

FACING GOD 10TH ANNIVERSARY
FREE RESOURCE BIBLE STUDY

DAPHNE DELAY

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CHAPTER ONE

WHAT ABOUT...?

CORE BIBLICAL THEME

The central theme is the danger of self-righteousness versus God's gift of righteousness through grace. The chapter establishes that no one can make themselves clean by their own works (Proverbs 20:9), that God alone makes people right with Himself, and that the suffering of the righteous comes not from God but from persecution, sin's consequences, and the work of Satan — while God remains a refuge and deliverer for those who trust Him.

SCRIPTURE USED IN THIS CHAPTER

- Proverbs 20:9
- Deuteronomy 6:25
- Galatians 3:12
- Romans 5:12
- Psalm 33:15
- Leviticus 17:11
- Hebrews 9:22
- Hebrews 10:4
- Galatians 3:10
- Romans 3:20
- 2 Samuel 22:21
- Deuteronomy 9:6
- Romans 4:4
- Leviticus 26:12
- Romans 10:3
- Psalm 9:9
- Psalm 9:10
- Psalm 91:2
- John 16:33
- Psalm 34:19
- Psalm 91:1–2
- Hebrews 12:5–7
- John 10:10

- Romans 3:25
- Matthew 12:24–26
- Luke 4:6
- Luke 4:8
- John 12:31; 14:30; 16:11
- Numbers 23:19
- Isaiah 55:10–11
- 2 Thessalonians 1:4–6
- Ephesians 6:12
- 1 Peter 5:8
- Romans 2:9
- Revelation 3:21

BIBLICAL INSIGHT

These verses build a single argument. First, human effort cannot produce right-standing with God: no one can claim a clean heart (Proverbs 20:9), the law required perfect obedience (Galatians 3:12; 3:10), and sin entered through Adam so all fall short (Romans 5:12; Romans 3:20). God provided atonement through blood (Leviticus 17:11; Hebrews 9:22), yet that covering was temporary (Hebrews 10:4), pointing forward to Jesus as the true sacrifice (Romans 3:25).

The danger comes when people claim righteousness as their own (2 Samuel 22:21) rather than receiving it as a gift (Romans 4:4), forgetting that God's favor is not earned by goodness (Deuteronomy 9:6) and that clinging to self-made righteousness means rejecting God's way (Romans 10:3).

On suffering, the cited verses distinguish God's heart from the enemy's work. God is a refuge to those who seek Him (Psalm 9:9–10; Psalm 91:1–2), yet believers still face tribulation (John 16:33) and many afflictions (Psalm 34:19). The thief — not God — kills, steals, and destroys (John 10:10); Satan holds delegated authority over the world (Luke 4:6, 8; John 12:31) but God does not work against Himself (Matthew 12:24–26). God's discipline is corrective love, never abuse (Hebrews 12:5–7), and His word always accomplishes His purpose (Isaiah 55:10–11; Numbers 23:19). Believers' suffering stems from persecution (2 Thessalonians 1:4–6; Ephesians 6:12; 1 Peter 5:8) or the consequences of sin (Romans 2:9) — and overcoming through adversity is rewarded (Revelation 3:21).

REFLECTION QUESTIONS

1. Proverbs 20:9 asks, "Who can say, 'I have made my heart clean'?" Where in your own

WHAT ABOUT...?

- life are you tempted to rely on your own goodness rather than God's gift of righteousness?
2. Romans 4:4 contrasts wages earned with a gift given. How does viewing righteousness as a gift rather than a paycheck change the way you relate to God?
 3. John 10:10 separates the work of the thief from the work of Jesus. When hardship comes, how do you currently decide whether to attribute it to God or to the enemy?
 4. Psalm 91:1–2 ties refuge to those who "dwell" in the shelter of the Most High. What does it look like, practically, for you to make God your dwelling place?
 5. Revelation 3:21 connects overcoming with reward. Looking back, how has past adversity trained you to trust God rather than yourself?

GROUP DISCUSSION

1. Deuteronomy 9:6 reminds Israel that God's favor was not based on their goodness. Why is it so easy, even in the church, to slip into a works-based mindset, and how does the group see it show up today?
2. The chapter uses Matthew 12:24–26 to argue that God would not both afflict and deliver the same person. How does this shape the way the group understands "acts of God" language often used for tragedy?
3. Psalm 9:9–10 promises refuge specifically to those who seek God and know His name. How do you balance this promise with the reality of John 16:33 that believers will have tribulation?
4. Hebrews 12:5–7 speaks of God's discipline. As a group, how would you distinguish loving correction from the destruction described in John 10:10?
5. Romans 10:3 describes people "seeking to establish their own righteousness." How can a group encourage one another toward God's righteousness without sliding into either self-righteousness or condemnation?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, I confess with Proverbs 20:9 that I cannot make my own heart clean. Forgive me for the times I have tried to earn what You freely give, and for any pride that called my righteousness my own (2 Samuel 22:21). Thank You that You presented Jesus as the sacrifice for my sin (Romans 3:25), and that Your righteousness is a gift, not a wage (Romans 4:4). Teach me to stop clinging to my own way of getting right with You (Romans 10:3). When affliction comes, help me remember that You are my refuge and that You deliver the righteous (Psalm 34:19; Psalm

91:1–2). I choose to dwell in Your shelter, to trust You rather than myself, and to overcome by Your grace (Revelation 3:21). In Jesus' name, amen.

Activation Step

This week, identify one area where you have been trying to earn God's approval through effort. Write down the relevant truth from Romans 4:4 — that righteousness is a gift, not payment — and each time the old pressure returns, consciously thank God for His grace instead of striving to prove yourself.

CHAPTER TWO

IN THE LIFE OF JOB (READ JOB, CHAPTERS 1–3)

CORE BIBLICAL THEME

The central theme is that adversity reveals what is truly in the human heart, and that self-righteousness — trying to meet God's standard by our own merit — breeds fear and opens the door to the enemy. Job begins blameless and worshipful (Job 1:21–22; 2:10), but as suffering lingers, his words expose an inward reliance on self rather than faith (Job 3:25), illustrating that not every recorded statement in Job reflects God's truth.

SCRIPTURE USED IN THIS CHAPTER

- Revelation 3:15–17
- Job 1:1–5
- Job 1:4
- Job 1:8
- Job 1:11
- Proverbs 21:2
- Job 1:12
- Job 1:14–17
- Job 1:18
- Job 1:21
- Job 1:22
- Job 2:4
- Job 2:6
- Job 2:9
- Job 2:10
- Romans 2:14–15
- Proverbs 27:19
- Job 2:11, 13
- Job 3:1–3, 10, 16–22
- Romans 7:15–17
- James 1:19–20

- Romans 1:17
- Job 3:25
- 2 Timothy 1:7
- Job 1:1
- John 16:8
- Isaiah 44:20

BIBLICAL INSIGHT

These verses trace the heart beneath outward devotion. The letter to Laodicea (Revelation 3:15–17) warns of a self-sufficiency that feels rich but is spiritually blind — the same independence the chapter examines in Job. Job is introduced as blameless, upright, God-fearing, and wealthy (Job 1:1–5; 1:1), and his first responses to catastrophe are exemplary worship: he does not sin or blame God (Job 1:21–22; 2:10).

The drama unfolds as Satan, not God, is identified as the one seeking Job's harm (Job 1:8, 11; 2:4) — and crucially, Satan can only act within the limits God sets (Job 1:12; 2:6). Yet God sees what man cannot (Proverbs 21:2; Proverbs 27:19), and time exposes Job's inner state. When his friends' silence settles in (Job 2:11, 13) and grief deepens, Job curses the day of his birth and longs for death (Job 3:1–22).

The cited verses interpret this shift. Paul confesses the inner war with the sin nature (Romans 7:15–17); James warns that human wrath does not produce God's righteousness (James 1:19–20); and Paul affirms that righteousness comes "from faith to faith," not feeling (Romans 1:17). Job's telling words, "What I always feared has happened to me" (Job 3:25), reveal fear that is never from God (2 Timothy 1:7). The chapter frames this fear as the first indicator of self-righteousness, since trusting in our own ability to be made right is, like the idol-maker who feeds on ashes (Isaiah 44:20), trusting in something that cannot help — and ignoring the Spirit's conviction (John 16:8) lets that error go unrecognized. Romans 2:14–15 establishes that even apart from the written law, conscience bears witness, so Job was accountable to what he knew was right.

REFLECTION QUESTIONS

1. Job's first response to loss was worship (Job 1:21). When trouble first strikes, what is your instinctive first response, and what does that reveal about where your trust rests?
2. Job 3:25 says, "What I always feared has happened to me." What fears have been quietly living in the crevices of your own heart, and how have you handled them before God?

IN THE LIFE OF JOB (READ JOB, CHAPTERS 1–3)

3. Romans 1:17 ties righteousness to "faith to faith," not feeling to feeling. Where have you let changing feelings, rather than God's Word, govern your faith?
4. 2 Timothy 1:7 says God has not given a spirit of fear. How do you distinguish honest, healthy concern from fear that the enemy uses as a foothold?
5. Romans 7:15–17 describes the inner struggle with the sin nature. When have you, like Job, spoken from the flesh in a moment of pain rather than from faith?

GROUP DISCUSSION

1. The chapter stresses that Job 1:12 and 2:6 show Satan operating only within limits God permits. How does that boundary shape the way your group understands suffering and who is its source?
2. Proverbs 21:2 and Proverbs 27:19 say God weighs the heart and reveals the man. Why is it so easy to look upright on the outside while something different is happening within?
3. The author cautions that not every statement in Job (such as Job 3:1–22) reflects God's truth. Why does context matter so much when drawing doctrine from Scripture, and where have you seen verses taken out of context?
4. James 1:19–20 says human wrath does not produce God's righteousness. How can a group be honest with God about anger and grief without crossing into disrespect or sin?
5. Revelation 3:15–17 describes thinking we have "need of nothing." In what areas do believers today most easily slip into self-sufficiency rather than dependence on God?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, like Job I want to bless Your name in both plenty and loss (Job 1:21). Search my heart, for You weigh what I cannot see (Proverbs 21:2). Expose any hidden fear or self-reliance living in me, because I know You have not given me a spirit of fear but of power, love, and a sound mind (2 Timothy 1:7). Where my flesh wants to speak in anger or despair, make me swift to hear and slow to wrath (James 1:19–20). Teach me to live from faith to faith rather than feeling to feeling (Romans 1:17), and do not let me trust in my own works as an idol that cannot help me (Isaiah 44:20). Quiet me to hear Your Spirit's conviction (John 16:8). In Jesus' name, amen.

Activation Step

Name one fear you have quietly carried, as Job did in Job 3:25. Write it down, then write beside it the truth of 2 Timothy 1:7. This week, each time that fear surfaces, speak the verse aloud as an act of placing your faith in God rather than in your own performance.

CHAPTER THREE

THE DECEPTION (READ JOB, CHAPTERS 4–7)

CORE BIBLICAL THEME

The central theme is deception as "reality minus the truth," and how a lack of knowledge about God's true character leaves both Job and his friends vulnerable to believing lies about Him. God is not the author of evil or temptation (James 1:13, 16–17); yet Job, in pain, accuses God of targeting him (Job 7:20), while Eliphaz mixes truth with error and pictures a God who wounds at will (Job 5:17–18) — revealing that self-righteousness leads to self-justification rather than repentance.

SCRIPTURE USED IN THIS CHAPTER

- Hosea 4:6
- James 1:13, 16–17
- Job 4:3–6
- Job 4:12, 16–19
- Psalm 33:15
- Job 5:2–3, 6–9, 17–18
- 3 John 4
- Job 6:1–4
- Job 6:5
- Deuteronomy 1:2
- 1 Samuel 15
- Job 6:9–10
- Job 6:14, 21, 24–26, 29
- Job 1:1
- Job 7:11, 16–20

BIBLICAL INSIGHT

These verses center on how deception takes hold. Hosea 4:6 states that God's people are destroyed for lack of knowledge — the gap the enemy exploits. James 1:13, 16–17 corrects the

deception directly: God tempts no one with evil, and every good gift comes down from an unchanging Father in whom there is "no variation or shadow of turning." This is the standard against which both Job and his friends are measured.

Eliphaz speaks with apparent sincerity (Job 4:3–6), but his "secret" revelation whispered in the night (Job 4:12, 16–19) portrays a God who will not even trust His own angels and crushes people made of clay. The chapter sets this against Psalm 33:15 — God made our hearts and understands everything we do, so our sinful nature is no surprise to Him and is no cause for Him to crush us. Eliphaz's longer speech (Job 5:2–18) blends genuine truths about God's marvelous works with the distortion that "though he wounds, he also bandages," painting God as the striker.

