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England in watching and protecting the interest of Church Schools. School managers obtain from the officers of the Society, free of charge, advice on any points of difficulty which arise in the course of their work. . . . The Society is ready at all times to supervise the drawing up of trust deeds, to give the best legal advice obtainable on the interpretation of trust deeds, and of the now numerous Acts of Parliament which affect school managers; to organize resistance to proposals to divert property held for Church School purposes to other uses; and generally to defend and extend the machinery of the Church for the religious education of the children of the poor."

Immediately below the Society's office in Westminster is the Society's depot for the supply of school books and apparatus at the lowest possible price consistent with good quality. The Society is constantly publishing new books, and keeps ahead of all educational wants. The sales amounted in 1895 to £51,483, but it should be remembered that no profit is sought from these sales, and any surplus that remains after defraying working expenses is applied to the reduction of prices.

It remains only to add that it is much to be desired that Churchmen in all parts of the country should not merely realize what the Society has done, but also what it is doing, and should continue to use it as the servant of the Church for doing God's work amongst the lambs of the flock.

J. S. BROWNRIGG.



ART. II.—PATIENCE, HUMAN AND DIVINE.

A DEVOTIONAL PAPER.

HOW many times in the history of the world has one portion of the history of Job repeated itself! The rich man rejoices in the abundance of his possessions with a happy sense of security, and in the time of his wealth he is piously devoted to the service of God. Then, metaphorically, if not literally, he is given over into the power of Satan, who attacks him with great wrath because he knows that he has but a short time in which to do his worst. Job's troubles come not singly, but in shoals: all the fruits of his labours disappear, all that he loves best is taken from him, nothing seems left to him for which life is worth living. If he looks backward, it is but to realize that "sorrow's crown of sorrow is remembering happier things"; if he looks onward, nothing is before him but black darkness, which hides the very face of God itself.

The health and strength which hitherto had enabled him to bear his griefs with spirit and courage, if not with cheerfulness, these also fail; all the waves and storms of the Almighty go over his head, the ground slips away from beneath his feet, and he sinks down, down into the depths of the cave of despondency, where Giant Despair waits with hungry eyes to clasp him in a cruel embrace.

And then his friends come to console him; and, though they may not have the patience to sit by him in silence for seven days before they begin to speak, as did the comforters of the original Job, yet their forms of consolation have been from time immemorial the same. There is Eliphaz, the man of plain common sense, who comes with his undeniable statements of facts, and declares sorrow to be good for man; Bildad, who reproaches Job bitterly; Zophar, who, after two speeches comparing the righteous with the wicked, seems to despair of Job as a lost case, and relapses into silence; while all three, in the midst of their uncharitable fault-finding, exhort their unfortunate friend to repentance and submission.

The type of man represented by Elihu is perhaps less common. His wrath is kindled against Job and his three friends with judicial impartiality. He recognises both the pride of Job and the injustice of the friends. He justifies the ways of God to Job, and shows how suffering is one of the Almighty's voices to man. And surely we may count Elihu among the harbingers of the Gospel day as we listen to his words:

“He is gracious unto him, and saith,
Deliver him from going down to the pit,
I have found a ransom.”

His condemnation of Job for “multiplying words without knowledge” is afterwards endorsed by the Almighty; and he seems to strike the silence out of which Jehovah speaks when he calls upon Job to “stand still and consider the wondrous works of God.”

So far Job's history may have repeated itself line for line continually. But from this point his story differs from that of the millions whose earthly experiences have been the same as his, while their characters have varied, and the voice of God has spoken to them after another fashion.

