***Wind IN THE WILDERNESS***

**Lenten Worship Series – Week 5**

***Present in the Waiting – Job***

**April 3, 2022**

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| **WORSHIP SERVICE OUTLINE**S  Each worship outline contains all elements needed for your worship service. The order of each service presented is only a *suggestion*. No doubt changes will be needed to accommodate the flow and worship style of your corps. The outlines are flexible and allow opportunities to “cut and paste” as needed. If you are blessed with instrumental or vocal music resources, you may find there is more structured material here than needed. Sermon manuscripts are included as a *sample* and not to be preached verbatim. |

**Call to Worship:**

In the book of Job, we meet a man of God. Job suffers much, as we’re going to see, and he struggles to understand why bad things happen and what they mean. Job’s friends attempt to do the same, and in the process they illustrate for us the pitfalls of trying to do too much, to say too much, rather than simply waiting and trusting God, seeking to be faithful without having all the answers. How can we be present in the waiting? That is a key question of the Book of Job.

As we journey on toward Palm Sunday, the crucifixion of Jesus, and the Resurrection on Easter Sunday, we too need a lesson in how to be present in the waiting. It remains true that in between the Crucifixion on Friday and the Resurrection on Sunday there is a Saturday of waiting without all the answers or a sense of what it all means. And so, we turn to Job to help us wait, to be present and faithful.

(*Wind in the Wilderness*, pp. 57-58)

Our Call to Worship this morning, from Psalm 40:1-3, says:

***1****I waited patiently for the Lord;  
    he turned to me and heard my cry.****2****He lifted me out of the slimy pit,  
    out of the mud and mire;  
he set my feet on a rock  
    and gave me a firm place to stand.****3****He put a new song in my mouth,  
    a hymn of praise to our God.  
Many will see and fear the Lord  
    and put their trust in him.*

Psalm 40:1-3 (NIV)

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| **SB#38/HC#298 – Jehovah is our strength** | TB-200 – Darwalls  HC-298 | HTD1-T7 (3 vs.)  HCD28-T18 |
| **Additional Optional Songs** | | |
| **SB#40 – Leave God to order all thy ways** | TB-446 – Solid Rock | HTD8-T15 (3 vs.) |
| **SB#78 – How Sweet the name of Jesus sounds** | TB-72 – French | HTD4-T1 (4 vs.) |
| **SB#231/SOS#52 – Praise Him! Praise Him!** | TB-799 – Praise Him!  SOS-52 | HTD6-T15 (3 vs.) |
| **SB#253 – For all the saints who from their labors rest** | TB-461 – Sine Nomine | HTD12-T14 (4 vs.) |
| **SB#450/SOS#162 – Will your anchor hold in the storms of life** | TB-50 – Will your anchor hold?  SOS-162 | No HT CD |
| **SB#535 – Glorious things of thee are spoken** | TB-394 – Austria | HTD1-T2 (3 vs.) |
| **SB#662/SOS#50 – My hope is built on nothing less** | TB-446 – Solid Rock  SOS-50 | HTD8-T15 (3 vs,) |
| **SB#725/SOS#152 – My faith looks up to Thee** | TB-162 – Diademata  SOS-152 | HTD1-T8 (4 vs.) |
| **SB#52/SOS#17 – O worship the king** | TB-479 – Hanover  SOS-17  HC-221 | HTD4-T4 (3 vs.)  HCD21-T11 |
| **SB#56/HC#251 – Praise to the Lord, the Almighty** | TB-735 – Lobe den Herren  HC-251 | HTD4-T11 (4 vs.)  HCD24-T11 |
| **SB#97/HC#221 – Ye servants of God** | TB-479 – Hanover  HC-221 | HTD4-T4 (3 vs.)  HCD21-T11 |

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| **Children’s Moment** |

***Job is Tested***

**[Reading of Job 1:6-22 for eight readers; the four Messengers could be one reader.]**

**Choric Reading:**

**Leader: 6**Now one day, it came time for the sons of God, *God’s heavenly messengers,* to present themselves to God *to give reports and receive instructions.*

The Accuser was with them there.

