

**Chapter 1 : What is the Epic of Gilgamesh? What relation does it have with the biblical Flood?**

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The pre-incarnate Christ speaks to Job Authorship, language, texts[ edit ] Rabbinic tradition ascribes the authorship of Job to Moses , but scholars generally agree that it was written between the 7th and 4th centuries BCE, with the 6th century BCE as the most likely period for various reasons. It is attainable in part through human effort and in part as a gift from God, but never in its entirety " except by God. Proverbs makes confident statements about the world and its workings that are flatly contradicted by Job and Ecclesiastes. Their antithesis were the wicked, who were selfish and greedy. Job, knowing he is innocent, concludes that God must be unjust. Job is wrong to accuse God of injustice, as God is greater than human beings, and nor are the friends correct; for suffering, far from being a punishment, may "rescue the afflicted from their affliction" and make them more amenable to revelation " literally, "open their ears" The hymn does not place any emphasis on retributive justice, stressing instead the inaccessibility of wisdom. The first speech focuses on his role in maintaining order in the universe: Job then confesses his lack of wisdom, meaning his lack of understanding of the workings of the cosmos and of the ability to maintain it. The usual view is that he admits to being wrong to challenge God and now repents "in dust and ashes" Probably from Germany, " CE. The Wellcome Collection, London History of interpretation[ edit ] In the Second Temple period BCE " 70 CE Job began being transformed into something more patient and steadfast, with his suffering a test of virtue and a vindication of righteousness for the glory of God. He was seen as a righteous Gentile who acknowledged God. The medieval Jewish scholar Maimonides declared his story a parable, and the medieval Christian Thomas Aquinas wrote a detailed commentary declaring it true history. The cantillation signs for the large poetic section in the middle of the Book of Job differ from those of most of the biblical books, using a system shared with it only by Psalms and Proverbs. Breughel and Georges de la Tour depicted Job visited by his wife, and William Blake produced an entire cycle of illustrations for the book. Writers Job has inspired or influenced include[ original research? The Russian film Leviathan also draws themes from the Book of Job. The premiere of the opera was held on 21 September on the main stage of the international multidisciplinary festival Gogolfest [62] In Islam and Arab folk tradition[ edit ] Main article: His story has the same basic outline as in the Bible, although the three friends are replaced by his brothers, and his wife stays by his side. It was there that God rewarded him with a Fountain of Youth that removed whatever illnesses he had and restored his youth. Al-Joura was a place of annual festivities four days in all when people of many faiths gathered and bathed in a natural spring. There is also a tomb of Job outside the city of Salalah in Oman.

**Chapter 2 : Watty Piper's "The Little Engine That Could" - Print Magazine**

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Use a combination of drawing, dictating, and writing to narrate a single event or several loosely linked events, tell about the events in the order in which they occurred, and provide a reaction to what happened. I emphasize the bright colors because the children will be able to read along with the color words. Boys and girls, who remembers the name of our Author of the Month? Do you remember who helps Audrey Wood illustrate her books? It is written by Audrey Wood and illustrated by her son, Bruce. Let me begin reading. Bright Colors Procedure 20 minutes The lesson begins and as I read two pages into the story, I told the children that this reading adventure was going in a new direction. My purpose in teaching this lesson was to tell how well my students comprehend what was being read, so by going in this new direction, I felt like I could watch them go through the process of developing an understanding the parts needed for retelling. I sent the students back to their tables and asked my paper passer to hand out sheets of blank paper. Write your name on one side of the paper, and then turn it over so the empty side is facing up. When you have done this, place one hand on your head so that I can know who is ready to move on. I began to read the story again to the children: Take out your blue crayon and draw the sea. Remember, it is a deep blue sea. When you a finished, place your hand on your head so I can see who is done. I want you to draw the red rock in the middle of the deep blue sea. From here on out, I want you to listen to what I am reading, and then decide what you are going to add to your picture. I will be watching to see if you are carefully following along. Listening to the Story and Drawing I read through the rest of the story and at the end of each page, I have the children indicate to me with hand on head if they are ready to move on to the next page. This makes for a quieter work time. Listening to the Story and Drawing Assessment 5 minutes Once the children are finished with the drawing, we take a minute to look at how detailed our drawings are and how by taking our time, we have done beautiful work. At this point, I ask the children to buddy-up with someone at their tables and retell the story to that friend. Turn and talk is a great strategy to help student process what they have just heard or read. As a closing activity, this activity is good so that students can review what was learned in the lesson. Using the details that you have drawn in your picture, retell the story to your table buddy. Are you able to use this paper to completely retell the story? Can your table buddy understand your picture? As the children share and retell, I walk around the room and ask a few questions. What is so special about the butterfly? What part of the story did you like best?

