

The book of
JOB
When Life Gets Hard

Sermon Series July 12-26, 2026

Introduction

Welcome to three weeks of exploring the book of Job!

With the book of Job, we can choose to scan it quickly, consider surface-level takeaways and morals of the story, and try to make the story more palatable. We can try to justify theories of how God works in the world or wrestle a happy ending out of the book.

Or, we can do what is much harder.

- Sit within the tension.
- Grapple with its harshness.
- Get frustrated with parts that don't make sense to us.
- Resist the temptation to admire Job's faithfulness and leave it at that.

We will intentionally choose the hard way of studying Job because the profound power of this story comes from its most disturbing aspects and the lack of resolution at the end of the narrative.

Question 1: How do you feel about spending a few weeks working through a challenging and disturbing text from the Bible?

Question 2: In the past, how have you handled tricky, confusing, or dark parts of the Bible? Embraced it as a fun challenge? Avoidance? Cherry-picking the easier aspects and ignoring the rest? Explaining away the uncomfortable with your own ideas? There is no wrong answer . . . your pastors have done all of the above in their struggles through learning more about the Bible!

Question 3: What are your thoughts and opinions about Job going into this study? Jot down some of your current ideas, questions, curiosities, and wonderings.

Let's walk through the general format of Job.

The simplest way to break down Job is by the general phases of the story.

Phase 1: Job is described as being blameless, yet loses everything (chapters 1-2)

Phase 2: Job's friends try to help him make sense of it and advise him on what to do (chapters 3-37)

Phase 3: God's conversation with Job (chapters 38-41)

This study guide will first walk you through the book of Job to summarize the story. Next, you will find questions and journaling and/or discussion opportunities that correlate with the sermons each week as we will be addressing overarching themes within Job, but not following the story chronologically.

Therefore, use this study in whatever way best fits your needs and interests this summer! You could start this study before, during, or after the sermon series. Go as quickly or as slowly through the materials as it suits you. Study this fascinating, complicated book of the Bible during your own private time of reflection and learning, or explore and wonder together with your family, friends, neighbors, or small group members.

Thank you for taking the time to dive in deeper to scripture with us this summer. We can't wait to worship with you and hear about all the ways God is working and showing up in your life as you encounter God's promises and love.

Your pastoral team,



Pastor Julé Ballinger



Pastor Megan Preston



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Job: An Overview!

In verse 1, we meet Job, the man whose horrific and unjust suffering we'll have to sit with for the next 40-some chapters. From the first line of the story, it's emphasized that Job is an innocent man. He's "blameless and upright"; he "feared God and turned away from evil" (1:1). Job's innocence is reaffirmed twice more in the opening narrative (1:8; 2:3).

Job 1:1-22

The story of Job begins. We are introduced to this righteous man and to the wager between God and the Satan. ("The Satan" in the book of Job is a title rather than a name. In chs. 1-2, the word always occurs with the definite article. The Satan's job is to investigate human beings and report on their activities. The word "satan" is probably best translated as "accuser.")

Chapters 1-2 are the "set-up" for the meditation on suffering that follows. The story of Job should be read as a parable, not a historical account. The figure of Job seems to have been known in ancient Israel as a paragon of righteousness (see Ezek 14:14-20). The author(s) of Job used this legendary figure and his story to frame the poetic core of the book, the meditation on innocent suffering. Even the beginning of the book seems to signal this "long ago and far away" character of the story: "There was a man in the land of Uz." (No one knows where Uz was.) The story is not rooted in history. Nevertheless, it asks important questions, including the Satan's: **Do we love God for what we get out of the relationship, or do we love God for who God is?**

Job 3:1-10; 4:1-9; 7:11-21

The patient Job of chs. 1-2 gives way to the anguished Job, who curses the day of his birth. His friends, who started out well, offering him their comforting presence in silence for 7 days (Job 2:13), now offer him advice instead. They claim that the innocent don't perish, but Job's experience (and ours) says otherwise. They claim that suffering is the result of sin, that Job must have done something wrong to deserve such suffering.

