

Storyteller

JOB

DISCOVERING GOD

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CONTENTS

About Storyteller	5
About Job	6
How to Use This Study	12
Tips for Leading a Group	14

WEEK 1

Prologue: There Once Was a Man	16
--	----

WEEK 2

Dialogue: Miserable Comforters	46
--	----

WEEK 3

Dialogue: Miserable Comforters Continued	76
--	----

WEEK 4

Interlude: On Wisdom	106
--------------------------------	-----

WEEK 5

Closing Arguments	136
-----------------------------	-----

WEEK 6

Verdict: The Whirlwind	166
----------------------------------	-----

Photo Credits	196
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THE STORYTELLER SERIES

God could've chosen to reveal Himself in any way that He desired, yet in His wisdom, He chose to reveal Himself in the context of a story. We come to know and understand this reality as we immerse ourselves in the Scriptures and begin to see the entirety of Scripture as one interconnected story. By becoming familiar with the individual stories of Scripture, we train ourselves to see each as one part of God's big story.

Storyteller is a series of devotional and group Bible study experiences designed to take people through Scripture in a way that is beautiful, intuitive, and interactive. Each volume uses a book of the Bible or a portion of Scripture from within a book to examine a key theme. This theme guides the Bible study experience and gives readers handles to help understand and digest what they're reading.

At the end of each study, you should have a deeper understanding of God, His Word, the big themes of Scripture, the connectedness of God's story, and His work in your life.

Let's enter the story together.

ABOUT JOB

AUTHOR

The author of Job is unknown, but he was a learned man whose knowledge embraced the heavens (22:12; 38:32–33) and earth (26:7–8; 28:9–11; 37:11, 16). His knowledge touched on foreign lands (28:16, 19), various products (6:19), and human professions (7:6; 9:26; 18:8–10; 28:1–11). He was familiar with plants (14:7–9) and animals (4:10–11; 38:39–39:30; 40:15–41:34). He was a wise man, familiar with traditional wisdom (6:5–6; 17:5; 28:12, 28), but was above all a man of spiritual sensitivity (1:1, 5, 8; 2:3; 14:14–15; 16:11–21; 19:23–27; 23:10; 34:26–28; 40:1–5; 42:1–6). He was doubtlessly an Israelite as confirmed by his frequent use of God’s covenant name (Yahweh, usually rendered as the LORD).

BACKGROUND

The book of Job is named after the central character and speaker. The narrative deals with a man who lost everything and the subsequent discussions he had about the reason for his suffering. God alone had the final word and eventually restored all that Job had lost.

DATE

The story of Job is set in the patriarchal period. Although Job is set in the patriarchal period, its date of writing is unknown. Jewish tradition places the authorship of Job in the time of Moses.

PURPOSE

The book of Job teaches that suffering comes to everyone, the righteous and unrighteous alike. God does not always keep the righteous from danger or suffering. Ultimately, God controls all of life's situations, including limiting the power of Satan. God's comfort and strength are always available to the trusting soul.

Although the book of Job does take note of the problem of suffering, it focuses more on the nature of human conduct before a sovereign and holy God. In harmony with the rest of Scripture, the book teaches that even a consistent practice of religion is insufficient without a genuine heart relationship with God (Deuteronomy 6:4–6; Psalms 86:11–12; Matthew 22:37). The answer to life's problems and goals lies in a proper reverence for Him, the One who is perfect in all His being and actions. Man needs not just to confess God but to surrender everything to Him. By letting Him truly be God in every area of life, a person will find Him sufficient.¹

WHY STUDY JOB?

At every moment, we are either in a trial, coming into a trial, or walking out of a trial. Such is life in a broken and fallen world. We might respond to this statement by saying, “It’s not our trials that define us but rather how we respond to them.” That’s usually how we’re taught to read the book of Job.

We read a story of a man who had it all, and then all that he had was ripped away. Instead of cursing God, he lamented his life. How we respond to trials matters, but Job dealt with something deeper and further-reaching than our trials and how to respond to them.

Job is a book about God. He is present in a speaking role at the beginning and end of the book, and He is the topic of conversation in all the words in between. The questions the book of Job asks and answers are not primarily about our suffering but about God.

What is He like? How does He run the world? Why are good people allowed to suffer?

The book of Job answers these questions but not in a nice, digestible package; it answers them by bringing us to God and asking us to consider what we gain when we find Him. Job is about discovering God.



OUTLINE OF JOB

- I. Prologue: (1:1–2:13)
 - A. Job’s life before the test (1:1–5)
 - B. The testing of Job (1:6–2:13)
- II. Dialogues between Job and his friends (3:1–27:23)
 - A. Job’s lament over his condition (3:1–26)
 - B. Dialogues about Job’s condition (4:1–27:23)
- III. Interlude: On Wisdom (28:1–28)
- IV. Job’s Final Plea (29:1–31:40)
- V. Elihu’s speeches (32:1–37:24)
- VI. God’s Verdict and Question of Job (38:1–42:6)
 - A. God’s first speech (38:1–40:2)
 - B. Job’s response (40:3–5)
 - C. God’s second speech (40:6–41:34)
 - D. Job’s repentance (42:1–6)
- VII. Epilogue: Job Restored (42:7–17)

HOW TO USE THIS STUDY

Each week follows a repeated rhythm to guide you in your study of Job and was crafted with lots of white space and photographic imagery to facilitate a time of reflection on Scripture.

The week begins with an introduction to the themes of the week. Throughout each week, you'll find Scripture readings, devotions, and beautiful imagery to guide your time.

