

## W147\_Job\_10.mp3

[00:00:02] This is a recording of a series of studies in the Book of Job in the Chapel of the Open Book. And as you know, those of you who are listening, it is our custom at this meeting to read a portion of scripture together. So if you care to switch off for a little while and read with us. Psalm 90 and Psalm 91. Psalm 90 and Psalm 91. In the earlier studies in this book of job, possibly in the first study, I drew attention that an appendix at the end of the Septuagint version. 1 or 2 of the Septuagint versions because there are several. Give a pedigree of Joe. I tell you, it was the fifth son of Abraham through Esau. And that his name was originally Job's. The altered name in Scripture always suggests that it's been altered because it's been now going to be typical. You've got altered names in the scriptures like Abraham was altered to Abraham because it means the father of Nation and Jobe occurs for the first time in Scripture in Genesis 315, when God said, I will put enmity. That's the word jobe between the two scenes. And then you've got the epitome of the whole book, the enmity of the evil one against the true seed of God. The next suggestion was. That. Moses fleeing from Egypt, going down the Midian. Didn't know he was going to school. He was an Egyptian practically in his upbringing with all the philosophy and the idolatry of Egypt around him and influencing him.

[00:01:57] After 40 years. He had been in that school. And then he had to go for another 40 years school. The very different character. And a part of the divine Providence, I feel, was that he went to the very land where this book of job was transacted. And in that vicinity. I don't think it will be possible for a man like you. For a man like Moses. Living with a father in law that was a man of God, too, and never get to know the story of Joe. And so we can feel that it was a wonderful textbook that fell into his hands by providence. So that when he came back after 40 years, it was no longer it was it were trained in all the arts of the Egyptians. He'd been trained in the wilderness. And God had spoken. Without. It would be very strange if there were no traces in the scriptures afterwards, especially those written by Moses and those which are connected with job in the wisdom set of scriptures. If there were no references or hints that this Book of Job had had an influence, and that's the subject we're going to consider this evening. As far as it's possible, it's going to be a very difficult thing to sustain interest because it will be looking at passages turning from one to the other. But what we lose in eloquence, if such a thing to be said, I trust will gain by actually considering the actual word of God.

[00:03:40] I'm going to suggest that you just save yourself a little bother because a good many of our references in the first place will be in Psalm 90, so that if you will keep your finger in Psalm 90, then when you're looking for the parallel, I turn you to in Job, you will not be wasting too much of your time. I'm not going to suggest that Moses quotes the Book of Job. That'd be one thing. What I'm suggesting is that almost unconsciously he betrays that he had steeped himself in the Book of Job. And that is even more wonderful. And there is one passage which I haven't got on this chart but which I will draw your attention to. But I think I can show that it needs a dipping into the original. I can show that even Paul, the prisoner with his sufferings, found great consolation in reading the Book of Job. For there is one piece in Philipians, which is a word for word extract from the Greek version of the Book of Job. Well, now we'll get to our subject. First of all, you do know, don't you, that Psalm 90 is the Psalm of Moses and the rabbinical law is that if a series of Psalms are written and the first of the series contains the author's name, then the others are by the same author till you get another author.

[00:05:13] And Psalm 90 and 91 form a pair. They are written by Moses. Concerning the two classes that left Egypt and wandered in the wilderness. Because they murmured against God so many times and said that he brought their little ones out to die in the wilderness. God said. You who have said that. You shall wander in this wilderness for 40 years. And your little ones I'm going to preserve all the way through. And when you're dead, they will go in. I know this Psalm has been a consolation to many people many times, and it will still be so. Especially when in those blackout days and bombs were dropping all how many people turned to Psalm 90. But nevertheless, I think we've got to watch that. We don't allow sentiment to come in the place of truth, because personally, I could never say that. I spend my days in the wrath of God. That's in this psalm. Road. Our days are passed away in thy wrath. Well, mine are not friends anyhow, and I don't think yours are. So that we must remember that this was a word spoken to those who knew. That their days were numbered. The average the average of a man who came out of Egypt. If he leaves, the full length of life in the wilderness would be about 70. All those of 20 years old and upwards would perish in the wilderness.