Job's response is more honest: He laments. He calls a spade a spade. He holds on to his integrity, knowing that he has done nothing to deserve his suffering. He speaks

directly to God about his suffering and holds God accountable to God's promises. In this, he echoes the psalmists.

Job's friends are useless theologians; they talk endlessly about God without ever speaking to God on behalf of their friend. Job is more direct. He begins by speaking about God, but then moves more and more to speaking to God, beginning in ch. 7. (For this, he will be commended by God at the end of the book.)

How do we react to suffering, ourselves or someone else's? Are we honest or do we say only what we think we should say? Job's laments give us permission to lament, to bring our deepest hurts, fears, and anger to God in prayer, and to know that God hears.

Job 14:7-15; 19:23-27

In the depths of despair, Job experiences moments of inexplicable hope, or moments at least of hopeful longing. God will hear him. God will answer. Such longing is based on Job's faith and his experience of God's care in the past (Job 10:9-12). His most fundamental hope is this: that he will see God (Job 19:26-27). That hope will be fulfilled at the end of the book (Job 42:5).

It is the witness of Job and the psalmists (see Ps. 22)—indeed, of the whole Bible—that God hears, God sees, and God will answer. Even in the depths of despair, Jesus knew (and we can know) that God is our God ("My God, my God..."). Because God is in a relationship with us, we can speak to God, trusting that God hears us. Such faith leads to the capacity for hope, even when our outward circumstances may remain unchanged. "I know that my Redeemer lives," cries Job in his suffering. Knowing this Redeemer in Christ, we have all the more reason to hope.

Job 31:35-37; 38:1-11

Job ends his speeches with a long oath of innocence and calls on God to answer him. After some speeches by another "friend," Elihu, God does indeed answer Job. God shows up. And God takes Job on a whirlwind tour of the cosmos, displaying creation in all its wildness and beauty.

There is much one could say about these God-speeches. For one thing, humanity is hardly mentioned in them. In fact, there are passages that seem to suggest that

humanity is not the center of creation (38:25-27; 40:15). God seems to take delight in exactly those creatures and places over which humanity has no control. The Sea, the wild animals, Leviathan — these all have an intrinsic value that has nothing to do with their usefulness for humanity. This vision, of course, has major implications in our ecologically-minded age.

Another observation: God gives a place in creation to forces of wildness, including the Sea (the ancient symbol of chaos), but God also places boundaries on them (38:8-11). The world is not allowed to descend into chaos, but neither is it rigidly controlled by its Creator. God gives his creatures the freedom to be who they were created to be, and that freedom is a great gift to humans and animals alike. In this vision of creation, the world is not an entirely safe place for human beings, but it is a world of order and of beauty, and its Creator delights in it.

God does not address Job's suffering directly, but in this vision of creation, Job's vision is expanded. He is invited to take his eyes off himself and his suffering, and to see the world around him. He is invited back into life again after great suffering, and in the last chapter of the book, he accepts that invitation.

Job 38:25-27; 41:1-8; 42:1-6

God continues to show Job the wild beauty of creation. The horse runs and the eagle soars, rejoicing in their freedom. Leviathan, that fiercest of creatures, answers only to its Maker. It cannot be controlled and will not be used by human beings. (Leviathan is, of course, one of the names of the legendary sea dragon in the ancient Near East, a symbol of chaos. See Ps 74:14 and Isa 27:1. For a positive portrayal of Leviathan, as in Job 41, see also Ps 104:25-26.)

Again, humanity, in this vision of the world, is not the center of creation. Instead, creation is made to praise its Maker. At the same time, humanity (in the person of Job) is the only passenger on this grand tour of the cosmos. God invites Job to see the world from a God's-eye point of view, and to delight in its beauty as God does.