*The Story of Job* One day, as Job's sons and daughters were eating and drinking in the oldest brother's house, a messenger came to Job and said, "The oxen were.

Oh how times have changed! For my review of the original text, please link here. The book reviewed here is a new edition from with additional illustrations. There are colour plates from watercolours by Alice B. Woodward, who has also produced pen-and-ink line drawings interspersed throughout the text, plus a title page. The book itself Oh how times have changed! The book itself is also a nice volume, slim at just 83 pages, but with a self-coloured blue embossed cloth cover; the design featuring a medallion of Peter Pan. Sadly though the narrative leaves a lot to be desired. Granted this is the language and perceptions from a century ago. The little boys had to be brave, the little girls pretty. But even allowing for this fact, it is unnecessarily twee and cosy, the manner throughout is chummy yet patronising; with an excess of "talking down" which no child enjoys. Where there should be exciting descriptions of action, we have a very dull account. In one part for instance, Peter is about to fight Captain Hook single-handed - a thrilling episode which should be gripping. What do we get? At last, finding himself outdone, the Captain gave up the fight, and in all haste swam back to his ship. Very uninspired writing then, with little attempt at creating tension or atmosphere. There also seem to be an excess of coincidences which have resulted from the paucity of description. Peter is trapped in a cabin, but manages to pass out swords which just happened to be in the corner of it, for instance. Also in this book there are 4 very short songs printed within the text. They are written for the piano, and credited to Mr. Even if a pianist plays "con brio" unfortunately they still sound like hymns. At a push this may be acceptable for Wendy singing, "I wish I had a darling house, The littlest ever seen, With funny little red walls, And roof of mossy green;" but a dirge is far from ideal when Hook is singing about his victims walking the plank. It is difficult to imagine what families of the time made of this in their parlours and enactments. In conclusion, then, this is a book suffering very much from the restrictions of its time. It is surprising that James Barrie gave his consent to this retelling. The pictures are charming, and the second star of this review, not from the rightâ€ is for the quaint illustrations. But anyone wanting to tell the story of Peter Pan to their own children would do far better to tell it themselves - with actions and gusto! Or perhaps find another retelling.

**Chapter 4 : Job's Faithfulness by Brian Carlisle**

*The Story of Jumping Mouse, a Native American Legend, retold and illustrated by John Steptoe Story Time with Laura Jo. The Book of Job - Duration:*

