

## HISTORICAL PROLOGUE

This poem, presenting the entire Book of Job in verse, has been composed in the hope that it may create a greater interest in the significance of the book itself. It has been set out upon the Hebrew principle of using couplets—repeating the original statement a second time with subtle changes of emphasis. Generally the Authorised Version has been followed, though changes have been made where the author feels that the original Scriptures demand them. These have been limited as much as possible, however, so that the rendition familiar to us can be recognised in the balanced rhyming of the verses here presented. It is intended to present monthly instalments of this long poem until the entire book has been covered.

### **Job: Piety in Prosperity — Ch. 1:1-5**

*In land of Uz lived Job a godly man,  
His upright life each day with prayer began,  
And unto him were born—a joy to see,  
His seven able sons and daughters, three.  
His substance was immense, for he could keep  
Three thousand camels, seven thousand sheep,  
Five hundred yoke of oxen, asses too;  
And for his station, servants not a few!*  
*Now as each birthday of the sons came round  
They held a feast where sisters too were found.  
And what with eating and with drinking free—  
They passed the days in youthful revelry.  
But when the days of feasting were soon gone  
Job sent and sanctified them one by one,  
And offered early morning sacrifice  
To mediate for any thoughtless vice.*

### **The Satan: His Vindictive Slander — Ch. 1:6-12**

*Now on a day appointed by His word  
The sons of God appeared before their Lord,  
And in amongst them came a certain one  
Who had his journeys through the country done!*  
*"Hast thou considered Job, my servant, well?"  
"That none is like him?" asked the mighty El;  
"A perfect and an upright man who sings  
The praise of truth and hateth evil things."  
The adversary answered Him and said—  
"Doth Job fear God for nought? Hast Thou not made  
A hedge about him, and about his lands,  
And blessed him in the labor of his hands?  
But stretch Thy hand and touch all he hath  
And he will surely curse Thee in his wrath!"  
Then to the adversary spake the Lord:  
"We now shall see what cometh of Thy word—  
All that he hath is thus at thy command,  
But on himself lay not at all thy hand."*

**Job: Piety in Adversity — Ch. 1:13-22**

So in the course of time there came a day  
 When Job was tried according to God's way.  
 A messenger came running in haste  
 To tell a tale of robbery and waste;  
 The wild Sabeans had the servants slain,  
 And carried off the ploughing oxen train!  
 Now when this man had told his tale of woe  
 There came another one, this time to show  
 That fire from heaven had struck, and in one fell sweep  
 Had killed off both the shepherds and the sheep!  
 And still a third came panting home, to say:  
 "Three bands of the Chaldeans have this day  
 Thy camels stolen, and have made their own,  
 And slain the keepers, saving I alone!"  
 And while he was yet speaking—finally  
 There arrived another in distraught misery.  
 Sadly he showed, that in the house of mirth,  
 Of all Job's children, none would walk the earth!  
 A mighty wind had torn each massive wall,  
 And all were dead. So Job had lost his all!  
 Poor Job arose, and mourned his every care,  
 He rent his mantle; he shaved off all his hair;  
 He worshipped with his face toward the ground,  
 For in this man humility was found.  
 He spake and said: "Oh! naked was my birth,  
 And naked shall I soon return to earth!  
 The Lord hath given, and hath drawn away,  
 Yet blessed be His holy Name alway."

In all this Job showed great humility;  
 He sinned not, nor had charged God foolishly.

**The Satan: His Unyielding Malignity — Ch. 2:1-8**

Again, it chanced upon a certain day,  
 The faithful came, their homage there to pay.  
 Preparing to receive the heavenly grace,  
 The adversary too, was in his place!  
 And presently the Lord to this one said:  
 "Whence comest thou?"; The adversary made  
 A quick reply: "From walking through the land  
 And seeing every man, how doth he stand."  
 The Lord replied: "Hast thou considered well  
 My servant Job? whom no one can excel?  
 Who makes a perfect and a godly stand,  
 In spite of having left him in thine hand?"  
 The adversary yet again replied:  
 "What careth Job—his life it not denied.  
 But stretch Thy hand and touch his flesh and bone,  
 And he will curse Thee to Thy face with moan!"  
 The Lord replied: "Then try him once again,  
 Do what thou wilt, yet still his life retain."  
 He then went from the presence of the Lord  
 And worked according to the heavenly word.  
 So Job was smitten all his body o'er,  
 With festering boil and putrefying sore.  
 And sitting 'mongst the ashes there within,  
 He took a potsherd for to scrape his skin.

**Job: Piety in Extremity — Ch. 2:9-13**

*No sympathy he from his wife received:  
 "In all thy godliness thou art deceived—  
 Now bless \* again thy God, and loose thy life?"  
 Was all the comfort coming from his wife!*

*But Job replied, "What foolish things to say;  
 Hast thou not understood what is Job's way?  
 Shall we our good things, here, alone receive?  
 And never have an evil thing to grieve?"  
 In all this, with his lips Job did no sin,  
 As then, there did his misery begin.*

*Now when the friends of Job his trouble knew  
 They three agreed their sympathy to shew,  
 And coming every one from his own place,  
 Prepared to offer solace, face to face.*

*But when they looked from far, and knew him not,  
 They mourned loud and all their words forgot,  
 And every one his mantle greatly rent,  
 And dust into the air they thickly sent!  
 So down they sat with him upon the ground,  
 And seven days and seven nights around,  
 Not one of them could any word relate,  
 Because they saw his grief was very great.*

—N. Schofield.

\* The Hebrew word is "barak", which literally signifies "to bless", not "curse" as appears in the A.V. Job's wife was speaking ironically, as if Job was a fool to trust in God—blessing God did not help, he would die anyway!

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*"Herald of the Coming Age"*

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sakes? For our sakes, no doubt, this is written. . ." (1 Cor. 9:9). Let us apply the lesson in the light of the question before us. There should be a unity of outlook in the things of the Truth for marriage to be really acceptable and helpful. It could well be more difficult for a faithful person to marry a worldly-minded Christadelphian partner than if the partner had not embraced the truth. True marriage means a complete fusion of hopes, aspirations and ideals; and when these, from the beginning, are based upon service to the Truth the foundations of lasting and helpful marriage will have been laid. So, by all means, make your search for a partner a matter of prayer and faith; and, in addition, seek the guidance of the Word. The Proverbs declare: "Whoso findeth a wife findeth a good thing, and obtaineth favor of Yahweh" (Prov. 18:22). But a wife must remain a wife and not usurp the position and authority of the husband (Col. 3:18); whilst husbands, at the same time, must respect, honor and love their wives with such sacrificial regard as Christ showed for the Ecclesia (Col. 3:19. Eph. 5:25-28). In other words, marriage demands understanding and sacrificial consideration for each other.

### Satan's Activities

...**Q.** How could the satan of Job control the elements and nations to bring about Job's miserable state?

**Ans.** He could not, and does not claim to have done so. Notice that in Job 2:3, Yahweh says: "He holdeth fast his integrity, although thou movedst Me against him, to destroy him without cause." In Job 19:21, Job acknowledges that it is "the hand of God that had touched him in punishment, though he knew not the cause thereof. In the epilogue at Job 42:11 it is declared "they comforted him (Job)

over all the evil that Yahweh had brought upon him."

It is plainly revealed throughout the whole book that the evil that had come upon Job was from God and not Satan; in fact, this premise is actually absolutely essential to the principle therein set forth. The concept of Jehovah's Witnesses that Satan had power to afflict Job is entirely without proper grounds.

### Would God Make Use of Evil Men?

**Q.** Would God collaborate with an enviously sinful man in inciting a disease upon Job after having pronounced him as being perfect (Job 1:1)?

**Ans.** The word "perfect" in this place signifies a "complete," "mature," or "upright" man, and though this was true of Job, his character still required perfecting, and his understanding needed completing. The envious attack of the man called satan gave opportunity for this to be done, and, at the same time, to set forth a principle of suffering that finds its antitype in Christ. Of him it is declared: "though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8). Job typed the Lord, both in his patient endurance and in his mediatorial work in assisting his three friends to find God (Job 42:8-10). To bring Job to that state of perfection, and as an education to his friends, God permitted him to suffer. Your choice of the word "collaborate" is rather unfortunate; let us rather say that God used the satan for His own purpose. As to whether He would so use an enviously sinful man is completely answered in the work of the Lord Jesus. He was crucified through the murderous envy of sinful men, and yet God's will was done. So Peter taught on the day of Pentecost: "Him, being delivered by the *determinate*

*counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts 2:23). The Jews of Jesus' day fulfilled the determinate counsel of God, but did not do so knowingly (they would probably have avoided it if they realised this), and therefore they were held accountable for the wickedness of their motives. A similar example is found in Isaiah 10:12 where Yahweh declares that He will punish the Assyrian whom He had used to punish Israel. The grounds upon which He could do this and remain just are clearly stated in the terms of v.7. The motives of the Assyrian were not to help God but to extend his own power. God used him, and therefore allowed him to fulfil his purpose against Israel, and then justly punished him because his motives were evil. God used the satan of the Book of Job in much the same way.*

### Satan's Travels

**Q. If satan were a contemporary of Job, how could he claim to have gone "to and fro in the earth, and up and down in it" (Job 1:7), in view of the fact that distances travelled were not large in those days.**

**Ans.** Whilst the distances travelled in those days may not have been large in comparison with those of these times, neither was the "earth" as large as it is today. It was limited to the Middle East, for much of the rest remained to be discovered. You will find a similar expression in Luke 2:1 where "all the world" is said to have been taxed. Actually, in comparison with these days, very little of the world was taxed — only those countries dominated by Rome. From this we conclude that the satan of Job was a much-travelled man who boasted in what he had seen, but remained enviously jealous of the prosperity and piety of his more Godly contemporary.

## *Dates of the December School*

**Saturday, 25th December, to Sunday, 2nd January.**

Unfortunately a misprint occurred in our last issue, and on the Application Forms issued for the December Bible School. The dates were given on p.49 as Saturday, 25th December, to Monday, 3rd January, although they were corrected on p.51 to 2nd January. The dates decided upon have been from Saturday, 25th December, to Sunday, 2nd January. The School will be open from 2 p.m. on the Saturday, and it will conclude with lunch on the Sunday. This will give opportunity for interstate travellers to use the Monday holiday to travel back home.

## Job's Bitter Lamentation

The Book of Job is divided into three sections comprising a prologue (chps. 1, 2), a dialogue (chps. 3-42:6), and an epilogue (ch. 42:7-17). The dialogue is introduced by the lamentation of Job (Ch. 3), and is divided into three triads in each of which the three friends successively challenge him. The first covers chapters 4-14; the second covers chapters 15-21; and the third, chapters 22-37. In this last triad, Elihu takes up the third position in the place of Zophar who had been silenced by Job's answer of chapters 20-21, and, apparently, had withdrawn from the debate. The debate is cut short and concluded by Yahweh's closing intervention (chapters 38-42), a Voice that effectively silenced all human utterance, and placed the problem of human suffering and Divine purpose in its right perspective.

Job's initial lamentation, a complaint that aroused the anger of his friends, occupies chapter 3. The gloomy silence of his mourning friends as they sat speechless before him for seven days, unable to contribute a single word of comfort (Ch. 2:13), was the last straw as far as Job was concerned. He saw in their shocked faces, the full measure of his degraded condition. With family dead, material prosperity gone, his wife uncomprehending and unsympathetic towards his outlook, and suffering extreme physical pain, Job now had to put up with the silent disapproval of his friends. No wonder he broke down into bitter lamentation. He was condemned by his friends for so doing, and there have been many since who have re-echoed their unsympathetic words. Yet who would endure, with such fortitude and patience, the trials he had already experienced? Perhaps only Christ. Job is not alone, among the faithful of old, who wished for death, for Elijah, Jeremiah and others did also.

### Birth Lamented — Ch. 3:1-10

*Then opened Job his mouth, and cursed his day  
In anguish loud; and furthermore did say . . .  
Oh darkness to the day when I was born,  
As opened I the womb; Oh perish that morn!  
Let it not be joined to all the days,  
Let it be cursed, and from the months erased!  
Oh, why did I not perish from the womb,  
And why did not conception seal my doom!*

### Infancy Lamented — Vv. 11-19

*Why did the knee support me, or the breast,  
For then I should have slept and been at rest  
With counsellors, and kings, beneath the earth  
With still-born infants of dark, untimely birth.  
For there the wicked from their troubling cease,  
And there the weak and weary rest in peace.  
There small and great abide in one great company,  
And the servant from his master, there is free!*

**Manhood Lamented — Vv. 20-23**

*Oh why to men in misery doth God give light?  
Why is their suffering continued in His sight?  
They long for death, and for it greatly crave,  
Their heart is glad when they can find the grave!*

**Reasons — Vv. 24-26**

*My sighing cometh forth, I cannot eat,  
My groanings pour like water at my feet,  
Because the thing I greatly feared is come,  
Yea — even that is now my dread become.  
I was not careless, nor did I rest,  
Nor was I still, yet trouble me oppressed.*

**ELIPHAZ CHALLENGES JOB**

Job's outburst shocked his three friends. They held in common a theory on religion which claimed that suffering is proof of sin, so that the more a person suffered, the greater he had sinned. They could only view Job's case as an evidence of Divine judgment for some awful misdemeanour, and to the growing irritation of Job, they urged him to confess and forsake sins he had never committed.

But though they combined to set forth the same theory of sin and suffering (a theory frequently pressed today despite the examples of Job and Christ), they did so on different grounds. Eliphaz rested his view of things on personal *observation*, Bildad on *tradition*, and Zophar on *teaching*. Eliphaz represents the religious *moralist* speculating on his own experience; Bildad represents the religious *legalist*, basing his thoughts on attempted formalism; Zophar is the religious *dogmatist*, obstinately clinging to a wrong doctrine. All three argued the same belief from three false premises. Eliphaz, who was the oldest and wisest of the three friends, spoke first in reproof of Job as befitted his status among them. He challenged Job's lamentation, claiming that what he had "seen" of life, proved that suffering only comes from sin (cp. Job 4:8. 5:3, 27. 15:17), and this was confirmed by a revelation he claimed to have "received" (Job 4:12-16). Eliphaz thus reasoned from the standpoint of PERSONAL EXPERIENCE the doctrine that suffering is an inevitable consequence of personal transgression.

It is interesting to notice how politely the debate began, but how angrily it concluded.

**Eliphaz' Introduction — Ch. 4:1-2**

*Then Eliphaz the Temanite replied:  
If we assay to speak, wilt thou deride?  
And wilt thou then be grieved? But who can hold  
Himself from speaking things which should be told!*

**Job's Former Piety Commended — Vv. 3-7**

*Behold, thou hast instructed many men;  
The weak thou strengthened time and time again.  
Thy words have saved men falling, and thy pleas  
And works have strengthened oft the feeble knees.  
But now that trouble has befallen thee,  
Thou faintest sore; thy fearful doubt we see!*

*But should not uprightness now find its scope?  
And should not fear of God provide your hope?  
Whoever perished being innocent?  
Or when were righteous to destruction sent?*

**The Argument of Experience: Only The Wicked Suffer—Vv. 8-11**

*To me, the wicked reap what they do sow,  
The blast of God consumes them all as tow!  
By Him the roaring of the mighty lion is hushed;  
By Him its fierce spirit through adversity is crushed;  
By Him the old ones die through lack of prey;  
By Him their strong young whelps are scattered far away\**

**Eliphaz Claims Divine Revelation — Vv. 12-21**

*Now, once, a vision was vouchsafed to me  
In still of night, when sleeping heavily.  
Great fear encompassed me, and made me quake,  
And trembling sore, caused all my bones to shake!  
A phantom came! My hair began to rise,  
The form was dim, yet there! before my eyes!  
And when there was a silence all around,  
I heard a voice before me clearly sound:  
'Shall mortal man be just — more than his God?  
More pure than He which fashioned earthly clod?  
Behold then, in His servants is no trust,  
His Angels are with folly charged; and must  
He place belief in man of earth and clay?  
Who know not what shall be from day to day?  
They are destroyed from morning until night,  
Their glory fades; they perish without light.'*

**Proposition: Only Wicked Suffer — Ch. 5:1-2**

*Call now, if there be any that will speak;  
To which of all the saints wilt thou now seek?  
The foolish are with wrath and envy slain,  
The silly ones alike to this attain!*

**Proof: I Have Seen It To Be So— Vv. 3-7**

*The foolish I have seen in safety nursed;  
His habitation suddenly I cursed;  
His children — far from safety in the gate  
Are crushed — for none will help them in their state.  
Whose harvest by the hungry is well proved,  
Their substance by the robber is removed.  
Although affliction not from dust is found,  
Nor trouble springeth upwards from the ground,  
Yet man indeed, to trouble all is born,  
As sparks fly upwards from the blazing thorn.*

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\* Eliphaz is arguing that there is cause for everything: a cause to make the lions roar, and one to make them cease — so Job should see that the cause of his suffering must be some terrible sin hidden from the eyes of his friends, but obviously known to Job.



**Confess To God and Seek His Help — Vv. 8-16**

*To God then would I seek, and trust my cause  
 Who doeth wondrous things, nor maketh pause;  
 Who giveth rain upon the earth beneath,  
 And sendeth waters on the thirsty heath.  
 To set up those on high, that downcast be  
 Their mourning change to joy of high degree.  
 The crafty man's device comes to nought,  
 The forward wise, He taketh in their thought.  
 They meet with darkness, while the day is light,  
 And grope in noonday, just as in the night.  
 The poor He saveth from the mighty hand,  
 And find their hope when sinfulness is banned.  
 Oh, blest is he whom God correcteth now,  
 The chastening of the Lord despise not thou!*

**God Always Delivers The Righteous — Vv. 17-27**

*He maketh sore, and bindeth up anon;  
 He maketh whole, the wounding that is done.  
 In troubles six, He shall deliver thee;  
 In seven, yea, thou shalt no evil see.  
 In famine He shall save thee by His word,  
 In time of war, from power of the sword.  
 From scourging tongues, thou shalt indeed be spared,  
 And with destruction, shalt not be ensnared.  
 The famine and destruction find thee mirth,  
 And neither shalt thou fear the beasts of earth,  
 For thou shalt be in league with stones of field,  
 And noisome beasts to thee their peace shall yield.  
 And thou shalt know thy dwelling all in peace,  
 And in thy habitation, sin shall cease!  
 Thy offspring shall be great, as is decreed,  
 Abundant is the grass of earth, thy seed;  
 Then in full age, thou comest to the grave.  
 Now heed my words -- for these thy soul shall save!*

—N. SCHOFIELD.

The characteristics of a true Christadelphian are “the obedience of faith” and a walk “worthy of God”; in other words, he first understands the things of the Kingdom of God and Name of Jesus Christ; secondly, he believes what he understands, and loves what he believes above every other thing; thirdly, his “faith working by love” causes him to be immersed into the Divine Name; fourthly, he walks in the Truth, and is careful to do nothing to its injury; and fifthly, he will not fellowship those who do not believe and do. —J.T.



His coming is due, we know neither the day or hour wherein the Son of Man cometh. Shall we weary at any delay — however prolonged it may appear to our weak faculties? Nay: God helping us, we shall be found at our post to the last if we die there.

## Job Answers Eliphaz

Chapters 6 and 7 contain Job's answer to Eliphaz. Whilst he does not claim to be without fault, he categorically repudiates the suggestion that he is guilty of some terrible secret sin, and points out that his sufferings are far in excess of just punishment for any fault he may have committed (Ch. 6:2). In his extreme misery, he could not see any solution to the heavy burden of woe and calamity that he was experiencing, and therefore wished for death (Ch. 6:8-13). He remonstrated his friends' complete lack of sympathy which stemmed from the wrong theory they held concerning the cause of suffering (Ch. 6:17-30), and concluded by again reverting to the bitterness of his pain and anguish.

Two facts emerge from the debate between Job and his friends: Firstly, that their theory of sin and suffering was hopelessly wrong and led them into grievous errors; and, secondly, Job himself needed enlightenment upon the subject. He received this enlightenment later when Yahweh intervened in the discussion.

Job, however, in contrast to his friends, had no dogmatic theory of sin and suffering to press home; he was searching for Truth, whereas they falsely claimed to have had it beyond all question.

Admittedly, Job gave way here and there to passionate and reckless utterances which he afterwards regrets, and himself confessed to have been rash; but they were simply wrung from him in moments of terrible agony of mind and body, and when, in addition to his already extreme mental and physical suffering, he was goaded to exasperation by the stubborn unfairness and lack of real sympathy on the part of his professed friends and sympathisers.

Job was suffering far too keenly to aim at any mere victory of argument; he was earnestly seeking the cause and purpose of his afflictions. His "friends," on the other hand, only sought justification for their theories, and argue them from the detached standpoint of personal wellbeing untouched by suffering.

