

THE BOOK OF **JOB**

And The Enigma
Of The Ages



CHARLES H. WELCH

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Studies in the Book of JOB

by

Charles H. Welch

Author of

Dispensational Truth
The Apostle of the Reconciliation
United, yet Divided
Far above All
The Reconciliation of All Things
Sin, and its relation to God
The Deity of Christ
The Dispensational Place of the Lord's Supper

etc

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FOREWORD

Edinburgh, June 18th 1952.

The writer of this Foreword expresses his deep conviction that this exposition of the book of Job sheds much light on the great unfolding purpose of the ages. We are here brought face to face, not only with the problem of suffering, but with the problem of evil and its relation to the creation of man. He who would stand fast amid the pressure of events must learn the lessons taught in this great book of Job.

At the outset we are brought to the very heart of things. The author draws back the curtain and shows how this ancient record came into the hands of one 'learned in all the wisdom of the Egyptians'. Here, Moses would read for the first time truths that form part of the book of Genesis; Adam's sin, the Sons of God, the majesty of the Creator and the vastness of His handiwork.

Not only so, but here he would read of a Redeemer who lived, of a Ransom provided, and of a hope that through Him man may be raised from sleep in the dust of the earth. It may well be that the reader's heart will burn within him as he turns the following pages, but the conclusion is inescapable that such a book would not only influence but impart power and wisdom to the man chosen to be the deliverer and lawgiver of Israel.

To many the book of Job is a record of unrelieved gloom, with Job longing to be where 'the wicked cease from troubling, and the weary are at rest'. This however is only part of the truth revealed. Suffering is answered by comfort and consolation, reproach and loss give place to honour and blessing. The fruits of victory are given to one who by his faith endured and overcame.

The reader's conviction steadily deepens that the truth of this ancient book applies in principle to his own day. In conclusion, we find here keys to unlock some of life's enigmas: Genesis 3 will be read with new understanding, and the veil is drawn aside as we see the adversary of man in his corrupting, spoiling work. Not only do we perceive the cause of Job's sufferings, but we are enabled to view the history of Israel in a fresh light. Though God may speak in divers ways and manners, we perceive one underlying purpose, a consistent unity and integrity throughout the inspired range of revealed truth. Here indeed is a work that will build up the believer and give an inheritance among all that are sanctified.

A.T.

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Charles H. Welch

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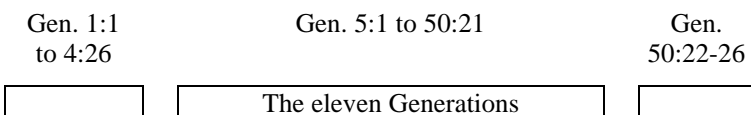
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THE BOOK OF JOB

Did Moses become acquainted with the book of Job, while in Midian?

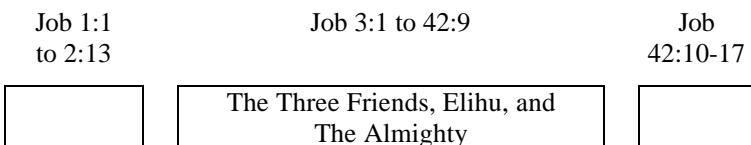
When we speak of the inspiration of Scripture, we must be careful not to exclude ordinary sources of information. The inspiration of the book of Kings for example is not in any sense invalidated by the fact that whoever compiled that book under the guidance of God, did not hesitate to avail himself of existing records, a special inspiration is not required if such record as is available should at the same time be true. Consequently we find reference is made to 'the book of the acts of Solomon' (1 Kings 11:41); to a 'book of the chronicles of the kings of Judah' (1 Kings 14:29); and to a 'book of the chronicles of the kings of Israel' (1 Kings 14:19). We also learn from 1 Chronicles 29:29 that Samuel, Nathan and Gad compiled a history (margin) of the 'acts of David the king, first and last'. We discover from Daniel 9:2 that the great prophecy of the 'seventy sevens' grew out of reading the writings of Jeremiah, and Luke, in the New Testament provides us with an instance of one who though claiming to have had 'perfect understanding of all things from the very first' ('from above' *anōthen*) nevertheless used the testimony of 'eye-witnesses' who testified of those things which were most surely believed (Luke 1:1-4).

When we turn to the first of the books of Moses, it becomes evident that the opening chapters dealing with Creation are a direct revelation, but that the bulk of the book of Genesis is composed of the records that were compiled since the days of Adam, beginning with 'The book of the generations of Adam' in Genesis 5:1. It is evident, when reading Genesis 23:17-20, that Moses had a document before him, for he records the original place name Machpelah, but brings it up to date by informing the reader that 'The same is Hebron in the land of Canaan' (see also verse 2). In the book of Genesis therefore we have a history, preceded by a revelation which deals with Creation and Satanic interference, important elements which apparently were not included in the 'Book of the generations of Adam', yet which are vital to a true understanding of the book as a whole. If Moses had access to the documents, or 'generations' as they are termed, that give an unbroken account of the life of man from Adam to Noah, from Noah to Abraham, and from Abraham to the twelve sons of Jacob, we can visualize the book of Genesis somewhat as follows:



Here we have an introduction, and a conclusion, penned by Moses himself, and the bulk of the book, the records of human history, taken largely as he found them. Now this opens another enquiry. If the book of the generations of Adam can be included in inspired and authoritative Scripture, the record must be true, and consequently before the time came for Moses to compile the first book in the canon, men under Divine influence were preserving records, that could be incorporated later as part of holy writ. Moses could not possibly have had access to these ancient records without being most definitely influenced by them; we believe such an ancient record came into his hands at a most critical period in his life, hence our introduction to the book of Job.

The book of Job falls into the same pattern as that suggested of Genesis:



It is our belief that Moses penned the prose introduction and the prose conclusion to the ancient book of poetry which commences with the third chapter. What we 'believe' to be the case, and what we can 'prove' may not completely coincide but we hope to give the *Berean* reader sufficient evidence to show, at least with some semblance of reality, that Moses edited the book of Job, as he subsequently compiled the book of Genesis, adding the prose introduction and conclusion as he had been inspired to add the introduction to the first book of the law. No book in the whole range of the Old Testament would so fully meet the needs of Moses, as he was about to engage in his great work, as does the book of Job. It vividly sets forth the problem of evil, the problem of the ages, and the

lesser problem of Israel itself. To this and kindred matters we now address ourselves, praying that just as this ancient book appears to lie at the very threshold of inspired Scripture, and to have influenced very considerably the great leader of Israel, so, we in our turn, faced with the selfsame problems, may find much to enlighten and to cheer as we press on to the light of heavenly day.

The life of Moses is divided into three well defined periods of forty years each. His first forty years was spent in Egypt where he became 'learned in all the wisdom of the Egyptians'; his second period of forty years was spent in Midian in comparative obscurity; and the third period of forty years was occupied with the Exodus, the reception of the law at Sinai, and with the wandering of Israel in the wilderness, during which time the five books that bear his name were written. The authority for this subdivision of the life of Moses can soon be given. He was 120 years old when he died (Deut. 34:7); the Lord appeared unto him at the burning bush after he had been forty years in Midian (Acts 7:30) and it is therefore simply a matter of arithmetic to arrive at the age of Moses when he fled from Egypt. We must remember, that when Moses was forty years of age he knew that he was the appointed deliverer of his people, as Stephen clearly states 'He supposed his brethren would have understood how that God by his hand would deliver them' (Acts 7:25). When therefore he went to Midian and there spent another forty years, he was fully conscious of his place in the Divine purpose. However closely Moses clung to the faith of his fathers, forty years of the court of Pharaoh, and proficiency in all the wisdom of the Egyptians, would leave dregs of error that needed eliminating before the great work of deliverance could be safely entrusted to him. Moses would know the Egyptian mythological account of creation, and the allied doctrines concerning immortality, the soul, and judgment to come; he was now to spend forty years in obscurity where he would come into touch with another record of wisdom, another record of creation, another book that spoke of the future both in hope and as a day of judgment. The overwhelming majesty of creation that struck Job dumb (Job 38 to 40) must have impressed Moses also, and the simple grandeur of Genesis 1:1 condenses within its seven inspired words (seven words are used in the original) all the sublimity of Job 38 to 40. The record of Moses' sojourn in the land of Midian is compressed in two chapters of Exodus (Exod. 2 and 3). We know that the land of Midian must have included the region of Sinai, or as the mount was then called 'Mount Horeb', for God assured Moses that after the Exodus the people should 'serve God upon this mountain'. The land chosen for his retreat was in full keeping with his calling and life's work.

We are given a glimpse of the character of Moses' surroundings by what is revealed concerning his father-in-law Reuel or Jethro and of Hobab, his brother-in-law. (The Hebrew word translated 'father-in-law' is *chothen* and means to be united with the daughter of a family, the context deciding whether the relationship shall be that of 'father-in-law', as in Exodus 3:1, 'son-in-law' 1 Samuel 18:23, 'husband' Exodus 4:25, or 'brother-in-law' as was Hobab). Jethro was a 'priest of Midian', and evidently a believer in the 'LORD' (Exod. 18:10) and he offered sacrifices which were apparently accepted. Moreover, we read that Aaron and all the elders of Israel ate bread with Moses' father-in-law before God (Exod. 18:12). Moses therefore exchanged the idolatrous court of Egypt for the house of a priest in Midian, who confessed that 'The LORD is greater than all gods' (Exod. 18:11). By this family Moses was not only accepted as a guest, but as a son-in-law, for he married Zipporah, the daughter of Jethro. Now, having regard to who he was, and to the Lord's purpose, it is inconceivable that Moses should live in such a house and in such a land without coming into touch with the record of Job's sufferings and the Lord's ultimate blessing. Having been written in the vicinity, this record would have been a veritable 'Godsend' to Moses during his retreat. Having it he would read concerning creation, concerning Adam, concerning the sons of God, and come into touch with such doctrines as Justification, Redemption and Resurrection. He would follow the story of human suffering in the Divine purpose, all of which would be living truth and material to his hand when the hour struck. It is not to be wondered at therefore that there are obvious quotations and references to the book of Job in the books of Moses, and the fundamental character of this book is further indicated by the fact that both in the Psalms, the Proverbs, the Prophets and in the New Testament this great book is quoted and its influence felt.

The land of Job's birth is called 'Uz' and is not far from the land of Midian, as any Biblical map will show. That Job was a real person, the references both in the book itself and elsewhere in Scripture give sufficient proof. He is described as 'the greatest of all the men of the east' (Job 1:3); Ezekiel links his name with Noah and Daniel (Ezek. 14:14-20):

'Though these three men, Noah, Daniel, and Job, were in it, ... saith the Lord GOD, ... they shall but deliver their own souls by their righteousness'.

James speaks of Job, linking him with ‘the prophets who have spoken in the name of the Lord, for an example of suffering affliction, and of patience’, and saying further ‘Behold, we count them happy which endure’:

‘Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy’ (James 5:10,11).

Job is here linked with ‘the prophets who have spoken in the name of the Lord’, and we are urged to consider ‘the end of the Lord’ and not to dwell too long or exclusively upon the patient endurance of Job. A comparison of Jeremiah 15:1 with Ezekiel 14:14,20, will show that any refusal to accept Job as an historic personage, would rob both Moses and Samuel of their individuality.

The teaching of the book of Job comes to us in a strange form. No revelation from heaven meets us until the experiences of men have been plumbed to their utmost depths. This relation of human experience with Divine revelation, is sufficient title for the book of Job to become the inspired introduction to all Scripture. Human experience must of necessity be excluded from the opening chapter of the book of Genesis, but the challenge of the Almighty to Job ‘Where wast thou when I laid the foundations of the earth? ... Who shut up the sea with doors?’ with which revelation takes the place of human wisdom, perfectly prepares the mind for the clear revelation from heaven with which Moses was inspired to open the book of Genesis:

‘In the beginning God created the heaven and the earth’ (Gen. 1:1).

With this great truth thus established, yea, even forced upon us by the record of the book of Job, the purpose of the ages begins to unfold. It is this preparatory purpose, this foreshadowing of the problem of the ages, this adumbration even of the pathway which the chosen nation would tread, that makes the book of Job so supremely important. The following, culled from a letter of Bishop Mandell Creighton, Bishop of London (1897-1901) seems a fitting conclusion to this opening article:

‘Yes, the Book of Job stirs one deeply. The dramatic skill with which it works out its problem is quite amazing, and the majesty of the picture is overpowering. The blundering friends who agonize the sufferer by commonplace moralities that suffering is the punishment of sin ... the well meant mediation of an impartial bystander, who suggests to Job that his impatience has shown that he needed chastening and that God’s justice is vindicated in the chastisement; Job’s silence before this, in which he feels some grain of truth; all lead up to a great revelation of God’s glory as the purpose of the world - a purpose in which man bears his part in a mysterious way which God only can explain ... It is all so ancient and yet so modern. There are few mightier works in all literature’.

The ‘truth’ of Genesis 1 known before the ‘writing’ of Genesis

The references to Job both in Ezekiel and in James are sufficient evidence that he was not a fictitious character. Whether the name ‘Job’ was given to him prophetically, as Methuselah’s name was given to him by his father Enoch, or whether the name was given to him as a result of his typical experiences, we have no certain means of ascertaining, although the note added to the Septuagint version suggests a change of name. ‘Jobab who is called Job’.

Usually, when anyone of importance is introduced into the annals of Scripture, something more than his bare name is called for and given. He is nearly always called ‘... the son of ...’. Thus: ‘Now there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite’ (1 Sam. 1:1). Job is said to have been ‘the greatest of all the men of the east’ (Job 1:3) yet no hint of his pedigree is given. This omission makes the suggestion reasonable that the name ‘Job’ was given to this great man in connection with his typical character. It has been assumed by some that Job was the son of Issachar (Gen. 46:13) and that he went down to Egypt with his father and the other members of Jacob’s family, but no explanation is given of his leaving Egypt, and becoming the greatest of all the men of the East in so brief a period. Job, the son of Issachar is elsewhere called ‘Jashub’ (Num. 26:24 and 1 Chron. 7:1). Young’s concordance differentiates between ‘Job’ the son of Issachar, and ‘Job’ of the land of Uz, giving the meaning of the former, ‘Turning back’ so making the name a contraction of Jashub, and of the latter, ‘hated’. The English reader,

also should be appraised of the fact that while these two names look alike in the English versions, there is a slight difference in the spelling of the originals.

The writer of these lines is not C.H. Welsh neither C.H. Walsh, the spelling is of importance when identity is in question. Gesenius gives the meaning of the word that supplies the name 'Job', as 'to be an adversary to any one, to persecute as an enemy, to hate', and twice Job himself uses this word, when he complains that God Himself held him, or counted him 'an enemy' (Job 13:24; 33:10), while the very presence of the great Adversary in the introduction of the book intensifies the meaning of Job's name. Is it anything to be wondered at (except in the worshipping recognition of an all embracing providence) that Moses uses the same word in Genesis 3:15 when he speaks of the 'enmity' between the seed of the woman and the seed of the serpent? Can we not see that in the experience of Job, we have an early record of the out-working of that enmity? a problem which Moses himself must have pondered, and for which the revelation of Genesis 3, coupled with the actual conflict of Job, provides an answer. Job, one of the seed of the woman, was indeed 'bruised in the heel' in this terrible conflict.

The land of Uz, which is given as the land of Job's nativity or subsequent habitation, is associated with Edom in Jeremiah 25:20,21, and both Septuagint and Arabic translations state in an appendix that Job was the son of Zareth one of the sons of Esau, that he was the 'fifth' (LXX), 'sixth' (Arabic) descendant from Abraham; and that Job's name was originally Jobab, as is written in Genesis 36:33, a king of the land of Edom and associated with 'Teman' (34 and 42).

One of the three friends who came to mourn with Job was Eliphaz the Temanite, so named after the descendant of Esau, who called their lands 'by their names' (Gen. 36:10,11,15,42). The wisdom of the Temanites was proverbial. Jeremiah asks: 'Is wisdom no more in Teman? is counsel perished from the prudent? is their wisdom vanished?' (Jer. 49:7), a reputation endorsed by the Apocrypha where the merchants of Teman are said to be 'Authors of fables, and searchers out of understanding' (Baruch 3:23), although the writer adds, 'None of these have known the way of wisdom, or remembered her paths'. At first it strikes us as strange that a descendant of Esau should be so great a man of God, until we remember that God is Sovereign, and a God of grace, and that just when Israel were, morally, at their lowest, a beautiful illustration of utter fidelity is provided by a Moabitess, Ruth by name, who became the ancestress of David and of David's greater Son. Moreover, the loyalty of the Shulamite is put in contrast with the low standard of morals in the court of King Solomon, and preserved for all time in the Song of Songs which is Solomon's. If Job was the fifth or sixth descendant of Abraham, we can place the book of Job somewhere between the days of Joseph and of Moses, and therefore earlier than any of the Scriptures we possess, and before the Exodus. Such a book would have been highly esteemed in the country of its origin and adjacent lands, and it is reasonable that a man of the spiritual calibre of Jethro would bring it to the notice of his great son-in-law Moses, and with him discuss its teaching.

Let us look at the book of Job, as Moses must have looked at it. He had come from Egypt, a land of 'gods many and of lords many' where man for all his wisdom had 'changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things' (Rom. 1:23). Here in the book of Job he would find the purest doctrine of the living and true God that the world possessed. Here Moses would read that God was man's 'Maker' (Job 4:17; 10:8; 35:10); that by His command the sun rises (9:7) and the stars are controlled (22:12). Coming from a land where the heavenly bodies, the signs of the Zodiac, the constellations of the stars, were employed to further idolatry, Moses would read the challenge 'Canst thou bind the sweet influences of Pleiades?' (38:31); and so learn that God had placed the ordinances of heaven to rule the earth (38:33). He would also learn from the book that the stars were ordained 'for signs and for seasons'. He would read of Orion and of the 'Twelve signs' (*Mazzaroth*), and be warned against the degenerate teaching of Egyptian astrology. Even such a detail as 'the springing up of grass' is noted (38:27) where the same word occurs as is used in Genesis 1:11. At every turn we meet in the book of Job with material used in laying the foundation of Genesis. Let us consider some of these passages a little more closely. It will be remembered that Genesis 1:2 reveals a prehistoric catastrophe 'The earth became without form (*tohu*) and void (*bohu*): and darkness was upon the face of the deep (*tehom*)'. This revelation is anticipated in the book of Job, where he says:

'He stretcheth out the north over the empty place (*tohu*), and hangeth the earth upon nothing' (26:7),

and in the passage where God asks:

‘Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?’ (*tehom* 38:16).