He had seven sons and three daughters. He owned seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred asses; and he had many servants, so that he was the richest man among all the peoples of the East. One day when the sons of God came before Jehovah, Satan came with them. Jehovah said to Satan, "From where do you come? For there is no man like him on the earth, blameless and upright, who reveres God and avoids evil. Have you not yourself made a hedge all about him, about his household, and about all that he has? You have blessed whatever he does, and his possessions have greatly increased. But just put out your hand now and take away all he has; he certainly will curse you to your face. I alone have escaped to tell you. On another day when the sons of God came before Jehovah, Satan came with them. And Jehovah said to Satan, "From where do you come? For there is no man like him on the earth, blameless and upright, one who reveres God and avoids evil; he still is faithful, although you led me to ruin him without cause. But just put out your hand now, and touch his bone and his flesh; he certainly will curse you to your face. As he sat among the ashes, his wife said to him, "Are you still holding to your piety? Curse God and die. We accept prosperity from God, shall we not also accept misfortune? Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, for they had arranged to go together and show their sympathy for him and comfort him. But when they saw him in the distance, they did not at first know him. Then they all wept aloud and tore their robes and threw dust upon their heads. And they sat down with him on the ground seven days and seven nights without any one saying a word to him, for they saw that he was in great trouble. Then Job began to speak and said: I should then have lain down in quiet, Should have slept and been at rest With kings and counsellors of earth, Who built themselves great pyramids; With princes rich in gold, Who filled their houses with silver. There the small and great are gathered, There the slave is free at last. But who can keep from speaking? Your words have upheld the fallen, Giving strength to tottering knees. But now that trouble comes, you are impatient, Now that it touches you, you lose courage. What innocent man ever perished? Or where were the upright ever destroyed? For he causes pain but to comfort, And wounds, that his hands may heal. And what is my future, that I should be patient? Is my strength the strength of stones, Or is my body made of brass? A friend should be kind to one fainting, Though he lose his faith in the Almighty. Teach me, and I will keep silent. Show me how I have sinned. Or can the Almighty do wrong? If your children sinned against him, He has let them suffer the penalty; But you should earnestly seek him, And devoutly beseech the Almighty. If you are pure and upright, He will surely answer your prayer, And will prosper your righteous abode. He is wise in mind and mighty in strength, Who has ever defied him and prospered, Blameless I am! I regard not myself; I hate my life; it is all one to me. Therefore, I openly declare: He destroys the blameless as well as the wicked. But I have a mind as well as you, And who does not know all this? Oh, that my words were now written, That they were inscribed in a book, That with an iron pen and with lead In rock they were carved forever! I defended the cause of the stranger, I shattered the jaws of the wicked, And wrested the prey from his teeth. After my words they spoke not, And my speech fell as rain-drops upon them. But they sing of me now in derision, And my name is a by-word among them. Behold my defense all signed! Let now the Almighty answer, Let Jehovah write the charge! On my shoulder I would bear it, As a crown I would bind it round me; I would tell him my every act; Like a prince I would enter his presence! You have knowledge and insight, so tell me. Who determined its measures? Or who measured it off with a line? On what were its foundations placed? Or who laid its corner-stone, When the morning stars all sang together, And the sons of God shouted for joy? Does the eagle mount up at your bidding, And build her nest on high? He who argues with God, let him answer. Will you set aside my judgment, And condemn me, that you may be justified? I lay my hand on my mouth. I spoke once, but will do so no more; Yes, twice, but will go no further. I spoke, therefore, without sense, Of wonders beyond my knowledge. I had heard of thee but by hearsay, But now my eye has seen thee; Therefore I despise my words, And repent in dust and ashes. He also had seven sons and three daughters. And

after this Job lived an hundred and forty years.

**Chapter 5 : The Ugly Duckling by Lilian Moore**

*In Pushkin Press launched a list of children's books and as with their adult titles there is an attention to the details of design and production that is pretty rare these days. The Story of.*

