



# the Source

*Let anyone who is thirsty come to me...*

“O that my words were written down!  
O that they were inscribed in a book!  
O that with an iron pen and with lead  
they were engraved on a rock for ever!”

There is some irony in these words of Job that must not be lost on the reader, holding these words approximately two and a half millennia later. Job is fearful that his protestations of innocence will be lost to time. Job fears that the final words about him will be those of his friends, who repeatedly and erroneously suggest that Job deserves the situation he's in.

There is further irony in that the next set of lines ascribed to Job are virtually unintelligible. There's great uncertainty as to whom Job refers to when he says “I know my redeemer lives”.

The word *redeemer* here is perhaps better translated *avenger* or *vindicator*. It's a term of art in the Old Testament for a close family member who avenges wrongs done to another, or restores rights that have been lost to another. Job has portrayed God as opposing him, and he seems to seek a divine third party to restore (or repay) the injustice he perceives done to him by God. The next six lines of text are syntactically unintelligible. They are clearly words, but make no sense in the way they are arranged, giving future translators fits! It reflects a theme running throughout Job of our utter inability to understand the suffering at hand.

On Memorial Day, this seems a fitting passage to revisit. For those who died in military service, often in heroic sacrifice and through immense suffering, we remember their names and stories. For those who feared they may be forgotten amongst often senseless violence, we write their stories in our books and in our hearts. Despite the chaos and horror of war, we work and pray fervently for the hope of the peaceable kingdom to come.

— Robin Levins, First Church member

## A Family Affair

We are down to the last few days of school. Are you ready for summer? Will you travel with your family? Are you going to camp? How will you stay connected with your friends? And your church? How will you stay in touch with God?

Summer is going to be exciting at First Church! Our elementary Sunday school will be studying the Fruit of the Spirit. The Holy Spirit is God's presence in our lives. We hope you will come to learn about how God produces the fruit of the Holy Spirit in us. Later in the summer, we will have a fun study of Dr. Seuss.

Vacation Bible School is a huge event at First Church. In **Maker Fun Factory VBS**, we will learn that we are created by God and built for a purpose! Another focus of VBS is *God Sightings*. Where did you see God today? All summer you can share your God sightings on our bulletin board in the Walk of Faith hallway. You can also create a plan to make God Sightings part of your family's daily routine. When can you share your God sightings each day?

*Dear God, we thank you for this school year and for the start of a new summer. Please help us to feel your presence as you walk with us daily and to recognize your work in our lives. Amen.*

— Jennifer Hall, Director of Children's Ministry

## Monday: Job 19:1-22

In the lead-up to our week's primary scripture, Job continues answering his friends. Previous speeches by Job had been directed primarily at God, but as the story continues his focus shifts. He addresses his friends more than God now, and sometimes it seems he doesn't even address them directly. Instead he addresses the room and anyone who would hear.

- This chapter is marked by a sense of isolation. While Job's friends are physically close to him, how do they now make him feel more alone than ever?
- Job doesn't seem to have hope that either God or his friends will relent. What does Job cling to?

## Tuesday: Job 19:28-29

Job offers his own threat of wisdom to his friends, advising them of the danger of their accusations.

- What later saying of Jesus does this passage evoke? (For a possible solution, turn to Matthew 7:1-2.)

## Wednesday: Numbers 35:9-30

In Job 19:25, the same word often translated “redeemer” (go'el) is an echo to a defined role in Mosaic law. When you read “avenger” in this passage, it is the same word (go'el).

- What role does the avenger have in this passage? What function does it serve to the wronged? To the community at large?
- Interestingly, what protections does God afford the wrongdoer here?
- Job has repeatedly claimed that his friends and God have unjustly set themselves against Job. What do you think he expects an avenger/redeemer to do here?

## Thursday: Leviticus 25:47-55

Another responsibility of the go'el is to purchase back kin sold into slavery. Note when reading this passage, the “jubilee year” is the God-appointed year in which debts would be canceled and slaves would be set free.

- Why do you think one (in this case, the go'el) should be expected by God to pay the debts of another?
- What supports does God codify for those who don't have kin to bail them out?

## Friday: Job 19:23-24; Job 20:4-7

In the first passage, Job fears that he will be forgotten. In the second, Zophar tells Job that since he is wicked, he will indeed be forgotten. Despite Job's actual innocence, Zophar attacks Job on the very thing he fears most.

Take some time today to remember those who aren't here with us any longer, who would be forgotten if not for our remembering. Take heart that someone as beaten down as Job is still remembered to this day - not despite the terrible times he suffered through, but precisely because of it.