
A Hook in the Mouth of Leviathan

Job as a Blueprint for the Last Days

Group Study Questions

Ten chapters of reflection and discussion questions
for personal study or small group use

Chapters 3 through 12

Questions may be used individually or as a set.
Space for notes is provided after each chapter.

"I know that my Redeemer lives."

Job 19:25

CHAPTER 3

Conformed to the Image

The chapter lists eight parallels between Job and Jesus—from exaltation to humiliation, to false

1. accusation, to crying out in apparent abandonment. Which parallel strikes you most deeply, and what does it reveal about how God forms His servants?

Notes:

God’s testimony of Job—“there is no one like him on the earth” (Job 1:8)—was spoken before the

2. trial began, not after. How does knowing that God’s assessment of you precedes your suffering, rather than depending on your performance in it, change how you face difficulty?

Notes:

Job’s wife said “Curse God and die” (Job 2:9). His closest friends sat in silence for seven days and

3. then added accusation to his grief. When have you experienced those closest to you failing in precisely the moment you needed them most—and what did you cling to in that silence?

Notes:

The law was never merely external—Job and David demonstrate that God has always been after

4. the heart. Where in your own tradition or community have you seen the inward standard reduced to outward conformity—and what is lost when that happens?

Notes:

- The chapter argues that Job is conformed to the image of the Son not by his own effort but through
5. suffering he did not choose. What does this mean for how you understand the trials in your own life—and what would change if you believed the Spirit was working something through them that you cannot yet see?

Notes:



CHAPTER 4

Prophetic Cries Performed

- Job's suffering drew the name Yahweh—the intimate covenant name—to his lips for the first time
1. (Job 1:21). How does the truth that “the LORD is near to the brokenhearted” (Ps. 34:18) change the way you understand your own seasons of loss or pain? Have you experienced God drawing closer precisely through a stripping away?

Notes:

- Scripture teaches that true prophecy is never an act of human will—the Spirit carries the prophet
2. as wind carries a ship (2 Pet. 1:21), and the prophets themselves searched their own words seeking to understand what the Spirit had spoken through them (1 Pet. 1:10–11). How does this understanding of prophecy as entirely God's act—not the prophet's—increase your confidence in the authority and reliability of Scripture? What does it mean that the Spirit chose anguish as one of His primary prophetic vehicles?

Notes:

- Job confessed a living Redeemer and a coming resurrection (Job 14:13-14; 19:25-27) without the
3. New Testament in hand. What does this reveal about the sufficiency of God's Spirit to illuminate His truth to a faithful heart? How should this encourage your trust in Him in seasons when the Word feels distant?

Notes:

- Job 3:8 calls for those “prepared to rouse Leviathan” to curse that day. In chapters 40-41, God
4. sovereignly displays His mastery over Leviathan. How does this bookend—Job invoking Leviathan in despair, God commanding him in glory—shape your understanding of who holds ultimate authority over the forces of darkness? What does it mean to you personally that God is not threatened by what threatens you?

Notes:

- The Day of the LORD is described as “darkness and not light” (Amos 5:18) for those who reject
5. God. How does the urgency of this reality motivate you to share the gospel now, while there is still light (John 12:35-36)? And how does knowing that the Spirit has been announcing this day since the earliest Scripture encourage your confidence that God's redemptive purposes will not fail?

Notes:



CHAPTER 5

Sow the Wind

- Job was blameless but not sinless—yet God called him His servant and spoke of him with pride.
1. How does this free you from the false belief that God only uses the nearly perfect? What does it say about grace as the basis of our acceptance before Him?

Notes:

Satan sowed affliction against Job and reaped it back in Revelation. How does the principle that

2. “God is not mocked; for whatever a man sows, this he will also reap” (Gal. 6:7) encourage you when you see the wicked prospering and the righteous suffering?

Notes:

“God is not our debtor” (Rom. 11:35; 4:4). In what ways are you tempted to treat God as though He

3. owes you protection, comfort, or visible blessing? How does Job's response to suffering—“the LORD gave and the LORD has taken away; blessed be the name of the LORD” (Job 1:21)—reorient that temptation?

Notes:

The cross is our pattern. Jesus did not avoid suffering; He submitted to it for the glory of the Father

4. and the love of us. In what area of your own life is the Lord asking you to submit rather than resist? What would it look like to trust Him there?

Notes:

A chiasm places its most important truth at the center. The center of this entire macro-chiasm

5. spanning Job to Revelation is Job 19:25: “I know that my Redeemer lives.” Why do you think the Spirit placed this confession at the lowest point of Job's suffering, before any restoration had come? What does this say about where faith must be anchored?

Notes:

The twice-spoken pattern shows that human and adversarial voices always speak first and at

6. length—but only the divine double testimony brings resolution. Where in your own life have you allowed a loud, insistent voice to drown out the quieter but certain word of God? How can you practice returning to His testimony?