Job's replies expose his own heart. He says the Almighty's arrows have struck him (Job 6:1–4), claims a right to complain (Job 6:5), wishes God would kill him while insisting he has not denied God's words (Job 6:9–10), and demands his friends prove his guilt while asserting "I have done no wrong" (Job 6:14–29). The chapter notes that God called Job blameless (Job 1:1) — the Hebrew *tām* meaning integrity and completeness, not sinless perfection. Job's final words here turn openly accusatory and bitter, asking God, "Why make me your target?" (Job 7:11, 16–20). The supporting references reinforce the danger: complaining and self-justification kept Israel wandering (Deuteronomy 1:2) and cost Saul his throne (1 Samuel 15), while God is pleased when His children walk in truth (3 John 4).

REFLECTION QUESTIONS

1. Hosea 4:6 warns that lack of knowledge destroys. What is one truth about God's character that, if you understood it more deeply, would protect you from deception in hard times?
2. James 1:13, 16–17 says God tempts no one and only gives good gifts. Where have you been tempted to believe God is the source of something painful in your life?
3. Job insisted, "I have done no wrong" (Job 6:29). When trouble comes, are you quicker to defend yourself or to ask God to search your heart?
4. Psalm 33:15 says God understands everything we do because He made our hearts. How does knowing God isn't surprised by your weakness change how you come to Him after failure?
5. The chapter observes that Job kept changing his theology under pressure (Job 6:5). Where have your beliefs about God shifted based on circumstances rather than on His Word?

GROUP DISCUSSION

1. The chapter defines deception as "reality minus the truth." How does Eliphaz's speech in Job 5:2–18 illustrate the way truth and error can be mixed together, and why does that make deception so effective?
2. Eliphaz claimed a voice whispered revelation to him (Job 4:12–19). How can a group test whether a thought or "insight" about God lines up with His actual character as shown in James 1:13–17?
3. Job claimed a "right to complain" (Job 6:5). The chapter links complaining to self-justification, citing Israel (Deuteronomy 1:2) and Saul (1 Samuel 15). How does your group distinguish honest lament before God from sinful complaining?
4. The author notes "blameless" (Job 1:1) does not mean sinless. Why is it important not to assume a godly person is incapable of being wrong, and how does that affect how we counsel one another?
5. Job turned his accusers' fears back on them (Job 6:14, 21). Why is turning the tables such a common defense mechanism, and how can we guard against it when we feel attacked?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, guard me from being destroyed for lack of knowledge (Hosea 4:6). Help me to know You truly — that You tempt no one with evil and that every good and perfect gift comes from You, in whom there is no shadow of turning (James 1:13, 16–17). When I am hurting, keep me from accusing You as Job did, asking why You would make me Your target (Job 7:20). You made my heart and understand everything I do (Psalm 33:15), so I will not hide from You or justify myself. Expose any place where I have mixed lies with truth, and let me walk in truth so that I may please You (3 John 4). In Jesus' name, amen.

Activation Step

Identify one belief you hold about God that you may have absorbed from pain or circumstance rather than Scripture. Test it against James 1:13, 16–17. Write down what God's Word actually says about His character, and let that statement, not your feelings, govern your response the next time hardship comes.

CHAPTER FOUR

UGLY EMOTIONS (READ JOB, CHAPTERS 8–13)

CORE BIBLICAL THEME

The central theme is that pride goes before destruction while humility precedes honor (Proverbs 18:12), and that what fills the heart eventually rises to the surface in our words. As Bildad and Zophar press Job, his speech grows increasingly bitter and accusatory toward God (Job 9:22–23; 10:1–7), exposing a self-righteousness that mistakes good works for right-standing — until, near the end, Job briefly humbles himself and prays (Job 13:20–24).

SCRIPTURE USED IN THIS CHAPTER

- Proverbs 18:12
- Isaiah 2:11
- Job 8:1–6, 20
- Job 9:1–3, 14–15
- Job 9:20, 22–23, 27–29
- Proverbs 15:7
- Job 9:33–34
- 1 Timothy 2:5
- Mark 8:15–18
- Job 10:1–7, 13–14
- Job 11:1, 3, 6, 13–15
- Romans 7:23
- Job 12:1–3, 7–9, 16
- Ephesians 2:8–10
- Job 13:1–4, 7–8, 13–18
- 1 John 1:8
- Job 13:16
- James 1:26
- Hebrews 4:16
- Job 13:20–24

BIBLICAL INSIGHT

These verses frame the chapter around pride and the heart. Proverbs 18:12 and Isaiah 2:11 set the principle: haughtiness precedes destruction, and proud looks will be brought low while the Lord alone is exalted. Bildad's speech (Job 8:1–20) correctly affirms that God upholds the person of integrity, yet wrongly implies Job's children deserved their deaths and that Job must be wicked. Job's replies oscillate. He acknowledges God as just (Job 9:1–3, 14–15) but then accuses God of destroying "both the blameless and the wicked" and laughing at the death of the innocent (Job 9:20, 22–29) — confirming Proverbs 15:7, that the heart's contents flow out through the mouth.

In the midst of his bitterness, Job unknowingly voices a longing for a mediator (Job 9:33–34), which the chapter connects to the one Mediator, Christ Jesus (1 Timothy 2:5). Job's distorted perception of God — likened to the disciples' misreading of Jesus in Mark 8:15–18 — drives him to charge God with watching only to catch him sinning (Job 10:1–14). Zophar responds harshly (Job 11:1–15), and the chapter explains the war within using Romans 7:23: the flesh has a voice that wars against the mind.

Job's later words (Job 12:1–16; 13:1–18) insist his disaster came "from the hand of the Lord" and that he will be proved innocent because he is "not godless." The chapter measures this against several truths: good works cannot produce righteousness — righteousness produces good works (Ephesians 2:8–10); claiming to have no sin is self-delusion (1 John 1:8); an uncontrolled tongue makes religion worthless (James 1:26); and we approach God's throne of grace, not by overconfidence (Hebrews 4:16). Job 13:16's claim that he is no hypocrite reveals his heart's self-trust. Yet the chapter ends in hope, as Job finally humbles himself and asks God to show him his sin (Job 13:20–24), echoing the promise that humility precedes honor.

REFLECTION QUESTIONS

1. Proverbs 18:12 contrasts haughtiness with humility. Where in your walk with God have you taken quiet pride in your own faithfulness, and how might that be a warning sign?
2. Job said his trouble came "from the hand of the Lord" (Job 12:9). When something painful happens, how do you decide what to attribute to God, and is that conclusion based on His character or your perception?
3. Ephesians 2:8–10 says righteousness produces good works, not the other way around. Have you ever, like Job, trusted your good works to make you right with God? What would it look like to reverse that order?
4. 1 John 1:8 warns against claiming to have no sin. Is there an area where you've assumed you couldn't possibly be wrong before God?

UGLY EMOTIONS (READ JOB, CHAPTERS 8–13)

5. Job's words grew uglier the longer he spoke (Job 10:1). What does what comes out of your mouth under pressure reveal about what is currently in your heart?

GROUP DISCUSSION

1. Bildad assumed Job's suffering proved his guilt (Job 8:1–6). Why is it so tempting to assume that hardship in someone's life means they did something to deserve it, and how does that harm rather than comfort?
2. Job 9:33–34 expresses a longing for a mediator, fulfilled in 1 Timothy 2:5. How does having Christ as our Mediator change the way believers can approach God in suffering, compared to how Job approached Him?
3. The chapter uses Mark 8:15–18 to show how perception can distort the truth. Where do believers commonly misperceive God's heart toward them, and how does Scripture correct it?
4. James 1:26 and Romans 7:23 both address the tongue and the flesh. How can a group lovingly help one another when grief or anger starts producing words that wound or accuse God?
5. Job finally humbles himself in Job 13:20–24, asking God to show him his sin. What makes that kind of prayer so difficult, and how can your group encourage one another toward it?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, You have said that before destruction the heart is haughty, but before honor is humility (Proverbs 18:12). Humble me. Where I have quietly trusted my own works to make me right with You, remind me that righteousness is Your gift and that good works flow from it, not the other way around (Ephesians 2:8–10). Guard my mouth, for what is in my heart rises to my lips (Proverbs 15:7); do not let an uncontrolled tongue make my faith worthless (James 1:26). When I am in pain, keep me from accusing You as Job did. Thank You for Jesus, my Mediator (1 Timothy 2:5), through whom I can come to Your throne of grace for help (Hebrews 4:16). Like Job at last, I pray: show me my sin, and turn Your face toward me (Job 13:23). In Jesus' name, amen.

Activation Step

Practice the humility of Job 13:20–24 this week. Set aside a few quiet minutes and sincerely ask God, "Show me anything in my heart that is out of line with Your character." Write down what comes to mind, and respond not by defending yourself but by bringing it openly to the throne of grace (Hebrews 4:16).

CHAPTER FIVE

BOUNDARIES AND
CONTROLLING FACTORS
(READ JOB, CHAPTERS 14–23)

CORE BIBLICAL THEME

The central theme is that sin — including pride and self-righteousness — separates us from a sense of God's presence, even though He never actually leaves us. As the friends keep accusing him, Job swings between distorted accusations against God (Job 16:7–17) and flashes of genuine faith, most notably his declaration that his Redeemer lives (Job 19:25). Yet he clings to confidence in his own works (Job 23:10–12), illustrating, like the rich young ruler (Luke 18:18–23), that nothing in "self" can make a person right with God.

SCRIPTURE USED IN THIS CHAPTER

- Psalm 91:15
- Job 14:17–19
- Job 15:2, 4–6, 12–14
- Job 16:1–6
- Job 16:7–9, 12–13, 15–17
- Job 16:19–21
- Job 17:3, 10–11, 14–16
- Job 18:2–5, 15, 20–21
- Job 19:2–6
- Job 19:22–29
- Job 21:1–9, 19, 22
- 1 Corinthians 10:6
- Matthew 18:16
- Job 22:2–5, 23–27
- Job 23:1–5, 8–9
- Job 23:10–12
- Luke 18:18–21
- Ephesians 2:9
- Luke 18:22–23

- Proverbs 16:2

BIBLICAL INSIGHT

These verses follow Job's wavering heart. God promises to answer those who call on Him (Psalm 91:15), yet Job's words still accuse God of destroying people's hope (Job 14:17–19). Eliphaz returns with truth wrapped in contempt (Job 15:2–14), reigniting Job's frustration. Job calls his friends "miserable comforters" (Job 16:1–6) and charges that God hates him and uses him as a target (Job 16:7–17) — a recurring distortion of God's character.

Even so, hope keeps surfacing. Job again longs for a mediator (Job 16:19–21), and in his most famous statement declares, "I know that my Redeemer lives" (Job 19:22–29) — prophetic words, though spoken in the belief he was in undeserved bondage. Bildad insists the wicked are punished (Job 18:2–21), and Job counters that the wicked often prosper (Job 21:1–22), beginning to admit, "My complaint is with God."

The chapter uses 1 Corinthians 10:6 and Matthew 18:16 to argue that Job must not be read as a stand-alone book: Old Testament accounts are examples, and Scripture establishes truth by multiple witnesses, so Job cannot be made to contradict God's revealed nature. Eliphaz's final charge mixes truth and mockery (Job 22:2–27). Job, unable to find God (Job 23:1–9), is described as separated not by God's absence but by the walls sin builds. His confident claim, "When he tests me, I will come out as pure as gold... I have not departed from his commands" (Job 23:10–12), reveals trust in his own works — the same error as the rich young ruler who listed his obedience (Luke 18:18–23), forgetting that salvation is not a reward for good deeds (Ephesians 2:9). Proverbs 16:2 sums it up: people are satisfied with what looks good, but God probes the heart.

REFLECTION QUESTIONS

1. Psalm 91:15 promises God answers those who call on Him. When you've felt distant from God, was it because He moved, or because something in you built a wall? How does Job 23:8–9 speak to that?
2. Job declared, "I know that my Redeemer lives" (Job 19:25), even while misunderstanding his situation. How can you hold onto core truths about God even when you don't understand your circumstances?
3. Job 23:10–12 shows Job trusting in his own record of obedience. Where might you be relying on your spiritual "track record" rather than on faith in God?
4. The rich young ruler asked, "What shall I do?" (Luke 18:18). When you think about pleasing God, is your first instinct to do or to trust? What does Ephesians 2:9 say about that?

5. Proverbs 16:2 says God probes the heart while people look at appearances. What might God see in your heart that wouldn't be visible to others?

