

W138_Job_1.mp3

[00:00:01] This is a recording in the chapel of the opened book, the first of a new series, a series of studies in the Book of Job. This is this is number one. It is our custom at this meeting to read a portion of scripture together. And those of you who are listening to this recording may care to join us. If so, will you switch off for a moment or two while we read together the first two chapters of the Book of Job? Job one and two. I can well understand that Some folks may say you're going to consider the prophet the Book of Job. That seems a bit antiquated, doesn't it? Or you've got a chapel in the very city of Milan. Of London. And it's the year 1957. And some people could go off this morning to America, can come back for supper. And you're going to the Book of Joe. Well, I think, friends, for the time we get through our study in the Book of Job, I believe we shall say, and it's well worth the time we've spent on it. When I remember that, I'll demonstrate it to you later. That Paul himself, I believe, was comforted in his imprisonment at Rome with a Greek version of the Book of Job. I'll try to show you that That's a fact. Will we get to that point? But it's something, isn't it, to think it's possible that Paul in prison was reading of another man hundreds of years before him who had suffered at the hands of Satan and yet nevertheless triumphed? And then there's a challenging word in the epistle of James.

[00:01:48] He's speaking about enduring temptation. And then you were crowned and he says you've heard of the patience of Job. You've seen the end of the Lord. Or supposing you say, Well, I have heard about it, but I don't know much about it. Well, he says, if that's the case, you're a bit deficient. There's one little element in your spiritual makeup and in the spiritual diet that you'll suffer for if you don't take it. And then, of course, finally, all scripture is given by inspiration of God and profitable. And the Book of Job is once quoted in one Corinthians as Scripture. That's another passage we must consider so that there is no need for us, is there, to go on and make a very long apology for asking you to come to this meeting and spend your time in considering such an out of date book as the Book of Job. My own feeling is as a result of studying it, that it's a preference. To the whole Bible. But if you know the Book of Job before you start reading Genesis one. You will have a good many things already settled. Have you never had a legal problem as to why it is you read Genesis one, two and three and there is a serpent.

[00:03:07] What Satan a tempter and is not a single word said as to why he's there and how he got there. But supposing you knew the Book of Job, you saw the very first chapter tells you what's happening. You can see there is this active enemy, a challenger, one who is accusing God's people and doing his utmost to make them fall and so many other things. I don't know how you are when you pick up a book. I know sometimes I notice it's got a preface and then it's got an introduction and then it's got a foreword. And so I turn those pages over and start reading the book. And then when I read it, I think I'll have a glimpse at the preface. Oh, if I'd only read that first. After all, there are features there that I was a little bit puzzled over in the book, which the preface would have enabled me to understand. I have a feeling which I want to leave with you, that this book came into the hands of Moses. Well, he was immediate. 40 years being taught by God in the desert. It came out of Egypt with all its idolatry. He read a book where all the way through. Jobey speaking about his baker. His baker. His baker. He came out of Egypt where they mummified people. Because they had no other hope. I need the Book of Job.

[00:04:35] He said, I know that my redeemer liveth. How do you stand in the last day upon the earth? The worms destroy this body yet in my flesh. Shall I see God? If what I'm saying is true. Oh, what a discipline. What a library. What an eye opening for the man who was going to lead Israel and give them the law of God. Can you understand that after Moses had read those challenging chapters where the Lord breaks the silence and says to Jobe, Were you there when I laid the foundations of the Earth? And goes to all the great story of creation chapter after chapter. He can sum it all up in seven words when he wrote Genesis one. In the beginning, God created the heavens and the earth and get on with his his own story of redeeming grace. Oh yes. I think by the time we've let Jobe speak to us. It's most likely we shall have to bow our heads up the three friends who made some mistakes and realize that here was a book without which we should be without a key. I believe it supplies a key to the problem of the ages. The conflict of the ages. The reason why the righteous may still suffer, why the conflict is perpetuated. What hope have we for any restoration at the end? What is God doing about it and does he care? What if some of those things can be answered? I think we shall say to ourselves it was well worth it.

