

Subject: Insights from Job 4-5, Eliphaz's Speech – Pt 1

Dear Friends,

Here are some reflections from our recent study of the opening 11 verses of Eliphaz's speech found in Job 4, a passage that challenges us to examine the foundation of our faith. For a copy of the teaching notes and a number of discipleship materials, please go [[HERE](#)].

Summary: The sermon explored some of the dangers of a works-based faith through Eliphaz's response to Job's suffering. While Eliphaz spoke with courage and included some biblical truths, he fundamentally misunderstood Job's situation by assuming that suffering always results directly from personal sin. His perspective reveals how we can substitute our own sense of righteousness for God's grace, leading to legalism rather than genuine relationship. This passage calls us to examine whether we're living in the freedom of God's righteousness or the impossible burden of trying to measure up through our own efforts. The implications for our spiritual life are profound; both in how we receive and live out God's truth and how we minister to and disciple others in grace.

Takeaways:

1. Just because something is true doesn't make it relevant to every situation. Eliphaz spoke truths about sin and righteousness, but wrongly applied them to Job's circumstances. We must seek God's wisdom before offering counsel to those who are suffering.
2. Beware of substituting your righteousness for God's. When we insert our own sense of what's right into others' lives, we risk becoming legalistic rather than grace-filled, parroting God's righteousness without sharing His heart.
3. Trade the fear of never measuring up for the reverent fear of God. Instead of living in constant anxiety about whether we've been righteous enough, we can rest in the truth that God freely makes us right through Christ Jesus. Our relationship with God is secured by His grace, not our performance.

I encourage you to reflect this week on which type of fear drives your faith. Are you exhausting yourself trying to please God through your own wisdom and strength, or are you resting in the finished work of Christ? Remember Romans 3:23-25a: God freely makes us right in His sight through Christ Jesus, and we are made right with God when we believe in Jesus' sacrifice.

May you walk in the freedom and assurance that comes from God's grace this week.

In Christ,

Pastor Jim

Job 4-5

Eliphaz's Speech – Part 1

I. Introduction: The Courage to Confront

II. Job 4:1-6: “Physician, Heal Thyself”

- Because Eliphaz says something doesn't make it true and because something he says is true doesn't make it relevant.

III. Job 4:7-11: The Source of Job's Problems (according to Eliphaz)

- God is sovereign; we and our life challenges are not.
- While God is judge, He is also forgiving and inviting.

Additional Scripture References: Romans 3:23

IV. Closing: Contrasting a Works-Based and Grace-Based Faith

- Trading the fear of a works-based faith for a grace-based fear or reverent awe of our sovereign God.

Additional Scripture References: Romans 3:24-25a

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Eliphaz's Speech - Part 1

Job 4-5

I. Introduction

1. Job and his friends have no idea what is happening in the heavenly hosts (5:1) and as the story reports, they believe in God and yet their experiential knowledge of Him is weak. **All believe that God helps the good and stands in the way of the bad...**and taken to its natural conclusion, the friends must take one of two positions, **including (1) Job must have sinned**, or (2) the untenable position for a believer that God is unjust in the way He is treating Job.

As we go through the various discourses, we will note that each speech gets shorter, sharper, and increasingly critical of Job and each other. **Taken together, they are a picture of self-righteousness in missing the character and will of God.**

2. Having listened to Job's dissertation of his intolerable life, Eliphaz has seized the open door of Job's silence to weigh in. **His basic premise is a works based faith.** In this, he further posits that while no man can rise to the fulness of holiness, one can rise far enough to curry God's favor.
3. In Eliphaz's basic premise, Job is obviously guilty. **Eliphaz does not attempt to discern why, but does envision Job being restored in relationship with God (if only Job would confess his sin against God).** Indeed, Eliphaz's words don't actually reflect Job's reality of never seeing the problem as his sins-or-works being the cause of his homelessness and loss of family. **Rather, Job sees his problem through the vantage point of being vindicated for he believes he has done no wrong and he 'demands' an explanation.**
4. Yet, even as I point to some of Eliphaz's limitations, let us be reminded that it took courage to confront his friend...**the man who was considered by all to be godly and great.**

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5. Lastly, up on the screens is an outline of Eliphaz's speech we will use as a guide for traveling through these two chapters.