### **Job Justifies His Complaint — Ch. 6:1-7.**

*Then answered Job and said, "Oh that were weighed  
My grief and woe — in balances now laid,  
For then it would be heavier than sand,*

*My words are swallowed up,\* I cannot stand.  
 For barbs of God within me fester sore,  
 And terrors of Almighty press the more.  
 When he hath grass the wild ass doth not bray!  
 Nor doth the oxen loweth among his hay!  
 Are tasteless things eaten without salt?  
 Doth not the white of egg, the palate halt?*

**He Desires Death — Vv. 8-13.**

*The things my soul refused, cause me to sigh  
 Oh, that God would cut me off that I might die  
 For shall I now have comfort? Nay, my heart  
 With sorrow soon shall harden, and my faith depart.  
 Let Him not spare me, let Him loose His hand,  
 For I have not concealed the Lord's command.  
 What is my strength, that I should hope for yet?  
 Or what mine end, that I should more years get?  
 Is my strength as stones, my flesh as brass?  
 Is not my help in me, hath wisdom now me passed?*

**He Remonstrates the Attitude of His Friends — Vv. 14-21.**

*To him in trouble, pity should be shown  
 Lest he forsake the God he once did own.  
 My brethren have dealt in a deceitful way  
 And like the stream, or brook, they have their day,  
 Which blackish are, because of ice and snow,  
 But then in summer's heat, away they go.  
 The goings of their way are turned aside,  
 Reduced to nothing — they no more abide.  
 The troops of Tema and of Sheba for water sought,  
 They hoped — but were confounded, for there was nought!  
 And now ye are as they, for ye do see  
 My casting down, and are afraid of me!*

**He Remonstrates the Teaching of His Friends — Vv. 22-30.**

*Did I request of you, Bring unto me,  
 Or, Give reward — let mine your substance be?  
 Or, From my foes deliver from their hand?  
 Or, 'Gainst the mighty, make me strong to stand?  
 Oh, teach ye me, and I will hold my tongue,  
 Cause me to understand where I am wrong!  
 How forcible, right words, and how they move!  
 But what doth all your arguing reprove?  
 Do you imagine to affect my mind,  
 With words and views, which only lead the blind?  
 Yea, ye o'erwhelm the orphan, and your friend,  
 Now be content, and to my words attend.  
 Return I pray you, hearken to my word,  
 For from me, no iniquity is heard.*

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\* He cannot find words to express the suffering he is experiencing.

**Job Sees No Hope In His Sufferings — Ch. 7:1-10.**

*For man on earth there is appointed time,  
His days are like the hireling in his clime.  
As bondslaves yearn to be within the shade —  
And as the hireling seeks to be repaid —  
So months of vanity do I possess,  
And weariness in the night doth me oppress.  
“When shall the night be gone” I sighing say,  
Uneasy on my bed till dawn of day.*

*My flesh is clothed with worms and clods of dust,  
My skin is broken and become encrust.  
Just like a weaver's shuttle are my days  
I see no lasting hope in all my ways.  
My life is as the wind. Remember ye  
Mine eye hath failed and no more good shall see.  
All those that saw me, shall see me no more  
My life is spent. Thine eye is on me sore.  
As clouds soon pass away, or fall as rain  
So he that dieth, shall not live again.  
Unto his house again no more shall go,  
Nor place or people, any more shall know.*

**He Seeks to Understand the Cause of Suffering — Vv. 11-21.**

*So I will speak, my mouth shall not restrain,  
In anguish of my soul, I will complain,  
Am I a sea or whale, to guard against  
When I say “Let my bed ease my complaints?”  
Then terrified am I with visions drear,  
So that my life no more to me is dear,  
I loathe it — Oh that it were gone,  
My days are vanity — let me alone!*

*Oh, what is man, that Thou shouldst magnify  
Or set Thy heart upon him, or Thine eye;  
That Thou shouldst every morning visit him,  
And every moment try his every whim!  
How long, oh Lord, wilt Thou not then depart,  
And let me be alone with my own heart?*

*For I have sinned, what shall I do for Thee?  
Why hast Thou made my life a burden be?  
Yet why dost Thou not pardon all my sin  
Before I soon the sleep of death begin?*

— N. Schofield (England).

God has allowed the truth to come into the most humbling circumstances, having scarcely any friends among men, while error is organised with great and respectable and wealthy and educated systems with multitudes of supporters. Judging by appearances, men would judge wrongly. Judging by the Scriptures, we are enabled to judge clearly and strongly and boldly, and to maintain the truth against the whole world in arms against it.

— R.R.

## Job Refutes Bildad's Attack

Our last instalment presented the challenge of Eliphaz and the answer of Job. This month, Bildad the Shuhite contributes his criticism of Job's attitude. He, too, claims that Job must be guilty of some terrible sin, for, he says, the justice of God demands that there be some such cause for such suffering. But he claims this on different grounds to those of Eliphaz. Whereas the latter rested his view of sin and suffering on what he had adduced from personal observation, Bildad establishes his on the traditions of "the fathers," arguing from the detached standpoint of a religious legalist.

Bildad is more offensive than Eliphaz, and boldly upbraids Job as a sinner. Eliphaz, on the other hand, is more courteous, and presents the matter hypothetically, reasoning that if Job were not sinful, the trouble would not have come upon him.

Bildad is quite brutal in his arguments, urging that Job's stricken children deserved what they got! When the full extent of Job's sufferings (the death of his children, the loss of his fortune, the personal pain and degradation brought about by his shocking illness) is vividly recalled, the full extent of his patience is appreciated. Who else would bear such attacks, such suffering, anguish, and pain, as patiently as he did (in spite of the occasional heat of his words)! Perhaps only one: the Lord Jesus.

### **Bildad's Attack**

#### **Reproof of Job—Ch. 8:1—2.**

*Then answered Bildad the Shuhite and said,  
How long must words of vanity come from thy head?*

#### **Appeal to Reason—v.3**

*Doth God pervert His judgment or His way?  
Or His justice made to suit the day.*

#### **Application to Job—vv. 4—7**

*Thy children doubtless against Him have sinned,  
And thus become as chaff before the wind.  
But now, if thou would'st seek to God and pray,  
If thou be pure and upright day by day,  
Then surely He again would awake for thee,  
And cause thy habitation to prosperous be;  
Though small might seem thy now reduced estate,  
Thy latter end would be exceeding great.*

**Appeal to Tradition—vv. 8—19**

*Now ask, I pray thee, of the former age,  
 In lineal descent do thou engage!  
 (For we are but as yesterday, alas!  
 We nothing know; our days are but as grass).  
 Let them now teach, and to thee knowledge impart,  
 And utter telling words from out their heart.  
 Can rush or flag without the moisture grow?  
 If struck by sun will they not wither go?  
 So are the paths of all that God forget;  
 So perishes the hope of every hypocrite.  
 They soon shall be cut off, their trust shall fail,  
 The house of godless man shall not prevail.  
 But yet God's righteous men will be supplied,  
 For if He destroyed them then is hope denied.*

**Advice for Job—vv.20 — 22.**

*A perfect man God will not cast away,  
 But evil-doers all shall go astray.  
 Then shall thy mouth with great rejoicing sing,  
 As God upon the wicked shame shall bring.*

**Job Refutes Bildad—Chapters 9, 10**

In reply to Bildad, the suffering Job declares (Ch. 8:1): "I know that it is so." He knows that God is just. That is the point of Job's agreement with Bildad, and not that he is conceding all that the latter has said. In fact, he plainly tells Bildad that his legalistic approach to his case is wrong, though for the moment he cannot give the truth of the matter relating to the problem facing him. In his reply, he speaks of the omnipotence of the Creator, and the helplessness of man in His sight; he seeks understanding of the mystery of his sufferings, and then, finally, as again the pain and horror of his own condition is borne home upon him, he pleads for death.

**Man Helpless Before God—Ch.9:1-4**

*Then quietly Job answered, and he spake:  
 I know it is a truth without mistake.  
 But how can mortal man with God be just?  
 In his contention, he can hold no trust.  
 For God is wise in heart, and wondrous strong,  
 Who then can harden heart, and prosper long.*

**God's Works Are Unsearchable—Vv. 5—10**

*He removes high hills, and they know it not;  
 He overturns them in His anger hot.  
 He shakes the earth out of her place,  
 The pillars thereof tremble at His face.  
 He tells the sun, and it ariseth not,*

*He sealeth up the stars at every spot,  
 He alone the heavens spreadeth out,  
 He on the mighty waves doth go about.  
 For Arcturus with Orion and Pleiadas,  
 He maketh chambers o'er the Southern Seas.  
 He doeth wondrous things past finding out,  
 His mighty works are known the earth about.*

**God's Ways Are Inscrutable—Vv. 11-12**

*I see Him not as He doth pass me by,  
 He takes at will, and who shall Him deny?*

**Job Cannot Penetrate The Mystery Of His Case—Vv. 13-18**

*The Lord on Rahab did His anger spend,  
 Their helpers too, did low before him bend.  
 Then how much less should I assay to speak,  
 Or words to reason with, how can I seek.  
 But even if I righteous were, what then?  
 I would not speak to God, nor ask again.  
 If I had called, and He had answered me,  
 Yet would I not believe that truth to be  
 For He breaketh me with tempest without pause,  
 And multiplies my wounds, yet without cause.  
 He hardly suffers me my breath to take,  
 My heart, so filled with bitterness, doth break!*

**Both Good and Wicked Alike Suffer—Vv. 19-24**

*I speak of strength — yet He is stronger still,  
 Of judgment — but who shall my pleading fill!  
 If I should seek myself to justify,  
 My opening word would be condemning lie.  
 If I say, 'I am perfect,' it would prove,  
 That I am with perversity now moved.  
 Though I were perfect, should I know my soul?  
 My life I would despise before death's toll.  
 One thing then I say in words employed,  
 That good and wicked are equally destroyed;  
 If suddenly the slaying scourge is sent,  
 He laughs at trials of the innocent.  
 The earth is given into wicked hands,  
 He bribeth all the judges of the lands  
 If it is not He, then who doth all these plans?*

**Job Asks Where He Has Sinned?—Vv. 25-31**

*Now swifter than a post are all my days,  
 They flee apace, they see no good, and go their ways.  
 As ships of Ebeh, do they pass away.  
 As eagles swift that hasten to the prey,  
 And if I say, 'My plaint I will forget,  
 I will leave off my heaviness,' still yet  
 I am afraid of all my sorrows sent,  
 I know that I shall not be innocent.  
 If I be wicked, why then strive in vain,  
 Or if I make me clean in snow or rain,  
 Yet shalt thou punge me in the ditch of mire,  
 And thus I am abhorred in my attire.*

**Job's Desire For A Revelation—Vv. 32-35. Ch. 10:1-2**

*But God is not a man of earthly clay  
To whom I of things of judgment can plead and say;  
Nor is there any daysman that 'twixt us doth  
Can in judgment lay his hand upon us both.  
But let Him now His rod take away from me,  
Then would I speak; but it is not to be!  
My soul is weary of my very life,  
I blame myself in bitterness and strife  
To God I say, 'Bring not mine end,  
But show me why Thou dost with me contend.'*

**Why Does God Use His Power To Oppress?—Vv. 3-7**

*Why doest Thou pleasure find, to me oppress?  
Why closest Thine eyes to awful wickedness?  
Or hast Thou eyes of flesh, or see'st as man?  
Are You finite with days no longer than a span?  
Why do You enquire of mine iniquity?  
And closely searchest out the sin in me?  
Thou knowest that I take no wicked stand,  
And there is none that can remove Thine hand.*

**God Made Him—Why Destroy Him?—Vv. 8-13**

*Thine hands have fashioned me with workman's joy,  
And yet with trouble Thou dost me now destroy.  
Remember, I beseech Thee, I am clay,  
And wilt Thou then to dust send me away!  
Hast Thou not poured and curdled me as cheese?  
Hast Thou not made me, as it did Thee please?  
With bones and sinews fenced, and what is more,  
With skin and flesh hast clothed my body o'er.  
Thou hast to me life granted with esteem;  
Thy visitation doth my life redeem.  
And these things hast Thou hid within Thy heart,  
I knew that this was with Thee from the start.*

**If He Has Sinned, Reveal it!—Vv. 14-17**

*If I sin, Thou dost markest me,  
Thou wilt not pass my mine iniquity.  
If I be wicked, woe then unto me,  
If I be righteous, I dare not lift my eyes to Thee.  
Of great confusion I am filled the more,  
Oh! Therefore see Thou, mine affliction sore.  
As a lion Thou huntest me, filling me with fears,  
Thy ways towards me incomprehensible appears.  
Thy witnesses against me are renewed,  
Thine indignation dost my hope denude.*

**A Plea For Death—Vv. 18-22**

*Oh! wherefore hast Thou brought me from the womb?  
Oh! that conception ill had been my doom.  
I should have been as life unfit to save.  
And carried from the womb straight to the grave.  
Are not my days so few! Oh let it be,  
That I a little comfort now may see,  
Before I go whence I shall not return;  
To that drear land of darkness in my turn.  
A land of deepest darkness, deepest night,  
A land devoid of order, and of light!*

—N. Schofield (Eng.).



The Patience of Job (in Verse)

## Job Answers Zophar the Dogmatist

Zophar was the last of the three "friends" to enter the argument. Apparently he became exasperated at Job's refusal to concede the points advanced against him by the other two, for he pressed his case with far less courtesy than the others, rudely and bluntly condemning Job with little feeling or thought for his intense sufferings.

He attacked Job on the ground of mere assumption. He took the stand of a dogmatist, asserting things without proof, and his challenge aroused the ire of Job, who replied with scorching sarcasm (Job 12:1). Eliphaz, at least, had reasoned on the basis of personal experience, even though he built his argument upon a faulty premise; and Bildad had quoted what respected elders had said before him and had sought to establish his case upon orthodoxy; but Zophar scorned all such evidence, and set forth what he claimed to KNOW, and what, in his opinion, should be accepted without question. Whereas Eliphaz said: "I have seen" (Job 4:8), and Bildad argued: "Enquire, I pray thee, of the former age" (Job 8:8), Zophar declared bluntly: "Know thou!" (Job 11:16, 20:4 — this latter is not a question in the Hebrew). He is thus the dogmatist arguing from the standpoint of blind prejudice.

His first speech (Job 11) can be divided into three parts: (1) *Condemnation of Job* (vv. 1-6); (2) — *Vindication of God* (vv. 7-12); (3) — *Admonition to repentance* (vv. 13-20).

### Job Condemned for Verbosity, Presumption and Sin—vv. 1-6

*Then answered Zophar the Na-amathite:  
Thy swelling, flood of words are not proved right!  
Should a man of lips as thou be justified?  
Should good men hold their peace when thou hast lied?  
When thou mockest thou art not ashamed,  
For thou hast said, 'My words can not be blamed.'  
But oh, that God would speak against thee now.  
And that His hidden wisdom He would show.  
Know that the Lord exacteth of thee less,  
Than all thy pride deserves, or frowardness!*

### God is Above Human Understanding, Interference, or Deception—vv. 7-12

*Can'st thou by any searching, God find out?  
Or of His great perfection speak about?  
'Tis high as heaven, can'st thou it show?  
Deeper than Sheol, how then can'st thou know?  
The span thereof is longer than the earth,  
And broader than the sea, which clads its girth.  
If He cut off, shut up, or gather in,  
Who can hinder Him 'mongst men of sin?  
He knoweth what is in the heart of man;  
He seeth wickedness, He will it scan.  
For vain man would deny most any fault,  
Though he go astray like the wild ass's colt.*

**Repentance Will Bring Restoration, Impenitence — Death—vv. 13-20**

*If thou prepare thine heart, and stretch thine hands  
To seek thy God, to live as He commands,  
Thy face then thou shalt lift up without spot;  
Yea, steadfast thou shalt be — fear thou shalt not.  
For thou shalt then forget thy misery,  
It shall pass away as rivers to the sea.  
Thine age too, shall be clearer than the day;  
Thou shalt shine forth as early morning ray.  
And thou shalt be secure, because of hope;  
Yea, too, with ease, thy daily business cope.  
Thou shalt lie down, and none shall make thee fear,  
And many suitors shall to thee draw near.  
But wicked men will fail, with no escape;  
Their hope shall be at best, the deathly drape!*

**JOB'S REPLY**

Zophar's air of superiority aroused the ire of Job, who answered with heavy sarcasm: "Thou art the people without doubt, and wisdom shall die with you!" He declared that his understanding of things was not inferior to theirs' (Ch. 12:1-4). He then re-affirmed his argument that the wicked prosper in spite of the contention of his friends (v.6), and proceeds from that premise to show that he had thought on the problem of this more deeply than had they (vv.7-25. 13:1-2). He then expressed his desire to set his case before God rather than before his friends; for God, he observed, is just and there must be an answer to his problem (vv. 3-13). In vv. 14-28, he formally presents his case before God, urging his innocence, and declaring his trust. His discourse (almost a prayer) is concluded in Chapter 14, in which he expressed the fears, emotions, and problems that beset mortal man who is conscious of his failings and the brevity of life.

**Job's Knowledge Not Inferior To His Friends—Ch. 12:1-5**

*Then answered Job and said: No doubt but ye  
Are those in whose death wisdom shall cease to be  
But I have understanding, just as you,  
And I am on an equal footing, too.  
Yea, everybody knows this is the case,  
Yet I am mocked by neighbours face to face,  
I, who call on God, whose answer doth adorn!  
Thus just and upright men are laughed to scorn.  
He who is drooping down upon his knees,  
Is as a lamp despised by them at ease!*

**The Wicked Prosper—v. 6**

*The dwellings of the robbers prosper all,  
To enemies of God doth many blessings fall.*

**Yet God is Wise and Omnipotent—vv.7-25. 13:1-2**

*But ask now the beasts, they teach thee well,  
And also the fowls of air, they shall thee tell;  
Or speak unto the earth, it teacheth thee;  
The thing is told by fishes of the sea,  
Who knoweth not, that God doth loose and bind,  
That in His hand is the breath of all mankind.*

*Doth not the ear try words, and mouth taste meat?  
 With aged men is wisdom found complete?  
 With God is wisdom, strength and counsel clear;  
 Behold, He breaks, He builds, and all men fear.  
 The waters He withholdeth from the sky,  
 He sendeth floods, and man is caused to die.  
 In wisdom, the deceivers are His tools,  
 And counsellors, and judges become fools.  
 The kings of earth, He girdeth at His will,  
 And princes spoiled, He doth with terror fill.\*  
 He takes away the speech of trusty men,  
 And old men's wisdom time and time again.  
 On princes, great contempt He often brings,  
 And weakeneth the strength of mighty kings.  
 The things of darkness He hath open made,  
 And brought from dark to light, the deathly shade.  
 The nations He increaseth but for vain,  
 Enlarging and restricting them again.  
 He takes away the earthly rulers' sway;  
 And causeth them to wander from the way.  
 They grope in darkness, without light or plan,  
 So that they stagger like a drunken man.*

### CHAPTER 13

*Behold, then, all this doth mine eye perceive;  
 I ponder long with what my ears receive.  
 What ye do know, the same do I know, too,  
 And I am not at all inferior to you!*

#### Job Desires To Set His Case Before God—vv. 3-13

*With the Almighty, I would surely speak;  
 To reason with my God, that would I seek.  
 But ye are false, physicians of no worth;  
 Be wise and hold your peace, ye men of earth!  
 Hear now my reasoning with pleading word:  
 Will ye speak wickedly for God, and yet be heard?  
 Will ye accept His person and contend?  
 Should He seek you, whilst ye your mocking bend?  
 He will reprove you, if you do favor show;  
 Shall not His might make you to tremble so?  
 Your ill remembrances like ashes be!  
 Like bodies made of clay\*, ye seem to me!  
 Now hold your peace; and do my plight peruse,  
 Let come on me, what e'er the Lord shall choose.*

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\*Job shows how carefully he has considered the facts of life. He has clearly seen the hand of God in both natural and political happenings, without comprehending the fulness of the Divine purpose in such incidents. His own sufferings have revived his interest, and his utterances show that he has greater understanding and wisdom than his friends.

\*It seems as though the "friends" were showing impatience at this stage, and indicated they were about to interrupt Job's reply.