[00:06:47] So the man who was 20 could not live longer than 60. The man who was 30 couldn't live longer than 70, and the man who was 80 couldn't, who was 40, couldn't live

longer and 80. And of course, people will tell you that 70 years is the span of life. Well, the span of life has been about 30 years and 35 years and 40 years. And I don't know what it is now. It's been shifting and changing according to climate and people in the industry and in all sorts of things. And the man who wrote these words, Psalm 90 himself, Moses, died at the age of 120. So there's anybody here approaching 70. Don't sit back and say, well, that's all up with me. I'm finished. You may not be. That's not nothing to do with this passage of scripture. So now let's look at some of the parallel packages. I've used that expression, haven't I? Spend their days, spend their days. Will you find that Jobe uses that expression twice? Shall we find it? Jobe 2113. 2113. They spend their days in wealth. A mass. Of course, in the Army says they spend their days in something other than wealth, but it's the expression they spend their days. And if you want a second. One 3611. It says if they obey and serve him, they shall spend their days in prosperity and their years in pleasure. Well, here we have this one.

[00:08:25] They spend. Before for all our days are passed away in thy wrath and we spend our years. We spend our years. The spending of time. It's one of those hints. We cannot take a quotation, but I suppose you have sometimes been reading a book or reading the editor's page in the newspaper, and although he doesn't quote Shakespeare, doesn't quote him, he's so can't help himself. The man has said it once in such a way that nobody can bypass it, and he includes it in his way of reference. You know, you get that's caviare to the general. Now, that may mean double Dutch to some people. I don't know. Caviare to the general. I've seen that in books. Caviar is the sturgeon roll. Never had it. It's a luxury, but it's an acquired taste. And Shakespeare? When he's speaking in this way, he speaks about a place, as I remember it, pleased. Not the million, for it was caviar to the general. See that? I couldn't stomach it. Well, that's crept into our language. And how many times has someone been likened to patience on a monument smiling at grief? Well, there it is. It's been said. Well, that's the same way I feel that we won't get quotations, but we get little phrases and they are not all over the scriptures. Quite a number of them occur once or twice, and that's all. But there's quite a number embedded in this one psalm, which I think will be helpful to us to notice.

[00:09:58] So shall we go on? Psalm 90, verse four. For a thousand years in thy sight are. But as yesterday when it is past and as a watch in the night. Yesterday when it is past now. In John 17, verse 11. My days are past. My purposes are broken off. Even the thoughts of my heart. My days are past again. You may say that's a very slender

thread to hang an argument on, but then it doesn't occur very many times. And it's the same expression the days being passed. And then if you look at Psalm 90, verse five, they'll carry them away. As with a flood, they are as asleep in the morning. They are like grass, which groweth up. Psalm 90 and five. If you look at job 24, verse eight. You want to see on the surface a very great parallel. At first job 24, verse eight, they are wet with the showers of the mountains and embrace the rock for want of a shelter. We'll need it to be wet with showers is one thing. Some of the friends who come to this meeting have been wet with showers many a time, but the next part of the verse shows that it's a bit more than that. They embrace the rock for want of a shelter and Dr. Bullinger's metrical version where he sought to give expression to the actual words Are we sweeping rain? The mountain storm is wet.

[00:11:43] Sweeping rain and mountain storm. And there we got that expression there repeated in Psalm 90 verse. Their five now carries them away, as with a mountain storm of flood sweeping them away. And then in Psalm 90, verse six. In the morning. It flourishes in gravitas and the evening it is cut down and wither it. That is 90 and six. Well, if you'll come to job 14, you'll know that he uses the same expression. Job 14 man that is born of a woman is a few days and full of trouble. He cometh, forth like a flower and is cut down. And then again in the eighth chapter of the 12th verse of Job. Eight chapter in the 12th verse. Well-wishers. Can the rush grow up without Maya? Can the flag grow without water? Whilst it is yet in his greenness and not cut down it withereth before any other herb cut down. Other words that Gove uses and the word that Moses uses. And then the 10th verse. The 10th verse job five, verse seven. In the 10th verse it reads, The days of our years are three score years and ten and so on. At job five seven. Oh I've got the, the, the passage where it says yet man is born unto trouble as the sparks fly upward and Jove! 20 and eight. Jobe 20 and eight. It'll shall fly away as a dream and to not be found.