A. 4:1-6: 'Physician, Heal Thyself';

B. 4:7-11: The Source of Job's Problems (according to Eliphaz)

C. 4:12-16: Eliphaz's Vision

D. 4:17-21: God's Righteousness and Man's Unworthiness;

E. 5:1-7: Mankind's DNA of Folly and Trouble;

F. 5:8-16: Appeal to God's Justice;

G. 5:17-26 The Lessons and Rewards of Suffering;

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II. Job 4:1-6: 'Physician, Heal Thyself'

1. As we move through Eliphaz's speech it's important to be reminded of (and reflect upon with the counsel we offer) a couple of things including (1) because he says something doesn't make it true and (2) because something he says is true doesn't make it relevant to Job's circumstances.
2. In great praise and encouragement that we do the same, we 'hear' that Job has given of his time and Godly wisdom to others suffering despair and discouragement. What's more there is a ring of truth of Eliphaz's words that when despair and discouragement comes our way, we often forget the biblical counsel we so freely give others; counsel that if we heard and applied in our own lives, we too will endure and have victory in the various hardships that come our way.
3. Yet, 4:5-6 are constructed with the foregone cause-and-effect conclusion of Job's circumstances being directly connected to his sin(s) against God. Eliphaz's thought is that if Job actually revered God, he (Job) would have lived with Godly-integrity. While the wonderful principle of reverence of God producing Godly integrity is true, Eliphaz has substituted his righteousness for God's and wrongly applied the principle.

- A. In considering this, I suggest God is giving us a great warning to always be on guard regarding the tendency of inserting our sense of righteousness into our and others lives. *We are to instead live in and express God's grace which is found in His righteousness and not our own.* What's more, in what becomes legalism rather than grace, we can actually parrot God's righteousness while not knowing or sharing His heart – a truly dangerous place to be.

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III. **Job 4:7-11: The Source of Job's Problems (according to Eliphaz)**

In these verses, Eliphaz shares his views of the source of Job's problems.

1. First up, we note a great truth that all are sinners. *The Apostle Paul says it this way in Romans 3:23, NLT: 'For everyone has sinned; we all fall short of God's glorious standard.'* *Mark this passage as we will return here.*
2. Next up, Eliphaz presents several untruths,
 - A. Job's hardships are a direct result of his sins. *While we may indeed suffer some consequence of our sins, according to Eliphaz, the righteous do NOT suffer as Job had.* What's more, he insists the righteous are NOT cut off from relationship with God as Job clearly had been in Eliphaz's wrong conclusion.
 - B. Eliphaz indicates that if you sow trouble, you will reap trouble. *While true in the grander narrative of eternity, we can all name names of those rejecting God that seem to live a life on this side of heaven filled with prosperity and blessings.*
 - C. If you sin, God's anger will consume you. *While again true in the grander narrative of eternity, God is also longsuffering, faithful, and forgiving.* So, while giving us free will to accept or reject Him, because of His desire that none will perish, He gives us room to repent and be restored in relationship with Him.

3. Vs 10-11 offer important insights through their rhetorical contrast between God and the 'beasts' in our lives. **When built on the Gospel, rather than a works-based faith, these truths are incredibly encouraging.** Specifically, in contrast to God's power being consuming as we read in v9, we see the lions power is limited in a number of ways including:
 - A. The broken teeth reveal a limit of strength;
 - B. The duration of a lion's life (and therefore the terror they can inflict) is limited as we see in the progression from young to old. **The lion may be thought of as the 'king of the beasts' for a moment in time, while God is KING over all things from eternity back to eternity forward;**
 - C. The aging lion's inability to catch prey speaks of all of creations dependency on God.
 - D. The cubs scattering to fend for themselves speaks of the foolishness of facing this life outside of the protection, provision, and will of our sovereign God.