Job responds to these speeches of God by recanting (a better translation in vs. 6 than "I despise myself") and by acknowledging that he spoke of things he didn't understand. The world is not a chaotic and disordered place, as Job had claimed (see ch. 9), and God is not vindictive and overly concerned with human sin, as he

had argued (7:11-21). God's concern for the world (including humanity) is far more expansive than Job had imagined. Humanity has a place in that world, but it is not what Job or his friends had imagined; that is, humanity as the center of creation and the sole recipient of God's attention. God's concern is for all of life and all of creation, including humanity. In the God-speeches, Job's vision is expanded, and Job's hope is fulfilled: He has seen God (42:5; cf. 19:26-27).

Job 42:7-17

In the last chapter of the book, Job is commended by God for speaking "to me rightly" (42:7-8; a better translation than "of me what is right.") Job, unlike his friends, has continued to speak to God rather than just about God and has thereby been faithful to that relationship.

Job's fortunes are restored. He (and presumably Mrs. Job) has more children, and he gives his daughters names befitting their great beauty and an inheritance along with their brothers (an unheard-of act in that patriarchal culture). In other words, Job learns to govern his world the way God governs God's world: with great delight in his children's beauty and freedom. Like God, Job gives his children the freedom to be who they were created to be.

Though some readers find the epilogue of Job unsatisfactory, Ellen Davis suggests that the question one must ask is not, "How much (or how little) does it cost God to give more children?" but "What does it cost Job to become a father again?" (*Getting Involved with God*, p. 142). After all his suffering, Job does indeed choose to have more children; Job chooses to live again, even though he knows all too well the pain that living and loving entail. Such a choice stems from his fierce faith in the God of life.

At the end of the book of Job, it must be acknowledged that there is no fully satisfactory "answer" to the problem of innocent suffering. Still, Job provides us several faithful responses to suffering: speaking to God honestly and directly, and trusting that God will answer; risking living and loving even after great pain; and delighting in a world that is wild and beautiful and risky, trusting in the faithful God who created and still sustains that world.

July 12th

Hard Questions:

- **Why do bad things happen to good people?**
- **Do people deserve the bad things that happen to them?**
- **Did they bring it upon themselves?**

In this poem – kind of like a long parable – we are told from chapter 1, verse 1 that Job is blameless for all that is about to happen to him. This story is not a historical narrative, but is a theologically complex and artistically written story meant to make us think deeply about these bigger questions and problematic issues.

Does knowing this book of the Bible is a poem devalue it in your eyes?

In today's modern American culture, we tend to like facts and figures that can be proven. We think of "truth" as being accurate historical events in which every detail can be accounted. But, in ancient times and cultures when the Bible was written, historical facts just weren't a thing; they valued storytelling. The highest, most revered form of storytelling was in the form of poetry or parables. If this sounds familiar, that's because it is! Jesus conveyed some of his most important teachings in the form of parables. In the Old Testament, books of the prophets, Psalms, Proverbs, Ecclesiastes, Song of Solomon, and Lamentations are also poetry.

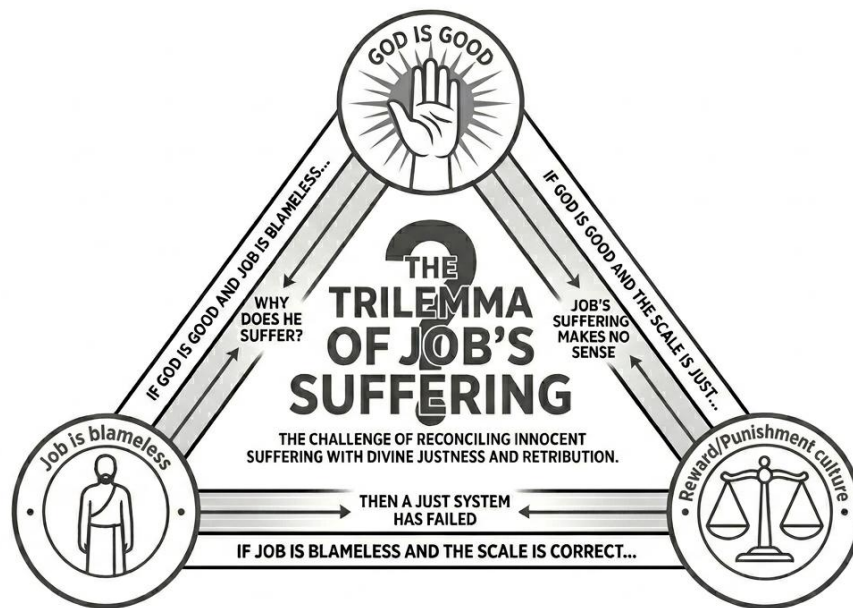
Question 1: How does thinking of Job – and other books of the Bible – as poetry change how you view their value? Does it change how you view the concept of "truth"?

