



Central Youth

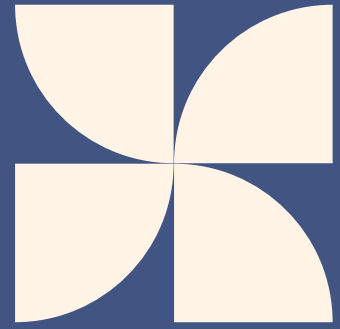


# *Book of* **JOB**



**An 8-Week Journey through the  
Book of Job**

# Table Of Contents

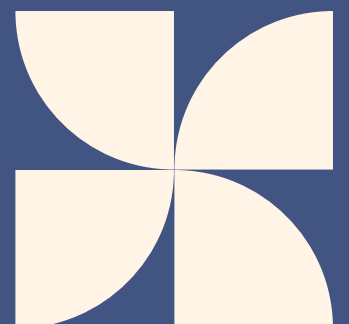


<b>Week 01</b>	Job 1:1-22
<b>Week 02</b>	Job 2:1-13
<b>Week 03</b>	Job 3:1-26
<b>Week 04</b>	Job 4-31
<b>Week 05</b>	Job 32-37
<b>Week 06</b>	Job 38-40
<b>Week 07</b>	Job 40:1-42:6
<b>Week 08</b>	Job 42:7-17

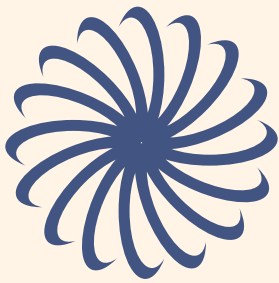


# Goal of this booklet

The world teaches us to revolve our actions, thoughts, and beliefs around ourselves. “It’s all about you!” we are encouraged to think. In the world’s philosophy, we become the author and hero of our story. But the Bible teaches a different view, one where another hero—the actual Author of life—takes center stage. In the book of Job, God asserts his preeminence and displays his power.







# Session 1

## Job 1:1-22

### ✦ Session Goals ✦

**Main Idea:** *When difficulties and tragedies come, we can respond in faith because we know that God is sovereign.*

**Head Change:** *To know that we do not have to understand our circumstances in order to trust God's sovereignty.*

**Heart Change:** *To feel a sense of humility as we recognize that God's work is centered on his glory, not ours.*

**Life Change:** *To continue to trust God through hardship, believing in his sovereignty.*

### ✦ Going Deeper ✦

In the Old Testament, the Hebrew word “satan” appears in a variety of contexts, not always describing the being we typically call Satan. Often, a human is described as a satan. So who, exactly, is the satan in Job 1?

#### **A Human Person**

*Read 1 Samuel 29:4.*

The Philistine leaders say of David, “He must not go down with us into battle...” and label him a potential “adversary” (satan). In this example, translators understand from the context that the speakers are referring to a human adversary, not a spiritual being. However, based on context, it is unlikely that the being in the heavenly throne room is a mere human, so we can disregard this interpretation for Job 1.

#### **A Neutral Angelic Character**

*Read Job 1:6 and 2:1.*

Some scholars believe the satan in Job is an angelic accuser, a sort of legal opposing attorney or devil’s advocate. To bolster their position, they point out that God does not seem displeased with this accuser. In fact, this accusation is an opportunity for Job to prove to heaven and earth why faithful people worship God.

#### **The Prince of Darkness, Leader of Rebellious Angels**

*Read Matthew 4:8-10; Mark 3:22-29; Luke 22:3.*

In the book of Revelation, the great dragon is identified as “that ancient serpent, who is the devil, or Satan, who leads the whole world astray.”

The satan, as it relates to Job, could either be a neutral angelic character or Satan. No matter which interpretation we favor, we can recognize that wherever he shows up, the satan accuses God’s faithful people.





# Session 2

## Job 2:1-13

### ✦ Session Goals ✦

**Main Idea:** *The way we respond to suffering reveals our view of God, therefore a faithful response honors God and comforts the hurting.*

**Head Change:** *To know that we are part of a larger cosmic story centered on God, not ourselves.*

**Heart Change:** *To feel comfortable allowing the mystery of our suffering to coexist with faith.*

**Life Change:** *To come alongside suffering friends as companions, comforting through our presence before using our words.*

### ✦ Going Deeper ✦

Knowing the genre, or type of literature, we are reading helps us understand its meaning more accurately. A poem may describe a situation in evocative terms that aren't true. In the same way, a history textbook and a novel discussing the same event will do so in very different ways. Think of books with different genres, like Psalms, Acts, and Revelation.