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IV. Closing: Contrasting a Works-Based and Grace-Based Faith

1. Eliphaz's presentation of a works-based relationship with Christ reminds me of a fear I have heard expressed by others over the years including those of the Muslim faith...*have I been righteous enough to please God?*
2. What a horribly hard way to live...never sure if you measure up to God's standards. **Here in Job, we are reading about some of the dangers of a works-based faith, but as we close today, I want to offer you the opportunity to trade one type of fear for another.**
 - A. Instead of a works-based fear constantly undermining your faith as you become increasingly dependent on your inability to please God in your wisdom and strength, **choose the victory found in a reverent fear of God leading you to depend**

on Him for you to please Him and have the abundant life He promises. Return with me to [Romans 3:24-25a](#)...

²⁴ Yet God, in his grace, freely makes us right in his sight. He did this through Christ Jesus when he freed us from the penalty for our sins. ²⁵ For God presented Jesus as the sacrifice for sin. People are made right with God when they believe that Jesus sacrificed his life, shedding his blood. - Ro 3:24–25, NLT

[Prayer]

5-Day Devotional Job 4-5, Eliphaz's Speech – Pt 1

Day 1: The Courage to Confront with Grace

Reading: Ro 3:21-26

Devotional: Eliphaz had courage to speak truth to his friend Job, yet he substituted his own righteousness for God's. How often do we approach hurting friends with "right answers" instead of God's grace? True courage isn't just confronting someone's perceived sin—it's extending the same mercy Christ offers us. When we forget that we're all sinners saved by grace, we become like Eliphaz, offering religious platitudes instead of genuine comfort.

Today, ask yourself: Am I quick to diagnose others' problems or quick to sit with them in their pain? Remember, God doesn't relate to us based on our performance but through Christ's finished work. Let this truth shape how you relate to struggling believers around you.

Day 2: When Good Theology Becomes Bad Medicine

Reading: Job 4:1-11; Ja 2:14-17

Devotional: Eliphaz spoke theological truths—sin has consequences, God is holy, the righteous are blessed—yet he wrongly applied them to Job's situation. Truth without discernment can wound rather than heal. The principle that we reap what we sow is biblical, but it doesn't explain every hardship. Jesus Himself corrected this thinking when His disciples asked about the man born blind (John 9:1-3).

Not all suffering is punishment for personal sin; sometimes it's the pathway to God's greater glory. Before offering explanations for someone's pain, pause and ask God for wisdom. Sometimes the most loving response isn't an answer but your presence. Faith without compassionate action is dead. Be slow to explain and quick to love.

Day 3: The Danger of Works-Based Faith

Reading: Eph 2:1-10; Gal 3:1-14

Devotional: Eliphaz operated from a works-based worldview: do good, receive blessing; do evil, receive punishment. This creates an exhausting faith where you're never sure if you've done enough. The gospel liberates us from this treadmill. We aren't made right with God by our righteousness but by Christ's. Verse 8-9 of Ephesians 2 declares we're saved by grace through faith—not by works, so no one can boast. Yet verse 10 reminds us we're created for good works. The difference? Works flow from salvation, not toward it. You don't serve God to earn His love; you serve because you're already loved.

Today, examine your motivations. Are you trying to earn God's favor or responding to the favor already given? Rest in His finished work.

Day 4: Divine Strength in Human Weakness

Reading: 2 Cor 12:7-10; Ps 34:17-22

Devotional: Eliphaz's lion metaphor reveals an important truth: even the mightiest creatures have limits—broken teeth, scattered cubs, inevitable death. Only God is unlimited in power and eternal in reign. Paul discovered that God's strength is perfected in our weakness. When we acknowledge our limitations, we create space for God's sufficiency. The righteous do face troubles (Psalm 34:19), but the Lord delivers them from all. This isn't prosperity gospel—it's resurrection hope. Deliverance doesn't always mean removal of hardship but God's presence within it. Job's story ultimately reveals that blessing isn't the absence of suffering but the presence of God through it.