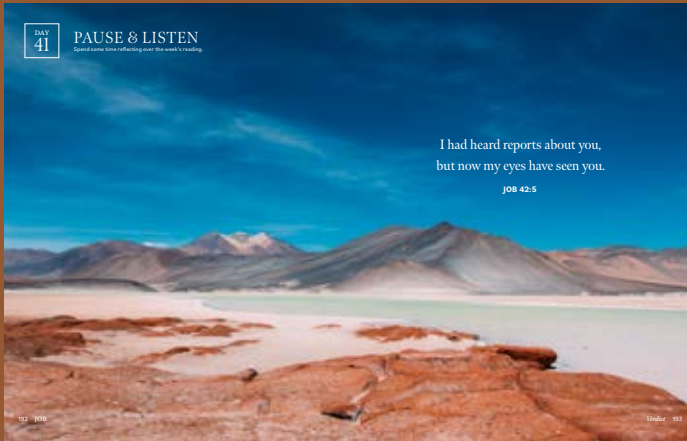


WEEK 3
DIALOGUE
*Miserable Comforters
Continued*



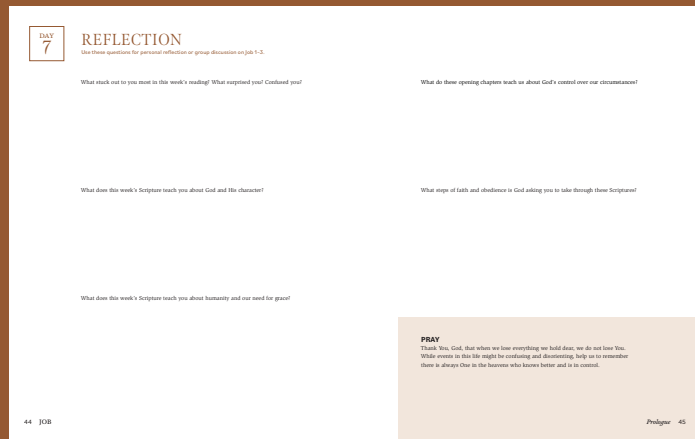
Each week includes five days of Scripture reading, along with a short devotional thought and three questions to process what you've read.

The Scripture reading is printed out for you with plenty of space for you to take notes, circle, underline, and interact with the passage.



The sixth day contains no reading beyond a couple of verses to give you time to pause and listen to what God has said through the Scriptures this week. You may be tempted to skip this day altogether, but resist this temptation. Sit and be quiet with God—even if it's only for a few minutes.

The seventh day each week offers a list of open-ended questions that apply to any passage of Scripture. Use this day to reflect on your own or meet with a group to discuss what you've learned. Take intentional time to remember and reflect on what the story of Job is teaching you.



Throughout each week of study, you will notice callout boxes or supplemental pages provided to give greater context and clarity to the Scripture you're reading. These features will help you connect the story of Job to the bigger story of Scripture.

LEADING A GROUP

Each week of study contains a set of questions that can be used for small group meetings. These open-ended questions are meant to guide discussion of the week's Scripture passage. No matter the size of your group, here are some helpful tips for guiding discussion.

PREPARE

REVIEW the Scripture and your answers to the week's questions ahead of time.

PRAY over your group as well as the Scriptures you've been studying. Ask God's Spirit for help to lead the group deeper into God's truth and deeper in relationship with one another.

MINIMIZE DISTRACTIONS

We live in a time when our attention is increasingly divided. Try to see your group time as a space and respite from the digital clutter—from scrolling, notifications, likes, and newsfeeds. Commit to one another to give focused time and attention to the discussion at hand and minimize outside distractions. Help people focus on what's most important: connecting with God, with the Bible, and with one another.

ENCOURAGE DISCUSSION

A good small group experience has the following characteristics.

EVERYONE IS INCLUDED. Your goal is to foster a community where people are welcome just as they are but encouraged to grow spiritually.

EVERYONE PARTICIPATES. Encourage everyone to ask questions, share, or read aloud.

NO ONE DOMINATES. Even though you may be "leading" the group, try to see yourself as a participant steering the conversation rather than a teacher imparting information.

DON'T RUSH. Don't feel that a moment of silence is a bad thing. People may need time, and we should be glad to give it to them. Don't feel like you have to ask all the questions or stay away from questions that aren't included. Be sensitive to the Holy Spirit and to one another. Take your time.

INPUT IS AFFIRMED AND FOLLOWED UP. Make sure you point out something true or helpful in a response. Don't just move on. Build community with follow-up questions, asking other people to share when they have experienced similar things or how a truth has shaped their understanding of God and the Scripture you're studying. Conversation stalls when people feel that you don't want to hear their answers or that you're looking for only a certain answer. Engagement and affirmation keeps the conversation going.

GOD AND HIS WORD ARE CENTRAL. The questions in this study are meant to steer the conversation back to God, His Word, and the work of the gospel in our lives. Opinions and experiences are valuable and can be helpful, but God is the center of the Bible, the center of our story, and should be the center of our discussion. Trust Him to lead the discussion. Continually point people to the Word and to active steps of faith.

KEEP CONNECTING

Spiritual growth occurs in the context of community. Think of ways to connect with group members during the week. Your group will be more enjoyable the more you get to know one another through time spent outside of an official group meeting. The more people are comfortable with and involved in one another's lives, the more they'll look forward to being together. When people move beyond being friendly to truly being friends who form a community, they come to each session eager to engage instead of merely attending. Reserve time each week to touch base with individual group members.



WEEK 1

PROLOGUE

There Once Was a Man

Where do we look when all
we look to is taken away?

Like all good stories, the book of Job begins in a predictable and simple way—introducing us to the characters and describing their plight. By the end of this week of study, all the characters will be introduced, and the stage will be set for the great drama that unfolds across the book. By the end of the opening chapters, Job will have lost everything and been left with dust, ashes, boils, and questionable friends.

Yet his fear of God remains intact. In this, Job fits the description of the wisdom from Proverbs:

The fear of the LORD is the beginning of wisdom,
and the knowledge of the Holy One is understanding.

PROVERBS 9:10

The twin truths found in this definition of wisdom provide us an entry point to Job and a means to unearth the wisdom we find there.

JOB 1:1-5

JOB AND HIS FAMILY

1 There was a man in the country of Uz named Job. He was a man of complete integrity, who feared God and turned away from evil. ²He had seven sons and three daughters. ³His estate included seven thousand sheep and goats, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a very large number of servants. Job was the greatest man among all the people of the east.

⁴His sons used to take turns having banquets at their homes. They would send an invitation to their three sisters to eat and drink with them. ⁵Whenever a round of banqueting was over, Job would send for his children and purify them, rising early in the morning to offer burnt offerings for all of them. For Job thought, “Perhaps my children have sinned, having cursed God in their hearts.” This was Job’s regular practice.