Notes:

The parallels between Job and Revelation suggest that Job is a prophetic shadow of the last days.

7. How does recognizing these patterns strengthen your confidence that God has not been surprised by anything that is coming—and that He has been preparing His people from the very beginning of His Word?

Notes:



CHAPTER 6

Has Their Wisdom Decayed?

Eliphaz appealed to experience and vision, Bildad to tradition, and Zophar to moral certainty—yet

1. all three arrived at the same wrong conclusion. Which of these three approaches to theology do you find most persuasive on the surface, and why is that one most dangerous to you personally?

Notes:

“Making God our debtor” places man on the throne as the agent of action. The prosperity

2. framework says: if I do right, God must bless; if I suffer, I must have sinned. Where have you caught this logic operating in your own thinking—and what does Job’s story say to it?

Notes:

The three friends came with good intentions—they travelled to comfort Job and sat with him in

3. silence for seven days. Their failure was not in coming but in speaking. What would it have looked like for them to stay in the silence instead of filling it with explanation?

Notes:

- Such doctrines are described as the fruit of self-centered, flesh-preserving unbelief—resisting the
4. demonstration of Christ's character being worked in us. In what ways does the prosperity framework make the cross optional, and why is that so spiritually dangerous in the last days?

Notes:

- Elihu arrived young, burning with words, uninvited and unasked. The text tells us his anger came
5. before his theology. What does the sequence—anger first, argument second—reveal about the spirit driving his words, and where do you see that sequence in voices today?

Notes:

- The chapter closes with the warning that in the last days the prosperity system will scale to global
6. coercion—taking a mark for security and survival. How does recognizing the prosperity theology of the three friends as the root of that system prepare you to discern and refuse it?

Notes:



CHAPTER 7

Contrary and Accursed: Elihu's Counterfeit Gospel

- God's verdict—"you have not spoken of Me what is right, as My servant Job has" (Job 42:7)—is the
1. anchor for the entire chapter. Before examining a single argument, we are given the conclusion. How does starting with God's verdict rather than Elihu's arguments change how you read Job 32-37?

Notes:

- Elihu's gospel moves from warning dream → wasting suffering → pit → compliance. True repentance
2. flows from tasting God's goodness (Ps. 34:8; Rom. 2:4), not from finding one's options closed. Where have you encountered a gospel of constraint rather than grace—and how did it affect those under its teaching?

Notes:

- Elihu's mediator is "one in a thousand"—conditional, distant, and available only to those who meet
3. his standard. Jesus said "Come to Me, all who are weary and heavy-laden, and I will give you rest" (Matt. 11:28). What specifically is different about the invitation Jesus extends compared to what Elihu describes?

Notes:

- Elihu claimed perfect impartiality and self-generated knowledge—divine attributes he applied to
4. himself. The enemy will quote Scripture precisely and use the authority of the Word to usurp allegiance. What tests would you apply to a voice claiming unusual spiritual authority or knowledge in your community?

Notes:

- The chapter closes with mercy triumphing over judgment—Satan demanded the pit, but the
5. Redeemer provided the ransom. Job's inner sanctuary was never surrendered. What does it mean practically to guard the inner sanctuary of your own heart when external pressure—theological, social, or economic—is being applied to conform?

Notes:



CHAPTER 8

Boiling a Kid in Its Mother's Milk

- The temple's three zones—outer court, holy place, and holy of holies—correspond to the body, soul, and spirit of every human being. For the believer, the Holy Spirit dwells in the innermost chamber.
1. How does understanding your body as a temple (1 Cor. 6:19) change the way you think about what you allow into your outer court, your mind, and your deepest spirit?

Notes:

- Demons were the first in the Gospels to correctly identify Jesus as the Son of God—and He silenced them. This means accurate theology alone cannot be the test of authenticity. What additional tests does Scripture give us (Matt. 7:16–20; 1 John 4:1–3; Gal. 5:22–23) for discerning whether a voice—however theologically accurate—is from the Spirit of God?
- 2.

Notes:

- Elihu promised Job restored youth and vigor if he would bow to his framework (Job 33:25)—yet
3. when the LORD actually restored Job, He said nothing of renewed flesh, only of doubled possessions, family, and the privilege of seeing God face to face (Job 42:5, 10–17). Where might you be tempted to measure God's blessing by visible, bodily, or material terms rather than by nearness to Him? What would it look like to want God's presence more than God's provision?

Notes:

- Elihu's two sealings—the mind enclosed in sleep (Job 33:16) and the hand branded for all to see (Job 37:7)—stand in stark contrast to the Spirit's inward seal upon believers (Eph. 1:13–14). One is coercive and outward; the other is freely received and inward. Where do you see pressure—in your own heart, or in religious systems around you—to prove your standing with God through outward compliance rather than inward transformation? How does remembering that you are already sealed by the Spirit change the way you respond to that pressure?
- 4.