Think of Moses reading the words of Job 38:4-11:

‘Where wast thou when I laid the foundations of the earth ... when the morning stars sang together, and all the sons of God shouted for joy? or Who shut up the sea with doors ... thick darkness a swaddlingband for it, and brake up for it My decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?’.

That which is revealed in the early verses of Genesis 1 is here clearly implied. In the thirtieth verse of the same chapter in Job we meet with the expression ‘the face of the deep’ which is found in Genesis 1:2, and nowhere else except in the similar context of Proverbs 8:27, which in a peculiar manner is retrospective about the book of Job. Elihu knew that a ‘firmament’ had been ‘stretched out’ as indicated in Genesis 1:6-8, using the very verb *raka* which gives us the word translated ‘firmament’ and which is translated in the margin of the A.V. ‘expansion’ and in the R.V. margin ‘expanse’.

‘Hast thou with Him *spread out* the sky?’ (Job 37:18).

The words of Elihu and his reference to the sky as a ‘molten mirror’ while correctly recorded in the book of Job, must not be taken as a revelation from God, as to the actual texture of the ‘firmament’. Elihu is using keen irony in ‘Thou together with Him, *spreadest out* the sky! You can then be able to give us lessons in the way we should address ourselves to Him’. Here in this book, which antedates the book of Genesis by several generations, the fact of creation revealed in Genesis 1:6-8 was so familiar to Elihu that he uses it in ironical argument with Job. The prophet Isaiah mentions this same fact a number of times:

‘I have made the earth, and created man upon it: I, even My hands, have stretched out the heavens’ (Isa. 45:12).

Job himself, quite independently of Elihu knew this fact, and in replying to Bildad the Shuhite speaks of Him ‘Which alone *spreadeth out* the heavens’ (Job 9:8).

Evidence of a Primeval Revelation

We have already seen that Job anticipates several of the statements in the book of Genesis concerning creation and we now continue this comparison that we may appreciate its full force. Not only does Job make a casual reference to the creation of man, affirming that God is his ‘Maker’, but he uses expressions that indicate that he was aware of the process of man’s creation as revealed in Genesis 2:7, where we read of Adam that God ‘breathed into his nostrils the breath of life’. In Genesis 2:7 the ‘breath of life’ is the translation of the Hebrew word *N^eshamah*. This word occurs twenty-four times in the Old Testament, seven of these references refer to God, the rest to man (see *The Berean Expositor*, Vol. 19, pp. 65-69), which we cannot reprint here. Our present purpose is not so much to prove the meaning of *N^eshamah* as to show that whatever it meant in Genesis 2:7, Job appears to have known about it. ‘All the while my *breath* is in me, and the spirit of God is in my nostrils’ (27:3), is an allusion to the creation of man. Even more explicit is the passage in 33:4, ‘The spirit of God hath made me, and the *breath* of the Almighty hath given me life’.

Not only did Job know that the word implied something more than mere animal life, but Elihu uses it again in 32:8, where he speaks of ‘inspiration’ and ‘understanding’ also.

Moreover Job and his friends appear to have been in possession of the truth of creation as subsequently recorded in Genesis 1 and 2, and the fall of man was also known to them, for Job introduces it, not in order to teach a doctrine, but by referring to it as a well-known fact which illustrates his point. ‘If’, said Job, ‘I covered my transgressions as Adam’ (31:33), it is not without point to note that Job uses the same word ‘cover’ that is found in Genesis 9:23, where, like Adam, ‘covering nakedness’ is in view. Further, Job appears to have known that Adam’s transgression brought a curse upon the earth, as recorded in Genesis 3:18, ‘Thorns also and thistles shall it bring

forth', for at the close of his great protest that included a reference to Adam's transgression he says, 'If I have (done such things) let thistles grow instead of wheat, and cockle instead of barley' (31:40). Furthermore, in the same chapter and connection, Job appears to make a reference to the sin of Cain when he says, 'If my land cry against me' (31:38), for he uses the same word 'cry' that is found in the words 'The voice of thy brother's blood crieth ... from the ground' (Gen. 4:10), and in chapter 16 he exclaims, 'O earth, cover thou not my blood, and let my cry have no place' (16:18), or, as Dr. Bullinger's metrical version reads, 'And let my cry (for vengeance) have no rest'.

Into the record of Genesis, unprepared for and unexplained, comes 'The Serpent'. To any reader who had no other source of information than Genesis 1 and 2, the sudden introduction of such a creature is somewhat baffling, but if the book of Job provides a link with earlier and more primitive revelations the difficulty passes. So far as we can gather from the teaching of Scripture, revelation has come to men in several successive ways.

- (1) by The evidence of Creation (Rom. 1:19,20).
- (2) by The evidence of Conscience (Gen. 3:11; Rom. 2:14,15).
- (3) by The supplementary evidence of 'The Stars' (Gen. 1:14-16; Job 38:32).
- (4) by The use of Vision and Dream (Gen. 37:5,9; 40:5; Job 33:15).
- (5) by Tables of stone written with the finger of God (Exod. 31:18).
- (6) by Scriptures written by men inspired by God (2 Tim. 3:16).
- (7) by The 'Word' becoming flesh (John 1:1,14; 14:9; 1 Tim. 3:16).

Now it appears that the first four of this series, Creation, Conscience, the Witness of the Stars, Vision and Dream, had taught mankind all that they then knew of the ways and will of God. The book of Job forms a link between this earlier mode, and the written Scriptures as we have them today. The witness of the stars, though very complete in their testimony, had been so distorted and abused by the enemy as to be a source of evil and of danger. Appendix 12 of *The Companion Bible* reads:

'The stars were all named by God (Psa. 147:4). Most of these names have been lost; but over 100 are preserved through the Arabic and Hebrew, and are used by astronomers today, though their meaning is unknown to them. Many of them are used in Scripture as being well known, though the translations are somewhat speculative: e.g. Job 9:9. Heb. '*ash*' (Arcturus, R.V. the Bear), *k^esil* (A.V. Orion), *kimah* (Pleiades). Job 38:31,32, *mazzaroth* (margin, and R.V., the twelve signs; margin, the signs of the *Zodiac*) ... These names and the twelve "signs" go back to the foundation of the world. Jewish tradition, preserved by Josephus, assures us that this Bible astronomy was invented by Adam, Seth, and Enoch ... In later years, when Israel came into possession of the written "Scriptures of truth", there was no longer any need for the more ancient writing in the heavens. Hence, the original teaching gradually faded away, and the heathen, out of the smattering they had heard by tradition, evolved their cosmogonies and mythologies'.

Now any acquaintance with the story attached to the signs of the Zodiac will make it evident that the ancient world had a knowledge of the purpose of redemption and of the great enemy 'The Serpent'. There, in the sign Scorpio, are three constellations, one of which is known as *Serpens* where the serpent is seen struggling in the grip of a man. In this constellation we see the Scorpion endeavouring to wound the man in the heel, while the Serpent is reaching up to grasp a crown. In the sign *Sagittarius* comes the constellation *Draco* 'The Dragon'. Here we see the dragon being cast down. In the sign *Aries* 'The Ram', the binding of *Cetus* 'The Sea Monster' is depicted; this is very forcibly portrayed in Job 41:1-10, where the Almighty speaks of 'drawing out leviathan with a hook'. In this constellation the brightest star is called *Menkar* which means 'the bound or chained enemy', while the next brightest star is called *Diphda*, or *Deneb Kaitos*, 'overthrown or cast down'. It may be as well, at this point, to show that we are not drawing upon our imagination when we link 'the serpent' with 'leviathan' for we read in Isaiah that leviathan is the 'piercing serpent' and the 'crooked serpent'; and closely associated with 'the dragon that is in the sea' (Isa. 27:1). In the sign *Leo* 'The Lion' we have the final overthrow of the Serpent, this time called Hydra.

Bailly (Astronomer) says 'The Zodiac must have been first devised when the sun and the summer solstice was 1° VIRGO, where the woman's head joins the lion's tail'.

Before Genesis was written by Moses, the ancient world knew that a Divine purpose began with 'The Virgin' and ended with 'The Lion', and that the enemy throughout 'was that old Serpent'; to which the subsequent revelation adds 'which is the Devil and Satan'. Consequently, Job, Moses and the Patriarchs who knew the ancient testimony of the stars, would have found no difficulty in the sudden introduction of the 'Serpent' in Genesis 3. Job speaks of the 'Serpent' and uses the same word, *nachash*, that is employed in Genesis 3. 'His hand hath formed the crooked serpent' (26:13). In both Job 26 and Isaiah 27 the 'crooked' and the 'piercing' serpent speak of the serpent 'fleeing as a fugitive' as the word *bariach* signifies. Although Moses was acquainted with the Zodiac both in the Egyptian presentation and the purer references found in Job, he has little to say about the stars when he comes to write the book of Genesis. He tells us that the 'lights' that were placed in the firmament were 'for signs and for seasons' as well as 'for days and years' (Gen. 1:14), but instead of emphasizing the witness of the stars, all that is said in Genesis 1 is 'He made the stars also'. The only other allusion to the signs of the Zodiac is found in the record of Joseph's dream, where the eleven stars make obeisance to the star of Joseph. The reason for this reticence is not far to seek. Already the Divine message of the Zodiac had become corrupted and subservient to the destructive purposes of idolatry. Astrologers and star-gazers and monthly prognosticators (Isa. 47:13), were employed in the propagation of evil, and it would have been fatal to have endorsed such a system in the Scriptures being prepared for the newly-formed and separate nation of Israel.

Some of the ancient names of the stars and constellations are preserved in the book of Job. In chapter 9:9 we read of Arcturus, Orion, Pleiades and the chambers of the south; and in chapter 38:31,32 Pleiades, Orion and Mazzaroth are named; Mazzaroth, the margin informs us, refers to 'the twelve signs'. In chapter 26:13 there is a reference to the 'crooked serpent' in connection with 'garnishing the heavens' and the word translated 'formed' in the sentence 'His hand hath formed the crooked serpent', Dr. Bullinger translates 'coiled' among the stars of heaven. The twelve signs of the Zodiac are the same in number and meaning in all the ancient nations of the world. From the treasures of wisdom that were at Moses' disposal during his forty years in Midian, supplementing what knowledge of the Zodiac his Egyptian training would already have provided, he would gather a fairly comprehensive idea of the purpose of the ages, as understood by the Patriarchs and men before the flood. He would not fail to observe that the Zodiacal constellation Virgo 'The Virgin', with its star *Al Zimach* 'The Branch' (Hebrew *Tsemach*), was in line with the promise of Genesis 3:15, neither would he fail to see the references to this conflict in the sign of Scorpio, and in the constellation of Hydra 'The Serpent'. The sign known as *Sagittarius*, shadows forth the two natures in the Redeemer, and many other indications of the work of the Redeemer would be evident to one who could interpret the meaning of the ancient star names. We are sure there was much material both in the wisdom of the fathers, and in the signs of the heavens, to exercise the mind of Moses during his forty years' discipline in Midian. Today, without the preparation that the book of Job presents, many readers who meet with the opening declaration of the book of Genesis, refuse to believe it. It comes without any accompanying evidence or recommendation. It makes demands which the man of science and the philosopher are not prepared to meet. But if these men of science had sat with Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite, their pride would have collapsed at the revelation of the Almighty that silenced Job and his three friends, and it would have given them the necessary state of heart and mind to receive the Divine revelation. With or without the book of Job, some such prelude seems necessary, and it is a joy to discover in this ancient book a Divinely appointed link that carries over the remnants of earlier revelation, purifies them by inspiration and sets them down in black and white that all who will may read. Instead therefore of looking upon Genesis 1 and 2 as the earliest known record, we should look upon the book of Job as the first inspired book given by God to man, which we believe enlightened and encouraged Moses; a book that would have enabled the children of Israel to accept without further sign from heaven the five books of Moses, a book that was intended to canvass the whole problem of the ages, and prepare the mind for the more systematic opening up of that problem from Adam to Christ.

Across the whole Bible as a background to the purpose of the ages can be written the words of the parable 'An enemy hath done this'; and not until this enemy is destroyed can the goal of the ages be attained. Job and his friends make further reference to the facts recorded in Genesis 3 many times bewailing the state of man who is 'born of a woman'. They cannot see how such can be 'clean' (15:14; 25:4), and say that 'Man that is born of a woman is of few days, and full of trouble' (14:1). In this there is no uncharitable or unchivalrous reference to any particular

‘woman’, it is stating a universal truth, a truth which must be acknowledged even though the mother that bore him be most beloved. Job goes back not only to Adam and his transgression; not only to the guilty covering of the fallen pair with leaves; not only to the curse that produced thorns and thistles; but to the consequences of the fall as pertaining to Eve particularly: ‘I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children’ (Gen. 3:16). These subjects of revelation found in Genesis 3, together with the enmity of the Serpent and his seed, underlie most of the trouble and sore distress that runs through the book of Job. Moses came from a land where the dead were mummified in the belief that the soul of the departed revisited the body at times, and where the *Pert em hru* (the book of the dead) was common property. When he read the book of Job he would not find a single word to justify belief in the natural immortality of the soul, or that a man once dead, would ever revisit the scenes of his earthly life; he would find exactly opposite doctrines; he would realize very vividly the mortality of man and the absolute necessity for resurrection if ever man was to ‘live again’.

‘Now shall I sleep in the dust; and Thou shalt seek me in the morning, but I shall not be’ (Job 7:21).

‘Remember, I beseech Thee, that Thou hast made me as the clay; and wilt Thou bring me into dust again?’ (Job 10:9).

Here, in the second part of this last verse, is language identical with Genesis 3:19.

‘They shall go down to the bars of the pit, when our rest together is in the dust’ (Job 17:16).

‘His bones are full of the sin of his youth, which shall lie down with him in the dust’ (Job 20:11).

That there was a store of teaching available to the enquirer, the language of Bildad the Shuhite makes plain:

‘Enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers’ (Job 8:8).

If Job could ‘enquire’ of this former generation, and ‘search’ the wisdom of the fathers, it must have existed in some accessible form. Granted that such wisdom of ancient days was accessible, it will not appear strange to read words which seem an echo of the Deluge, ‘All flesh shall perish together’ (Job 34:15). Dr. Samuel Lee says of this passage ‘the very words used of the historian of that event. See Genesis 6:17; 7:21’. Job also speaks of those angelic beings ‘the sons of God’ (38:7) as does the writer of the prose introduction (Job 1:6; 2:1). Nowhere in the whole of the Old Testament is there a purer monotheism than that found in the earliest of all its books. Nowhere is creation more emphatically predicated, or the mortality of man endorsed. The record of Adam, of the Serpent, of the coming in of sin and death, as more fully revealed in Genesis 1 to 3 is anticipated in the book of Job, and it is impossible to overestimate its value to Moses in those formative years in the house of Jethro in Midian.

The wisdom of a former age

We have seen how closely the records of Genesis and Job agree on the subjects dealt with in Genesis 1 to 6, and have tried to indicate the place that the book of Job must have occupied in the education and equipping of Moses for his great work. There are one or two further aspects that demand attention, and we shall now devote our attention to the references to the ‘former age’ and to the ‘fathers’ in Job 8 which were touched upon at the close of the previous article.

‘For inquire, I pray thee, of the former age, and prepare thyself to the search of their fathers’ (Job 8:8).

The R.V. reads here ‘and apply thyself to that which their fathers have searched out’. These are the words which Bildad the Shuhite used in his endeavour to probe the secret of Job’s trouble. Job also uses the same word ‘inquire’ when replying to the words of Zophar the Naamathite, but instead of referring back to past history, he refers to the animal creation around him (Job 12:7,8). Bildad advises Job to inquire ‘of the former age’. The Massorah notes that the spelling of the word translated ‘former’ differs from the ordinary. This is one of the evidences of the antiquity of the book of Job. The word age is the Hebrew *dor* and is usually translated ‘generation’ as ‘four generations’ (Job 42:16). Moses echoes the thought here, when he says:

‘Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel’ (Deut. 32:7,8).

It is evident both by the teaching of Moses and of Job that it was possible in those days to ‘inquire’ and get an answer. This reservoir of truth may never have been put into writing, but nevertheless would have been passed on faithfully from father to son and constituted an ever growing fund of wisdom and information; on the other hand, the fact that there was a ‘Book’ of the generations of Adam (Gen. 5:1) suggests that writing was practised in earliest times.

If Moses was born in the year 1571 B.C. and if Job was a generation or two earlier, ‘the former generations’ would reach back to the time of the flood. When we observe that Noah was born less than 130 years after the death of Adam, we can well understand how easily the records of earliest times were passed on. The A.V. of Job 8:8, reads ‘prepare thyself to the search of their fathers’ but as we have seen the R.V. reads ‘apply thyself to that which their fathers have searched out’. In the former translation, it is at least clear that Job had some records into which he could conduct a *search*, while in the latter translation the material available was the accumulated research of the fathers. In either case a definite body of teaching seems to be implied. The word *search*, Hebrew *cheqer* occurs seven times in the book of Job:

‘I would seek unto God ... Which doeth great things and unsearchable; marvellous things without number’ (Job 5:8,9).

To this Job seems to have made a reply when answering Bildad:

‘Which doeth great things past finding out; yea, and wonders without number’ (Job 9:10),

and to which Zophar adds this question:

‘Canst thou by searching find out God?’ (Job 11:7).

It is evident from these references that the word employed indicates a very thorough search.

Eliphaz the Temanite asks Job:

‘Art thou the first man that was born? ... What knowest thou, that we know not? ... I will shew thee, hear me; and that which I have seen I will declare; which wise men have told from their fathers, and have not hid it: unto whom alone the earth was given, and no stranger passed among them’ (Job 15:7-19).

This seems to refer to early days when the patriarchs dwelt alone in the lands given them, uncorrupted by the false teaching of surrounding peoples. Eliphaz evidently had access to the wisdom of earlier days, wisdom that had been told by the fathers, and which the wise men had not kept hid.

