



AUGUST 2026 | DAY 16

ONE STORY THAT LEADS TO JESUS

With Fellowship of the Rockies

SCRIPTURE

Job 40

Job 41

Job 42

Psalms 42

If God is infinitely good, powerful, and just, not to mention the creator who made everything, then how does suffering continue to run rampant and harm every human on Earth? The book of Job tackles this enduring question from the beginning, but never gives us a direct answer. It's like a truth has been spoken, but how it makes sense remains unclear.

Remember that the authors describe Job as “blameless” and identify him as a faithful follower of Yahweh. But Job is also overconfident in his limited perspective, which leads to angry accusations of wrongdoing toward God. To help Job see his mistake, God invites Job to try his hand at overseeing the entire cosmos for a day. Does Job have enough wisdom and strength to wrangle down ancient monsters like the Behemoth and Leviathan—creatures that symbolize danger and chaos in the world? Where would Job even start? Seeing how impossible that would be, Job recognizes that he has “declared without understanding” (Job 42:3). He’s assumed too much. He rightly recognizes that Yahweh has designed a good and beautiful world, but had wrongly assumed he knew how it should work and the way God should act.



AUGUST 2026 | DAY 16 - CONTINUED

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SCRIPTURE

Job 40

Job 41

Job 42

Psalms 42

The book never explains why we suffer, but it provides a picture of helpful and not-so-helpful ways to engage with God while experiencing deep pain. We see Job evolve through different (likely familiar) stages. The patient one who trusts and waits on God (the prologue). The one who protests and wrestles with God. The one who accuses God of wrongdoing. Though understandable, perhaps even normal reactions, none of those approaches proves helpful. However, in the epilogue, we meet the humble Job who acknowledges his limitations and finds reason to trust God once more.

While God never endorses Job's overconfident accusations, he does honor Job's raw and honest prayer. At the end of the book, God says that Job—who spoke to God—spoke rightly about him in a way that the friends—who only spoke about God—did not. Job is the wise one who learns from God to trust God's goodness even through intense pain and to accept the limitation of his understanding.

Watch the video to sum up and reflect upon all you've learned about the complexity of God's wisdom as envisioned through the book of Job.



AUGUST 2026 | DAY 17

ONE STORY THAT LEADS TO JESUS

With Fellowship of the Rockies

SCRIPTURE

Ecclesiastes 1
Ecclesiastes 2
Ecclesiastes 3
Ecclesiastes 4
Psalms 43

Does the chaos and utter unpredictability of life mean that life really has no point? Yes, says the Bible. Strive and thrive all you want; life is still futile.

Welcome to the bleak-sounding wisdom of Qohelet, often translated as the “Teacher” we meet in the book of Ecclesiastes. Qohelet watches time and death wash over the world with relentless waves in endless cycles, their undertow finally dragging every human accomplishment—wealth, pleasure, status, work—into the bottomless ocean of oblivion.

Everyone dies. Everyone’s achievements return to dust. Rich or poor, young or old, wise or foolish, Qohelet renders the same “Pointless!” verdict on every human being’s life. “Hevel, hevel,” he declares, “Everything is utterly hevel!”

English Bible translators often use “meaningless” or “vain” to communicate the Hebrew word hevel. In a more literal sense, hevel refers to vapor or smoke. For Qohelet, life is fleeting and fast like a puff of mist, disappearing almost immediately and changing nothing.

You work hard every week, hustling on the weekends, stocking portfolios, and securing your family’s future. Or you can play hard, celebrating at parties, enjoying luxurious food and wine, and merrymaking all around. Either way, you can’t take your investments with you when you die, and luxury creates an appetite that only gets hungrier the more you feed it. So what does it look like to live well or even see a point to living in a world swirling with hevel? Watch today’s video to learn about the book of Ecclesiastes and the wisdom Qohelet offers in response to this timeless question.



AUGUST 2026 | DAY 18

ONE STORY THAT LEADS TO JESUS

With Fellowship of the Rockies

SCRIPTURE

Ecclesiastes 5
Ecclesiastes 6
Ecclesiastes 7
Ecclesiastes 8
Psalms 44

For a book in the “wisdom literature” category, Ecclesiastes often sounds pretty cynical about the advantages of wisdom. If the wise and foolish go down to the same grave, what’s the point?