The dialogue between the Accuser and God is similar to what might be heard during a court case. Job is a person of the utmost integrity; he is someone God highly respects as His servant. Attacked by the Accuser in God’s heavenly court, Job’s actions are both supported and evaluated by God, who fills the roles of both Job’s Advocate and the Promoter of Justice.

**God** *(to the Accuser)***:** **7**Where have you been?

**The Accuser:**  Oh, roaming here and there, running about the earth *and observing its inhabitants*.

**God:**  **8**Well, have you looked into *the man,* Job, My servant? He is unlike any other person on the whole earth—a very good man—his character spotless, his integrity unquestioned. In fact, he so *believes in Me that he seeks, in all things, to* honor Me and deliberately avoids evil *in all of his affairs*.

**The Accuser:**  **9***I won’t argue with You that he is pious,* but is all of this *believing in You and* honoring You for no reason? **10**Haven’t You encircled him with Your very own protection, and *not only him but* his entire household and all that he has? *Not only this, but* Your blessing accompanies whatever his hand touches, and see how his possessions have grown. *It is easy to be so pious in the face of such prosperity.* **11**So now extend Your hand! Destroy all of these possessions of his, and he will certainly curse You, right to Your face.

**God:**  **12***I delegate this task to you.* His possessions are now in your hand. One thing,

though: you are not to lay a finger on the man himself. *Job must not be touched.*

**Leader:** With that, the Accuser left *the court and* God’s presence.

**13**Now one day, all of Job’s children were gathered together under the roof of Job’s firstborn *for their usual celebration*—feasting and drinking wine— **14**when a messenger came to Job.

**Messenger 1:**  *We were in the field.* The oxen were plowing, the donkeys were grazing nearby, **15**and *out of nowhere,* the Sabeans attacked. They stole your animals, all *1,000 oxen and donkeys,* and as for your servants, they put their swords to us, and everyone is dead—*every last one, except me*. I am the only one who got away *from the fields* to tell you.

**Leader:** **16**And while the words were still leaving the messenger’s mouth, another messenger arrived.

**Messenger 2:** *Lightning has struck!* The fire of God fell from the sky and burned

the *7,000* sheep alive . . . *alive!* Shepherds, too—all of them burned; everyone is dead—*every last one, except me*. I am the only one who got away *from the pastures* to tell you.

**Leader: 17**And while the words were still leaving that messenger’s mouth, a *third* messenger arrived.

**Messenger 3:** Chaldeans! Three groups of them attacked us. They converged on the camels

and stole your *3,000* animals, and as for your servants, they put their swords to us, and everyone is dead—*every last one, except me*. I am the only one who got away to tell you.

**Leader:** **18**And while the words were still leaving that messenger’s mouth, *yet* a *fourth* messenger arrived. mouth.

**Messenger 4:** All of your children *were gathered together today* under the roof of your

firstborn *to celebrate*—eating a feast and drinking wine— **19**and then a powerful wind rose up from *the other side of* the desert, and it struck all four corners of the house. It collapsed! Everyone is dead—all of those young people—*every last one, except me.* I am the only one who got away *from your son’s house* to tell you.

**Leader: 20**Then Job stood up, tore his robe, shaved his head, and fell to the ground. *Face down,* Job *sprawled in the dirt to* worship.

**Job:**  **21**I was naked, *with nothing,* when I came from my mother’s womb; and

naked, *with nothing,* I will return *to the earth*. The Lord has given, and He has

taken away. May the name of the Lord be blessed.