A common question readers ask when they open Job is whether we should read it as a historical account. Was Job a real person? Or is the book an allegory or illustration? Learning about the genre will give us a framework for how we should read, interpret, and apply the events of Job.

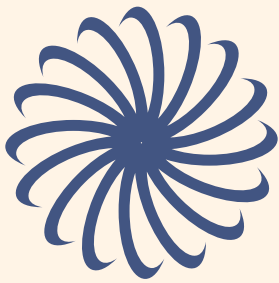
A few contextual clues tell us that Job is wisdom literature. The opening verse reads, "In the land of Uz there lived a man . . ." The author is telling his readers that the man was not an Israelite, since "Uz" did not fall within the boundaries of Israel. But where is Uz? No one knows. By using an unknown place, the author is, in effect, saying, "In a land far, far away," which serves to universalize his message. The wisdom in Job applies to all who read it, not just a specific Jewish audience.

Another clue: Job is structured like a poetic saga. The poem asks a variety of deep philosophical questions: Who is wise? Is God just? Why do bad things happen to good people? Why does God bless us?

Job could have been a historical person whose saga reached Israel and was eventually incorporated into the collection of holy books. But the book doesn't seem concerned with Job's historical setting as much as it does a person like Moses or Abraham. But the meaning of the book does not hinge on Job's historicity—the story teaches the same lesson even if he is an archetype of a righteous sufferer.







# Session 3

## Job 3:1-26

### ✦ Session Goals ✦

**Main Idea:** *Our faith allows us to grieve deeply without succumbing to hopelessness and encourages us to comfort those who do.*

**Head Change:** *To know that grief and faith are not mutually exclusive.*

**Heart Change:** *To feel free to grieve deeply and to extend compassion to the depressed and grieving.*

**Life Change:** *To allow yourself to grieve heartache and to mourn with the grieving.*

### ✦ Going Deeper ✦

Job was described as a righteous man. He was also a very wealthy man with all the cultural markers of success—cattle, children, and servants. It can be tempting to correlate his wealth with his morality. But does the Bible do that?

When Satan observed Job's faithfulness and assumed that his material wealth motivated his righteousness. He's living the good life, Satan tells God, so, of course, he thinks you're great. He will turn on you if you remove your favour from him.

Despite losing everything, Job proved the sincerity of his faith. Without his blessings, he still trusted and praised the goodness of God.

One of the questions we will wrestle with as we study Job is whether we truly love God for who he is or for what he does for us. Is our faithfulness to God contingent upon his generosity toward us? If we think of his generosity as material goods, we will look to our things as a sign of God's favour. But when Job lost everything, his faith did not waiver.

Job's foundation was built on the blessing of God's faithfulness. And where can we see God's faithfulness most clearly? On the cross. We don't worship God because of what he gives us but who he has given us.

On the flip side, sometimes we believe that God blesses us because we behave correctly. We think we somehow earn the good things we have. If this were true, then we could lose our blessings as soon as we sinned. Thankfully, God doesn't work that way.

Despite our utter lack of holiness, God chose to send Christ as saviour out of the abundance of his grace—unearned, undeserved favour. Our salvation is a gift—no amount of good works can make us right with God.





# Session 4

## Job 4-31

### ✦ Session Goals ✦

**Main Idea:** *Because God is ultimately right, powerful, and perfect, our response to suffering should reflect humility and trust.*

**Head Change:** *To know that it is right to admit we do not understand all of God's reasons for allowing us to suffer.*

**Heart Change:** *To feel secure in God's righteousness and love despite the pain we are in.*

**Life Change:** *To respond to difficult circumstances by acknowledging our limited understanding and speaking humbly—or not at all—about God's role in our suffering.*

### ✦ Going Deeper ✦

Job's friends were convinced that either he had earned his suffering because of his sin or that God would have rewarded him if he were truly righteous. They were under the impression that could actually be good enough to earn God's favour. Many today believe the same thing. We are taught to do our best, that hard work always brings good things our way, or even that we need to earn our place in God's kingdom. But God has made it clear to us that our striving is useless. The only way to earn God's favour is perfection, which is beyond our ability.