GROUP DISCUSSION

1. The chapter teaches that sin separates us from a sense of God's presence without Him actually leaving (Job 23:8–9; Psalm 91:15). How would you help a friend who says they "can't find God" right now?
2. Job 19:25 contains real prophetic faith spoken by a struggling man. How does your group reconcile the true things Job says with the false things he says about God? What does that teach about discernment?
3. The author argues Job should not be read as a stand-alone book, citing 1 Corinthians 10:6 and Matthew 18:16. Why does letting Scripture interpret Scripture protect us from wrong conclusions about God's character?
4. Compare Job (Job 23:10–12) and the rich young ruler (Luke 18:18–23). What does each reveal about the human tendency to trust our own performance, and how does Ephesians 2:9 redirect that?
5. Job's friends kept insisting his suffering proved his guilt (Job 18; 22). How can a group offer honest input to a hurting person without becoming "miserable comforters"?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, You promise that when I call on You, You answer and are with me in trouble (Psalm 91:15). Forgive me for the times I have built walls of pride or self-righteousness that made me feel far from You, when You never left at all (Job 23:8–9). Like Job, I declare that my Redeemer lives (Job 19:25), and I choose to trust that truth even when I cannot understand my circumstances. Free me from trusting my own works to make me right with You; remind me that salvation is not a reward for what I have done (Ephesians 2:9). Probe my heart, Lord, for You see what looks good to me but know what is truly good (Proverbs 16:2). In Jesus' name, amen.

Activation Step

Notice the difference between "doing" and "trusting" this week. When you catch yourself trying to earn God's favor through performance — like the rich young ruler in Luke 18 — pause and

pray, "I trust You, Lord," before you act. Let faith come first, and let your good actions flow from that trust rather than try to produce it.

CHAPTER SIX

THE DOUBLE-MINDED MAN (READ JOB, CHAPTERS 24–27)

CORE BIBLICAL THEME

The central theme is that God's sovereignty means He is supreme to His Word — not that everything that happens is His will — and that He weighs the heart's intent above outward action. Job contradicts himself, in one breath accusing God of ignoring the poor and in the next affirming God judges the wicked (Job 24:1–25), while clinging stubbornly to his own righteousness (Job 27:6). Both Job and his friends mix truth with deception, making either God unjust or God dreadful, when in fact He is both just and loving.

SCRIPTURE USED IN THIS CHAPTER

- Isaiah 55:9
- Romans 4:15
- Luke 18:9–14
- Exodus 20:3
- Job 24:1–3, 10–12
- Job 24:19–20, 22–25
- Ezekiel 33:12–19
- Job 25:2–6
- Job 26:1–4, 7–10, 14
- Job 27:2–6, 8–12
- Psalm 19:14
- Romans 9:31–32
- Job 27:6
- Isaiah 14:13–14
- Isaiah 29:16

BIBLICAL INSIGHT

These verses clarify sovereignty and the heart. Isaiah 55:9 affirms that God's ways are higher than ours, but the chapter explains God is sovereign first to His Word — He won't lie or contra-

dict Himself. Romans 4:15 establishes the law's purpose, while warning that the law was never meant to be greater than the Lawmaker.

The parable of the Pharisee and tax collector (Luke 18:9–14) is the chapter's anchor: the one who trusted his own righteousness went home unjustified, while the humble sinner was justified, for "those who exalt themselves will be humbled." The Pharisee made his obedience a god, violating Exodus 20:3. Job falls into the same trap, judging God as unjust for ignoring the oppressed (Job 24:1–12) while also affirming God punishes the wicked (Job 24:19–25) — a self-contradiction that exposes a double-minded view.

Ezekiel 33:12–19 supplies the corrective: past righteousness cannot save the one who turns to sin, and past sin cannot condemn the one who repents — God is not unfair, but people's accusations are. Bildad's reply errs in the opposite direction, picturing God as dreadful and people as mere maggots (Job 25:2–6), while Job sarcastically acknowledges God's vast power (Job 26:1–14). Job then vows to defend his integrity to the death and refuses to concede any wrong (Job 27:2–12), declaring, "My righteousness I hold fast" (Job 27:6). The chapter measures this against Psalm 19:14 — David's humble prayer to be examined — and Romans 9:31–32, which says Israel failed because they pursued righteousness by law instead of by trust. Job's grip on his own righteousness echoes the pride of Satan, who said "I will be like the Most High" (Isaiah 14:13–14), and forgets that the clay cannot exalt itself above the potter (Isaiah 29:16).

REFLECTION QUESTIONS

1. The chapter says God is "sovereign to His Word." How does understanding that everything that happens is not automatically God's will change the way you interpret hard events (Isaiah 55:9)?
2. In Luke 18:9–14, the tax collector — not the Pharisee — went home justified. When you pray, which prayer sounds more like yours, and why?
3. Exodus 20:3 forbids other gods. Could your obedience or spiritual disciplines ever quietly become a "god" you trust more than God Himself?
4. Ezekiel 33:12–19 says past righteousness can't save and past sin can't condemn the repentant. How does this protect you both from pride about your record and from despair over your past?
5. Job declared, "My righteousness I hold fast, and will not let it go" (Job 27:6). Is there an area where you're holding your own rightness so tightly that you can't honestly ask God to examine you?

GROUP DISCUSSION

1. The chapter contrasts two errors: Job made God unjust, his friends made God dreadful (Job 24; 25:2–6). Which of these distortions do believers more commonly fall into today, and how does Scripture correct each?
2. The Pharisee and tax collector (Luke 18:9–14) prayed very differently. As a group, how can we cultivate the tax collector's humility without sliding into either pride or false shame?
3. Ezekiel 33:12–19 emphasizes that God judges the present direction of a life, not just its past. How does this shape the way your group thinks about repentance and second chances?
4. The chapter says outward sins usually grow from unaddressed sins of the heart. Why is it easier to focus on visible behavior than on the heart, and how can a group help one another address the deeper issues?
5. Job's confidence in his own righteousness is compared to Satan's pride (Isaiah 14:13–14) and the clay exalting itself over the potter (Isaiah 29:16). Where is the line between healthy confidence in God and dangerous overconfidence in ourselves?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, You are higher than I can comprehend (Isaiah 55:9), and You are sovereign to Your Word — always just, always loving. Forgive me where I have, like the Pharisee, trusted my own righteousness and looked down on others (Luke 18:11). I don't want my obedience to become an idol I place before You (Exodus 20:3). Like David, I pray: may the words of my mouth and the meditation of my heart be pleasing to You; check me, Lord (Psalm 19:14). Remind me that I am the clay and You are the Potter (Isaiah 29:16), and keep me from holding so tightly to my own righteousness that I cannot repent. Make me humble, that I may be lifted up by You. In Jesus' name, amen.

Activation Step

Pray the tax collector's prayer from Luke 18:13 this week — "God, be merciful to me, for I am a sinner" — and follow it with Psalm 19:14, inviting God to check the words of your mouth and the meditation of your heart. Notice anywhere you've been "holding fast" to your own righteousness, and deliberately release it into God's hands.

CHAPTER SEVEN

SPIRITUAL INSANITY (READ JOB, CHAPTERS 28–31)

CORE BIBLICAL THEME

The central theme is that pride produces strife and "spiritual insanity," blinding even good people to their own condition, while humility restores wisdom and right standing. Like Nebuchadnezzar who credited himself and was humbled until his "sanity returned" (Daniel 4:30–37), Job reminisces about his glory days with constant "I," "my," and "me" (Job 29), insisting on his own innocence (Job 31) — never realizing that his real sin is the belief that he is without sin (Ecclesiastes 7:20; Romans 3:23).

SCRIPTURE USED IN THIS CHAPTER

- Proverbs 13:10
- 1 John 2:16
- Daniel 4:30
- Daniel 4:31
- Daniel 4:34, 37
- Proverbs 11:2
- Job 29:2–3, 7–11, 14, 21–22
- Job 30:1
- Daniel 2:20
- Proverbs 2:6
- Job 28:12–15, 23–24, 28
- Job 30:1, 10–11
- Isaiah 64:6
- Matthew 12:36–37
- Job 30:20–21, 25; 31:1, 5, 13–15, 24–28, 30, 35
- Ecclesiastes 7:20
- Matthew 5:20
- James 3:2–10
- Romans 3:23
- 1 Samuel 13:14

- Psalm 51:4
- Psalm 86:15
- Job 32:1

BIBLICAL INSIGHT

These verses expose pride and its remedy. Proverbs 13:10 ties pride to conflict, and 1 John 2:16 names "the pride of life" as not of the Father. The chapter illustrates pride's danger through Nebuchadnezzar, who boasted he built Babylon "by my own mighty power" (Daniel 4:30) and was immediately humbled (Daniel 4:31), only regaining his "sanity" when he praised God (Daniel 4:34, 37). Proverbs 11:2 confirms that pride leads to disgrace but humility brings wisdom, and Daniel 2:20 and Proverbs 2:6 affirm that all wisdom comes from God.

Job's words reveal the same self-exaltation. He recounts his honored past saturated with "I" and "my" (Job 29:2–22), mentions God but never credits Him, then scorns younger men as not worthy of his sheepsdogs (Job 30:1). Ironically, Job had spoken truly that wisdom is found in God alone and in the fear of the Lord (Job 28:12–28), yet he immediately reverted to praising himself. His complaint that God has become cruel (Job 30:20–21) and his long catalog of good deeds (Job 31) show, beneath blameless conduct, a heart convinced of its own innocence.

The cited verses dismantle that conviction. Isaiah 64:6 declares that even our righteous deeds are "filthy rags"; Matthew 12:36–37 warns that we are justified or condemned by our words; Ecclesiastes 7:20 and Romans 3:23 affirm that no one is sinless and all fall short. James 3:2–10 teaches that the untamed tongue keeps anyone from being truly blameless. The chapter clarifies that "blameless" describes Job's works and "upright" his intent — not sinlessness — and contrasts Job with David, who, though guilty of grave sin, was a man after God's heart because he repented, saying, "Against You, You only, have I sinned" (Psalm 51:4; 1 Samuel 13:14). Matthew 5:20 warns that righteousness must exceed that of the Pharisees, and Psalm 86:15 reminds us of God's compassion — a truth Job's friends lacked, leaving them unable to help once Job "kept insisting on his innocence" (Job 32:1).

REFLECTION QUESTIONS

1. The chapter describes pride as "spiritual insanity" that blinds us (Daniel 4:30–37). Where might pride be quietly affecting your judgment without your awareness?
2. Reread Job 29 and notice the repeated "I," "my," and "me." When you recount your accomplishments, how much credit goes to God versus yourself (Daniel 2:20; Proverbs 2:6)?
3. Isaiah 64:6 calls even our righteous deeds "filthy rags." How does this truth guard you against trusting your own good works?

4. David sinned grievously yet was called a man after God's heart because he repented (Psalm 51:4). What does this teach you about the difference between being sinless and being repentant?
5. James 3:2–10 says no one can tame the tongue. What has your speech revealed lately about what is truly in your heart?

GROUP DISCUSSION

1. Nebuchadnezzar's "sanity returned" only when he honored God (Daniel 4:34). How does pride distort our thinking, and what does it look like when humility restores clear judgment?
2. Job spoke true words about wisdom (Job 28:28) but immediately exalted himself (Job 29). Why is it possible to know the right truths and still be living in pride? How can a group catch this in one another lovingly?
3. The chapter says Job's real sin was believing he was without sin (Ecclesiastes 7:20; Romans 3:23). Why is self-justification described as such a deceptive sin, and how does it differ from the obvious sins we more easily recognize?
4. Compare Job's insistence on his innocence (Job 31:35) with David's confession (Psalm 51:4). What made the difference in God's relationship with each, and what does that mean for us?
5. Job's friends couldn't help him because they didn't know God's compassionate character (Psalm 86:15; Job 32:1). How can knowing God rightly equip us to be the kind of friend who tells the truth in love?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, You alone are the source of wisdom and might (Daniel 2:20). Guard my heart from the pride of life (1 John 2:16) and the spiritual insanity that makes me credit myself for what You have done. I confess that even my best deeds are like filthy rags apart from You (Isaiah 64:6), and that all have sinned, including me (Romans 3:23). Tame my tongue, for I cannot do it on my own (James 3:8), and let my words justify rather than condemn me (Matthew 12:37). Like David, give me a heart quick to say, "Against You, You only, have I sinned" (Psalm 51:4). Thank You that You are full of compassion, gracious, and abundant in mercy (Psalm 86:15). Humble me, and restore me. In Jesus' name, amen.

Activation Step

For one day, count how often you say or think "I," "my," and "me" when describing your successes, as Job did in Job 29. Each time, pause and redirect the credit to God, echoing Daniel 2:20 — "wisdom and might are His." Replace one boast with a word of thanks to God.

CHAPTER EIGHT

THE BYSTANDER SPEAKS

(READ JOB, CHAPTERS 32–35)

CORE BIBLICAL THEME

The central theme is that God reveals true wisdom to those who seek Him, and Elihu — a younger bystander who pursued understanding — becomes the one God never corrects. Elihu is rightly angry that Job "justified himself rather than God" (Job 32:2) and that the three friends made God appear wrong (Job 32:3). He affirms both God's justice and His mercy, confronting Job's self-righteousness while exposing the friends' failure to know God's compassionate heart.