**Leader:** **22**In all of this Job neither sinned nor did he make *foolish* charges against God.

Job 1:6-22 (VOICE)

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| **Drama – Going Down** |

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| **HC#122 – Bow the Knee** | HC-122 | HCD11-T12 |
| **Additional Optional Songs** | | |
| **SB#754 – Give me a restful mind** | TB-156 – Southport | No HT CD |
| **SB#750 – Father, I know that all my life** | TB-111 – Spohr | HTD10-T14 (3 vs.) |
| **SB#756 – He walks with God who speaks to God in prayer** | TB-465 – Ellers | HTD9-T2 (3 vs.) |
| **SB#758 – Hold Thou my hand!** | TB-487 – same | No HT CD |
| **SB#836/HC#3/SOS#122 – He is able** | TB-648 – same  HC-3  SOS-122 | No HT CD  HCD1A-T13 |
| **SB#492/HC#65/SOS#7 – God will make a way** | TB-639 – same  HC-65  SOS-7 | No HT CD  HCD5-T15 |
| **HC#109/SOS#21 – Total Praise** | HC-109  SOS-21 | HCD9-T19 |
| **HC#117 – Draw Me Close** | HC-117 | HCD10-T17 |
| **HC#293 – My Father Knows** | HC-293 | HCD28-T13 |
| **HC#299 – Cast Your Burdens** | HC-299 | HCD28-T19 |
| **SB#848/HC#167/SOS#126 – I’m in His hands** | TB-659 – same  HC-167  SOS-126 | No HT CD  HCD15-T17 |
| **HC#236 – Lord, I Need You** | HC-236 | HCD22-T16 |
| **SB#30/HC#243 – He giveth more grace** | TB-527 – Blacklands  HC-243 | HTD1-T3 (3 vs.)  HCD23-T13 |
| **HC#254 – Lord, There are Times** | HC-254 | HCD24-T14 |

**[Congregational prayer, please print in bulletin.]**

**Congregational Prayer:**

Thank you, Lord Jesus, for hearing our prayers. Thank you for hearing the cry of creation. Thank you for being present as we wait attentively for you. Thank you for your patience. In the midst of this Lenten time, give us this day our daily portion of patience, love, and grace. May we taste and see and know that you are God. Amen.

(*Wind in the Wilderness*, p. 66)

**Missionary Moment**

**Announcements and Offering**

**Testimony of Faith – [Choose someone from the congregation who can testify on this theme.]**

**Message – *Present in the Waiting – Job***

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| **SB#290/HC#7 – Spirit of God, descend** | TB-467 – same  HC-7 | No HT CD  HCD1A-T17 |
| **Additional Optional Songs** | | |
| **SB#609 – My body, soul and spirit** | TB-211 – My all is on the altar | HTD5-T14 (3 vs.) |
| **SB#705/SOS#120 – Have Thine own way, Lord** | TB-888 – same  SOS-121 | No HT CD |
| **SB#712 – In the depths of my soul’s greatest longing** | TB-695 – In deeper consecration | No HT CD |
| **SB#768 – Jesus, my strength, my hope** | TB-161 – Chalvey  TB-166 – Peace | No HT CD  No HT CD |
| **SB#776 – Meet my need, Lord** | TB-755 – same | No HT CD |
| **SB#786 – Silently now I wait for Thee** | TB-827 – same | No HT CD |
| **HC#45 – While We are Waiting, Come** | HC-45 | HCD3-T15 |
| **SB#492/HC#65/SOS#7 – God will make a way** | TB-639 – same  HC-65  SOS-7 | No HT CD  HCD5-T15 |
| **HC#110/SOS#69 – He Is Here** | HC-110  SOS-69 | HCD9-T20 |
| **SB#848/HC#167/SOS#126 – I’m in His Hands** | TB-659 – same  HC-167  SOS-126 | No HT CD  HCD15-T17 |
| **HC#236 – Lord, I Need You** | HC-236 | HCD22-T16 |
| **SB#30/HC#243 – He giveth more grace** | TB-527 – Blacklands  HC-243 | HTD1-T3 (3 vs.)  HCD23-T13 |
| **HC#254 – Lord, There are Times** | HC-254 | HCD24-T14 |

**Benediction**

**17**I ask that Christ will live in your hearts through faith. As a result of having strong roots in love, **18**I ask that you’ll have the power to grasp love’s width and length, height and depth, together with all believers. **19**I ask that you’ll know the love of Christ that is beyond knowledge so that you will be filled entirely with the fullness of God. Amen.

