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THE WITNESS OF JOB TO JESUS CHRIST.

By WILHELM VISCHER

Translated by the Rev. Allan Ellison, B.D., Rector of Washfield, Tiverton.

(Concluded from p. 53)

INTRODUCTION.

[In presenting the second part of Herr Vischer's paper I wish to correct an inaccuracy in the Introduction to the first part on p. 40.

The settlement of Bethel near Bielefeld, which has grown in course of years to a small town, was originally, and still is, a settlement for the care of epileptic patients, and is under the direction of Dr. F. von Bodelschwingh. Round this have grown up various institutions for education and social service, large establishments of deacons and deaconesses, and also various schools, including a theological school, or seminary, numbering now some 200 students preparing for the ministry of the evangelical churches. This last has been, up to the present, a free establishment, independent both of Church and State. Von Bodelschwingh has brought there certain teachers, of whom the author of this paper is one, with the desire to give to the teaching a strong infusion of the Barthian theology. But this has only partly been accomplished, and, owing to the troubles in the German Church the position is now difficult and uncertain. In their struggle for freedom and a Scriptural Faith our evangelical brethren in Germany have much need of our sympathy and prayers.—A. E.]

BEFORE the answer can be given to Job's question it is necessary that the conversation with the "friends" should be carried, more distinctly than has yet been the case, beyond the putting of a question which is merely personal or private. Where we are dealing practically with the question of God, our concern is with God and the *individual*. But when we are concerned practically with *God* and the individual, we have to deal with the *whole* fact that God is Lord, with His complete Lordship, that is, with the *Kingdom* of God. Is the world God's good realm? Is it good because God's good Will prevails throughout it? And is God the Righteous Lord of the World in the sense that He righteously assigns reward and punishment, and works out the correct harmony between morality and fortune, moral-religious effort and happiness? Or is the world good because God is good to it; because it is the object of His goodness which fundamentally has nothing to do with good and evil, fortune and ill-fortune, reward and punishment, advantage and disadvantage?

In this direction, after the course the conversations have

hitherto taken, the question as propounded needs to be further extended.

CHAPTER 20.

The immediate occasion for this is given by Zophar, who says to Job : " If you cannot recognise the law of recompense in your personal life, then look at the course of the world : there you will soon discover that the Godless man has his due reward meted out to him."

CHAPTER 21.

Job takes up the challenge, and begs his friend to hear how very " comforting " are the views of the fortune of the God-fearing and of the Godless which have come to him from his own observation.

" Mark ye well my words and—be astonished ;
Wherefore do the wicked live and thrive,
Flourish to old age and have good fortune ?
For truly there are those who say to God,
Avaunt ! We have no wish to know Thy ways.
What is the Almighty now, that we should serve Him ?
What profit is it if we call upon Him ? "

Look now ; have not such people often good fortune in their hand ?

Not always. Job does not mean to assert that. In many instances Godlessness can come to a bad end. But in any case God will not enter into any agreements with us as to what is righteous and what is not.

" Shall any teach God knowledge,
Seeing He judgeth those that are on high ? "

One man dies richly satisfied with the good things of life, another with hungry soul. Both lie side by side in the dust. There is very little of comfort in all this.

CHAPTER 22.

" *What profit is it now to be God-fearing ?* "

That is, according to Job, the point of view of the ungodly, from which they often get on better in the world than persons who allow themselves to be hindered by respect for God. Thereby the connection of piety with good fortune is overthrown, and a blow struck at the root of the whole doctrine of recompense. Indignant and almost in derision Eliphaz exclaims :

" Can ought in Man bring any gain to God ?
No : the All Wise is wholly Self-sufficient.
What gain to the Most High if thou art righteous
What profit is thy pious walk to Him ? "

Cease this folly. Take the only possible view, and admit that thou hast deserved the punishment which has overtaken thee. Put thyself into a right relationship with God, *to thine own advantage*, then it shall be well with thee (v. 21).