Jehovah's answer out of the whirlwind is at first sight perplexing. It is perhaps the exact opposite to the kind of answer we should have expected. The Almighty does not justify Himself and His dealings; He does not confirm Job's protestation of his innocency, neither does He commend Job's time-honoured patience. He does not inform him of the previous interview with Satan which, known so well to us,

was unknown to Job, and the knowledge of which would have comforted him with the assurance that by enduring his sufferings patiently he had vindicated his Master's honour, proving that his Lord could still be trusted and loved even though He took away all earthly blessings; so that now we count Job "blessed which endured." Far from this, Jehovah's answer is rather a return challenge, calculated to humble, and thus perfect to the utmost, the man who, in spite of his integrity, faithfulness and patience, was yet too proud and self-confident in the sight of his Maker and Judge whom he had challenged. Thus Job, who had hitherto only heard of God by the hearing of the ear, was now called upon to see Him in nature, to recognise His power in those works of His which were stronger than man, and His wisdom in those mysteries of nature which man cannot fathom; though the voice also of love was not forgotten, for Job could behold His care for the beasts of the field, and the fowls of the air, and the children of men, for whom He had laid the foundations of the earth. And after God had humbled Job to the dust, then He exalted him, restoring him to more than his former prosperity, on condition only of his interceding for the three friends who had shown him so little mercy.

If, now, we turn to another of the Old Testament saints, we find Elijah under the juniper-tree requesting for himself, like Job, that he might die, though his despair did not, like Job's, spring from loss, but from failure. He had called down fire from heaven to convince the worshippers of Baal, and yet the hearts of all the children of Israel were not turned to the Lord. When Jehovah answered him, it was not in the whirlwind and the storm, the earthquake, or the fire, though all these terrors of God were made to pass before him; but in the still, small voice, which sent him back to his duty, reserving him for a more glorious end than that which he, in his short-sighted impatience, had demanded.

St. James says that in Job "we have seen the end of the Lord, how that the Lord is full of pity, and merciful." Perhaps it may seem to us that the story of Job's restoration to prosperity affords but little consolation to sufferers, since it is very seldom that our losses are restored to us with interest in this world. But is it not when we consider Job as a type of Christ, that we begin to find out the truth hidden in his history, that (as Eliphaz implied to Job) the consolations of God are not small to the soul which patiently waits for Him?

We have said that one part of the history of Job has repeated itself countless times in the lives of men. Let us now see in what respects Job may be taken as a type of the Man of Sorrows.

“Did he whose legacy,” writes Dean Bradley, “to the ages that were to follow was this immortal tale of ‘a Man of Sorrows and acquainted with grief,’ whose friends despised his moans and hid from him their faces—one against whose guiltless head such a sea of troubles seems to roll and break—did he see in him not only the one figure which he drew, but also a personification in him of all the unexplained and mysterious woes of suffering humanity? And did he see something more? Does there stand behind the figure of Job any shadow of all that was most sacred in the present and the future destiny of his own race—made to possess, to inherit, like Job, the bitter fruits of ‘the sins of its youth’? And more still. Have we in these chapters a sister-image to that of the ‘servant of God,’ who, in those later and profounder chapters that bear the name of Isaiah, represents, now the suffering remnant of God’s people, now a form, shrouded and mysterious, but bearing a mould and type that was to find its true fulfilment in One who, centuries later, was to drink the very dregs of the cup of suffering, and through all those sufferings to be infinitely dear to the God by whose gracious will He was afflicted? We ask and ask these questions. And as we ask the interest grows, and we would fain pierce the darkness. . . .”

Job, like Christ, was tempted by Satan, and escaped scatheless; he was deserted by some of his friends, falsely accused by others, and thought himself left alone even by God Himself. He suffered (as did the blind man healed by Christ) that the works of God might be made manifest in him. “But, though he thought himself deserted by God, exclaiming:

“Behold, I go forward, but He is not there;
And backward, but I cannot perceive Him;
On the left hand, when He doth work, but I cannot behold Him:
He hideth Himself on the right hand, that I cannot see Him”—

yet God was with him throughout his trial; and now, looking back from his seat in heaven to his earthly sufferings, might he not say?—

“Thou that hast neither failed me nor forsaken,
Through these hard hours with victory overpriced!
Now that I too of Thy passion have partaken,
For the world’s sake called, elected, sacrificed.
Thou wast alone through Thy redemption vigil,
Thy friends had fled;
The angel at the garden from Thee parted,
And solitude instead,
More than the scourge or cross, O tender-hearted,
Under the crown of thorns bowed down Thy head.
But I, amid the torture, and the taunting,
I have had Thee!

Thy hand was holding my hand fast and faster,
 Thy voice was close to me,
 And glorious eyes said, 'Follow Me, thy Master,
 Smile as I smile thy faithfulness to see.'