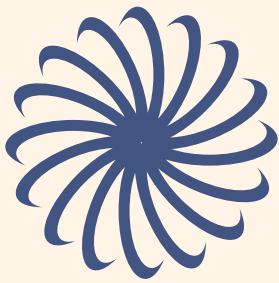
God offers us grace, the gift of his forgiveness and mercy, and an invitation to put our faith in Jesus. He, God made human, took our punishment, and offers us an eternal future—starting now—with him.

But does being saved by grace mean we don't need to worry about our actions at all? Not exactly.

It's not that good works have nothing to do with faith. But faith comes first, then good works, which flow out of a grace-filled, forgiven believer as signs of obedience and gratitude. They are the response to God's goodness, not the reason he blesses us. And God created us for them, including us in his plan to shine his light through our gifts, personalities, and actions. By our good works, we confirm the presence of his Spirit in us and live out our purpose as ambassadors for Christ.

Spend time reflecting on the grace you've been given and thank God that your salvation isn't based on what you do. Then pray for opportunities to do good works—motivated by the grace of God—and act.





# Session 5

## Job 32-37

### ✦ Session Goals ✦

**Main Idea:** *When we counsel suffering people, we should always remind them of God's sovereign, all-powerful nature and encourage humility as we examine his ways.*

**Head Change:** *To know we must be wise in how we approach conversations about spiritual matters.*

**Heart Change:** *To feel a deeper sense of humility when we pray for understanding or talk about hard things.*

**Life Change:** *To seek and offer wisdom with humility and reverence for God.*

### ✦ Going Deeper ✦

Like Job, we hear a lot of “wisdom” from the world around us. While our friends and family speak into our lives, media also exerts immense influence over our perspective and decisions. Whether we subscribe to a certain news site or a social media influencer, the content we consume influences the way we think, feel, and act. It can even consume us.

Christians need to monitor and evaluate the quantity and quality of the content we consume. Reflect on the following questions to assess your sources of information and wisdom:

- Over the last thirty days, which social media influencers or pages do you interact with the most? Which voices do you turn to for advice or life tips?
- When are you most likely to comment on a post? When are you most likely to like or save a post?
- Over the last thirty days, what did you share on social media? Are the things you post and share on social media true? Loving? Gracious? Kind? Good?
- Do your chosen news or social media influencers make you anxious, angry, or afraid? In what ways do they encourage you toward the fruit of the Spirit (love, joy, peace, patience, kindness, goodness, gentleness, and self-control)?
- Do your preferred accounts mock, degrade, humiliate, or dismiss those who disagree with their point of view?
- If a non-Christian looked at your last thirty days of social media use, would they be more or less inclined to follow Jesus?

Spend some time honestly wrestling with these questions and resolve to view your online content consumption as an opportunity to seek truth above all and to love others well.





# Session 6

## Job 38-40

### ✦ Session Goals ✦

**Main Idea:** *The correct response to God's awesome majesty is to humble ourselves in silent awe, submitting to our almighty God.*

**Head Change:** *To know that God speaks to us in many ways, including powerful, awe-inspiring moments.*

**Heart Change:** *To feel a renewed sense of awe at the mightiness of God.*

**Life Change:** *To submit to the God who created the universe, listening more closely to him as he reminds us of his great power and authority.*

### ✦ Going Deeper ✦

In the book of Job, God spoke from a storm to confront Job. But throughout the Bible, he uses a variety of methods to communicate—some of them profound, others dramatic, and a few rather comical. Let's take a look at a few examples.

#### **Unusual Methods**

*Read Exodus 3:1-6.* God revealed himself to Moses in a bush on fire yet not burning up to commission him for holy service.

#### **Visions and Dreams**

*Read 2 Samuel 7:4-5, 11-17.* The Lord appeared to the prophet Nathan in a vision, giving him words for David about his future kingdom.

#### **Natural Phenomena**

*Read 1 Kings 19:9-13.* God set before Elijah several potential methods by which he could speak, but God chose the least likely phenomenon: a small voice.

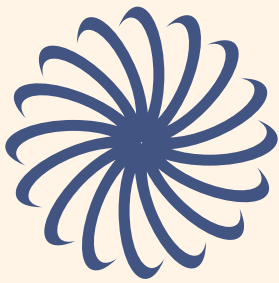
#### **Jesus**

*Read Hebrews 1:1-3.* The clearest way God speaks to us is through his Son. It is through Jesus that we see and hear the will of God now.