Ephesians 3:17-19 (CEB)

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| **SB#1031/HC#283 – Lord, if Your presence** | TB-740 – same  HC-283 | No HT CD  HCD27-T13 |
| **Additional Optional Songs** | | |
| **SB#241 – And can it be** | TB-445 – Sagina | HTD4-T13 (4 vs.) |
| **SB#819/HC#202 – O Church, arise** | TB-777 – same  HC-202 | No HT CD  HCD19-T12 |
| **SB#936 – Wanted, hearts baptized with fire** | TB-370 – Hyfrydol  TB-394 – Austria  HC-114 | HTD1-T14 (4 vs.)  HTD1-T2 (3 vs.)  HCD10-T14 |
| **SB#938 – We have caught the vision splendid** | TB-361 – Blaenwern  TB-394 – Austria | HTD5-T3 (3 vs.) HTD1-T2 (3 vs.) |

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| **Lent 2022 Week #5** | |
| **DRAMA**  **Going Down**  **By Martyn Scott Thomas**  © Copyright 2001 by Martyn Scott Thomas. All rights reserved. Used by permission. | |
| **Topic:** | Adversity |
| **Scripture:** | Hebrew 11:32-40 |
| **Synopsis:** | The faith of two men is tested through a series of trials. |
| **Characters:** | Narrator  Man 1 – non-speaking  Man 2 – non-speaking |
| **Props/Costumes:** | Each Man will need something to symbolize: his family (a picture), money (play or real), house (keys), job (a name plate or certificate), and friends (extras or implied). |
| **Production Notes:** | The Narrator should stand center stage with each Man on either side holding his props. As the story unfolds, the Narrator will take the props from the Men. The Men should duplicate each other’s actions when their stories are parallel. Be creative with movements and avoid coming across as comical. |
| **Setting:** | Bare stage. |
| **Running time:** | 4 minutes |

[*Narrator is standing center stage with each Man on either side, holding his props. Narrator could also be off-stage with each Man on either side of the stage.*]

**Narrator:** There once was a man who had everything. He had a loving family. He was the CEO of a large corporation. He had a big house and a lot of money. He had many friends, and he had faith in God.

There was another man who also had everything, or almost everything. He had a loving family. He was the CEO of a large corporation. He had a big house and a lot of money. And he had a lot of friends. But he did not have faith. There was no room in his life for God.

Both men lived happy, meaningful lives, but things were about to change.

The economy took a turn for the worse and each corporation felt the effects. Both had to lay off hundreds of employees, but the CEOs were still in charge, for now. They had less money, but they still had their families, houses, and friends. And the first man still had his faith. Both men continued to live happy, meaningful lives.

One day, there was a terrible accident involving the families of both men. In an instant, both men lost what was most precious to them. They still had their homes, a good deal of money and friends to console them, but each had a huge hole in his life. The first man still had his faith, although a bit weaker, and the second man was searching for something to make his life more meaningful.

The economy worsened and both corporations were the victims of takeover. The men lost their jobs and positions. Their friends slowly disappeared as the money started to run out. They had to sell their homes and move into small apartments on the other side of town. Their lives were now pathetic and meaningless.

The first man questioned his faith and wondered why God would do this to him. The second man now had nothing and, in his despair, turned to a God he hardly knew.

Their lives continued to spin out of control and the first man cursed God for his misfortune. He lived on the street, a shadow of his former self, forever bitter. He eventually disappeared into the night.

The second man started to build his life again, this time with a new foundation. He had determined that no matter what his status in life, his life would be happy and meaningful because of his new-found faith. He knew that no matter what happened, God was always in control.

It’s easy to have faith when everything is going your way. But is that really faith at all? Could you still worship God if everything you had was taken away?