Carey’s translation of Job 8:10 reads:

‘Shall not they teach thee and speak to thee And out of their heart bring forth verse?’

and puts verses 11-19 in Gothic type to indicate that Bildad is quoting from an ancient document. Another such quotation is exhibited in Job 15:20-35. Carey further remarks that the Hebrew word *millah* translated ‘words’ in Job 8:10, is only used in poetry and in reference to poetry, and adopts the word ‘verse’ in 2 Samuel 23:2; Psalms 19:4; 106:2; 139:4; and Proverbs 23:9, where the A.V. uses ‘word’ or ‘utter’. Although Barnes, in his commentary on Job does not appear to have considered this translation, nevertheless he looks upon the following verse as ‘a fragment of a poem handed down from ancient times’. Samuel Lee, D.D., also considered verses 11-13 to be ‘proverbial, and to contain matter extracted, perhaps, from a former revelation’.

Apart from the outstanding teaching of Job on the question of creation, and the nature and being of the great Creator, three related doctrines are given such prominence, and stated with such clearness as to make any book that contained them a wonder and a joy, even though issued late in the canon. What shall we say then, when we find in so ancient a book the doctrines of Justification, of Redemption and the hope of Resurrection so clearly enunciated?

First let us acquaint ourselves with the teaching of Job on *Justification*. The subject meets us early in the book, and it is Eliphaz the Temanite who puts the questions:

‘Shall mortal man be more just than God? shall a man be more pure than his Maker?’ (Job 4:17).

It will be seen that while the R.V. retains this rendering, it places in the margin the alternative ‘be just before God’, ‘be pure before his Maker’. Rosenmuller has supported this alternative, referring to the use of the Hebrew preposition in Numbers 32:2; and in Job 9:2 where Job asks ‘How should man be just with God?’. It is however practically impossible to decide which is the true rendering for all admit that so far as pure grammar is concerned, the A.V. translation is correct. Carey says ‘no sane man would ever suppose that he was more just and more pure than God’, but this is not borne out by experience. Some Christian teachers do not refrain from using the argument ‘If God did this or that’, or ‘If God be a God of love’, etc., and Eliphaz may have intended his words as a rebuke to Job. Whatever the exact meaning of the words of Eliphaz it is evident that the doctrine of the righteousness of God, and the justification of mortal man was one with which all the contributors to the book of Job were familiar. Let us then pursue this matter, and see how this great doctrine is handled:

‘Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge’ (Job 9:15).

‘If I justify myself, mine own mouth shall condemn me’ (Job 9:20).

Here, during the early days of Job’s distress, is a modesty about his attitude that is commendable. Even though he thought himself righteous he would not think of answering should God decide otherwise, and he was conscious that his ‘own mouth’ had already uttered sentiments that would condemn him.

Zophar rebuked Job for maintaining his innocence saying:

‘Should not the multitude of words be answered? and should a man full of talk be justified?’ (Job 11:2).

Whether Zophar’s strictures were themselves ‘just’ remains to be seen. Job rejoins in chapter 13, saying:

‘Though He slay me, yet will I trust in Him: but I will maintain mine own ways before Him ... Behold now, I have ordered my cause; I know that I shall be justified’ (Job 13:15,18),

Carey’s rendering of this is ‘Behold now, I have opened the proceedings’ or more literally ‘arrayed the trial, or drawn up everything, as in battle array, and so, ready for the trial’. ‘I shall be justified’ means here ‘My cause will be found to be a righteous one’.

In verse 20 there is an allusion to the action of Adam in the Garden of Eden, ‘then will I not hide myself from Thee’. In his next speech Eliphaz picks up Job’s words ‘Man that is born of a woman is of few days, and full of trouble’ (14:1), saying:

‘What is man, that he should be clean? and he which is born of a woman, that he should be righteous?’ (Job 15:14),

returning to the oracle which he had before cited in 4:17,18.

Again we listen to Eliphaz as he reasons with Job:

‘Can a man be profitable unto God, as he that is wise may be profitable unto himself? Is it any pleasure to the Almighty, that thou art righteous? or is it gain to Him, that thou makest thy ways perfect?’ (Job 22:2,3).

Bildad next takes up the point saying:

‘How then can man be justified with God? or how can he be clean that is born of a woman?’ (Job 25:4).

That this question of righteousness and justification is the great matter of contention is made evident by the closing arguments of chapter 32:

‘So these three men ceased to answer Job, because he was righteous in his own eyes. Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God’ (Job 32:1-3).

Elihu protests that he desired to justify Job (33:32) and that he would ascribe righteousness to his Maker (36:3), and to the Almighty that He was 'in plenty of justice: He will not afflict' (37:23). Lee's rendering here is 'infinite in righteousness' so that 'He cannot be answered'.

God now interposes, and all the questions of justification, self-righteousness, maintaining one's cause, answering God or questioning His acts, receive a complete answer from the Almighty. After a most terrifying display of power in Creation, God said to Job:

'Shall he that contendeth with the Almighty instruct Him? he that reproveth God, let him answer it. Then Job answered the LORD, and said, Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further' (Job 40:2-5).

Again the earlier temerity of Job is made evident, and again he responds to the challenge:

"I know, I know, that THOU canst all things do:
No purposes of THINE can be withstood.
[Thou askedst (38:3; 40:2)] -
 'Who is this that counsel hides,
 And darkens all, because of knowledge void?'
'tis I! I uttered things I could not know;
Things far too wonderful, beyond my ken.
Hear now, I pray Thee: let me speak this once.
[Thou saidst (40:2)]: -
 'tis I Who ask thee: Answer Me'.
I heard of Thee by hearing of the ear,
But now mine eye hath seen Thee, I abhor
[Myself]. In dust and ashes I repent" (Job 42:2-6).

The Companion Bible Metrical Version.

Positive justification is not taught here, but the first step towards it has been taken. Self-righteousness, however apparently it may be justified, cannot be maintained in the presence of God, even as Paul in the full light of redeeming grace said:

'If Abraham were justified by works, he hath whereof to glory; *but not before God*' (Rom. 4:2).

In writing Genesis, Moses had to record the justification of Abraham by faith, and surely this experience of Job's is preparative for the inspiration of that great book of the law. There is more revealed in the book of Job concerning righteousness, and the question 'How should a man be just with God?' is answered - but the answer is embedded in the speech of Elihu, which differs from the speeches of the three friends, if only in this one particular.

'The LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of Me the thing that is right, as My servant Job hath' (Job 42:7).

Elihu it will be observed is not included in this condemnation, and we are therefore left to infer that he did speak that which was right. Job had uttered many things for which he was rebuked, and for which he repented, but he did acknowledge the Lord as his Redeemer, he held fast to the hope of Resurrection, and in this manifested that with all his mistaken conception of what constituted 'Righteousness with God' he was nearer to the heart of God than the three friends were. We shall accordingly pass over the bulk of the book of Job in these pages, delightful and profitable though they be, and devote our study to the great theme of Elihu, his office and his message, for a number of subsequent articles.

'An interpreter, one among a thousand'

Job's protestations come to an end with the closing verse of chapter 31:

'If I have ... If my step ... If mine heart ... if ...' and so on for about sixteen times (Job 31:5,7,9, etc.).

‘If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life: let thistles grow instead of wheat, and cockle instead of barley. *The words of Job are ended*’ (Job 31:39,40).

The three friends of Job also seem to have no more to say:

‘So these three men ceased to answer Job, because he was righteous in his own eyes’ (32:1).

Human experience (the arguments of Eliphaz); human tradition (the arguments of Bildad); and human merit (the arguments of Zophar) when met by Job’s consciousness of integrity, and the ignorance of all four men of the words of the Lord, and of Satan, revealed in the opening chapter, have produced a deadlock. It is here when human wisdom and human righteousness fail to solve the enigma of Job’s calamities, that the words of Elihu are interposed:

‘Then was kindled the wrath of Elihu the son of Barachel the Buzite, of the kindred of Ram: against Job was his wrath kindled, because he justified himself rather than God.

Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job’ (Job 32:2,3).

It is evident that in Elihu we have a man of very clear insight and very great wisdom. It will be well to give good heed to all his words.

First, let us acquaint ourselves with his person. Elihu’s name has been variously translated ‘God is Jehovah’, ‘My God is He’, ‘God Himself’. In any case it is a name made up of the words that give us ‘God’ and ‘Jehovah’. He evidently is intended to represent God not only as Creator but as Redeemer. Barachel, means ‘Blessed of God’ or ‘One whom God hath blessed’. Elihu is said to have been a ‘Buzite’. Jeremiah links together Dedan and Tema with Buz, and the kings of Arabia and of the mingled people that dwell in the desert (Jer. 25:23,24); Uz is mentioned by Jeremiah in verse 20. Buz was a son of Nahor, the brother of Abraham, and Kemuel, his brother, the father of Aram (Gen. 22:21). Elihu was of the kindred of ‘Ram’, but whether ‘Ram’ can be taken as a variant of ‘Aram’ is now beyond possibility of proof. The importance and nature of the place that Elihu occupies in the book can be seen by noting the main lines of the structure as given in *The Companion Bible*.

Job

- A 1:1-5. Introduction. Historical.
- B 1:6 to 2:10. Satan’s assault. Job stripped of all.
- C 2:11-13. The Three Friends.
‘None spake a word unto him’.
- D 3:1 to 31:40. Job and his Friends.
- E 32:1 to 37:24. THE MINISTRY OF ELIHU:
THE MEDIATOR.
- D 38:1 to 42:6. Job and Jehovah.
- C 42:7-9. The Three Friends.
‘Ye have not spoken of Me ... right’.
- B 42:10-13. Satan’s defeat. Job blessed with double.
- A 42:14-17. Conclusion. Historical.

In deference to the great age of the three friends, Elihu listened to all they had to say expecting some great wisdom, but finding none and feeling the constraining of the spirit upon him, he at last breaks silence:

‘But there is a spirit in man: and the inspiration of the Almighty giveth them understanding. Great men are not always wise: neither do the aged understand judgment’ (Job 32:8,9).

Elihu then proceeds to say how he had given the utmost attention to the three friends, while they searched out what to say, but:

‘Behold, there was none of you that convinced Job, or that answered his words’ (Job 32:12).

Elihu calls upon Job to attend, and if possible reply (33:1-5). Job had, at different times earnestly desired to present his case before God:

‘Oh that I knew where I might find him! that I might come even to his seat! I would order my cause before Him, and fill my mouth with arguments’ (Job 23:3,4).

Sometimes he cried: ‘Who is He that will plead with me? ... withdraw Thine hand far from me: and let not Thy dread make me afraid. Then call Thou, and I will answer: or let me speak, and answer Thou me’ (13:19-22). He felt keenly the need for a Mediator:

‘O that one might plead for a man with God, as a man pleadeth for his neighbour!’ (Job 16:21).

‘For He is not a man, as I am, that I should answer Him, and we should come together in judgment. Neither is there any Daysman betwixt us, that might lay his hand upon us both’ (Job 9:32,33).

All this reveals a longing for Christ, the One Mediator between God and man. He alone by virtue of His Godhead and His manhood could ‘lay His hand upon both’, but Elihu fills the office by anticipation:

‘Behold, I am according to thy wish in God’s stead: I also am formed out of the clay. Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee’ (Job 33:6,7).

Here is the ‘Daysman’ that Job longed for, or one who at least filled that office as far as mortal man could fill it. The ‘Daysman’ is an old English term borrowed from the legal procedure of the day, the original word means ‘an arbitrator’ or ‘an umpire’. Elihu now reminds Job of his words:

‘I am clean without transgression, I am innocent; neither is there iniquity in me’ (Job 33:9),

and also that he complained that God sought ‘occasions’ against him, counting him as an enemy. This word ‘enemy’ *oyeb* is the same as the name of the patriarch Job, which in his case means ‘attacked’, and unconsciously reveals the inner meaning of the whole book - but this we must see later. Although it may be true that to the querulous and to the rebellious, God ‘giveth not account of any of His matters’, Elihu proceeds to show that God does speak to man and does care for his spiritual welfare ‘For God speaketh once, yea twice, yet man perceiveth it not’. There are three ways in which God speaks to men, according to the testimony of Elihu:

- (1) In a dream, in a vision of the night. He then opens the ear and withdraws man from his purpose, keeping his soul back from the pit.
- (2) By chastening and bodily affliction, reducing, if needs be the man almost to a skeleton.
- (3) By the instrumentality of the preached word, which sets forth the blessed fact that a ransom had been found.

This last way in which God ‘worketh oftentimes with man to bring back his soul from the pit’, contains such a wealth of anticipatory gospel truth that it demands a fuller exposition:

‘If there be a messenger with Him, an interpreter, one among a thousand, to shew unto man His uprightness: then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a Ransom. His flesh shall be fresher than a child’s: he shall return to the days of his youth: he shall pray unto God, and He will be favourable unto him: and he shall see His face with joy: for He will render unto man His righteousness’ (Job 33:23-26).

The Messenger (Heb. *malak*).- This word is translated ‘ambassador’, ‘angel’ and ‘messenger’ in the A.V. In the book of Job itself *malak* occurs three times. Once it is translated ‘angel’ (4:18) and twice ‘messenger’ (1:14; 33:23). There seems no reason to think that Elihu is speaking particularly of angelic ministry - but rather of the ministry of a ‘messenger’ like Elihu himself, made ‘of the same clay’. God uses means, and has actually raised the question, ‘How shall they hear without a preacher?’ which indicates the usual method of dealing with men by the Most High. This messenger is further called ‘an interpreter’ (Heb. *luts*). This word *luts*, in the Arabic means ‘to turn, twist; also to speak in obscure sentences’. In the Hebrew it means ‘to scorn, to mock, to hold in derision’, as an exclusive Hebrew would hold all ‘foreign speech’. Accordingly it meant an ambassador from a foreign country, 2 Chronicles 32:31; and hence a ‘teacher’, Isaiah 43:27, as well as an ‘interpreter’. ‘They knew not that Joseph understood them, for he spake unto them by an interpreter’ (Gen. 42:23).

Luts becomes in the Hebrew *melitsah* where it can mean ‘a mocking song’ or a ‘taunting proverb’, retaining its original meaning of treating a foreigner as a barbarian (Hab. 2:6), or it can mean ‘interpretation’ in the second sense, as in Proverbs 1:6. Such a messenger, such an interpreter, mediator or daysman, Elihu describes as ‘one among a thousand’. Job was acquainted with this figure, having used it himself, for he had complained:

‘If He will contend with him, he cannot answer Him one of a thousand’ (Job 9:3).

Dr. Samuel Lee cites an Arabic proverb which reads:

‘But as for men, a thousand of them are as one, and one as a thousand, if matter distresses’.

Such a faithful messenger and mediator is looked upon as rare and all the more to be prized and heeded. Now what will be the ‘message’ of this ‘messenger’?

‘To shew unto man His uprightness’ (33:23).

How are we to understand this passage. If we take it to mean that the divinely sent messenger is to reveal to Job that he is after all righteous, such an interpretation runs counter to the whole teaching of the book. ‘To show’ (Heb. *nagad*) means ‘to put or place before’. The verb in the infinitive occurs elsewhere in Job only in 1:15,16,17,19, and in each case it is a ‘messenger’ that ‘tells’ Job of something that happened external to himself.

The pronoun ‘his’ refers not to Job, but to ‘Him’ of Whom the messenger speaks. It is the glory of the gospel, whether preached by Paul in the New Testament or to Abraham before Job’s day, that it reveals ‘a righteousness of God’ graciously reckoned to those who believe Him.

‘Then He is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom’ (Job 33:24).

Deliver (Heb. *padah*):- This word is found in Exodus 13:13 and many parallel passages, with the meaning ‘To redeem upon the payment of a compensation or price’. As a noun it is translated ‘Ransom’ in Exodus 21:30, where it is ‘a sum of money’ that is ‘laid’ upon an offender whose life is forfeit as a consequence of transgression. In Numbers 3:49 the word is translated ‘redeemed’ and is again associated with ‘redemption money’. Elihu makes it plain to Job that such a deliverance or redemption is based upon atonement, for the word ‘Ransom’ is *kopher*. Here we have the word which underlies the whole sacrificial system of the law of Moses, the great foreshadowing of the reconciliation effected by the offering made by the Lord Jesus Christ. None of the three friends uses the term, *kopher*. The glory of the mediatory message of Elihu the Daysman is that it brings to Job this great essential to the salvation of man. The blessed sequel, ‘his flesh shall be fresher than a child’s’, was literally realised by Job himself and is full of the promise of resurrection with which Job had already identified himself.

It would take us too far afield to attempt to set out the shades of meaning that attach to *kopher*; let it be sufficient for the present to know that the word is used of the ark in Genesis 6:14; the Mercy Seat in Exodus 25:17; atonement (Lev. 4:20); reconciliation (Lev. 8:15); forgiveness (Deut. 21:8); satisfaction (Num. 35:31); sum of money (Exod. 21:30) and ransom (Exod. 30:12). If our conclusions are true, then Moses would have much to meditate upon during those formative years in Midian and thereby be prepared for recording and dispensing the great sacrificial system that occupies so large a space in the law that God gave him for Israel.

The whole of the complicated teaching of the book of Job culminates in verses 27, 28:

‘He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light’ (Job 33:27,28).

We are soon to hear Job make this confession and to see the reality of his restoration. Before we reach this consummation, we must consider Job’s own statements concerning resurrection and the allied teaching of the Redeemer. Here we shall find basic truth under teaching concerning a Redeemer Who lives, a ransom that has been paid, and a resurrection where all will be more than restored. How fundamental to all Scripture is this most ancient of books! What a preface to the whole canon!

As a supplement we give a revision of the structure of the book of Job which has been supplied by a beloved friend and reader. This brings into prominence some important aspects of the book and its message.

Job

- A 1:1-5. Introduction.
The man before the process. 'Blessed' (1:10).
- B 1:6 to 2:10. Controversy. Jehovah and Satan.
Job stripped (material and physical).
- C 2:11-13. Coming of friends to mourn (*nud*)
to comfort (*nacham*).
- D 3:1 to 31:40. Opinion of friends.
'Prepared' heart (*kun*) (8:8; 11:13).
- E 32:1 to 37:24. ELIHU.
True wisdom (33:33; 36:1-5).
- B 38:1 to 42:6. Controversy. Jehovah and Job.
Job stripped* (moral and spiritual).
- D 42:7-10. Judgment of friends.
Not 'right' (*kun*).
- C 42:11. Coming of brethren.
Bemoaned (*nud*) comforted (*nacham*).
- A 42:12-17. Conclusion.
The man after the process. 'Blessed more'.

* Compare:

Chapter 29, the 'I' of prosperity 'I' 'Me' 'My' 52 times.

Chapter 30, the 'I' of adversity 'I' 'Me' 'My' 61 times.