The fundamental idea upon which, with many fine and deeply thought words, the speeches of the friends are built up, could not be more clearly expressed. "Be not downhearted: thou hast been such a good man that matters cannot go altogether ill with thee." So said Eliphaz in his first words in Chapter 4. And from those first sentences, with which he endeavoured to comfort Job, right on to his last words in which he lays against him an accusation of unheard-of wickedness, and beseeches him, now at last, for his own advantage, to yield himself to God, the same fundamental thesis is built up with admirable skill. The friends construct their edifice not only with wood, hay and stubble, but also with gold, silver and precious stones. But anyone who has heard the sceptical question of Satan as to the "for nought" of genuine piety will not allow himself to be deceived by any recondite meanings: the kernel, the very axiom of the theology of the friends is just that *not for nought*. And if in the conversation of these wise men on earth we hear the echo of that dialogue in Heaven; if we hold fast the original question, and mark closely how the friends justify the declaration of Satan that no man is pious "for nought," but that every man seeks thereby his own advantage, while Job holds firmly against all temptations to God's pledged word for him, that he is God-fearing "for nought," solely for God's own sake—then we have got hold of the Ariadne thread to guide us through the labyrinth of the speeches.

CHAPTERS 23-27

There are certain indications which awaken a doubt as to whether in these chapters, as they have come down to us, every word stands in its proper place. It appears as though what Job says belongs in part to the mouth of the friends. The symmetry of the conversation is upset; and we ought perhaps to endeavour to restore the original arrangement. But any such attempt must in no case be based upon the misconception that Job maintains, in contradiction to the friends, that it ever finally goes well with the ungodly. That would be a one-sided distortion of his meaning. Job does not by any means dispute, any more than does the author of the Book of Ecclesiastes, the consistent administration of the Divine Righteousness. He only disputes the proposition that men can establish the righteousness of this administration through the course of the present world. God has indeed His standards of righteousness, but we do not know them. That is the meaning of Chap. 24, v. 1. "Why is it, seeing times are not hidden from the Almighty, that they which know Him see not His days?" A half-darkness, a twilight lies over the world. It is the convenient hour for the whole crew of those who avoid the light, for murderers, adulterers and thieves, for the removal of landmarks and violent taking of pledges. Job proceeds to unfold a staggering picture of the life of the underworld of wickedness (chap. 24, vv. 5-12). God appears to take no offence thereat (v. 12 b).

Bildad opposes with the questions, "Upon whom does not God's

Light shine ? ” And “ Who is *clean* in the glare of *this* Light ? ” With these words he has once more and finally summed up the view which the friends take of God and of the world. It is their last word.

But Job is not able to regard the world as a thing so utterly clear ; to him Nature is something monstrous. With a shudder he looks upward and downward into its abysses. Far down on the shores of the infernal regions the very shades tremble at the look of God, the realms of the dead lie naked before Him.

“ The northern night He stretched above the void,
The ponderous Earth He hangeth upon nothing,
The pillars of the Heaven shake and totter,
And tremble at the breath of His reproof.
Ocean’s proud waves he smiteth in His power,
His hand hath shattered the old sea serpent.
Lo ! these are but the borders of His ways ;
And we have heard the whisper of His Word,
But His full thunder who can understand ? ”

And yet even though for Job everything is shaken, though all certainties and established beliefs are overthrown—that he is a Godless evil doer, as the friends suggest, he can never admit. “ How could a hypocrite have his *desire* in God ? ”

In chapters 29 to 31 he gathers together in a great final speech all that he has to say. The customary view of this is that he depicts first his former happiness, then his present unhappy state, and that he finally maintains that he has not deserved this reversal of fortune. In reality, however, the matter is for Job something entirely different from fortune and misfortune. He describes the peace and the honour of his life, which have now been taken from him.

“ Once were the days when God protected me,
When His bright candle shined upon my head
And by His light I found my way through darkness,
When I was in my days of autumn ripeness
And God’s good secret was upon my tent ;
The days when the Almighty was yet with me.”