Question 2: How does reading Job like it is a poem change the way you approach, read, and absorb the text?

The story of Job is a great study on the concept of theodicy – the impossible question of how a Good God allows for bad in the world. If we view God as a puppeteer, or a helicopter parent, or a chess player moving pieces, then we attribute everything to God, including suffering, evil, tragedies, and sin.

The following image sums up the theodicy we find in Job. It's called a "trilemma", in which all three assumptions in the corners cannot be true. The bottom right corner "reward/punishment culture" represents the way that ancient civilizations functioned, and as a result, is how many ancient people (and let's be honest... people today)

thought. In this form of justice, if you do good things, God will reward you; if you do bad things, God will punish you.



By the end of Job, we read that God is saying very clearly that God and all God created is good, and in the beginning, we read that Job is blameless. So, the part of the trilemma pyramid that is wrong is the idea of God's justice being aligned with the reward/punishment culture. That is exactly the argument the book of Job is making.

Question 3: Does this align with or challenge the way you've thought about theodicy?

In real life, we aren't blameless. We make choices all the time that have direct, natural consequences. We are sinful creatures. The trilemma triangle doesn't really apply to our lives, so why does it matter?

Job is meant to be a poetic story that makes a theological point about God, that God is the author of good, not the author of bad. We can take that main lesson and apply it to our real lives.

Question 4: Have you ever found yourself blaming God for the hardships in your life? How did that impact your relationship with God and your faith journey?

Real-Life Scenario:

You are a caring companion for your church, and you are visiting an elderly woman in hospice care. “Betty” tearfully shares with you that she lost everyone in her life, having buried her husband decades ago, a teenage son due to a tragic accident, and an adult daughter who died of cancer. She believes that this is all a punishment from God for not being a good enough person, wife, mother, and Christian.

She is scared to die because she is not sure if she has atoned for her sins enough, repented enough, or gotten right with God. It is breaking your heart to hear this from this sweet woman of faith.

Question 5: How do we gently, supportively respond to this woman without telling her that her belief in the reward/punishment culture is wrong?

Question 6: What does this woman need most from you in this moment? What does she need from her church?

Question 7: What religious voices and influences have done and continue to do harm to people? What role does the modern church play in walking with people as they develop their own closely held beliefs about theodicy?

The key takeaway from this encounter is that many Christians carry intense guilt, shame, and anxiety about their deservingness of God’s grace and mercy. Ministering to people in this situation is complicated and daunting. Fortunately, oftentimes the best thing for us to do is simply to listen and be present. It’s common to feel pressure to say something, anything, to fill the awkward silence. But oftentimes, our attempts to fill the quiet with well-intentioned advice or to change the way others think just backfire.

We as pastors are always here to help you navigate difficult conversations like this and will provide caring ministry to anyone you bring to our attention.

Prayer: God, help us to be instruments of peace, comfort, love, and presence as our friends, neighbors, and family navigate spiritual battles in their souls. Give us the confidence to speak truth to the lies that are out there, infiltrating modern Christian circles. Give us the courage to speak and live out the truth of God’s mercy and love as a unified church. Amen.