But Qohelet’s view of wisdom integrates more nuance as he continues. Like the book of Proverbs, Qohelet acknowledges that those who live by Yahweh’s wisdom do tend to enjoy longer, fuller, more peaceful lives than self-centered fools.

As we learned from the book of Job, however, the moral logic of Proverbs offers no guarantees. Qohelet knows all too well that the connection between moral behavior and consequences is uncertain at best.

Undeserved tragedy strikes people every day. The righteous suffer. The wicked thrive. Oppression runs rampant down streets starved for justice. It’s hevel (“meaningless” or “vain”), through and through.

Good moral living guarantees nothing, says Qohelet, and trying to control life’s outcomes any other way works as well as grabbing a fistful of smoke. But he suggests that by accepting our inability to control, we can relax and experience the day-to-day joys of life with one another.

Tragedy can strike at any time. Savor a hearty meal with friends and neighbors. Take a sip from your favorite chilled glass. Kick up your feet after an honest day’s work. These simple pleasures are God’s gifts, and maybe they’re even the point.



AUGUST 2026 | DAY 19

ONE STORY THAT LEADS TO JESUS

With Fellowship of the Rockies

SCRIPTURE

Ecclesiastes 9
Ecclesiastes 10
Ecclesiastes 11
Ecclesiastes 12
Psalms 45

Qohelet, the teacher, was introduced at the beginning and has since been making his case. Today's first few chapters reinforce his somber thesis that everything is meaningless or vain: "Hevel, hevel! Everything is hevel!" The cruel snare of catastrophe snaps shut on the foolish and the wise. Jesters lounge on thrones while aristocrats scrub floors. A wise beggar saves his city, and everyone forgets about him by the end of the week. But Qohelet's teaching stops before the book's conclusion. The final verses of Ecclesiastes return to the book's narrator, who sees humans investing priceless energy and emotion into meaningless things. He suggests Qohelet's words are like the goad at the end of a shepherd's staff, a sharp stick Qohelet is jabbing you with. He doesn't want to hurt you, but he does want to burst your illusions about wealth, accomplishments, and pleasure. The author allows Qohelet to give us an uncomfortable reality check and warns us against taking Qohelet's words too far.

Only God can understand everything. People are wise to respect their inability to understand everything while also acknowledging their ability to love and bless others as God would. This is what it means to "fear God and keep his commandments" (Ec. 12:13).

Like the book of Job, Ecclesiastes invites us to trust God's wisdom and justice in a confusing, mysterious world. Watch the video to reflect on the blunt, unvarnished wisdom brought by Qohelet, the teacher from the book of Ecclesiastes.



AUGUST 2026 | DAY 20

ONE STORY THAT LEADS TO JESUS

With Fellowship of the Rockies

SCRIPTURE

Song of Songs 1
Song of Songs 2
Song of Songs 3
Song of Songs 4
Psalms 46

Love is in the air. Gentle breezes carry the sweet fragrance of lilies. Herds of deer bounce across green fields. Birdsong echoes from trees, their branches heavy with the season's ripened figs and other fruits. Lying under a cedar tree's lofty branches, two lovers embrace on a bed of moss. Their passionate desire for one another might make you blush.

Fresh fruit, lush abundance, unashamed delight between a man and a woman: You'd almost think we are back in the garden of Eden. But what's the caravan of King Solomon doing here? Are we in Eden? Israel?

Someone's private property?

Song of Songs invites us to consider what love could look like if untainted by sin, selfishness, and shame. On one level, Song of Songs delivers a steamy collection of Hebrew poetry, celebrating the joyful power of physical attraction and exploring the intense desire of lovers seeking deep, true intimacy.

Song of Songs also teems with hyperlinks that weave its love story into the larger story about God, humanity, and the quest to create human beings compelled by love for God and others. So, yes, this is about attraction, sexuality, and human fulfillment through intimate relationships. But by hyperlinking all of that to the larger biblical narrative, the authors suggest that this focused case study on love is also about God's greater love that will replace humanity's cold heart of stone with a heart of flesh, one able to love without fail.