That confidential walk with the hidden God was the secret of the deep peace and honour of his life. He was a confidant, a “ friend ” of God, like Abraham. And just as this honour gave Abraham an exaltation which the people among whom he lived recognised and deeply respected, even beyond the circle of his family and household ; so that the Hittites said, “ Thou art a prince of God in our midst ” ; so too, all people, his own children and servants, old and young, in the council chamber and the market-place, regarded Job with the deepest respect (chap. 29, vv. 6–25).

But just because his honour rested wholly and alone in the friendship of God it was wholly broken and shattered in the moment when God abandoned him (chap. 30).

“ Thou hast become my cruel enemy,
And persecutest with unsparring hand (v. 21)
Mine honour is dispersed upon the winds (v. 15)

And younger men, whose fathers I had scorned
To place in charge of dogs to guard my flock,
Now laugh at me" (vv. 1-15).

What is the reason that Thou hast let me fall? Have I broken friendship with Thee? Have I trodden under foot Thy holy commandments? That cannot be the reason. I am not conscious of any such transgression.

To establish this Job sets forth a confession, which may be compared with a passage from the Egyptian Book of the Dead: "That which a man says when he arrives at the Hall of Even Justice, when he is purified from all the evil which he has done, so that he may behold the faces of the Forty and Two Gods who are therein." Where the heart of the dead man is then weighed in a balance, in the other scale of which lies the feather, the token of Truth.

"Let me be weighed in balances of Justice,
That God may fully know my innocence."

With this test of conscience Job endeavours to establish that his own sense of right is like an accurate balance.

"I made a faithful covenant with my eyes
That never would I look upon a maid,
Have I despised the cause of my manservant,
Or of my handmaid, who to me complained?
Has not the God Who made me made them both,
And One Creator formed us in the womb?
Have I enjoyed my good things to myself,
Or have I failed to share them with the orphans,
As though we lived not of one Father's care,
Who holdeth them in life as He doth me?
Have I made gold my hope, my confidence?
Have I beheld the sun or moon in brightness
And dared to bow my head or kiss my hand?
Or have I gloried in my foe's misfortune?
Do my own fields cry out or make complaint
Against their owner? Do the furrows wail
Because I took their increase without payment,
Or swelled with pride in days of harvest joy?
To Heaven's High King I now submit my cause,
Here is my signature, my Cross, God give the answer."

With a Cross, the last letter of the alphabet, Job has signed his confession.¹ As with a formally signed petition he requests a hearing of God. With impatient attention he awaits the indictment, he will wind it round his head like a turban and draw near to God like a prince.

Job has now finally appealed against the idea of God held by the wise men to God Himself; he has appealed against the God Who is the embodiment of a juristic Law, and as Whose advocates Job's opponents have put themselves forward, to God his Friend. To the thesis that good is an absolute Law, and that God, Man and the world are good in so far as they correspond to this Law, he has

¹ "Tav," the final letter of the Hebrew alphabet, our letter "T," means "a Cross."—A. E.

opposed the counter thesis that we are concerned finally not about good, but about Him Who is good, Whose goodness lies in the fact that He is good to His creatures, without His being obliged thereto by any law. That likewise the reality behind the world and Man's life is not a law but the personal *Truth* of the Creator. In that Job *trusts*. That is his *Faith*, a faith which the satanic attacks of his so-called friends, though these were carried out in their speeches with the weapon of apologetics, and directed against him with a craft alike subtle and persevering, could not rob him of.

"Of the power of his valiant Faith
The fury of the tyrant could not rob him."
SCHILLER (*die Bürgschaft*).

All that men could say about God is now exhausted. The conversation can only be continued now, and brought to a conclusion by the intervention of God Himself, with His own Word. To that end all now presses, since Job's answer to the question, Is this man really true to God? has been changed into the question of faith in God's own Truth.

But is there perhaps still some theological or philosophical thought remaining which gives the answer to Job's question? It looks almost as if there were, when now in

CHAPTERS 32 TO 37,

a new speaker, Elihu ben Barachel, confident of victory, comes upon the scene. He himself is so fully convinced that he has got the decisive word, that he formally throws down the gauntlet to the three grey heads, who in their wisdom have not found the obvious consideration which may stop the mouth of Job. The idea which he lays down, with many words and a good deal of repetition, is this: It is through suffering God opens the ears of His own, when they harden themselves against Him: He adopts compulsion to convert their souls when estranged from Him. That is a thought well worth taking to heart, but it is not the answer to Job's question. In the first place it is no new thought: the friends, as well as Job himself, have already expressed it. But there is another and weightier consideration; namely that this explanation does not fit the matter of Job's sufferings, because in this case God expressly has *not* sent the sufferings in order to convert the soul of a man.