Chapter 31, the 'I' of self-righteousness 'I' 'Me' 'My' 'Mine'

83 times. In 96 verses there are 196 references to self.

After chapters 38 and 39 comes 40:4,5; and after 40 and 41, comes 42:2-6.

'NOT I BUT CHRIST'.

The Kinsman-Redeemer

Toward the conclusion of Elihu's speech he makes reference to the greatness of God as exhibited in creation. He refers to the rain and the snow, to the spreading and balancing of the clouds, to the thunder and lightning, to the spreading out of the sky, and in each case indicates the presence of an inscrutable power. He concludes with the words:

'Touching the Almighty, we cannot find Him out: He is excellent in power, and in judgment, and in plenty of justice: He will not afflict. Men do therefore fear Him: He respecteth not any that are wise of heart' (Job 37:23,24).

There is a *paronomasia* here on the words translated 'fear' and 'respect', which in the Hebrew are *yirah* 'fear' and *raah* 'respect'. Carey suggests it should read: 'Men ought to fear, and not to stare', rebuking the unabashed endeavour to 'find out God unto perfection', or to consider oneself wise enough to criticise His ways with men. Immediately following this preparation by Elihu the storm breaks and the Lord Himself answered Job out of the whirlwind. The exhibition of power and wisdom that is brought before the mind of Job is so overwhelming that he repents and acknowledges in spite of all his boasting, he is vile and can answer nothing.

Before we reach the conclusion of the matter, however, we must deal with the two outstanding doctrines that are found in the book of Job, namely the doctrine of a Redeemer, and the hope of resurrection. We turn therefore to that well loved passage, chapter 19 verse 25, which opens with the words 'I know that my Redeemer liveth', and familiar as the words may be, the wonder of their intrinsic truth never lessens. It is indeed wonderful that at so remote an age, before the Scriptures as we know them were written, Job had so clear an understanding of the office that none

but Christ can fill. It will help us here if we can settle a question of right translation, for the margin reads (verse 26) instead of 'after my skin', 'after I shall awake'. The R.V. ignores this alternative, and so do nearly all commentators. We believe nevertheless that the margin of the A.V. contains the true record of the words of Job, and although it may seem a little like presumption on our part to express a very definite opinion, in view of the silence of so many scholars since the A.V. was first presented, we believe we have discovered a way of demonstrating its truth that will appeal to all readers. The words 'my skin' are treated in the A.V. margin as though they were a part of the verb 'to awake' and both of these words are expressed by the same letters in the Hebrew, *ayin*, *vav* and *resh*, written in English *ur*. Unaided reason fails to provide a solution, but a conviction that all Scripture is inspired led us to collect every occurrence of the verb 'to awake' in Job. The first occurrence of this verb is Job 3:8, where we read:

'Let them curse it that curse the day, who are ready to raise up their mourning'.

The margin of the A.V. and the text of the R.V. read here instead of 'their mourning' the word 'leviathan'. Barnes believes that here is a reference to necromancy and the calling up of fierce monsters 'from the vast deep'. It is not our present concern to explore this problem, but only to register the joy of having made a definite start for the *last* reference to 'awake' completes the correspondence, where again 'leviathan' appears:

'None dare raise him (leviathan) up' (Job 41:10).

The complete arrangement of the occurrences in Job of *ur* 'to awake' or 'to raise' are here presented. It will be seen that the passage in 14:12-14 *demand*s its corresponding member, which is none other than the disputed passage in Job 19.

The Hebrew *ur* 'to raise' in Job

- A 3:8. Raise up leviathan.
- B 8:6. Bildad's challenge.
- C 14:12-14. 'So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be RAISED out of their sleep ... all the days of my appointed time will I wait, till my change come'.
- D 17:8. The innocent raised up against the hypocrite.
- C 19:26,27. 'After I shall AWAKE, though this body be destroyed, yet out of my flesh shall I see God'.
- B 31:29. Job's answer.
- A 41:10. None dare raise him (*leviathan*) up.

The LXX appears to have attempted some sort of compromise. It certainly endorses the idea of 'raising up' for it uses the Greek word *anastesai* but it adds the word *derma* 'skin' (19:26). The Alexandrian version supplies the word *soma* 'body' and omits *derma* 'skin'. We are therefore confident that the true rendering of Job 19:26 is 'after I shall awake, though this body be destroyed'. Having settled this point, let us now look at verse 23. Job was evidently impressed by what he was about to say, which is of the most fundamental character, hence the words with which he prefaced his references to the Redeemer and Resurrection:

'Oh that my words were now written! oh that they were printed in a book! That they were graven with an iron pen and lead in the rock for ever!' (Job 19:23,24).

Whatever was the palaeography and epigraphy in the days of Job, or his usage of the terms *printing* and *book*, one thing is clear from his impassioned exclamations, writing and books, and stone memorials with incised lead-filled letters were well known to him; and when mentioned by Moses and Joshua are shown to have been of common usage long before their days. The word translated 'Redeemer' is the Hebrew *gaal*, which in some verbal forms becomes *goel*, the word usually employed to indicate the Hebrew 'Kinsman-Redeemer'.

The principle duties of a *goel* or 'Kinsman-Redeemer', were:

- (1) To recover property alienated or forfeit, by sale or mortgage (Lev. 25:25).

- (2) To deliver a kinsman taken into captivity, or sold into bondage (Gen. 14:14-16).
- (3) To avenge the death of a murdered kinsman (Num. 35:12).
- (4) To marry the widow of a deceased brother who was childless (The book of Ruth and Deut. 25:5-10).

Job declared that he not only knew that he had such a Kinsman-Redeemer, but that He 'liveth', and that He shall stand 'at the latter day upon the earth'. Into the perplexity and the uncertainty that form the continual background and problem of the book of Job, enter one or two great certainties, which Job could say he 'knew'. Although these do not solve the problems that Job and his friends were facing, they provide an anchorage until 'the day dawns and the shadows flee away'. Job was convinced that in some unknown way he would be 'justified'. Here is his argument:

'Hold your peace, let me alone, that I may speak, and let come on me what will.
Wherefore do I take my flesh in my teeth, and put my life in mine hand?
Though He slay me, yet will I trust in Him: but I will maintain mine own ways before Him.
He also shall be my salvation: for an hypocrite shall not come before Him.
Hear diligently my speech, and my declaration with your ears.
Behold now, I have ordered my cause; I KNOW that I shall be justified' (Job 13:13-18).

Job was no hypocrite, however wrong he may have been in pressing his case; it was not for covering some secret sin that he was suffering so deeply. He 'knew' that his Kinsman-Redeemer lived; of that Job was positive. Even in the midst of confessed ignorance and perplexity, he was convinced that God *knew* and therein he could rest:

'Behold, I go *forward*, but He is not there; and backward, but I cannot perceive Him:
On the *left hand*, where He doth work, but I cannot behold Him:
He hideth Himself on the *right hand*, that
I cannot see Him: But HE KNOWETH the way that I take:
When He hath tried me, I shall come forth as gold' (Job 23:8-10).

Here then is the answer to the second great problem of Job, the purport and the goal of his baffling experiences and intolerable afflictions. And lastly, his confession, after the speech of Elihu, and after the revelation of the power of the Creator Himself:

'I KNOW that Thou canst do every thing ... I abhor myself, and repent in dust and ashes' (42:2-6).

Job *knew* one or two basic doctrines in spite of all the advice of his friends and in spite of all his ignorance which he admitted. These facts underlie the whole purpose of the ages, and provide the key to the problem of good and evil that perplex and baffle believer and unbeliever alike to this day.

When in later years Isaiah filled his prophecy with the glories of the Redeemer, it is the *goel* the 'Kinsman-Redeemer' that is always in view. No other word is translated 'Redeemer' in Isaiah. This Redeemer is the LORD, the Holy One of Israel, the King of Israel and the Lord of Hosts, beside Whom there is no God; the One Who stretcheth forth the heavens alone, that spreadeth abroad the earth by Himself; the Mighty One of Jacob; the God of the whole earth; Whose name is Everlasting. None but 'God Himself' can be the Redeemer visualized by Isaiah, yet the very office of Redeemer involves the relationship of 'next of kin' with man himself. Here is a problem that baffles human wit, but is solved by Isaiah himself as he speaks of Christ:

'For unto us a CHILD is born, unto us a SON is given ... and His name shall be ... THE MIGHTY GOD' (Isa. 9:6).

The Virgin's Son, Emmanuel, 'God with us', is not only the answer to this problem, but is the answer to the whole of the problem of the ages, of which the book of Job is a wonderful exposition. Job confessed that not only did he have such a glorious Kinsman-Redeemer, but that He was 'alive'. Job had been brought so low that he had cursed the day of his birth; and again and again used the words 'grave', 'death' and 'dust'. In the midst of this most evident mortality he sees One Who is 'Alive', and Who will continue to live, for he passes from the immediate

present to the consummation of the ages, to the 'latter day', a term used by the prophets for the day of restoration and rectification which will take place at the coming of the Lord and the setting up of His kingdom.

Job realized that the inequalities he saw and suffered were not necessarily adjusted in this life. He realized that his inexplicable sufferings, for which he could discover no reason, would be justly dealt with, fully explained and amply compensated for 'in the latter day'. We here find another key to unlock the problem of the ages with which the book of Job deals, and Ecclesiastes adds further explanation. We have seen in the speech of Elihu the great doctrine of Ransom guaranteeing deliverance 'from the pit', and here in Job's own confession we see that ransom is intimately associated with the Person and work of the Kinsman-Redeemer which work also guarantees future, personal, resurrection. This theme is so important that we must consider other references to resurrection we find in this book to make our survey complete. This we must do in the next article.

If a man die, shall he live again?

Three outstanding doctrines shine like beacons amid the darkening counsels of the three friends of Job. They are Ransom, Redemption and Resurrection. The first and second of these have been considered. We now give attention to the third - Resurrection. The trials which came upon Job made him weary of this life on earth, not of the future life in resurrection - he said: 'I would not live alway'. The whole of chapter 7 reveals Job's extremity. He there likens his days upon the earth to that of a mercenary soldier. The 'appointed time' (7:1) means: a host or an army, and as such an hireling; Job 'earnestly desired the shadow', the end of the day when ease and respite might be expected. 'My days', he said, 'are swifter than a weaver's shuttle, and are spent without hope'. 'Without hope'! What depths of sadness and despair these words imply. He likens his life to wind and says that his eye shall no more see good. God's eye being fixed upon him, to Job, meant the end, 'I am not'. Like a cloud he passes and goes down into the grave and 'shall come up no more'. At first reading these words 'shall come up no more' seem to deny resurrection, but reading on he explains that 'He shall return no more to his house, neither shall his place know him any more'.

'What is man', he asks, 'that Thou shouldest magnify him? and that Thou shouldest set Thine heart upon him?' (Job 7:17). Here we have a thought that is subsequently restated in the eighth Psalm. In spite of all the figures used by Job and by his friends of the vanity and brevity of human life, and of the insignificance of man in comparison with his Maker, a gleam of light penetrates the darkness. 'What is man?' Why should God exhibit so much concern regarding him? The very fact that God is concerned both with his sin and with his salvation, indicates that after all man has a place in the Divine plan and is not altogether abandoned to a blind and cruel fate. With this verse (Job 7:17) therefore we associate the words of 14:15:

'Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands'.

Job had considered the fact that if a tree be cut down, 'it will sprout again' - but man dieth 'and where is he?' Then comes a remarkable foreshadowing of the day of resurrection. The words 'it will sprout again' used of a tree in verse 7 of chapter 14 are repeated by Job in verse 14 of man in resurrection, where it is translated 'until my change or (renewal) come'. Let us see the complete passage:

'So man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep.

O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me!

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands' (Job 14:12-15).

The majority of commentators look upon the words 'until the heavens be no more' as tantamount to 'never'. Carey says 'the words have no reference either way to the resurrection'. Dr. Samuel Lee goes further - he says that the passage is somewhat like that of Luke 21:24 'until the times of the Gentiles be fulfilled' adding the comment, 'as if Jerusalem should be rebuilt after such a period, *than which nothing can be more fallacious*'!! The LXX translation points the way to the true meaning of Job, reading 'till the heavens be dissolved', where the word literally

means 'become unstitched, or unsewn'. Job has made reference to 'the firmament', as we have seen in the second article of this booklet, and knew that God had 'stretched out the heavens', a knowledge shared by Elihu (37:18). There is, therefore, no reason for supposing that Job did not also know that one day 'the heavens will be rolled together as a scroll' (Isa. 34:4), and means exactly what he says, that though man will be raised from the dead, he will not be so raised until the time of the great white throne judgment, at which 'earth and heaven fled away' (Rev. 20:11). In other expositions we have shown that those who are raised to stand before the great white throne include a number whose names will be found in the book of life. Job had no knowledge of the 'first resurrection' or of the resurrection of the church of the one body or the 'appearing' of the Saviour, but he did entertain the hope of resurrection at the time appointed for all who came under the same dispensational position as himself. Job entertained the hope that God would 'remember' him at the 'set time'.

The words translated 'set time' occur seven times in Job. It is the 'decree' of Psalm 2:7; and the 'bounds' of Job 14:5. Job here anticipates the words of Ecclesiastes 3:1, 'to everything there is a season, and a time to every purpose under the heaven'. The solution to the problem of the ages (in Ecclesiastes) was but another aspect of the problem that baffled Job; that the day of rectification was not in this life on earth, but in the future resurrection life.* At the end of the 'set time' Job was confident that God would 'remember' him. This is a mighty step in faith. Job, together with his contemporaries would go down into the dust and be no more. Countless generations would follow them until the mind reels at the thought of such numbers ever being remembered or of their identity being preserved. Yet Job affirms that God will thus remember him. All the days of his appointed time, or, as the words 'appointed time' may mean, all the days of service as a hireling soldier, Job says he will wait, 'wait with hope'. It is this word which is translated 'hope' in chapter 6:11 and 'trust' in chapter 13:15, and 'hope' fourteen times in the Psalms. Job definitely affirms his hope, and indeed it was a 'blessed' one. First, he awaited with confidence a 'change' or a 'renewal': 'till my change come'. There are some who take exception to this translation 'change', but the word *chaliphah* occurs ten times in the Old Testament and in nine of those occurrences it is rendered 'change'. In six of these occurrences the reference is to 'change' of raiment. Job evidently had some knowledge of what the apostle speaks in 1 Corinthians 15, 'we shall not all sleep, but we shall all be CHANGED', although not with anything like the fulness that belongs to the revelation of the gospel as entrusted to Paul. The only other occurrence of the word in Job, is in 10:17, where the 'changes' there, seem to refer to 'reinforcements' or, as in 1 Kings 5:14, to workmen in alternate courses or shifts. When that most longed-for moment comes Job said:

'Thou shalt call, and I will answer Thee' (Job 14:15).

Here in these few words, is summed up the truth more fully expressed by the Saviour Himself:

'Marvel not at this: for the hour is coming, in the which all that are in the graves shall HEAR HIS VOICE, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation' (John 5:28,29).

Now comes one of the most moving passages in the whole book:

'Thou wilt have a desire to the work of Thine hands' (Job 14:15).

The word translated 'have a desire' is the Hebrew *kasaph* from *kesepeh* 'silver', which is so-called because the root word means 'to become pale' even as the Greek *arguros* is from *argos* meaning 'white'. What Job said was to the effect that so intense was the desire of God for the restoration of the work of His hands, that He 'turns pale with the intensity of His feelings', a figure-of-speech truly, but what a figure! Other translations of this same word are 'to long sore' for something (Gen. 31:30) as the exile longed for his father's home, or 'to long' even unto fainting, as the believer did for the courts of God's house (Psa. 84:2). When we think of Job stricken down in body and mind, an awful spectacle to behold, a wreck of a man, bewildered and perplexed, wondering most of all why it should be that God Himself seemed against him, can we not rejoice at such a glimpse of the heart of God, longing more intently than Job's heart could ever yearn to pour out upon the stricken man his pent-up love, and to raise that broken body to more than its original dignity.

* See the booklet *Ecclesiastes*, or *The Berean Expositor* vols. 10 to 13, by the same author.

We now proceed to chapter 19, which speaks of the Kinsman-Redeemer, in order that the section that speaks of resurrection may be included in this survey of the teaching of Job, for he looked beyond the grave to 'the latter days' when his Kinsman-Redeemer should stand upon the earth, and when he should be 'raised up' or 'awake'. We have already considered the validity of the translation 'after I shall awake', and we can now proceed. 'Though *worms* destroy this body'; the R.V. omits the reference to 'worms', they are in italics in the A.V. The word 'destroyed' can be rendered passively '*they* (i.e. some distinctive agents or other, no matter what) shall have destroyed this body' (Carey). The word translated 'destroy' has already occurred in Job 19, 'to compass' as with a net, and in Job 1:5, 'the going round' of feast days. The root word *naqaph* is of obscure origin, another and similar Hebrew word *naqav* meaning 'to perforate' (Job 40:24; 41:2), is suggestive. There is an Arabic word of like sound and spelling to *naqaph* that means 'worm-eaten', and the fact that some of these obscure Hebrew words are illuminated by the Arabic is one of the indications of the date and locality of the book of Job.

'Yet in my flesh shall I see God' (Job 19:26).

Properly, the words of Job are 'out of my flesh' but this does not mean independently or separated from the flesh, but rather that the flesh is the instrument of vision.

'Whom I shall see for myself' has a marginal note in the R.V. 'or on my side'. So Dr. Bullinger's metrical version:

'WHOM I, E'EN I, SHALL SEE UPON MY SIDE'.

Job has the Kinsman-Redeemer still in view, adding 'and not as a stranger' as the margin reads:

'Though my reins be consumed within me' is rendered in the margin, 'my reins within me are consumed with earnest desire (for that day)',

or, as Dr. Bullinger's metrical version reads: '(For this) my inmost soul with longing waits'. Here the intense longing of the creature goes out to meet the intense desire of the Creator, as already seen in chapter 14, a blessed unity of desire that is full of hope and comfort. Thus we have seen that this ancient book, this book that is possibly the link between the primal revelation attached to the stars, and the present revelation committed to writing, supplies us at the very threshold of inspired truth with the three great fundamentals - Ransom, Redemption and Resurrection.

The relation of Job, with all Scripture

In the second article of this booklet we indicated the way in which the book of Job is quoted in Genesis, or if not actually quoted, how a number of distinctive lines of revealed truth made known by Moses find an echo in the book of Job. If this book be as fundamental as we begin to perceive that it is; if it lies at the very threshold of the written revelation of God, we shall not be surprised to find that other equally inspired writers of the Scripture manifest their acquaintance with this book.