DAY

1


THERE WAS A MAN

These verses introduce us to Job in a straightforward way, describing his impeccable character and great prosperity. Together, these formed Job's reputation as "the greatest man among all the people of the east" (v. 3). Job's godly character provides context for the events that follow.

Job was righteous man with "complete integrity, who feared God and turned away from evil" (v. 1). This does not mean Job never did anything wrong but rather that he honored God both by what he did (he feared God) and what he avoided (he turned away from evil).

Job also flourished according to the standards of his time. He had seven sons and three daughters, totaling ten children. In his culture, each of these numbers signified wholeness and blessing. In a time when wealth was measured by property, Job owned thousands of cattle, many acres of land, and employed many servants to take care of his estate.

Beyond his own character, Job was also committed to his family and fulfilled the role of a priest for them, purifying them and offering sacrifices to God to atone for their sins. The author offers the editorial comment, "This was Job's regular practice" (v. 5). Job sought God because it was who he was. He cultivated a life of wisdom that recognized God as the source of all his blessings.



Job cultivated a life of wisdom that recognized
God as the source of all his blessings.

REFLECTIONS

Reread the description of Job's character. What stands out to you?

What types of heart attitudes or spiritual practices cultivate that kind of character in us?

How will you pursue wisdom this week?

JOB 1:6-22

SATAN'S FIRST TEST OF JOB

⁶One day the sons of God came to present themselves before the LORD, and Satan also came with them. ⁷The LORD asked Satan, "Where have you come from?"

"From roaming through the earth," Satan answered him, "and walking around on it."

⁸Then the LORD said to Satan, "Have you considered my servant Job? No one else on earth is like him, a man of perfect integrity, who fears God and turns away from evil."

⁹Satan answered the LORD, "Does Job fear God for nothing? ¹⁰Haven't you placed a hedge around him, his household, and everything he owns? You have blessed the work of his hands, and his possessions have increased in the land. ¹¹But stretch out your hand and strike everything he owns, and he will surely curse you to your face."

¹²"Very well," the LORD told Satan, "everything he owns is in your power. However, do not lay a hand on Job himself." So Satan left the LORD's presence.

¹³One day when Job's sons and daughters were eating and drinking wine in their oldest brother's house, ¹⁴a messenger came to Job and reported, "While the oxen were plowing and the donkeys grazing nearby, ¹⁵the Sabeans swooped down and took them away. They struck down the servants with the sword, and I alone have escaped to tell you!"

¹⁶He was still speaking when another messenger came and reported, "God's fire fell from heaven. It burned the sheep and the servants and devoured them, and I alone have escaped to tell you!"

¹⁷That messenger was still speaking when yet another came and reported, "The Chaldeans formed three bands, made a raid on the camels, and took them away. They struck down the servants with the sword, and I alone have escaped to tell you!"

¹⁸He was still speaking when another messenger came and reported, "Your sons and daughters were eating and drinking wine in their oldest brother's house. ¹⁹Suddenly a powerful wind swept in from the desert and struck the four corners of the house. It collapsed on the young people so that they died, and I alone have escaped to tell you!"

²⁰Then Job stood up, tore his robe, and shaved his head. He fell to the ground and worshiped, ²¹saying:

Naked I came from my mother's womb,
and naked I will leave this life.
The LORD gives, and the LORD
takes away.
Blessed be the name of the LORD.

²²Throughout all this Job did not sin or blame God for anything.

HAVE YOU CONSIDERED?

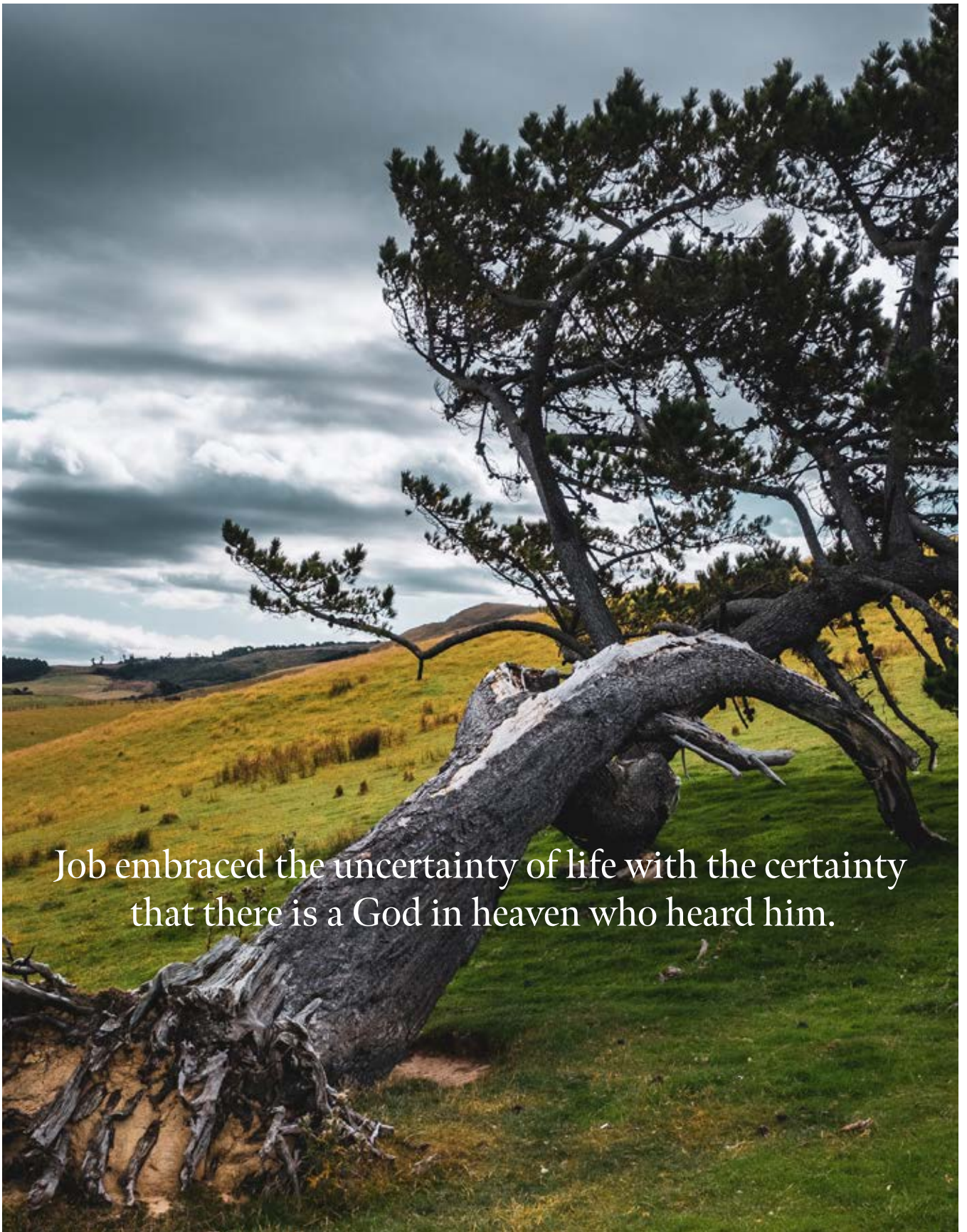
We're taken from the introduction of Job to an apparently routine council in heaven where the sons of God were presenting themselves to Him. We are told that "Satan also came with them" (v. 6). This conversation between God and Satan bridges the introduction of the righteous man Job and the tragedy that will befall him. From this conversation, we glean several important details that are helpful to remember moving forward.