This engraving, although not included in the Illustrations, most closely resembles the tenth illustration, Job Rebuked by his Friends. Origins[ edit ] As early as Blake had sketched several ink studies of an illustration to Job. Blake reworked the Job plate sometime after , but the resulting print was not included in the Illustrations. A second set of watercolours, known as the Linell Set mostly in the collection of the Fogg Art Museum was produced in at the request of John Linell. Linell traced the watercolours from the "Butts set"; these tracings were then coloured in by Blake. As a result of this unusual process, the outlines of the Linell set are thicker and the colouring is uniformly darker, with a more restricted palette than the Butts set. Blake also added two new designs to the Linell set, and added copies of these to the Butts set. The two designs added were No. There is also another set of watercolours known as the New Zealand Set. The engravings[ edit ] Plate 11, showing the marginal glosses. The line directly above the centre image reads: However, Blake rejected the "mixed method" popular among commercial reproductive engravers of his time. The "mixed method" entailed lightly etching guidelines into the plate. The image was then engraved by the dot and lozenge method and by stippling. Instead, Blake engraved his illustrations in pure line and without preliminary etching. The engravings were completed in , and an edition of was produced in These were the last set of illustrations that Blake would complete. These comment upon the text with biblical quotes and paraphrases, and also contain images that reinforce the themes of the main illustrations. After completing the engravings, Blake painted an additional tempera of Satan Smiting Job with Boils in In plate six, Satan smites Job with boils using his left hand, and in plate 15 God indicates Behemoth and Leviathan with his left hand. Contrarily, God banishes Satan with his right hand in plate sixteen and speaks to Job from the whirlwind in plate fourteen with his right foot extended forward. Some scholars, however, have asserted that this systematic interpretation fails to account for inconsistencies in such symbolism and is excessively subjective. However, the Illustrations brought Blake an unprecedented degree of recognition. As early as John Ruskin wrote of Blake in The Elements of Drawing that The Book of Job, engraved by himself, is of the highest rank in certain characters of imagination and expression; in the mode of obtaining certain effects of light it will also prove a very useful example to you. In expressing conditions of glaring and flickering light, Blake is greater than Rembrandt. A Masque for Dancing first staged in upon the Illustrations. The Lady of Shalott, Job and His Daughters, Plate 20 of the engravings. Table of Illustrations[ edit ] Blake did not give titles to the illustrations and the most prominent text in the margins is used by some scholars such as S. Foster Damon as a title for a given illustration. Others, such as Robert Essick, use descriptive titles. In some cases the titles are the same.

**Chapter 6 : Kindergarten Lesson The Deep Blue Sea Retold by Me**

*Job is symbolic of the righteous person; Satan targets Job because of his righteousness and favour with God and wishes to turn Job against God. This to me is the overriding teaching of the book of Job.*

But he was not angry at God. He fell to the ground and worshiped God. He said he had nothing when he was born. God gave him everything. Now God had taken it away. Job still loved God. He said everything had been taken from Job. And Job was still righteous. But Satan said Job would not be righteous if he were very sick. So God said Satan could make Job sick. But Satan could not kill him. His body was covered with sores. He wished he had not been born. Job said he did. Job said God gave people good things. God sometimes let bad things happen to them. Sometimes bad things happened to good people. They were sorry for him. They told Job God punishes wicked people. They said God does not punish good people. The friends said Job must have been wicked. Bad things would not happen to him if he were righteous. He said he had not been wicked. He did not know why so many bad things had happened to him. Job still believed in God. Job said he might die. But he would always love God. If he did die, he would be resurrected. He would have his body again. He would see God. They said he may have taken things away from poor people. Or he may not have helped people when they needed help. They said God knows when people are wicked. No one can hide his sins from God. They told Job to repent. Then God would bless him. Job 22 Job told his friends he was righteous. He said God knew he was not wicked. Job said some wicked people do not have troubles. And sometimes righteous people have many troubles. Job said he did not know why God had let bad things happen to him. Job 26â€™28 Then Job heard the voice of God. God asked Job many questions. Where was Job when God made the world? What did Job know about the clouds, the snow, and the rain? What did Job know about the animals and the plants on the earth? God made these wonderful things. Job said he did not understand these things. God told Job men cannot always understand why God does things. Men must trust God no matter what happens to them. Then Job saw God. Job had been righteous through all his troubles.