[00:06:05] I trust it will be. Went out with regard to the book itself. It has a peculiar construction. The first two chapters are in what we call prose. Then the third chapter

starts with the book itself. After this outing. After this opened his mouth and cursed his day and job's faith and said, Let the day perish wherein I was born and the night in which it was said there is a man child conceived. Let that day be darkness and so on. It's poetry. Then when you get to the end. You get a summing up of the story because it goes right to the death of Jobe. And Jobe himself could hardly have written that unless there was a miracle performed which was unnecessary. Tells you in the 4740 second chapter. Verse seven. And it was so that after the Lord had spoken these words unto job, the Lord said to Elijah as 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 has. And so he goes on and brings it to an end and tells you how long job lived and his children and so on. So that now we've got a book with a prose introduction and a prose conclusion and a poetic center. Now, as you read the Book of Job, it's very evident that neither job himself nor his three friends had the remotest idea that Satan had challenged God and God had accepted it, for they were probing and discussing and arguing, and they came to the conclusion that job was a secret sinner and he was being rightly punished and Joe maintained his integrity until at last they boiled over.

[00:08:01] But you see, they didn't know the first two chapters. Somebody put those. I very God inspired Moses to put the first two chapters and sum it up at the end. And then he brought it back with him. The first book of the Bible, would you say? Is that a way in which the Bible was constructed? I don't know how it was constructed and all manner of ways. When you read the Book of Genesis. It's a whole series of small books. The Book of the Generations of Adam. One book. Then you get a contract. Embedded in the book of Genesis for the purchasing of a field in order to bury Sarah. And it's evident Moses had in front of him the document because he says the place was Kirjath Harbor. And then he says in brackets. Of course, that's Hebron today. Well, there you are. He's got to see and you could read it as a legal document. It tells you that on that side was this and on that side was the other. And it's this, that and the other.

[00:09:08] Just the same as you read a title deed today. And so there's no need, you see, for God to inspire a document about the burial of a person. If the document is true or the inspiration that's necessary is to endorse it and say, put that in Moses. And so we come to this book, we find that here is a peculiarly constructed story. Written in poetry. At. For some people that's enough to say that it must be. Just a fairy tale because he's written in poetry. But because you've got a wrong idea of poetry. Unless we have some

discipline and some instruction. We think that poetry is a sort of a jingle. Dee da dee da dee da dee dee doo dee da dee da dee doo. And as long as it means that we do as poetry. But, you know, John Milton rebelled against the slavery of making sounds at the ends of words and calling it poetry and Shakespeare. He brushes it all aside. There is no rhyming of words. To be or not to be, that is the question. Whether it is nobler in the mind to suffer the slings and arrows of outrageous fortune. And so on. There's no rhyming words there or. But there's poetry there. And will you get a people like the Asiatic people or the mid Asiatic people, The Arabic people, a more primitive people. They speak in parables and they speak in Proverbs as much as they speak in ordinary what we may call prose.

[00:10:46] And it's simply for answering thought, not rhyming. I could understand that a person couldn't sit straight down and then give a whole chapter every bit in rhyme. But his thoughts may be wonderfully balanced because if you object to the Book of Job being written in poetry and say therefore it cannot exhibit truth, what are you going to do with the Psalms of David? He's expressing his experiences, what he went through, and they're all written in poetry. My God, my God, why hast thou forsaken me? Psalm 22, The Lord is my shepherd. I shall not want poetry. It's the highest form of human speech. And so we've got to be prepared to discover that in this highest form of human speech. God has written a preface to the most wonderful book in the world. Perhaps it's right that he should have this po this choice, this wondrous thing, this estate of Thomas Carlyle, who was no mean philosopher, although as from the Christian point of view, he may have had some weak spots, but he was so inhabited the book of job that someone they played a trick on him. About his cronies in their literary society. They would start arguing about the Book of Job and he'd open it and start reading it and they'd all tiptoe out and leave him there to himself. Reading this book of job, I'd sooner we'd be like Thomas Carlyle get so gripped by it that it didn't matter whether anybody was listening or not.

[00:12:20] Well, you don't need all this introduction, but some people might think they've got to remember that others are going to hear as well as you very highly taught and very respectable, kindly Christian folk. I suggest that the construction of the Book of Genesis and the construction of the Book of Job are very much the same. We have an introduction in the Book of Genesis. Which nobody could write except God himself, that is to say, about creation. You see the two at the top there? I'd have to go by the

guesswork, although I did that chart myself. I can't see it from here. And that reminds me, you say, why is it strung up there? I'm only doing this as an experiment because in the anniversary meeting I want to use a chart. And if I put it here, folks over there and folks over there don't see it. So I put that there this evening to test whether it's possible for everybody in the chapel to see it. And I think it is. So that's the that's the answer to that. So now we got the parallel. There's first of all, the introductory words of Genesis. Then there are the 11 generations which fill the book. And then there is the final words of Joseph, where he finishes.