The temperamental and thoughtful character of the speech of Elihu should not prevent an attentive reader from observing that here a man is speaking who has not been a close listener, and who has not understood what the real subject matter of the previous speeches has been. Has the author of the speeches of Job and of his friends himself added the Elihu speech, in order to warn against all such attempts to outbid the friends of Job and to refute Job himself with apparently new arguments and apparently deeper considerations? He might thereby in any case have alike warned the comprehending reader and brought the uncomprehending upon slippery ground. But it is certainly more prob-

able, even on grounds of style, to assume that the Elihu speech is the work of a different man, who simply and honourably intended to put forward thoughts which had not occurred to the first thinker. Anyhow, no one in the book takes any notice of Elihu. The God speech, and the conclusion, are just as if he had not spoken at all.

The case is similar, and yet in another sense different, as regards the hymn about the unsearchableness of Wisdom in

CHAPTER 28.

This now occupies a position in Job's final speech, but has distinctly the appearance of an interpolation, and is not motived by the context.

Man searches out everything. Under the surface of the Earth, upon which the corn is peacefully ripening to harvest, there are deep shafts in which men hang on ropes and delve into the bowels of the earth, out of which they bring sparkling gems from the everlasting night to the light of day. But Wisdom—where is it? It is not to be found in the land of the living. Death and the abyss say, "We have only heard the fame thereof."

God alone knows the way of it and where its seat is. He provided and used it for His work of Creation. And to men He says:

"Behold the fear of the Lord, that is Wisdom,
And to depart from evil is Understanding."

This is the foundation, the very axiom, of the Old Testament Wisdom literature (cf. Prov., chaps. 1-9). And it is certainly not inappropriate to remind both parties, Job and his friends, that the final ground of things is not to be discovered. And yet—have they not actually thought of that, have they not said it over and over again themselves? And has it not been seen that the unfathomableness of Wisdom is for Job no comfort? How can he live of an unfathomable Wisdom? Does he wish at all to discover Wisdom, the Eternal, the Beyond, the Absolute? It is *God* he wants. In his heart an abyss has broken out which cries out for God, and which can only be stilled through the abyss of the Heart of God. "Abyssus abyssum invocat" (Ps. xlii. 7). No word about Wisdom, and no word about God—even though it were the deepest—only God Himself can give Job the answer.

CHAPTERS 38, 39.

"Then the Lord answered Job from out the storm."

The whole speech consists of a series of interrogative sentences which set forth the glorious wonder of the world and the inexhaustible wonders in the world. What is the new thing here? Have not Job and his friends also spoken of this with a wealth of words? Certainly. The new thing is quite simple, that God Himself now says it. And He says it so as to make it clear that the whole world is a thousandfold great question which God propounds and to which God alone can give the answer. For He Himself is the significance

of the question. Knowest thou Me? He asks through all. Knowest thou My everlasting Power and Godhead? Canst thou see My invisible Being? That is not a secret which one can betray to another. No, neither through physics nor metaphysics, neither through an apologetic nor a dialectic theology. That is no world-riddle which is there to be solved. That is a thousandfold great marvel, through which God gives Himself to be known as "He Who Is," namely as the Unknown God. No one knows the things of God without the Spirit of God. Just when He reveals Himself in Truth as *our* God, as the Friend of Job, then is His revelation of Himself the abyss which no man can fathom. "O the depth of the riches both of the Wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! For who hath known the mind of the Lord, or who hath been His counsellor? Or who hath first given to Him and it shall be recompensed to him again? For of Him and through Him and to Him are all things. To Him be glory for ever. Amen" (Rom. xi. 33-36).