Appendix 61 of *The Companion Bible* gives sixty-five 'quotations from' or 'references to' the book of Job; thirty-seven being in the Psalms, eighteen in the Proverbs, nine in the Prophets and one in the New Testament. We have carefully checked over this list and, ignoring a number of sets where the connection is thin or superficial, we have added a set, namely the reference to Job 14:15 in Psalm 138:8. It is not our intention to consider the pros and cons of all sixty-six references, but to draw attention to some that are found in the Psalms as indicative of the influence which the language of the book of Job had upon later writers of the Scriptures.

The first Psalmist was Moses, he wrote Psalm 90 and probably 91. Let us see how far the book of Job had any influence upon the Psalm of the wilderness wandering. Before making any detailed comparison, we are conscious that the whole of the Psalm is a rehearsal of the experiences of Israel who having failed, wandered their allotted time in the wilderness and died, not having seen the land of promise. It is impossible but that the book of Job, with its problem of suffering, should find an echo in the heart of Moses, or that being acquainted as he was with the poetry of the book of Job, Moses likewise should use the same medium at times, as he has done both in the Psalm and in the Song which is found in Deuteronomy 32. The majestic opening of Psalm 90, 'Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art

God', reminds us forcibly of the challenge of Job 38:4, 'Where wast thou when I laid the foundations of the earth?' Moses declares that Israel spent their years as 'a tale that is told' (Psa. 90:9), and it is noteworthy that the word rendered 'a tale that is told' occurs once in Job, once in Psalm 90 and once in Ezekiel. It is the Hebrew *hegeh*, which in Job 37:2 is translated 'the sound' that goeth forth, hence 'mourning' (Ezek. 2:10). At the time when Moses wrote Psalm 90, the word he used was to be found only in Job. 'We spend our years as a tale that is told', said Moses, and Job speaks of those who 'spend their days' in wealth or in prosperity (Job 21:13; 36:11), while the conditions vary, the same figure of 'spending' time is common to both writers. The transitory nature of time is expressed in Psalm 90 by the words:

'A thousand years in Thy sight are but as yesterday when it is past' (Psa. 90:4),

and Job cries 'my days are past' (17:11). Moses says that the people are carried away as with a flood, and Job uses the same word *zerem* in 24:8, where it is rather tamely translated 'showers' in the A.V. but which is restored to its native strength in Dr. Bullinger's *Metrical Version*,

'With sweeping-rain from mountain-storm they're wet'.

The Psalm continues: 'In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth' which is similar in sentiment to Job 14:2, 'He cometh forth like a flower, and is cut down', the 'withering' being expressed in Job 8:12 by the proverb concerning the rush that grows in the mire:

'Whilst it is yet in his greenness, and not cut down, it withereth before any other herb'.

The figure 'to fly away', used by Moses in Psalm 90:10, is found in Job:

'Yet man is born unto trouble, as the sparks fly upward' (Job 5:7);

'He shall fly away as a dream, and shall not be found' (Job 20:8).

The 'numbering' of the days of which Moses speaks in Psalm 90:12 is noted in Job 14:5:

'Seeing his days are determined, the number of his months are with Thee, Thou hast appointed his bounds that he cannot pass',

and the word used by Moses is found in Job 7:3 'wearisome nights are appointed to me'. Moses tells us that even if a man outlives the three score years and ten, his strength is 'labour' and 'sorrow' (Heb. *amal* and *aven*) and in Job 4:8 we read 'they that plow iniquity (*aven*) and sow wickedness (*amal*) reap the same', and in Job 5:6,7, 'although affliction (*aven*) cometh not forth of the dust, neither doth trouble (*amal*) spring out of the ground; yet man is born unto trouble (*amal*), as the sparks fly upward'. These are some of the parallels that may be observed between the book of Job and this Psalm of Moses. We cannot pursue this comparison further. One other reference, however, which studies in the wanderings of Israel have brought to light, is of interest, especially as we have seen the close verbal connection that there is with the problem of Job's sufferings and the wandering of Israel in Psalm 90. In the tragic words 'Ye shall know My breach of promise' (Num. 14:34) which resulted in the forty years wandering, is the Hebrew word *tenuah* which occurs elsewhere only in Job 33:10, where it is translated 'occasion'. The fact that two other passages, which come after Moses, namely Judges 14:4 and Jeremiah 2:24, contain the word but with modified spelling, makes the linguistic link all the stronger.

Let us consider the possible influence of Job upon Psalms written by David and others. In Psalm 8, David asks the question: 'What is man, that Thou art mindful of him?' and Job asks: 'What is man, that Thou shouldest magnify him?' (7:17). Here are one or two further passages that correspond:

'I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found' (Psa. 37:35,36).

'I have seen the foolish taking root: but suddenly I cursed his habitation' (Job 5:3).

'Blessed is the man whom Thou chastenest' (Psa. 94:12).

'Behold, happy is the man whom God correcteth' (Job 5:17).

The expression 'the grass of the earth' is used in Job 5:25 and in Psalm 72:16. Both Job and the Psalmist use the figure of an 'arrow' to set forth great suffering (Job 6:4; Psa. 38:2); both call upon God 'to remember' that human

life is like the 'wind' (Job 7:7; Psa. 78:39), and both use the figure of being 'clothed with shame' (Job 8:22; Psa. 35:26). Both say 'Thine hands have made me and fashioned me' (Job 10:8 and Psa. 119:73). Both cried:

'O spare me, that I may recover strength, before I go hence, and be no more' (Psa. 39:13).

'Let me alone ... before I go whence I shall not return' (Job 10:20,21).

There is a similarity of figures used in Job 13:21,28 and Psalm 39:10,11:

'Withdraw Thine hand far from me: and let not Thy dread make me afraid ... And he as a rotten thing, consumeth, as a garment that is moth eaten'.

'Remove thy stroke away from me: I am consumed by the blow of Thine hand ... Thou makest his beauty to consume away like a moth: surely every man is vanity'.

That very moving passage in Job 14:15, 'Thou shalt call and I will answer Thee; Thou wilt have a desire to the work of Thine hands' finds an echo in Psalm 138:8:

'The LORD will perfect that which concerneth me: Thy mercy, O LORD, endureth for ever: forsake not the works of Thine own hands'.

Another parallel is that between Job 15:35 and Psalm 7:14:

'They conceive mischief, and bring forth vanity, and their belly prepareth deceit' (Job 15:35).

'Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood' (Psa. 7:14).

By comparing Job 16:10 with the Messianic prophecy of Psalm 22:13, we can see that both Job and David entered experimentally into anticipatory fellowship with the rejection of Christ:

'They gaped upon me with their mouths' (Psa. 22:13).

In such phrases as 'Ye will magnify yourselves against me' (Job 19:5; Psa. 38:16), 'Mine acquaintance are verily estranged from me' (Job 19:13; Psa. 88:8), and in other parallel passages, we have sufficient evidence to conclude that not only Moses, but David also, in their peculiar trials and problems, drew much encouragement from the record of Job's endurance.

We trust the foregoing demonstration gives further emphasis to the importance of the book of Job. A reading of the writings of Paul as they are found in the A.V. does not make it obvious that he must have been familiar with this Old Testament book, but in the epistle to the Philippians there is a phrase that makes it evident that Paul was thinking so much of the book of Job that he incorporated a portion of the Septuagint Version without giving any hint that he was making a quotation. Here are the words found both in Philippians 1:19 and in Job 13:16:

Touto moi apobesetai eis soterian.

Just as a modern writer will betray his intense regard for Shakespeare without making an actual quotation, so Paul, apparently, without being conscious of the fact, was finding in the sufferings and the triumph, or 'perfecting' of Job something analogous to the theme of the Philippian epistle.

Two lessons emerge from this consideration:

- (1) If the apostle could find the book of Job so engrossing, and if it so evidently fits the teaching of the epistle to the Philippians, would it not be well if we also became more acquainted with its message?
- (2) If the apostle could use, as though the language were his own, the Greek of the Septuagint, and moreover, if the Greeks in Philippi needed no comment or explanation of the Greek sentence quoted above, does not this fact show that any attitude to the Septuagint version that would suggest that its language would be old-fashioned and of little use in New Testament times is misleading and depriving the student of very valuable help?

The 'poetry' of the book of Job

We have seen something of the fundamental character of this most ancient of books, and have sensed something of the place it occupied in the preparation of Moses for his life's work. We have seen, moreover, that lying as it does at the very threshold of revealed truth, it forms a link with the earliest methods of divine communication that have now passed into disuse. We must now devote some time to the composition of the book itself.

The bulk of the book is written in poetic form, but it is essential that we should use the word 'poetic' with understanding. There is neither 'rhyme' nor 'rhythm' in Hebrew poetry, if it be judged by Greek or modern standards. There is rhythm, but it is not of a mechanical nature and cannot be measured by any set rule. No one however who reads even a translation of Hebrew poetry - like the Proverbs, or the Song of Solomon - can miss 'the peculiar cadence of its antithetic style'. In Hebrew poetry, the rhyme of thought takes the place of the rhyme of sound, that we associate with more modern verse. Mere 'sounding rhyme' can be a fetter, and the reader will probably call to mind Milton's apology for not using sound rhyme in 'Paradise Lost', calling it as he does 'the invention of a barbarous age to set off wretched matter and lame metre', and Shakespeare, the greatest poet in English and perhaps in any language only occasionally drops into 'sound rhyme', using rather the nobler instrument, blank verse.

If we use the word 'rhythm' to mean 'the admeasurement of the lines of poetry by feet and numbers' we shall discover that the noble method of writing adopted in the book of Job refuses to be thus 'cribbed, cabined and confined'.

Josephus, indeed, writing of the Song of Moses, in Exodus 15 says:

'Moses composed a song unto God, containing praises, and a thanksgiving for His kindness, in hexameter verse'. (Ant. Bk. ii. xvi. 4).

Again, writing of the Psalms of David, Josephus says that he:

'composed songs and hymns to God, of several sorts of metre; some of those which he made were trimeters, and some pentameters' (Ant. Bk. vii. xii. 3).

Whiston, the translator of Josephus, says 'what that hexameter verse in which Moses' triumphant song is here said to be written distinctly means, our present ignorance of the Old Hebrew metre or measure will not let us determine'. It is possible that Josephus was commending the poetry of his own nation to the Greeks, and used their notation with a certain amount of freedom, being unable to use any other terms when writing to a people who had no acquaintance with the Hebrew language. Suffice it, for our present purpose, to say that many have sought to ascertain the laws of metre in Hebrew poetry, but such an enquiry makes more demands upon us than we can meet or is necessary for our present purpose.

Dr. Bullinger has rendered the book into metrical verse, and this is good, but the English reader must not imagine that the cadence of the Doctor's metrical version, represents something similar in the original. Hebrew poetry depends upon the balance of thought with thought, or with the antithesis of thought over against thought, rather than with the more artificial methods of metre and rhyme, and this peculiar feature is expressed by the word 'parallelism'. One form of parallelism has been called 'The rhythm of gradation' (De Wette). Here is an example:

'I lift up mine eyes unto the hills;
From whence will *my help come*?
My help cometh from Jehovah,
The Creator of heaven and earth.
He suffered not thy foot to be moved;
Thy Keeper *slumbereth not*,
Lo, He *slumbereth not*, nor sleepeth' (Psa. 121),

and so on throughout the Psalm.

Lowth reduced the parallelism of Hebrew poetry to three kinds, the synonymous, the antithetic, and the synthetic. We give examples of each:

Synonymous Parallelism.

'The floods have lifted up, O Jehovah
 The floods have lifted up their voice;
 The floods lift up their waves' (Psa. 93:3).

Antithetic Parallelism.

'The bricks are fallen down
 But we will build with hewn stone;
 The sycamores are cast down,
 But we will replace them with cedars' (Isa. 9:10).

Synthetic Parallelism. In this form noun answers noun, verb answers verb, negative answers negative:

'O that the *day* might have perished in which I *was born*,
 and the *night* which said "A male child is *conceived*"
 Let the day be *darkness*;
 let not God *inquire* after it from on high' (Job 3:3,4).

Many parts of Scripture resolve themselves into 'poetry' when tested by these rules. For example, the beatitudes of the sermon on the mount, the great psalm of love, 1 Corinthians 13 and many passages in the Prophets. The poetry of the book of Job is exceedingly simple, only once or twice does the rhythm vary from the uniform couplet and take the triple form. The parallels are of the simplest, where the second member corresponds with the first, and could therefore be the spontaneous utterances of a people addicted to this form of speech, as the Arabs are credited with being from earliest times, or, would lend itself to be recast into simple poetry without departing from literal truth. There are indications in the book of Job that favour the idea that it was originally written in a form of Arabic, and it is therefore quite possible that the writer of the Song of Deuteronomy 32, and of Psalms 90 and 91, was inspired to write the book of Job in its present Hebrew form, ready for it to take its place in the sacred canon. There is a providential ruling in all this, that should not pass without grateful comment:

'Only they, who have wrestled with the problem, can appreciate the extreme difficulty a translator has, who attempts to translate a poem, its metre, its rhythm and its rhyme, into another tongue. In most cases beauty is sacrificed, or meaning, or both. The most characteristic features of other poetry are just those which it is most difficult to reproduce. But it has often been remarked that Hebrew poetry invites rather than repels translation. Though written in the tongue of an insignificant tribe, the Bible is at home in all lands. So readily does it adapt itself to new circumstances, that we seem to hear the Spirit speaking to us, "every man in the tongue wherein we were born"' (A.S. Aglen).

This parallelism is everywhere manifest to the reader of Job, except in the prose introduction and conclusion. The poem is constructed in a tripartite form, which we here display:

- (1) The Book as a whole: (a) The Prologue; (b) The Poem; (c) The Epilogue.
- (2) The Poem itself: (a) The controversy of the three friends with Job; (b) The mediation of Elihu; (c) The self-revelation of the Almighty.
- (3) The Controversy of the friends: Here the tripartite form is continued, in that there are three series in the controversy, each in the same order (Job 27:11 to 28:28 is considered by many as Zophar's address. (See *The Companion Bible*).

Making every allowance for the fact that oriental discourse is much more flowery than modern speech, it does not seem reasonable to think that Job, distressed beyond measure by awful affliction and cursing the day of his birth, should nevertheless speak in blank verse and be answered in the like manner by each of his friends. Art however is sometimes truer in its effect than nature. From what we know of king Henry V, he would have been quite unable to have addressed his soldiers before Agincourt in the measured verse that we find in Shakespeare, yet there will be few that would prefer the actual language of the king, to the verse that we have as his memorial.

'Once more unto the breach dear friends, once more;
Or close the wall up with our English dead!'

or think of this soliloquy:

'Upon the King! let us our lives, our souls,
Our debts, our careful wives, our children and
Our sins, lay on the king! We must bear all'.

'Tis not the balm, the sceptre or the ball,
The sword, the mace, the crown imperial,
The intertissued robe of gold and pearl,
The farced title running 'fore the king,
The throne he sits on, nor the tide of pomp
That beats upon the high shore of this world,
No, not all these, thrice-gorgeous ceremony,
Not all these, laid in bed majestical,
Can sleep so soundly as the wretched slave'.

Would truth be better served if the actual complaint of sleeplessness as expressed by the king had been preserved, and Shakespeare's noble verse left unwritten? It may be that none of the speakers in the book of Job ever rose to the heights of language that the poem now contains, but what of that? God has taken this great experience and, by the inspiration of His Spirit, has enshrined it for ever in a casket of jewels. Who the actual penman may have been we do not know, although there are strong reasons for believing it to have been Moses himself who put it into its present form. Job himself lived long enough to have written the book, and like Ecclesiastes and Jonah, may have manifested his true repentance by so writing.

What seems to fit the case without straining any point unduly, is that some time after the experiences through which Job and his friends passed, Moses was inspired by God to preserve the story in the present poetical form. The original document falling into the hands of Moses while in Midian was completed by him, Moses himself writing the first two chapters, and the conclusion. He was then made to understand the sacred nature of the book thus providentially brought to his notice, and taking it back with him upon his return to Egypt, this book of Job would have been of the utmost importance in preparing the way for the great revelation which was to come through his pen. Added to this, the problems raised by the book, would illuminate the problems of Israel as a nation, and enable those who had eyes to see, to perceive the purpose of God behind the sufferings of the people. This aspect, together with the age-long problem that the book presents, we must now consider.

THE ENIGMA OF THE AGES

THE KEY DISCOVERED IN THE STORY OF JOB

Job, and his friends, baffled. The key to the enigma, hidden.

The poetic portion of the book of Job, which commences with the words of Job as recorded in chapter 3, constituted, so far as we can judge, the complete book, until the opening chapters and the concluding portion, written in prose, were added by another hand at some later period. Instead of this feature being accidental, it is in fact essential to the right understanding of the whole work. The whole Bible, like the book of Job, is waiting for the divine Penman to write the needed introduction and sequel, but this is reserved until that day, when we shall know even as we are known. With the book of Job before us, however, we have less excuse if we do not 'trust where we cannot trace'. For a man of Job's integrity and uprightness to curse the day upon which he was born, some experience out of the ordinary is demanded. We learn from the first and second chapters how calamity after calamity fell upon him until after the most awful suffering, aggravated by an entire absence of any apparent cause for their infliction, Job breaks the silence with the words:

‘Let the day perish wherein I was born’ and ends ‘I was not in safety, neither had I rest, neither was I quiet; yet trouble came’ (Job 3:3 and 26).

As this last verse stands, its relation with the general tenor of both the chapter and the book as a whole may not appear too obvious, but after examining the actual words employed, the comment of Dr. Samuel Lee, appears to point to their true intention:

‘If I rightly apprehend the drift of the context here, Job means to have it understood, that he is conscious of no instance in which he relaxed from his religious obligations; or of no season in which his fear and love of God waxed weak; on this account, it was the more perplexing that such a complication of miseries had befallen him. The best answer to all which is, the matter found in the two preceding chapters’.

Job complains:

‘Why is light given to a man whose way is hid, and whom God hath hedged in?’ (Job 3:23).