Where do you feel weak today? Invite God's strength into that very place. His power shines brightest against the backdrop of our insufficiency.

Day 5: Trading Fears—From Performance to Reverence

Reading: Prov 9:10-12; 1 Jn 4:16-19

Devotional: There are two types of fear: the terror of never measuring up and the reverent awe that draws us closer to God. Works-based faith produces the first—a constant anxiety about whether you've been righteous enough. Grace-based faith produces the second—a healthy fear that leads to wisdom, worship, and intimacy. Perfect love casts out fear (1 John 4:18). When you grasp that Christ's sacrifice fully satisfies God's requirements, performance anxiety transforms into grateful devotion. The fear of the Lord is the beginning of wisdom—not because you're afraid of punishment but because you're amazed by His holiness and humbled by His mercy.

Today, trade your fear of failure for reverent wonder. You're not made right by your works but by believing Jesus shed His blood for you. Rest in this truth and let worship flow from grateful assurance.

Small Group Study Guide

Job 4-5, Eliphaz's Speech – Pt 1

Opening Prayer: Begin by asking God to open hearts and minds to His truth, to help the group discern between human wisdom and divine wisdom, and to lead you into deeper understanding of His grace.

Key Takeaways: Query the group for takeaways first...you may stay with one or more of those.

1. Truth doesn't equal relevance - Something can be biblically true but wrongly applied to a situation
2. The danger of substituting our righteousness for God's - We can enforce "biblical principles" without expressing God's heart
3. Works-based faith creates perpetual insecurity - Living to earn God's favor leaves us constantly uncertain
4. Grace-based faith brings freedom - We are made right through Christ, not our performance
5. Reverent fear vs. performance fear - Healthy fear of God leads to dependence; performance fear leads to anxiety

Discussion Questions: Did the Holy Spirit prompt any questions with you? Start with those.

1. What are the main arguments Eliphaz makes about Job's suffering? How does he connect Job's circumstances to sin?
2. The sermon mentions that "because he says something doesn't make it true" and "because something he says is true doesn't make it relevant." Can you identify examples of both in Eliphaz's speech?
3. Read Job 4:7-11. What truths does Eliphaz present? What untruths or misapplications does he make?
4. What does the lion imagery in verses 10-11 teach us about God's power versus created power?
5. Have you ever been in Eliphaz's position - trying to explain someone's suffering or offering "biblical" advice that may have missed God's heart? What did you learn from that experience?

6. The sermon asks: "Have I been righteous enough to please God?" Have you ever struggled with this question? How does a works-based mindset affect your relationship with God?
7. Read Romans 3:23-25. How does this passage contrast with Eliphaz's theology? What freedom does grace offer that works cannot?
8. The sermon distinguishes between "performance fear" and "reverent fear" of God. Which type of fear more accurately describes your relationship with God? Why?
9. Job 4:3-4 praises Job for encouraging others. Who in your life needs biblical encouragement right now? How can you offer it with both truth AND God's heart?
10. Eliphaz wrongly inserted his sense of righteousness into Job's situation. How can we guard against doing this when: counseling a friend, interpreting our own difficulties, judging someone's life based on the looks.
11. The sermon warns about "parroting God's righteousness while not knowing or sharing the heart of God." What practices help us stay connected to God's heart and not just His principles?
12. "Trading Fears" - moving from works-based anxiety to grace-based reverence. What would change in your daily life if you fully embraced that you are "made right through Christ Jesus" rather than your performance?

Practical Applications: Query the group for applications first...you may explore one or more of those.