So too Job, after God has spoken, lays his hand upon his mouth, and gives to the Lord alone the glory.

Beside these general considerations there is, however, in the questions of God a special feature which is of great significance for the solution of their meaning. We must notice what are the marvels God brings forward and what it is in them that He calls attention to. First of all He points to the Earth. It is the youngest of the heavenly bodies. When it came to be a world the morning stars sang together and all its older brothers and sisters, all the sons of God shouted for joy. And then the sea. When it was born and broke forth, as it were, from the womb of its mother, the Creator wrapped it in clouds as in swaddling clothes and set it its bounds. "Hitherto and no further, and here shall thy proud waves be stayed." To God therefore the sea is not a monster, but as it were a helpless infant, or, shall we say, a proud hot-blooded animal, which, however, hearkens to the word of its Lord? The ways in the depths of the ocean, the gates of Death, the portals of darkness, the dwelling of the light, the chambers of the snow, the granaries of the hail, these all are closed and hidden from mankind, but they stand open for the great Lord of the rich dwelling, Who has ways everywhere, Who has no lack of means, and Who uses them as it pleases Him. Man may think it aimless or useless—God does not administer His world from the point of view of aim or advantage. "He causeth it to rain in a land where no man is." Is not that useless? Because Man has tilled some fields, and tamed some species of animals, and put them to his purposes, he fancies the whole world is a kind of stable, for the special benefit of a Darwinian farmer! If it really were so, how superfluous would be the whole golden superabundance of the world. In reality of the inexhaustible riches of Creation only a very small part can be comprehended from the standpoint of utility. The most beautiful, the mightiest and the merriest of the animals are there obviously for God only, because He delights

in them and takes pleasure in providing for them. He gives to the lion his blood-stained prey; to Him the young ravens call when they have nothing to eat. He gives to the wild goat its agility, and the hinds calve without the help of a farm servant. Truly the stubborn ass has been subdued through blows, so that he carries burdens for Man, but his wild cousin, in the merriment of unbridled freedom, laughs at the city crowd and hearkens not to the scolding of any driver. He needs no man to take him where dry thistles grow; on the high mountain pastures he seeks his succulent fodder. How fine it would be if the farmer could make the wild aurochs his servant and harness his mighty strength before the plough; then would he make furrows in the soil of the valley and merrily draw the heaviest burdens! Just try it! And then the sturdy ostrich, one need only look at his flattened head, at the end of his preposterously tall neck, to notice that God has given him but little brains. In a moment, however, when he starts off, he mocks both horse and rider. And his Creator takes His delight in this, and appoints even the Sun, with its many occupations, to hatch out the eggs for the thoughtless bird, in order that its kind may not die out. And then the lordly and noble horse, which even in the form of the poorest hack is not easily overridden, when he scents the battle neighs and paws the ground. Who understands the hawk, as he hovers in the air? The eagle soars to the loftiest heights in order to spy out her prey, and on the precipice, where no man can reach, she builds her eyrie. She is no barndoor fowl whose eggs we may take. Her young ones suck up blood, and where the carcase is there is she.

If anyone has not yet noticed what the poet means by these wonderful sketches of the animals, it must begin to dawn upon him when he comes to the picture, alike witty and marvellous, of Behemoth and Leviathan in

CHAPTERS 40 AND 41.

In passing on to these chapters our experience is somewhat like what comes to us when, on a visit to Hagenbeck's menagerie, we pass from the sea lions and giraffes to that part of the garden where an antediluvian landscape is furnished with the great saurians. Here are very different specimens from the hippopotamus and crocodile. Behemoth, the primeval beast, is "the beginning of the ways of God. Canst thou catch Leviathan with rod and line? Canst thou play with him as with a bird or put him into a cage for thy little girls?" A fine business it would be for the fishmongers if they could cut him to pieces, take him to market, and put him up for sale! But not for that was he created. For what then? Psalm civ. tells us—"Leviathan Thou hast made there to sport with him (lesachak-bo)." And similarly the Septuagint version says of Behemoth, God created him in order that the angels may play with him. Is not the world also, according to the Proverbs (Prov. viii. 22-31), a playground of the Wisdom of God? Has not Wisdom, which He employed in the beginning of His ways as the foundation

principle of His Creation, played before Him day by day in joy and merriment, played upon the whole circle of His world ?

