1/29	Ex 7-9
1/30	Ex 10-12	1/31	Ex 13-15
2/1	Ex 16-18	2/2	Ex 19-21
2/3	Ex 22-24	2/4	Ex 25-27
2/5	Ex 28-29	2/6	Ex 30-32
2/7	Ex 33-35	2/8	Ex 36-38

Date	Passage	Date	Passage
2/9	Ex 39-40	2/10	Lev 1-4
2/11	Lev 5-7	2/12	Lev 8-10
2/13	Lev 11-13	2/14	Lev 14-15
2/15	Lev 16-18	2/16	Lev 19-21
2/17	Lev 22-23	2/18	Lev 24-25
2/19	Lev 26-27	2/20	Nu 1-2
2/21	Nu 3-4	2/22	Nu 5-6
2/23	Nu 7	2/24	Nu 8-10
2/25	Nu 11-13	2/26	Nu 14-15
2/27	Nu 16-17	2/28	Nu 18-20
3/1	Nu 21-22	3/2	Nu 23-25
3/3	Nu 26-27	3/4	Nu 28-30
3/5	Nu 31-32	3/6	Nu 33-34
3/7	Nu 35-36	3/8	Dt 1-2
3/9	Dt 3-4	3/10	Dt 5-7
3/11	Dt 8-10	3/12	Dt 11-13
3/13	Dt 14-16	3/14	Dt 17-20
3/15	Dt 21-23	3/16	Dt 24-27
3/17	Dt 28-29	3/18	Dt 30-31
3/19	Dt 32-34	3/20	Jos 1-4
3/21	Jos 5-8	3/22	Jos 9-11
3/23	Jos 12-15	3/24	Jos 16-18
3/25	Jos 19-21	3/26	Jos 22-24
3/27	Jdg 1-2	3/28	Jdg 3-5
3/29	Jdg 6-7	3/30	Jdg 8-9
3/31	Jdg 10-12	4/1	Jdg 13-15
4/2	Jdg 16-18	4/3	Jdg 19-21
4/4	Ruth	4/5	1 Sa 1-3
4/6	1 Sa 4-8	4/7	1 Sa 9-12
4/8	1 Sa 13-14	4/9	1 Sa 15-17
4/10	1 Sa 18-20	4/11	1 Sa 21-24
4/12	1 Sa 25-27	4/13	1 Sa 28-31
4/14	2 Sa 1-3	4/15	2 Sa 4-7
4/16	2 Sa 8-12	4/17	2 Sa 13-15
4/18	2 Sa 16-18	4/19	2 Sa 19-21

Date	Passage	Date	Passage
4/20	2 Sa 22-24	4/21	1 Ki 1-2
4/22	1 Ki 3-5	4/23	1 Ki 6-7
4/24	1 Ki 8-9	4/25	1 Ki 10-11
4/26	1 Ki 12-14	4/27	1 Ki 15-17
4/28	1 Ki 18-20	4/29	1 Ki 21-22
4/30	2 Ki 1-3	5/1	2 Ki 4-5
5/2	2 Ki 6-8	5/3	2 Ki 9-11
5/4	2 Ki 12-14	5/5	2 Ki 15-17
5/6	2 Ki 18-19	5/7	2 Ki 20-22
5/8	2 Ki 23-25	5/9	1 Ch 1-2
5/10	1 Ch 3-5	5/11	1 Ch 6
5/12	1 Ch 7-8	5/13	1 Ch 9-11
5/14	1 Ch 12-14	5/15	1 Ch 15-17
5/16	1 Ch 18-21	5/17	1 Ch 22-24
5/18	1 Ch 25-27	5/19	1 Ch 28-2 Ch 1
5/20	2 Ch 2-5	5/21	2 Ch 6-8
5/22	2 Ch 9-12	5/23	2 Ch 13-17
5/24	2 Ch 18-20	5/25	2 Ch 21-24
5/26	2 Ch 25-27	5/27	2 Ch 28-31
5/28	2 Ch 32-34	5/29	2 Ch 35-36
5/30	Ezr 1-3	5/31	Ezr 4-7
6/1	Ezr 8-10	6/2	Neh 1-3
6/3	Neh 4-6	6/4	Neh 7
6/5	Neh 8-9	6/6	Neh 10-11
6/7	Neh 12-13	6/8	Esth 1-5
6/9	Esth 6-10	6/10	Job 1-4
6/11	Job 5-7	6/12	Job 8-10
6/13	Job 11-13	6/14	Job 14-16
6/15	Job 17-20	6/16	Job 21-23
6/17	Job 24-28	6/18	Job 29-31
6/19	Job 32-34	6/20	Job 35-37
6/21	Job 38-39	6/22	Job 40-42
6/23	Ps 1-8	6/24	Ps 9-16
6/25	Ps 17-20	6/26	Ps 21-25
6/27	Ps 26-31	6/28	Ps 32-35