SCRIPTURE USED IN THIS CHAPTER

- Job 32:2
- Job 32:3
- Proverbs 29:13
- Jeremiah 29:13
- Ecclesiastes 7:25
- Job 32:4–7, 11; 33:1, 5, 8–12
- Job 33:23–24, 29–33
- Job 34:2–7, 9–15, 23–27
- Psalm 9:8
- Job 34:31–33
- 1 Corinthians 1:27
- Job 34:33–37; 35:2–4, 6–8
- Job 35:13
- 2 Peter 3:9
- Job 36:1–3
- Job 36:3

BIBLICAL INSIGHT

These verses introduce Elihu and the wisdom he carries. His anger is described as righteous because Job justified himself rather than God (Job 32:2), and because the friends could not

answer Job and so left God looking wrong (Job 32:3). The chapter explains that God hides from no one who seeks Him: He gives light to all (Proverbs 29:13), promises to be found by those who search with their whole heart (Jeremiah 29:13), and rewards the determined pursuit of wisdom (Ecclesiastes 7:25). Elihu is presented as just such a seeker — proof that spiritual maturity depends on applying God's Word, not on physical age (Job 32:4–12; 33:1–12).

Elihu's central contribution is the picture of a mediator and ransom (Job 33:23–33), where God receives the penitent who says, "I sinned, and I twisted the truth" — a heart that knows no one is wholly without sin. The chapter notes the crucial detail that when God later appears, He corrects Job and the three friends but never Elihu, validating Elihu's words.

Elihu affirms God's perfect justice — God can do no wrong and will not twist justice (Job 34:2–27), as Psalm 9:8 declares He judges the world with fairness. Yet he rebukes the demand that God conform to human terms: "Must God tailor his justice to your demands?" (Job 34:31–33). God seeks a teachable spirit and uses the foolish to shame the wise (1 Corinthians 1:27). Elihu confronts both errors at once (Job 34:33–35:8): our sin and our goodness affect ourselves and others, not God's nature. Still, it is wrong to say God doesn't listen (Job 35:13), for He is not slack but patient, "not willing that any should perish" (2 Peter 3:9). Elihu presses on, declaring he has "not finished defending God" and will ascribe righteousness to his Maker (Job 36:1–3).

REFLECTION QUESTIONS

1. Jeremiah 29:13 promises God is found by those who seek Him with their whole heart. How wholehearted has your own pursuit of God's wisdom been, compared to simply inheriting beliefs from others?
2. The chapter says spiritual maturity is about applying God's Word, not age or years of religious duty (Job 32:7–12). In what area might God be using an unexpected source to teach you?
3. Elihu describes God receiving the one who confesses, "I sinned" (Job 33:27). How readily do you come to God with honest confession rather than self-defense?
4. Elihu asks, "Must God tailor his justice to your demands?" (Job 34:33). Where have you been tempted to think you know how God should handle a situation?
5. 2 Peter 3:9 says God is patient, not willing that any should perish. How does holding both God's justice and His mercy together change how you view His dealings with you?

GROUP DISCUSSION

1. Elihu's anger was directed at both Job's self-justification and the friends' failure (Job

- 32:2–3). What does it mean that the truth required correcting both extremes, and where do we see those same two errors today?
2. God never rebukes Elihu, even though Elihu said, "Keep silent and I will teach you wisdom" (Job 33:33). What does this teach about the difference between confidence rooted in truth and self-righteousness?
 3. Proverbs 29:13 and Jeremiah 29:13 say God reveals Himself to all who seek. Why do so many people rely on "the traditions of men" instead of searching Scripture for themselves, and how can a group encourage personal study?
 4. Elihu held together both God's justice and His mercy, while the friends emphasized only judgment (Psalm 9:8; 2 Peter 3:9). How does overemphasizing one at the expense of the other distort our view of God?
 5. 1 Corinthians 1:27 says God uses the foolish and weak to shame the wise. How should this shape the way your group listens to voices that seem young, unlikely, or overlooked?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, I want to be a seeker of wisdom who finds You because I search with all my heart (Jeremiah 29:13). Forgive me where I have justified myself rather than You, as Job did (Job 32:2). Give me a teachable spirit, and keep me from demanding that You tailor Your justice to my expectations (Job 34:33). Thank You that You are both perfectly just and abundantly merciful, patient and not willing that any should perish (2 Peter 3:9). Help me to confess honestly, "I have sinned" (Job 33:27), trusting that You receive the penitent with joy. Let me ascribe righteousness to my Maker (Job 36:3) in all my words. In Jesus' name, amen.

Activation Step

Take one belief you hold about God that you've simply absorbed from family, church, or tradition, and this week search the Scriptures yourself to see whether it lines up with God's revealed character — practicing the wholehearted seeking of Jeremiah 29:13 and Ecclesiastes 7:25 rather than relying on the traditions of men.

CHAPTER NINE

UNDERSTANDING (READ JOB, CHAPTERS 36–40)

CORE BIBLICAL THEME

The central theme is that righteousness is God's to give, not ours to earn, and that our free-will choices — sometimes knowingly, sometimes not — can move us out from under God's umbrella of protection into the enemy's reach. Elihu correctly presents God as righteous, just, powerful, patient, and merciful (Job 37:23–24), and when the Lord finally speaks from the whirlwind (Job 38), Job is silenced and humbled (Job 40:3–5), confirming that "blameless" describes outward conduct while God looks at the heart (1 Samuel 16:7).

SCRIPTURE USED IN THIS CHAPTER

- Deuteronomy 6:25
- James 2:10
- Job 36:5, 11–13, 22–24
- Deuteronomy 30:19
- Job 36:20
- Hosea 4:6
- 2 Corinthians 2:11
- Job 2:6
- 2 Thessalonians 3:3
- Psalm 91:1
- Psalm 57:1
- Philippians 3:6
- 1 Timothy 1:13
- 1 Samuel 16:7
- Job 1:22
- 1 Peter 5:8
- Job 37:14–20, 23–24
- Romans 16:17–20
- Job 38:2–4, 12, 19–21; 40:2
- Job 40:3–5

- Amos 5:13
- Zephaniah 1:7

BIBLICAL INSIGHT

These verses bring the matter to resolution. Under the old covenant, righteousness required careful obedience (Deuteronomy 6:25), yet breaking one law made a person guilty of all (James 2:10) — so righteousness was always God's to give. Elihu ascribes righteousness to his Maker and presents a God who is both mighty and compassionate (Job 36:5–24).

The chapter's central teaching is about choice and protection. God sets before us life and death and pleads, "Choose life" (Deuteronomy 30:19). His love is like an unmoving umbrella, but free will means we can step out from under it — into the darkness of ignorance (Hosea 4:6; 2 Corinthians 2:11) or poor choices, where the enemy operates. This explains Job 2:6: God could permit Satan's attack only because Job was already, even unknowingly, in Satan's hand. God remains faithful to guard the righteous who abide in Him (2 Thessalonians 3:3; Psalm 91:1; Psalm 57:1), but He will not force anyone to stay under His shelter.

The chapter revisits "blameless," noting Paul called himself blameless concerning the law (Philippians 3:6) while admitting his heart had been far from God as a blasphemer and persecutor (1 Timothy 1:13). God looks not at outward appearance but at the heart (1 Samuel 16:7). Job 1:22 says Job did not sin by blaming God — true of his early silence, but later he repeatedly blamed God, revealing what was hidden in his heart and leaving him exposed to the prowling enemy (1 Peter 5:8). Elihu finishes by extolling God's power and mercy (Job 37:14–24), and the chapter clarifies that God's desire to "crush" is aimed at Satan, not us (Romans 16:17–20). At last the Lord answers from the whirlwind with humbling questions (Job 38:2–40:2), and Job, awakened, covers his mouth: "I am nothing... I have nothing more to say" (Job 40:3–5) — the wise response of silence before God (Amos 5:13; Zephaniah 1:7).

REFLECTION QUESTIONS

1. Deuteronomy 30:19 says God sets life and death before us and urges us to "choose life." What recent choices have moved you closer to or further from God's covering?
2. The chapter pictures God's protection as an umbrella we can step out from under (Psalm 91:1). Are there areas where your own choices have left you exposed, knowingly or unknowingly?
3. Paul was "blameless concerning the law" yet his heart was far from God (Philippians 3:6; 1 Timothy 1:13). How does 1 Samuel 16:7 challenge the way you measure your own spiritual condition?

UNDERSTANDING (READ JOB, CHAPTERS 36–40)

4. When God finally spoke, Job said, "I am nothing... I have nothing more to say" (Job 40:4–5). When was the last time God's greatness left you genuinely humbled and quiet?
5. Romans 16:20 says God will crush Satan, not us. How does knowing God's heart is for you, not against you, change the way you face hardship?

GROUP DISCUSSION

1. The chapter teaches that God "allowed" rather than caused Job's suffering, and only because Job had moved from under His protection (Job 2:6). How does reading this in the context of God's whole Word, rather than as a stand-alone book, change the way your group understands suffering?
2. God offers protection but won't force us to stay under it (Deuteronomy 30:19; Psalm 91:1). How do you hold together God's sovereignty and human free will in a way that's faithful to Scripture?
3. "Blameless" described conduct, not a perfect heart (Philippians 3:6; 1 Samuel 16:7). Why is it dangerous to measure ourselves or others only by outward religious performance?
4. God patiently listened through dozens of chapters before speaking (Job 38). What does His patience reveal about His character, especially compared to how the friends portrayed Him?
5. After God spoke, Job chose silence (Job 40:4–5; Amos 5:13; Zephaniah 1:7). When is silence before God the wisest response, and why is it so hard to choose?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that righteousness is Your gift to give, not mine to earn (Deuteronomy 6:25; James 2:10). Today I choose life (Deuteronomy 30:19). Show me any place where my choices have moved me out from under Your protective umbrella, and draw me back into the secret place of the Most High (Psalm 91:1). Search not just my conduct but my heart, for that is what You see (1 Samuel 16:7). Thank You that You are righteous, just, powerful, patient, and merciful, and that You do not desire to crush me but the enemy beneath my feet (Romans 16:20). Like Job before Your greatness, I cover my mouth and grow quiet before You (Job 40:4–5). In Jesus' name, amen.

Activation Step

Practice the humble silence of Job 40:4–5 this week. Set aside ten minutes simply to be still before God without speaking or asking for anything, reflecting on His greatness as described in Job 38. Let His bigness recalibrate your perspective on whatever you are facing.

CHAPTER TEN

THE LORD SPEAKS (READ JOB, CHAPTERS 40–42)

CORE BIBLICAL THEME

The central theme is that the light of God's presence brings revelation, repentance, and restoration — and that God's ultimate intent toward Job was always mercy. Confronted by God, Job repents in dust and ashes (Job 42:6), confessing he had only heard of God before but now sees Him. God then shows mercy even to the friends who misrepresented Him (Job 42:7–8), and the whole account stands, as James says, as proof that "the Lord is very compassionate and merciful" (James 5:11).

SCRIPTURE USED IN THIS CHAPTER

- Job 40:6–14
- Job 42:1–6
- Psalm 51:17
- John 14:9
- Job 42:7–8
- Job 42:7
- Job 42:2–6
- 1 John 1:9
- Leviticus 24:15–16
- Psalm 66:16
- Isaiah 40:5
- 1 Chronicles 16:34
- Psalm 106:1
- Job 42:10, 16–17
- James 5:10–11
- Proverbs 3:11–12
- Psalm 23:4
- 1 Peter 5:8

BIBLICAL INSIGHT

These verses bring the story to its resolution. God's final challenge exposes Job's inability to save himself or to judge the proud as God does (Job 40:6–14). Job's response is genuine repentance: "I take back everything I said, and I sit in dust and ashes" (Job 42:1–6). The chapter explains that this is what God was seeking all along, for the sacrifice God will not despise is a broken and contrite heart (Psalm 51:17). Job's confession, "I had only heard about you before, but now I have seen you with my own eyes," reveals the heart of his problem — he had known the law without truly knowing the Lawmaker, much as Philip had walked with Jesus yet not known Him (John 14:9).

The chapter then resolves the often-misread statement in Job 42:7–8. God's anger is against the three friends — Eliphaz, Bildad, and Zophar — not Elihu, confirming Elihu spoke rightly. And God's commendation that Job "spoke what was right" refers not to Job's earlier rantings but to his repentance (Job 42:2–6); the friends, by contrast, never repented of misrepresenting God. The principle is 1 John 1:9: confession brings forgiveness and cleansing. Their misrepresentation amounted to blaspheming God's character — a grave matter under the law (Leviticus 24:15–16) — yet God required only a sacrifice and Job's prayer, a stunning display of the mercy they had denied He possessed. Their experience should have made them lifelong witnesses to His goodness (Psalm 66:16).