“ Status mundi in Dei laetitia fundatus est ” (Calvin on Ps. civ. 31). The world as it is is based upon God’s delight, upon His freedom, high as Heaven, above all our conception and comprehension. Not aim and not advantage, but God’s free, happy goodness is the meaning and cause of the world. That is what the God speeches of the Book of Job proclaim with incomparable cheerfulness, as the answer to the dark ponderings of the human heart.

And it is just this happy message of the free Goodness of God which is the answer to the question of the whole book. The question was propounded from Heaven, “ Thinkest Thou that Job fears God *for nought* ? ” The attempt to answer it has been changed to the counter question addressed to Heaven, “ Is God Righteous ? What is the nature of His Righteousness ? ” The answer is, God’s Righteousness is beyond law and beyond reckoning, untrammelled by considerations of reward and punishment, actually and absolutely *for nought* (chinnam), it is the supreme marvel that the free Will of God is directed toward the creature and directs the creature toward Him : “ I will thee and will that thou shouldst will Me.” There is no law over the Righteousness of God ; it is His freedom to enter into relationship with another and take another into relationship with Him. It creates the righteousness of the creature, which is nothing else than this being brought into relationship with God. Alike the vindication of God and the vindication of the world and of Man take place through God’s free goodness. None is good but God only. All else is good in so far as God wills to be good to it. He reveals His goodness through the fact that He is kind to the unthankful and the evil (Luke vi. 35). Why ? For nought ! The right of the matter is solely His free good Will. “ Have I not the right to do what I will with my own ? Is thine eye evil because I am good ? ” (Matt. xx. 15).

CHAPTER 42.

The conclusion is therefore that God alone possesses Right and no one else. Job himself does not :

“ I know in truth that Thou art the Almighty,
And that from Thee no thought can be withholden ;
But I presumed to speak of that I knew not,
Of things too wonderful, beyond my knowledge.
Therefore I bow before Thee and repent
In dust and ashes.”

So God, and God alone, is finally justified over Job, as he sits among the ashes—Glory be to God in the Highest !

To God *alone* be glory. By the brightness of this light His servant on earth is illuminated. God testifies that in the man whose character is attacked, to whom nothing now remains but the despairing cry after God, He has more good pleasure than in the apologists who are so sure of their matter. “ Job, My servant, shall

pray for you ; only for his sake do I spare you, because ye have not spoken of Me the thing which is right, like My servant Job."

As a token of this justification the Lord turns the captivity of Job and blesses his new state more richly than the first. His flocks and herds are doubled, and he is given once more seven sons and three daughters. The first he named after the gentle dove, the second after the sweet cassia, and the third from the beauty of her dark eyes. And in all the land were found no fairer women than the daughters of Job. After living a further 140 years, and seeing his children and his children's children, Job died, old and full of days.

This conclusion, which is closely connected with the initial paragraphs of the story, has, after the spiritual turn given to the problem through the speeches, a remarkable force.

Bernhard Duhm thinks that the poet has affixed this conclusion to the fine old story "with the same regard to his readers which appears now and then to have influenced Shakespeare, causing him to incorporate in his plays such extracts from the sources from which he drew his material as do not in all cases exactly fit."

We may put the matter thus: This conclusion coming after the speeches, has practically a Shakespearian touch. But far more truly it has a genuinely Israelite and biblical touch, and may be compared with the empty tomb of the Crucified One in the Gospels. The realistic earthly conclusion of the Book of Job points strongly to the lesson that the practical decision whether God is really God, that is to say is *our God*, falls *in the present life*. Faith lives of the reality of communion with God in the practical things of this earthly life ; either God is here and now my God, Victor over sin and death, or He is not my God. That is, as we have seen, entirely the faith of the Job speeches.