**Chapter 7 : How to Illustrate a Children's Book: 14 Steps (with Pictures)**

*Since I am not as adept with electronic gear as he, I've not actually played the clips, but I have retold the stories from movies to illustrate a principle in counseling. However, the most frequent story you will hear in my counseling office is an Old Testament narrative.*

Meme The inner machinations of my mind are an enigma. Meme here, finally back with a ton of stuff to say. Well, yes, I did say that. After I posted that update a while ago, I was going to continue editing Chapter 2 with the intent to upload it while Chapter 47 was in production. However, while I was editing Chapter 2, I got side-tracked and started revising Chapter 1 even further than I already had. It was then and there that I realized something. The earlier chapters of EarthBound Retold require a significant amount more editing than I initially thought. To give you some perspective on just how much I added, the original Chapter 2 was 12 pages. The revised version is A ton of minor wording adjustments throughout the chapter. Added more dialogue for Pokey. Added some more character details in the scenes with Tracy, Mom, the police officers, and Pokey. Added several more environmental details. An metric crapton of minor wording and dialogue changes. With my previous revelation of quality in mind, I feel that it is my duty as a prestigious fanfiction writer to go back through the entirety of EB Retold, Part 1 and revise every chapter until I deem them all to be of the same quality as Chapter Sadly, this means that there will be a lengthy hiatus before the main plotline of the story continues. However, before I get too deep into revising the story, I will go ahead and complete Chapter 47 so that I can have it out of the way, and so I can satiate the appetites of those who have longed to read it for some time now. Okay, so, change of plans. I have come to the realization that this whole little schedule that I described here is really screwy. After some thinking, I have made a difficult decision. I am going to be foregoing the effort to finish Chapter 47 to focus my attention on revising the earlier chapters of the story. Once I have revised Chapters , I shall return to complete Chapter 47 and then move on to finishing the story. Sorry about that, but tough times call for desperate measures. With that being said, if you have any comments or criticisms about the story, feel free to leave a reply on the thread or send me a PM.

**Chapter 8 : The Story of Job**

*The book of Job is Narrative History. Its author is unknown yet it is possible that Job himself wrote it. It is possible that Job is the oldest of any book of the Bible written approximately B.C. Key personalities of this book include Job, Eliphaz the Temanite, Bildad the Shuhite, Zophar the Naamathite, and Elihu the Buzite.*