[00:13:36] So we have the Book of Job. The first two chapters. Where we have the Sons of God and Satan among them. And the challenge. And then we have the actual working of it out about which Joe with his three friends, were quite ignorant. And then we have the conclusion. I mean, the conclusion we have a very blessed thing. We are told in the first chapter that he had 7000 sheep. And without looking at the last chapter, I'll tell you how many sheep he had at the other end. Just twice the number all the way through. And with the time we get to that, I think you'll realize that that is only working out what God says He will do prophetically with Israel. He will give them double double for all their sins. This is restoration coming at the end. So did you find it in the Book of Job as an epitome? It gives you the experience of any individual man at any time. It gives you a foreshadowing of the line and the way in which the people of Israel would have to go. And it gives you, as it were, a pattern of the ages. The age long conflict, the enmity between the two seas and all the consequences that follow. Now with regard to Moses himself as I've introduced him. I read in the Acts of the Apostles the seventh chapter. These words. Acts of the Apostles, the seventh chapter and verse 30.

[00:15:24] That Moses, oh verse 29, then fled Moses at this saying and was a stranger in the land of Midian. Now, if you know the map Midian is that part of Arabia, which comes up near to the south of Palestine, Arabia, where he begat two sons. And when the 40 years were expired, there appeared to him in the wilderness of Mount Sinai, an angel of the Lord in a flame of fire. So we see that he went down to Midian, and 40 years afterwards he came back. Well, now, if you look at. Exodus chapter two. You'll see that this is confirmed that he went to this place. Comedian and he returned to it later. Exodus 215. Now, when Pharaoh heard this theme, he sought to slay Moses. But Moses fled from the face of Pharaoh and dwelt in the land of Midian. And he sat down by a well. Chapter three one. Now Moses kept the flock of Jethro, his father in law, the

priest of Midian. And he led the flock to the backside of the desert and came to the mountain of God, even to Horeb. Horrid Mount Sinai period position as he was told in verse 12, Ye shall serve God upon this mountain. You notice that when he went to Midian. He dwelt with the house of a priest. And we are told. That this priest. In the 18th chapter. It was apparently acceptable to God.

[00:17:29] The 18th chapter of Exodus, verse ten. Jethro. Blessed be the Lord who hath delivered you out of the hand of Egyptians and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians. Now, I know that the Lord is greater than all gods. For in the thing wherein they dealt proudly, he was above them. And so we go on and read. And Jethro, Moses, father in law, took a burnt offering and sacrifices for God. And Aaron came and all the elders of Israel to eat bread with Moses father in law before God as thou reproof that excepted. So here we have then a knowledge of God. Our priesthood and sacrificial offerings apparently accepted by God. So much so that Moses was permitted to marry into the family and it was recognized. So that immediately disposes of the idea that it was utterly impossible for anybody in Arabia before Moses wrote the book of Genesis to know anything. We've got to face the fact that there was a tremendous wealth of knowledge which is appealed to in the Book of Job. We shall find that we are thrown back to the wisdom of the ancient people, even in Goethe's Day. So instead of this idea, that man is gradually evolving upwards, and if you go back those few thousand years, he's in the dark, a superstitious, savage, inventing gods after his own peculiar fancies. Why we have here in this book of job a clear evidence that those men who had never read the book of Moses for Moses had never written one.

[00:19:20] They knew that God was omnipotent. That God was spirit and invisible. That God was holy and God was righteous and God was just. And God was the maker and creator of heaven and earth and all things. I knew it. And so he gives a lie to that idea that it's a mere evolution on the part of men seeking to find out God. This is God speaking to men. And he did not leave himself without witness, even though he concentrated all his attention, ultimately upon the seed of Abraham. I think it gives us just a word of warning when we are trying to dispose of what we call the heathen. He remembers the scripture in the Book of Epistle to the Romans has two passages. One says, How shall they believe on him, of whom they have not heard? God has said, Ask that question. And in another chapter in Romans, it says that those who have not the

law, if they keep the law, shall it not be reckoned unto them, but those who, by patient continuance in Well-doing seek the honor and glory. God will give immortality. No, I can't argue with that, Can you? So we must be prepared to have our own circle of witness. We can say to a person who has come under the sound of the gospel that it's a fearful thing to turn your back on the Son of God.