We might well say that this conclusion to the story, coming after the speeches, has the effect of a type or parable. The reinstatement of Job's life is like a type or foreshadowing of the Resurrection of the Crucified ; somewhat as the Epistle to the Hebrews regards the result of the temptation of Abraham. Abraham had shown himself ready to offer up Isaac to God ; "accounting that God could raise him up even from the dead, from whence he did also in type receive him back."

The Septuagint translation moreover, probably following some old Targum, adds to the conclusion of the Book of Job the note : "It is, however, written that he will rise again with those whom the Lord will raise from the dead."

Taking all into consideration we conclude that the Book of Job points beyond itself. The fundamental question whether there is a man who fully corresponds to the good Will of the Creator and justifies His work of Creation, the book has referred back to God. The speeches of the man Job—of this the author leaves the reader in no doubt—are not the answer which must come from mankind in order to justify God's Word of Honour. Rather they are a cry, a prayer, a testimony and also a promise that One cometh Who gives

to God the answer for all. So the Book of Job points beyond itself to the Gospel of Jesus Christ, the Son of Man, Who, as the Servant of the Lord, remained true even to death.

At the very moment when He is setting out upon His life's way the Tempter is at His side, and offers Him the whole world as a reward if He will consent not to give glory to God only. Then says Jesus to him, Get thee hence, Satan; for it is written "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Then the devil leaveth Him.

But at the time when Jesus began to show His disciples how He must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed and on the third day rise again, the Tempter spoke to Him through Simon Peter, to whom a few minutes before the Father in Heaven had entrusted the good confession of the Church, against which the gates of hell cannot prevail. And this very Peter took Jesus and began to rebuke Him and said: "Be it far from Thee, Lord: this shall not be unto Thee." But He turned and said to Peter, "Get thee hence, Satan! thou art an offence to Me; for thou suggestest not the thing which is of God, but that which is of men."

Then, when the feast of unleavened bread was near, which is called the Passover, and nought but the fear of the people now restrained the high priests and scribes from laying hands upon Jesus, Satan entered into Judas, called Iscariot, who was of the number of the Twelve. And he went and communed with the high priests and the chief of the people as to how he might betray Him to them. And they were glad and covenanted to give him money. And he promised, and sought opportunity to betray Him to them without tumult.

And even when Jesus, forsaken by all, hung upon the Cross in the direst pain, the Tempter still left Him not alone. Through His sympathy with His own, and the scorn of the chosen people, he called to Him, "Come down from the Cross, save Thyself and us." But He endured in steadfast obedience to the very last, when He, with the question of Job upon His lips, "My God, My God, why hast Thou forsaken Me?" gave His life into the Father's hand.

That is the answer unto salvation for all who believe—believe with a genuine faith as Job believed. "The Cross of Christ is but an involution¹ of the Riddle" (Wellhausen). And just for that reason it is the "Yea" and "Amen" to the Faith of Job, the triumph over the principalities and powers of Doubt, and the Victory over all assaults of the Tempter for all those who thereon believe. Yes, they believe that they are justified through the obedience of the One, Who suffered for their weakness, Who was delivered for their offences and raised again for their justification. He has vindicated God's Word of Honour, and the Father has set His seal to the answer of the Son, in that He has raised Him from the dead, and given Him power to justify the many through His obedience.

¹ "Potenzierung." Involution, raising to a higher power, a mathematical term.—A. E.

But anyone who thereon believes must not fall under the delusion that he, as a Christian, in contradistinction to Job, has already broken through from faith to sight. Those who believe in Christ stand even now in the midst of the battle of Faith, it may be in darkness and perplexity, in conflict and suffering. It is for them to endure until the Lord returns again in glory.

“ Be ye also patient ; stablish your hearts,
For the coming of the Lord draweth nigh.”

So James, the Brother of the Lord, comforts and warns the faithful.

“ Take, my beloved brethren, for an example
Of suffering and of patience the old Prophets,
Who in the Lord's Name unto us have spoken.
Behold we count them happy which endure.
Ye have heard of the patience of Job,
And have seen the end of the Lord,
The Lord is pitiful and of tender mercy.”

OUTSPOKEN ADDRESSES. By Percival Gough, M.A. *Allenson*.
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