July 19th

Hard Questions:

- **Does our behavior change how God blesses or punishes us?**
- **Can we control, manipulate, or influence God with our prayers, repentance, or good deeds?**
- **Does God actually punish us?**

Job's friends have a lot to say about these questions. Going back to our trilemma triangle, Eliphaz, Bildad, and Zophar cling tightly to their theology. They believe God is just and that the universe operates under strict karma-like retribution, in which God dishes out rewards to the good and punishment to the bad. Therefore, for them, the broken piece of the triangle is the corner that states *Job is blameless*. They conclude that because Job is suffering horribly, and because God only punishes the wicked, Job *must* be hiding a terrible, secret sin. They demand he confess to something he didn't do to make the math work.

Question 1: Have you or a loved one ever wrestled repeatedly in your mind what you could or should have done differently to bring about a different outcome?

Question 2: If you have, what was your instinctive first reaction: to blame yourself, blame God, or both? Why do you think this is?

The character Job knows his own heart. He knows he has not committed a sin worthy of losing his children, his wealth, and his health. But because he also initially shares the cultural belief in the reward/punishment system, he is pushed to a dark conclusion: maybe the part of the trilemma triangle that needs to break is that *God is Good*. His conclusion is that if he is innocent, and the system dictates that suffering is a punishment, then the Judge of the universe is acting unfairly. Job accuses God of being an unjust tyrant who is treating him like a criminal.

Question 3: There are passages in the Bible in which the people of ancient Israel describe God as angry, retributive, and wrathful. Have you viewed these passages as an accurate description of God, or an accurate description of what people in that time and place thought of God? Why?

Question 4: What voices or influences from your past church and other religious experiences impacted how you answered question 3?

At the conclusion of the Job, God speaks, not giving Job a detailed explanation of the cosmic bet with the Satan. Instead, God affirms God's own sovereignty. What breaks is the *reward/punishment culture* corner of the trilemma triangle.

The result?

The world is not a cosmic vending machine where you put in "good deeds" and get "blessings" in return. God's wisdom and the operation of the universe are infinitely more complex than strict transactional retribution. Innocent people *do* suffer, not because they are being punished, and not because God is evil, but because the universe is wild, complex, and governed by a wisdom beyond human formulas. This moves us from a faith based on transaction to a faith based on trust in the face of the incomprehensible.

Question 5: Have you ever viewed God as a cosmic vending machine? Did this way of viewing God lead you to increased trust and joy, or frustration and disappointment, or something else?

If God is a cosmic vending machine, then we have a few problems. First, it puts us in control of the situation. Secondly, it reduces God to a robotic-like figure who follows a rigid system. This makes us gods, which is, unmistakably, a big no-no in the Bible.

The key theme that keeps emerging is control. Humans tend to want black-and-white answers so they feel in control of outcomes and want God to be *controlling in a predictable way*.

Question 6: Do you ever struggle with letting go of control? How does letting go of the idea of us controlling God and God controlling us terrify you? Or, does it give you a sense of freedom?

Real-Life Scenario

For the past fifteen years, "Chuck" has lived his faith "by the book." He is active at his church, attends men's Bible study, tithes faithfully, and begins every morning with prayer and scripture. He has built his life on a foundational belief: **If you honor God, God will protect your perimeter.**

Then, the storm hits.

Within the span of three months, the construction company Chuck spent a decade helping build went under, leaving him unemployed in a brutal job market just years shy of his planned retirement. Weeks later, his adult daughter is diagnosed with a severe, chronic autoimmune condition that requires expensive treatments her (and his) dwindling savings can barely cover.

Exhausted and confused, Chuck opens up to his small group. His well-meaning friend, "Bill", leans in and offers some advice:

"Chuck, God honors faithfulness. Remember the story of Job? He got double everything in the end! There must be a spiritual breakthrough waiting for you. Just fast, claim your healing, and make sure there isn't any unconfessed sin blocking your prayers. Put in the faith, and God will pour out the blessing."

Instead of feeling encouraged, Chuck leaves the meeting feeling completely isolated and deeply angry. He did everything right. He put the "tokens" of righteousness into the machine, but instead of a blessing, the machine broke.