Notes:

- Elihu's pattern—taking what is holy and offering something common in its place—appears in every
5. generation. Where in your own life or community have you seen genuine spiritual authority replaced by something that looks authoritative but lacks the character of Christ? What is the difference between counsel that points you to the Redeemer and counsel that points you to a system, a method, or a human voice?

Notes:

- Job's restoration came when he prayed for his friends (Job 42:10)—the very men who had accused
6. him. Is there someone in your life whose accusation or false counsel has wounded you? What would it look like, in the grace of Christ, to pray for them—not merely to forgive them, but to intercede on their behalf as Job did?

Notes:



CHAPTER 9

Lying Signs

- The law of first mention establishes that the Antichrist spirit is fundamentally a religious
1. phenomenon—arising from within fellowship, speaking partial truth, opposing the divine testimony about the blameless. How does this reframe where you look for spiritual danger? In what specific ways does this call you to greater discernment within the body of Christ, not just toward those outside it?

Notes:

- Both Satan (Job 1:11) and Elihu (Job 34:36) demanded that Job be pushed to the absolute
2. limit—both wanted him broken and condemned. This verbal parallel is one of the strongest evidences that these voices share a source. When you hear voices—internal or external—that demand maximum judgment on the suffering rather than compassion, what does this chapter equip you to do with those voices?

Notes:

- The poem opens with the question “Have you seen the LORD?”—not “Have you seen His power?”
3. Jesus said: “No one comes to the Father but through Me” (John 14:6), and “If you had known Me, you would have known My Father also” (John 14:7). The Creator is Triune, and the fullness of who God is can only be known through Christ. In your own prayer life and worship, are you encountering the face of the Father revealed in the Son—or are you relating to a powerful but impersonal Creator? What would it mean to press through to the face of Jesus Himself?

Notes:

- How does knowing that God's deepest redemptive wisdom was deliberately concealed from the
4. principalities and powers encourage you that God's plans for your own life may be operating in ways the enemy cannot see or anticipate?

Notes:

- The seven patterns of the Antichrist archetype—infiltration, deceptive inspiration, accusation, a
5. different gospel, flesh-focused restoration, self-exaltation, and ultimate exposure—form a diagnostic framework for discernment. Which of these patterns do you see most actively at work in the spiritual landscape around you right now? And which are you personally most vulnerable to being deceived by? What specific step can you take this week to strengthen your discernment in that area?

Notes:



CHAPTER 10

Destined for Captivity

- Corporate solidarity means that one person's experience can be representatively prophetic for a whole group. Adam represented humanity; Abraham represented the faithful; Christ represented the redeemed. In what ways does understanding Job as the corporate representative of the final remnant church change the way you read his story—not just as a lesson in patience, but as a survival map for your generation?

Notes:

- The distinction between Satan's wrath (the seals period, under divine permission) and God's wrath (orgē from the seventh seal; thymos in the bowls) is critical to understanding what the church is called to endure versus what God has promised to spare them from. How does this distinction clarify 1 Thessalonians 5:9 (“God has not destined us for wrath”) without supporting the idea that the church is removed before all tribulation?

Notes:

- Job's restoration came after the trial—a double portion in everything, his children restored in the same number as testimony to their standing before God, his fellowship with God deepened beyond what it had been before. How does this sequence—suffering first, vindication after—challenge the expectation that God's blessing always precedes or prevents our trials? What would it mean to trust Him for the double portion on the other side?

Notes:

- Job said “Though He slay me, I will hope in Him” (Job 13:15). This is the ultimate expression of faith that does not require favorable circumstances as its condition. Is there a circumstance in your own life right now—a loss, a prolonged trial, an unanswered prayer—where God is inviting you to say these words and mean them? What would it look like to hold fast to the Redeemer in that place?

Notes:

- The visible church's vulnerability to captivity—like Israel's—is tied to compromise, idolatry, and a
5. form of godliness that has denied its power (2 Tim. 3:5). What forms of compromise are most subtle and most dangerous in the church you know best? And what does Job's uncompromising endurance—refusing to curse God even when stripped of everything—show us about what faithfulness in that context looks like?

Notes:

- “When the Night Comes” suggests that discernment includes knowing not only who the enemy is,
6. but when the hour belongs to him by divine appointment—and that in such an hour, the faithful response may be silence and stillness rather than contention. How do you currently discern the difference between a moment that calls for you to “work” (John 9:4) and a moment that calls for you to “be still” (Exod. 14:14)? Has there been a time when you contended in a season that called for stillness, or were still in a season that called for contention—and what did you learn from it?