The closing verses declare the glory God intends to reveal: that He is good and His mercy endures forever (Isaiah 40:5; 1 Chronicles 16:34; Psalm 106:1). Job is restored twofold and lives a long, full life (Job 42:10, 16–17), and James names him as the model of perseverance that reveals the Lord's compassion (James 5:10–11). God's correction flows from love, as a father disciplines the child he delights in (Proverbs 3:11–12). He walks with us through the darkest valley rather than causing it (Psalm 23:4), even while the real adversary prowls, seeking to catch us napping (1 Peter 5:8).

REFLECTION QUESTIONS

1. Job said, "I had only heard about you before, but now I have seen you with my own eyes" (Job 42:5). Is your knowledge of God mostly secondhand, or have you "seen" Him for yourself?
2. Job's repentance — not his arguments — was what God called "right" (Job 42:7). What does this teach you about the value God places on a humble, repentant heart over being right?
3. Psalm 51:17 says God will not despise a broken and contrite heart. When have you experienced God's response to genuine repentance?

4. God showed the friends mercy instead of the punishment they expected (Job 42:8). How does the depth of your understanding of your own sin affect the loudness of your praise for His mercy?
5. Psalm 23:4 says God walks with us through the darkest valley. How does it change your view of suffering to see God as present in the storm rather than the cause of it?

GROUP DISCUSSION

1. The chapter resolves Job 42:7 by noting God commended Job's repentance, not his earlier words, and that Elihu was not among the corrected. How does careful attention to context protect us from misreading even difficult verses?
2. Job knew the law but not the Lawmaker, like Philip in John 14:9. How can a group help one another move from knowing about God to truly knowing Him?
3. God required only a sacrifice and a prayer from the friends rather than the death the law prescribed for blasphemy (Leviticus 24:15–16; Job 42:8). What does this reveal about God's heart, and how should it shape the way we treat those who have wronged us or God?
4. James 5:10–11 says the end of Job's story shows the Lord is "very compassionate and merciful." Why is it significant that this is the inspired summary of the whole book?
5. The chapter warns that many still teach every bad thing is God's doing, sometimes using Job to prove it. How would your group lovingly correct that misunderstanding using Scripture like Psalm 23:4 and 1 Peter 5:8?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, like Job I confess that I have spoken about things I did not understand. I take back my complaints and repent before You, for You will not despise a broken and contrite heart (Psalm 51:17). I no longer want to merely hear about You — I want to see You with my own eyes (Job 42:5). Thank You that when I confess my sins, You are faithful and just to forgive and cleanse me (1 John 1:9). Thank You for Your mercy that gives me far better than I deserve, and for the truth that You are good and Your mercy endures forever (1 Chronicles 16:34). Help me to remember that You walk with me through every dark valley (Psalm 23:4), and to stay watchful against the real adversary (1 Peter 5:8). In Jesus' name, amen.

Activation Step

Following Job's example in Job 42:5, ask God this week to help you "see" Him more clearly rather than only know about Him. Identify one attribute of God you have known in theory but not experienced personally, and ask Him to make it real to you. Then, like the psalmist in Psalm 66:16, tell at least one person what God has done for you.

CHAPTER ELEVEN

IS GOD IN CONTROL OF EVERYTHING?

CORE BIBLICAL THEME

The central theme is that God is not in control of everything that happens on earth — He has given mankind free will and a "big if" — yet He is good, loving, and merciful, never the source of tragedy. Heaven belongs to God, but the earth He gave to the children of men (Psalm 115:16), which is why Jesus taught us to pray for His will to be done "on earth as it is in heaven" (Matthew 6:10). The chapter concludes that true righteousness comes by faith in Christ, who destroyed the works of the devil, not by self-effort.

SCRIPTURE USED IN THIS CHAPTER

- Matthew 6:9–10
- Psalm 115:16
- Deuteronomy 28:1–2, 15
- Deuteronomy 30:19
- Matthew 22:1–6
- 2 Corinthians 2:11
- Matthew 21:28–31
- 1 John 4:16–18
- Romans 8:28
- Matthew 13:39
- Luke 8:12
- John 8:44
- Acts 10:38
- 1 John 3:8
- 2 Corinthians 5:21
- Romans 10:4
- Romans 10:3
- Romans 10:5
- John 6:28–29
- 2 Timothy 1:9

- Titus 3:4–7
- Philippians 3:7–10
- 2 Timothy 2:13

BIBLICAL INSIGHT

These verses dismantle the idea that God controls everything. Jesus taught us to pray for earth to reflect heaven (Matthew 6:9–10) — unnecessary if God already controlled all things — because while heaven is the Lord's, the earth was given to humanity (Psalm 115:16). God set a "big if" before His people: obedience brings blessing, disobedience opens the door to trouble (Deuteronomy 28:1–15), and He pleads, "Choose life" (Deuteronomy 30:19). The word if proves choice exists. Jesus' parables reinforce this: the invited guests "were not willing to come" (Matthew 22:1–6), and the two sons illustrate that people genuinely choose whether to do the Father's will (Matthew 21:28–31). Our choices can unwittingly give Satan an opening (2 Corinthians 2:11).

The chapter grounds this in God's nature: God is love, and perfect love casts out fear (1 John 4:16–18), so fear reveals a lack of understanding of His love. Romans 8:28 promises that God works for the good of those who love Him — His intervention, not His authorship of evil. Scripture consistently identifies the real source of harm: Satan sows the tares (Matthew 13:39), steals the Word (Luke 8:12), is the father of lies (John 8:44), and oppresses people whom Jesus came to heal (Acts 10:38). Jesus was manifested "that He might destroy the works of the devil" (1 John 3:8).

The closing teaching contrasts self-righteousness with true righteousness. Through the cross, God made the sinless Christ to be sin for us so we might become His righteousness (2 Corinthians 5:21). Christ is "the end of the law for righteousness to everyone who believes" (Romans 10:4); the error Job committed was clinging to law-keeping (Romans 10:3, 5). The only "work" God requires is to believe in the One He sent (John 6:28–29). He saved us not by our works but by His grace and mercy (2 Timothy 1:9; Titus 3:4–7), which is why Paul counted his own law-righteousness as rubbish to gain the righteousness that comes by faith (Philippians 3:7–10). And the final assurance: "If we are faithless, He remains faithful" (2 Timothy 2:13).

REFLECTION QUESTIONS

1. The chapter argues that if God controlled everything, prayer like Matthew 6:10 would be unnecessary. How does this reshape the way you think about tragedy and "God's will"?
2. Deuteronomy 30:19 says God set life and death before us and urges us to choose life. Where in your life are you facing a real "if" — a choice that will shape what follows?

IS GOD IN CONTROL OF EVERYTHING?

3. 1 John 4:18 says perfect love casts out fear. Where does fear still operate in you, and what might that reveal about your understanding of God's love?
4. Romans 10:4 says Christ is the end of the law for righteousness to all who believe. Are there places where you're still trying to earn what Christ has already given you?
5. John 6:28–29 says the work God requires is to believe in Jesus. How does resting in faith rather than striving in works change the way you approach your relationship with God?

GROUP DISCUSSION

1. The chapter challenges the popular saying that "God is in control of everything" (Psalm 115:16; Matthew 6:10). How does your group respond to this teaching, and how do you reconcile God's sovereignty with human free will?
2. Scripture repeatedly names Satan, not God, as the destroyer (Matthew 13:39; Luke 8:12; John 8:44; Acts 10:38; 1 John 3:8). Why is it important to "know your enemy," and how does misattributing harm to God damage faith?
3. The author calls blaming God for tragedy "No-Fault Religion." How can a group offer real comfort to someone suffering without resorting to "God must have had a reason"?
4. 2 Corinthians 5:21 and Romans 10:4 describe righteousness as a gift through faith, the opposite of Job's self-righteousness. How does the whole study of Job help your group distinguish true righteousness from self-righteousness?
5. Titus 3:4–7 says God saved us by mercy, not by righteous things we had done. How does this truth free a group from performance-based faith while still motivating obedience?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, I thank You that You are good, loving, and merciful, and that You are not the author of the tragedy and pain in this world. You have given me free will, and today I choose life and choose to obey Your voice (Deuteronomy 30:19). Cast out every fear with Your perfect love, for fear reveals where I have not yet understood how much You care for me (1 John 4:18). Forgive me for any way I have, like Job, clung to my own righteousness instead of receiving Yours by faith (Romans 10:3). Thank You that Jesus became sin for me so that I could become Your righteousness (2 Corinthians 5:21), and that You saved me by Your mercy, not my works (Titus 3:4–

7). Even when I am faithless, You remain faithful (2 Timothy 2:13). I place everything in Your hands. In Jesus' name, amen.

Activation Step

Take one worry or loss you've been holding onto and deliberately "place it in God's hands" this week, as Martin Luther described. Write it down, pray over it using 2 Timothy 2:13, and release it to God. Then watch for how He works it together for good (Romans 8:28), trusting His faithfulness rather than your own effort.

CHAPTER TWELVE

WORKBOOK CHAPTER 1
— WHAT ABOUT...? (READ
CHAPTER 1 OF FACING GOD)

CORE BIBLICAL THEME

The central theme is that works-based faith breeds self-righteousness, and that God is by nature a restorer, never a destroyer. No one can claim a clean heart by their own effort (Proverbs 20:9), the law demands a perfect obedience no one can keep (Galatians 3:12), and because God does not lie (Numbers 23:19), His true character of love and mercy cannot be reconciled with the idea that He is the author of the world's destruction.

SCRIPTURE USED IN THIS CHAPTER

- Galatians 3:12
- Proverbs 20:9
- Numbers 23:19

BIBLICAL INSIGHT

These verses anchor the workbook's opening self-examination. Proverbs 20:9 confronts the reader with a question no one can answer in the affirmative: "Who can say, 'I have made my heart clean, I am pure from my sin'?" This dismantles the works-based mindset before it can take root. Galatians 3:12 explains why the law cannot be the path to right-standing — anyone choosing to be made right by law-keeping must keep all of it, which is humanly impossible, leaving works-based faith to quietly foster self-righteousness and rob God of glory. Numbers 23:19, quoted in the reminder that God is "not a man that He should lie," establishes that God's sovereignty is bound to His unchanging Word: His kingdom could never survive if He were both the afflicter and the deliverer, so the destruction in our world cannot be attributed to Him.

REFLECTION QUESTIONS

1. Proverbs 20:9 asks whether anyone can claim a clean heart. As you begin this study,

where are you most tempted to measure your standing with God by your own performance?

2. Galatians 3:12 says law-keeping requires obeying all of it. Why does recognizing this impossibility actually free you rather than discourage you?
3. The workbook notes that works-based faith causes God to receive less glory whenever we claim credit. Can you recall a time you unintentionally took credit that belonged to God? What was the result?
4. Numbers 23:19 affirms God does not lie. How does anchoring your view of God to His Word, rather than to circumstances, change the way you interpret hardship?
5. The reminder states "much of our pain in this life is the result of our own transgressions." Without condemnation, where might your own choices have contributed to a difficulty you've faced?

GROUP DISCUSSION

1. Working hard and doing good is a good thing in the world, yet the workbook asks how it has affected the Church. As a group, how have you seen a "do good to earn approval" mindset show up in Christian life?
2. Galatians 3:12 sets an all-or-nothing standard for the law. How does this help your group understand why grace, not effort, is the only path to right-standing with God?
3. The workbook says the opposite of "destroyer" is author, creator, and restorer — all names for God. Why do you think so many people still describe God as a destroyer, and how can your group lovingly correct that?
4. Proverbs 20:9 leaves no room for self-cleansing. How can a group create an honest, condemnation-free space for members to examine their own hearts?
5. Discuss the truth that "God's kingdom would never survive if He were doing both the afflicting and the delivering." How does this principle reshape the way your group talks about suffering?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, as I begin this study, I confess with Proverbs 20:9 that I cannot make my own heart clean. Forgive me for any way I have tried to earn Your approval through my own effort, and for the times I have taken credit that belongs to You. Thank You that You are not a man that You should lie (Numbers 23:19) — Your character is steady and trustworthy, and You are a restorer, never a destroyer. Free me from the burden of keeping the whole law in my own strength (Galatians

3:12), and teach me to rest in Your grace. Search my heart honestly in the days ahead, and lead me into truth. In Jesus' name, amen.

Activation Step

Take the workbook's "Own It!" challenge to heart this week. Write down one specific area where you have been relying on your own goodness to feel right with God. Beside it, write Proverbs 20:9, and each day this week, deliberately thank God for the righteousness He gives as a gift rather than trying to produce it yourself.