Subscribe to the CompellingTruth. What is the Epic of Gilgamesh? What relation does it have with the biblical Flood? The Epic of Gilgamesh is an ancient poem about a king of Uruk who was one-third god. Parts of the original Sumerian story may have been written as early as BC, although Gilgamesh is said to have reigned around BC. The epic was subsequently translated into Babylonian dialects. The translations vary somewhat, and there are no copies of the complete poem. Epic of Gilgamesh The Epic of Gilgamesh is told in twelve tablets. Where some tablets are damaged, corresponding passages have been taken from other translations to fill in the gaps. Gilgamesh, king of Uruk, is seen abusing his subjects. The gods respond by creating a wild man named Enkidu to distract him. Gilgamesh learns of Enkidu and sends Shamhat, a temple prostitute, to distract Enkidu. Shamhat seduces and then civilizes Enkidu. They battle, and then become close friends. Gilgamesh convinces Enkidu to travel to the Cedar Forest to kill the demi-god Humbaba. Gilgamesh plans for the trip. He asks several people, including his mother the goddess Ninsun, for advice. Everyone discourages him from fighting the horrifying Humbaba. Gilgamesh and Enkidu travel to the Cedar Forest. They have many dreams along the way and talk about how scared they are. Gilgamesh and Enkidu, with the help of the sun-god Shamash, kill Humbaba. The goddess Ishtar propositions Gilgamesh. Gilgamesh rejects her, pointing out that her previous lovers did not fare well. Enkidu has a dream that he will die, and curses everyone, including the temple prostitute who apparently gave him a venereal disease. The sun-god Shamash reminds him that Shamhat civilized him and introduced him to Gilgamesh, so he takes his curse back. Shamash also tells him that when he dies, Gilgamesh will honor him beyond compare. Comforted, Enkidu sickens and dies. Gilgamesh mourns his friend with great despair and ceremony. In fear of death, Gilgamesh decides to find Utnapishtim, a legendary man who survived a great flood and received eternal life. After foolishly destroying the stone giants who could have taken him to Utnapishtim, Gilgamesh cuts down trees and uses them as punting poles to cross the Waters of Death. Utnapishtim tells Gilgamesh the story of the flood. The gods decided to flood the world and destroy all the people, but the god Ea told Utnapishtim to build a boat big enough for his family and the animals. The boat was to be covered with pitch and bitumen. Utnapishtim, his family, the craftsmen who built the boat, and many animals entered the boat. The rains lasted six or possibly seven days, killing all the other people. The boat landed on a mountain, and Utnapishtim released a dove, a swallow, and a raven before opening the door and letting everyone out. Enlil, who created the flood, was livid that there were survivors, but Ishtar and Ea condemned Enlil. Enlil gave Utnapishtim and his wife eternal life. Utnapishtim shows Gilgamesh that he cannot grant eternal life but tells him how he can recover his youth. Gilgamesh goes to the bottom of the ocean to get the youth-giving plant, but a snake eats it. Gilgamesh gives up the quest for eternal life and contents himself with his legacy—the great walls of Uruk he had built. This tablet is probably not original. Enkidu is alive and goes to the Netherworld on an errand for Gilgamesh. He is trapped there until Ea and Shamash help his ghost to escape. Gilgamesh asks Enkidu about the Netherworld. Enlil finally decides to send a catastrophic flood. Enki the Sumerian version of the Akkadian Ea, the god of water, is not allowed to warn the humans, but he does tell Atrahasis "Extremely Wise" to build a large boat covered in bitumen. Although Enlil is angry that Enki interfered, he agrees to find other ways to control human population. Some believe that the Gilgamesh flood story was a later paraphrase of the Atrahasis Epic. The Sumerian creation myth also includes a story of a flood. Ziusudra Sumerian for the Akkadian Utnapishtim, meaning "he who laid hold on life of distant days" is warned by Enki to build a boat. The story is much the same, except that the ship floats down the Euphrates to an island, possibly Bahrain. The names given to the Noah figure are confusing, but they are linked: The biblical flood story, found in Genesis, has many similarities. In both cases, it was a global flood sent by God or gods to control people. God or gods contacted the hero and told him to build an ark of wood covered in pitch. The ark was very large and contained

specimens of all animals. The hero determined the end of the ordeal by sending out birds. There are differences, as well. Of course, the Genesis story speaks of God, while the Akkadian mentions several gods. The Akkadian ark was square, while the biblical ark was rectangular. The Akkadian hero saved not only his family, but craftsmen who worked on the ark as well. The biblical rains lasted forty days and nights, while the Akkadian version says six. And the arks landed on different mountains. What is the relationship between the Akkadian flood myths and the biblical account? Secular scholars claim that because remnants of the Akkadian account pre-date the writing of Genesis, Moses or another author copied from the Akkadian story. But biblical scholars point out that there is no record of a complete Akkadian flood myth until BC, long after Genesis was written. Other scholars claim that the Akkadian myth copied Genesis, but this is highly unlikely. Genesis was written by BC while the first Gilgamesh story that references the global flood was apparently from BC. It is an interesting exercise to speculate how the stories may be linked. Abraham was from Ur, the same area in which the tablets were found, and was born about the same time as the oldest version of the Sumerian creation myth which includes parts of the story of Ziusudra is dated. But this would have no effect on the veracity of the biblical account. If there was a worldwide flood, and all the people of the earth descended from the few survivors, it would make sense that there would be various accounts—as there are from such disparate places as Mayan and Hindu mythology. And it would make sense that those stories became distorted through the ages.