Job and his friends (we'll meet them later) had no knowledge of these conversations. As disaster unfolds for Job, we, the readers, know something Job doesn't: Nothing that happens has taken place outside of God's control. This is an intentional dramatic irony. Later, while Job and his friends debate, we have a perspective they don't. The same is true in all our suffering: No matter what befalls us, God always has a perspective on our suffering that we don't.

We are shown that God's estimation of Job in verse 8 matches the description of Job in verse 1. Job was truly a righteous man, despite what happened to him and despite what people would say about him. When Job attested to his innocence, he was correct in doing so. While some suffering is the natural consequences of sin, suffering is not always attached to specific sin. Much of the difficulty we encounter comes because we live in a world that has been broken by sin.

Also, notice Satan's control is limited. In their conversation, God is the first and the last to speak. Satan is only free to respond, and he can only take what God allows. When we're hit with suffering, there's never a point at which we're outside of God's control. This can seem a cold comfort to our souls, but no matter what happens, we can always look to God in our hurt because He is ultimately in control. This is why Job called out to Him.

Instead of cursing God, Job acknowledged God's sovereign control and blessed His name. Job did not curse the people and events that took his home, family, and livelihood. Instead, he embraced God. He accepted the pain of suffering and the uncertainty of life with the certainty that there is a God in heaven who heard him.



Job embraced the uncertainty of life with the certainty that there is a God in heaven who heard him.

REFLECTIONS

Why is it important to note that Satan only spoke and acted as God allowed? How does this fit with the image you have of Satan?

How do we build our faith so we can worship when the unimaginable happens to us?

What must Job have believed about God to not blame God for his hurt?

INSIGHTS

The word translated “Satan” in English is a Hebrew word that means “the adversary.” The English proper noun Satan is a transliteration of the Hebrew. This passage gives us insight into the kind of being Satan is. We learn that he is a spiritual being set on defying God, but he is also subservient and of limited power compared to God.

SIN *and* SUFFERING

One of the most common reasons people dive deeper into the book of Job is that they have been afflicted by unexpected suffering. While Job certainly deals with suffering and provides wisdom on how to weather hardship, it doesn't answer our questions as neatly as we might hope. The New Testament adds definition and contours and even hope to our suffering. It invites us to shift our perspective and see suffering from God's perspective.

In Luke 13, Jesus answered a question you might have wondered as well:

Did these people suffer because they had sinned?

After all, this perspective seems to go along with how we want the world to work: You do well, life goes well; you do poorly, life goes poorly.

But Jesus has a different idea.

LUKE 13:1–5

1 At that time, some people came and reported to [Jesus] about the Galileans whose blood Pilate had mixed with their sacrifices. ² And [Jesus] responded to them, “Do you think that these Galileans were more sinful than all the other Galileans because they suffered these things? ³ No, I tell you; but unless you repent, you will all perish as well. ⁴ Or those eighteen that the tower in Siloam fell on and killed—do you think they were more sinful than all the other people who live in Jerusalem? ⁵ No, I tell you; but unless you repent, you will all perish as well.”

They heard about some in Galilee that the ruler Pilate had killed and wondered. Jesus responded with an emphatic no. Suffering and death in this life do not come because you are a bigger or worse sinner than someone else. However, all people will eventually face spiritual death unless they repent and put their trust in Him.

JOB 2:1-10

SATAN'S SECOND TEST OF JOB

2 One day the sons of God came again to present themselves before the LORD, and Satan also came with them to present himself before the LORD. ²The LORD asked Satan, "Where have you come from?"

"From roaming through the earth," Satan answered him, "and walking around on it."

³Then the LORD said to Satan, "Have you considered my servant Job? No one else on earth is like him, a man of perfect integrity, who fears God and turns away from evil. He still retains his integrity, even though you incited me against him, to destroy him for no good reason."

⁴"Skin for skin!" Satan answered the LORD. "A man will give up everything he owns in exchange for his life. ⁵But stretch out your hand and strike his flesh and bones, and he will surely curse you to your face."

⁶"Very well," the LORD told Satan, "he is in your power; only spare his life."
⁷So Satan left the LORD's presence and infected Job with terrible boils from the soles of his feet to the top of his head. ⁸Then Job took a piece of broken pottery to scrape himself while he sat among the ashes.

⁹His wife said to him, "Are you still holding on to your integrity? Curse God and die!"

¹⁰"You speak as a foolish woman speaks," he told her. "Should we accept only good from God and not adversity?" Throughout all this Job did not sin in what he said.

DAY
3

SHOULD WE ACCEPT ONLY GOOD?