1. Memorize Romans 3:24-25 to combat works-based thinking when it arises
2. Journal about a current struggle - are you viewing it through a works-lens or a grace-lens?
3. Practice "grace conversations" - when talking with someone going through difficulty, focus on God's character rather than cause-and-effect explanations
4. Identify one area where you're trying to earn God's favor and consciously surrender it to His grace
5. Create a reminder (phone alert, sticky note, etc.) that says "Reverent dependence, not fearful performance"

Closing Prayer Points:

- His grace that makes us right apart from our works
- The freedom found in Christ's sacrifice
- His patience with our misunderstandings and misapplications
- The courage to confront and comfort with both truth and love

Discussion Questions

Job 4-5, Eliphaz's Speech – Pt 1

1. How does Eliphaz's assumption that suffering is always a direct result of personal sin reflect common misconceptions about God's justice that we might still hold today?
2. In what ways do we sometimes substitute our own sense of righteousness for God's when counseling others through difficult circumstances?
3. What is the difference between living with a works-based fear of not measuring up versus living with a reverent fear that leads to dependence on God?
4. How can we discern whether we are parroting God's righteousness without actually knowing or sharing the heart of God?
5. Why is it significant that Job and his friends had no knowledge of what was happening in the heavenly realms, and how does this relate to our own limited understanding of our circumstances?
6. What does the progression and shortening of the friends' speeches throughout the book reveal about the dangers of self-righteousness in spiritual dialogue?
7. How does the contrast between the limited power of lions and the eternal sovereignty of God in verses 10-11 encourage us in facing the 'beasts' in our own lives?
8. In what ways might we forget our own biblical counsel when we face personal despair, and how can we better apply the truth we share with others to ourselves?
9. How does Romans 3:24-25 provide the antidote to the anxiety created by a works-based relationship with God?
10. What courage is required to confront a friend we perceive to be in error, and how can we do so with both truth and grace rather than legalism?

Dinner Conversation Starters Job 4-5, Eliphaz's Speech – Pt 1

1. When Good People Suffer

Job's friends believed that if you live right, good things will happen, and if you suffer, it must be your fault. How do we usually explain it when bad things happen to good people? Have you ever seen someone suffer who really didn't "deserve" it? How did that affect your view of God?

2. Helping Hurting Friends (Without Hurting Them More)

Eliphaz had courage to speak to Job, but he misjudged Job's situation and added to his pain. When someone we love is hurting, what helps more: advice, silence, practical help, or just listening? Can you remember a time someone tried to "fix" you with Bible verses or advice, but it didn't really fit your situation? What would have helped instead?

3. Works-Based Faith vs. Grace-Based Faith

Eliphaz believed that if you behave well enough, you can earn God's favor. Scripture says God makes us right by grace through Jesus. In your own heart, do you tend to think "God loves me more when I'm doing well" or "God loves me because of Jesus, even when I fail"? How does your view of this change the way you relate to God on a "good day" versus a "bad day"?

4. Judging by Appearances

Eliphaz assumed Job's suffering meant he must have sinned badly, even though Job hadn't. When we see someone going through a hard time, what are some wrong assumptions we might jump to? How could we train ourselves as a family to be slower to judge and quicker to show compassion?

5. Trading Fears

The sermon contrasted the fear of "Have I done enough for God to accept me?" with a reverent fear that trusts God's grace in Christ. What are some spiritual "fears" people commonly carry (for example: not being good enough, fear of punishment, fear of messing up God's plan)? What would it look like, practically, to trade those fears for a reverent trust in God's grace in our daily lives this week?

Family Conversation Guide for Children & Early Teens

Job 4-5, Eliphaz's Speech – Pt 1

AGES 5-7: SIMPLIFYING THE MESSAGE APPLICATION POINTS

1. **Being Kind When Someone Is Having a Hard Day**: Instead of assuming a friend did something “bad” when they are sad or in trouble (like Eliphaz did to Job), we choose kindness and care first.