**Job Formally Sets His Case Before God—vv. 14-28**

*Yea, in my teeth now, do I take my flesh‡  
 And put my life into my hand afresh;  
 But though He slay me, faith will still remain,  
 Before Him mine own ways I will maintain.  
 Of my salvation, He shall be the sum;  
 An hypocrite shall not before Him come.  
 Hear well my speech, your ears now open wide;  
 My cause is set, I shall be justified.  
 Oh! who is he that now will with me plead?  
 For nought shall stop me state my case indeed!  
 But two things Lord wilt thou do unto me,  
 And I will never hide myself from Thee.  
 Withdraw Thy hand far from me now I pray,  
 That I be not afraid of all my dread this day.  
 Then call Thou, and there soon shall answer be;  
 Or let me humbly speak, and answer me.  
 How many mine iniquities will You now show?  
 How many erring ways and sins for me to know?  
 Why hideth Thou Thy face; am I Thy foe?  
 Wilt Thou chase stubble, driven to and fro?  
 Thou writest bitter things of me in truth,  
 Recalling once again the sins of youth.  
 Thou puttest in the stocks my erring feet;  
 Thy tightening cord doth make my heels to meet.*

**Job's Plea To God In View Of The Brevity And Weakness Of Mortal Existence—Ch. 14**

*The days of man are few, and full of woe;  
 He cometh as a flower, and then must go.  
 And dost Thou look on such a one as me?  
 And bringest into judgment sore with Thee?  
 Can anyone bring clean from unclean? No!  
 His days are numbered, far he cannot go.  
 Turn from him that he may rest find in his way,  
 Till as an hireling he has filled his own short day.  
 For there is hope of trees, if when cut down  
 That they will sprout again, with branches grown;  
 And though the root thereof is aged found,  
 And though the stock thereof die in the ground,  
 Yet through the scent of water it will shoot,  
 And bring forth boughs of splendour, from its root.  
 But man decays, and wasteth fast away;  
 He giveth up the breath, and where is he?  
 As water disappeareth from a sea,  
 And as the flood is gone, no more to see,  
 So lieth down vain man, and riseth not,  
 Till heavens be no more; they are forgot.  
 Oh, that Thou wouldest hide me in the grave,  
 And keep me secret till the time to save!*

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‡This strange proverbial saying seems to imply that in daring to state his case before God ("teeth" being used as a figure of speech for the mouth whose words might "bite off" his life), he was putting his very life in jeopardy.

*For when man dieth, shall he live again?  
 Then till my change come, I will sleep maintain.  
 For Thou shalt call, and I will answer Thee;  
 Yea, Thou wilt have desire still unto me.  
 Thou art my wayward steps all numbering,  
 But wilt Thou not pass over all my sin?\**  
*As in a bag is my transgression sealed,  
 And mine iniquity is plain revealed!  
 As mountains come to nought, and fall apace,  
 As rocks are all removed from out their place,  
 As waters wear the stones, and wash away,  
 So is man's hope, yea, man of miry clay.  
 Thou doth against him for this age prevail;  
 He passeth on, his countenance is pale;  
 And if his sons be great, he knows it not;  
 Nor is he concerned if they have sorry lot.  
 His relatives alone, with grief are torn;  
 His faithful servants go about to mourn!*

N. Schofield.

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**EVOLUTION: THE 20th CENTURY'S GREATEST DELUSION**

**THE VENUS FLY TRAP**

**Evolution: An Evil Doctrine**

The greatest delusion of the modern world is the pseudo-science Evolution. Despite the fact that it remains unproven in all essential principles, and is nothing but a highly controversial theory, it is taught as indisputable truth in most schools and universities.

Our children are indoctrinated with ideas at complete variance with the Bible, and which are well calculated to destroy any respect that one might have for God as He is revealed therein. The theory of evolution is responsible for much of the godlessness rampant in the world today, and the loose moral conditions that are rapidly bringing civilisation to a condition similar to that existing in the days of Lot.

The widespread acceptance of this theory, and the prevailing disrespect for the Bible, is a striking illustration of Paul's prophetic words:

**"Because they received not the love of the truth, that they might be saved . . . God shall send them strong delusion, that they should believe a lie" (2 Thess. 2:11).**

Evolution is an evil doctrine, because:

- 1. It demands FAITH in a False Foundation.**
- 2. It has no evidence to support it.**

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\*This rendition follows the Septuagint. See Companion Bible.

The Patience of Job (in Verse)

## Eliphaz Returns to the Attack

In the first round, the three friends are one in the contention that God always prospers the upright and punishes the perverse. But Job's refusal to admit of this principle, the fallacy of which was revealed by his own case, drove them into extremes. They returned to the attack more determined than ever to emphasise their various points of view. Eliphaz, because of his seniority which he constantly presses, opens the second attack by claiming that it is *only* the wicked who suffer: "The wicked man travaileth with pain all his days . . . a dreadful sound is in his ears" (Job. 15: 20, 21). Because "the wicked travaileth with pain," therefore the pain-racked Job was "wicked," and so Eliphaz again calls upon him to confess and forsake sins he had never committed. No wonder, Job in exasperation replied: "Miserable comforters are ye all" (Job 15:2).

### He Claims Job is Self-Condemed — vv.1-6

*Then answered Eliphaz the Temanite,  
Should wise men speak words that are not right?  
Or reason concerning unprofitable things,  
With swelling words, that no good brings?  
Thou castest off thy fear, and threatened God;  
Thy evil tongue with craftiness is shod.  
Thine own mouth condemns thee, and not I,  
Yea, thine own lips against thee doth testify!*

### He Claims Job is Ignorant — vv.7-13.

*Wast thou in Eden there to learn His will?  
Wast thou created before each mighty hill?  
Wast thou given the secret of the Lord?\**  
*Dost thou e'en keep the heavenly Word?  
What knowest thou, that we know not today?  
What insight more than we, canst thou display?  
For I am both the grey and aged man,  
Much older than thy father's span.  
Do consolations from the Lord seem small to thee?  
Why hide thy secret sin that none may see! †*

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\*Eliphaz seems to be here alluding to the vision he claims to have received from God (see Job 4:12-18), and in vv. 14-16 he refers to it again. On the basis of this personal revelation, and his seniority, he presses his case against Job.

†There are two words for "secret" in this chapter. In v.8, the word signifies a secret that has been revealed to one; but here the word means "to go softly," to speak like a necromancer, i.e., to distort a matter. The context seems to imply, that Eliphaz was accusing Job of "going softly" in relation to his so-called secret sin, or to distort the facts of it like a necromancer.—Editor.

*Thy own heart now doth carry thee away!  
Thy flashing eyes to us thy feelings now betray!  
Thou turnest still thy mind against the Lord,  
And speakest with thy mouth the hasty word!*

**He Reveals the Folly of Man — vv.14-16**

*Oh, what is man! Should he be clean to see?  
Or woman-born, that he should righteous be?  
God hath no confidence e'en in saints of light,  
The heavens are not clean in His pure sight!  
Abominable — sums up the man of sin!  
Iniquity, like water, he drinketh in!*

**He Appeals for Confirmation to Ancient Men — vv.17-19.**

*Now I will show thee — Do thou then me hear,  
And that which I have seen, I will declare,  
Which wise men have proclaimed from first to last;  
Men great in power, 'mongst whom no stranger passed.*

**What Eliphaz Claimed the Ancients Taught — vv.20-35.**

*The wicked man travelleth long in pain,  
Nor does the oppressor all his years attain.  
A dreadful sound of fear is in his ear,  
In midst of prosperity, destroyers soon appear;  
He believeth not that from darkness he will rise;  
His expectation is the sword, by it he dies!  
He wandereth about for daily bread,  
He knows the day is near of fear and dread.  
Trouble and anguish make him afraid,  
They always prevail as when battle is made.  
For he hath stretched forth hand against the Lord,  
And hath strengthened himself against His word.  
He proudly defies Him with stiffened neck,  
Encased with heavy bosses, which his bucklers deck.  
For prosperity has with fatness filled his face;  
With lumps of fat it doth his flanks disgrace!  
He dwelleth in the cities desolate.  
In ruined houses, long degenerate,  
He shall be poor, not a man of worth,  
Perfection he shall never find on earth.  
He shall forever in the darkness stay,  
Destroying wind shall carry him away.  
Let not him that is vain, deceive his sense,  
For vanity shall be his recompense,  
To be accomplished when his end is seen,  
His stock is dead; his branch shall not be green.  
He shake shall from his vine, the unripe grape,  
His olive flowers, the ground beneath shall drape.  
For hypocrites desolate all shall be,  
And fire shall burn the tents of bribery.  
They bring forth mischief, conceive vanity,  
Their bosoms harbor every form of iniquity.*

**JOB'S REPLY: MISERABLE COMFORTERS ARE YE (Chapt. 16-17)**

Eliphaz may have been able to claim the revelation of a vision, or turn for confirmation of this theory to what the ancients have said before him, but Job rested upon certain facts which all the theorising could not alter. The facts were these: innocent men sometimes suffer, as in his

case; and the wicked often prosper, as opposed to the theory of Eliphaz. In the face of such facts, the irritating reasoning of his friends oppressed Job and added to his sufferings. They were "miserable comforters," and it was quite alright for them who were not suffering to sit upon him in judgment. But, as he declared, "I could speak as ye do; if your soul were in my soul's stead" (Job 16:4). How true! How easy it is to moralise over somebody else when we are not touched with pain or anguish of mind! He professed his innocency, but also declared "my Witness is in heaven, and my record is on high" (Ch. 16:19); therefore whilst his friends "scorn me; mine eye poureth out tears unto God" seeking a means of pleading with him (v. 21). Thus, in chapter 17, he turns from his friends with their depressing philosophy, and pleads his case before God..

#### **Job's Reproof of Eliphaz — vv.1-6.**

*Then answered Job and said, I plainly see,  
That miserable comforters are ye three!  
Oh, when will end these words of vanity?  
Or what emboldens thee so to answer me?  
If I could speak also as indeed you do!  
If I could heap up words, and shake my head at you!  
I would not do it, but instead would bring relief,  
And with the moving of my lips, assuage your grief.  
But though I speak, my grief is not allayed,  
Nor if I forbear, there any easing made.*

#### **His Utter Despondency — vv.7-16.**

*But now all this hath greatly wearied me,  
And made quite desolate all my company.  
Yea — Thou hast shrunk me up, to my disgrace,  
My leanness beareth witness in my face.  
Mine enemy with hate and wrath doth tear,  
With gnashing teeth he doth upon me glare;  
With open mouth he now at me doth stare,  
And in smiting me, doth his enmity declare.  
My God hath left me to ungodly hands,  
And turned me over unto wicked hands.  
I was at ease, but He hath broken me;  
E'en as a mark set up for archery.  
His archers boldly compass me about;  
My blood and gall not sparing — pouring out.  
With breach on breach, the breaking is begun;  
He like a giant, doth upon me run.  
The sackcloth have I sewn upon my skin,  
My glory, in the dust hath been rolled in.  
My face is foul with weeping; o'er my eyes  
A deathly shadow, fearful, seems to rise.*

#### **His Innocency — vv.17-22.**

*But there is no injustice in my hands,  
My daily prayer all purity commands.  
Oh earth, cover not my blood with thine embracing face,  
Oh let my cry imploring, continue to have place!  
E'en now, Lo! in the heav'ns, behold my witness lie,  
The record of my righteousness is there, safe and high!  
My friends all scorn me, tears flow fast indeed!  
Oh, that I had a man with God to plead!  
In just a few more years I can discern,  
That I shall go away, and not return.*



**His Challenge —Ch. 17:1-10.**

*My breathing is corrupt, my days are done,  
The gates of Sheol open for this one.  
If not, then mockers with me still shall be,  
Their undue provocation I shall see.  
Place now, I please, my surety with Thee,  
For who else is able to strike hands with me.  
They are but blind, they have not understood,  
And therefore Thou wilt not show them Thy good!  
The flatterer of friends will not avail,  
The eyes of all his children too shall fail.  
A bye-word all around, I am become,  
Before the people I am but a drum.  
Mine eye is dim by reason of my woe,  
And all my members as a shadow go!  
Upright men shall be surprised at it,  
Seeing thus the innocent smitten by the hypocrite.  
Even so, the righteous remaineth in his way,  
And he that hath clean hands shall stronger stay.  
But as for you each one — just change your mind,  
I cannot one wise man among you find.*

**His Present Hopeless State — vv.11-16.**

*The days are past, my purposes are spent,  
And e'en the matter of my heart's intent.  
For darkness, they do all appoint the day;  
The light is short, because the night doth stay.  
And if I wait, my house is with the dead;  
In clay and darkness, I have made my bed.  
Corruption as my father now doth turn;  
Thou art my mother! I said unto the worm.  
And where is now my hope? ..Who shall it see?  
They who go to Sheol, there to meet e'en me!*

N. SCHOFIELD.

**Jury Service**

F.T. (N.Z.) writes:

"Further to your answer to a question on pp.134-135, one of our young brethren was recently called as a jurist, but immediately wrote to the sheriff of the court explaining his objection to serving, acknowledging his readiness to obey the laws of the land, but pointing out that his beliefs would prevent him effectively acting in such a capacity. Within a few days he received a letter in reply granting him exemption. True it is that the Law gives not exemption from being "called," but the Lord finds a way of escape for us."

**We feel that it is far more consistent with our call to seek exemption from this service, and if necessary, to pay any penalty attached to our non-compliance therewith. Generally speaking, in South Australia, we have not encountered any problems in doing so.**

Tribulation is a necessity if we are ever to be worth anything in the Master's service. What preparation is a bed of roses for the great muster of those who have been tried and purified and made white?

—R.R

## "BIBLE SCHOOL BULLETIN"

### RESERVATIONS CLOSED FOR MAY SCHOOL

We wish to announce that the May School has been completely filled, and no further reservations can be accepted. It is with regret that we have had to decline applications for this reason; but we do wish to keep the school within reasonable size in order that the greatest comfort may prevail.

### WEEK-END RESERVATIONS

Many readers, particularly in the Sydney area, have enquired as to week-end reservations, but we regret that we cannot accept reservations for that purpose. Reservations are only accepted for the full time of the school. However, should you desire to attend for the week-end, accommodation is available, even though it may be only dormitory accommodation. The rates are 30/- per day, and this includes lunch, dinner, bed and breakfast plus other amenities (supper, tuition, etc.). All persons attending the school must first register at the office; and in the case of week-enders, they will be issued with special meal tickets, etc.

### QUESTION TIME AT THE BIBLE SCHOOL

Audience participation is quite a feature of the School, and each afternoon sees the teachers arranged before the School to answer questions submitted by the audience. So bring your problems to Elpis Israel House for discussion, and what are not dealt with in those sessions are handled through Logos.

### Job's Worship

**Q.:** Please explain the significance of Job 1:20-21: "Job rent his mantle, shaved his head, and fell down upon the ground, and worshipped."

**Ans.:** These actions of Job were indicative of his great grief and his need of comfort which he hoped he would receive by communion with God. They were typically symbolic actions of mourning normally enacted in those times. Renting the garment indicated that one's feelings were open for all to see; shaving the head was

### RESERVATIONS ACCEPTED FOR SPRING SCHOOL

With the closing of reservations for the Autumn School in May, reservations will be accepted for the Spring School (the 8th School) to be held, God willing, from 27th August to 3rd September. This School also will be sponsored by the Woodville Ecclesia, South Australia, and the teaching staff will be carefully chosen to conform to the high standards of past schools. Details will be announced in our next issue.

### COMMITTEE FOR THE MAY SCHOOL

This is made up of the following Brethren: President: H. P. Mansfield; Secretary: R. Gray (Woodville Ecclesia); Teaching Members: E. Spongberg (Hurstville Ecclesia), J. Martin (Enfield Ecclesia), J. Mansfield (Sydney Ecclesia); Committee Members: A. Edgecombe (Adelaide Ecclesia), John Mansfield, Treasurer (Campsie Ecclesia).

Any of these brethren will be competent to assist School members in any way required.

a sign of mourning, by divesting one of that which is normally a source of glory or ornamental pleasure (contrast Absalom's action — 2 Sam. 14:26); prostrating oneself to the ground indicated that one had been humbled to the dust. In Job's case, all this was preliminary to his approach to Yahweh in worship that he might find some comfort and help in time of need.

### Present Possession of the Holy Spirit.

**Q.:** Some claim that they have the Holy Spirit today; how can

The Patience of Job (in Verse)

## Bildad's Second Discourse : The Wicked Always Suffer

Whereas Eliphaz had reasoned that it is *only* the wicked who suffer, Bildad alleges that the wicked *always* suffer. In this, his second discourse, he lists the forms of evil that come upon the wicked, and declares that the sufferer can blame only himself for his woes. He declares: "His remembrance shall perish from the earth, and he shall have no name in the street. He shall be driven from light into darkness, and chased out of the world. He shall neither have son nor nephew among the people, nor any remaining in his dwellings." (vv. 17-19).

Seeing that Job was even then mourning the loss of all his children in most tragic circumstances, to say nothing of his personal wealth and status, these words are brutal in their pointed implication. No wonder Job replied: "How long will ye vex my soul, and break me in pieces with words?" (Ch. 19:2). He answered that it was God who had overthrown him, and that he had done nothing to justify such punishment; and though he was not then able to vindicate himself before his "friends," yet he knew that one day his Redeemer would be made manifest in the earth and come to his aid. He then warned his "friends" to take heed lest the sword consume them.

### Job Reproved For His Words — Vv. 1-4.

*Then answered Bildad the Shuhite and said,  
When wilt thou cease words, and hark instead?  
Why dost thou count us as beasts of prey?  
Why reputeest us as vile alway?  
Thyself in anger, fiercely tearest thou!  
But shall for thee the earth be forsaken now?*

### The Doom Of The Wicked — Vv. 5-6

*Yea God shall cause the wicked to decline,  
The brightness of his fire shall cease to shine.  
The light within his dwelling shall be dark,  
And soon shall be quenched his living spark.*

### This Evil The Result Of Personal Folly — Vv. 7-16

*His degrees of strength shall straitened be,  
His own counsel shall bring him misery.  
For in a net he is caught quite unaware,  
With his own feet, he walketh in a snare.  
The gin shall take him fast by the heel:  
The robber too, against him shall prevail.  
A hidden snare within the ground doth lay,  
A hidden trap doth wait him in the way.  
On every side doth terror make him afraid,  
With fears about him, a fugitive is he made.  
His strength shall not for long abide,  
For destruction is always ready at his side.  
Yea, desolation shall devour with dying breath,  
And all his might shall be consumed in death.  
His confidence shall be a useless thing,*

*And to the King of Terrors him shall bring,  
Fear shall possess the dwelling that was his own,  
And brimstone on his habitation shall be strown.  
His roots beneath, shall be dried up till dead;  
And cut off shall be his branch o'er overhead.*

**Complete Extinction Of The Wicked — Vv. 17-19**

*His memory shall perish from the earth,  
His name among men shall have no worth.  
He shall be driven into darkness furred,  
And chased from out the light of all this world.  
Neither son nor nephew shall he gain,  
No people in his dwelling shall remain.  
They that come after, shall astonished be,  
As those affrighted were, that him did see.  
In dwellings as these hath the wicked trod,  
These are the places of those who know not God!*

**JOB'S REPLY: I KNOW THAT MY REDEEMER LIVETH (Ch. 19)**

In these comments, Bildad carefully evaded Job's main argument, namely, that innocent men sometimes suffer, and that sorrow and adversity are therefore not necessarily a sign of sin committed. Job does not dispute the fact that God punishes evil, nor that the wicked will ultimately be cast into oblivion. Bildad has urged these ideas, as though Job refuted them. What Job refuted was that the wicked always suffer, and that suffering is inevitably limited to them.

He advances his own case. He claims that God has brought this adversity upon him, but not for any wrong that he has done (v.6). In fact, he does not know why he suffers. He has pleaded with God to reveal the cause of it, but no answer has come. But he knows that he is not guilty of the great transgression that his "friends" persist in accusing him of committing, and therefore pleads with them to reveal a little compassion in his sufferings and sorrow. He accuses them of trying to act the part of God (v.22), as though they know all things, and of bringing heavier trials upon him by their persecuting words. But, victoriously he declares that he knows that his Redeemer lives, and that ultimately vindication would come from Him to their confusion of face.

**He Censures His Friends — Vv. 1-5**

*Then answered Job: You vex my soul!  
Your heavy words of ruin o'er me do roll!  
These ten times have ye reproached me sore!  
Quite unashamed, you harden your hearts e'en more!  
If it be true that I indeed have erred,  
You have not to myself that sin referred.  
And yet you magnify yourself so much,  
And strongly plead against me my reproach!*

**It Is God Who Is Trying Him — Vv. 6-20**

*Know now, that God hath seen, and cast me out,\*  
And with His net hath compassed me about,  
Behold, I cry of wrong, but none doth hear,  
There is no judgment as I cry, I fear.  
He hath fenced up my way, it is not meet!*

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\* See footnote next page

*He hath with darkness compassed all my feet!  
 He hath me stripped of glory, it is sped;  
 He hath removed the crown from off my head!  
 The Lord, on every side, hath vanquished me;  
 My hope He hath uprooted, like a tree.  
 His kindling wrath against me now, He knows,  
 And daily I am counted with His foes.  
 His troops in growing companies are sent.  
 Their way is set, they camp about my tent.  
 My brethren He hath put far off from me,  
 My neighbours all, are showing vanity.  
 My kinsfolk and my friends have me forgot,  
 A stranger to my servants, am I not!  
 I called my servant, he did not reply,  
 Though loudly with my mouth intreated I.  
 My breath is even strange unto my wife,  
 I pleaded for my children's loss of life.  
 E'en other children showed that me they could not bear;  
 I rose up, but they spake against me there.  
 My closest friends do shun me one and all,  
 To those I loved, I am become as gall.  
 My bones now cleave to skin and flesh,  
 My gums are shrinking from my teeth afresh.*

**His Hope is Still in God His Redeemer — Vv. 21-27**

*Have pity, oh have pity on me friends!  
 The heavy hand of God on me descends!  
 Why persecutest me as if you were't God?  
 Dost not thou see my flesh is worse than earthy clod?  
 Oh, that my words were written in a scroll,  
 Or graven with iron tool, on rocky knoll.  
 Then they would stand to testify to all,  
 The heavy persecution that on me did fall.  
 Yet I surely trust in my redeemer's worth,  
 I know one day that he shall stand upon the earth.  
 And though consumed with worms this body be,  
 Yet in my flesh the mighty one I shall then see.  
 For in that day shall eyesight be resumed,  
 And quite restored that which worms will have consumed.*

**Warning To His Friends — Vv. 28-29**

*But ye should say, "Why persecute we him!  
 Why seek to root out matters that are dim!"  
 The wrath of God will punish as a sword,  
 That ye may know the judgments of His word.*

N.S. (Eng.).

