



A YEAR
with
GOD
Daily Devotional

DAY 7



A PUBLICATION OF GOD'S THRESHING PLACE
www.thethreshingplace.org

DAY SEVEN

Job 14 - 16

A Hope That Outlives the Man Who Spoke It

There are moments in Scripture where a person says something that reaches far beyond what they could possibly have understood. Where grief pushes a man so deep into his own darkness that he accidentally breaks through to the other side and finds light. Job 14 is one of those moments.

He begins the chapter in the most human place imaginable. He is thinking about death - not abstractly, not theologically, just honestly. He looks at a tree and he notices something. “*At least*

there is hope for a tree:

If it is cut down, it will sprout again, and its new shoots will not fail.”

- Job 14:7

A tree can be cut to a stump and still come back. The roots are still there. The life is still there, waiting under the surface. But a man, Job says - a man dies and does not rise. He lies down and does not get up.

- He is sitting in ashes, looking at a tree, and grieving the gap between them.

And then, in the middle of that grief, something shifts. Job doesn't arrive at it through logic or comfort or his friends' advice. He arrives at it through longing. A longing so fierce it becomes a question, and the question becomes almost a prayer:

“If someone dies, will they live again? All the days of my hard service I will wait for my renewal to come.”

- Job 14:14

Job didn't have the New Testament. He didn't have the empty tomb. He had ashes and silence and a body that was failing him - and from that place, he reached toward resurrection. God heard that reach. And one day, He answered it.

This is the power of genuine longing. It is not wishful thinking. It is the soul pressing against the edges of what it knows, sensing something on the other side that cannot yet be seen but can somehow be felt. Job's question in chapter 14 is answered fully in 1 Corinthians 15, in John 11, in the empty linen cloths folded neatly in a tomb outside Jerusalem. The answer was coming. Job just had to wait longer than most for it.

Eliphaz comes back in chapter 15, and he is frustrated. Job's refusal to accept their explanations has worn his patience thin. He accuses Job of subverting the fear of God, of letting pride make him reckless with his words. He pulls rank - have you been listening to the

councils of heaven? Were you made before the mountains? What do you know that we don't?

It would almost be funny if it weren't so painful. Because here is a man speaking with great authority about the ways of God - and he is completely wrong. And he cannot see it. He is so sure that his framework is correct that he cannot register the fact that Job's experience doesn't fit inside it.

Certainty without compassion is not wisdom. It is armour. And it keeps you from being any use to the person in front of you who is bleeding.

Eliphaz describes at length the fate of the wicked - the terror, the distress, the ultimate failure of those who live in rebellion against God. And every word of it lands on Job like an accusation, because the clear implication is: this is you. You are the wicked one. Your suffering is your proof.

- Be careful of theologies that explain suffering from a safe distance. They rarely survive contact with actual pain.

Chapter 16 is Job at his most raw and his most refined at the same time. He is exhausted. He calls his friends miserable comforters, and it is probably the most restrained thing he could have said. He describes what God has done to him in visceral, physical language - God has torn him apart, shaken him to pieces, handed him over to the wicked.

And then, in the middle of all of that, he says something extraordinary. Something that sounds almost impossible given everything he has just described:

“Even now my witness is in heaven; my advocate is on high.”

- Job 16:19

Even now. My witness is in heaven. My advocate is on high. In the same breath that he accuses God of tearing him apart, he turns to that same God as his only hope for justice. He is not being inconsistent. He is being completely human - holding the wound and the healer in the same hand, not knowing how to separate them.

The God you are angry at and the God you are running to are the same God. He can hold both. He is holding both right now.

Job still does not know how the story ends. He does not know about the restoration waiting in chapter 42. He is living completely inside the darkness, with no guarantee that morning is coming - and he is still, somehow, naming God as his advocate. That is one of the most profound acts of faith in all of Scripture. Not faith that everything will be fine. Faith that God is still God, even when nothing looks like it.

Speak this over yourself today:

Even now, my witness is in heaven.

Even now, I am not without an advocate.

*The God I cannot understand is the same God
who has never once stopped being for me.*

TOMORROW - Day 8 Job 17- 20

*Job is about to say something that has echoed through every
century since he said it - a declaration so defiant and so
beautiful it was carved in stone in churches across the world.*

Come back tomorrow. You need to hear it.

Day 7 of 365

AFRICAN PRAISE



Filled with joyful songs, uplifting praise and inspiring moments of worship, African praise showcases the unique ways African cultures honors and glorify the creator. Let the drums resound, let every voice be lifted and let every heart rejoice in the goodness of God.

*"Praise Him with tambourine and dancing;
praise Him with strings and pipe" — Psalm 46:10*

SATURDAYS & SUNDAYS

6:45AM

THE THRESH ONLINE RADIO

📍 <https://thethreshonline.org>