[00:13:50] Fly upwards and fly away. And in this. In this verse at the end I hadn't reached it yet. Is their strength, labour and sorrow. For it is soon cut off and we fly away. You see, if only one of these had been found, you might have say, well it's a it's a thing that anybody might say, but if we're creeping down this arm, you see with quite a number of illusions that we can go back to job and find the originals of them. And there's every likelihood that our suggestion is true, that they very much influence Moses, both in his own personal experience and then in his survey of the purpose of God and the

people of God and their difficulties and problems afterwards. Now, Psalm 90, verse 12. So teach us to number our days that we may apply our hearts unto wisdom. So teach us to number our days. Now, this is again in job 14, verse five. Seeing his days are determined. The number of his months are with thee. Thou hast appointed his bounds that he cannot pass. Turn from him that he may rest. Here it is, the numbering of his days. The numbering of months. And again in the 90 Psalm verse 12. And you look at job seven. Verse three. So am I made to possess months of vanity and wearisome nights are appointed to me. Now, you may say, where is the appointed there? Well, that's the translation of the word to number.

[00:15:44] So it's not merely in the English, but in the original. We've got a dip. Now we're back again in Psalm 90, verse ten. Psalm 90 and verse ten. I'll read it completely this time. The days of our years are three score years and ten. And if by reason of strength they be fourscore yet is their strength, labour and sorrow. Those two words in the original are the words in the Hebrew language. Amel, Amel and Arvin. Arvin. If you want to write them down, I'll spell them again. Amel and Arvin. Now, these two words are used by Jobe. I think, to get together. So we'll get two passages. Joe. Fire verse eight. Go before verse eight. Even as I have seen they that plow iniquity and sow wickedness shall reap the same. Those words in their in their order are Arvin and Armel, the two words. And then if you come to chapter five of the Book of Job in verses six and seven, we have the two words again. Five, six and seven. Uh. Just. A thunderbolt. I've got exactly what I want to make sure of this. 3404 628. Yes, that May. We looked at that, haven't we? It was this second one that I was trying to give you, but it doesn't seem to be quite coinciding with it, so I'll leave that for the time being. Look that up again. Well, that's just a few out of this one farm.

[00:17:54] Well, now we'll turn our attention to some of the other farms, because they also have got something of this same character about them. For instance. Look at job. Look at Psalm 37. Verse 35 and 36. 37, verse 35 and 36. I have seen the wicked in great power and spreading himself like a Green Bay tree. Yet he passed away and though he was not. Yea I sought him, but he could not be found. There's the figure of the wicked spreading like a great big tree and job five Verse three. I have seen she introduced by the same expression. I have seen the foolish taking root, but suddenly I cursed his habitation. It's much briefer, but it's much the same type of arguing. And in Psalm 9412. Psalm 9412. Blessed is the man who now chasteneth so Lord, and

teaches him out of thy law. And in Job 5:17. Behold, happy is the man whom God corrects. Therefore despise not thou the chastening of the Almighty. Words like that would of course, appeal to those who had passed through sorrow and suffering. So as many of these Psalms express, then the figure used in Psalm 38 is found in Job. Psalm 38, verse two. Job 38, verse two, Verse one says, O Lord, rebuke me not in thy wrath. Neither chasten me in thy heart. Despair, displeasure for thine arrows stick fast in me and thy hand precious me saw arrows being used in that particular way.