\* These expressions of Job have been drawn from him by the harsh reasoning of his "friends." Bildad has claimed that a person suffers through the folly of his own counsel (Ch. 18:7), or the wickedness of his own actions (v.8), so that God can not be claimed as the cause of such suffering; but Job repudiates such teaching, and declares that for some reason that has not been revealed to him, God was trying him. That seems to be the point of his statement: "God hath overthrown me" (v.6), "I cry out aloud, but there is no judgment" (i.e., no answer expressing the cause of his troubles). Nevertheless, though Job felt that he was suffering from the hand of God, he had not lost faith, and expressed his conviction that God would ultimately vindicate him.

## Zophar's Final Word: God Answers the Wicked by Punishing Them

In an earlier instalment of this poem, we pointed out that of the three "friends," Zophar is the least courteous and the most rude. He rests his argument upon assumption, dogmatically calling upon Job to accept without question the propositions he advances. His theme is "Know thou!" It occurs in both his speeches, and at the beginning of his main proposition. In Chapter 20:4, the chapter before us, the question as stated in the A.V. should be altered into a declaration: "Know thou . . ." This chapter provides a bitter though covert denunciation of Job as a deservedly punished evil-doer and hypocrite. Job had complained (Ch. 19) that God had not answered him; but Zophar replied in this chapter, that the sufferings Job experienced constituted the answer he sought (Ch. 20:29). Ignoring facts that Job constantly pressed on the attention of the whole three, he dogmatically asserted that adversity only comes where sin is committed, and Job's terrible sufferings provided proof positive of some awful hidden wickedness.

**Introduction: Zophar's Annoyance — Vv. 1-3.**

*Then answered Zophar, the Na-amathite,  
I'll quickly answer what I know is right.  
I noticed have, the check of my reproach,  
And knowing this, I will the matter broach.*

**Proposition: The Prosperity of the Wicked is Shortlived — Vv. 4-28.**

*Know thou then this! Since man was on the earth,  
That short hath been the wicked sinner's mirth.  
And though his greatness to the clouds ascends,  
Yet soon he perisheth, and his breathing ends.  
And as a dream, he soon doth fly from sight,  
Forgotten as a vision of the night.  
The eye which saw him, shall him see no more,  
His place shall not receive him, as before.  
His children shall the poor oppress — and more —  
His hands shall all their stolen goods restore.  
His very bones are full of youthful lust,  
Which down shall lie, at last, among the dust.  
Though sweet unto his taste he findeth sin,  
Persisting — it becometh gall within.  
His riches, he hath swallowed down in vain,  
For God shall make him vomit them again.  
The asp and viper's poison shall him slay,  
The streams of honey, butter, shall not stay.  
The fruit of all his labor he'll not eat,  
And hardly shall he find his daily meat.  
Because he hath oppressed the poor in need,  
And seized a house, to satisfy his greed.*

*His body shall not quietness acquire,  
 He shall not store up all he doth desire.  
 Hardly shall daily food for him be found,  
 And, for his goods, no man shall look around.  
 E'en in his fulness, he shall be in straits,  
 Yea, every wicked hand against him waits.  
 The wrath of God shall curse his gluttony,  
 While he is eating, it shall on him be.  
 And he shall flee from iron weapons too.  
 And bended bow of steel, shall strike him through.  
 The sword that's drawn, shall out his body come,  
 That glittering sword, shall nerve and gall benumb.  
 All darkness shall be hid in secret place,  
 The weakest fire shall soon consume his face.  
 The heaven shall show his iniquity,  
 The earth against him, risen up, shall be.  
 The increase of his goods, and all he hath,  
 Shall have departed in the day of wrath.  
 This is the portion of the wicked man,  
 The heritage of God's appointed span.*

#### JOB'S REBUTTAL (Ch. 21)

Once again the patient and suffering Job answers the arguments of his friends. He shows conclusively (so much so that Zophar has no answer for it, and promptly withdraws from the discussion) that facts disprove the assumptions and dogmatism of Zophar and the other two. Do the wicked really suffer in life? Are they always and inevitably overwhelmed with calamity? The answer is, No. On the contrary, they are prosperous, apparently happy, live lives of pleasure, enjoy longevity, have a numerous posterity. Occasionally they suffer, it is true, but is it an inevitable rule that they should do so? By no means! Some are happy and prosperous to the moment of their death (vv.32-33), a fact that completely refutes the proposition of his friends. Job, therefore, brushes aside their conclusions as futile and worthless words.

As we read this very careful and complete answer of the patriarch, let us remember that even as he spoke he was experiencing great personal suffering. To bear all this, and to have heaped on top of it words of rebuke that blamed him as being responsible for the evils he endured, greatly tested his patience. Instead of angrily dismissing his friends with heated, vindictive words of hate, however, he patiently bore with them, carefully answering their various arguments, and clearly demonstrating that their carefully built-up theory was not worth the breath it took to utter.

#### His Appeal To His Friends — Vv 1-6.

*But Job said, Hearken diligently now,  
 Let this my speech your consolation show,  
 Allow me now to speak, and do not shun;  
 And after I have spoken, then mock on!  
 Now as for me, is my complaint to men?  
 And, if it were, should I be happy then?  
 Mark me, and then you will astonished stand,  
 And lay upon your mouth a trembling hand.  
 When I remember, I am sore afraid,  
 And in my flesh a trembling fear is made.*

**The Wicked Often Prosper — Vv. 7-16.**

*Oh, wherefore do the wicked live for years?  
 Why is it their power with might appears?  
 Their seed is yet established in their sight!  
 Their offspring is for them their eyes' delight!  
 Their houses, too, are safe from sudden fear!  
 And neither doth the rod of God come near!  
 Their bull doth gender, and it faileth not.  
 Successful calving of their cows, their lot.  
 Their little ones go forth to skip and prance.  
 Their young children laughing doth gaily dance.  
 They take the harp and timbrel to the voice,  
 And at the sound of organs, they rejoice.  
 They spend their days in heaping up their wealth,  
 And quickly find the grave, in failing health.  
 'Depart from us,' unto their God they say,  
 'We welcome not the knowledge of Thy way!  
 Who is Almighty, that we should him serve?  
 What shall all our prayers to Him deserve?  
 You claim their good is not in all their hands?  
 Then counsel of the wicked far off stands!*

**The Wicked Are Sometimes in Adversity — Vv. 17-21.**

*Though often is the wicked's light put out!  
 And oft destruction circles them about!  
 Then are they as stubble on windy day,  
 As chaff that each storm carryeth away.  
 God to his children shall His vengeance show,  
 He well rewardeth him, and he shall know.  
 His eyes, his own destruction he shall see,  
 The wrath of the Almighty — drink shall he.  
 Then in his house what pleasure or of mirth,  
 Hath he, when God hath turned him to the earth!*

**There is No Apparent Rule to Determine Why Some Suffer and Others Do not — Vv. 22-26.**

*Can we now try with knowledge God to teach?  
 Behold He judgeth those that man can't reach!  
 One dieth in his full strength, quite at ease,  
 With milk-pails full, and marrow — his bones please.  
 Another dies in bitterness of soul,  
 He finds no pleasure in his food at all.  
 In dust they shall together then lie down,  
 Eaten alike by worms beneath the ground.*

**These Facts Prove His Accusers to be Wrong — Vv. 27-29.**

*Behold: your thoughts and intents I can see,  
 You wrongfully imagine against me.  
 'Where is the house of princes?' ye do say,  
 'The tents of wicked persons, — where are they?'  
 Have ye not asked them that go by the way,  
 And do ye not their tokens know away?*

**God Will Be Vindicated, and the Folly of His Friends be Revealed — Vv. 30-34.**

*The wicked for destruction's day doth wait,  
 They shall come forth to day of wrath and hate.*



*Who shall declare his way, e'en to his face?  
 And who shall recompense for his disgrace.  
 But still the grave shall surely be his doom ---  
 To stay for ever, in the cheerless tomb.  
 The valley clods shall unto him be sweet,  
 Those coming after, shall with others meet.  
 How do ye seek to comfort me in vain?  
 In all your answers, falsehood doth remain!*

— N.S. (Eng.).

## *The Bible, Science, and the Origin of Man*

### INTRODUCTION.

It will be useful to give a background to the articles that follow. In the autumn of 1964, Brother R. T. Lovelock presented a thesis on the subject of "The Origin of Man" to a class of brethren and sisters drawn chiefly from the London Ecclesias. The thesis was presented in the form of ten addresses, and was subsequently put on record as *The Origin of Man: A Study Of The First Eleven Chapters of Genesis, and the Problems which They Present to a Christian in the Twentieth Century: Notes Summarising a Series of Ten Studies*. Although a few will have read these notes, most will be aware of the concern they have caused, and will have read the articles and letters in *The Christadelphian*, and especially the six page article of Brother Lovelock in the September, 1965, issue, defending his thesis.

The writer was asked to give an answer to Brother Lovelock's *Origin of Man* to a study gathering at Oxford in August, 1965. In preparation for this, the diffuse presentation through the 120pp of the Notes was condensed into the form of charts. These charts were discussed with Brother Lovelock, and amended to remove several incorrect features. Brother Lovelock agreed to be present at the Oxford meeting.

At Oxford, the charts were explained, and a case against the thesis put forward, based on the Scriptures only, with no dispute as to the correctness or otherwise of Brother Lovelock's scientific "facts." This occupied about an hour, and Brother Lovelock replied briefly in about 20 minutes.

The articles now written up for *Logos* have been given in the form of two addresses to various Ecclesias in England, and are based on the case presented at Oxford, together with some wider considerations on Science and the Bible. They will be set forward under four headings:

1. The thesis of Bro. R. T. Lovelock on the Origin of Man.
2. A refutation of the thesis from the Scriptures.
3. The Uncertainties of Science.
4. The sufficiency of the Bible.

### THE CHALLENGE OF SCIENCE

The attached quotation from "The Times" is typical of the challenge that science presents to a simple acceptance of the Genesis

account of creation (see inset item).

In various parts of the world, men have found skulls of approximately human form, associated with fea-

The Patience of Job (in Verse)

## Eliphaz' Final Word : Observe the Way of the Wicked!

Chapter 22 commences the third round in the debate, and it is opened, as before, by Eliphaz. But his previous courtesy deserts him now. He is evidently roused by the fact that Job's arguments take some answering, and he re-states his previous ideas but now with greater severity. Job is openly charged with guilt, and abused because of his stubbornness, as Eliphaz views his attitude.

He bases his argument on observation as before. He draws upon the past, and even makes reference to the Flood (v.16). He asks what profit would it be to God to avoid treating men as they deserve? Does He fear man? Does He lack the power to deal with him? Eliphaz, of course, cannot answer Job's arguments, and therefore tries to reason himself out of palpable facts by alleging as argument, facts that Job does not dispute. And from that unsatisfactory stand, he harshly ridicules Job, and accuses him of grave and serious sin.

### **Does God Gain By Overlooking Sin?—Vv. 1-4.**

*Then Eliphaz the Temanite replied:  
Who now can profit God, and man beside?  
Doth it please God that thou art righteous — or,  
Doth He gain from thy perfect ways the more?  
Will He improve thee, just for fear of thee?  
Or enter into judgments fear will He?*

### **Thou Hast Sinned, Job! — Vv. 5-9.**

*Thy glaring wickedness has brought thy plight,  
As thine iniquities are infinite.  
For thou hast brought thy brothers' pledge to nought,  
The poor hast stripped, their nakedness hath wrought.  
Thou hast not to the weary given drink;  
For lack of bread, hast let the hungry sink.  
But as for mighty man — he had the land;  
The proud and haughty man did in it stand.  
Thou hast sent widows off without a thing;  
The orphans' arms receive no offering.*

### **And Now You Suffer! — Vv. 10-11.**

*And therefore, snares are round continually,  
And sudden fear and anguish troubleth thee.  
Or heavy darkness that thou canst not see,  
Abundance of the waters cover thee.*

### **You Claim God Cannot See! — Vv. 12-14.**

*Is not God in the height of heaven far?  
Behold the stars, and see how high they are!*

*'How doth God know?' thou sayest then aloud,  
'And can He really judge, through the dark cloud?'  
Thick clouds to Him a covering are too,  
He walketh in the path of heaven's blue.*

**But God Has Punished And Will Again! — Vv. 15-20.**

*Hast thou observed where wicked men have trod?  
How, when cut down, were overflowed with flood?  
Which said to God, 'Depart Thou from us too.'  
And, 'What can the Almighty to us do?'  
'And yet,' saith God, 'I gave prosperity,  
But thoughts of wicked men are far from Me.'  
The righteous see it, and are glad indeed;  
The innocent heap coals upon their head.  
Whereas our substance is not yet cut down.  
The remnant of them doth the fire consume.*

**So Seek His Mercy, Job! — Vv. 21-30.**

*Acquaint thyself with Him, and be at peace,  
For thereby good He shall to thee release.  
Receive, I pray, the teaching of the Lord.  
And in thine heart, with fear, lay up His word.  
If thou return to God, thy strength not spent,  
Iniquity shall be far from thy tent.  
Then shalt thou lay up gold upon the ground,  
The gold of Ophir, as the stones around.  
Yea, the Almighty, thy defence shall be,  
And plentitude of silver thou shalt see.  
For the Almighty shall be thy delight,  
And shall lift up thy face to heavenly light.  
Thou, too, shalt make thy prayer as God allows.  
And when He hears thee, thou shalt pay thy vows.  
Thou also shalt decree a thing to stay.  
And God's good light shall shine upon thy way,  
When men are all cast down, then thou shalt say,  
'My God shall save the man of humble way.'  
Yea, He shall save the innocent their lands,  
Delivered by the pureness of their hands.'*

**JOB'S REBUTTAL (Ch. 23)**

Job's pain is heavy as he answers Eliphaz. He re-states his case once again (Chapters 23, 24), protesting his innocence, declaring his integrity, and his desire for fair trial. As he speaks he is moved more and more by emotion, bringing before his friends the gravity of his state of health, his sufferings and pain. He declares that God is inscrutable, man before Him is wicked, but it is none-the-less a fact that many of the wicked do live lives of pleasure, and escape the universal judgment that his friends claim fall upon them. He mentions many of the sins of humanity: some spend their lives in crime, others are noted for selfishness, removing the landmarks; there are those who oppress the widows and fatherless, who are cruel, oppress the poor, are murderers, adulterers, thieves — yet they prosper! But, nevertheless, concludes Job, despite their seeming prosperity, there is a time of judgment, but it is to come. He called upon Eliphaz to face up to facts, and in the light of that appeal, Eliphaz was silenced.

**Job's Desire For Unbiased Trial — Vv. 1-9.**

*Then Job said: I am all complaints and moans,  
 My hand is heavier far than all my groans.  
 Oh that I knew where I might with Him meet,  
 That I might even come unto His seat.  
 I would before Him order my intents,  
 And fill my mouth with weighty arguments,  
 I would then know how He would answer me,  
 And understand the things I cannot see.  
 Now will He plead against me at great length?  
 I think not! But He will in me put strength.  
 With Him the righteous may be pleading free.  
 So should I from my Judge delivered be.  
 I forward go, but He doth not receive.  
 And backward, but I cannot Him perceive.  
 On my left hand where He doth often be,  
 And on the right — Him still I cannot see.*

**Job's Confidence in the Outcome — Vv. 10-12.**

*But God doth know the way my feet take hold;  
 When I am tried, I shall come forth as gold.  
 My foot hath held the steps He hath defined;  
 His right way have I kept, and not declined.  
 And I have not gone back from words of good:  
 I have esteemed His words as more than food.*

**Job Cannot Understand God's Dealings With Him — Vv. 13-17.**

*But He is in one mind, and will not turn,  
 He doeth all His will, as man must learn.  
 For He performeth the appointed thing,  
 And many such like things doth forward bring.  
 So at His presence, I am deep dismayed,  
 When I consider, I am much afraid.  
 For God is daily softening my heart,  
 And trouble from Almighty, is my part.  
 Because the darkness did not me erase,  
 He hath not moved that darkness from my face.*

**CHAPTER 24.****Iniquities in Others Are Not Punished — Vv. 1-17.**

*Why — seeing times are known to God always,  
 Do they that know Him never see His days.  
 Established landmarks some remove indeed;  
 With violence steal flocks, and of them feed.  
 They drive away the ass of fatherless;  
 The widow's ox too, for a pledge, they press.  
 The needy from the way they turn aside,  
 The poor ones of the land together hide.  
 As asses wild, they go forth to their deeds;  
 The wilderness doth yield them all their needs.  
 They reap the mingled corn in every field;  
 The vintage of the wicked is their yield.  
 The clothing of the naked ones they hold;*

*E'en though they have no covering in the cold.  
 The showers of the mountains make them wet;  
 The rock's embrace, the shelter which they get.  
 They pluck the orphaned infant from the breast,  
 And take a pledge from poverty distressed.  
 They cause him to go naked without cloak,  
 They take away the corn from hungry folk.  
 Within their walls, they make the goodly oil,  
 Yet thirst, while in the winepress work they toil.  
 Men groan from out the city, wounded cry;  
 God giveth them no praise: as if to try;  
 For those do all rebel against the light,  
 They know not, nor abide in ways of right.  
 The killer of the poor doth rise with light;  
 And as a thief, he roameth in the night.  
 The cursed adulterer, at twilight says —  
 'Disguised am I, no one shall see my face.'  
 They dig through houses in the dead of night,  
 Which they have marked, for they love not the light.  
 For morning light to them is fear and dread,  
 If they are known, they wish themselves as dead.*

**Judgment Shall Ultimately Come — Vv. 18-20.**

*On water and on land his curse shall stay,  
 He will not turn toward the vineyard's way.  
 The drought and heat the white snow melteth down,  
 So doth the grave; those who be sinners shown,  
 Forgotten of the womb, the worm shall feed;  
 No more remembered — perished — dead indeed!*

**But Meanwhile The Wicked Often Prosper — Vv. 21-25.**

*He curseth barren women, bearing not,  
 And to the widow, giveth not her lot.  
 The mighty, by his power, is always rife,  
 He riseth up — no man is sure of life.  
 Though safety is to him to stay at rest,  
 His looks, upon their ways, are daily pressed.  
 They are exalted; they are downward torn,  
 And cut off as the tops of ears of corn.  
 And if it be so, why am I not heard;  
 Why do you take in nothing of my word?*

—N. SCHOFIELD, (Eng.).

One just baptised into Christ must grow and prosper, "increasing in the knowledge of God," "always abounding in the work of the Lord." He must not be a slothful servant. He must not go to sleep on rising from the watery grave to newness of life. He must not delude himself with the idea that now his sins are forgiven, and his connection with Christ made sure, he has nothing to do. A delusion of this sort will be fatal. His connection with Christ is made sure, but not his salvation. His connection with Christ will prove a terrible thing if he receive not Christ's approval in the day of account.

—R.R.

The Patience of Job (in Verse)

## The Evasive Platitudes of Bildad

(Ch. 25).

Chapters 25 and 26 wind up the debate as far as Job and his three companions are concerned. Obviously the latter have been unable to face up to the arguments and logic of Job, and, one by one, virtually capitulate in bewildered silence. Their theories of sin and suffering demand that Job is wrong in his beliefs and require that he has sinned. But this they are unable to justify. Bildad concludes his contribution to the discussion with a few evasive platitudes expressed in chapter 25. It is the speech of a man who talks to save his face, but does not really know how to answer the arguments that have been advanced against him. He does not even condemn Job, but merely affirms that God alone is holy, and therefore mortal man cannot expect to justify himself in His sight.

**God's Omnipotence — Vv. 1-3.**

*Then answered Bildad the Shuhite, and said:  
Power and peace are His Who is the Head.  
To count His armies' numbers, who is wise?  
And upon whom doth not His light arise!*

**Man's Impotence — Vv. 4-6.**

*How then can man be justified with God?  
Or clean? that which is born from earthly clod!  
Behold the moon — to Him it shineth not!  
And light of stars, their pureness is forgot!  
How much less man, that is a worm of soil,  
The son of man, a worm of daily toil!*

**CONCLUSION OF THE DEBATE (Ch. 26)**

In this chapter, Job concludes the debate. Recognising that his companions have failed to answer his arguments, he sarcastically sweeps aside their protestations of wisdom as of no account, and then, turning to God, he described Him in language that shows that he is not unmindful of His glory and majesty; and therefore all that he has uttered has not been intended to derate Him in any way. His conception of God is as high, if not higher, than that of his companions, and the folly of his friends' arguments, when contrasted with the wisdom of God, proved that they did not speak with His authority. At the conclusion of this chapter, Job paused (as is indicated by the opening verse of Chapter 27), doubtless waiting for Zophar to speak. But Zophar, whose turn had come, remains silent. He has nothing more to say. Without acknowledging it, the companions of Job have been forced to capitulate. Job then winds up the debate in a further solemn, passionate protestation of innocence, in which he again expresses his confusion as to why the tribulations had come upon him.