Have we never in some periods of our pilgrimage cried out in a similar way? Yet, upon examination, it appears that Job was misreading the true meaning of some of his experiences. True he was suffering an unparalleled attack and being kept in ignorance of his real enemy, yet he would be but adding to his misery if it should so turn out, that like Francis Thompson in ‘The Hound of Heaven’, he mistook the shadow of the outstretched wing for the withdrawal of favour. If for reasons known to the Lord it is best and safest to be kept for a while in the shade, is it not folly to clamour for a light? During the Great War none liked the ‘black-out’ and many rebelled against its impositions, but many lives were spared by its observance nevertheless. Of course, in the case of the ‘black-out’, with all our grumbling we did know that there was an enemy, but Job was not so informed, and we must be very careful when judging him. The words ‘why is light given’ are in italics in the A.V. and are rightly brought over from verse 20, verses 21 and 22 being parenthetical.

The word translated ‘hid’ is the Hebrew *sathar*, and Proverbs 22:3 suggests that to ‘hide’ when evil is foreseen is but an act of prudence. There is moreover an element of ‘mystery’ about the word, as Job himself knew (Job 14:13).

Those who came after Job, and had read Scriptures which Job never saw, often used the word *sether* to speak of the Lord’s protection:

‘In the secret (*sether*) of His tabernacle shall He hide (*sathar*) me’ (Psa. 27:5).

‘Thou shalt hide them in the secret (*sether*) of Thy presence from the pride of man’ (Psa. 31:20).

‘I will trust in the covert (*sether*) of Thy wings’ (Psa. 61:4).

‘He that dwelleth in the secret (*sether*) place of the most High’ (Psa. 91:1).

Had Job and his friends but known, the shadow that had fallen over his life *was but the shadow of the outstretched wing!* The enemy is a very real menace, and only the power of God saved Job and brought him through to a triumphant end.

‘Hedge’. Here too, Job complained that God had hedged him in, yet *sakak*, the Hebrew word so used, is employed to speak of the ‘covering’ of the mercy seat (Exod. 25:20), and of the protective ‘covering’ with His feathers (Psa. 91:4). Satan had no two thoughts as to the gracious nature of this ‘hedge’ saying, when challenged, ‘Hast not Thou *made an hedge* about him?’ (Job 1:10). The whole of the ages is one of conflict, even as man’s brief encounter through life is spent on a battlefield with austerity, want, and frustration as companions. This must be so if such an enemy as Satan is our foe, and if there is perpetual enmity between the two seeds. These things unknown or at least only slightly known to Job are more fully revealed to us today. If Job, who had no Scripture, is commended for his ‘patience’ how patient we should be who have the complete record of redeeming love, while letting patience have its perfect work!

The reader of the book of Job knows, by reading the last chapter, that the three friends of Job had not spoken the thing that was right - but how many of us, deprived of that expression of judgment would have been so sure but that

the three friends were not mostly right? Here, in these three men, we have the quintessence of the wisdom of man. They were evidently God-fearing men. They do not minimize sin, they stand solidly for personal righteousness, they defend the honour of God at every turn. Eliphaz, on the whole represents wisdom drawn from *experience*. Bildad reasoned from *tradition*. Zophar based his argument upon human *merit*. Eliphaz said to Job, 'Remember, I pray thee, who ever perished, being innocent? ... Even as I have seen, they that plow iniquity, and sow wickedness, reap the same' (Job 4:7,8).

Here is the appeal to experience. 'Remember', 'I have seen'. The conclusion is inevitable. Job must have secretly sinned, and his apparent piety is but a hypocrite's cloak. Eliphaz had insinuated as much in the preceding verse, which can be rendered:

'Is not thy "fear of God", thy confidence and the perfectness of thy ways thy hope?' (Job 4:6).

Eliphaz brings his opening words to Job to a conclusion with a characteristic appeal to human experience:

'Lo this, we have searched it, *so it is* ...' (Job 5:27).

Bildad, appeals to tradition:

'Enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers ... shall not they teach thee? ... Behold, God will not cast away a perfect man ...' (Job 8:8,10,20).

Zophar rests his argument upon human merit:

'Thou hast said, My doctrine is pure ... Know therefore that God exacteth of thee less than thine iniquity deserveth ... If iniquity be in thine hand, put it far away ... Then shalt thou lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear' (Job 11:4,6,14,15).

Eliphaz returns to the attack, with a further appeal to experience:

'I will shew thee, hear me; and that which I have seen I will declare' (Job 15:17).

Bildad again makes appeal to accepted teaching, concluding with a summing up 'Surely such are the dwellings of the wicked' (Job 18:1-21). Zophar too repeats with emphasis the idea that Job was receiving only that which he had merited. 'The triumphing of the wicked is short, and the joy of the hypocrite but for a moment', 'This is the portion of a wicked man from God, and the heritage appointed unto him by God' (Job 20:5 and 29). For the third time Eliphaz presses upon Job the necessity to judge by past experience:

'Hast thou marked the old way which wicked men have trodden?' (Job 22:15).

For the third time Bildad returns to the attack. 'In his former replies, he argued from God's usual proceedings with men (Job 8 and 18): he now takes the attributes of Deity, and argues more metaphysically, but just as unsuitably on the real question at issue' (Dr. Samuel Lee).

According to the A.V., Zophar fails to reply for the third time, but there are many, including *The Companion Bible*, who see in Job 27:11 to 28:28, Zophar's third attempt to convince Job, commencing his third discourse with the selfsame words with which he had concluded the second. Compare Job 27:13 with 20:29.

Job takes up the opinions of each speaker in turn, and shows how far they fail to meet his case. To attempt any sort of analysis of these mighty chapters is a formidable task. It has been done with a fair amount of discernment by Carey. We will give just an extract or two to indicate the trend of Job's replies:

Job's First Discourse, chapters 6 and 7:

'He wishes that, whilst his friend was judging of his experiences, he had been fair enough to throw his sufferings also into the scale; for nothing in nature cries out if it feels no hurt, and stomach naturally revolts against what is nauseous. He does wish for death, and he has the testimony of his conscience that it would be a happy release

for him ... Let them if they will show him his error; only if they would convince him, they must exhibit more fairness and must not judge of his words, without estimating also his sufferings ... He would remind God that his life was a mere wind; and he conceives that he has the right to complain that being so short lived, he should be treated with such extreme severity, and even be tempted to commit self-destruction’.

Job’s Second Discourse, chapters 9 and 10:

‘Bildad’s commonplaces are true enough, but how can any man plead righteousness before the Omniscient and Almighty God ... He cannot but complain, and question how God can condemn His Own creature without hearing, and can countenance wicked men. If God were mortal, and so perhaps, not aware of his innocence, he (Job) could understand this severity of treatment as being an inquisition to discover his presumed guilt’.

Job’s Third Discourse, chapters 12 to 14:

‘His disputants think none so wise as themselves; an opinion in which he cannot coincide ... (The godly safe!). The most rapacious are the safest: a principle which, by God’s providence, holds good also throughout the whole brute creation ... He (Job) comments that he is in no way inferior to his disputants, determines no longer to argue with them, but with God alone ... His (Job’s) prayer is that God would hide him awhile in the grave, in which he would await his renovation ... else indeed there was no hope ...’.

Job’s Fourth Discourse, chapters 16 and 17:

‘If he and his friends could only exchange places ... they and, especially, Eliphaz who had been most unmeasured in invective had behaved towards him like infuriated beasts ... His friends talked to him of prosperity, but he regarded himself only as a dying man; and yet, such was the nature of the hope he cherished, that he would carry it with him into the very grave’.

Job’s Fifth Discourse, chapter 19:

Note. This is the central reply - The KINSMAN REDEEMER.

‘He readily admits to them, to the fullest extent that his affliction was from God, and that God had not yet appeared on his behalf, but he knows that he has, in God, a living Vindicator - a Vindicator of his now destroyed body, and of his wrongs; and for whose advent on earth he is longing. Let his persecutors be afraid of the sword of that Vindicator, and bear in mind that there will be a judgment’.

Job’s Sixth Discourse, chapter 21:

‘His case was such that whilst it claimed commiseration of respectful silence on the part of his friends, and excused impatience on his, made him tremble on behalf of the ungodly: for unaccountable as it might seem that wicked men should have every possible enjoyment to the very end of their days - men who were downright atheists in their sentiments - yet he had no wish to adopt their principles ... the general and best opinion was, that a wicked man’s prosperity is no better than the grandeur of a funeral procession’.

Job’s Seventh Discourse, chapters 23 and 24:

‘He is still rebellious ... and perplexed ... men everywhere perpetrating the most dreadful crimes - in the *country*, they embezzled the lands and the cattle of the defenceless - in the *desert*, they lived by marauding; and other men were slave dealers, or cruel slave owners - in the *city*, the murderer, the thief and the adulterer; and on the *sea* the pirate ... all these, though their wickedness was sooner or later cut short by death, yet after all, died much as other men’.

Job’s Eighth Discourse, chapter 26 to 27:10:

‘Bildad’s wonderful speech had, of course, disposed of the whole question. Yet, on the subject of God’s dominion, he (Job) would add that that dominion extends from the depths of hell to the heights of heaven ... all this, however, only partially reveals God’s greatness’.

Job’s Ninth Discourse, chapters 29 to 31:

- (1) *His former happy condition* - ‘At that time when he appeared in public, he was received with dignity ... judging from appearances he had then fondly hoped that his prosperity was secure.
- (2) *His present miserable state* - ‘Now, however, he was the laughing-stock of young fellows, whose fathers had been a set of half-starved vagabonds, the dregs of society, and the most disreputable of men’.

Job then runs over his past life, his moral rectitude, his treatment of servants, his care for the poor, and brings his protestation to a close with the words:

‘Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended’ (Job 31:40).

After all this display of wisdom, this wrong-headed judgment, and equally wrong-headed defence, all, both Job and his three friends come to an end of speaking, without arriving at any conclusion. The word ‘ceased’ in Job 32:1 is *sabbath*, translated ‘rest’ in Genesis 2:2, showing the meaning of the word was established before Moses used it. It is only when the curtain is drawn aside as it is in chapters 1 and 2, that the key to the enigma is discovered. This is also true of the problem of the ages, of the problem of the individual, in all ages, and of much that is perplexing in the history of Israel.

We must give attention to the opening and closing chapters of Job in our next article.

In what way was Job ‘A perfect man’?

Keys to the enigma of the Ages. No. 1

The place that the book of Job occupies in its relation to the rest of Scripture, may be illustrated by two passages in the epistle to the Hebrews. When the apostle arrived at the close of chapter 7, and before he advanced from the subject of the Priest to the subject of the Offering, he paused to give a summary: ‘Now of the things which we have spoken, this is the sum’ (Heb. 8:1), and the word translated ‘sum’ is the Greek *kephalaion*. Coverdale translated this ‘the pith’, and Moffatt renders the passage ‘the point is this’. Parkhurst gives as one of the meanings of *kephalaion* ‘a sum, summary or recapitulation of a discourse’ and points out that the ancients literally added *up*, as they used to put the sum total at the head and not at the foot of an account. Further, by referring to Ezekiel 2:9,10, where the LXX uses the word *kephalis*, we learn that the volume spread out before the prophet was written ‘within and without’, or as in The Revelation ‘a book written within and on the backside sealed with seven seals’. The writing on the back being a summary of what was written within. Upon reaching Hebrews 10 the apostle there indicates another ‘summary’: ‘In the volume of the book it is written of Me’ (Heb. 10:7), where the word ‘volume’ is a translation of the Greek *kephalis*. The book of Job stands at the forefront of Revealed truth in the form of a *kephalis* or summary, and indicates to the reader that in the enmity exhibited by Satan to one of the ‘perfect’ or true seed is set forth in dramatic summary the conflict and purpose of the ages. If we want a key to the sacred Volume we need seek no further, the key hangs at the door, we cannot step over the threshold of divine truth without passing it, let us no longer ignore it but use it again and again in our quest for truth.

Our studies in the book of Job thus far have been mainly to do with the material and form of the book; the problem with which the book is concerned has hardly been touched upon. We are conscious, as we hear Job’s agonized remonstrances and mark the blind groping of his three friends, that if they had known what we know, if they had had revealed to them the contents of the first two chapters, how different would have been their approach to the problem of Job’s sufferings, and how different the solution at which they arrived. We now turn to these two revealing chapters, conscious that they are an unveiling, revealing motives and movements in the spiritual world

about which we have no experimental knowledge, yet which influence man at every turn. We believe that if any of our readers were asked to give some Scriptural account of such subjects as 'sin' 'Satan' or 'sons of God', that they would be able to present a fairly comprehensive and true account. Nevertheless, as we approach these revealing chapters, let us be well prepared to find depths that we have never sounded, and even if some of our discoveries on these themes may at first sight appear rather far-fetched, such is our conviction that we should expect to find a key in these two chapters, not only to Job's enigma but to the greater problem of the ages, that we must permit no prejudice to rob us of gaining further light from our search. Now, as our space is not unlimited, and as we cannot conceive of any reader who has followed this series thus far being unacquainted with the subject matter of the first two chapters of Job, we shall not occupy space in detailing the structure nor of relating the story of Job's calamities.

The first subject to consider will be the statement made in Job 1:1, and repeated in 1:8 and in 2:3, that Job was a 'perfect' man:

'That man was perfect and upright, and one that feared God, and eschewed evil' (Job 1:1).

Two facts present themselves at once, as we read these words: (1) In the estimate of God the condition 'perfect' takes precedence of all else; (2) That the word 'perfect' represents something other than uprightness, fearing God and eschewing evil.

The word translated 'perfect' is the Hebrew word *tam*, it occurs just seven times in Job, the 'perfect' number. The word occurs in other forms, *tom* (Job 4:6; 21:23), *tummah* (Job 2:3,9; 27:5; 31:6) where it is translated 'integrity', and *tamim* (Job 12:4; 36:4; 37:16) and *tamam* (Job 22:3). The basic meaning of *tam* is 'completeness', *tamim* is constantly employed of the Levitical sacrifices that were 'without blemish'. This word is used of Noah and of Jacob. Ezekiel has joined Noah, Daniel and Job together in 'righteousness', but what is there common to Noah, Jacob or Job? How were each of these men 'perfect'?

'Noah was a just man and perfect in his generations' (Gen. 6:9).

It is evident that even as 'just' and 'perfect' do not mean the same thing, so, as two different words are used in this same verse for 'generations', both must be examined.

When we read 'these are the generations of Noah', the word so translated is the Hebrew *toledoth*, a word derived from *yalad* 'to beget or to bear'. When we read that Noah was 'perfect in his generations' the word so translated is the Hebrew *dor*, a word that occurs in Genesis seven times. This word refers rather to one's contemporaries than to one's ancestry or descendants, and the difference could be expressed by using 'generations' to translate *toledoth*, and 'a generation' to translate *dor*. Noah was, in some particular, different from his contemporaries not only in his righteousness, but in that he was 'perfect'. The LXX here translates the word by the Greek *teleios*, a translation we must keep in mind. While *tamim*, the word used in Genesis 6:9, is variously translated complete, upright and the like, which accounts for thirty-seven occurrences, it is translated 'without blemish' forty-four times and 'without spot' six times, or fifty times in all, to which, if we add such synonyms as 'sound' 'perfect' 'complete' 'undefiled' and 'whole' we leave only fifteen occurrences, out of eighty-seven, for other renderings. When we compare, for example Numbers 29:26, 'fourteen lambs of the first year *without spot*' with Numbers 29:32, 'fourteen lambs of the first year *without blemish*', we perceive that no essential difference is intended by the alternative renderings. Noah was 'without spot or blemish' in his generations. It is impossible to read the words 'without blemish and without spot' and not associate Noah and Job with the great purpose of redemption as described in the epistles of Paul.

Now the flood with which Noah is so closely related, is also definitely connected with the corruption of the human race when 'the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men'. 'There were giants (*nephilim* "fallen ones") in the earth in those days' (Gen. 6:4). It appears that Noah alone had been preserved intact and uncontaminated, where 'all flesh had corrupted his way upon the earth'. Jacob is said to be 'a plain man' (Gen. 25:27), the word here being the Hebrew word *tam* which is used of Job. Jacob was 'perfect' or 'without blemish'. The LXX has adopted a peculiar word here in Genesis 25:27 to translate the Hebrew *tam*, it uses *aplastos*, something 'unmoulded, unshapen' hence anything 'in its natural state', 'ingenuous'.

It will be recalled that on two occasions Sarah was taken by a heathen monarch into his harem, and that twice a miraculous interposition of the Almighty was necessary to save the true seed from contamination (Gen. 12:10-20 and 20:1-18). Whatever estimate we may have formed of the personal character of Jacob, he was as 'unblemished' as Noah or as Job in this respect. It may be objected that Esau was of the same parentage as Jacob and would therefore be equally 'unblemished'. That is so but in appearance at least, Esau was somewhat monstrous, he is described as being 'red, all over like an hairy garment' (Gen. 25:25), a characteristic that persisted in manhood (Gen. 27:11,16,23). Esau's abnormal appearance, was an outward sign of his inner estrangement from grace. The epistle to the Hebrews calls him 'a profane person' for he despised his birthright, whereas, with all his faults, Jacob's very acts of deception were because he prized the blessing of Abraham above all else. Moreover, Esau is called 'a cunning hunter', and the word so translated is identical with that used of Nimrod (Gen. 10:9), and is also the word used eight times over in Genesis 27 in reference 'to venison' which occupies so conspicuous a place in the act of deception. Jacob, with all his faults, was 'unblemished', hence his association with Noah and Job as being in the line of the true seed.

Now the reader may perceive that the reason why Satan afflicted Job as he did, appears to have some definite purpose behind its apparent insensate animosity. Job was a 'perfect' man, unblemished, without spot, in other words *one of the seed of the woman*, and so in extreme contrast with *the seed of the serpent*. Satan therefore had some fiendish satisfaction in heaping upon Job's devoted head all the loathsomeness of botch and blain. It is commonly supposed that Job was made to suffer from a disease called *elephantiasis*, a disease which converted the 'perfect' (*aplantos*) Job, into an apparent monster. The 'boils' with which Job was afflicted are connected with leprosy (Lev. 13:20), and was one of the plagues of Egypt (Exod. 9:9-11) and is called 'the botch of Egypt' in Deuteronomy 28:27. There is a blessed hope in Elihu's statement, that upon the provision of a ransom, 'his flesh shall be fresher than a child's: he shall return to the days of his youth' (Job 33:24,25), for when Job's captivity was turned (Job 42:10) and restoration was made to him, one of his daughters was named *Keren-happuch*, 'horn of beauty' or 'paint box', suggesting that Job's flesh had indeed been restored 'fresher than a child's'. The subject of the two seeds of Genesis 12 and 20 (a subject that is in the background of Genesis 3, 4, and 6), which underlies the parable of the wheat and the tares and provides the key to unlock such problematic passages as 'ye are of your father the Devil' and 'Cain was of that wicked one', will find illumination in a careful study of Job, and the book of Job in its turn will be better understood in the light of this strange yet true doctrine of the ages.