[00:20:52] But we don't want to dispose of all the heathen nations who have never heard of him and say that they must be ultimately put into this everlasting fire and tormented forever and ever because they did not believe in the name of a Son of God and had never heard of. He is Joe, but his friends never read a line of the Bible discussing the things to do with God. Speaking about justification. Speaking about a ransom and redemption. Speaking about resurrection and the hope of glory in the future. All written before Moses penned the first line of the Book of Genesis. Now, so far as that is concerned. We'll turn to our next question. We're arguing as though Jobe was a real person, aren't we? But there are a good many people say he was only just a character, like you may say, Falstaff or somebody. Some of Shakespeare's characters and some of Dickens characters have been so wonderfully sketched and etched that you almost forget when you're talking about them that they were the inventions of a person's own brain. Is that the case? Was Jobe just an invention? Well, I'll read just a scripture that I think would challenge that. The Ezekiel Chapter 14. Ezekiel Chapter 40. Now, the regular course is a long way along the story of the of the people of Israel and their history.

[00:22:28] And here we have in the 14th verse. 14th verse. Though these three men, Noah, Daniel and Job were in it, they should deliver but their own souls by their righteousness, saith the Lord God. Verse 20 though Noah, Daniel and Job were in it. As I live, saith the Lord God, they shall deliver neither son or daughter. They shall but deliver their own souls by their righteousness. Now, whatever the argument may be, it doesn't matter. So far as Ezekiel was concerned, Noah was a person. Or no as a person is endorsed both by Christ in the Gospels and by Peter in his epistles and by Paul in the Epistle to the Hebrews. And Noah and Daniel is spoken of by our Savior as the Prophet. But it's not possible for a man in his senses to put two historic figures and then a fiction together and say, though Noah, Daniel and Job. You couldn't say now, though. Noah, Daniel and Jack the giant killer because he said, No, no, you're introducing a fiction. And then when James writes, he says, You've heard. You've heard

about the endurance of the prophets. You've heard of the Patience of Job. He puts in there among the prophets who are exhibitions of enduring and overcoming and finally triumphing. And then again in Jeremiah chapter 15, verse one, Jeremiah 15, verse one. I'm sorry. I seem as though I've given you.

[00:24:36] Oh yes, there is another way of putting it. Then, said the Lord unto, to though Moses and Samuel stood before thee. Yet my mind could not be toward this people. I've only introduced that to show you it was a common way of speech. Moses and Samuel, two historic living people. So that it is very evident from the attitude of the writers of Scripture that Jobe was considered to be an historic person. I wonder what the effect was upon a man like Moses, trained in all the arts of the Egyptians. Knowing as he did their mythology. All their teaching to suddenly read. The verses 38 to 40 in the Book of Job. You say whatever. You know, Moses ever saw it? Well, I'm going to ask you a question in reply. Supposing you were a man like Moses. And you were driven away from all contact with learning and items of interest. Because Egypt Egypt was a wonderful place. In spite of its idolatry, you were driven to a desert and you stepped from practically the position of the son of the Pharaoh to be a keeper of sheep in a wilderness. And you were there for 40 years. And in that very vicinity where you were, something had happened to a man named Joe. And there was a book written about it. Do you mean to tell me that neither Moses nor his father in law would ever.

[00:26:26] Make any trouble, whatever, and try to discover that book. 40 years in a Wilderness, keeping sheep and a book like that written in that neighborhood. It'll be better to argue and say that it's utterly impossible to think a man like Moses would get to hear of it without going after it. And I'm morally certain that he went there and it was provided by God for him that he should have this first introduction to what faith in a living God can mean and go back armed with that testimony to start his great life's work. We just read a few words without going into this chapter as we should have to do presently. Chapter 38. Then the Lord answered job out of the whirlwind and said, Who is this? The darkness counsel by words without knowledge gird up now thy loins like a man, for I will demand of thee and answer thou me. Where was there when I laid the foundations of the earth? Declare If thou hast understanding who hath laid the measures thereof. If thou knowest. Or who has stretched out the line upon it? Whereupon are the foundations that are fastened? Or who laid the cornerstone thereof? When the morning stars sang together and all the sons of God shouted for joy. You know the argument that is in

Genesis six as to who are the sons of God? That's because the people start reading their Bible without reading the preface, because if they read the preface first, all the Sons of God that shout for joy at the beginning of creation cannot be men who are walking about on the earth in the days of Noah.

[00:28:06] Not ordinary, then they weren't there at the beginning of creation. But the Sons of God could rejoice at the earth being brought forth for man. So that's what Go tells you the preface, before you start reading the Book of Genesis. And that is only a symptom of many other features that might come. But there are a few other features that I want to bring before you before we finish. The Septuagint version of the Greek The Greek version of the Old Testament, together with a Syrian version, have an appendix at the end. And that appendix at the end tells us 1 or 2 important things. You don't have a meeting. I'll read the whole appendix to you. This time I'm going to lift out two statements. Only one is it tells you that the man's name was not Jobe at the beginning. His name was Joe Babb. Would you look at the first chapter once more? There was a man in the land of Oz whose name was Go. And he was the greatest of all the sons of the East. Now, the custom of the Scripture is for anybody of any importance whatever to say. He was a son of so and so, the son of so and so and the son of so and so over and over again.