We're taken from Job's loss of property, servants, and family back into another divine counsel. This scene played out much like the one we read yesterday. God once again brought Job to Satan's attention, pointing out that Job maintained his integrity despite Satan's testing. "Throughout all this Job did not sin or blame God for anything" (Job 1:22).

Satan scoffed at this with a dismissive "Skin for skin!" (2:4). Here, Satan was asserting that losing his cattle, servants, and children didn't matter to Job, because all Job cared about was himself. To refute this claim, God again granted Satan permission to test Job on the condition that his life be spared.

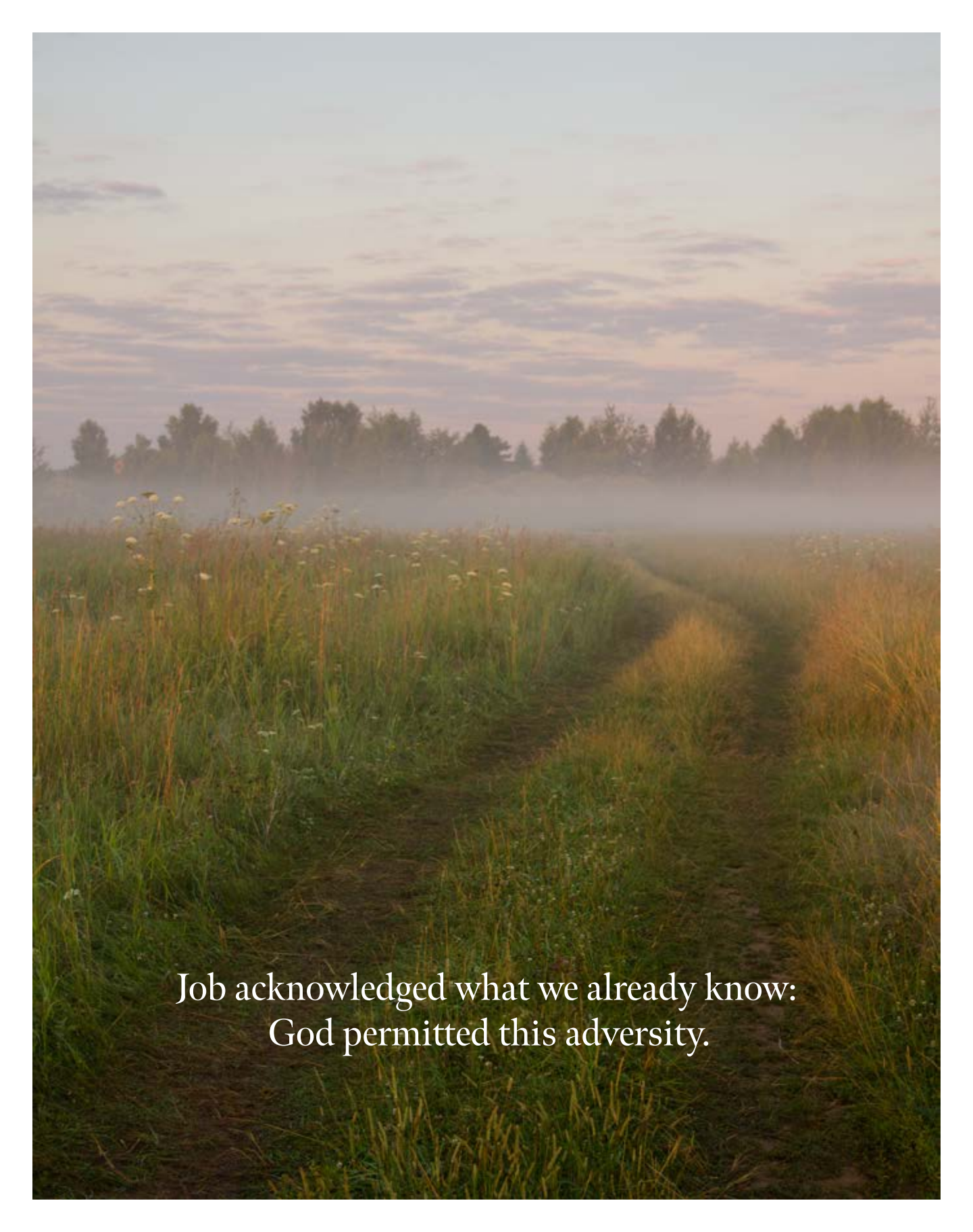
Job's body was infested with boils and sores, and he resigned himself to the ash heap. In Job's time, ashes would've been taken to a dump to be disposed of, so with his life and livelihood in shambles, he placed himself with the refuse.

It's here that Job's wife approached with lies straight from the mouth of Satan. She observed what had happened to their property and their family and invited Job to "curse God and die" (v. 9). Doing so, she mocked his integrity, just as Satan did.

But Job didn't respond in kind.

First, he called her foolish, not sinful. Foolishness indicates a lack of discernment, not the presence of sin. Phrasing it this way, Job didn't offer judgment against her but a gentle correction.

Second, Job acknowledged what we already know: God permitted this adversity. The word *accept* is intentional, because it gives the sense that we cooperate with God in both the good and bad that comes our way. When we see life this way, we can bless God and worship in any circumstance.²

A photograph of a misty field at dawn. A dirt path winds through tall grasses and wildflowers, leading towards a line of trees in the distance. The sky is filled with soft, colorful clouds, suggesting a sunrise or sunset. The overall mood is serene and contemplative.

Job acknowledged what we already know:
God permitted this adversity.

REFLECTIONS

How can our friends or those closest to us invite us to doubt God's goodness during tragedy?

What can we learn from Job's response to his wife?

Why is it difficult to accept the idea that God permits our adversity?

JOB 2:11-13

JOB'S THREE FRIENDS

¹¹Now when Job's three friends — Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite — heard about all this adversity that had happened to him, each of them came from his home. They met together to go and sympathize with him and comfort him. ¹²When they looked from a distance, they could barely recognize him. They wept aloud, and each man tore his robe and threw dust into the air and on his head. ¹³Then they sat on the ground with him seven days and nights, but no one spoke a word to him because they saw that his suffering was very intense.