'Sin', 'Satan', and the 'Sons of God'

Keys to the enigma of the Ages. No. 2

We have found that the word 'perfect', as used of Job, provides a key to unlock some of the problems of the book. Job was one of the true seed, like Noah he was perfect in his generations and consequently was an object of Satanic enmity. One of the keys to the enigma is sin, and the reader may be pardoned for objecting that there is little reason to believe that any fresh light upon so fundamental a subject will be forthcoming. Nevertheless we ask all 'to search and see'.

Job's piety and watchful care is manifested in his concern lest his sons had 'sinned' when 'feasting' on his 'day', and so we find Job offering sacrifices, saying 'It may be that my sons have sinned, and cursed God in their hearts' (Job 1:5). We believe that if the majority of believers were asked a series of questions concerning this vital doctrine of 'sin', their answers would reveal that certain scriptural facts that bear upon its meaning had entirely eluded them.

If we turn to the book of Genesis, it would be natural to expect that *chata* 'to sin', or the noun *chet* or *chattath* would meet us in the third chapter, but it is not so. The word in Genesis 4:7, as *The Companion Bible* and most commentators agree, should read 'a sin offering lieth at the door'. Sin was rampant during the 2,000 years which are covered by Genesis 2 to 11, yet never once do we meet with the word. The extraordinary fact is that *chata* 'to sin' meets us for the first time in the book of Genesis in the twentieth chapter. Our interest therefore should be quickened by this first fact, to go on and discover what the character of the sin was that is so signally emphasized and what bearing it can have upon Job 1:5. Abraham is found sojourning in Gerar, and we are struck by his opening words 'And Abraham said of Sarah his wife, "She is my sister"', and we are reminded of the incident recorded in the twelfth chapter. There, Abraham feared that Pharaoh would forcibly take Sarah into his harem, and if he knew that

Abraham was indeed her husband he would probably remove that obstacle from his path by taking Abraham's life. The sequel we know, 'The LORD plagued Pharaoh and his house with great plagues because of Sarai his wife'. Much the same thing happened again at the court of Abimelech. He too 'sent and took Sarah' and once again the Lord intervened, saying to Abimelech in a dream 'Behold, thou art but a dead man, for the woman which thou hast taken; for she is a man's wife' (Gen. 20:3). It is in the reply made by the Lord to Abimelech that we meet with two words, *tom* 'integrity', the same word that in a slightly different form is translated 'perfect' in Job 1:1, and with the word 'sin':

'Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against Me: therefore suffered I thee not to touch her' (Gen. 20:6).

Abimelech also recognized the enormity of his deed saying to Abraham 'What hast thou done unto us? and what have I offended (*chattath*) thee, that thou hast brought on me and on my kingdom a great sin (*chataah*)?' (Gen. 20:9). Here Abimelech recognizes that even though his motive had been pure, his action would have been 'sin'. The same is confirmed by the words of the Lord in Genesis 20:6. (In connection with this special aspect of 'sin' it should be noted that the only ones who are called 'sinners' in the book of Genesis were the men of Sodom, Gen. 13:13). The next occurrence of the word *chata* is found in the words of Jacob, 'I bare the loss' recorded in Genesis 31:39, which the reader will see is not pertinent to our enquiry. We have to leap from Genesis 20 to Genesis 39 before we meet the verb again. And what will the offence be that is thus singled out for such distinctive treatment? It is found in Joseph's reply to the inducements of Potiphar's wife, 'How then can I do this great wickedness, and sin against God?' (Gen. 39:9).

Moreover, consider the very peculiar interruption of the narrative that takes place at Genesis 37:36:

'And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard'.

The narrative is interrupted by the recorded events of Genesis 38, which have no reference whatever to Joseph or to Egypt, and the thread of the story is picked up again in Genesis 39:1, where we read 'And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmeelites which had brought him down thither'. The interpolation of Genesis 38 is therefore intentional. When we read its contents we are struck with the evident contrast that is intended between Judah and Joseph. Judah was convicted righteously of dealings with a (supposed) harlot, the evidence being the pledge he had given, his signet, bracelets and staff (Gen. 38:15-18,25,26). Joseph was most unrighteously condemned because of the 'evidence' given by Potiphar's wife, 'he left his garment with me' (Gen. 39:18). We should be dull of hearing indeed if we failed to perceive that 'sin' in Genesis has particular reference to interference, in type at least, with the purity of 'the seed'. This does not in any way alter the fact that all transgression is sin, we are simply facing the fact that where we might have expected the word to be used in Genesis, the fact is, that for wise purposes to which we will do well to give heed, sin is particularly associated with the corruption of the true seed and, of necessity, the corruption of the Messianic line. The very fact that in Genesis 3 the judgment pronounced upon the woman has to do with 'sorrow' and 'conception' and 'bringing forth children', points to the same direction. The fact that in the New Testament Cain is said to be 'of that wicked one' is a further weight in the scale, as is the fact already noted that the only people who are called 'sinners' in the whole book of Genesis, are the 'men of Sodom' (Gen. 13:13). But this is not all. Why should Job have been so anxious lest his sons had 'sinned' on the 'feast day'? The word 'feast' is derived from the Hebrew word *shathah* 'to drink', a word that meets us in the story of Noah (Gen. 9:21). There, Noah is discovered by his son overcome with the wine produced in the new conditions that governed the earth after the Flood. Details are purposely withheld, but when Noah awoke from his drunken sleep he prophetically cursed an unborn child - Canaan! If we are guided by the recorded sin of Reuben, we shall arrive at the answer to our question 'who was Canaan's mother'? The Canaanites are most evidently an accursed people, 'the seed of the Serpent', and it is this persistent attempt in Genesis chapters 3,6,9,12 and 20 to find an entry into this world for the false seed that illuminates the opening verses of the book of Job, and with it sheds a light upon the conflict of the ages.

That the Saviour Himself intended his disciples to believe that there were two seeds in the earth, and that one of them was sown by 'the enemy' the devil, the parable of the wheat and the tares is proof. The Divine explanation of

this parable leaves us with no room to intrude evil doctrine into the story; the seed is definitely described as being either 'the *children* of the kingdom' or 'the *children* of the wicked one' and what Job feared, with the example of Noah before him, was that by the same means the enemy might take an awful advantage of the 'feasting' and spread corruption.

In Job 1:5, the A.V. reads 'cursed God' and the translation of the word *barak* by 'curse' has occasioned considerable difficulty to translators and commentators. *Barak* occurs in the Hebrew Old Testament 329 times, of which over 300 occurrences are translated 'bless'. It is not as though the Hebrew language was poorly furnished with words that definitely mean 'to curse'; the writer of the introduction to Job had choice of at least five strong words with this meaning. Why should he have used the word which is so generally rendered 'bless' if he intended the extreme opposite? The Massoretic note in the margin of the Hebrew Bible draws attention to the fact that here in Job 1:5,11; 2:5 and 9 occur four of the 'eighteen emendations of the Sopherim'. The Sopherim (from *saphar* to count, to number) came into evidence in the days of Ezra, and their labours were looked upon as the authorized version of the sacred text. In eighteen passages where it seemed to them inadvisable that the name of the Lord should be compromised, the Sopherim altered the offending word as they did in these four passages in the book of Job. In order that the reader may sense this scruple of the Sopherim we mention the two other emendations found in the book of Job. In Job 7:20 the words 'unto Thee' were amended to read 'to myself', and in 32:3, the words 'condemned Job' were substituted for 'condemned God'. The law of Moses contains a punishment for any who 'curseth his God' (Lev. 24:15); and once again it is not without some bearing on the subject before us, that this one occasion of cursing God in the law of Moses should have originated in 'the son of an Israelitish woman, whose father was an Egyptian', who moreover, was found striving with a man of Israel in the camp (Lev. 24:10). In the unaltered original of Job 1 and 2 the Hebrew word *qalal* 'curse', as found in Job 3:1, would be found where the reader now finds the emendation 'bless'.

The narrative now leaves Job and his sons, to reveal another matter of importance in the unravelling of the problem of Job's sufferings, and the greater problem of the ages:

'Now there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them' (Job 1:6).

In Job 38:7 the 'sons of God' are most certainly angelic beings and are associated with the 'morning stars' and their rejoicing at the laying of the foundations of the earth. When next we meet the title 'The sons of God' it is in that chapter of Genesis that speaks of the Flood in the days of Noah. We learn from Jude 6, that some angels fell, and their fall is in some way closely connected with the sin of Sodom (Jude 7), these were spirits in prison in the days of Christ, 'which sometime were disobedient ... in the days of Noah' (1 Pet. 3:19,20). According to Job 1, among the sons of God who presented themselves before the Lord was Satan. The name Satan comes thirteen times in the book of Job, a feature that will not pass unheeded by those who are acquainted with numbers in Scripture, the number 13 being the numerical factor of titles of Satan in both Hebrew and Greek. To give one example: the Hebrew word Satan equals the number 364 = 13 x 28, while Satan in the Greek = 2197 = 13 x 13 x 13.

The title Satan occurs in but four other places in the Old Testament. Let us examine these passages.

1 Chronicles 21:1. Satan stands up against Israel and provokes David to number Israel. The consequences are disastrous, as a reading of the chapter will reveal. What is, however, a feature seldom or never connected with this attack of Satan, is the contextual association of one of the evil seed:

'And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant ... they fell by the hand of David, and by the hand of his servants. And Satan stood up against Israel, and provoked David to number Israel' (1 Chron. 20:6,8; 21:1).

This numbering of Israel is recorded in 2 Samuel 24:1, and if we will read 2 Samuel 21:20-22, we shall see that the evil seed is still in the background. They are again mentioned in 23:6 as 'the sons of Belial'. No mention however is made in these records of the temptation of Satan, because the books of Samuel and of Kings give the history from the human standpoint, but the books of Chronicles going over the same ground, give the spiritual

background and reveal the spiritual forces that were at work. Consequently in 2 Samuel there is no mention of the temptation of Satan, but 1 Chronicles 20 is like Job 1 and 2, it lifts the veil, and reveals the hidden unknown spiritual opposition of which neither David nor Joab were aware.

Turning to Psalm 109:6-10 we read 'Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned ... Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg ...'. By observing the correspondence of this Psalm, we find verses 6-15 balancing verses 28,29, 'Let them curse, but bless Thou' and discover that verses 6-15 should be prefaced by the word (saying) making the whole passage a parenthesis, indicating not David's words but the cursing of his enemies. To read the whole Psalm is to traverse the experience of Job himself. When 'the wicked' would curse the child of God, he can think of nothing so bad to say, as 'Let Satan stand at his right hand' so that when he shall be judged, he may be condemned. This is evidently what is in view in the challenge of Satan regarding Job.

Zechariah 3:1,2, the last reference to Satan in the Old Testament, shows this attitude of Satan against Israel and particularly against Joshua the High Priest. 'Satan standing at his right hand to resist him'. The word translated 'to resist' is the verb *satan*. Here Satan is seen acting in character. The feminine form of the word *satnah* which occurs but once, is translated in Ezra 4:6 'an accusation', and 'Jeshua', the same high priest that is called 'Joshua' in Zechariah is here (Ezra 3:2; 4:3). Adversaries oppose the building of the temple, who on the human side are men named Bishlam, Mithredath and Tabeel (Ezra 4:7), similar characters to the better known adversaries of Nehemiah, namely, Sanballat, Tobiah and Gershom. Zechariah 3, like Job 1 and 2, lifts the veil, and these human adversaries are seen to be tools in the hand of Satan. Satan's place at the right hand is that of the Accuser. Christ's place there on our account enables every believer to face the challenge 'Who is he that condemneth? It is Christ that died ... risen ... *Who is even at the right hand, Who also maketh intercession for us*' (Rom. 8:34).

Job learned that his 'own right hand' could not save him (Job 40:14) he longed for an intercessor, a daysman, who would represent him before the judgment seat of God. He knew that such a Kinsman-Redeemer lived, and even though he went down into death, that he would be vindicated at the last. So, the veil is lifted in Job 1 and 2, to let light in upon the nature of Job's sufferings and to illuminate the problem of the ages of which the book of Job is an inspired epitome. The margin of Job 1:8 shows us that Satan had 'set his heart' on Job, and for His own wise purposes, not fully revealed, our Lord gives Satan permission to attack this servant of the Lord. After the unparalleled attacks upon his family and possessions, Satan is again given further permission to attack Job himself, with the limitation 'but save his life'. We understand the intention of Satan's words 'skin for skin, yea, all that a man hath, will he give for his life' (Job 2:4), but to explain the figure is exceedingly difficult. Barnes occupies one and a half pages in his commentary reviewing the various explanations offered by commentators with little result. Job's patience was under the severest test. After the first attack of Satan it is written 'In all this Job sinned not, nor charged God foolishly'. After the second attack, it is written 'What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin *with his lips*'; but after the intervention of Eliphaz the Temanite, Job's patience collapsed and he cursed the day of his birth. Had Job known the facts revealed to us in Job 1 and 2 he would, we are sure, have acted and spoken very differently.

'The patience of hope'

Keys to the enigma of the Ages. No. 3

'Ye have heard of the patience of Job, and have seen the end of the Lord', said James in his epistle (James 5:11), and this twofold reference to the book we are studying must be included in our survey. This verse forms part of a section that occupies chapter 5:7-11, and this in its turn is in structural correspondence with chapter 1:2-4:

'My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing' (James 1:2-4).

The stress upon 'patience' in its relation to 'perfecting' cannot be avoided. It is evidently an integral part of the epistle and the reference to Job must not be looked upon as incidental. The reader of the book of Job would probably think that James might have said 'Ye have heard of the *impatience* of Job', for Job, while enduring unprecedented affliction did nevertheless exhibit great *impatience*. Yet we are sure that James is right and that our reading of Job must be wrong.

The first thing we must do is to become acquainted, as fully as possible, with the meaning of the keywords of this passage. The word 'patience' in the English language answers to more than one conception as expressed by the Greek. There is that form of patience, which 'suffers long' *makrothumia*, which is found in James 5:10, where 'the prophets' are given as an example of those who, suffering affliction, did so with 'patience'. There is that form of patience which James speaks of in chapter 3:17 where *epiekes* is translated 'gentle', and there is that form of patience which patiently bears up under evil, which should mark the teacher (2 Tim. 2:24), but these words are not used of Job, either in the LXX or in the New Testament. The word that James uses of Job is the Greek word *hupomone*, which literally means 'to remain under'. The verb is *hupomeno* and the noun and verb together are used in the epistle of James five times:

'Blessed is the man that endureth temptation' (1:12).

'We count them happy which endure' (5:11).

'The trying of your faith worketh patience' (1:3).

'But let patience have her perfect work' (1:4).

'Ye have heard of the patience of Job' (5:11).

The reference to Job coming last in the list of occurrences suggests that in Job, James sums up what he has said previously upon this subject of patience. It will be seen that in James's epistle patience is connected with temptation and the trying of faith and that it has a perfect work to accomplish. Other renderings of *hupomeno* that give further light are those that speak of 'enduring' to the end (Matt. 10:22; 24:13), 'suffering' in view of reigning (2 Tim. 2:12); and the four references in Hebrews which speak of enduring 'afflictions', 'the cross', 'contradiction' and 'chastening' (Heb. 10:32; 12:2,3,7). Patience 'waits' (Rom. 8:25) and patience is closely allied with 'hope'. The apostle speaks of 'the patience of hope' in the same way that he speaks of 'the work of faith' (1 Thess. 1:3), and if James is right when he declares that 'faith' without its consequent 'works' is dead, it follows that 'hope' cannot be severed from 'patience'.

It will be observed that we have moved somewhat from the idea of patience being quiet, uncomplaining submission, to a submission (quiet or complaining as the case may be) that has hope in view and accordingly waits in expectation. When we turn to the book of Job we find that the A.V. does not use the word 'patience' or 'patient', neither is there any Hebrew word that must necessarily be so translated. When we read in Psalm 40:1 'I waited patiently' the margin instructs us that the original reads 'in waiting I waited', and the only other occurrence of the word 'patient' in the Old Testament is in Ecclesiastes 7:8, where the word means 'slow', as in 'slow to anger' or 'to prolong' as one's days. While there is no actual word that can be translated 'patient' in the book of Job, there are a number of occurrences in the LXX version which must not be neglected, and if we give these our consideration we may perceive a little more clearly 'the patience of Job' as James intended. Upon examination we find that the LXX (Vatican text) uses the word *hupomeno* fourteen times and *hupomone* once, making fifteen in all. These fourteen occurrences of the verb translate eight different Hebrew words and the one occurrence of the noun, of course, translates one Hebrew word. These Hebrew words have a wide variety of significance and we shall understand the meaning of 'patience' as applied to Job if we exercise a little of that quality while we examine these different references and note their bearing upon the matter before us. Let us take them in the order of occurrences:

Job 3:9 'Let it look for light, but have none' (A.V.).

'Let it *remain* dark, and not come into light' (LXX).

Here the Hebrew word translated 'remain' is *qavah*, which is translated 'wait' in Job 17:13 or 'look' in Job 30:26. To wait with expectation, is the meaning of this Hebrew word.

Job 6:11 'What is my strength, that I should hope?' (A.V.).

‘What is my strength, that I *continue*?’ (LXX).

The Hebrew word *yachal* combines the two thoughts ‘to wait with hope’. It is used of Noah when he ‘stayed’ for seven days, awaiting deliverance from the deluge, and it is found eight times in Job, where it is translated ‘wait’, ‘hope’ and ‘trust’. Job 14:14 which is one of these occurrences, and which is also rendered in the LXX by *hupomeno*, is so to the point of our enquiry that we give it separate mention ‘all the days of my appointed time *will I wait*, till my change come’ (A.V.). ‘I *will wait* until I exist, or am made, again’ (LXX).

Job 7:3 ‘So am I made to possess months of vanity’ (A. V.).

‘So have I also *endured* months of vanity’ (LXX).

The Hebrew word here translated by the LXX *hupomeno* is *nachal* ‘to inherit, or possess’.

Job 9:4 ‘Who hath hardened himself against Him, and hath prospered?’ (A.V.).