**Version Accuracy** So what validates the biblical account of the Flood over the Sumerian myths? There are several physical and academic evidences: In the 1950s, in the city of Nippur northwest of Ur, archaeologists found a tablet dated BC—shortly after the Flood. Catalogued as CBM, the details of the event are nearly identical to the biblical account. In particular, unlike the fanciful Sumerian tales, both CBM and Genesis read like a no-nonsense historical account. The biblical account is more specific and detailed. The exact people who survived the Flood are mentioned, as are their direct descendants. In addition, the Genesis story gives more specifics about the kind and number of animals that were rescued in the ark. The description of the Gilgamesh account seems to infer a global flood. All humans were to turn into clay. No one was to survive. And Utnapishtim needed to save representatives of all the animals. But the poem does not adequately explain how such a flood occurred. Six days of rain alone would not flood the world. Genesis, however, describes how forty days and nights of rain combined with waters from the deep covered even the tops of the highest mountains. The design of the ark as given in the Bible is uniquely suited for a large vessel in rough waters. It was a flat-bottomed rectangle which evenly compromised between storage capacity and stability. The ark in the Gilgamesh story is a cube made from the remnants of a reed hut, covered in pitch and naturally-occurring asphalt. Such a structure would not have been able to safely see all those animals through a flood. Secular scholars insist that Judaism was made up, that it is a simplification of the common polytheistic religions of the day. The evidence says otherwise. Archaeology gives evidence that the earliest human religions were monotheistic. Throughout the years, monotheism gave way to anthropomorphized nature worship. This gives evidence that the monotheistic biblical account is based on earlier information. All this means is that descendants of the survivors of the Flood knew about the Flood and passed down the story with ever increasing embellishment.

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Text Version Afrikaans Mrs. Workman opened her oven door and removed the cake that was to be the center of celebration for her son, Greg. Today in school, Greg was to be honored in front of the entire school for his outstanding achievement of saving two young children who had nearly drowned in a nearby lake. Just one week ago, on his way home from school, Greg had witnessed the two children fall into the water and sink below the surface. Casting all personal safety aside, Greg had dove into the water and pulled both children to safety. Workman placed the cake on the kitchen table and was just beginning to spreading the icing when Greg burst into the room and threw his books into the floor. Everyone in the auditorium began laughing at me! Even my closest friends, Paul, Andy, and Kimberly laughed at me and teased me. But one day, Satan appeared before God, who was seated on his throne. Satan said that he had been walking up and down the earth. God replied with a question. God asked Satan if he had observed his servant Job. Job, God said, was a perfect and upright man, one who feared God and hated evil. In the whole world there was no one as perfect and righteous or as good as Job. Satan accused that Job would not be faithful if he was allowed to test Job. Satan said that if he was allowed to test Job that Job would sin. So Satan asked God for permission to put Job to a test. Happily Satan agreed and left to attack the good man, Job. Next fire fell from heaven and burned up his 7, sheep and the servants with them. No one defended or pitied Job. Job faithfully endured this great trial. Job had done nothing to deserve these attacks upon his family and himself except to live a holy and good life," his mother smiled. They will do everything in their power to destroy that person and to cause them to become angry and to sin. The Bible says that God gave Job two times as much as he had before. He now had 14, sheep, 6, camels, 1, pairs of oxen and 1, donkeys. All came to Job and begged his forgiveness for their accusations against him. The Bible states they comforted him and gave him money and gold. But because Job refused to sin, God blessed Job far beyond his wildest expectations. One by one he compared his problems to the problems of Job. There, standing outside of the house, was Paul, Andy, and Kimberly. They had come to apologize to Greg and to ask his forgiveness for not behaving like his friends. Actually Job is the name of a book in the Bible between the books of Esther and Psalms. What kind of a man was Job? What had he done wrong? Name at least two things that happened to Job? Who told Job to curse God? Did Job become mad at God? Does the story of Job end with a happy or sad ending? In what special ways did God bless Job in the end? Sometimes it may seem that everything is going wrong in your life and that maybe God has quit caring for you. But remember the story of Job and remember that God always cares and will always help you through your problems if you remain faithful to God and sin not. Thank You for helping me through every problem and trial. Please help me to be faithful to You, no matter what comes my way.