DAY
4

NO ONE SPOKE A WORD TO HIM

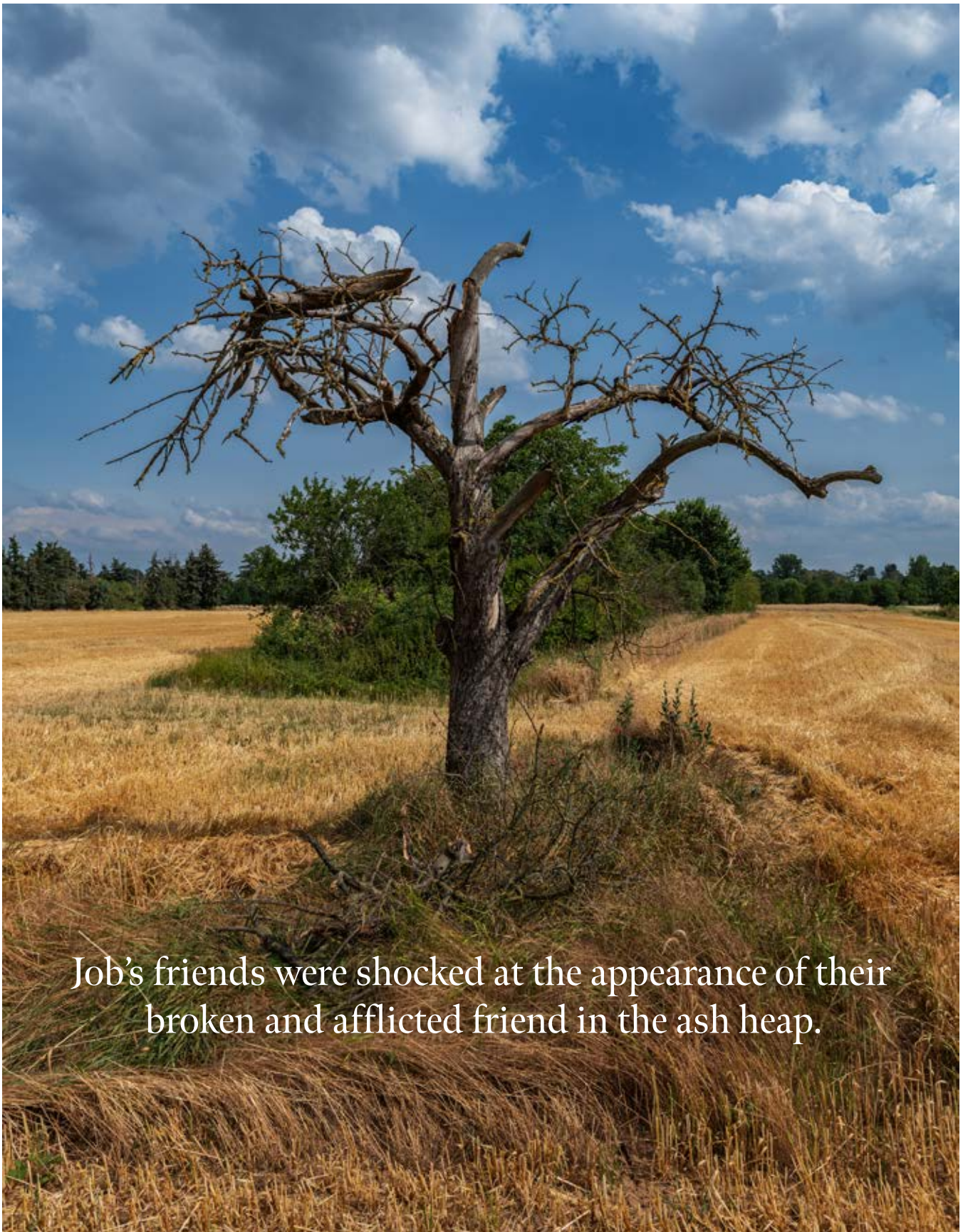
As news of Job's misfortune traveled around the area, three friends came to Uz to comfort Job. Not much is known about the places these men were from, but it is clear they were from other countries and regions and made the effort to go to Job and comfort him.

They met together with a plan to sympathize with Job and were shocked at the appearance of their broken and afflicted friend in the ash heap. In turn, they wept, tore their garments, and covered their own heads with the same dust that surrounded Job. All of these actions were cultural signs of mourning, intended to convey genuine sympathy for Job and his plight.

Often, what we need most in our difficult days is good friends who will be willing to come to us, identify with us, and acknowledge that our hurt is real. After all, this is what Jesus did for us in His incarnation. He assumed our flesh as His own, subjected Himself to the sinful and broken world we inhabit, and ultimately identified with us to the point of shedding His blood and giving His life on the cross.

However, as the book continues, Job's friends make a classic mistake we often make ourselves in these situations: We are often "helpful" in a way that builds ourselves up instead of helping the person in distress. Job's friends made the right choice at first by coming to him and sitting in silence. However, the next twenty-five chapters of Job recount three rounds of conversations between Job and his friends, throughout which their comments added to his trouble and multiplied his suffering. Trying to help, they became unhelpful. They became unwilling to be a friend at cost to themselves and their opinions.

The same tension exists for each of us when seeking to counsel and comfort our friends in distress. We can be too quick to speak and open our mouths without discerning what the Spirit of God would have us say.



Job's friends were shocked at the appearance of their broken and afflicted friend in the ash heap.

REFLECTIONS

Which actions did the friends take that honored Job?

Why is it often hard for us to simply sit with people in their pain?

Who do you know that needs your presence and comfort in their struggles?
How can you show up for them?

JOB 3:1-26

JOB'S OPENING SPEECH

3 After this, Job began to speak and cursed the day he was born. ²He said:

³ May the day I was born perish,
and the night that said,
"A boy is conceived."

⁴ If only that day had turned to darkness!
May God above not care about it,
or light shine on it.

⁵ May darkness and gloom reclaim it,
and a cloud settle over it.
May what darkens the day terrify it.

⁶ If only darkness had taken that night away!
May it not appear among the days
of the year
or be listed in the calendar.

