

## WE SIT WITH JOB

**Monday July 4<sup>th</sup>** - Read Job 1:1-11, Zechariah 6:5. 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 best translated "accuser" and not "devil"). The chariots of the four winds are set out to patrol the earth after "presenting themselves" to Yahweh. *How do you see God's role in suffering? Does God make us suffer?*

**Tuesday, July 5<sup>th</sup>** – Read Ezekiel 14:14-20. 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. The author of Job used this legendary figure and his story to frame the poetic core of the book, the meditation on innocent suffering. *Have you met people who have done nothing wrong and suffer? What about people who suffer because of bad choices? How are we called to intervene, to help everyone or just the innocent who suffer?*

**Wednesday, July 6<sup>th</sup>** – Read Job 1:12-22. 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? Take a few moments today to think and pray about that question.*

**Thursday, July 7<sup>th</sup>** - Read 1 Kings 22:19-23, Psalm 82; Daniel 7:9-14. The ancient Israelites pictured God as holding Divine Court, taking counsel from advisors and rendering judgments. *How do you picture God? Does this fit with your pictures?*

**Friday, July 8<sup>th</sup>** - Read Job 1:14-19, Genesis 37:34, Joshua 7:6, 2 Samuel 1:11, 3:31; Ezra 9:3; Esther 4:1. The words of the messengers are nearly non-stop while Job initially remains silent. It shows us the shock of such a great loss. He then simply expresses himself in the ancient gestures of mourning. He tears his robe in grief. Next he falls to the ground but this is not a practice of grief, it is a practice of worship (Joshua 7:6, 2 Samuel 13:31). *What does this picture mean to you, that he would begin his grief but in the context of worship? What does that say about the faith of Job?*

**Saturday, July 2<sup>nd</sup>** - Read Job 1:22. The last portion of Job's speech contains the word "blessed." In Hebrew it is "meborak" and is there to remind us what is at stake in Job's response. It's important because it directly contradicts the accuser's prediction that Job would curse God openly. In a way it does happen as predicted because Job directly accuses God...of blessing. Looking at Job's words carefully, it is easy to see that Job remains blameless. Pay attention to this and remember it when we look at chapter 3. It will serve for contrast when Job speaks there. *Is Job's response to his tragedy the proper response? Is his response the example we are meant to follow? It's a process for us through the studying of this book to see how Job continues, but for now, let's remember God's grace and mercy during tragedy. God is big enough to take our anger.*

**Love:** How do these devotions teach about the love of God and the love for one another?

**Learn:** What have you learned about where Jesus walked that helps you with where you walk?

**Share:** What key insights have you learned this week on how to share your faith with others?

**Serve:** Look at the prayer list. Who can you pray for? Who needs a little extra help in an area where you can make a difference?

**Healing Strength:** Chris Rosemeyer, Chris & Katie Hamon, Larry & Cheryl Dilk, Mary Schmidt, Rex Townsend, Stan Ensich, Chris Osborn (Ken and Sandy Grubb's daughter), Janet Coons (Donna McCullough's daughter)

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