Date	Passage	Date	Passage
6/29	Ps 36-39	6/30	Ps 40-45
7/1	Ps 46-50	7/2	Ps 51-57
7/3	Ps 58-65	7/4	Ps 66-69
7/5	Ps 70-73	7/6	Ps 74-77
7/7	Ps 78-79	7/8	Ps 80-85
7/9	Ps 86-89	7/10	Ps 90-95
7/11	Ps 96-102	7/12	Ps 103-105
7/13	Ps 106-107	7/14	Ps 108-114
7/15	Ps 115-118	7/16	Ps 119:1-88
7/17	Ps 119:89-176	7/18	Ps 120-132
7/19	Ps 133-139	7/20	Ps 140-145
7/21	Ps 146-150	7/22	Prov 1-3
7/23	Prov 4-6	7/24	Prov 7-9
7/25	Prov 10-12	7/26	Prov 13-15
7/27	Prov 16-18	7/28	Prov 19-21
7/29	Prov 22-23	7/30	Prov 24-26
7/31	Prov 27-29	8/1	Prov 30-31
8/2	Ecc 1-4	8/3	Ecc 5-8
8/4	Ecc 9-12	8/5	Ss 1-8
8/6	Isa 1-4	8/7	Isa 5-8
8/8	Isa 9-12	8/9	Isa 13-17
8/10	Isa 18-22	8/11	Isa 23-27
8/12	Isa 28-30	8/13	Isa 31-35
8/14	Isa 36-41	8/15	Isa 42-44
8/16	Isa 45-48	8/17	Isa 49-53
8/18	Isa 54-58	8/19	Isa 59-63
8/20	Isa 64-66	8/21	Jer 1-3
8/22	Jer 4-6	8/23	Jer 7-9
8/24	Jer 10-13	8/25	Jer 14-17
8/26	Jer 18-22	8/27	Jer 23-25
8/28	Jer 26-29	8/29	Jer 30-31
8/30	Jer 32-34	8/31	Jer 35-37
9/1	Jer 38-41	9/2	Jer 42-45
9/3	Jer 46-48	9/4	Jer 49-50
9/5	Jer 51-52	9/6	Lam 1:1-3:36

Date	Passage	Date	Passage
9/7	Lam 3:37-5:22	9/8	Eze 1-4
9/9	Eze 5-8	9/10	Eze 9-12
9/11	Eze 13-15	9/12	Eze 16-17
9/13	Eze 18-20	9/14	Eze 21-22
9/15	Eze 23-24	9/16	Eze 25-27
9/17	Eze 28-30	9/18	Eze 31-33
9/19	Eze 34-36	9/20	Eze 37-39
9/21	Eze 40-42	9/22	Eze 43-45
9/23	Eze 46-48	9/24	Dan 1-3
9/25	Dan 4-6	9/26	Dan 7-9
9/27	Dan 10-12	9/28	Hos 1-7
9/29	Hos 8-14	9/30	Joel
0/1	Amos 1-5	0/2	Amos 6-9
0/3	Ob-Jonah	0/4	Micah
0/5	Nahum	0/6	Hab-Zeph
0/7	Haggai 1-2	0/8	Zech 1-7
0/9	Zech 8-14	0/10	Mal 1-4
0/11	Mat 1-4	0/12	Mat 5-6
0/13	Mat 7-8	0/14	Mat 9-10
0/15	Mat 11-12	0/16	Mat 13-14
0/17	Mat 15-17	0/18	Mat 18-19
0/19	Mat 20-21	0/20	Mat 22-23
0/21	Mat 24-25	0/22	Mat 26
0/23	Mat 27-28	0/24	Mark 1-3
0/25	Mark 4-5	0/26	Mark 6-7
0/27	Mark 8-9	0/28	Mark 10-11
0/29	Mark 12-13	0/30	Mark 14
0/31	Mark 15-16	1/1	Luke 1
1/2	Luke 2-3	1/3	Luke 4-5
1/4	Luke 6-7	1/5	Luke 8-9
1/6	Luke 10-11	1/7	Luke 12-13
1/8	Luke 14-16	1/9	Luke 17-18
1/10	Luke 19-20	1/11	Luke 21-22
1/12	Luke 23-24	1/13	John 1-2
1/14	John 3-4	1/15	John 5-6

Date	Passage	Date	Passage
1/16	John 7-8	1/17	John 9-10
1/18	John 11-12	1/19	John 13-15
1/20	John 16-18	1/21	John 19-21
1/22	Acts 1-3	1/23	Acts 4-6
1/24	Acts 7-8	1/25	Acts 9-10
1/26	Acts 11-13	1/27	Acts 14-15
1/28	Acts 16-17	1/29	Acts 18-20
1/30	Acts 21-23	2/1	Acts 24-26
2/2	Acts 27-28	2/3	Rom 1-3
2/4	Rom 4-7	2/5	Rom 8-10
2/6	Rom 11-13	2/7	Rom 14-16
2/8	1 Cor 1-4	2/9	1 Cor 5-8
2/10	1 Cor 9-11	2/11	1 Cor 12-14
2/12	1 Cor 15-16	2/13	2 Cor 1-4
2/14	2 Cor 5-9	2/15	2 Cor 10-13
2/16	Gal 1-3	2/17	Gal 4-6
2/18	Eph 1-3	2/19	Eph 4-6
2/20	Phi 1-4	2/21	Col 1-4
2/22	1 Thess 1-5	2/23	2 Thess 1-3
2/24	1 Tim 1-6	2/25	2 Tim 1-4
2/26	Titus-Phm	2/27	Heb 1-6
2/28	Heb 7-10	2/29	Heb 11-13
2/30	James	2/31	1 Pe
1/1	2 Pe	1/2	1 John
1/3	2 John-Jude	1/4	Rev 1-3
1/5	Rev 4-8	1/6	Rev 9-12
1/7	Rev 13-16	1/8	Rev 17-19
1/9	Rev 20-22		