[00:20:04] Now if you look at job six, verse four. Or the first the first verses of Job six. The job answered and said all that my grief were thoroughly weighed and my calamity laid in the balances together. For now it would be heavier than the sand of the seas. Therefore, my words are swallowed up, for the arrows of the Almighty are within me. And so on. The terrors of God do set themselves in array against me. And do you not remember then, Psalm 91, in contrast to those in Psalm 90, that you will not need to be afraid of the terror that flies by night and the pestilence that walketh at noonday. The arrow and so on that will find out the others. They shall fall at thy side. But not you, God going to protect the children. The others are exposed to the arrows. And then in Psalm 78:39, there's a figure that is an echo of the book of job. Psalm 78:39. He remembered that they were but flesh, a wind that passeth away and cometh. Not again. That is a figure which, of course, is repeated in the New Testament. And this is found. It finds an echo in Job seven. Verse seven. All remember that my life is wind. He said. So the psalmist echoes the same thought. And then. In Psalm 35. Verse 26. Psalm 35, verse 26. We have this bigger.

[00:22:03] Let them be ashamed and brought confusion together that rejoice in mine hurt. Let them be clothed with shame. Clothed with shame. Now that is 35, 26. And if you look at job 8:22. They that hate thee shall be clothed with shame. The same expression. You see, if I picked out just 1 or 2, you might say it was accident. But look at the pile I'm getting, and I've only looked at Psalms at the moment. So we just go on. In Psalm 119:73. Psalm 119:73. We have these words. Thy hands have made me and fashioned me. Thy hands have made me and fashioned me. Well, now, you know, we've had that already in Psalm in Job ten, where he says. In the eighth verse. Thy hands have made me and fashioned me. Practically word for word. Quotation. Job and the psalmist saying the same thing. And then we have another expression in Psalm 39:13. Oh, spare me that. I may recover strength before I go hence and be no more.

Psalm 39 and Job 10:20 and 21. Are not my days few? Cease thou and let me alone. That I may take comfort a little. Before I go whence I shall not return. The once is before I go. Hence. And the other is before I go. And I shall not return. But there's the same figure going, hence going. Well, no return. And then why we have Psalm 39 if you still have it.

[00:24:32] Ten and 11. Remove thy stroke away from me, for I am consumed by the blow of thine hand. When thou with rebukes thus correctest man for iniquity, thou makest his beauty to consume away like a moth. Surely every man is vanity. So that's Psalm 39. Ten and 11. Now, Job 12. You see, I'm steadily going through Job. Now, have you noticed we've been going 4 or 5, six, seven, eight, nine, ten. This is Job 12:21. And. No, wait a minute. 13 I'm sorry. 13:21. And I'm getting dizzy with these turning to these passages backwards and forwards. 31 13:21 Withdraw thine hand far from me and let not my dread make me afraid. Verse 28 and and he as a rotten thing, consuming as a garment that is moth eaten. The use the reference to the moth known to Jacob and known to the psalmist and used much in the same way. Then again, Psalm 138, verse eight. 138, verse eight. The Lord will perfect that which concerns me. Thy mercy, O Lord, endureth forever forsake not the works of thine own hands. And that appeal to forsake not the work of thine own hands. Seems to make us think a little bit. Of the passage in Job 14 that we looked at when we were considering the problem of resurrection. In Job 14, verse 15, Thou shalt call and I will answer thee and thou whatever desire to the work of thine own hand.

[00:26:44] So we've got the same sort of feeling. Forsake not the works of thine own hands. In Psalm 74. Psalm 74. Other side are turning over these leaves. In the recording of sounds, I'm using corrugated iron, but it's not possible to avoid it. 74. Behold, he travaileth with iniquity and has conceived mischief and brought forth falsehood. That sort of figure of the birth travail and birth of iniquity and Job. 15:35. They conceive mischief and bring forth vanity and their belly prepare deceit. That is very much in common. The same sort of argument, the same feeling of progress and generation. And in the Psalm of our Savior's sufferings, Psalm 22. Verse 13. Psalm 22, verse 13. They gaze upon me with their mouths as a ravening and a roaring lion. The gaping upon him. I think you'll find as an echo in Job for Job's experience. Chapter 16. To the earlier reference would be parallel with the Lyons eatery to be in his wrath. He rises. He mashes upon me with his teeth. My enemy sharpens his eyes upon me. They

have gaped upon me with their mouth. There again, you get the same feeling. Gate with the mouth. Now we're getting to an end of this long list. So. Just one more. Psalm 88, verse eight. Psalm 88, verse eight. That was put away by an acquaintance from far from me. There has made me an abomination unto them. I am shut up and I cannot come forth.