⁷ Yes, may that night be barren;
may no joyful shout be heard in it.

⁸ Let those who curse days
condemn it,
those who are ready to rouse Leviathan.

⁹ May its morning stars grow dark.
May it wait for daylight but have none;
may it not see the breaking of dawn.

¹⁰ For that night did not shut
the doors of my mother's womb,
and hide sorrow from my eyes.

¹¹ Why was I not stillborn;
why didn't I die as I came from the womb?

¹² Why did the knees receive me,
and why were there breasts for me to nurse?

¹³ Now I would certainly be lying down in peace;
I would be asleep.

Then I would be at rest

¹⁴ with the kings and counselors of the earth,
who rebuilt ruined cities for themselves,

¹⁵ or with princes who had gold,
who filled their houses with silver.

¹⁶ Or why was I not hidden
like a miscarried child,
like infants who never see daylight?

¹⁷ There the wicked cease to make trouble,
and there the weary find rest.

¹⁸ The captives are completely at rest;
they do not hear a taskmaster's voice.

¹⁹ Both small and great are there,
and the slave is set free from his master.

²⁰ Why is light given to one burdened with grief,
and life to those whose existence is bitter,

²¹ who wait for death, but it does not come,
and search for it more than for hidden treasure,

²² who are filled with much joy
and are glad when they reach the grave?

²³ Why is life given to a man whose path is hidden,
whom God has hedged in?

²⁴ I sigh when food is put before me,
and my groans pour out like water.

²⁵ For the thing I feared has overtaken me,
and what I dreaded has happened to me.

²⁶ I cannot relax or be calm;
I have no rest, for turmoil has come.

DAY
5

TURMOIL HAS COME

Chapters 3–27 of Job are devoted to the contentious dialogue between Job and his friends. Chapter three constitutes Job’s opening statement. This man who had suffered much had said very little up to this point. You might imagine his wife and friends and community wondering what he would say. Satan might be wondering as well.

Instead of following his wife’s advice and Satan’s wishes to curse God and die, Job took a different path. Throughout this poetic expression of pain, there are three threads of lament: He cursed the day of his birth (vv. 1-10), wished for death (vv. 11-19), and lamented his continued suffering (vv. 20-26).

One scholar commented that Job’s suffering was so intense that “his present state [threatened] to cancel his belief in the goodness of God in making him a man.”³ Job exploded into grief and wondered aloud: If life contains this much suffering, is it even worth being born at all?

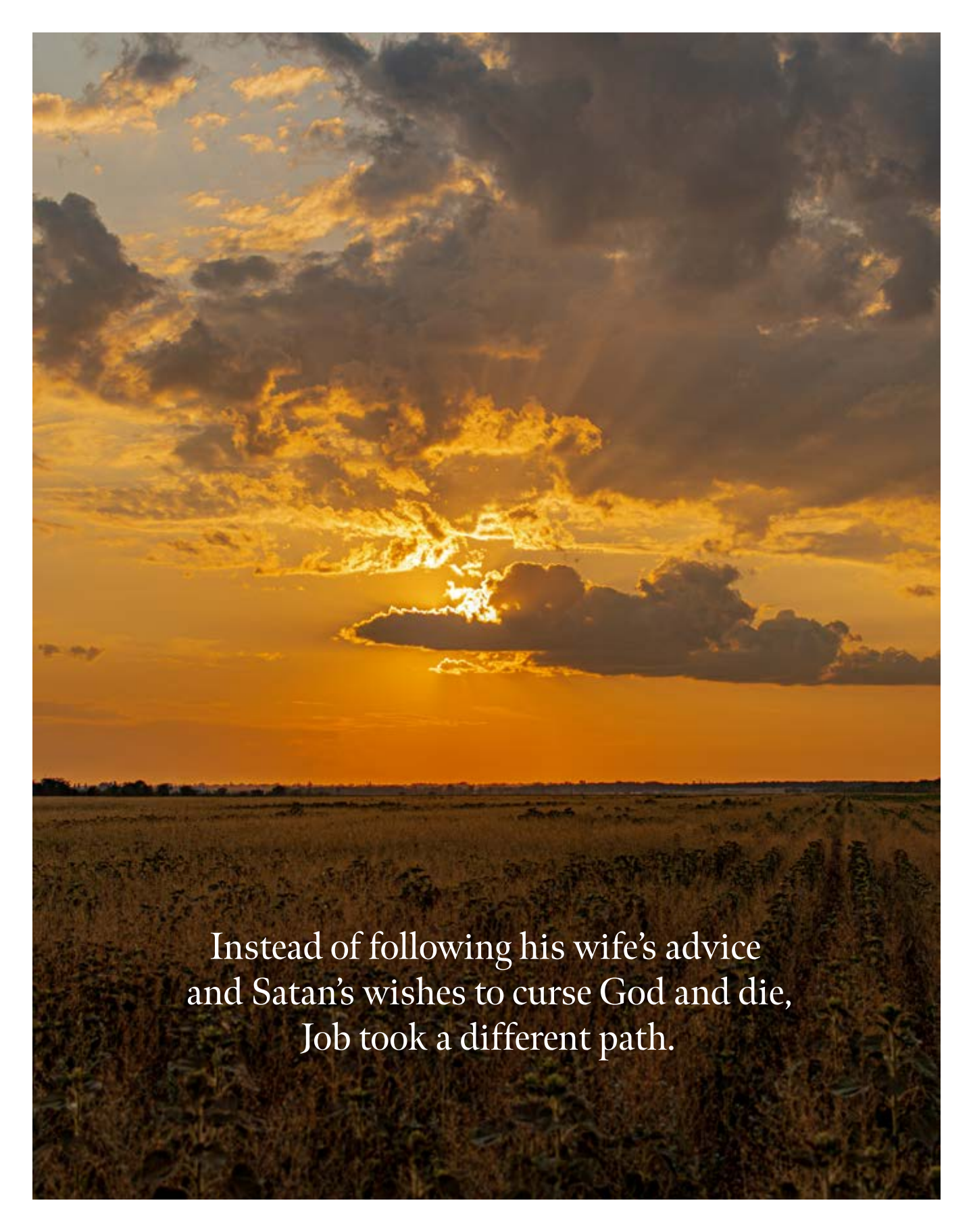
Yet in his grief, Job was still a devout man. The language he used to curse the day of his birth stands in contrast to the language we find in the first book of the Bible. In Genesis, God brings light, fills the world with life, and creates human beings as the apex of His creative work—all of which God called “good.” Job, instead, wished for darkness and the unmaking of the day of his birth.