[*Blackout*]

***Wind IN THE WILDERNESS***

**Children’s Moment – Week 5**

***Present in the Waiting – Job***

**By Katie Laidlaw**

**Scripture:** **Job 1:6-22; Romans 8:28**

**Props: Soaking wet article of clothing** (hat, socks, shirt, etc.)

[*The Narrator should call the children of the congregation forward and have them sit or stand around ‘campfire’.*]

**Script:**

[*Holding up wet article of clothing*] Well, uh, I kind of had a little disaster. I wanted to go kayaking – have you guys ever gone kayaking before? The boat sometimes rocks a little bit if you don’t sit still. Well, you see, this GIANT bird came flying right at me! So, of course I had to defend myself, so I went like THIS [*throw arms up in front of face/flail whole body*].

I bet you can guess what happened… Yeah, I flipped my kayak. I got a bunch of nasty pond stuff in my mouth and all over my face. YUCK. Thankfully, I made it out safely. Phew! I was scared for a moment there.

Have you ever heard of a man named Job? [*Allow children to respond*]

There is a whole book in the Old Testament about Job’s life story. Job had a very tough life. He went through a lot of difficult things! Most importantly, Job was a man of God. He had a lot of faith and trust in God’s plan for his life.

Job’s sheep were burned in a fire, his cattle and camels stolen, his servants murdered, and all of his children killed by a tragic accident.

Job must have really struggled after each terrible event in his life. He may have wondered why these things were happening to him, and maybe he wondered if God really loved him at all.

Job must have felt like he was drowning—like his kayak had flipped over and he was stuck underneath the water with no hope of floating to the surface.

God knew Job could persevere.

Do you know what it means to persevere? [*Allow children to respond*]

To persevere means to stand firmly and keep going, even in the hardest of times, especially when there seems to be no hope.

Job had to persevere through all the hard times, through all of the loss and sadness he experienced. Job had to place every possible piece of his faith and hope in God, who loved him very much and had a plan for his life. Job just had to wait for that hope to be seen.

What are some things we can do to persevere? What can we do to find hope and faith in God? [*Allow children to respond*]

Sometimes we try to take life into our own hands. We think our way is best. Sometimes we do things we know aren’t best just because we want to be in control. When we are sad, or scared, or hurt, we tend to act in ways or say things we know aren’t the best.

I knew I shouldn’t have moved the way I did when that bird flew at me, but I did it anyway because I was scared!

We can look to God, through prayer and reading His word—the Bible—to know the best way to find hope and faith even in the most difficult times. We can learn to persevere, like Job did, when we put effort into being great friends with God and trusting that He knows best and is working everything out.

Romans 8:28 says, **“And we know that in all things God works for the good of those who love Him, who have been called according to his purpose.”** (NIV)

Pray.

**Main Points:**

* To persevere means to stand firmly and keep going, even in the hardest of times, especially when there seems to be no hope.
* We can look to God, through prayer and reading His word—the Bible—to know the best way to find hope and faith, even in the most difficult times.
* We can learn to persevere, like Job did when we put effort into being great friends with God and trusting that He knows best and is working everything out.

**Questions:**

* Have you ever heard of a man named Job?
* Do you know what it means to persevere?
* What are some things we can do to persevere?
* What can we do to find hope and faith in God?

***Wind IN THE WILDERNESS***

**Lenten Sermon – Week 5**

***Present in the Waiting – Job***

**April 3, 2022**

**By Major Katherine Clausell**

**Scripture:** **Job 1:6-22**

**Opening Illustration:**

[Recount a story of extreme testing in your life or someone close to you. Share how your faith held up (or didn’t) in this moment.

Or share the story of the writer of the hymn, “It is Well.” He underwent what many would consider extreme testing, yet was able to declare in song, “It is well with my soul.”]

**Introduction:**

Unfortunately, many people seek God and worship Him only to gain something for themselves. They worship God as long as they experience a successful, happy life—or at least one without pain and difficulty. But when success and happiness are gone, their faith in Him disappears as well.

Job was different. His love for God was real—and God knew it. Job teaches us that no matter what, God was in control of the circumstances of his life and deserved his allegiance.

You might be scratching your heads and saying to yourselves, “Job wasn’t an Old Testament Prophet. Why this departure in our Lenten series that focuses on the Hebrew prophets and their vision on justice?” My response to you is: “You are correct, but stick with me, because Job has more to teach us than “why bad things happen to good people.”