CHAPTER THIRTEEN
WORKBOOK CHAPTER 2 —
IN THE LIFE OF JOB (READ
CHAPTER 2 OF FACING GOD)

CORE BIBLICAL THEME

No Scripture is cited in this workbook chapter. The chapter's central focus, drawn from its own teaching points, is that adversity reveals what is truly in the heart — God allows us to walk through hard times not so He can see what we are made of, but so we can. It examines how self-righteousness is an attempt to meet God's standard by our own merit, how the flesh "has a voice," and how fear (which is not from God) can be a signal the Holy Spirit uses to check us if we'll listen.

SCRIPTURE USED IN THIS CHAPTER

- None cited.

REFLECTION QUESTIONS

1. The chapter says God allows adversity so that *we* can see what we are made of. Do you agree? When has a hard season revealed something about your own heart you hadn't noticed before?
2. How do you personally define the word *allow*? What does it mean to you that God "allowed" rather than caused Job's suffering?
3. In a trial, is it easy or hard for you to "bite your tongue" and do what you've been trained to do? Explain what tends to happen when the pressure builds.
4. The chapter compares the heart to a pressure cooker that eventually lets off steam. Was it good or bad that Job spoke freely with his friends? Where is the line for you between honest venting and disrespect?
5. If there's an area of fear in your life, take a moment to ask why. If fear isn't from God, what might the Holy Spirit be trying to show you about why it lingers?

GROUP DISCUSSION

1. Discuss the idea that "the danger with silence is that it can be interpreted as agreement." When have you stayed silent in a way that was misread, or that you later regretted?
2. The chapter teaches that "we all have flesh, and our flesh has a voice." How does your group distinguish between honest emotion and simply living by emotion?
3. Self-righteousness is described as meeting God's standard by our own merit. Where do you see this tendency show up most subtly in everyday Christian life?
4. Adversity reveals the heart "when it comes and stays awhile." How can a group support one another so that what surfaces under pressure leads to growth rather than damage?
5. The reminder says when we look to ourselves for help instead of God, we move away from His provision. As a group, how do you tell the difference between healthy self-reliance and a quiet drift away from depending on God?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, I ask You to use whatever I walk through to reveal my own heart to me, so I can grow rather than hide. Where my flesh wants to speak, give me the wisdom to be honest with You without crossing into disrespect. Help me deal quickly with fear instead of letting it linger and open a door I never intended to open. Teach me to depend on You rather than on myself, and let Your Spirit check me gently when something is off. I trust You with what this season is exposing in me. In Jesus' name, amen.

Activation Step

Use the chapter's question about fear as a personal exercise this week. Name one fear you currently carry, then write down, as honestly as you can, *why* it's there and what may have opened the door to it. Bring that answer to God in prayer and ask the Holy Spirit to replace the fear with trust — dealing with it quickly rather than letting it settle.

CHAPTER FOURTEEN

WORKBOOK CHAPTER 3
— THE DECEPTION (READ
CHAPTER 3 OF FACING GOD)

CORE BIBLICAL THEME

The central theme is that deception is "reality minus the truth," and that without knowing the truth we can be "taken captive" by the enemy to do his will (2 Timothy 2:26) — often through our words and attitudes, used against God and one another. Self-righteousness is self-deception, and self-deception leads to self-justification, so the very need to defend ourselves can become a window into an area of deception.

SCRIPTURE USED IN THIS CHAPTER

- 2 Timothy 2:26

BIBLICAL INSIGHT

2 Timothy 2:26 warns that a person can be "taken captive by him [the devil] to do his will." The chapter applies this to show that deception is not always obvious rebellion — it can be a sincere believer, unaware, being used by the enemy to accuse God or wound another person, most commonly through whispered thoughts and spoken words. The verse frames the danger: captivity to the enemy's agenda happens when we lack the truth that would set us free. This is why the chapter stresses that adversity can be good — it reveals what we actually believe, exposing where wrong thinking has quietly held us captive.

REFLECTION QUESTIONS

1. 2 Timothy 2:26 says a person can be "taken captive by him to do his will." Can you recall a time you fell prey to the enemy's lies — or, harder still, a time you may have unknowingly been used in an attack on someone else?
2. The chapter says Satan's greatest delight is taking glory away from God by getting people to believe God is the one hurting them. Where have you seen this deception at work, in your own thinking or in others?

3. We are all shaped by our circumstances and experiences, which can taint our view of God. What part of your view of God might have been "contaminated" by something other than truth, and what may that have robbed from you?
4. The chapter notes that only *right* practice makes perfect — wrong practice repeated still equals imperfection. When have you realized you'd been doing something wrong all along while believing it was right?
5. Self-justification can be a window into deception. What area of your life do you most often feel the need to defend, and why might that be worth examining?

GROUP DISCUSSION

1. Discuss how 2 Timothy 2:26 describes being "taken captive" to do the enemy's will. Why is it significant that this can happen to sincere people without their awareness?
2. The chapter says we most often harm one another through our words. How can a group stay alert to being "used" in accusation, gossip, or criticism, even unintentionally?
3. "Deception is reality minus the truth." How does mixing a little reality into a lie make it more convincing, and how can knowing Scripture guard against it?
4. The reminder states "God is not the author of chaos, confusion, disorder, pain, grief, or death." How does holding firmly to this protect a group from blaming God when tragedy strikes?
5. The chapter teaches that a bad attitude can get us into trouble faster than our words. As a group, how do you keep watch over not just *what* you say but *how* you say it?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You for the truth that sets me free. Guard me from being taken captive by the enemy to do his will (2 Timothy 2:26). Where deception has quietly shaped my thinking about You or about others, expose it and replace it with truth. Forgive me for any time I have been used — knowingly or unknowingly — to accuse You or wound someone else with my words or my attitude. Help me to see clearly where I rush to defend and justify myself, and let that be a doorway to honesty rather than pride. Fill my mind with what is true. In Jesus' name, amen.

Activation Step

This week, pay attention to the moments you feel the strong urge to defend yourself. When it rises, pause and ask, "Is this a window into an area of deception?" Use 2 Timothy 2:26 as a prayer for freedom, and choose to seek the truth of a situation before reacting — letting truth, not self-justification, lead your response.

CHAPTER FIFTEEN

WORKBOOK CHAPTER 4
— UGLY EMOTIONS (READ
CHAPTER 4 OF FACING GOD)

CORE BIBLICAL THEME

The central theme is that the heart's impurities — especially pride — rise to the surface and pour out through our words, and that the one who wants to "love life and see good days" must restrain his tongue from evil (1 Peter 3:10). Pride is an ugly boomerang that hits us when we try to throw it away, our inside motives matter more to God than our outward actions, and there is real danger in confidently calling ourselves "godly" rather than humbly acknowledging God in us.

SCRIPTURE USED IN THIS CHAPTER

- 1 Peter 3:10

BIBLICAL INSIGHT

1 Peter 3:10 ties the quality of our lives to the control of our speech: "For he who would love life and see good days, let him refrain his tongue from evil, and his lips from speaking deceit." The chapter treats the tongue as a weapon that can be used for good or for harm — when our flesh is "on a rampage," it can be loaded with the wrong ammunition and fired against God or others. The verse provides the corrective: a life of "good days" is directly linked to refraining the tongue. This reinforces the chapter's larger point that impurities of the heart rise first under heat, often straight out of the mouth, and that what we say reveals what is truly inside — which is why God weighs our inside motives more than our outward actions.

REFLECTION QUESTIONS

1. The chapter pictures pride as a boomerang that comes back and hits us square in the face. Can you recall a time when the ugly emotion of pride did exactly that to you?
2. Like refining gold, our hearts release their impurities under heat — and they're often ugly when they surface. From personal experience, describe a season when this refining process exposed something in you.

3. 1 Peter 3:10 links loving life with refraining the tongue from evil. When your flesh is "on a rampage," how can you "reload" — getting your speech and yourself back into a controlled state?
4. The chapter distinguishes confidence that "God is in me" from confidence that "I am godly." Is there danger in declaring yourself a godly person? Why or why not?
5. The reminder says righteousness of the heart should produce good works, not the reverse. Where might you have had that order backward?

GROUP DISCUSSION

1. Discuss 1 Peter 3:10 as a group. How have you personally seen the connection between guarding your speech and experiencing "good days"?
2. The chapter says the tongue is a weapon that can proclaim God's Word or fire "wrong bullets." How can a group help one another keep their speech loaded with truth rather than harm?
3. "Our inside motives matter more to God than our outward actions." Why is it tempting to focus on outward behavior, and how can a group encourage honest attention to motives?
4. Pride as a "boomerang" suggests it returns hardest when we try to deny it. How do you recognize pride in yourself, and how can you receive correction without defensiveness?
5. The chapter warns that perception "can be a killer." How can wrong perceptions about God or others spread within a group, and how can Scripture and humility correct them?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, I want to love life and see good days, so help me refrain my tongue from evil and my lips from speaking deceit (1 Peter 3:10). When the heat of a trial brings impurities to the surface, give me the grace to let them be removed rather than spoken in harm. Guard me from the boomerang of pride, and keep me humble — confident in You within me, not in my own godliness. Search my inside motives, for those matter most to You, and let true righteousness of heart produce good works in my life. In Jesus' name, amen.

Activation Step

Take the chapter's "reload" question seriously this week. Decide in advance on one Scripture or short prayer you'll speak the moment you feel your flesh starting to "go on a rampage." Practicing 1 Peter 3:10, use that prepared word to refrain your tongue and regain control before harmful words leave your mouth.

CHAPTER SIXTEEN
WORKBOOK CHAPTER
5 — BOUNDARIES AND
CONTROLLING FACTORS (READ
CHAPTER 5 OF FACING GOD)

CORE BIBLICAL THEME

The central theme is that the contents of our heart become the boundaries and controlling factors of our lives, so we must guard it diligently (Proverbs 4:23). When we are overwhelmed, the answer is to refocus on God who raises the dead (2 Corinthians 1:8–10). And though, like Job, we may feel unable to find God (Job 23:3), He is near to all who seek Him with their whole heart (Jeremiah 29:13; Acts 17:27) — we are the ones who build walls, not Him.

SCRIPTURE USED IN THIS CHAPTER

- 2 Corinthians 1:8–10
- Proverbs 4:23
- Job 23:3
- Jeremiah 29:13
- Acts 17:27

BIBLICAL INSIGHT

These verses address the heart, our emotions, and our nearness to God. Paul's testimony in 2 Corinthians 1:8–10 models how to refocus when overwhelmed: he and his companions were "crushed and completely overwhelmed," even expecting to die, but learned through it "not to rely on ourselves, but on God who can raise the dead" — and God delivered them. This reframes overwhelming circumstances as an invitation to shift reliance from self to God.

Proverbs 4:23 is the chapter's anchor: "Keep your heart with all diligence, for out of it spring the issues of life." The chapter notes that "issues" can be translated boundaries or controlling factors, meaning the things we allow in our heart set the limits and direction of our lives — which is precisely where Job and his friends went wrong about God.

The final cluster addresses the sense of separation from God. Job lamented, "If only I knew

where to find God" (Job 23:3), yet Jeremiah 29:13 promises that those who search with their whole heart will find Him, and Acts 17:27 affirms that God designed us to seek Him because "He is not far from any one of us." Together these verses teach that God never moves away; when we feel distant, it is because of the walls we build, and seeking Him wholeheartedly restores the relationship.

REFLECTION QUESTIONS

1. Paul refocused his overwhelmed heart onto "God who can raise the dead" (2 Corinthians 1:8–10). What are some practical ways you can refocus when you feel completely overwhelmed?
2. Proverbs 4:23 says the issues — the boundaries and controlling factors — of life spring from the heart. Have you begun to recognize any controlling factors in your own heart that may or may not be right?
3. Job cried, "If only I knew where to find God" (Job 23:3), yet Jeremiah 29:13 and Acts 17:27 say God is near and found by those who seek Him fully. When you feel distant from God, what "walls" might you have built?
4. Why do you think God designed us to seek Him (Acts 17:27), rather than simply revealing Himself with no effort on our part?
5. The chapter says the Bible calls God our vindicator. If that's true, why do you so often feel you have to prove you're right?