God has always sought to walk with his people even when we didn't always want to walk with him. He was not above using creative methods to get people's attention. While God speaks in a variety of ways, we should always align what we think we are hearing from God with his Word. As you listen for his voice in the pages of your Bible, remember that what he has to say to us is always good news.







# Session 7

## Job 40:1–42:6

### ✦ Session Goals ✦

**Main Idea:** *The more we glimpse God's true majesty and splendor, the more our relationship with him will be transformed.*

**Head Change:** *To know that God is the central figure in history and our life—not us.*

**Heart Change:** *To feel sorry for when we speak foolishly, without a true understanding of God.*

**Life Change:** *To treat God as the rightful authority over our thoughts, actions, and relationships by approaching him with humility and reverence.*

### ✦ Going Deeper ✦

Sometimes our situation leaves us in a place where we don't have words, but we still need to be close to God. The Daily Examen is a contemplative prayer led by memory. Instead of praying to confess, the Examen is prayed to contemplate. During an Examen, one reflects on the current day, focusing on the events of the day as a way of recognizing the presence of God.

Often, the Examen awakens us to God in routine or ordinary moments, illustrating the subtle and surprising ways God speaks. This prayer practice helps cultivate and refine discernment and an awareness of God's presence.

Traditionally the Examen contains five movements or steps. The following steps are adapted from the technique developed by Ignatius Loyola in the sixteenth century. St. Ignatius required his companions, the Jesuits, to practice the Examen daily at noon and before turning in for sleep.

1. Acknowledge your awareness of God.
2. Review the day in a posture of gratitude.
3. Recognize a consolation\* and a desolation\*\* from the day.
4. Choose a "desolation" to pray into.
5. Look with hope for new tomorrow.

\*A consolation is an experience that causes you to feel fully alive, at peace, joyful, happy, comforted, whole, connected, your best self, etc. and could be understood as an experience in which you feel close to God.

\*\*A desolation is an experience that causes you to feel drained of energy, frustrated, irritated, angry, sad, sorrowful, alone, isolated, unaccepted, fragmented, or less than your best self. Think of it as an experience in which you feel far away from God. When you confess a desolation, telling God about your experience, you acknowledge that He is near and listening despite the distance you felt.





# Session 8

## Job 42:7–17

### ✦ Session Goals ✦

**Main Idea:** *When we centre ourselves on God and his purposes, we can recognize and worship him for the generosity and grace he extends to us.*

**Head Change:** *To know that God shows grace to the humble.*

**Heart Change:** *To feel hopeful that our faithful lives will glorify God.*

**Life Change:** *To recognize the grace God gives us as we experience the hardships and joys of life.*

### ✦ Going Deeper ✦

Sometimes Scripture becomes too familiar, and we rush through the words instead of letting the truth of Scripture sink into our minds and hearts. Lectio Divina, or prayerful reading, is a historical Christian practice that has helped generations of Christians to pause and reflect on God's Word.

Below are the four steps of Lectio Divina, which will help you pray and think deeply about Job 42:1–6, Job's response to God. Carve out some time this week to go through this exercise. Take your time with each step.

**Lectio (read):** *Remove all distractions and quiet your mind before God. Read Job 42:1–6 all the way through. Read the verses three times slowly. If you can, read it out loud to yourself. Let the message hit you. After reading it three times, find something that stands out to you. Re-read it a couple more times and place emphasis on different words as you read.*

**Meditatio (meditate):** *Think about the words or phrases that stood out to you the most. What do they mean? What do they say about God? What do they say about you? How do they illuminate the main idea of Job 42:1–6?*

**Oratio (pray):** *Pray through your words or phrases. Ask God to show you what he's saying through this verse. Take the verse and turn it into a prayer. For example, you could pray, "I spoke of you from my grief, not truly understanding who you are," or, "Help me, oh God, to worship you rightly."*

**Contemplatio (contemplate):** *Now that you've read, thought, and prayed through Job 42:1–6, finish your time in silence. Ask God to speak to you. Pray he'd show you one practical thing you could apply to your life from this passage. Then listen. Write down what he says and then do it.*