‘Who has hardened himself against Him and *endured*?’ (LXX).

Here, *hupomeno* is the translation of the Hebrew word *shalam*, the word which gives us the word *shalom* ‘peace’, the root idea of which is completeness. In Job 9:4 the idea seems to be ‘who that hath hardened himself against the Lord, ever lasted out to finish?’ an intensive form of the thought ‘endure’. This example should be compared with: ‘be at peace’ (Job 22:21), and ‘repay’ (Job 41:11).

Job 15:31 ‘Let not him that is deceived trust in vanity’ (A.V.).

‘Let not him think that he shall *endure*, for his end shall be vanity’ (LXX).

Here the Hebrew word *taah* ‘to deceive’ is translated by the LXX *hupomeno* but it is beyond present day knowledge to explain how the Septuagint translators could use the word ‘patiently endure’ to translate ‘deceived’ or ‘to be led astray’. We can but record the fact, and pass on.

Job 20:26 ‘All darkness shall be hid in his secret places’ (A.V.).

‘Let all darkness *wait* for him’ (LXX).

Here the Hebrew word *taman*, followed by ‘secret places’ is rendered *hupomeno*, and there is some affinity between the idea of being hid in secret and ‘remaining under’, which is the literal meaning of the word translated ‘patience’.

Job 32:4 ‘Now Elihu had waited till Job had spoken’ (margin, Heb. *expected Job in words*) (A.V.).

‘But Elihu had forborne to give an answer to Job’ (LXX).

Here the Hebrew word is *chakah* ‘to wait earnestly’, and is used by Job in 3:21, when he speaks of those who ‘long for’ death, and by Habakkuk in 2:3, in the injunction ‘though it tarry *wait* for it’.

Job 33:5 ‘If thou canst answer me, set thy words in order before me, stand up’ (A.V.).

‘If thou canst: give an answer: wait therefore, stand against me and I will stand against thee’ (LXX).

The LXX evidently felt a need to interpose the idea of waiting with patience here, because the Hebrew word *arak* ‘to order’ or ‘to set in order’ implies the absence of all heat in argument (see Job 13:18; 23:4; 32:14). This exhausts the references to *hupomeno* in the Septuagint translation of the book of Job, and requires but the record and examination of the one occurrence of *hupomone* to complete the analysis.

Job 14:19 ‘Thou destroyest the hope of man’ (A.V.).

‘Thou destroyest the hope of man’ (margin, patience or endurance) (LXX).

This Hebrew word is *tiqvah*, and one that has a most interesting and suggestive connection with redemption.

The examination of the references, while it may have tested our ‘patience’, has shown that the governing idea is ‘patient and expectant waiting for the fulfilment and completion of something hoped for’. In Job, as in the New Testament it is ‘the patience of hope’. Now, it is true, that however exasperated Job may have been by the counsels of his three friends, or however bitterly he may have complained against the apparently insensate afflictions that fell

upon him, he held on with blessed determination to *the hope of resurrection*. This we have seen earlier, and the truth is patent to all. Instead therefore of going over the ground already covered, we draw attention to the first occurrence of *tiqvah* in the Scriptures, a word that is translated 'hope' eleven times in the book of Job:

'Thou shalt bind this *line* of scarlet thread in the window' (Josh. 2:18).

The word translated 'line' is *tiqvah*, and is an instance of the figure *Metonymy* of the adjunct. In this figure 'the cord' mentioned in Joshua 2:15 became a symbol of hope, hope of deliverance based upon a promise that was honoured and fulfilled. It is evident that Job held on to a 'scarlet thread' which constituted both his 'hope' and the ground of his patience. He knew that his Redeemer lived, and because of the strength of the hope that this knowledge inspired, James could speak of 'the patience of Job'. For, as we have seen, it was the 'patience of hope' that is implied and not an unruffled temper. We have, however, to consider the second feature of James 5:11, namely 'the end of the Lord', which must form the theme of our next article.

The End of the Lord

Keys to the enigma of the Ages. No. 4

We have seen that James speaks not only of the patience of Job but also of 'the end of the Lord'. This allied subject now demands our closest attention.

'The end of the Lord'. What does this mean? In what way is it seen in the book of Job? In the English language a certain amount of ambiguity attaches to the word 'end'. It can mean the end of a thing as contrasted with its beginning. 'Better is the end of a thing than the beginning' (Eccles. 7:8), or it may mean the intention, the purpose, the object of anything, 'to the end that man should find nothing after him' (Eccles. 7:14), or it may mean cessation, as in death, 'for that is the end of all men' (Eccles. 7:2). We can say 'that would be the end of all civil government' and mean anarchy, or we could say 'this is the end of all civil government' and mean peace and security. The word used by James is *telos*, which means 'the end in view', 'the goal', 'the end at which a thing ceases to be' and 'an end of duration or of time', but not an end in space which is expressed by the word *peras*.

In his *Critical Lexicon and Concordance to the English and Greek N.T.* Dr. Bullinger says: '*Telos*, the fulfilment or completion of anything, (Lat. effectus), i.e. its end or issue, (not its cessation). It denotes strictly, not the ending of a departed state, but, the arrival of a complete or perfect one'.

Words that have as their stem the letters *tel* form a very interesting group in the New Testament. Here are five examples out of twelve:

- Telos* 'The end' in the sense of accomplishment or goal (Phil. 3:19).
- Teleo* 'To finish', 'perform', 'accomplish' (Matt. 26:1; Luke 2:39; 12:50).
- Teleios* 'Perfect', 'full age' in contrast with the immature (Eph. 4:13; Heb. 5:14; 1 Cor. 14:20).
- Teleiotes* 'Perfection' (Col. 3:14; Heb. 6:1).
- Teleioo* 'Fulfil', 'finish' (Luke 2:43; John 4:34).

We must now come nearer to our subject and review every occurrence of every variation of this word in the epistle of James.

Telos occurs but once and as this is in the passage we are examining we proceed to other variants of the same root to learn all that they reveal. 'Let patience have her perfect work, that ye may be perfect and entire, wanting nothing' (James 1:4). This passage might almost be taken as a comment upon the book of Job, so closely does it fit the theme of the book. James expands the meaning of the word *teleios* by the word 'entire' and 'wanting nothing'. The word 'entire' is *holokleros*, and is composed of *holos* 'whole' and *kleros* 'a lot' or 'an inheritance'. The completeness that is everywhere implicit in the word 'perfect' is here expressed. The meaning can be gathered from two examples. 'Perfect soundness' *holokleria*, as of the man healed at the gate of the temple (Acts 3:16), and so a reflection upon the condition of Job and his complete restoration, and 'whole' as in 1 Thessalonians 5:23, when speaking of the believer in resurrection. 'Your *whole* spirit and soul and body be preserved blameless unto the

coming of our Lord Jesus Christ'. 'Wanting nothing'. The same word is found in James 1:5 'lack', and in 2:15 'destitute'.

It will be seen that the New Testament meaning of the word 'perfect' includes the idea of 'wholeness' that we found was implied by the Old Testament usage. We read in James 1:4 that patience has a 'perfect work'. Patience is a factor in the perfecting of the believer. 'Patience' is most surely linked with 'the end of the Lord' even as it is surely associated with hope. James has much to say about 'work'; indeed he uses the word *ergon* fourteen times. He associates faith with works, even as he does patience, and teaches not only that patience has a perfecting work to accomplish, but concerning Abraham says 'seest thou how faith wrought with his works, and by works was faith made perfect?' (James 2:22).

Teleios occurs again in James 1:17 where we read:

'Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning'.

In his next usage of *anōthen* 'from above' James speaks of 'wisdom' (James 3:15,17); contrasting the wisdom that is from beneath with that which is from above. Now Job is most certainly one of the 'wisdom' books of the Bible, and without the Divine comment found in Job 42:7 who of us would feel capable of pronouncing judgment upon the logic and philosophy of Eliphaz and his friends? The word *teleios* is used twice more 'the perfect law of liberty' (James 1:25); and of the man who offends not in word and consequently is able also to bridle the whole body (James 3:2). While there is no evident reference in this passage to the work of Job, it is interesting to see that 'unbridled disrespect' was a figure well-known to Job by painful experience (Job 30:11).

Teleioo 'to perfect', occurs but once in James in the passage already quoted: 'seest thou how faith wrought with his works, and by works was faith made perfect?' (James 2:22). James is not traversing the doctrines of Romans or Galatians, which insist upon the doctrine of justification by faith only, but speaks of the 'perfecting' of that faith by works that follow.

Teleo occurs but once in James, 'if ye fulfil the royal law', where the word means as elsewhere to 'finish' as a course, as well as to fulfil, as a law.

In these eight references we can see that James means by 'the end' of the Lord, the end the Lord had in view when He permitted Job to be subjected to such severe discipline. Job knew what it was to be visited 'every morning' and tried 'every moment' (Job 7:18). He could also say 'when He hath tried me, I shall come forth as gold' (Job 23:10), then 'patience' had its perfecting work and the end of the Lord was achieved.

The problem of pain and of apparent unequal distribution of suffering; the total disregard, in natural events, of relating the life and character of the sufferer with the heaviness of the stroke endured, these and similar subjects have tormented the minds of sensitive men and women since the dawn of time; yet here, at the threshold of revelation, is a book that epitomizes the problem of the ages and deals with this very thing. In the opening chapters of Job is made known that which was hidden from Job and his friends - the enmity that must exist between the two seeds and which underlies the problem of the ages. The overruling grace of God, bending all these things to the accomplishing of His 'end', shines as a light in a dark place. Argument can never resolve the problem of evil. Philosophic research is vain. Tradition can offer no solution, and religion no solace; all that Job could do, and all that we can do, is to 'trust', to lean hard upon the fact that God is both righteous and good; both wise and kind; and at last He will be justified in all His ways, and the sufferer 'come forth as gold'.

Job uses the word *massah* 'temptation' in chapter 9:23 where he faces the problems of the apparent inequality in the distribution of affliction: of man's inability to justify himself; and here we find him feeling out for the only key to the enigma, 'The Daysman', the One Mediator the Man Christ Jesus. In the margin of his own translation of Job the running comment of Carey is suggestive, and we hope every reader will 'open the book' and read the following with the text beside him. Commencing at Job 8:20, therefore, let us read Carey's paraphrase:

'Let Job then observe, for his own satisfaction (if the case can apply), that God will not cast away, but will bless the upright; and, so far from helping, will destroy the ungodly. Then Job answered and said Bildad has said nothing new, and has shown how any man can dare insist with God upon his own righteousness - (with God!) -

God is that all-wise and Almighty Being Who in His answer dislodges mountains, and continents, obscures the sun and stars, lowers the heavens, governs the sea, causes the constellations to appear, and does what is beyond all search and computation, a Being invisible and incomprehensible, Sovereign in His will, and irresistible and implacable till proud man submits. How then could he (Job), even if he were righteous, venture to justify himself with such a Being, or suppose that God would condescend to argue with him; and the more so, as God was treating him with great severity. Whether he had recourse to force or to law would be equally vain; for however guiltless, he would only condemn himself if he set up a plea of innocence, and which in point of fact, he could not do: and in any case (innocent or guilty) instances showed that the position is not tenable, that the good always escape trouble; man may be innocent, but injustice often reigns, and the innocent suffer. In his own case, his days had sped rapidly, without realizing true happiness; if he determined upon banishing his anxieties, then, the conviction that God would hold him guilty overwhelmed him with fear, and made him feel the folly of an attempt at self-justification with God, Who could, if He pleased, soon prove him, however generally innocent, to be guilty: indeed, God's divine nature rendered a controversy between Him and man ill-matched, and he (Job) regrets that there is no arbitrator to act between them, as in that case he would be able to speak without fear'. *The comment of Cartaret Prioul Carey, M.A., written to accompany his translation of Job 8:20 to 9:35.*

We observe that in spite of his further relapses and abortive attempts at self-vindication as the book proceeds, Job recognizes, as here in chapter 9, that no man can claim complete exemption from trial and affliction, nor to be so innocent as to be free from the sorrows and afflictions of this mortal life. He sees, moreover, that affliction and trial do not necessarily follow wickedness, but that the wicked may actually prosper sometimes while the godly suffer.

At the close of this chapter we see Job groping for the one great solution, The Daysman, the One Whom all who believe God today acclaim as 'The Power of God, and the Wisdom of God', the One Who in His own good time will make all crooked places straight and rough places plain, wipe away all tears, give a complete and harmonious explanation of the wilderness journey of every one of His redeemed children; the Son of God, the One Mediator between God and men, the Man Christ Jesus.

The Goal of the Ages foreshadowed

The book of Job contains in dramatized form the problem of the ages, and in the opening and closing chapters, the key to the enigma is supplied. We who read the complete book, have the advantage of Job and of his friends, for we see that Job's trouble arose, not so much from his own doings or circumstances, but from the enmity that is inherent between the two seeds. Satan is seen attacking Job, whose name actually means 'The Attacked'. God's permission of the evil endured by Job was, as we learn, limited. His life could not be touched. We have also seen that there are two essential features in this great outworking of the Divine purpose. *Patience*, 'Ye have heard of the patience of Job' and *End*, 'and have seen the end of the Lord'. The fact that Job received 'double' for all his sufferings and loss is stressed at the close of the book. In the first chapter he is said to have had 'seven sons and three daughters', he also possessed 7,000 sheep, 3,000 camels, 500 yoke of oxen and 500 she asses. In chapter 42 we learn that the Lord turned the captivity of Job, and gave him twice as much as he had before. The Lord blessed the latter end of Job more than his beginning, and he had 14,000 sheep, 6,000 camels, 1,000 yoke of oxen and 1,000 she asses (42:10,12). The number of his children was not doubled, but he was given seven sons and three daughters as at the beginning. The names given to the three daughters suggest that Job had been entirely delivered from the loathsome disease that had been inflicted upon him for Jemima probably means 'as the day', betokening Job's emergence from the shadow of death. Kezia means 'cassia' (Psa. 45:8), and Keren-happuch 'horn for paint', indicating rare beauty. The comment is added:

'And in all the land were no women found so fair as the daughters of Job' (Job 42:15).

The name of Job's third daughter is prophetic, for the Hebrew word *puk* meaning 'paint' is found in Isaiah 54:11 where we read 'I will lay thy stones *with fair colours*'. The same word is used in 1 Chronicles 29:2, for the

‘glistening’ stones there described, anticipating as it does the splendour of the New Jerusalem, even as the ‘painted’ face of Jezebel anticipates the evil system described in Revelation 17:1-6.

Moreover Job is said to have lived ‘after this’ another hundred and forty years. If his age was doubled, as the number of his cattle had been, then Job’s total age would have been 280 years. If on the other hand, his age was repeated as the number of his children had been, then he would have been 70 at the time of his affliction and 70 + 140, namely 210 at the time of his death.

At the time of Job’s experiences, Israel had not come into being, but the God of Job was also the God of Israel and of the ages. It is therefore entirely in harmony with the teaching of Scripture that the experiences of Job should be echoed by those of Israel. Thus we notice in the first chapter of Isaiah that Israel, like Job, is seen covered with incurable sores, and that in Isaiah 61 in the acceptable year of the Lord, we find this promise:

‘For your shame ye shall have double’

‘In their land they shall possess the double’ (Isa. 61:7).

In Job 42:10 we read the words ‘the LORD turned the captivity of Job’ and the reader will recognize in this phrase, a recurring promise made to Israel through Moses and the later prophets. Over and over again we read the words ‘bring again captivity’, ‘turn again, turn away or turn back captivity’, all of which go back to Job’s experience as their original. If it is true, that Moses is the one into whose hands the story of Job came, it is impossible to believe that he could write of Israel’s future ‘The LORD thy God will turn thy captivity’ (Deut. 30:3) without associating Israel’s age-time experiences with those of Job. This ‘turning again of the captivity’ of Israel is the burden of the Psalmist, ‘Oh that the salvation of Israel were come out of Zion! When the LORD bringeth back the captivity of His people, Jacob shall rejoice, and Israel shall be glad’ (Psa. 14:7; cf. 53:6; 85:1 and 126:4). Jeremiah uses the phrase twelve times over, a number suggestive of Israel. Hosea 6:11, Joel 3:1 and Zephaniah 3:20 also should be read. In the strictly literal sense of the term Job was never in ‘captivity’, and in the prophetic references to the captivity of Israel, much more than physical bondage or exile is intended.

Did Balaam know the story of Job? We cannot tell, but he could easily have been acquainted with the life of this great man of the East, and might even have had him in mind when he said ‘Let me die the death of the righteous, and let my *last end* be like his’ (Num. 23:10), for it is the same word that is translated ‘latter end’ in Job 42:12. Prophecy concerning Israel has much to say concerning ‘the last days’, ‘the latter days’ and ‘the latter end’. Deuteronomy 8 opens with a reference to trials and chastenings, but it has in view ‘good at the latter end’ (Deut. 8:16). ‘There is hope in thine end’, said Jeremiah to the captivity (Jer. 31:17). In every way the book of Job is seen to take its rightful place in the forefront of revealed truth.

By the time that Moses had been raised up to be the deliverer and law-giver of the chosen people, the testimony of tradition had become distorted and valueless as may be seen in the vain endeavour of Job’s three friends to solve his problem by appeals to that source. The testimony associated with the stars had become corrupted, the day was drawing near when a great prophet should be raised up to give to Israel, and through them, to the world, a written revelation of Truth. Moses opens the book of Genesis with the sublime words ‘In the beginning God created the heaven and the earth’. If his own mind and that of others in Israel to whom he had shown the book of Job upon his return from the land of Midian had been prepared by the lengthy appeal to the wonders of creation that occupy the closing chapters of the book of Job, the epitome of Genesis 1:1 would come with even greater force. To us, who read the book of Genesis and have not the knowledge supplied by the book of Job, the entry of the serpent into Genesis 3 is an enigma. Moses and those who had read the book of Job would have been prepared for such initial intrusion and would have seen the attack upon Adam and Eve in the light of the subsequent attack upon one of the woman’s seed.

The lesson for us who are teachers or students, seems to be that wherever possible, students and teachers should make themselves acquainted with the book of Job as a necessary preparation for the greater study of all Scripture. Let us rejoice that we not only hear of the patience of Job, but also that we have ‘seen the end of the Lord’ wherein we find the solution not only of Job’s problems, but also of the age-long problem concerning all who pass through the wilderness of this world, and the way which leads to the goal of the ages, when all tears shall be wiped away, Satan and his seed destroyed, and God All in all.

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