

Newsletter 3rd October 2021

Sunday's Readings: Mark 10:1-16

Ps. Andrew Everson will be bringing us the Word this week

Prayers of the people

- Pray for rain in the parts of our state, particularly the Mallee and the Riverland which are particularly dry.
- Please pray for the people of Afghanistan as they deal with fear, and persecution and the unfolding circumstances of lack of food and services.
- Pray for the Christians of Nigeria in villages who continue to be under attack from Islamic militia.
- Pray for Christians of India who are being increasingly persecuted for their faith in Jesus Christ
- Please continue to pray for Murray Burdett, John Ruck, Gordon Williams, Grant Inverarity as they cope health issues and pray for improved health and recovery.
- Please pray for and encourage those who may be unwell or stressed in our congregation.

Notices

Congregational Meeting 10th October:

To proceed in filling the vacancy created by the pending retirement of Andrew early in 2022 we are required to appoint a Joint Nominating Committee. The JNC is made up by at least two persons appointed by Presbytery, one of these as Chairperson, and 2 to 6 persons appointed by the Congregation.

The regulations regarding the appointment of a Minister of the Word contain a provision " that the Congregation delegates authority to the Church Council to appoint its members to the JNC."

The Church Council is seeking an endorsement to act on behalf of the Congregation and in formalizing this proposal a meeting of the Congregation will be held on Sunday 10th October following the morning service.

If you have any questions prior to the meeting please contact members of the Church Council, Congregation Secretary Carol Lawrie or Bill Cobbledick Chairman of the Congregation.

Daylight Saving: Don't forget to adjust your clocks this weekend 3rd October.

Church Gardeners Required: Jill and Eugene are "retiring" as of the 1st November – Is gardening a passion for you? See Jill and Eugene

K4C News update: This term we have had fun learning the 10 Commandments and teachers have prepared great lessons from the gospels of Mark and Luke. The last lesson will be on 26th Sept. and recommence on the 24th of October. We look forward to preparing another exciting program leading up to Christmas. K4C will be taking part and leading the Christmas presentation Service on December 5th.
Please keep this day free and tell your family and friends.

Tom Golding "Embracing the Prostitute or the Bride" Tom will be speaking at Barnett's on the 23rd Of October from 9.30am to 3pm. At 12.30pm there will be a BBQ lunch (meat supplied) if you could bring a salad or sweet to share. BYO Bible, chair and drinks. See leaflet for sessions and breaks.

Name Tags and Updates: Please use the form at the back of the church if you would like a name tag or need to update your email or phone number to get the newsletter or be able to be contacted.

Tithe a tin Pray a Packet: the support that the congregation gives this worthy project is very much appreciated by those who are in need during these difficult times. Thank you very much

Pastoral Care Fundraiser Early Notice BBQ to be held at a date to be advised

Church Service: Due to Covid 19 the guidelines for Sunday are as follows.

- Masks must be worn
- 1/2m² distancing applies (**152** persons in the church)
- Singing allowed with masks on.
- Morning Tea under covid 19 guidelines
- Sunday school and Youth Alpha is on!

Tarooki: Please join us to celebrate 61 years of camping in Robe. Onsite at 55 Main St. Robe on Sunday November 14th, 2021, at 10.30am for a Thanksgiving Service followed by a catered lunch.
RSVP to tarooki@uvsa.org.au or 0429157270 by November 1st.

Midweek Bible reading:

Job 1:1

¹ In the land of Uz there lived a man whose name was Job. This man was blameless and upright; he feared God and shunned evil.

Job 2:1-10

¹ On another day the angels came to present themselves before the Lord, and Satan also came with them to present himself before him. ² And the Lord said to Satan, 'Where have you come from?'

Satan answered the Lord, 'From roaming throughout the earth, going to and fro on it.'

³ Then the Lord said to Satan, 'Have you considered my servant Job? There is no one on earth like him; he is blameless and upright, a man who fears God and shuns evil. And he still maintains his integrity, though you incited me against him to ruin him without any reason.'

⁴ 'Skin for skin!' Satan replied. 'A man will give all he has for his own life. ⁵ But now stretch out your hand and strike his flesh and bones, and he will surely curse you to your face.'

⁶ The Lord said to Satan, 'Very well, then, he is in your hands; but you must spare his life.'

⁷ So Satan went out from the presence of the Lord and afflicted Job with painful sores from the soles of his feet to the crown of his head. ⁸ Then Job took a piece of broken pottery and scraped himself with it as he sat among the ashes.

⁹ His wife said to him, 'Are you still maintaining your integrity? Curse God and die!'

¹⁰ He replied, 'You are talking like a foolish woman. Shall we accept good from God, and not trouble?'

In all this, Job did not sin in what he said.

Job was a good man who experienced a series of misfortunes that took from him his health, his family, his wealth, and, as far as society was concerned, his reputation as well. Job didn't deserve it. If justice means that good deserves good and evil deserves evil, then Job didn't deserve what happened. Instead, he got a massive number of bad things. In fact, when we consider the conversation between God and Satan as the basis for the events in the book of Job, then we might conclude that it is precisely because Job was good that bad things happened to him.

Critically Job doesn't know why he has been subjected to so much misery. He doesn't know why these things are happening.

When we experience misfortune and seemingly pointless suffering we are exactly in Job's situation. We don't know why either.

Job's response to misfortune is to trust God. "...Shall we accept good from God, and not trouble?" As the story progresses Job refuses to "curse God", he continues to maintain both his innocence and his belief that his treatment was unjustified. He appeals repeatedly to God for justice. Job gets angry with God, demanding that God justify his treatment of him. But his belief in God doesn't waver nor does his belief in God's ultimate justice. He allows God to be God.

The Book of Job teaches that bad things do happen to good people and yet God remains in charge. We are asked to believe that in God's overview and superintendence, even suffering that appears pointless is used by God to achieve his aims of salvation.

Job, a good man, suffered unjustly. But in this account in the Book of Job, we are given a glimpse of God's total oversight. The battle for Job's heart, mind and soul is a lesson that Satan's works of misery and Satan's expected victory are not inevitable, that Satan's power can be resisted. Surely that is a message not just for Job, but for countless millions of God's people down the centuries.

Of course, Job is not our only example. Jesus was not just a good man but a totally innocent man. When Jesus suffered and died, we see God himself experiencing unjustified, seemingly pointless suffering that led to his death. God himself, suffers and dies. And yet in God's economy, in a way that remains in part a mystery, God's purposes of freedom and life, forgiveness and salvation for the world is accomplished on the cross.

In the wrap up at the end of the book, Job's fortunes are returned. He is given back twice as many sheep, camels, oxen, and donkeys than he had before Satan was able to take them away. He lives to 140 years, twice the four score years and ten that was commonly accepted as man's appointed span. Some have questioned this happy-ever-after ending as just too convenient. But surely, when Jesus was raised from the dead God was making the same point – "behold I am making all things new" and replacing death with life, potentially for the whole world. God keeps his promises and works all things out according to his will.

In the beginning Job had seven sons and three daughters and through Satan's work these children tragically died. But following the restoration of Job he was blessed with another seven sons and three daughters. We might ask, if these additional children were following the established pattern of receiving back double the first number of sheep, camels, donkey's etc., why not fourteen sons and six daughters?

Perhaps we should conclude that the pattern was indeed being followed, and that his original ten children were all safe in God's keeping.

Andrew