**The Folly of His Friends — Vv. 1-4,**

*But Job replied, Dost thou the powerless aid?  
How savest thou the arm that weak is made?*

*How hast thou counselled him that is not wise?  
 Declaring all things, and avoiding lies?  
 By whom, now, hast thou uttered words so free?  
 And whose the spirit that came forth from thee?*

**The Majesty and Power of God — Vv. 5-14.**

*Great things\* are formed beneath each watery trough,  
 Great things, with the inhabitants thereof.  
 In Sheol, naked there, is everything,  
 Yea, e'en destruction hath no covering.  
 The North He stretched over empty place,  
 The earth on nothing hangs in endless space.  
 He bindeth up the waters in thick clouds,  
 Which are not rent, but kept in floating shrouds.  
 He closeth fast the entrance of His throne,  
 His shining glory hideth Him alone!  
 The water He hath compassed with its bounds,  
 Until the day and night have filled their rounds.  
 The pillars tremble, holding heaven's roof;  
 And are astonished much at His reproof!  
 The sea by His great power He doth divide,  
 By understanding, smiteth those with pride.  
 The heavens garnished are, by His command;  
 The "crooked serpent," formed by His hand.  
 How little of His mighty ways is heard,  
 Or, of His power, who understands a word!*

—N.S.

\* The word in the Hebrew translated "dead things" is *rephaim*, elsewhere rendered "giants," and here perhaps relating to some of the mighty denizens of the deep, the creation of an Almighty hand.

**Observations on a World Tour**

**From Perth to Auckland**

The large jet plane hurled itself down the runway, the screaming engines muffled into a dull roar from the place where we were sitting, until, suddenly and effortlessly we were airborne. Below us we could see the terminal and our friends waving farewell, whilst the plane drove steeply upwards, tearing a way through the firmament above, to ultimately give us a glorious view of Perth, the Swan River, and the country beyond, as we headed due east towards Adelaide.

The journey that was scheduled to take us around the world on a

speaking tour had commenced, and for the first time for weeks we relaxed as we unbuckled our seat belts.

By "we," I mean my sister-wife, Sister Pat Ullman, and myself.

The journey, which had been planned in conjunction with brethren and sisters in Adelaide, had commenced. We wondered at it all, as we discussed the prospects whilst the plane headed for Adelaide. It was only a few months ago that I had rejected the invitation to conduct a special effort in the eastern part of Australia, in-

The Patience of Job (in Verse)

## Job's Final Answer to Zophar

Having answered Bildad (Job 26), Job apparently paused to give Zophar an opportunity to speak if he desired to do so (Job 27:1). But Zophar remained silent, and in doing so, conceded that he had no effective answer to offer Job. Job therefore summed up the whole debate in a further protracted and solemnly passionate protestation of innocence. This covers from Chapter 27 to 31, and is divided into two parts. In Chapters 27 and 28, he takes up some of the earlier arguments of the now silent Zophar (ch. Ch. 20:29 with Ch. 27:13), and acknowledging that they do contain an element of truth, shows that they have been incorrectly applied against him. By so doing, he reveals that truth wrongly applied is not much different to error. The rest of his speech (Chs. 29, 30, 31) reviews his own personal experiences. In Chapter 29, he speaks sadly of his past prosperity; in Chapter 30, he tells sorrowfully of his present misery; and in Chapter 31, he solemnly protests his innocence of the transgression of which his friends accuse him.

The similarity of some of Job's expressions in Chapters 27 and 28 with those of Zophar, has led some to believe that there is a third speech of Zophar included therein, and they have arbitrarily taken verses applied to Job and attributed them to Zophar; but this is unnecessary, if we assume that Job takes up the very arguments of his friend, and shows how they should be correctly applied. There is no more effective answer to hostile criticism than that method of reply. Chapters 27 and 28, therefore, are virtually Job's third reply to Zophar.

### Job's Solemn Assaversion of Truth — Vv. 1-4.

*Moreover Job continued still to say —  
Although God hath my judgment drawn away,  
And vexed my soul with things I cannot know,  
Yet while the breath of life doth through me flow,  
My lips shall not one wicked thing repeat,  
Nor shall my tongue send forth words of deceit.*

### He Refuses To Concede That He Is Unrighteous — Vv. 5-6.

*And God forbid, you I should justify;  
Integrity shall stay me till I die.  
My righteousness, held fast, will never give;  
My heart shall not reproach me while I live.*

### His Abhorrence Of Wickedness — Vv. 7-10.

*Let all my foes as wicked workers be,  
And the unrighteous, rising against me.  
How can the hypocrite have hope at all?  
When, though he gain, God takes away his soul?  
Will God then hear his groaning and his cries?  
When troubles of each day before him rise?  
And call on the Almighty Lord always?*



**His Recognition That The Wicked Will Be Judged — Vv. 11-23.**

*In God's hand, as I am, I will reveal,  
 The ways of God; these I will not conceal.  
 All ye yourselves have seen it — it is plain;  
 Why then are ye together become vain?  
 This is the portion of a wicked one,  
 Their heritage, — that by oppressors done.  
 The sword shall claim his children at the lust,  
 The means of life shall then escape their grasp.  
 Those that remain shall sink in deathly sleep,  
 And in his death, his widow shall not weep.  
 Though he may heap up silver as the dust,  
 And gather heaps of raiment in his lust,  
 He shall prepare it for the just to wear,  
 The innocent shall all his silver share.  
 His house, built as a moth, will quickly break;  
 As booth of twigs, the vineyard keepers make.  
 The rich man sees his wealth — a scattered lot,  
 He openeth his eyes, and it is not.  
 As flooding waters, he receives a fright;  
 As tempests, he is taken in the night.  
 The east wind, him away doth quickly race  
 And as a storm, is hurled out of his place.  
 For God shall turn upon him, and not spare,  
 Though from God's clutches he would gladly tear,  
 So men shall clap their hands at his disgrace;  
 And hiss, and drive him wholly from his place.*

**CHAPTER 28**

In this Chapter, Job shows that there is much that man knows (vv. 1-6), and that his knowledge is greater than that of the brute creation; but also much that he cannot do (vv. 12-19). In the face of man's limitations, therefore, he should seek for Divine wisdom which Job declares will lead to a manifestation of reverence and understanding (vv. 20-28).

**Things That Man Has Searched Out — Vv. 1-6.**

*For silver, there is certainly a mine,  
 And also places where they gold refine.  
 The iron ore is taken from the ground;  
 And brass, when molten from the stone, is found.  
 He darkness ends, and by light searcheth out,\*  
 E'en stones of darkness, with death's shade about.  
 The water-floods, which wet the feet of men,  
 Are soon dried up, and sent away again.  
 As for the earth, out of it cometh bread,  
 And under, it is turned up brown red.  
 The stones of it are source of sapphires old,  
 And laying there, are seams of ore of gold.*

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\* Job is referring to the mining skill of man. He sinks a shaft and causes light to penetrate into the place of darkness, where is found the shade of death.

**Man's Knowledge Is Greater Than The Brute Creation — Vv. 7-8.**

*There is a path where no fowl's feet have been,  
And where the vulture's eye hath never seen.  
The lions' whelps have never trodden there,  
Nor the fierce lion, passed it anywhere.*

**Things That Man Has Accomplished — Vv. 9-11.**

*Man putteth forth his hand upon the rock;  
The hills he overturneth by a shock.  
The course of rivers he is severing‡  
His eye is seeing every precious thing.  
The floods he holdeth with his binding might;  
The hidden things he bringeth forth to light.*

**The Thing That Man Lacks — Vv. 12-19.**

*But where shall heavenly wisdom then be seen?  
And in what place has understanding been?  
Man knoweth not its price — nor yet its gain;  
'Tis not found in the place where flesh doth reign.  
The depth saith, 'It is not in me at all.'  
The sea saith, 'There is none that I recall.'  
It cannot be obtained with gleaming gold;  
Nor silver of enormous price be told.  
With Ophir's gold, its worth cannot compare.  
With onyx nor sapphire its glory share.  
Against it gold and crystal both doth fade,  
Its price in gold can never be repaid,  
No mention shall be made of coral, pearls,  
For wisdom rubies' lesser glory furls.  
The Cushite topaz shall not equal be,  
Pure gold shall never wisdom's value see.*

**The Source And Teaching Of True Wisdom — Vv. 20-18.**

*From what place can we all this wisdom gain?  
And understanding, search out to obtain?  
No living eye its hiding place can share,  
'Tis closely kept from fowls that fly in air.  
Death and destruction state the truth thereof:  
'Its way and place, are known by God above.'  
He looketh to the ends of heaven and earth,  
He knoweth all the winds and waters' girth.  
He hath decreed by statute all the rain,  
He mighty thunder storm-clouds made their train,  
He made it and declared it without doubt,  
He hath prepared it, having searched it out.  
To man He saith, "To fear the Lord is wise,  
And understanding will all sin despise!"*

—N.S. (Eng.).

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‡ Man has been skilful in removing rocks, levelling hills, cutting canals, and searching out knowledge; but he lacks Divine wisdom and understanding.

## The Patience of Job (in Verse)

# Job Reviews the Experiences of Life

Job, Chapter 28, closed the debate as far as Job and his three friends were concerned. The latter had been completely silenced. The theory they had pressed against Job had been proved wrong by personal experience and facts that he advanced. They had alleged that suffering is inevitably a sign of sin, and that the greater the sin, the more a man suffered. To them, therefore, Job's sufferings were an evident token of some great deadly sin that he had committed. They pressed this argument home with smug self-satisfaction in that they were not suffering and were presumably righteous. They advanced it from three premises as they each took up the same theory from a different standpoint. But all their reasoning was rebutted by Job, who could point to the fact that the righteous frequently are in trouble, and the wicked often prosper! Job realised that ultimately sin meets its just deserts, but in the meantime innocency and integrity must manifest itself in the face of bitter, adverse experiences, such as he was then suffering. Nevertheless, Job could not understand the reason for such sufferings, and frequently expressed his desire that Yahweh would reveal this hidden knowledge unto him.

In Chapters 29, 30, 31, he sums the whole matter up from the standpoint of his personal experiences. In Chapter 29, he speaks sadly of his past prosperity; in Chapter 30, he tells sorrowfully of his present misery; and in Chapter 31, he solemnly protests his innocence of the transgression of which his friends accuse him. On this unsatisfactory note of ignorance the debate would have ended but for the intervention of two other parties to it who, to this moment, had been silent hearers of all that had been said. They were Elihu and Yahweh.

### **JOB'S FORMER PROSPERITY — Chapter 29**

#### **The Prosperity Of His Home Life — Vv. 1-6.**

*Moreover Job continued, and he said,  
Oh that the days were here when me God led!  
As when His lamp above my head shined bright,  
When I would walk through darkness by His light  
As in the days of my prosperity,  
When God laid on my house security.  
When the Almighty was with me always,  
When children made for me such happy days.  
When buttermilk as waves washed o'er the soil,  
And when the rock poured out its streams of oil.*

#### **The Honor That Was Paid To Him — Vv. 7-11.**

*When I went through the city, street by street,  
And in the gate in honor took my seat,  
The young men saw me, and themselves did hide;  
The older men arose and stood aside;  
The princes ceased from talking, and were quiet;  
The nobles held their peace with lips shut tight.  
When anyone heard me, then me he blessed;  
When anyone saw me, he good expressed.*

**The Manner In Which He Exercised His Influence — Vv. 12-17.**

*Because I saved the poor man when he cried,  
To faithless and helpless, strength applied:  
The perishing, their blessings would employ,  
I caused the widow's heart to sing for joy.  
My righteousness as clothes displayed for them;  
My judgment as a robe and diadem.  
To blind ones I their very eyes became,  
And feet unerring was I to the lame.  
I was the father to the poor without;  
And unjust things I knew not, I searched out.  
The teeth of wicked men I also broke,  
And from their mouth the spoil plucked at one stroke.*

**His Anticipations Of Permanent Enjoyment — Vv. 18-20.**

*Then I said, For all this my life shall stand,  
My days shall multiply e'en as the sand.  
My root shall spread out by the water's brink,  
My branch shall all night take its dewy drink.  
My glory shall remain both fresh and grand,  
My bow renewed in strength e'en in my hand.*

**The Universal Respect Paid To Him — Vv. 21-25.**

*Unto me men listened most patiently,  
And for my counsel waited silently.  
After my speaking, they spoke not again,  
And my refreshing words were not in vain.  
They sought me to revive them, as the dew,  
Like latter rains my words them did renew.  
I smiled upon them all when they despaired,  
My countenance in light, was not impaired.  
I gladly guided them, and sat as head,  
And as a king, I comfort to them led.*

**JOB'S PRESENT MISERY — Chapter 30****He Is Now Despised By Others — Vv. 1-8.**

*But now young men do me deride and mock,  
Whose fathers I would scorn have kept my flock.  
Their useless hands did never profit me,  
Their weakened bodies, ne'er will aged be.  
With want and famine, they are always faced;  
Fleeing to deserts, desolate and waste.  
They pluck up mallows, by the bushes strewed,  
E'en roots of juniper become their food.  
They forth are driven from among all men,  
And just like thieves, are shouted at again.  
So in the rocky valleys they must hide;  
In caves amongst the rocks, they must abide.  
Among the bushes, wailing are they found,  
Behind the nettles, gathered from around.  
Children of fools they are, of unknown birth,  
Basest of men, and viler than the earth.*

**The Virulence Of Their Opposition — Vv. 9-14.**

*And now, I am become their mocking song,  
My name they take as byword, adding wrong.*

*They all abhor me as they flee apace,  
I am not spared their spitting in my face.  
Because they see God hath afflicted me,  
They also have increased my misery.  
On my right hand arise a youthful band,  
Who thrust aside me so I cannot stand.  
They mar my path, and bring calamity,  
Against them, I do not a helper see!  
They came upon me as a rushing sea.  
Their raging wrath comes rolling over me.*

**Job's Mental Sufferings — Vv. 15-16.**

*My dignity is gone, I cannot stay,  
For as a cloud, my welfare rolls away.  
My former glory I am now deprived.  
For days of great affliction have arrived.*

**Job's Bodily Sufferings — Vv. 17-18.**

*At night my bones with aching are oppressed,  
My throbbing nerves within me never rest.  
Sickness as a cloak is my daily plight,  
Holding me in bands of misery tight.*

**Job's Miseries from God — Vv. 19-24**

*A thing of nought, I wallow in the mire,  
By God cast out as ashes of the fire.  
Thou dost not hear though I cry unto Thee!  
I stand beseeching but Thou dost not see!  
Thou art become quite heedless unto me,  
With Thy strong hand hath brought adversity.  
As chaff on stormy wind I now do ride,  
My substance melting doth not now abide.  
I know that Thou wilt bring me to the grave,  
A place from which himself man cannot save.  
Albeit, God will not yet show His hand,  
To save from death, for death is His command.*

**Job's Misery in Himself — Vv. 25-31.**

*Did I not weep for him in trouble sore?  
Was not my soul e'en grieving for the poor?  
But when I looked for good, then evil came!  
When I sought light, darkness for me did reign!  
My bowels boiled, and eased not any more,  
The days of my affliction tore me sore.  
I creep along all black, but not by sun,  
In the assembly great my tears do run.  
With jackals and with ostrich I am friend,  
With skin all black, my burning doth not end.  
My harp meanwhile a mourning sound doth keep,  
My pipe is like the voice of them that weep!*

—N.S. (Eng.).

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The necessity for upholding the teaching of Christ in all its purity must come first and foremost if we would ultimately gain his approval no matter what the present cost may be.

Thus the Apostle has endeavoured to impress our Hebrew brethren, and ourselves, with the great privileges which are ours, that God might work in us that which is well-pleasing in His sight, even our praise to Him, and in doing good, and in participating in fellowship together. The motive force for such dedicated living comes from the impelling influence of Christ's own example, and not from the compulsion of law.

May we occupy our thoughts with these great and glorious principles, that the world may make no impact on us in these days, when we stand on the threshold of the dissolution of all things, that "those things which cannot be shaken may remain," even the Kingdom of God (Heb. 12:2).

**The Patience of Job (in Verse)**

**Job's Final Vindication of Himself**

The three "friends" of Job have been silenced by the irrefutable logic of the suffering patriarch. Now, having told of his past prosperity (Ch. 29), and present sufferings (Ch. 30), he winds the debate up by solemnly protesting his innocence of transgressions which might have been pressed against him; for, it must be remembered that he had not been charged with specific sin. The chapter presents a beautiful vindication of his character, uttered not in the spirit of vain boasting or self-glorification, but in rebuttal of the insinuations that had been so cruelly suggested concerning him.

**Job's Strict Chastity—Vv. 1-3**

*With God a compact with mine eyes I paid,  
How could I choose to think upon a maid?  
What would my judgment be from God above?  
What lot from him if I deny His love?  
Will not destruction to the wicked be?  
E'n death to workers of iniquity?*

**Job's Personal Integrity—Vv. 4-6**

*Does not He see my ways, and know my feet,  
And if I ever hasted to deceit—  
Let me be weighed in balances quite free,  
That God may publish my integrity.*

**Job's Uprightness—Vv. 7-8**

*And if my steps have turned out of the way,  
If heart, or eyes, or hands, have marred my day,  
Then let me sow, and let another eat,  
And let my offspring be bereft of meat.*

**Job's Marital Fidelity—Vv. 9-12**

*And if my heart should other's wife adore,  
 And if I laid wait at my neighbor's door,  
 Then also let my wife dishonored be,  
 Let others too revenge their shame on me.  
 For that is sin of great enormity,  
 And punishment great shall by judges be.  
 For such is fire, consuming to the end,  
 And to one's increase, doth destruction send.*

**Job's Justice—Vv. 13-15**

*And if I did despise my servant's plea,  
 And listened not when they would talk with me,  
 What shall I do when God is in the way,  
 And when He visits me, what shall I say?  
 For did not Him that made me, make them too?  
 Doth not He all of us with life imbue!*

**Job's Kindness to the Needy—Vv. 16-23**

*If I have from the poor withheld desire,  
 Or caused the lives of widows to expire,  
 Or eaten well of that which I had sought,  
 Presenting not to orphans that had nought,  
 (For from my youth they were brought up with me,  
 As with a father, and much help did see).  
 If I saw any perish for the need,  
 Of clothing, or of covering indeed;  
 And if his loins did not me blessing keep,  
 And was not warmed with fleeces of my sheep.  
 If I have fought against the fatherless,  
 When I received the means him to distress;  
 Then let mine arm fall from my shoulder blade,  
 My arm from channel-bone, be broken made.  
 For punishment from God I knew was sure,  
 His highness such, that I could not endure.*

**Job's Consistency in Worship—Vv. 24-28**

*If I made gold my sole inheritance,  
 Or saw in fine gold all my confidence;  
 If I rejoined because my wealth was great,  
 Or praised my hands because they wrought my state;  
 If I the sun did worship, or its light,  
 Or e'en the moon so fair — that walketh bright;  
 If e'er my heart was secretly enticed,  
 That I did kiss my hand to idolised;  
 Deserving would I be of punishment,  
 Denying God above the firmament.*

**Job's Consideration To His Enemies—Vv. 29-30**

*If I rejoiced o'er him that hated me,  
 When evil things upon him came to be,  
 Then I had sinned in this, nor is that all,  
 For then my mouth had cursed him to his soul.*

**Job's Hospitality to All—Vv. 31-32**

*The men within my tent can all declare,  
There is not one with whom he doth not share,  
The stranger was invited from the street,  
The traveller, my open door did meet!*

**Job's Hatred of Hypocrisy—Vv. 33-37**

*I never covered up my sins as he,  
Who hides within his breast iniquity.  
Was I afraid of multitudes though great,  
That I was still, and went not through the gate?  
Oh; that one now would look to me and hear,  
That God would bring my adversary near;  
And open up his charge that all may see,  
That would be even as a crown to me!  
The number of my steps would I proclaim.  
And as a prince I would him then restrain.*

**Job's Open-handed Honesty—Vv. 38-40**

*If my land cry against me all in vain,  
If all the furrows thereof do complain—  
If I have eaten fruits, not having paid,  
And loss of life to owners thereof made—  
Let thistles grow, instead of bounteous wheat;  
And noisome weeds instead of barley sweet!*

**Job's Summary**

*This is the end of Job's word in defence,  
None can against him press claim of offence. \**

N.S. (Eng.)

\* We have taken the liberty of inserting these two lines, for Job 31:40: "The words of Job are ended," seem to be part of Job's own statement, by which he informed his listeners that he did not intend to carry the controversy any further, and as far as he was concerned, the last word had been spoken.