Discussion Questions:

- a. If you see a friend crying or sitting alone, what could you say or do to help them feel loved?
 - b. Is it our job to decide if they did something “bad,” or is it our job to be kind?
 - c. What is one kind thing you can do this week for someone at school who looks sad or left out?
2. **Remembering God Loves Us Even When We Mess Up**: Eliphaz thought God only helps “good” people. We want kids to know: God loves us even when we mess up, and we don't have to “earn” His love by being perfect.

Discussion Questions:

- a. When you get in trouble, how do you feel about God—do you think He stops loving you?
 - b. How do we know from the Bible that God still loves us, even when we do wrong?
 - c. What is something you can say to yourself when you mess up, to remember God's grace?
3. **Using Our Words to Help, Not Hurt**: Eliphaz used “religious-sounding” words but they hurt Job. We want young kids to learn: words about God should comfort, not crush.

Discussion Questions:

- a. How would you feel if someone said, “God is mad at you,” when you were sad?
- b. What are some gentle, kind things you can say that show God cares when a friend is hurting?
- c. Can you think of one Bible truth (like “God loves you” or “Jesus is with you”) that you could share with a friend in a kind way?

AGES 8-12: BUILDING UNDERSTANDING APPLICATION POINTS

1. **Don't Jump to Conclusions About Others' Problems**: Eliphaz assumed Job sinned because he suffered. We want older kids to recognize that friends' struggles (at school, on group chats, or in games) are not always their fault.

Discussion Questions:

- a. When someone at school suddenly starts acting different (quieter, sad, angry), what are some wrong guesses we might make about them?
 - b. How could you show care first (like asking, “Are you okay?”) instead of judging?
 - c. If your group chat starts talking badly about someone, how could you respond in a way that shows compassion instead of joining in?
2. **Grace vs. “Being Good Enough”:** Eliphaz had a “works-based” view: be good to earn God’s favor. We want kids to understand grace: God loves and accepts us through Jesus, not because we are perfect.

Discussion Questions:

- a. Do you ever feel like God loves you more when you’ve had a “good” day and less when you’ve had a “bad” day?
 - b. How does Romans 3:24–25 (God making us right by grace through Jesus) change the way you think about your “good” and “bad” days?
 - c. On a day when you feel like you’ve failed, what’s one way you could turn to God in trust instead of hiding in shame?
3. **Responding Wisely in Online Spaces:** Eliphaz used religious logic that sounded right but was wrongly applied. We want kids to be careful about “religious advice” online or from friends that may not reflect God’s heart.

Discussion Questions:

- a. Have you ever seen or heard a “Christian” message online or from a friend that felt harsh or made you afraid of God? What was it?
- b. How can you test whether a message is really like Jesus: Does it match Scripture? Does it show both truth and love?
- c. If a friend shares a “harsh” religious quote in a group chat, what could you say or do that reflects God’s heart of grace?

AGES 11-15: DEEPENING THE CONNECTION APPLICATION POINTS

1. **Avoiding Self-Righteousness in Friend Groups:** Eliphaz was sure his “religious logic” was right and ended up misrepresenting God and hurting Job. We want teens to recognize when they are slipping into self-righteousness—especially in social and online spaces.

Discussion Questions:

- a. Can you think of a time you or your friends quietly assumed, “They must have done something wrong” when someone was going through a hard time?
- b. What does it look like to share truth and reflect God’s heart of compassion when talking about someone else’s struggles?

- c. Before you post or share something “Christian” online, what questions could you ask yourself to make sure it reflects God’s grace and not just your own opinion?
2. **Suffering, Shame, and Online Narratives**: Job suffered without a clear “cause,” but his friends tried to force a simple explanation. In digital spaces, people often create quick narratives about others. Teens need to resist oversimplified “they deserve it” stories.

Discussion Questions:

- a. When you see a “pile-on” happening online (comments, reposts, mocking someone), what temptations do you feel—join in, stay silent, defend them? Why?
 - b. How is what Job’s friends did (trying to explain his suffering and blaming him) similar to how people behave in online drama today?
 - c. What could it look like to be someone who slows down and says, “We don’t know the full story,” instead of quickly judging?
3. **Living by Grace, Not Performance, in a Performance World**: Eliphaz’s works-based mindset is echoed today: your value depends on your performance—grades, sports, appearance, likes, and followers. Teens need to ground their identity in God’s grace, not in social or digital approval.