He wondered why he couldn’t have been stillborn (v. 11) so that he would have been immediately laid to rest, and life would’ve moved on without him (vv. 13-16).

Job supposed that God had hedged him in, not to bless him, but to allow this misfortune to occur (v. 23). Yet in all his wailing, Job did not curse God. We’re left with an honest cry of pain:

I cannot relax or be calm;
I have no rest, for turmoil has come.

JOB 3:26

A dramatic sunset over a field of crops. The sky is filled with large, dark clouds that are illuminated from below by the setting sun, creating a golden glow. The sun is partially obscured by a large, dark cloud, with rays of light breaking through. The horizon is a flat line of dark trees and buildings. The foreground is a field of tall, brownish crops, possibly corn, that stretch towards the horizon.

Instead of following his wife's advice
and Satan's wishes to curse God and die,
Job took a different path.

REFLECTIONS

What stands out to you about Job's response in these verses?

How do you think you would respond if faced with similar circumstances?

How can we be honest with God about the hardship of life without turning against Him?

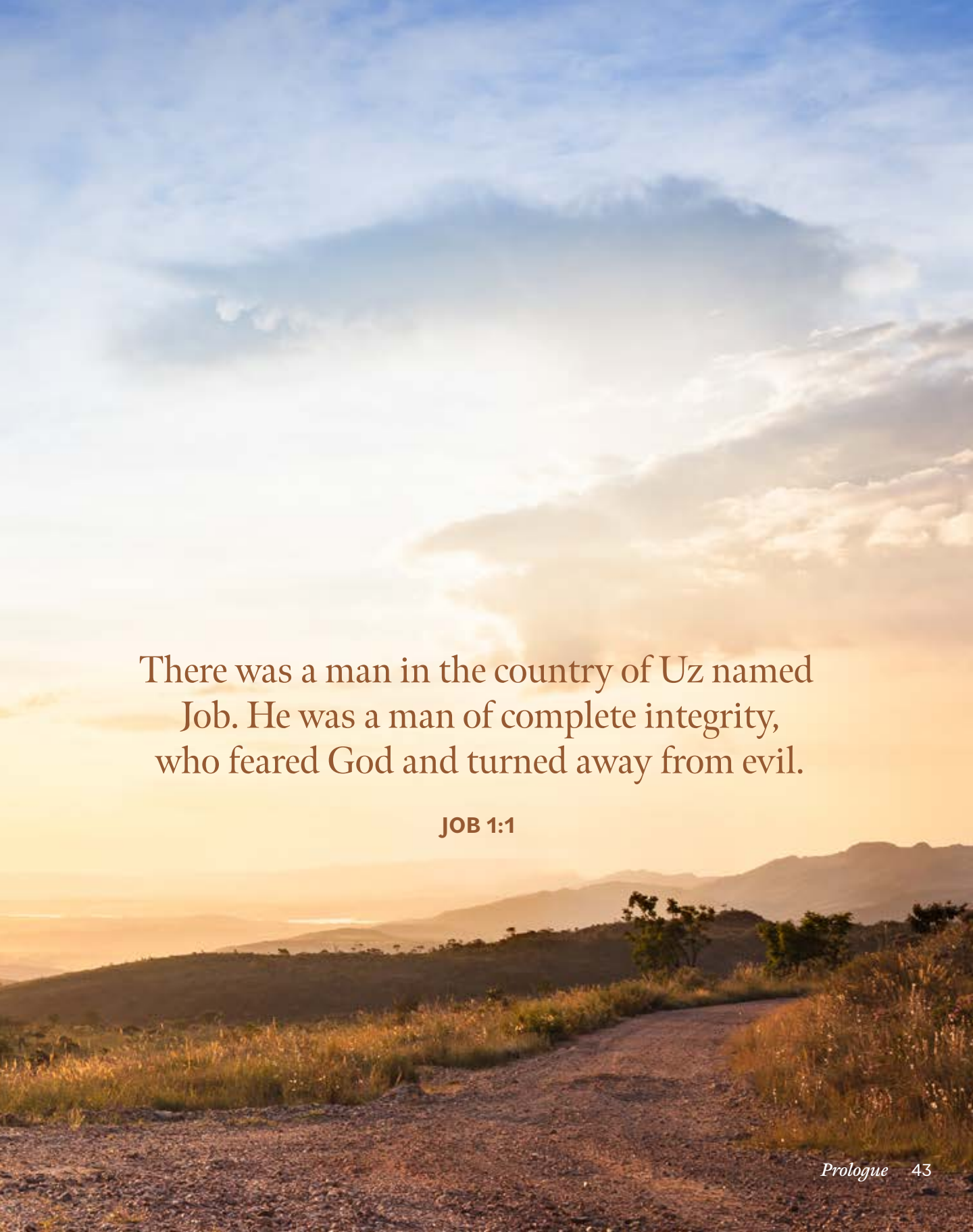
DAY

6

PAUSE & LISTEN

Spend some time reflecting over the week's reading.





There was a man in the country of Uz named
Job. He was a man of complete integrity,
who feared God and turned away from evil.

JOB 1:1

DAY
7

REFLECTION

Use these questions for personal reflection or group discussion on Job 1-3.

What stuck out to you most in this week's reading? What surprised you? Confused you?

What does this week's Scripture teach you about God and His character?

What does this week's Scripture teach you about humanity and our need for grace?

What do these opening chapters teach us about God's control over our circumstances?

What steps of faith and obedience is God asking you to take through these Scriptures?

PRAY

Thank You, God, that when we lose everything we hold dear, we do not lose You. While events in this life might be confusing and disorienting, help us to remember there is always One in the heavens who knows better and is in control.