[00:29:23] Yet this man is simply called jobe like that Jobe. And yet he was the greatest of the sons of the East. Now, the this little bit at the end of the of the book of Jobe says that wasn't his original name. His original name was Job. Will you turn to Genesis 3633? Genesis 3633. Also. I've got it somewhere down here. 36. 33. And Bieler died. And Jobab, the son of Zerah of Bozrah, reigned in his stead. Getting the words Bozrah yet in the vicinity. Now this has to do with ether or eadem. Idoma Esau and the Septuagint edition, says the Jacob, as originally named Jobe and was of two men in the line of Esau, who descended from Abel. Before Moses came, there was someone of the line of Abraham, but not in the line of Isaac, whom God laid hold of. All you said that sounds very odd that the first great book of the Bible should be written by somebody in the line of Esau. So it's very odd, except you're dealing with a god of grace who chooses his own vessels and picks up those things which are not to do to confound those that are. He is the first voice that apposite its word had. He descends from Aesop. You see, it's a very difficult thing to fabricate a genealogy of a man who has to do with a royal line.

[00:31:18] He could fabricate your own in mind, and very few people would worry about it or know. But in those days, to actually set out in print that this man was in the line of practical royalty and it was all a fiction would it would intrude in so many other persons inheritance and title that it would be challenged. Never was. The next thing is this. Why was his name changed from job to job? Oh, that's a question that's worth asking. And when I got the answer to it, I really believed I really believe I did a little dance for joy. I do sometimes. Sometimes it takes the form of suddenly running downstairs and saying to mother, here, listen to this. I rejoice that thy word is one that finds great spoil. I said, look, whenever a man's name is changed in the scriptures, it is because that name is now going to have a prophetic or typical meaning. Abraham. Abraham? Abraham comes out of out of the chaldees. That's his name. Martinelli. Then the moment comes when God says, Hey, Ben, I'm going to change your name. From now you're going to be called Abraham. Hem has to do with the word nation because you're the father of nation. I'm going to change the name of your wife. I'm going to call her now. Not Sarah, but Sarah. Just a little difference at the end.

[00:32:52] She's going to be called a princess. The kings shall come from her. Jacob, your name is changed to Israel. A prince with God. See. Every time a name is changed, it's because it has a meaning. So what's the meaning of the name Joe? So I'm going to turn to Genesis three, verse 15, to discover the first occurrence of the word job in the Bible. Only, of course, you won't read it in the English. Verse 14, and the Lord God said unto the serpent, because thou hast done this, Thou art cursed above all cattle and above every beast of the field. Upon thy belly shalt thou go and dust shalt thou eat all the days of my life. And I will put enmity between thee and the woman. And between thy seed and her seed. It shall bruise thy head and thou shalt bruise his heel. I will put enmity. That's the word, Jobe. The first word occurred to the word jobe in the book of Genesis. There's a man and his very name means the enmity between the two seeds. Now, can you understand the first chapter and the second? How God says he's not only a righteous man, he's perfect. And that word you'll discover when we look into it means uncontaminated. With regard to his pedigree, he's one of the true seed. He's not the tares, he's not the seed of the wicked one. And the enmity between those two seeds is exhibited and Satan does his utmost to plaster that man.

[00:34:34] He makes him an object of detestation so that he curse the day he was born. There's a light upon the conflict of the ages and within the midst of it, still, it's not over.

That conflict put the Son of God on the cross. That conflict beheaded the Apostle Paul. That conflict lit the fires that burned the martyrs. That conflict is at work today, and it will go on until every knee, boughs and every tongue confess that Jesus Christ is Lord. So we've got the key to the Book of Job. And the Book of Job becomes the key to the Bible. It's the enmity between the two seeds. So I'll just bring this to a conclusion. I see my light is shining. I'll put it this way. The job is a poem. Based upon the experiences of a man named Job. Who was renamed Jobe because the book sets out the enmity between the two seeds. Gives us a key to the enigma of the ages. And provides in the first book of the Bible the only remedy. Where God says I have found a ransom. My son. Up to date preachers could only get as far as a book of job. What a witness. There would be may we maintain it in all our testimony and be as blessed as Joe was in the end in the face that he had in a living glorified redeemer.