GROUP DISCUSSION

1. Discuss Paul's words in 2 Corinthians 1:8–10. How has a season of being "overwhelmed" taught your group members to rely on God rather than themselves?
2. Proverbs 4:23 ties the direction of life to what we guard in our hearts. As a group, what "controlling factors" most commonly shape people's view of God, for better or worse?
3. Job felt he couldn't find God (Job 23:3), but Jeremiah 29:13 promises He's found by wholehearted seekers. How can a group encourage one another toward wholehearted pursuit rather than passive distance?
4. Acts 17:27 says God is "not far from any one of us." How does this truth comfort someone in your group who feels far from God right now?
5. The reminder says "our works will never be enough to make us right with God." Why is this both freeing and difficult to fully accept, and how can a group help one another rest in it?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, when I am crushed and overwhelmed, teach me to rely not on myself but on You, the God who raises the dead and delivers (2 Corinthians 1:8–10). Help me to keep my heart with all diligence, knowing the boundaries of my life spring from what I allow within it (Proverbs 4:23). When I feel like Job, unable to find You (Job 23:3), remind me that You are not far from me and that I will find You when I seek You with my whole heart (Jeremiah 29:13; Acts 17:27). Tear down any walls I have built, and draw me close. I stop trying to earn what You give freely. In Jesus' name, amen.

Activation Step

Apply Proverbs 4:23 this week by doing a "heart inventory." Write down one or two controlling factors — beliefs or attitudes about God or yourself — that are currently shaping your decisions. Ask God whether each lines up with His truth, and where one doesn't, seek Him wholeheartedly (Jeremiah 29:13) to replace it.

CHAPTER SEVENTEEN

**WORKBOOK CHAPTER 6 — THE
DOUBLE-MINDED MAN (READ
CHAPTER 6 OF FACING GOD)**

CORE BIBLICAL THEME

The central theme is that double-mindedness about God's nature keeps us unstable and unable to receive from Him, and that we are to run our own race with endurance rather than comparing ourselves to others (Hebrews 12:1; James 1:7–8). The flesh wars against our mind (Romans 7:23), but walking in the Spirit is the way to overcome it (Galatians 5:16–18). Because God will not lie or contradict Himself, He is wholly good — never both good and evil.

SCRIPTURE USED IN THIS CHAPTER

- Hebrews 12:1
- James 1:7
- James 1:8
- Romans 7:23
- Galatians 5:16–18

BIBLICAL INSIGHT

These verses address comparison, double-mindedness, and the war within. Hebrews 12:1 calls us to "run with endurance the race that is set before us" — a race, the chapter notes, run only against ourselves. The Pharisee compared himself to others while the tax collector looked only at his own feet, which is why Jesus called the latter humility.

James 1:7–8 supplies the chapter's key warning: a double-minded person is "unstable in all his ways" and "shall never receive anything from the Lord." Applied to one's view of God, this exposes the enemy's strategy — if Satan can get believers to think God is both good and evil (that everything that happens is His will), he can keep them double-minded and therefore unable to receive from God. Because God will not lie or contradict Himself, this double picture of His character is itself the deception.

Romans 7:23 names the inner conflict: "another power within me that is at war with my mind," making us a slave to indwelling sin. The chapter observes that when faith and flesh war,

the stronger belief wins — even if it's wrong. But Galatians 5:16–18 provides the remedy the chapter directs the reader to find and write out: walking by the Spirit so that we do not fulfill the desires of the flesh. Together these verses teach that the flesh can be defeated, not by willpower, but by walking in the Spirit.

REFLECTION QUESTIONS

1. Hebrews 12:1 calls us to run our own race with endurance. Why do you think Jesus called the tax collector's refusal to compare himself "humility"?
2. James 1:7–8 says a double-minded person is unstable and won't receive from the Lord. Have you held a "double-minded" belief about whether God is good or also the source of harm? How has that affected you?
3. Romans 7:23 describes a power at war with the mind. Where do you most feel the tug-of-war between faith and flesh, and which belief tends to win?
4. Read Galatians 5:16–18. According to these verses, what is the way to keep the flesh from winning that war?
5. The chapter says outward sins usually grow from inward sins of the heart that were never dealt with. What unaddressed heart issue might God be inviting you to face?

GROUP DISCUSSION

1. Discuss Hebrews 12:1 and the danger of comparison. How does looking at someone else's "race" rob us of endurance in our own, and how can a group guard against it?
2. James 1:7–8 ties double-mindedness to instability and not receiving from God. As a group, how does an unsettled view of God's character affect prayer and faith?
3. The truth box states "God won't lie and He doesn't contradict Himself." Why is settling the question "Is God good or bad?" foundational to everything else in the Christian life?
4. Romans 7:23 and Galatians 5:16–18 describe the war and its solution. How can group members practically "walk in the Spirit" when the flesh is winning?
5. "Don't judge my fruit until you've seen my seed." How does remembering God's justice and fairness keep a group from wrongly comparing themselves or judging God as unfair?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, help me run with endurance the race You have set before me, looking to You rather than comparing myself to others (Hebrews 12:1). Free me from double-mindedness about who You are, for I don't want to be unstable or cut off from receiving from You (James 1:7–8). I settle it in my heart: You are good, You will not lie, and You do not contradict Yourself. When the power of the flesh wars against my mind (Romans 7:23), teach me to walk by the Spirit so I will not gratify its desires (Galatians 5:16–18). Search my heart for inward issues before they become outward sins. In Jesus' name, amen.

Activation Step

Do what the workbook asks: look up Galatians 5:16–18 and write it out in your own hand. Keep it somewhere visible this week, and each time you feel the flesh at war with your mind (Romans 7:23), read it aloud and consciously choose to "walk in the Spirit" rather than fight in your own strength.

CHAPTER EIGHTEEN

WORKBOOK CHAPTER 7 —
SPIRITUAL INSANITY (READ
CHAPTER 7 OF FACING GOD)

CORE BIBLICAL THEME

The central theme is that pride and self-flattery lead to ruin, while humility and the fear of the Lord bring true success, riches, and honor (Proverbs 22:4; Proverbs 26:28). Jesus is our example, lifting His eyes to glorify the Father rather than Himself (John 17:1). Outward religious display done for human approval earns no lasting reward (Matthew 6), and self-justification is a deceptive sin, since no one is without sin (Ecclesiastes 7:20; Matthew 23:27).

SCRIPTURE USED IN THIS CHAPTER

- Proverbs 26:28
- Proverbs 22:4
- John 17:1
- Matthew 6
- Matthew 23:27
- Ecclesiastes 7:20

BIBLICAL INSIGHT

These verses confront pride and the longing for human praise. Proverbs 26:28 warns that "flattering words cause ruin," which the chapter applies to the danger of self-flattery — hearing "well done" from within rather than from God. Proverbs 22:4 supplies the antidote: "By humility and the fear of the Lord are riches and honor and life," meaning genuine success flows from reverencing God and walking in humility.

Jesus models the right posture in John 17:1, lifting His eyes to heaven and praying, "Glorify Your Son, that Your Son also may glorify You" — the chapter notes He lifted His eyes, not His heart in pride, and sought the Father's glory. In Matthew 6, Jesus rebukes the Pharisees for public prayers and charitable deeds done for recognition, declaring "they have received all the reward they will ever get." This exposes righteousness performed for human approval as empty, the same point underscored by the allusion to Isaiah's "filthy rags."

Finally, Matthew 23:27 likens self-righteous people to "whitewashed tombs" — beautiful outside but full of death within — and Ecclesiastes 7:20 settles the matter: "there is not a just man on earth who does good and does not sin." Together these verses establish that self-justification is deceptive, that even our best days require humility, and that all glory for any good belongs to God.

REFLECTION QUESTIONS

1. Proverbs 26:28 warns that flattering words cause ruin — including flattery from within. What successes in your life can you deliberately give God the glory for?
2. Proverbs 22:4 ties true riches and honor to humility and the fear of the Lord. In what areas of your life might a "dose of humbleness" be needed right now?
3. Jesus lifted His eyes to glorify the Father (John 17:1). In what other specific areas can you look to Jesus as your example of humility and surrender?
4. In Matthew 6, Jesus said those who perform for human approval have already received their full reward. Why do you think even "righteous deeds" can become "filthy rags" when done for the wrong reason?
5. Matthew 23:27 describes whitewashed tombs, and Ecclesiastes 7:20 says no one is without sin. On your best days, how can you maintain a genuinely humble attitude?

GROUP DISCUSSION

1. Discuss Proverbs 26:28 and the danger of self-flattery. How does the longing to hear "well done" from sources other than God lead people astray?
2. Proverbs 22:4 connects humility and the fear of the Lord with riches, honor, and life. How does your group define real success, and how does that compare to the world's definition?
3. John 17:1 shows Jesus seeking the Father's glory even before the cross. How can a group cultivate the habit of redirecting glory to God for shared accomplishments?
4. In Matthew 6, Jesus warns against doing good for recognition. How can a group serve and give in ways that resist the pull toward human approval?
5. The truth box says "self-justification is a deceptive sin." Why is it so hard to recognize in ourselves, and how can group members lovingly help one another see it?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, guard me from flattering myself or living for the praise of others, for flattering words cause ruin (Proverbs 26:28). Teach me that true riches and honor come through humility and the fear of You (Proverbs 22:4). Like Jesus, let me lift my eyes to glorify You rather than myself (John 17:1). Keep me from performing righteousness for human approval (Matthew 6), and from becoming a whitewashed tomb, beautiful outside but empty within (Matthew 23:27). I confess that I am not without sin (Ecclesiastes 7:20), and I give You the glory for every good thing You do through me. In Jesus' name, amen.

Activation Step

Make a written list of recent "successes," as the workbook asks, and beside each one name specifically how God deserves the glory for it. Then, applying John 17:1, choose one accomplishment and publicly or privately give God credit for it this week, intentionally lifting your eyes to glorify Him rather than yourself.

CHAPTER NINETEEN

**WORKBOOK CHAPTER 8 — THE
BYSTANDER SPEAKS (READ
CHAPTER 8 OF FACING GOD)**

CORE BIBLICAL THEME

The central theme is that true wisdom is found in God's inspired Word, which equips us for every good work (2 Timothy 3:16–17), and that there is a time to be silent and a time to speak up for righteousness (Ecclesiastes 3:7). God doesn't need defending, but He needs a voice in the earth — we are called to proclaim the gospel and contend for the faith (Mark 16:15; Jude 1:3), all while maintaining the teachable spirit Elihu displayed.

SCRIPTURE USED IN THIS CHAPTER

- 2 Timothy 3:16–17
- Ecclesiastes 3:7
- Mark 16:15
- Jude 1:3

BIBLICAL INSIGHT

These verses point to the source of wisdom and the call to speak. 2 Timothy 3:16–17 declares that "all Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives," fully equipping us for "every good thing God wants us to do." This identifies God's Word — not past experience or human tradition — as the reliable source of wisdom, the very thing Elihu drew upon while the others relied on flawed assumptions.

Ecclesiastes 3:7 affirms "a time to be quiet and a time to speak up." The chapter applies this to the danger of silence in the face of wrong: just because someone is louder or more adamant does not make them right, and there are moments when God looks for someone to stand up for righteousness rather than stay silent.

Mark 16:15 records Jesus' command to "go into all the world and preach the gospel" — and the chapter notes that to preach simply means to proclaim or speak up. Jude 1:3 reinforces this, urging believers to "defend the faith that God has entrusted once for all time to his holy people." Together these verses teach that while God doesn't need to be defended in the sense of being

protected, He calls His people to be a faithful voice for truth, equipped by Scripture and willing to speak at the right time.

REFLECTION QUESTIONS

1. 2 Timothy 3:16–17 names Scripture as God's way of equipping us for every good work. How good are you at using God's Word as your source for wisdom, versus making decisions based on past experiences?
2. Ecclesiastes 3:7 says there's a time to be quiet and a time to speak up. Are you more naturally silent or vocal when God or His people are judged wrongly, and what impact does your tendency have?
3. The chapter says spiritual maturity comes from applying God's Word, not from age. Where do you most need to grow in pursuing truth and wisdom from Scripture itself?
4. Jude 1:3 urges us to defend the faith. How will you allow God to use you as a defender of truth in your own circles?
5. The chapter warns that judging how God "should" handle things makes us unteachable. If God administered justice based on your ideas, what judgment would your own shortcomings deserve?

GROUP DISCUSSION

1. Discuss 2 Timothy 3:16–17. As a group, how do you guard against relying on "the traditions of men" instead of searching the Scriptures for yourselves?
2. Ecclesiastes 3:7 balances silence and speech. How can a group discern when it's wise to stay quiet versus when faithfulness requires speaking up?
3. Mark 16:15 and Jude 1:3 call believers to proclaim and defend the faith. What holds people back from speaking up for truth, and how can a group encourage one another toward courage?
4. The reminder says God is "looking for a teachable spirit." How does a teachable spirit differ from simply being agreeable, and how can group members cultivate it?
5. Elihu, though younger, spoke rightly while older voices were wrong. How should this shape the way a group weighs who to listen to?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that all Scripture is inspired by You and equips me for every good work (2 Timothy 3:16–17). Make Your Word — not my past experiences or the traditions around me — my source of wisdom. Give me discernment to know when to be quiet and when to speak up (Ecclesiastes 3:7), and the courage to be a voice for truth when You or Your people are wrongly judged. Help me obey the call to proclaim the gospel and defend the faith (Mark 16:15; Jude 1:3). Above all, keep my spirit teachable, so I never lose the ability to be corrected by You. In Jesus' name, amen.