Job has been included in this Lenten series on the prophets because the book named after him communicates to us about *waiting*. Job suffers much, as we will soon see, and he struggles to understand why bad things happen and what they mean. Job’s friends do the same, and in the process, they illustrate for us the pitfalls of trying to do too much, to say too much, rather than simply waiting and trusting God, seeking to be faithful without having all the answers. The key question we want to glean from this week’s Lenten focus is, “How can we be present in the waiting?” And Job is ideally suited to provide the answer.

(*Wind in the Wilderness,* p. 57)

**Transition:**

This is also a key question for us as we consider the Hebrew prophets, their message of justice, and their fulfillment in Jesus. The visions of which the prophets spoke would be fulfilled only at a much later date than when they were revealed. Frequently, the people had to experience suffering and try to make sense of it in the meantime, without having full knowledge of what was coming. They felt only a wind in the wilderness, sometimes only a light breeze, and nothing more. How could they be present in the waiting, in the meantime, when the prophecies had been uttered but the One they spoke of was still to come?

As we journey on toward Palm Sunday, the crucifixion of Jesus, and the resurrection on Easter Sunday, we too need a lesson in how to be present in the waiting. It remains true that the justice Jesus came to usher in often feels a long way off. It remains true that in between the Crucifixion on Friday and the Resurrection on Sunday there is a Saturday of waiting without all the answers or a sense of what it all means. And so we turn to Job to help us wait, to be present and faithful in the meantime. Job is not a prophet. But Job is one of us.

(*Wind in the Wilderness,* p. 58)

1. **Historical Dilemma –**

The book of Job is full of surprises—and disappointments. It allows us to witness an insider’s view of suffering as well as the outward reactions of observers.

* 1. All of Job’s servants (save one) are dead and the Sabeans carried off the 500 yoke of oxen and 500 donkeys (Job 1:13-15).
  2. Fire fell from heaven and burned up Job’s 7,000 sheep, as well as more servants (1:16).
  3. The Chaldeans came and took all 3,000 of Job’s camels and killed more servants (1:17).
  4. Then, just as the third messenger finished telling Job of the tragedy, a fourth servant approached with news that a strong wind came through and ripped apart the house where Job’s seven sons and three daughters were celebrating a feast together. The house collapsed in a pile of rubble and killed them all (1:18-19).
  5. Job stood in shocked silence as great anguish welled up inside of him. He tore his robe in deep grief, shaved his head, and fell to the ground in worship before the Lord saying, *“I came into this world with nothing, and one day I’ll leave it with nothing. God gave me everything, and He has taken it all away. Praise His name!”* (1:20-21)
  6. Even though Job was in deep sorrow, Job could not and would not raise his fist against God.
  7. Unknown to Job, Satan had come before God to accuse God’s people. “They only love You for what they can get from You!” Satan accused, his words full of spite and hatred. “If You removed Your blessings,” Satan added, “people would curse You and not worship You” Satan’s words were an attack not only on humanity but also on God’s character.
  8. God gave Satan permission to test his theory on Job. He knew that Satan’s accusations would be quickly silenced, and Job’s faith greatly strengthened.
  9. In a fury of destruction, Satan acted quickly, firing one disaster on top of another at Job and stripping away everything that gave Job a sense of security. Satan’s first attack was on Job’s wealth and his beloved Children. The final attack would be on Job’s own health.
  10. *“You’re still holding on to your precious uprightness?”* Job’s wife spat with disgust. *“Just curse God and be done with it all!”* (2:9).
  11. But Job refused. Instead, he reached for a piece of broken pottery while sitting among the ashes and scraped his inflamed sores, which seeped with infection and itched (2:7-8).
  12. Job had lost his appetite and his strength. Pain wracked his body, and his flesh seemed to rot on his bones as it turned black and fell off.
  13. Yet, even though he was in a state of hopeless misery, never once did he curse God. Job did, however, curse the day he was born (3:1).
  14. As a customary sign of respect for Job’s grief and suffering, his friends Eliphaz, Bildad, and Zophar sat with him, saying nothing…at least for the first week.
  15. Even though they had said nothing for the past seven days, they hadn’t been able to quiet their thoughts. And their thoughts about Job’s unusual suffering all boiled down to an obvious explanation: Job’s suffering was the result of sin.
  16. In three rounds of different speeches (chapters 4-37), Job’s friends offered their bad advice. First they questioned whether Job had sinned, then they assumed he must have. In their last round of advice, they openly accused Job of sinning.
  17. As much as Job’s friends tried to argue, persuade, dominate, and reason with Job, they did so in vain, for they assumed they knew God’s mind in the matter.
  18. Their advice was based on personal experience, the experience of others in the past and the logical religious thinking of their day.
  19. But in Job, chapters 38-42, God had the final word and set the record straight.
  20. Although Job did not understand the reason for his suffering, he knew that it was not caused by God. Job allowed God to be big enough to have other reasons for allowing him to suffer.