Many have disgraced the Truth by denying it in part or altogether. This occurred in the first century (when the Spirit was openly operating in the Ecclesias), and also in all succeeding times. Incredible though it may appear, it is none the less a fact. The Truth is precious, beautiful, and with impeccable credentials, yet it can be easily corrupted; if men allow themselves to think and act from any motive, apart from a faithful observance of all that is written. Legion are the illustrations in the law of God, oppression of the poor, covetousness, immorality. Let us not forget the teaching of the prophet on these matters, nor be unfaithful in following his worthy example.

Many faithful men have had terrible endings — Christ was crucified; John the Baptist was beheaded; Stephen was stoned. Let us not question the ways of Providence. Our lot is one of evil as well as good — God said it would be. Suffering has a beneficent mission, which we shall later comprehend. Whilst suffering let us not lose confidence in God. He is wise. His ways unfathomable, His promises cannot fail. All curse will surely disappear.



## Elihu to the Rescue

The last verse of Job 31 marks a major break with the words: "The words of Job are ended." Chapter 32 introduces a new character in the drama, Elihu. He is a much younger man than the others (v.6), and has listened to the debate with growing irritation, though, in deference to seniority (vv.4,6,7) he has held his tongue whilst the others spake. But at last he burst into speech, and harangues Job with words that certainly show a much better grasp of truth than the three friends. He declares that truth must be sought from the revelation of Yahweh (Ch.32:9), and he claims to have it in such measure that he is capable of fulfilling Job's longing for an umpire (Ch.9:33—R.V.) to intercede between him and God.

So Elihu declares: "I am according to your wish in God's stead" (Ch.33:6).

Elihu, therefore, differs from the three "friends," for whereas they wished to stand in judgment on Job, Elihu claims to desire to act as his umpire. To that end, he speaks at length. He reveals that God has more power, more understanding than man, and that by His great power he restrains man from evil (Ch.33:16-18), humbles him by adversity (Ch.33:19-20), and restores him when he suitably responds to such chastening (Ch.33:23-28). He declares (Ch.34), that God acts with complete righteousness, impartiality and discernment. He claims that men are only brought to destruction when they fail to respond to God's appeal (Ch.34:24-32), and suggests that Job should submit to God's dealings as very necessary chastening (v.33) instead of "adding rebellion unto his sin" (vv.35-37).

In Chapter 35, Elihu claims that Job's appeals and protestations to God are not acknowledged because they are not made in a right spirit, and many others suffer on because of the same reason (cf.vv.9-12): "There they cry, but He does not answer, because of the pride of evil-doers."

Elihu thus sees suffering not necessarily as punishment for sin, but remedial, and therefore useful for humbling flesh. Unlike the others, he does not accuse Job of suffering because he has sinned, but rather of sinning because he suffered. He appeals to Job to submit to the affliction, to seek from God its cause, and to accept in faith that what God does is for the best.

Much of what Elihu says is very good, but it is obvious that he, too, is speaking without knowledge. He presumes to theorise upon the cause of suffering, but he does not know the real reason for Job's afflictions: the verbal attack of his enemy, and the challenge of Yahweh. He decries Job as acting as an evil person, of adding rebellion unto his sin (Ch.34:36-37), but Yahweh has pronounced him "righteous" (Job 1). He calls upon God to "try him unto the end" (Ch.34:36) which is not a very helpful suggestion for a "daysman" to make who has set himself to intercede with God on Job's part! And in all his verbose moralising, he surely forgets the mental and physical agony that Job is suffering. It is hardly tactful for a young man to reproach an older man in the way Elihu does Job, when the latter has unexpectedly suffered the loss of his entire family, his material possessions, and is himself in such an agony

of body and mind as one untouched by these things could not appreciate. Elihu makes no mention of Job's personal sufferings or feelings at all, and thus shows that he is untouched by them.

But he is certainly more correct in his theorising than any of the others; so where do we place him in this drama? We have suggested (see Logos vol. xxxii, p.98) that Eliphaz represents the religious *moralist* speculating on his own experience; Bildad represents the religious *legalist* setting forth the principles of formalism; and Zophar is the religious *dogmatist* obstinately clinging to a false concept of truth. What of Elihu? He seems to be the man who knows but does not do! He seems like the Pharisees of Christ's day (the anti-typical Job), concerning whom the Lord declared: "All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not" (Matt. 23:3). In Job 34:37, after rather bitterly desiring that Job be tried unto the end (had not he suffered sufficiently!) Elihu takes his stand with Job's other critics and declares: "He clappeth his hands among us, and multiplieth his words against God."

Should not a true "umpire," or "daysman" have indicted Job's so-called friends, and have urged that it was their folly that had resulted in the somewhat extreme statements that Job had been impelled to utter? Elihu is incorrect when he implies that God is unaffected either by man's sin or righteousness (Job 35:6-7), and when he alleges that a true response to affliction will inevitably bring restoration to prosperity (Job 33:23-30).

In short, at the conclusion of Elihu's long speech, though Job had nothing to say, it was truly time that Yahweh should Himself speak and put the matter right. Elihu's teaching will unfold as we consider his speech.

### ELIHU SPEAKS — CHAPTER 32

#### Elihu's Wrath — Vv.1-5

*So these three men declined to answer Job,  
His own self-righteousness they would not probe.  
Then kindled was the wrath of Elihu,  
The son of Barachel the Buzite, who  
Discerned that Job himself had justified,  
And wisdom of the Lord God had denied.  
His anger too was set against his friends,  
In blaming Job, nor finding worthy ends.  
Now Elihu had waited for the three  
And Job because they older were than he.*

#### Reason For His Previous Silence — Vv. 6-7

*Then did Elihu the Buzite declare,  
When he saw these three their silence did share,  
Now I am young, and you are very old,  
And my opinion I had to withhold.  
I said within me, many days they reach,  
And multitude of years must wisdom teach.*

#### Source of True Knowledge — Vv.8-9

*But in man is a spirit power to know;  
When God by inspiration makes it so.  
Wisdom and age not always are in hand,  
Nor do old, always justice understand.*

**The Reason For Elihu's Speech — Vv.10-22**

*Therefore I say, now hearken unto me,  
 My point of view you also now shall see.  
 Behold, I waited for your words all day,  
 Your reasons heard, while you sought what to say.  
 Yea, I attended to you and behold,  
 Not one of you could contradiction hold.  
 Lest ye should say, we now have wisdom found,  
 Not man, but God, doth thrust him to the ground.  
 Now Job hath not yet spoken against me,  
 Nor with your speeches shall my answer be.  
 (They were amazed, they answered then no more,  
 They left off speaking, yea they said no more).  
 I said, My part I answer will also,  
 And mine opinion to them I will show.  
 For I am full of words of equity,  
 Whilst the spirit within constraineth me.  
 It filleth me as wine in wineskin old,  
 Wanting to burst forth and the truth unfold.  
 I speak will, and then freely breathe anew,  
 And open wide my lips to answer you.  
 Accepting persons is outside my plan,  
 Nor flattering titles give I any man.  
 For if I any flattering words would say,  
 My Maker soon would take me clean away!*

— N. Schofield (Eng.).

There are few in whom "the word of Christ dwells richly in all wisdom," and in whom this word rules so as to induce them "to deny themselves of all ungodliness and worldly lusts, and to live soberly and righteously and godly in the present world." These are the exception to the rule, the generality do not seem to allow what they call "their faith" to stand in the way of trade, money-making convenience, or enjoyment. Conscientious of their own hypocrisy, or worldly-mindedness, they zealously assail those whose opposite course is a standing, though silent rebuke to them.

J.T.

The people of this generation are more expert in acquiring a superficial and theoretical outline of the truth, than the spirit of a deep and comprehensive and affectionate appreciation of it is sure to generate. Our labor brings us into contact with two classes who profess the truth—the lukewarm and the hot.

J. T.

The nations reel in a perpetual and futile struggle, class against class, in the vain assertion of rights that cannot be defined or satisfied. In one direction alone is true light and hope to be discerned. True well-being, for nation or individual, is to be found where God has placed it. It will be realised only in the return of Christ to the earth, and in all the glorious things clustering around that glorious event.

R.R.

of the Resurrection; the coming crisis and final Divine solution.

It is hoped to supplement these talks on Ezekiel with printed verse by verse notes.

Brother F. Abel is from Toronto, Canada, and is very keen to visit the Bible Schools in Australia as he has been associated with them in the United States. In addition to the above-mentioned sessions, it is hoped that he will give an illustrated talk on preaching the Truth at home and abroad.

### EXPOSITION OF JOEL AVAILABLE

During the Summer School a verse by verse exposition of the prophecy of Joel by Brother E. M. Spongberg was published, and copies are available for general readers, from your Ecclesial Librarian, or Logos Publications.

### COMMENTS AND CORRESPONDENCE

"Enclosed please find deposit for our reservations for the next school. We do hope that we will be in time for it, but we would not be disappointed if we are not, but would rather rejoice that so many are desiring to be taught of the Word" (G.H., N.S.W.).

**Your reservations have been made, and we appreciate your spirit.**

"As I can only obtain a few days

### QUESTION TIME AT THE BIBLE SCHOOL

*An hour's question time is permitted most afternoons at the Bible School, and questions on all topics are submitted to the teachers who answer them publicly. Those that remain unanswered at the end of the School are considered in this Bulletin.*

#### Job's Redeemer

**Q.: Job declared that his redeemer lived in his day, and at the latter time would appear on the earth. Does not that teach the pre-existence of Christ (Job 19:25)?**

A.: Job's redeemer is Yahweh (see Isa. 41:14; 54:5), so that Job was correct when he said that his Redeemer liveth. But Yahweh has redeemed through His servant the Lord Jesus as He declared He would (Isa. 49:6), and to that end, Jesus was elevated to be a Prince and a Savior, "for to give repentance to Israel, and forgiveness of

off from work, would it be possible to make a reservation for that time at the next school? (A.B., Qld.).

**Unfortunately we cannot take reservations except for the entire period of the School. Whilst we welcome visitors at the School when it is in session, we aim to keep the School intact during the whole of the scheduled period.**

"I have enclosed a cheque for reservations at the School, and though I know it is very late, I do hope that you will be able to fit us in" (J.P.).

**We do regret having to refuse your application, but we are booked out for the next School. We have made a tentative booking for you for the 10th School, and in a recent issue of "Logos" we published Schools to the end of 1968 that readers might make adequate preparation for their holidays.**

sins" (Acts 5:31). In the Lord Jesus, God was manifest in the flesh (1 Tim. 3:16), and through him, He became Redeemer to both Jews and Gentiles. Therefore, in that sense, Job could speak of his Redeemer, Yahweh, being revealed in the latter days upon the earth. He will be revealed in the person of His son.

The term redeemer, in its Hebrew form, signifies a near kinsman, for it was the near kinsman who acted the part of a redeemer to any member of the family who fell into trouble. How could Yahweh describe Himself as being Redeemer

(or near kinsman) to fallen man? Only by revealing Himself in one of his race. This He did in the Lord Jesus. So Paul tells us: "God was in Christ reconciling the world unto Himself" (2 Cor. 5:19), "God was manifest in flesh" (1 Tim. 3:16).

Therefore, with perfect truth, Job could describe his Redeemer as then living, and yet to be manifest on the earth in the latter days. The former expression relates to Yahweh; the latter to His manifestation in Christ.

### Elijah and the Future

**Q.:** Since Elijah has a work to do in the future (Mal. 4:5-6), could you please explain Matt. 11:14; 17:10-13, which states that Elijah has already come?

A.: Notice that in the very context of the verse you have quoted, the Lord goes on to explain that "Elias truly shall first come" (Matt. 17:11), even though, in a manner, he had already come. How had he already come? In a figure. Of John Baptist it is said: "He shall go before him (Jesus) in the spirit and power of Elias" (Luke 1:17). John, therefore, came in the spirit of Elijah, not as the actual fulfilment of Malachi's prophecy. The literal fulfilment of the prophecy awaits the future, when Elijah shall be sent forth to call Israel home, as Malachi predicts.

### The Commanded Blessing

**Q.:** What is implied by the words of Psalm 113:3; "Yahweh commanded the blessing, life for evermore?"

A.: The statement implies that the blessing in question is not left to chance or caprice, but is something that Yahweh has commanded shall be fulfilled. After all, without the outpouring of His spirit how could such life be manifested? And will the spirit be sent forth without His command? So the Psalmist is stating that life evermore is something that Yahweh desires man to have, and which, in His times,

He will command to be bestowed upon those who measure up to the requirements of it. In the past, His blessings were commanded for the benefit of Israel in the land (see Lev. 25:21; Deut. 28:8), and in the future it will be commanded for the benefit of those who have given undivided loyalty to His precepts in this age.

### Was the Lord's Body Broken?

**Q.:** In one of the talks at the School, it was claimed that Christ's body was not broken. What then are we to make of 1 Cor. 11:24, and such hymns as No. 83, v.2?

A.: In 1 Cor. 11:24, the word "broken" should not appear, and we should read: "This is my body, which is for you." Christ's body, like the Passover Lamb, was offered whole as a sacrifice, John specifically noting that when the soldiers omitted to break the legs of the Lord, this fulfilled the requirements of the offering (John 19:36). The Lord, of course, broke the bread to divide it among his disciples, much the same as the Passover Lamb, having been roasted whole, would be divided among those who partook thereof. And in that sense, the terms of the hymns could apply.



### We Had Too Many At The December School

We apologise for the crowded conditions at the December School. This was due to the heavy bookings received at an early date. As it was, the School was booked out within a fortnight of opening reservations, and nearly 100 applications were regretfully refused. We are determined to limit the number at future Schools as we feel this is best for all concerned.

### TASMANIAN BIBLE CAMPAIGN — 1967

From Saturday, 7th January, to Monday, 16th January. The campaign (God willing) will comprise

so? The answer is, Yahweh. It was He who had to hear the sound of the bells. So with ourselves. There are many deeds that humble brethren and sisters may do that are not generally known, and in these deeds of faith they are effectively proclaiming the Gospel they have received. Yahweh hears the "sound of the bells," though nobody else may do so. Thus there is encouragement and warning in the variegated pomegranates and golden bells that hung from the blue robe of the high priest. Let us take both to heart, and apply them in our lives.

—R. Watts (Eng.)

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**The Patience of Job (in Verse)**

ELIHU'S CLAIM:

**Job's Sufferings are Educational**

In Job 33, Elihu commences his formal reply to Job. The three friends had declared that Job's sufferings were Divine punishment for sins committed. Job had repudiated this false idea, and yet could not say why he had sinned. He had lamented: "Oh that I had one to hear me! behold, my desire is that the Almighty would answer me. . ." (Job 31:35). Now Elihu stands in the breach, and having acknowledged that the friends had failed to answer Job, proceeds to declare to him that his sufferings were educational. This was true enough, but really only amounted to probing in the dark, whereas he claimed to speak with Divine wisdom and inspiration (see Job 32:8).

**Why Should Job Heed Elihu — Vv. 1-7**

*Now Job, I pray thee, hear my speech, though long,  
Give ear unto the utterance of my tongue.  
My words shall be of uprightness of heart,  
My lips shall speak forth truly from the start.  
I made was, by the spirit of the Lord;  
My life was given, by His breathed-out word.  
If thou hast answer, stand and plead I pray  
\*For I, though man, am in God's stead today.  
My terror shall not make thee fearful be,  
My hand shall not be heavy upon thee.*

**He Claims Job Has Sought To Justify Himself — Vv. 8-11.**

*For surely thou hast spoken, and I heard,  
Yea, in my hearing, was not this thy word?  
'I clean am, and without transgression be,*

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\* These seem a little presumptuous on the part of Elihu, and though he does express many undeniable truths, they are generally obvious platitudes.

*And there is no iniquity in me.  
Behold, God findeth quarrels against me,  
He counteth me to be His enemy.  
My feet within the stocks He maketh fast,  
My ways He watcheth close, from first to last.'*

**Job Must First Recognise That God Is Greater Than Man — Vv. 12-13.**

*Behold, these words, thou didst not truly scan,  
I tell thee, God is greater far than man.  
Why dost thou strive against Him, or His word,  
Man must not seek a reason from the Lord.*

**God's Object Is To Benefit Man By Humbling Him — Vv. 14-17.**

*God speaketh once — yea twice, but man, as dead,  
Perceiveth not the visions of his bed.  
He opens ears, to make correction stay,  
That He may draw man from his evil way.  
He keepeth back his soul from Sheol's horde,  
His life He saves, from perishing by sword.*

**He Sometimes Does This Through Affliction — Vv. 18-22.**

*Sometimes He chastens man, as he is lain,  
With bones within his body racked with pain.  
Abhorring life he doth refuse to eat,  
Yea, he declineth even dainty meat.  
His flesh is so consumed, it's hardly seen,  
His bones protrude which once had hidden been,  
His life to the destroyers draweth near,  
His soul is made the yawning grave to fear.*

**He Is Ever Ready To Receive And Forgive Sinning Man — Vv. 23-30.**

*If there is then a mediator there,  
To show man how his uprightness doth fare,  
And in compassion say, 'I him will save,  
A ransom to deliver from the grave.'  
His flesh shall fresher than his childhood be,  
And to his youthful days return shall he,  
His prayer to God shall be received with grace,  
And justified, shall joy o'erspread his face.  
He looketh upon men, and if one say —  
'I sinned have, and have trod the evil way,'  
His soul shall be delivered from the pit,  
His life escape the gloominess of it.\*  
To man, God often bringeth cares and strife,  
To cause him not to perish but have life.*

**Elihu Challenges Job To Refute This — Vv. 31-33.**

*Mark well, O Job, and hearken unto me,  
Just hold thy peace, and I will speak with thee;  
If thou hast anything to answer me,  
Then speak for I am justifying thee.  
But if not, then be quiet, hold thy peace,  
And I will make thy wisdom to increase.*

—N. Schofield (Eng.).

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\* This does not always follow, for man will not inevitably be delivered from evil if he obeys God — both Job, whom God acknowledged as righteous, and Jesus being notable cases in point.

## ELIHU'S SECOND DISCOURSE

Chapter 34 contains Elihu's second discourse. He first addresses himself to the friends of Job, asking them to carefully consider his reasoning (vv.1-4). Then he lists a number of Job's statements which he considers particularly erroneous, including Job's claim to be righteous, and his expressions of bewilderment as to why he should suffer as he did (vv. 5-9). He attempts to analyse and refute these (vv. 10-30), after which he appeals to Job to confess that he has been in the wrong, and to accept patiently the discipline that he was then experiencing.

All this, as we have suggested before, is excellent advice under normal circumstances, but it does not take into consideration important factors in Job's situation of physical agony and mental suffering. It rather savors of the attitude of the Pharisees who placed on the shoulders of others burdens they were not prepared to shoulder themselves! Moreover, Elihu did not possess the secret that we have, namely, that Yahweh had already pronounced Job as being more righteous than he! (Job 1:8). In addition, his theory that if a man does right, he will be immediately relieved from suffering, is incorrect as both the cases of Job and the Lord reveal.

### **Elihu's Appeal To His Hearers—Vv. 1-4**

*And to the others spake Elihu then,  
Give ear ye that have knowledge among men.  
The ear words trieth, as mouth tasteth food;  
Let us choose judgment, and know what is good.*

### **Job's Errors—Vv. 5-9**

*For Job hath said, I righteous am alway,  
And God hath removed justice right away.  
And why should I deny what is my right?  
Though innocent, I be in sorry plight!  
What man is there like Job who scorning makes,  
Whose company with wicked men he takes.\*  
For he hath said, It doth not profit right,  
To walk in Godly ways to fight delight!*

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\* Elihu seems moved by personal vindictiveness here, for surely his language is extreme. Though Job may have been goaded by the hypocrisy of his friends, his own sufferings, and his personal ignorance of the cause of his trials to speak injudiciously, it hardly justifies the extreme condemnation of Elihu, particularly in view of Yahweh's own estimation of Job's worth in Ch. 1:8, and Job's anxious desire for his whole family to render righteous worship unto the Father.



**Elihu Seeks To Vindicate God—Vv. 10-30**

*Ye wise hear, and reasoning begin;  
 God never will do wickedness or sin.  
 For He shall render unto man his due,  
 According to His ways, he shall accrue.  
 Yea, surely God will not do wickedly,  
 His justice at all times is equity.  
 He closely watches man upon the land,  
 He holds the earth in hollow of His hand.  
 If He begin to set His heart on man,  
 And from him both spirit and breath doth ban;  
 All flesh shall be displayed, and perish must,  
 And man shall turn again unto his dust.  
 If now thou understanding hast, hear this,  
 Now hearken to my words, and nothing miss.  
 Shall ever he that hateth right, rule men?  
 And wilt thou him that is most just condemn?  
 'Tis wrong to say to kings, Ye evil do;  
 To princes—Ye are all ungodly, too!  
 What then of God, who gives to all commands,  
 For rich and poor, the work are, of His hands.  
 At midnight they are troubled, and they die,  
 The mighty taken too, away they fly!  
 His eyes are always on the ways of man;  
 He knows his path—his goings all, doth scan.  
 There is no darkness, nor of death beside,  
 Where workers of iniquity may hide.  
 He will not lay upon him more than right,  
 To save him from complaining of God's might.  
 The mighty men, He shall in pieces break,  
 And searching not, their place let others take.  
 Therefore, their evil works He knoweth well,  
 And in the night, they seek their bed in hell.  
 The wicked striketh He, in common gaze,  
 Because they turned their back—ignored His ways.  
 And so they then afflicted cries do rise,  
 Pouring out all their woes unto the skies!  
 When He says, Peace, who then can trouble make?  
 When He is hid, who then can solace take?  
 Lest hypocrites as rulers be declared,  
 And lest the helpless people be ensnared.  
 'Tis right to say to God, this I contend,  
 "Chastised am I, no more will I offend."*

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We have "our reading." We are looked at. Have a novel, and read that from morning to night, and you will attract no attention—but read the Bible, you are a curiosity—either a Pharisee, a hypocrite, or a lunatic! Shall we be ashamed? Why should we be? Brave it out! —R.R.