[00:29:22] That was put away by an acquaintance far from me. 88, verse eight, and job 19, verse 13. He had a similar experience. Job 19 verse 13. He hath put my brethren far from me and mine acquaintance are verily estranged from thee mine acquaintance. And there's an echo in the psalm dealing with Christ being betrayed. Mine own familiar friend. Well, now the reference that I would like you to turn to. In Philippians. Why do you have job? Perhaps you'd like to look at the running job first, and then we can turn to Philippians. Job 13, verse 16. Now, the words that I want you to notice are he also shall be my salvation. And if I could utter the Greek words to make them intelligible, I don't know whether I shall have correct pronunciation over this. I don't speak Greek. I read it. The Greek words are touto moy half obesity ice sotolon. Upset that because they are the identical words right to the very letter that you find in Philippians one, verse 19. Not merely a casual statement, but an actual citation. But I don't think there's any indication that the Apostle Paul knew or remembered that he was quoting from the Book of Job. He's speaking about himself. It's like those references. You're so full of the subject that it comes out in your language. So now we look at this Philippians one, verse 19, for I know that this should turn to my salvation.

[00:31:28] And those words are identical with the ones that I've just quoted. On the surface, in the English, they don't look the same. But the word for word, they are exactly the same. Now, I think that's a useful feeling, something for our benefit. Here we have a man in prison. A man who suffering. And although he knew that he had a ministry that was associated with suffering, he does reveal at times that he was a man of like infirmity to ourselves. And we can verily believe that sometimes Paul was not on the mountaintop. Sometimes, unless he was a very different sort of man from you or me. Sometimes it would be plunged in the depths. I don't feel that there's a suggestion here. This man in prison. Who is now rejoicing in spite of all the limitations of prison life and the sufferings that he's passed through. Gives a sort of suggestion that if he wasn't actually reading the Book of Job in prison, he got it in his heart and in his mind, and it was helping him. And so this reference, I think, is one that you should note. I'm not sure

that you would find it in the books that give you lists of quotations. I don't quite know how I came across it myself, whether I owe it to somebody else or whether I found it myself. It doesn't matter, does it much? I don't know.

[00:33:03] But I'm glad to have found it because it helps us to see that this book of Job was at least valued by the servant of God who means so much to us. No casual words, for I know that this shall turn to my salvation through your prayer and the supply of the Spirit of Jesus Christ. I don't suppose he would stop to think that those words have been prompted into his mind in the first instance by reading the same words in the Book of Job. But as we have this verse in front of us in Philippians, let's look at it for ourselves. I'm conscious that this evening subject would have been far better to have read at your desk than listen to me turning backwards and forwards. I've stumbled over some. I've forgotten a few and I've got a few mixed up. Well, that's because I'm a man of, like, infirmity to you, you see. But if you do want to check these and would like to have them under your hand, you'll find them all in the little booklet which we have published on the Book of Job. I've only lifted some out, but we'll come to this Philippians one because he has a point here that may be a worthwhile for the next few minutes. He says that he was in prison. And he was in prison for the furtherance of the gospel. And he rejoiced in it in that sense, because in verse seven, he says.

[00:34:35] The as both in my bonds and in the defense and confirmation of the gospel. Ye all are partakers of my sorrows, miseries, imprisonment. Know ye or are partakers of my grace. That's the way you put it. The bonds in the afflictions are there. He mentions them. Pretty said This is all a part of the grace of God. And if you look at verse 29 in the same chapter. For unto you it is given in the behalf of Christ not only to believe on him, but also to suffer for his sake. Now. The word given could be and perhaps should be translated graciously given, given as an act of grace. For unto you it is given as an act of grace. So it's not something to be shirked. If by the grace of God you prepared for it, it's an honor to stand with a rejected Christ, then to be let off. Of course, I know we can use this idea of suffering with Christ and we may become glib about it. That's something to be avoided. But when you realize that this man who chose. That I may know him and the power of his resurrection and the fellowship of his sufferings being made conformable unto his death. He was willing for it. He got to that. So now, in this getting nearer to this section that we were looking at just now. He says in verse 12.