(*Faith Factor OT*, pp. 271-272)

1. **Current Context and Challenge –**

Itseems like being present in the waiting is getting harder and harder to do. We live in a world that expects answers now. We have access to information like no other previous generation. From smartphones to the World Wide Web, we can search any questions that occur to us. We have access to countless opinions and facts. But sometimes, knowing too much and not knowing what to do with all the information can be challenging. It can prevent us from being present in the waiting. To make someone wait for a response to a question or issue is often met with dismissiveness and frustration, as the person seeking immediate redress for their issue looks to someone else, perhaps a little higher on the food chain, to deliver a more immediate and satisfactory response. Impatience is not good for our well-being.

(*Wind in the Wilderness*, pp. 59-60)

1. **Our Response –**

Job was blameless and righteous even after being stripped bare of everything he owned and loved. Yet, he never shook his fist at God or denounced Him. Job received four horrific messages in one day (Job 1:13-19). Have you ever had one of those days that you just needed to be over? God doesn’t always come across as compassionate and gracious in every verse of the book of Job.

So, what can we learn from Job’s story? And what is this story compelling us to do? Is this divine lesson just about suffering? Justice? Piety? Righteousness? The nature of God? The problem of evil? It is about all these things and more. This is a story of a man who endures some of the worst circumstances a person might imagine.

The wrestling, the struggling, the discernment is not an act of faithlessness…it is where faith takes hold. This, I think, is where waiting plays a key role. If we take a closer look at the story, we can see that everyone in it is waiting. The Adversary is waiting for Job to cures God. God is waiting for Job to remain faithful. Later in the story, Job’s friends are waiting for Job’s misery to end. And Job himself is waiting on an answer from God about why such suffering has come upon him. Everyone seems to be waiting for the page of history to turn and this horrible chapter to end. There is power in waiting, and there is truth in asking, “Are you there, God?” Being present in the waiting is particularly hard to do. But we must, for the sake of our well-being.

(*Wind in the Wilderness,* pp. 60-61)

**Conclusion –**

Often we sense something sacred in being present in the waiting. The sacredness does not mean it is an easy wait. Being present in the waiting is a spiritual discipline. As we move deeper into this season of Lent, it is helpful for us to stop and consider the nature of God, and ultimately we will get a glimpse of the Messiah to come.

Being present in the waiting doesn’t mean being lonely. It doesn’t mean being blissfully ignorant and sitting idly. Rather, being present, becoming rooted in the now, forces us to become aware of our surroundings. We slow down enough to acknowledge the presence of struggles and joys in our lives as we encounter the Sacred One who is present with us in the now.

(*Wind in the Wilderness,* p. 63)

**[Print in Bulletin]**

**Focus for the Week:**

Invest 15 minutes each day this week to engaging in the news, whatever method or source you prefer. While you read or view the news, recite to yourself, “I am present in the waiting.” Look for opportunities to respond and engage from a faith-based perspective. How is God calling you to be present in waiting for the Kingdom that is coming?

del Rosario, DJ. *Wind in the Wilderness.* Nashville: Abingdon Press, 2016.