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"Proclaim ye war among the Gentiles" (Joel 3:9-10). This is being done. We wait the sequel with anxiety and desire. The triumph of Russia, in some way or other, is the event to be looked for as the immediate prelude of deliverance. It will be interesting to watch how this comes about. —R.R.

**He Appeals To Job To Confess To Wrong—Vv. 31-37**

*That which I cannot see, Oh teach Thou me,  
 And I will do no more iniquity.  
 And should it be according to thy mind,  
 The will of God at all times men doth bind.  
 Speak what thou knowest. What is God's decree,  
 Let men of wisdom hearken unto me.  
 For without knowledge, Job hath spoken long,  
 His words were lacking wisdom; they were wrong.  
 I would that Job was tried unto the end;\*  
 Because for wicked men he doth contend.  
 Rebellion, he addeth unto his sin;  
 Speaking against his God with clapping din!*

—N. Schofield (Eng.)

How Readest Thou?

## When was Christ Rich ?

**Q:** 2 Cor. 8:9 declares that Jesus was once rich, but became poor, and the context of this verse seems clearly to relate to material wealth. When, and in what way, was he rich? (R. B. Ireland)

A. The passage reads:

**"Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."**

The Lord Jesus was rich in status, inheritance, possession and glory. In regard to the first, he was born king of the Jews (Matt. 2:2); in regard to the second, he was born both Son of God and Son of man; in regard to the third he was full of grace and truth; in regard to the fourth, he manifested the glory of the Father.

All this gave him certain prerogatives which he could have claimed, but which he did not exercise, and because he did not exercise them, he "became poor". As an example, consider his attitude when the cross loomed over him, and the disciples were

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\* Elihu's speech against Job seems particularly vindictive in vv. 36-37 where he expresses his desire that he be tried "unto the end." In fact, at this point, Elihu seems rather to identify himself with the friends of Job, claiming that the patriarch has "clapped his hands among us" in a spirit of rebellion. As to Job speaking "without knowledge" (v.35), the same could be said of Elihu, for he was completely without knowledge of the reason for the trial of Job, as expressed in the first chapter. In fact, as we have stressed before, all were speaking in a cloud of ignorance, and it required the voice of Yahweh to put the matter right.

# ELIHU'S THIRD DISCOURSE

(Job 35)

In this speech Elihu examines some of the ideas that he has understood Job to have advanced. For example, he claims that Job declared that he was more righteous than God. But Job has nowhere stated such a thing. True, he has pressed his own innocence, and claimed that he was not deserving of that which he suffered. But all Job's utterances must be understood on the background of the claims of his so-called "friends." They alleged that God only punished where grave sin was committed. In the light of such a theory, Job could well claim that if such were the case then he had been punished wrongfully. But he has never stated, as alleged by Elihu, that he is more righteous than God. Elihu, of course, professes to know the inmost thoughts of Job, and claims that the patriarch has been uttering the words he mentions to himself, or in his heart, i.e., "unto thee" (v.3). So, building up an alleged case against Job, he answers it, and then proceeds to claim that Job did that which it is common for humanity in general to do (v.9). In other words, he plainly says that Job is no better than the average person anyway. Of course, both he and Job were ignorant of God's estimation of the patriarch, stated in Chapter 1.

**Job's Alleged Error — Vv. 1-3.**

*Elihu said, Are these the words of love?  
"My righteousness is more than God above?"  
For thou saidst, What advantage do I see,  
What good have I, if cleansed now I be?*

**Elihu's Answer To It — Vv. 4-8.**

*I thee will answer, thy companions too;  
The clouds of heaven are higher far than you.  
If you have sinned against Him in your pride,  
If your transgressions too be multiplied,  
What doest thou to Him, so great and grand,  
Thy righteousness is nothing from thine hand.  
Thy wickedness may hurt a man like thee,  
Thy righteousness to men may profit be.*

**The General Error of Humanity — Vv. 9-13.**

*Men always when oppressed do make alarm,  
They cry by reason of the mighty arm!  
But none saith, Where is now my Maker's might,  
Which causeth man to sing songs in the night,  
Which teacheth us more than the beasts of earth,  
Or than the fowls which fly in heaven's girth.  
So there men cry, but none replies again,  
Because of fear, and pride, of evil men.*

**God Must Not Be Considered As Limited — Vv. 14-16.**

*But surely God will not hear vanity,  
And neither this will the Almighty see.  
Although thou sayest thou shalt not Him see,  
Yet He is judge; in Him thy faith must be.  
But now, because it is not so, He hath  
In His great anger, visited in wrath.  
And therefore doth Job speak things which are vain;  
He multiplieth words of wind again.*

## ELIHU'S FINAL SPEECH

In Job 36, 37 there is set forth the final speech of Elihu, after which Yahweh Himself speaks. The undoubted power and wisdom of God is advanced by Elihu as reasons why man should have the greatest confidence in Him, and submit to Him, even though they do not understand the meaning of all the experiences of life. He claims that God invariably helps the poor and humble and brings them out of their calamities, and therefore, seeing that Job suffered so much, it surely is evidence that he is obstinate and rebellious. He presumes to state that if Job had been otherwise, then God "would have removed thee out of the strait into a broad place" (Ch. 36:16). But, in so doing, Elihu is speaking without knowledge, for we have, in the early chapters of the book, the reason why Job suffered as he did. In fact, Elihu's speech teaches us the folly presuming to judge when we are not in possession of all the facts.

### CHAPTER 36

#### God's Power And Position Justifies Man's Confidence—Vv. 1-4

*Elihu then proceeded, and he said,  
Allow me now to speak for God instead.  
From places far, my knowledge doth arrive;  
I to my Maker, righteousness ascribe.  
For truly all my words shall righteous be;  
A man of perfect knowledge is with thee.*

#### God's Greatness Is Manifested in His Providence — Vv. 5-15.

*Though God is great, yet He despiseth none,  
Might, strength and wisdom, dwelleth Him upon.  
He saveth not the life of wicked men;  
But right He giveth to the poor again.  
His eyes upon the righteous always are,  
E'en kings, He doth establish them the more.  
But if in cruel fetters they are bound,  
In cords of great affliction they be found,  
Then God doth show to them their sinful deed,  
And their transgression, wherein they exceed.  
He openeth their ear to discipline,  
Commanding them that they return from sin.  
If they obey and serve Him, they shall spend  
Their days in Godly pleasure, without end.\*  
If they resist, they perish by the sword,  
Yea, they shall die, without the saving word.  
But wrath is heaped up by the false of heart,  
They cry not when protection doth depart.  
Though in their youth, they pass away in haste,  
And though their life is spent with the unchaste,  
Yet He delivers from afflicting fears,  
And in oppression openeth their ears.*

\* The implication of this is obvious. Elihu blames Job for his sufferings.

**God Would Deliver Job If He Repented—Vv. 16-21.**

*And thee too He would bring to places broad,  
Thy table should be always full of food.  
But wicked works, thou has fulfilled, we see,  
Judgment and justice now take hold on thee.  
Beware, lest thou in anger taken be,  
For ransom great will not deliver thee.  
Will He esteem thy riches, shown at length?  
Why no, nor all thy gold, or power, or strength!  
Desire not thou the night, when life is past,  
Regard not sin — for this thou chosen hast.*

**God Is All-wise, And Man Should Submit In Faith—Vv. 22-25.**

*Behold the Lord exalteth by His might,  
And who is there like Him to teach aright?  
Who can show Him a better way to see?  
Or who can say, "Thou hast iniquity"?  
And mark thou well, His wonders should be told,  
To magnify His works; which men behold.  
Yea, every man may see His glory here,  
E'en other places may reveal it there.*

**God's Greatness Is Immeasurable—Vv. 26-33.**

*Behold God is too great for us to know,  
The number of His years we cannot show.  
He maketh drops of water small above,  
And rain, according to the mist thereof;  
Which swelling clouds drop down all clean and free,  
And distil upon man abundantly.  
And who can understand the spreading clouds?  
Or noise or thunder, which His dwelling shrouds?  
Behold, His spreading light around we see,  
Whilst making dark the bottom of the sea.  
By this, the nations see His wondrous power,  
By this, abundant food, He doth ensure.  
With darkening clouds, He covereth the light.  
With cloud between, He maketh it like night.  
The thunderous noise doth know His mighty touch,  
The cattle also know of His approach.*

**CHAPTER 37****God's Power In The Thunderstorm—Vv. 1-5.**

*At this also, my heart at trembling pace  
Affected is, and moveth out of place.  
Now listen to His voice that goeth forth.  
Directing lightnings over all the earth.  
His thunder roars, according to His word.  
He will not stay them when His voice is heard.  
He marvellously thunders with great noise,  
We cannot know the roarings of His voice.*

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\* Eluhu's theory is that God will invariably deliver the Godly from all trouble, but he was speaking without true understanding of the circumstances.

**God's Power In The Snow, Rain, and Storm — Vv. 6-18.**

*For He saith to the snow, Be thou on earth;  
 And likewise to the rain of wondrous worth.  
 He sealeth up the hand of every man,  
 For they are part of His creation's plan.  
 And then also, the beast goes to his den,  
 Yea, in his hiding place he doth remain.  
 The whirlwind cometh, roaring from the south,  
 And cold, and scattering winds, from heaven's mouth.  
 By breadth of God, there cometh hoar-frost white,  
 The water's breadth is thickened, hardened quite.  
 With wetness He doth all the clouds enshroud,  
 He scattereth the lightning-loaded cloud.  
 And it is turned around, just by His will,  
 His great commands, in earth remaining still,  
 He uses it as a correcting rod,  
 Or for the land, as mercy from our God.  
 Stand still, and hearken unto this, Oh Job!  
 Consider now the wondrous works of God.  
 And dost thou know when God did clouds design,  
 And caused the glorious lightning there to shine?  
 And dost thou know the balancing of cloud  
 By Him, who is with wisdom great endowed?  
 How all thy garments keep thy body warm,  
 When God brings in the south wind mild and calm.  
 Hast thou with Him, the sky spread out along?  
 Just like a molten looking-glass and strong?*

**How Can Mortal Man Speak Adequately Of God!—Vv. 19-24.**

*Teach us what we shall now say unto Him;  
 Our speech is poor — our light of knowledge dim!  
 Shall it be told Him, if I would commune —  
 Yet if I speak, He then would we consume!  
 And even though the clouds obscure the sun,  
 Yet passing winds removed them all anon.  
 Supplies of gold come from the northern clime,  
 God's majesty is terrible, sublime.  
 Regarding God, we cannot find Him out,  
 Though He be great, yet just, He will not flout.  
 Yea, He is great, and men with reverence rise,  
 Yet He respecteth none who are self-wise.*

N.S. (N.Z.).

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Men are so accustomed to the good as to presume on it as a right. It is the age of the assertion of "rights"; man has none in truth, as God will shortly convince him to his (1st) indignation, (2nd) amazement, (3rd) confusion, (4th) humiliation, (5th) confession, (6th) supplication, (7th) well-being and joy.

—J.T.

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"If I regard iniquity in my heart the Lord will not hear me," said the Psalmist. This is true of all. It is vain to petition God for either help or comfort if we are walking contrary to His commandments. The invitation is not to the wicked to cast their burden on the Lord with a view to being sustained.

## The Patience of Job (in Verse)

# The Omnipotence of Yahweh

As Elihu concluded his speech, a tremendous storm was seen approaching. The sky became overcast with clouds; heaven's artillery rolled and thundered across the heavens; fingers of lightning stretched forth menacingly towards the earth. This obvious manifestation of Divine power silenced Elihu and also stilled the voice of Job, if he had contemplated an answer. And then, at last, the voice of Yahweh was heard, bringing infallible wisdom to bear upon the problem of suffering.

Concerning Yahweh's speech, Brother E. Sponberg has this to say: "In his frequent plea for audience with God (Job 9:35; 13:20-22; 31:35), Job had proposed: "Then call Thou, and I will answer; or let me speak and answer Thou me" (Ch. 13:22). Yahweh now, in keeping with His Dignity, adopted the former of these alternatives. Job should "gird up his loins like a man" (i.e. he should prepare for combat, and be courageous) for God would ask him questions and invite him to supply the answers (Ch. 38:3).

"From this point, the Almighty's first speech has two parts: the first (Ch. 38:4-38) dealing with the marvels of inanimate nature; and the second (Ch. 38:39-39:30) surveying the marvels of animate nature. . . .

"In all of these things (i.e. inanimate nature), Job was clearly to understand that there was no way in which he could challenge God. This disparity of reasoning and control between them was so vast; God's world was so limitless; and Job's so restricted and confined. God's view took in every circumstance, and His judgment of issues was complete. Job's view, large and profound as he might will it to be, was narrow and cramped by comparison. There was so much that he did not know. He was finite. God is infinite. It is folly to challenge God."

### **GOD'S GLORY IN INANIMATE MATTER**

(Job 38:1-38)

#### **Yahweh Intervenes In The Argument — Vv. 1-3.**

*Then Yahweh answered Job from out the storm,  
Who darkens counsel with words without form?  
Gird up thy lions now like a man, — for thee  
I question will, and thou shalt answer Me!*

#### **God's Power In The Earth — Vv. 4-7.**

*Where wast thou when I earth's foundations cast,  
Declare it, if thou understanding hast!  
Who laid the measures thereof — dost thou know?  
Or who hath made the line upon it go?  
On what were its foundations made to sink?  
The corner-stone — who laid it, dost thou think?  
When all the morning stars together sang;  
When heaven's orb, with joy and gladness rang.*

#### **God's Power In the Sea — Vv. 8-11.**

*Or who shut up the sea, as with a door,  
As from its place with fury it did pour,*

*Or when I did the earth's cloud - garment fit,  
And darkness made a swaddling band for it,  
And brake it up, to suit the place decreed,  
And set its bars and doors, to keep indeed;  
And said, Thy path shall be no further made;  
And at this point, shall thy proud waves be stayed!*

**God's Glory In The Morn and Dawn — Vv. 12-15**

*Hast thou commanded morning sun to race?  
And caused the day spring clear to know his place?  
That of the wings of earth, it might take hold?  
That it may all the wicked then unfold?  
As clay is pressed, with signet in between,  
They stand forth as in garment clearly seen.  
Then from the wicked, I their light do take;  
The arms of all the cruel, I do break.*

**God's Inscrutable Wisdom In The Springs Of The Deep — Vv. 16-18**

*Or hast thou seen the springs which oceans keep?  
Or hast thou travelled, searching in the deep?  
Have gates of death been opened unto thee?  
Or doors of death's dark shadow, canst thou see?  
Hast thou perceived the breath of all the earth?  
Declare it, if thou knowest all its worth!*

**God's Discrimination Between Light and Darkness — Vv. 19-21**

*Where is the way, where light comes from above?  
And as for darkness, where the place thereof?  
That thou should'st take it at its boundary,  
And know its house, and there its pathway see.  
Dost thou it know because thou wast in state?  
Because the number of thy days is great?*

**God's Use Of Snow And Hail — Vv. 22-23**

*And hast thou seen the treasures of the snow?  
Or seen the treasures of the hail also?  
Which I have saved for times of trouble sore,  
Against the day of battle and of war!*

**God's Strength In Lightning And Thunder — Vv. 24-27**

*What way is light given its parting band?  
Driving the east wind far upon the land!  
Or who hath cleft the water-course of might?  
Or made a passage for the thunder-light?  
To cause the rain to fall upon the ground,  
And wilderness, wherein no man is found.  
To satisfy the desolate waste earth,  
To make the bud of tender herbs spring forth.*

**God's Wisdom In Rain, Dew And Frost — Vv. 28-30**

*And dost thou know the Father of the rain?  
And Who begets the drops of dew again?  
Out of whose womb came forth the cold, hard ice?  
And hoary frost of heaven — where doth it rise?  
The waters, too, are turned as though to stone,  
The face of all the deep has solid gone.*



**God's Wonderful Order In The Heavens — Vv. 31-35**

*And canst thou bind the Pleiades with hands?  
Or loose Orion from his holding bands?  
Canst thou give to the Zodiac his months,  
Or canst thou guide Arcturus with his sons?  
The ordinance of heaven, knowest thou?  
Or canst thou its dominion thereof show?  
Canst thou lift up thy voice unto each cloud?  
That water in abundance thee enshroud?  
Canst thou send forth the lightnings, near or far?  
That they may go announcing, 'Here we are!'*

**God's Wisdom In Creation Should Be Heeded — Vv. 36-38**

*Who then put wisdom in the inward part?  
Who giveth understanding to the heart?  
Or who can number clouds with wisdom given?  
Or who can stay the bottles of the heaven?  
When into hardness groweth all the dust?  
And when together all the clods cleave fast?*

—N.S. (N.Z.).

It is usually suggested that Yahweh has not given Job an answer to his problem, but merely pointed out His power in creation with the object of showing to Job His omnipotence and wisdom in order that the patriarch might be humbled.

But these Divine words seem calculated to more than humble Job. They seem designed to provide him with the key that would unlock the mystery of God's dealings with His creation. Yahweh has directed Job to creation, for in its elements there is seen typically expressed the Divine purpose with man upon the earth.

For example, the earth is used typically of God's nation (Heb. 12:26), and the sea of the Gentile powers (Isa. 57:20). As the tides of the sea are only permitted to encroach upon the earth to the extent that Yahweh permits (v.8), so He has limited the bounds of the habitations of the nations (Acts 17:26). As Yahweh's glory is seen in the dawn of a new day (vv.12-15), so His servants have ever looked for the Millennial day to dawn (2 Sam. 23:4).

These spiritual lessons are discernible throughout this discourse, showing that God can discriminate between spiritual light and darkness (vv. 19-21), though finite man may not always perceive this (vv. 16-18). He disciplines (vv. 22-23), but He sustains (vv.24-27), and as His marvellous power and glory is seen in the mighty orbs of light above, or in His messenger, and that manifestation of His spirit, even lightning, so the saints will be elevated to power ultimately, to bear His lightning power throughout the earth.

We have briefly hinted at what we believe to be the real solution of this Divine speech, and it is for each reader to search out the matter for himself.

EDITOR.

It is the clergy that make men infidels by teaching them nonsense, which makes the Bible unintelligible and fabulous to thinking men who try to interpret it by their traditions. This Gibbon, Hume, and others, found it impossible to do; and, therefore, instead of rejecting the foolishness of the clergy, and holding on to the Bible as not responsible for the sophistry of learned fools, they reject the whole affair, and avowed themselves the disciples of Nature, and the heirophants, of what is termed by that school, "Nature's God."

—J.T.

The Patience of Job (in Verse)

## God's Infinite Wisdom in Nature

Job 39 continues the argument commenced in the previous chapter in proof of the Divine wisdom and greatness. The attributes of the animal creation are advanced as evidence, and Job is shown how little he knows of the purpose of the Creator in those matters. Moreover, hidden in these natural characteristics of the brute creation is the parable of the Divine purpose with man. We have hinted at this in our last instalment of this poem, and suggest that the reader take the hints there supplied, and apply himself to further investigation of this interesting and intriguing subject. We understand that Brother E. Spongberg proposes to compose an article or two on this aspect of Job's experience following the completion of this poem in the pages of *Logos*.