Discussion Questions:

- a. Where do you most feel the pressure to “perform”—school, sports, appearance, social media, church?
 - b. How is that pressure similar to living with a works-based faith (“I am only worth something if I do well”)?
 - c. What practical habits could help you remember God’s grace in those moments—for example, specific verses, prayer practices, or unplugging from social media for a time?

4. **Tips for Parents**

- Be patient and listen: Give your child time to think and respond.
- Relate to everyday life: Use real-life examples and stories familiar to your child to make abstract concepts more tangible.
- Encourage questions: Let your son or daughter know it’s okay to ask questions, even if things don’t make sense right away.
- Share personal insights: Tell a personal story about a time you experienced these themes, adapting as needed for age appropriateness.

Family Conversation Guide for Gen Z

Job 4-5, Eliphaz's Speech – Pt 1

1. Don't Assume Suffering = Secret Sin

Bible Reference: John 9:1–3

Application: Jesus rejects the idea that every hardship is a direct punishment for sin. Like Job's friends, people today still say, "If something bad happened, you must have done something wrong." As a follower of Jesus, refuse to jump to those conclusions about others—or about yourself.

Scenario: A friend posts that their parents are divorcing, or they're going through serious anxiety or depression. In your group chat, someone says, "They've been making bad choices; God might be teaching them a lesson," or "That's what happens when you don't live right."

Discussion: When you see someone suffering (online or IRL), how can you respond in a way that reflects Jesus in John 9—compassionate, careful, and not tying every pain to a person's sin?

2. Check Your "Christian" Hot Takes

Bible Reference: Job 4:7–8; James 1:19–20

Application: Eliphaz used religious logic that sounded right but was wrongly applied. Before you drop a "biblical" opinion in a comment section or group chat, slow down. Being quick to speak and slow to listen often means you'll misrepresent God and hurt people.

Scenario: There's a messy situation at school or in your friend group—someone got exposed, cheated, or made a big mistake. People are debating it on Snapchat/IG/Discord. You're tempted to post: "That's what happens when you turn away from God" or some harsh "truth bomb."

Discussion: What filters should you run your words through before you post or speak—especially when using God's name or the Bible to comment on someone else's pain?

3. Grace > Performance (Even on Your Worst Day)

Bible Reference: Romans 3:23–24; Ephesians 2:8–9

Application: Eliphaz believed God’s favor is earned by being good enough. The gospel says we’re made right with God by grace through faith, not by performance. This matters when your “numbers” (grades, likes, streaks, church involvement) are up—or down.

Scenario: You miss a week of church, mess up sexually, relapse into a bad habit, or just have a spiritually “dry” week. You instinctively feel like God is distant and disappointed, and you hesitate to pray or open your Bible because you “don’t deserve it.”

Discussion: On the days you feel least “worthy,” what would it look like to actually live like Romans 3:24 is true—that you’re made right with God by grace, not by your performance?

4. Don’t Be a Digital Pharisee

Bible Reference: Luke 18:9–14

Application: Like the Pharisees, Eliphaz trusted in his own righteousness and looked down on Job. Online, it’s easy to become a “digital Pharisee”—using Christian language to flex your moral superiority instead of pointing to God’s mercy.

Scenario: Someone from your school posts something you disagree with morally (about sexuality, partying, or whatever). Your first impulse is to comment or subtweet in a way that says, “I’d never do that; I’m better than this.”

Discussion: How can you hold to biblical convictions without slipping into the Pharisee’s attitude—using faith to elevate yourself instead of humbling yourself before God?

These points aim to empower Gen Z to live out their faith genuinely and courageously in various aspects of their daily lives, reflecting Biblical integrity, compassion, and steadfastness.