[00:36:08] But I would you should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel, so that my bonds in Christ are manifest in all the palace and in all other places. Then he tells you the sad things that although some brethren have been encouraged to become confident in preaching the gospel, others. We're preaching a Christ of contention and not sincerely supposing to add affliction to his bonds. Oh, what a dreadful thing for anyone ever to record. But now look at the man's reaction. Verse 18. He puts the question, What then? But what are you going to do about it all? Are you in misery over this? He says. No. Notwithstanding every way, whether in pretense or in truth, Christ is preached. Marvin getting to the heart of this man's service and the secret of his strength. Christ is preached, he says. I'll leave it whether they preach out of good will or whether they preach in contention, I'll leave that for the Lord to decide. But Christ is being preached even though it's bearing hard upon me. And therein do rejoice. Yea, I will rejoice, for I know that this shall turn to my salvation. Now you may say, wasn't Paul to say then? Yes, there's every possibility he was speaking of his deliverance from prison. This shall turn to my deliverance through your prayer. Now I would like you to watch here for a moment, friends.

[00:37:40] Three items that contribute to the answer of prayer. Now, this is where we all come in. Whether we are all in line with the Book of Job or not. Here is a. Through your prayer. Now that's intercession. The brethren outside were remembering him. And the supply of the spirit of Jesus Christ. So the prayer was going up to the right hand of God where the intercessor would present it to the Father. And he had all power. And then we have, according to my earnest expectation and my hope, he said, what have I got to do with it? Everything. There's many a time our prayer has never been answered because you, the one that's being prayed for, had neither expectation or hope you were bothering. You switched on. Did you see the three things? The brethren outside were praying for him. The Lord of the Right hand of God was remembering and he hadn't bothered. So there's no connection and no answer. But Paul says, Yes, I've got a closed circuit. Here it is. You have remembered me. Christ has remembered me and I have remembered. And we are linked together. So I commend that to you, friends, that there is a need for us, not only for others to pray for us, but for us to gratefully remember and acknowledge that they are remembering us so that the two can meet together. And then he puts it this way according to my earnest expectation and my hope that in nothing I shall be ashamed.

[00:39:24] But that with all boldness, as always now also Christ shall be magnified in my body, whether it be by life or by death. For to me, to live is Christ and to die is gain. These passages want to be taken in their context, but I think we can realize the intensity of this man's attachment to the person of Christ. And I would suggest to you as a private study, we can't go into it now that if you take the words in Colossians three, when it says your life is hid with Christ in God and Christ, who is our life? That's the godward side of it. That's what God has planned. He is the man Woods side of it, the man answering to God. He said, Christ is my life. But what's my answer? For me to live is Christ. For me to live here is Christ. For me to live there will be in its fullness that I cannot reach here. But I think Colossians is the great doctrine and Philippians is the equally wonderful, great practice. Well, that's just a little bit at the end of the rather wearying study, possibly of these parallel passages that are found. In the Psalms, which are evidently coloured by the Book of Job. You might say to me, Well, are there no other references? All friends, if you're greedy? Yes. There are 18 references in the Book of Proverbs and nine in the Book of the Prophets, as well as those that we've looked at ourselves.

[00:41:06] So you see, there's a few more. But I felt that was sufficient for this evening because it's a subject that you can't do much with except to face them and weigh them over. And some of them are more. Striking if you discover them in the original rather than in the English translation because they don't always seem to walk on all fours. Well, that's as far as we'll go with this subject this evening. And I trust that it may be blessed to help us to see there's a link in the organic oneness between these servants of God and not only so not only speaking by inspiration, but having a common experience so that the words that are uttered by a man many years ago will find an echo in the heart of a man living in a very, very different circumstances. But the age in which we live is an easier one. And although the attack of the enemy may take different turns, it will always have the same object to come in between you and Christ. And if he could do that, he has accomplished his purpose. So may the Lord shield us and help us to realize that this book has been written not merely to satisfy our curiosity, but to satisfy our deepest needs and turn our attention more and more as the days go by to the fact that Christ is all and in all.