Notes:



CHAPTER 11

Do Not Be Deceived

- Job was accepted by God through faith—without personal sacrifice, without performance-based
1. vindication—foreshadowing the New Covenant believer hidden in Christ (Eph. 2:8-9). Yet Elihu demanded self-justification under threat. In what areas of your own spiritual life do you still live as if acceptance must be earned rather than received? How does Job's ground—resting entirely in God's grace—speak to that tendency?

Notes:

- The warning in this chapter is that Job 37:7 itself could be weaponized by false voices as “biblical proof” that the mark is divinely ordained—quoting Scripture to endorse the beast's system. How does the principle that God's own verdict over Elihu (Job 38:2) overrides Elihu's claims equip you to evaluate any argument—however scriptural it sounds—that calls you toward outward compliance over inward faith? What other examples can you think of where Scripture has been misused to justify coercion?

Notes:

- The Garden lie has been reversed: Satan once promised “you shall not surely die” to entice into sin; now he threatens “you shall surely die” to coerce into compliance. Jesus answers both with “he who believes in Me will live even if he dies” (John 11:25). In practical terms, what does it mean to hold your own life loosely enough that the beast's ultimate threat—physical death—loses its power over your decisions? What is one area of your life where this loosening needs to happen?

Notes:

- The permitted season of the Antichrist mirrors the length of Christ's ministry—three and a half years. God is sovereign over every permitted season, including the darkest. How does knowing that the enemy's hour is bounded, measured, and already appointed for an end change the way you hold the prospect of tribulation? What does it mean to endure not because the night is short, but because the One who set its limits has already determined its end?

Notes:

- “Who will I be on that day?” is the prayer this chapter opens with. The answer the book of Job gives is not a formula but a Person—the living Redeemer who sustains the faithful through the night. As you consider what is coming, what specific aspect of Job's endurance—his refusal to curse God when stripped of everything, his cry “I know that my Redeemer lives,” his silence before Elihu, his intercession for his accusers—do you most need to make your own? How will you begin to cultivate that posture now, before the pressure arrives?

Notes:



CHAPTER 12

The Sword of His Mouth — Every Mountain Laid Low

- Job's cry in Job 31:35—"Oh that I had one to hear me! Let the Almighty answer me!"—is described
1. here as the gospel cry of the human soul: the deep need for a Mediator who can lay His hand on both God and man. How does knowing that Jesus Christ is the fulfillment of every such cry—the Advocate who "always lives to make intercession" (Heb. 7:25)—change the way you bring your own desperate, honest prayers to God?

Notes:

- Job 42:6 says "I retract, and I repent in dust and ashes"—not for hidden sin causing his trial, but
2. because he has seen something of God's love so far beyond his previous understanding that all his former words feel inadequate. When have you experienced a moment when your understanding of God's love was expanded beyond what you previously knew? What did that encounter produce in you—and what might it look like to live in the dust-and-ashes posture of a soul that has seen more of God than words can contain?

Notes:

- Before the adversary struck, Job rose early and offered burnt offerings for each of his children,
3. saying "Perhaps my sons have sinned and cursed God in their hearts" (Job 1:5). He interceded for what he could not see. Have you noticed the grace and mercy of God in this movement? Job's prayers did not secure his children—only their own faith before God could do that. But the Spirit moving a father to pray specifically for the heart condition of his children toward God, before any trial arrived, is a window into the active saving work of the LORD already underway in that household. What does it reveal about God that He was prompting such priestly intercession in His servant even then—and what does this say about how the LORD works through the prayers of the faithful in ways that may only be fully seen on the other side?

Notes:

4. Elihu is never mentioned again in all of Scripture—not once across the prophets, the gospels, the epistles, or Revelation. His many words left no legacy; his lamp went out. By contrast, Job is honored in Ezekiel and James across centuries. “The memory of the righteous is blessed, but the name of the wicked will rot” (Prov. 10:7). How does this canonical contrast encourage you when faithfulness seems invisible and the presumptuous seem to have the platform? What does it mean to invest in a legacy that the canon will remember?

Notes:

5. The book closes with the confession that the book of Job was always about Jesus. Having journeyed through all twelve chapters, what is the one truth about Jesus—revealed through Job—that has most changed the way you will face your own trials, resist deception, and hold fast to the living Redeemer? And what is the one thing you will do differently, starting now, because of what you have found?

Notes:

A Final Word

These questions are not designed to be answered quickly.
Job sat in silence for seven days before he spoke.
Give the Word room to work.

The aim of every chapter is the same:
that you would know, more deeply than when you began,
that your Redeemer lives—
and that He will stand upon the earth at the last.

*“I know that my Redeemer lives, and at the last
He will take His stand on the earth.”*
Job 19:25