Activation Step

Put 2 Timothy 3:16–17 into practice this week by taking one decision you'd normally make out of habit or past experience, and instead search Scripture for wisdom on it first. Then, applying Ecclesiastes 3:7, watch for one opportunity to graciously speak up for truth where you might normally stay silent.

CHAPTER TWENTY

WORKBOOK CHAPTER 9 —
UNDERSTANDING (READ
CHAPTER 9 OF FACING GOD)

CORE BIBLICAL THEME

The central theme is that God gives us genuine free will and repeatedly calls His people to choose Him (Exodus 32:26; Joshua 24:15; 1 Kings 18:21), so our choices — in action and in speech — shape our destiny and our protection. A truly blameless heart produces blameless actions (1 Thessalonians 3:12–13), and there is a time to be still and know that He is God (Ecclesiastes 3:7; Psalm 46:10), receiving His correction as an act of mercy.

SCRIPTURE USED IN THIS CHAPTER

- Exodus 32:26
- Joshua 24:15
- 1 Kings 18:21
- 1 Thessalonians 3:12–13
- Ecclesiastes 3:7
- Psalm 46:10

BIBLICAL INSIGHT

These verses establish free will and the heart behind blameless living. Three accounts press the reality of choice: Moses called Israel to declare whose side they were on (Exodus 32:26), Joshua challenged them to choose whom they would serve (Joshua 24:15), and Elijah confronted a wavering people, "How much longer will you waver, hobbling between two opinions? If the Lord is God, follow him!" (1 Kings 18:21). The chapter uses these to show that God does not control everything — He sets a choice before us, and our decisions, knowingly or unknowingly, determine our destiny and whether we remain under His protection.

1 Thessalonians 3:12–13 reframes "blameless" rightly: Paul prays that God would "establish your hearts blameless in holiness." The chapter draws the distinction that a blameless *heart* produces blameless actions — not the reverse — which is precisely where Job's understanding had been backward.

Ecclesiastes 3:7 and Psalm 46:10 supply the posture of understanding. There is "a time to be quiet," and the command to "be still, and know that I am God." The chapter teaches that constant ranting drives us further off the path, and that when God breaks through to get our attention — through His Word, a minister, or circumstances — it is itself a display of His mercy.

REFLECTION QUESTIONS

1. Exodus 32:26, Joshua 24:15, and 1 Kings 18:21 all show God calling people to choose. Why are choice and free will so important to your relationship with God?
2. The chapter says our words can give the enemy "indirect permission" to target us. What specific changes in action and speech could keep you better protected?
3. 1 Thessalonians 3:12–13 speaks of a heart established blameless in holiness. Describe how a blameless heart naturally produces blameless actions.
4. Psalm 46:10 says, "Be still, and know that I am God." When has God spoken loud and clear — through His Word, a minister, or circumstances — and opened your eyes? What did stillness allow you to hear?
5. The chapter says mercy is a show of great power and restraint, not weakness. In what relationships could you demonstrate more mercy and restraint?

GROUP DISCUSSION

1. Discuss the repeated biblical call to choose (Exodus 32:26; Joshua 24:15; 1 Kings 18:21). How does honoring human free will help your group understand why God isn't the author of every tragedy?
2. 1 Thessalonians 3:12–13 ties blamelessness to the heart. Why is it dangerous to measure ourselves or others only by outward conduct, and how can a group keep the focus on the heart?
3. Ecclesiastes 3:7 and Psalm 46:10 commend stillness. Why is it so hard to "be still" before God, and how can a group encourage one another toward it?
4. The chapter calls God's interrupting voice "a show of His mercy." Share a time God got your attention, and discuss how recognizing it as mercy changes your response.
5. The reminder says our choices determine our destiny. How can a group support members facing significant choices so they choose in a way that keeps them under God's covering?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You for the gift of free will. Like Israel of old, I choose this day to follow You — I will not waver between two opinions (1 Kings 18:21). Establish my heart blameless in holiness, so that a clean heart produces clean actions (1 Thessalonians 3:12–13). Guard my words and choices so I don't give the enemy any opening to target me. Teach me to be still and know that You are God (Psalm 46:10), and help me receive Your correction as the mercy it truly is. Make me, too, a person of mercy and restraint toward others. In Jesus' name, amen.

Activation Step

Practice Psalm 46:10 this week with intentional stillness — set aside a few minutes daily simply to "be still and know" God, without speaking or asking. Then, applying the call to choose (Joshua 24:15), identify one decision in front of you and consciously choose the option that keeps you under God's covering rather than the one driven by habit or emotion.

CHAPTER TWENTY-ONE

WORKBOOK CHAPTER 10 —
THE LORD SPEAKS (READ
CHAPTER 10 OF FACING GOD)

CORE BIBLICAL THEME

The central theme is that the flesh and the Spirit are in constant conflict (Galatians 5:17), and the side we feed is the side that wins. God's ultimate intent toward us is mercy, and as we come to truly know Him — rather than merely claim Him (Isaiah 1:3) — we are transformed to reflect His glory (2 Corinthians 3:18). God delights to use the most unlikely people for His purposes (Ephesians 3:8, 10), all while we stay watchful against the prowling enemy (1 Peter 5:8).

SCRIPTURE USED IN THIS CHAPTER

- Galatians 5:17
- Isaiah 1:3
- 2 Corinthians 3:18
- Ephesians 3:8, 10
- 1 Peter 5:8

BIBLICAL INSIGHT

These verses trace the path from inner conflict to transformation. Galatians 5:17 describes the old sinful nature and the Spirit as "constantly fighting each other," so that we are "not free to carry out [our] good intentions." The chapter applies this directly: since the war never ends in this life, victory comes from making sure the right force wins — by feeding the Spirit rather than the flesh.

Isaiah 1:3 delivers a sobering picture: even the donkey and ox know their owner, "but not My people Israel." This exposes the tragedy of claiming to follow Christ without truly knowing Him — the very condition Job confessed when he said he had only "heard" of God before but now saw Him. The chapter calls the reader to genuinely know God's character, ways, and love.

2 Corinthians 3:18 promises that those who have the veil removed "can see and reflect the glory of the Lord," being made "more and more like him as we are changed into his glorious image." Knowing God leads to becoming like Him, which brings Him glory. Ephesians 3:8, 10

holds up Paul — by his own admission the most unlikely candidate — as proof of God's intent to use anyone for His purposes and display His wisdom. And the closing reminder from 1 Peter 5:8 warns that the devil "is poised to pounce, and would like nothing better than to catch you napping," keeping the reader watchful even in a chapter centered on mercy.

REFLECTION QUESTIONS

1. Galatians 5:17 says the flesh and Spirit are in constant conflict. Since neither will quit fighting in this life, how can you make sure the right one wins day to day?
2. Isaiah 1:3 laments people who don't know their owner. In what concrete ways can you get to know your Heavenly Father — His character, ways, and love — more deeply?
3. The chapter says God's ultimate intent is mercy. Is His mercy and kindness new to you, or have you experienced it firsthand? Describe it.
4. 2 Corinthians 3:18 says we are changed to reflect God's glory as we behold Him. In what specific ways can your life bring glory to God?
5. Paul saw himself as the most unlikely person God could use (Ephesians 3:8). Can you see God's intent for your life? If so, what is it?

GROUP DISCUSSION

1. Discuss the ongoing war of Galatians 5:17. As a group, what practical habits help "feed the Spirit" so it overcomes the flesh?
2. Isaiah 1:3 warns against claiming God without knowing Him. How can a group move one another from secondhand knowledge of God to genuine relationship?
3. 2 Corinthians 3:18 says we reflect what we behold. How does focusing on God change a person over time, and how can a group encourage that beholding?
4. Ephesians 3:8, 10 shows God using the unlikely. Why do people disqualify themselves from God's purposes, and how can a group affirm one another's God-given calling?
5. The reminder from 1 Peter 5:8 calls for vigilance. How does staying alert to the enemy coexist with resting in God's mercy, without tipping into fear?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, I acknowledge the war between my flesh and Your Spirit (Galatians 5:17), and I ask You to help me feed the Spirit so that it wins. I don't want to be like those who claim You but don't

truly know You (Isaiah 1:3) — I want to know Your character, Your ways, and Your love. Thank You that Your ultimate intent toward me is mercy. As I behold You, change me to reflect Your glory more and more (2 Corinthians 3:18), and use even me, unlikely as I may feel, for Your purposes (Ephesians 3:8). Keep me watchful against the enemy who waits to pounce (1 Peter 5:8). In Jesus' name, amen.

Activation Step

Pick one specific way to "know God better" this week, as Isaiah 1:3 challenges — such as reading a Gospel to study Jesus' character, or journaling the attributes of God you encounter in Scripture. As you behold Him, watch for how 2 Corinthians 3:18 plays out: ask God to make one area of your life reflect His glory more clearly.

CHAPTER TWENTY-TWO

WORKBOOK CHAPTER 11 — IS GOD
IN CONTROL OF EVERYTHING?
(READ CHAPTER 11 OF FACING GOD)

CORE BIBLICAL THEME

The central theme is that God is not in control of everything that happens — He placed a "big if" of free will in the world — and that the destruction we see is the work of the enemy, not God. Satan's goal has always been to separate people from God and ruin His good name, but Jesus was manifested for the express purpose of destroying the devil's works (1 John 3:8). The whole study of Job, the chapter concludes, is less about Job and more about exposing deception and proving God's compassion and mercy.

SCRIPTURE USED IN THIS CHAPTER

- 1 John 3:8

BIBLICAL INSIGHT

1 John 3:8 declares, "For this purpose the Son of God was manifested, that He might destroy the works of the devil." This verse anchors the chapter's central argument: if Jesus came specifically to destroy the devil's works, then those destructive works — pain, tragedy, and loss — originate with the enemy, not with God. The chapter notes how little the Old Testament says about Satan, yet how openly Jesus exposed him, which reframes the entire story of Job: the calamities came from the adversary God came to defeat, not from a God who authors suffering.

This single verse undergirds the workbook's closing truths — that God gave us genuine choice ("a big if"), that He doesn't need to send tragedy to teach us or accomplish His will, and that believers who love their good Father should defend His name when He is accused of destruction. The ultimate lesson of Job is that God is compassionate and merciful, and that Satan, the destroyer, is the one whose works Jesus came to undo.

REFLECTION QUESTIONS

1. Satan's goal is to separate people from God and ruin His influence. What specific strategies have you come to recognize that the enemy uses against God's people?
2. Reflect on yesterday: how much was in God's control and how much was in yours? How does that shape your understanding of God's control in the world?
3. What do you think of the phrase "No-Fault Religion," where people credit God with a "reason" for every tragedy? How does it describe the doctrine of some people or churches?
4. 1 John 3:8 says Jesus came "to destroy the works of the devil." Does this revelation shed new light on how you see the story of Job? Why or why not?
5. The chapter says Job's lesson is more about revealing deception and proving God's mercy than about Job himself. What is the biggest revelation you've received through this entire study, and why?

GROUP DISCUSSION

1. Discuss 1 John 3:8 as a group. If Jesus came to destroy the devil's works, what does that tell you about the true source of destruction in the world?
2. The truth box states "God is not in control of everything." How does your group respond to this, and how do you reconcile it with God's sovereignty?
3. The chapter says believers should "defend His name" when God is blamed for tragedy. How can a group lovingly correct "No-Fault Religion" using Scripture and God's revealed character?
4. The reminder notes that "He who fears has a lack of understanding of God's love." How has this study deepened your group's understanding of God's love and mercy?
5. Looking back over the entire book and workbook, how has your view of God, suffering, and self-righteousness changed?

PRAYER & SPIRITUAL ACTIVATION

Prayer

Father, thank You that Jesus was manifested to destroy the works of the devil (1 John 3:8). Help me to see clearly that You are not the author of the destruction in this world — the enemy is. Forgive me for any time I have blamed You for what You did not do. Thank You for the free will You entrusted to me, and help me choose Your ways. Make me a defender of Your good name,

quick to declare Your compassion and mercy to a world that has been deceived about who You are. Let everything I've learned in this study take root and bear fruit. In Jesus' name, amen.

Activation Step

As a closing exercise for the whole study, write down the single biggest revelation God gave you through *Facing God* and the truth from 1 John 3:8 that Jesus came to destroy the devil's works. Then, this week, find one opportunity to "defend God's name" — gently correcting, in conversation or in your own thinking, the lie that God is the source of suffering, and pointing instead to His mercy.