AUGUST 2026 | DAY 20 - CONTINUED

ONE STORY THAT LEADS TO JESUS

With Fellowship of the Rockies

SCRIPTURE

Song of Songs 1
Song of Songs 2
Song of Songs 3
Song of Songs 4
Psalms 46

We're left wondering what the world might look like once everything in it transforms and all humanity is compelled solely by love for God and others.

Watch today's video to learn more about this racy and riveting book, the Song of Songs.



AUGUST 2026 | DAY 21

ONE STORY THAT LEADS TO JESUS

With Fellowship of the Rockies

SCRIPTURE

Song of Songs 5
Song of Songs 6
Song of Songs 7
Song of Songs 8
Psalms 47

People love good food. We love our favorite sports teams. We love our kids, our friends, and sunny weather. All of which leaves us asking: What is the nature of “love?”

You’ve seen the way Song of Songs responds to that question by focusing on the bond two intimate lovers experience. The book concludes, fittingly, with reflections on the nature of love. It suggests love is like a seal, marking the strong bond between two lovers and wielding a power greater than death itself.

Ironically, such power also makes love dangerous. It’s an unquenchable fire, the authors say, which can either spread destruction or provide warmth and light. So enjoy the intense goodness of love—sparks of attraction, the glow of affection, the fireworks of intimacy. But respect its power and proceed not with fear but with wisdom. Love misused and abused can burn everything to the ground.

Love is also divine, a gift only God can give. No one can manufacture or manipulate love, and no amount of money can buy genuine love. Whatever favor or connection it does buy might feel nice for a moment, but that’s nothing like real love.

When we read Song of Songs along with the whole Hebrew Bible, we discover that the God of love designed every human being to bear his image. That is, to be motivated in every thought and action by love for God and all creation, including every neighbor.

Watch the video to learn how Song of Songs links our deep desire for human intimacy with our deep desire for unashamed, intimate union with our creator.



AUGUST 2026 | DAY 22

ONE STORY THAT LEADS TO JESUS

With Fellowship of the Rockies

SCRIPTURE

Lamentations 1
Lamentations 2
Psalms 48

Yesterday's Song of Songs reading landed in a peaceful garden: doves cooing, flowers blooming, lovers swooning. Today—not so much. The book of Lamentations takes us around to the other, darker side of life's coin. We're immediately introduced to an image of the once-majestic Jerusalem in ruins, walls pockmarked with holes, streets spattered with bloodstains. Courtyards once bustling with life lie crumbled and abandoned. Only a few gaunt, zombie-like stragglers roam through the charred streets, starving for scraps of food among the rubble.

Hundreds of miles away, the city's other (now displaced) survivors struggle to make sense of this catastrophe. Polite prayers fall flat under the brutality of war, siege, hunger, looting, and exile. What's the community supposed to do in this spot? Just keep moving forward and let the past be the past (i.e., bury the pain and look away from it)? Or maybe take the route of accusing God or blaming others for the pain?

The answer is neither. Instead, the survivors lament. They express their pain directly to God, and they do not try to stay positive about it. To lament is to humbly yet freely take raw complaints and expressions of grief to God, the only one who can truly help.

Five lament poems structure the book of Lamentations, each channeling pain, confusion, and grief through creative poetry. In the first poem, the author personifies Jerusalem as an anguished widow named Lady Zion. She weeps bitterly through the night, to no avail. Nobody comes to help.



AUGUST 2026 | DAY 22 - CONTINUED

ONE STORY THAT LEADS TO JESUS

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SCRIPTURE

Lamentations 1
Lamentations 2
Psalms 48

The second poem focuses on Jerusalem's devastating experiences in exile, but never blames the Babylonian soldiers responsible for trashing the city and exiling its people. Instead, the poet faults his own people for rejecting Yahweh.

Babylon swung the swords and shed the blood. However, the resulting chaos and death happen when people reject the life-giver, all the way back to Adam and Eve. From the poet's wider perspective, God's divine judgment results in Babylon's crushing attack.

Be forewarned: These poems get intense. The language of grief, like grief itself, is raw and volatile. But even though the content of Lamentations is messy, the form is not. Watch the video to learn about the carefully crafted literary design of the book of Lamentations.