But if, after considering the resemblance of Job's story to Christ's, we pass on to compare, or, rather, to contrast, his patience with that of the sinless Sufferer, do we not feel that Job's endurance and submission might better be called rebellion? Job exclaims: "I will speak in the anguish of my spirit; I will complain in the bitterness of my soul!" Christ did not strive or cry, neither did any man hear His voice in the streets. Job cries out: "I am afraid of all my sorrows!" Christ leaves as His best legacy to His dearest friends, His peace and His joy. Job asks in bitter despair: "What is my end, that I should be patient?" Christ, enduring the prospect of infinitely greater and unparalleled suffering, speaks thus: "Now is My soul troubled, and what shall I say? Father, save Me from this hour? But for this cause came I unto this hour. *Father, glorify Thy Name.*"

And this last saying is the keynote of Christ's flawless patience; herein He sets an example greater than Job's to men who through all the ages and to the end of time share Job's sufferings. Some men try experiments for cheating pain and drowning sorrow in the waves of Lethe; and others, like Job, sit down in the dust and endure their sufferings in stoical silence, or lift up their voices to curse the day of their birth. It is reserved for him "who follows in the way that Christ has gone" to prove that optimism and truth are one. Christ's follower will not try to cheat his sorrow or send her away, neither will he look upon her as an enemy which cannot be conquered, and must therefore be endured; for he can say, with a deep and full conviction:

"Come then, Sorrow!
 Sweetest Sorrow!
 Like an own babe I nurse thee on my breast:
 I thought to leave thee
 And deceive thee,
 But now of all the world I love thee best"—

just because sorrow is the friend by whose intervention God may be glorified in him.

To such a sufferer, when Jehovah speaks, what will He say? He will speak to him doubtless in the whirlwind and the storm, in the earthquake and the fire, and through all the multitudinous voices of Nature; but while the listener exclaims, "The voice of the Lord is a glorious voice," he will not be crushed to the dust thereby, because he has no pride to be humbled. When he gazes on Christ, to his mind

“Man and his littleness perish, erased like an error, and cancelled,
Man and his greatness survive, lost in the greatness of God.”

He can exclaim with David: “When I consider . . . the work of Thy fingers, what is man that Thou art mindful of him?” but when he adds “that thou *visitest* him,” he remembers that Christ has visited man to make him great by sharing his humanity; that God has become man to restore him to the image of God, and has been “touched with the feeling of our infirmities,” and “made perfect through suffering,” that He might “crown us with glory and honour.”

When Job was restored to happiness from suffering, it was for himself alone, and his reward was an earthly one. When Christ had been humbled, and then exalted, and given “the Name which is above every name,” the reward was not for Himself alone, but He shares it with His followers; He was consoled that He might console us, just as He tells us to “comfort others through the comfort wherewith we ourselves are comforted of God.” He has entered into His glory, but it is to prepare a place for us, that we may be with Him where He is, to behold the glory given Him by the Father.

M. C. L.



ART. III.—JOHN WILLIAM KNOTT.

A MEMOIR.

“THE memory of the just is blessed.” The *Calcutta Christian Intelligence* of August, 1870, contained an excellent *In Memoriam* of Mr. Knott from the pen of the Rev. Edward Craig Stuart, then Corresponding Secretary of the C.M.S. at Calcutta, afterwards Bishop of Waiapu, and now C.M.S. missionary in Persia. But this article relates mainly to the incidents connected with Knott's death at Peshawar on June 28, 1870; and it has no date earlier than January 5 of the previous year, when the Committee in Salisbury Square took leave of him and the Rev. Thomas Valpy French, then on the point of proceeding together to the Punjab to establish a training college of native evangelists. In his admirable “Memoir of Bishop French,” lately published, Mr. Binks characterizes Knott as in many ways one of the most remarkable men that ever joined the ranks of the Church Missionary Society. This testimony is emphatically true; and, as the survivor possibly of those who knew him earlier and with closest intimacy, I covet the privilege of placing on record, for our Master's honour and His Church's benefit, a brief notice that will go far to justify it.