### **God's Careful Provision for the Wild Goats and Hinds — Vv.1-4.**

*And knowest thou when goats their young ones have?  
Or canst thou mark the time when hinds do calve?  
And canst thou tell the months before their birth?  
Or knowest thou the time when they bring forth?  
They bow themselves, they bring forth all their young;  
And cast out all their sorrows, one by one.  
Their young ones grow up nicely with the corn,  
And later leave them, never to return.*

### **Consider the Wild Ass in its Freedom — Vv.5-8.**

*And who hath made the wild ass free to pass?  
Or who loosed the bands of the wild ass?  
The wilderness I made for place to stand,  
His dwellings in the waste and barren land.  
The city multitudes to him are barred,  
Oppressors crying, he doth not regard.  
The mountain range to him doth pasture bring,  
He seeketh closely every sweet, green thing.*

### **Consider the Bison in its Strength — Vv.9-12.**

*The bison wild will not serve thee at all,  
Nor will he be abiding by the stall.  
Thou canst not bind him in the furrow free,  
Nor will he harrow valleys after thee.  
Or wilt thou let thy labor for him wait,  
And wilt thou trust him that he may return,  
With goodly seed, to put into thy barn.*

### **Consider the Remarkable Wings, Feathers and Habits of the Ostrich — Vv.13-18.**

*And did'st thou give the peacock's wing to show,  
Or to the ostrich, feathers large to grow;  
Which leaveth eggs to hatch out in the ground;*

*And warmeth them in holes, with sand around;  
 Forgetting that the foot shall ruin make,  
 Or that the wild beast passing, them may break.  
 She hardened is against her young so queer,  
 Her labor is in vain, yet without fear.  
 For she of wisdom never had a part,  
 And understanding, God doth not impart.  
 What time she lifteth up herself on high,  
 The rider and his horse she passeth by.*

**Consider the Strength, Courage and Majesty of the War-horse—Vv.19-25.**

*And hast thou given strength to horse so proud?  
 And hast thou clothed his neck with thunder loud?  
 As grasshopper, canst thou make him afraid,  
 When glory of his nostrils is displayed?  
 He paweth in the valley; he is strong,  
 To meet the armed men, he goes along.  
 At fear he mocketh, and is not afraid,  
 Nor turneth back before the flashing blade.  
 The quiver rattleth hard against his side;  
 The glittering shield and spear of those who ride.  
 He swalloweth the ground, and fierceness takes,  
 And doth not hear the sound the trumpet makes.  
 He saith among the trumpets there, "Ha! ha!"  
 He smelleth battle — shouts of men of war!*

**Consider the Soaring Hawk and Piercing Eagle — Vv.26-30.**

*Do hawks fly by thy wisdom or thy mouth?  
 As they swiftly stretch their wings to'rd the south?  
 And doth the eagle mount at thy command?  
 And make her nest on high in mountain land?  
 She dwelleth and abideth on the rock,  
 In places strong, among the craggy stock.  
 From thence she looketh far to seek the prey,  
 Her young ones too, and with the slain are they.*

— N. S. (N.Z.).

**They Valued The Apocalypse.**

"Many brethren" in the days of Dionysius (who declared he could not understand the book) "valued it much." They valued it, doubtless, because they understood it; not that they could have expounded all its details; but keeping in mind "the gospel of the kingdom," the nature of that kingdom, and the great mystery of godliness, in the manifestation of the sons of the Deity, they saw into THE GENERAL IMPORT of this wonderful book, and secured the blessing promised to him that knows accurately, and gives heed to its words, and observes narrowly the things it contains. (Eureka, Vol. 2).



A temple, more magnificent than Solomon's, is certainly to be built; but the honor of building it is to devolve upon the "Greater than Solomon" — the "Branch" shall build the temple of Yahweh; even he shall bear the glory (Zech. 6:12-13). - J. T.

and sorrow and sighing shall flee away. So Israel will be joined to their king.

And through Israel, the rest of the world will be brought into the blessing of Abraham and his seed, for it was promised long ago that all nations should be so blessed. Isaiah declares: "And an highway shall be there, and a way, and it shall be called the way of holiness . . . the redeemed shall walk there." There will be literal highways to Zion, but these prophecies of Isaiah carry a figurative sense as well. Just as Isaiah 40:3 was fulfilled in the work of John Baptist: "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert, a highway for our God" (see Matt. 3), so at this future time Israel herself will become the way of holiness to the rest of the world (Isa. 60:3).

Meanwhile, we assemble in the absence of our Lord, to commemorate the New Covenant, quickened by the love expressed in the emblems, and by the wonderful happenings of recent times in Israel, we wait expectantly for the Day of his coming, and the restitution of all things spoken of by the prophets (Acts 3:21). The concrete evidence that God is working among the nations, seen in the remarkable events taking place in Israel, testify that we will not wait in vain.

G. PEARCE (Rugby, Eng.).

The Patience of Job (in Verse)

Job is Silenced by God's Power  
and Wisdom

(JOB 40)

As Job is brought to contemplate the wondrous works of Yahweh, he is completely silenced, and made to realise that God does nothing without wisdom and purpose, though often times mortal man, being so finite, cannot see through to the end in view.

**Yahweh's Appeal To Job — vv. 1-2.**

*Moreover Yahweh spake to Job and said,  
If thou contend, let now be answer made.*

**Job Apologises For His Indiscretion — vv. 3-5.**

*But Job replied, I vile before Thee stand,  
And now upon my mouth, I lay my hand.  
Once have I spoken, but no more indeed;  
Yea, twice, yet then no further will proceed.*

## Yahweh Shows That His Power Is Necessary For Salvation

— vv. 6-14.

*Then Yahweh answered Job from stormy air.  
Gird up thy loins, and unto Me declare;  
Wilt thou My judgment disannul, and spite?  
Wilt thou condemn Me, that thyself be right?  
Hast thou, like God, such bare arm or sturdy limbs?  
Or canst thou thunder with a voice like Him?  
Canst thou with mighty majesty be made?  
With glory and with beauty be arrayed?  
Canst thou send forth thy rage, as on a cloud?  
Beholding and abasing all the proud?  
Canst thou Him see, and bring Him shame of face?  
Canst thou tread down the wicked in their place?  
And hide them in the dust together all?  
And bind their faces with the deathly pall?  
Then will I also unto thee confess,  
That thine own hand can save thee from distress!\**

## Yahweh Can Control That Which Is Beyond The Power Of Man

— vv. 15-24.

*Behold now Behemoth, which I have made,  
Which eateth as an ox in grassy glade.  
Lo! now his strength is from his loins impelled,  
His force, in navel of his body held.  
And as a tree, his tail is moved around,  
The sinews of his stones together wound.  
His bones are strong as bronze within his frame,  
Like bars of iron, is their strength the same.  
He is the first -- the God-created thing,  
But He that made him, can his life's end bring!  
The mountains surely bring him forth his food,  
Where in the field, the beasts play with their brood.  
He lieth underneath the shady trees,  
In fens, and coverts of the reeds, at ease.  
The shadow of the trees becomes his lair,  
The willows of the brook surround him there.  
He trembleth not at rolling river's course,  
And thinks to drink up Jordan in its force.  
Will any capture him, while he can stare?  
Or pierce his nose with gin, or line, or snare?*

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\* The A.V. expresses this a little better: "Then will I also confess unto thee that thine own right hand can save thee." Yahweh told Job that if he could control the forces of nature, he could, perhaps, procure his own salvation. But Job could not control the forces of nature. He could not even control or tame, the mighty behemoth or hippopotamus, a land and water animal, representative of Gentile power. But what was beyond the power of man is not too difficult for God, the Creator of such beasts. Job had been surrounded by forces beyond his ability and power to cope, and had been induced by the folly of his friends, to utter words against God. He now recognised that he should not have so spoken, even though he did not have the solution to the problems that faced him, or could not understand the purpose of the trials that came upon him. He should have shown more faith and confidence in Yahweh, recognising that He doeth all things well, and in His own time will reveal the purpose of suffering and trial. In view of all the circumstances, Job had exercised much patience, for he had been goaded by others to speak as he did. How often, and more completely, do we wait than did Job, and with far less provocation. Let us learn the lesson of his experience, and try to develop more of the wonderful patience that he manifested. —N.S. (N.Z.).

**The Patience of Job (in Verse)**

# Job is Silenced in Recognition of God's Justness

**JOB 41**

**Man Is Helpless In The Face Of Created Power — vv. 1-9**

*Canst thou hook Leviathan by his snout?  
Or with a dangling cord, his tongue draw out?  
Yea, canst thou put an hook into his nose?  
Or with a thorn, bore through his massive jaws?  
Will he make supplications unto thee?  
Or will his conversation soft words be?  
Or will he make a covenant with thee?  
And wilt thou take him, for thy slave to be?  
Wilt thou play with him as a bird, or toy?  
Or wilt thou bind him for thy maidens' joy?  
Shall partners make their trade concerning him?  
Or him the merchants, parting to their whim?  
Canst thou his skin fill, with barbed missiles shed?  
Or with a fish spear penetrate his head?  
If thou but lay thine hand upon him there,  
Then wilt thou never more for fight prepare!  
Behold, the hope of him is all in vain,  
The very sight of all, he doth disdain!*

**Then Why Challenge Yahweh Who Is Increate Power — vv.10-11**

*None is so brave that dare beside him stand,  
Who then shall dare to challenge My command?  
Who hath before me gone, that I should pay?  
For all created things are Mine for aye!*

**Created Power Only Witnesses To The Greater Power Of Yahweh  
— vv. 12-34**

*I will not parts, or power of him conceal,  
But bodily proportions will reveal.  
Who can the covering of his garment show?  
Or who into his double jaw dare go?  
And who dare make to rise, that fearful snout?  
For terrible his teeth are round about!  
Between his armored scales, thou canst not feel,  
Together are they closed, as with a seal.  
So close are they, no air can come between,  
They stick together tight — no gap is seen.  
When he doth sneeze, he maketh shining light,  
His eyes are like the morning eyelids bright.  
Out of his mouth, those burning torches spout,  
Yea, from his mouth, the sparks of fire leap out.  
There goeth smoke from out his nostrils hot,  
As from a cauldron, or a seething pot.  
His fiery breath doth kindle coals indeed,  
And from his mouth there doth a flame proceed.  
Around his neck there power doth display,  
Before him joy is turned into dismay.  
His fleshy flaps are tight together grooved,  
So firm are they, that they cannot be moved.*

*His heart is firm, and molten as a stone,  
 As hard as millstones, used to grind upon.  
 When he doth rise the mighty are afraid,  
 Because of wounds, a place of safety made.  
 The man that hath the sword cannot get near,  
 Not with a breastplate, or a dart, or spear.  
 The iron, he esteemeth as no good,  
 And even bronze becomes as rotten wood.  
 The fleeting arrows, all to him are spurned,  
 And into stubble, slingstones hard, are turned.  
 Darts are as stubble, them he doth not fear.  
 He laugheth at the shaking of a spear.  
 The stones beneath, he causeth to retire,  
 He spreadeth pointed things upon the mire.  
 He makes the deep to boil, when threshing free.  
 And like a pot of ointment is the sea.  
 He maketh him a path to shine behind,  
 And one would think a hoary deep to find.  
 Upon the earth, there is not like him near,  
 Who all behave themselves without a fear.  
 All high things he beholdeth, far and wide.  
 A King is he o'er all the sons of pride.*

The spiritually minded Job was completely humbled by the speech of Yahweh. But what, in fact, did it really state? At first glance it seems disappointingly vague. The language is beautiful enough, the expressions are rich in their imagery, the illustrations are superb in their graphic significance, but where is there any irrefutable, telling argument, setting forth clearly and unequivocally the Divine purpose?

It is there, but carefully hidden for the wise to search out (Prov. 25:2). And is not that like all Scripture? Does it ever reveal its glorious secrets easily? What then, has Yahweh revealed to Job? He had advanced the ostrich, not only because of its remarkable wings, but because of its innate stupidity, for it is "deprived of wisdom." In it, therefore, is found beauty without knowledge. The Lion, the Hippopotamus, the Crocodile — fierce, untameable, fearsome creatures — are advanced for Job's consideration. These are animals that prey upon another for their life, and God allows it. Why? Can Job explain? No! He was as ignorant of the purpose of God in natural creation, as he was of His purpose in the moral issues that God had in mind, when He allowed Job to suffer. We know what that purpose was, for it is disclosed in the first chapters of the book that bears his name. But Job was in ignorance of all this. And yet, if Job had looked sufficiently closely at natural creation, he would have discerned a principle there which illustrates the Divine purpose with himself and humanity. He could, at least, have seen this, that God is always watching, hearing, caring. Natural creation revealed that, as the Lord explained to the disciples, for "not one sparrow falls to the ground" without the knowledge of God. Was not Job worth more to Yahweh, his Father, than all of natural creation? Of course he was, though he had been goaded, by the folly of his friends, to question that fact, this discourse of the Creator, in a very subtle way, brought home to Job that he must trust Yahweh in the face of the seeming contradictions of life, and even in the absence of possible explanation. This demands faith, a faith that is illustrated by the ways of Providence exhibited in natural creation, as well as in the revelation of the Word. Faith enables one to repose full confidence in God Himself, and await the manifestation of His purpose, in spite of the opposition of friend or foe, Job saw the point and humbled himself in silence. And because he did that, he was elevated to a greatness exceeding his previous state. May that ultimately be our lot, also!

—N.S. (N.Z.).

nation has been assuaged by this fiery judgment, no man will experience the chronological antitype of the Nave, or enter the glorious millennial era of blessedness and peace.

Truly, our God is a consuming fire. He will consume the rebels of all nations, including Israel and those of the ecclesia who have failed to recognise that which is due unto His holy name. The greater our knowledge the greater our responsibility. Thus Paul warns:

**“If we sin wilfully after we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries” (Heb. 10:26,27).**

Therefore:

**“Let us hold fast the profession of our faith without wavering (for he is faithful that promised); and let us consider one another to provoke unto love and good works. Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another; and so much the more as ye see the day approaching” (Heb. 10:23-25).**

— R. Pogson, NSW.

The Patience of Job (in Verse)

## The Elevation of Job

JOB 42

With the revelation of Yahweh's power before him, Job frankly confessed to his own lack of knowledge and need of greater insight into the Divine purpose. He was raised from his state of sickness, the living death that had taken hold on him, and elevated in the sight of his friends. He now became their means of redemption, and as such typified the Lord Jesus risen from the dead, and become the mercy-seat of repentant mankind. Elihu is not mentioned, but completely fades out of the picture. Evidently there was no redemption for him. Knowing more than the three friends, he failed to show due humility by frankly confessing his mistakes, as did Job, and evidently was turned away. This is our opinion, though it is for all to come to their own determination in the matter. Whatever position Elihu held in the drama surrounding this incident in the life of Job, the lessons of the book are encouraging, and are there for personal application.

**Job's Humility Before Yahweh — vv. 1-6.**

*Then Job replied to Yahweh, and he said:  
All things Thou doest, and all thoughts doth read.*

**Voice From The Whirlwind:**

*And who is this, that counsel maketh dark?*



**Job:**

*In all my uttered words, I missed the mark.  
Hear now, and I will speak, I ask of Thee,*

**Voice From The Whirlwind:**

*I will demand; declare Thou unto me.*

**Job:**

*By hearing of the ear, I heard of Thee,  
But now mine eyes with clearness, Thee doth see.  
Because of this, I now myself abhor,  
Repenting in the ashes on the floor!*

**Yahweh Reproves Job's Critics And Vindicates Job**

— vv. 8-10.

*And so it was that later, when the Lord,  
Had spoken unto Job His final word,  
He said to Eliphaz the Temanite,  
Against thee is My kindling wrath alight!  
Against thy two friends also in My sight,  
Not one of you but Job hath spoken right.  
So, therefore, take you seven bullocks now,  
And seven rams, an offering to show.  
And go to Job, and he shall pray for you,  
Acceptance with Me, you must now renew.  
In that you have not spoken what is true,  
Of things concerning Me, as Job doth do.  
These three men did according to His word,  
And Job too, was accepted of the Lord,  
Who cleansed his body, as it was before;  
And when he prayed gave Job twice as much more.*

**Job's Greater Prosperity At The Last — v.v. 11-17**

*Then all his brethren and his sisters came,  
And all that had acquaintance with his name;  
And in his house did eat their bread with joy,  
His comforting did all their mouths employ.  
A heavy coin, they as a gift all made,  
And in his hand, a golden ear-ring laid.  
And so the latter end of Job was blessed,  
For he had more than he at first possessed.  
For he had fourteen thousand sheep anew,  
And he had there six thousand camels too!  
A thousand yoke of oxen for the land,  
A thousand asses too, at his command.  
He gendered seven sons, and daughters three,  
And gave them names to suit accordingly.  
His daughters were the fairest of the fair,  
Among his sons, inheritance did share.  
For many years he heard his children's praise,  
And then he died — so old and full of days.*

—N.S. (NZ).

May we personally meet Job in his glory in the Age to come — Editor.

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The rule by which we work is: Reduce personal expenses to the minimum, and little money will be needed to supply them; economise that little, and there will be more to spend in the service of the Truth. (J.T., 1851).

**Reservations in New Zealand.**

These can be made through Brother A. Thomsen, of 25 Trinity Avenue, Lower Hutt, New Zealand, and deposits can be paid in New Zealand dollars. Concession rates of travel are available which permit a 21 day stay in Australia. Arrangements can be made for brethren of New Zealand to attend the Bible School, and the Fraternal Gathering in Sydney which follows immediately after. Please write for further information.

**Screen and Projector Fund.**

Amount brought forward	\$12.00
Anon (NSW) .....	2.00
A.B. (Tas.) .....	20.00
	<hr/>
	\$34.00

We deeply appreciate these donations, and hope to purchase the screen and projector for the December School. The assistance of readers towards the payment of such is appreciated .

**QUESTION TIME AT THE BIBLE SCHOOL**

*Opportunity is made to answer general Bible questions at the School; those not answered in the sessions provided are considered in the Bulletin.*

**Sarah An Example**

The place which the Scriptures accord Sarah is that of an example of righteousness (Isa. 51: 1-2); of faith (Heb. 11:11); of spiritual mental adornment and wifely duty (1 Pet. 3:3-5). This faithful woman provides a wonderful example for sisters to emulate.

**Verse By Verse Expositions**

The book, "Apocalypse Epitomised" is in no way intended to be a substitute for "Eureka." It is intended to jog the memory of the reader as to the importance of Christ's last message to God's servants, and to provide notes for Bible marking. As such it is intended to serve as an invitation to open the pages of "Eureka" which provide an exposition in depth. "Eureka" still remains the outstanding exposition of the Word, and to it we commend all readers. Christadelphians deny themselves a grand help to the better understanding of the Bible when they ignore the outstanding writings of the pioneers. The Bible

School hopes to announce a new edition of "Eureka" (unabridged) in time for the May School.

**The Writings Of Our Pioneers.**

We recommend that you encourage the newly-immersed to procure and read the writings of Brethren Thomas and Roberts. Those who disparage these writings are far from wise, for they comprise the greatest expositions of Scripture known to this generation. Unlike the doubtful commentaries of the clergy, their authors had a sound knowledge of the Kingdom of God, and used it in building up in the Truth both individuals and ecclesias. How many in the brotherhood owe their knowledge of the way of salvation, directly or indirectly, to the labors of these men! If you kick away the ladder by which you are climbing out of the darkness of the apostasy into the warmth and sunshine of the Truth, great will be your fall.

**Job's Adversary**

The adversary of Job (Heb. "satan") doubtless exerted power

that produced some of the afflictions that came upon Job (Job 2:7), but it was power divinely conferred and used by divine permission for the purpose. It was not power in the adversary's own hand in the way popular theory ascribes to the popular devil. It was power granted by God for the purpose of subjecting Job to evil in proof and vindication of his excellence. This is shown by Ch. 2:6. The whole operation was divine — the adversary (whoever he was) being used instrumentally to accomplish divine ends, as in the case of Jesus (John 19:11; Acts 4:27-28). It was the Lord who brought all the evil on Job (Job 42:11); it was the hand of God that touched him (19:21). If the power so used was exercised in some cases through an adversary, it was none the less the power of God, and not the adversary's power.

**COMMENT**

"It would be hard for me to express the feelings which I experienced at the pleasure of attending the last Bible School. In my four years in the Truth, it was certainly my most exhilarating and uplifting experience, and my thanks go out to Yahweh our Father for making it possible, and to those who worked so hard in preparation and in teaching. The studies were excellent and gave much food for thought, and much help in our wilderness wanderings, but I think that the greatest impact that I felt was in the wonderful atmosphere of fraternal fellowship that I experienced with so many of like precious faith. I have, therefore, enclosed a deposit for the May School, covering the whole of the family."

—(M.W., Tas.)

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"It is proposed, if circumstances permit, for my Sister

wife and myself to invite the visit of the daughter of one of the Fijian brethren, resident in the Fijian Islands, to Sydney over the New Year holidays. The purpose of this trip would be for her to attend the Summer Bible School, and to spend a week before and after the School in Sydney. The lass that we hope will come is about 17, the daughter of a Brother baptised about six months ago."

—(C. & R.R., NSW).

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"We are really thrilled at the opportunity to attend the next Bible School. We have heard so much about them that we can hardly wait for the time to come! It is an added pleasure seeing that we live in isolation, and with our babies have little opportunity of attending and enjoying the normal meetings. It is splendid that we can attend as a family unit.

—(G.N., Vic.)

**ECCLESIAL FRATERNAL GATHERING — SYNEY**

We have received a quantity of advertising brochures for this function, to be held from May 18th to 26th (God willing). These include a form to fill in for accommodation, and it is extremely helpful for the Committee to receive this information in order to make necessary preparations, even though accommodation has been arranged privately.

We shall be pleased to mail a copy to any requiring one. Please address your envelope to: The Bible School, West Beach Post Office, South Australia.

**CORRESPONDENCE**

**A Study Of Value**

"We have been reading a booklet entitled 'Strangers Scattered Abroad,' and find reference therein to a colored Bible marking guide. As we are just