Question 7: Bill's advice to Chuck sounds highly spiritual on the surface, but it mirrors the arguments made by Job's friends (Eliphaz, Bildad, and Zophar). In what ways do we modern believers subconsciously treat God like a cosmic vending machine? Why is it so comforting to believe that "good things happen to good people, and bad things happen to bad people," and why is that theology ultimately dangerous?

Question 8: In the opening chapters of Job, the satan challenges God by claiming that Job only serves Him because God has blessed him (Job 1:9-11). The satan argues Job's faith is purely transactional. How does Chuck's current crisis—and our own periods of unexplained suffering—test whether we love God for who God is, or simply for the benefits God provides?

Question 9: Job's friends chose to defend their neat theological systems rather than sit with him in his grief. How can we better support people like Chuck who are going through a crisis? What does it look like to offer true Christian community without resorting to neat, transactional clichés or toxic positivity?

Prayer: God, help us to be present listeners for the suffering. Guide us to love you for who you are, rather than out of fear or desperation to get the desired outcomes from you. Help us desire relationships, not control and rewards. Amen.

July 26th

Hard questions:

- **Is God the author and creator of all of the bad in the world?**
- **If God is sovereign, all-powerful, and present everywhere, then . . .**
 - **Can't God control people and prevent evil?**
 - **Can't God control natural disasters?**
 - **Where is God in the devastation and suffering?**

"Where are you, God?" is a question humanity has been asking since the beginning of time.

For thirty-seven chapters, the Book of Job feels like a courtroom drama where the defendant (God) refuses to show up, the victim (Job) is screaming for justice, and the defense attorneys (Job's friends) are busy blaming the victim. Job has lost his children, his wealth, and his health. He hasn't just hit rock bottom; he's trapped under the rubble.

Then, in Chapter 38, the silence breaks. God doesn't send an apology note, nor does God give a neat theological lecture explaining the cosmic wager with Satan. Instead, God speaks out of a whirlwind.

This week, we take a closer look at Job's radical conclusion to confront our hardest questions about sovereignty, suffering, and the wild nature of God.

When God finally speaks, the first words aren't exactly tender. God asks Job: *"Who is this that obscures my plans with words without knowledge? Brace yourself like a man; I will question you, and you shall answer me"* (Job 38:2-3).

What follows is a breathtaking tour of the universe. God talks about the foundations of the earth, the boundaries of the oceans, the warehouses of snow, and the migration patterns of hawks. By highlighting the wild, untamable aspects of creation, God reminds Job that the universe does not revolve around human comfort. God *can* control natural disasters, explicitly describing boundaries for the waves and commands for the lightning. However, the creation God designed is dynamic, complex, and intentionally wild.

Question 1: How have you viewed the role of God in natural disasters?

God is not the "author" of bad in the sense of a malicious creator plotting our downfall. Rather, God has created a physical world governed by natural laws. The same atmosphere that creates life-giving rain can produce a destructive storm. God's speech shifts Job's perspective from his localized pain to a cosmic reality: God is running a universe far more complex than human self-focus allows.

Question 2: When you experience sudden loss or hardship, is your first instinct to demand an explanation ("Why me?") or a solution ("Fix this!")? How does God's pivot to talking about the cosmos challenge the questions we usually ask in times of crisis?

Question 3: God describes a world that is beautiful but inherently dangerous and wild. How does this challenge the common cultural idea that if God loves us, our physical environment should always be safe and comfortable?

In the second part of His speech, God introduces two massive, terrifying creatures: Behemoth and Leviathan. While scholars debate whether these represent real animals (like the hippopotamus and crocodile) or ancient mythological symbols of chaos, the theological point remains the same. God points to Leviathan—a creature of pure chaos and danger—and essentially asks Job, *"Can you put a leash on him? Can you make him your pet?"* The answer is a resounding no. But God can.

The final part of God's speech cuts to the heart of human evil and suffering. If God is all-powerful, why doesn't He just micro-manage humanity to prevent moral evil?

If God were to violently suppress every bad human choice, every act of greed, and every cruel word the moment it was conceived, He would have to eliminate human free will entirely. A world without the capacity for evil is a world without the capacity for genuine love, choice, or relationship.

Question 4: If God stepped in to physically block every evil human action before it happened, what would happen to our free will? Can true love or faith exist if we are mechanically prevented from making poor choices?

Job's response to God is one of the most profound turnarounds in scripture. He doesn't get his questions answered, yet he is entirely satisfied.

"I know that you can do all things; no purpose of yours can be thwarted... My ears had heard of you, but now my eyes have seen you. Therefore, I despise myself and repent in dust and ashes." (Job 42:2, 5-6)

Job's comfort didn't come from an explanation; it came from an **encounter**.

Where was God when Job was scraping his sores with broken pottery? God was right there, listening to every complaint, every cry of agony, and every bitter accusation. God didn't abandon Job to the silence. He showed up *in the middle of the storm*.

God does not sit detached in a pristine heaven, unaffected by our pain. The ending of Job reminds us that God honors our honest grief. He prefers Job's messy, angry prayers over the neat, transactional, and ultimately false theology of Job's friends. God vindicates Job's honesty (Job 42:7), proving that wrestling with God in our pain is an act of intimacy, not unfaithfulness.

Question 5: Job notes that hearing about God wasn't enough; he needed to see God. Have you ever experienced a time when a theological answer felt empty, but simply feeling God's presence or comfort brought peace? Describe that shift.

The book wraps up with what looks like a Hollywood happy ending: God reprimands the legalistic friends, commands them to offer sacrifices, and restores Job's wealth and family twofold.

However, we must read this ending realistically. Giving Job ten new children does not erase the grief of losing his first ten children. The scars remained. Restoration in the biblical sense is not a time machine that deletes our trauma; it is the promise that evil and loss do not get the final word in our lives.

God is sovereign, present, and all-powerful. He doesn't always prevent the storm, but He holds the boundaries of its damage, walks with us through the debris, and promises an ultimate restoration that outlasts our current earthly sorrows.

Question 6: How do we balance mourning the things we have permanently lost in this life while still remaining open to the new blessings and restorations God wants to bring?

Real Life Scenario:

Your brother calls to share devastating news with you: His wife has experienced a late-term miscarriage. A few weeks later, after the funeral, he asks if you can join him for a drink at a local establishment, so you can talk man-to-man.

While at the bar, he starts to break down and cry. He wants to know how this could have happened. He wants answers. Was it something they did wrong? Did the doctor make a mistake? Did they not pray enough?

Question 7: Have you walked through medical situations yourself, or walked with others through theirs, and wrestled with questions of what could have gone differently? How did that process impact your faith? How did your faith impact that experience?

A well-meaning relative told him that God uses situations like this to bring people closer to God and to build up their faith. He quoted Job 1:21, "The Lord gave, and the Lord has taken away; blessed be the name of the Lord." You remember singing that song in contemporary worship, *"You give and take away, my heart will choose to say, Lord blessed be your name!"*

Question 8: Have certain worship songs, hymns, and/or parts of the Bible given you an uncomfortable feeling, rubbed you the wrong way, or outright angered you? How can we take care in using religious words to address human suffering?

How would you respond to your brother?

There are no easy answers to any of these scenarios, but maybe that's the entire point of Job. We crave easy answers in life and faith, but the story of Job elegantly tells us that God's plan, God's creation, God's power, God's compassion, and God's love are far more complex than we can wrap our heads around.

We hope this study has blessed you, challenged you, and stimulated thoughts and discussion that you can carry with you in your faith journeys. Thank you for exploring the book of Job with us as a faith community!

Prayer: God, we thank you for the beautiful complexity of your Word. Dwell in our hearts to draw us closer to you through curiosity, questions, and pondering as individuals and in community. Fill us with your Spirit so that we may contribute to the flourishing of all creation with the wisdom we have built through this study.



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