

THESIS: THE PROBLEM OF SUFFERING
IN THE BOOK OF JOB.

FOR THE

DEGREE OF PH. D. (HEBREW)

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SUBMITTED BY

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INTRODUCTION

The problem of suffering is one of the fundamental mysteries of life, and one of the great and terrible issues of all existence. Few are concerned with the problem, until it touches their own life; hence the general apathy.

Suffering abounds more in human life than in the animal world, for we have enlarged the area of human knowledge, but at the same time we have widened the circumference of mystery.

In mental and moral suffering, we are amazed by the magnitude of the agonies that are the lot of mankind. We are overwhelmed by one feature of this problem; the chaotic nature of its distribution. Strong and weak suffer alike, and the guilty as much as the innocent.

It could be argued that if the guilty alone suffered, then we might understand the workings of a divine plan. But observation of life shows that the innocent are probably the greatest sufferers.

What/

What baffles the student of this problem, is that so much suffering is apparently meaningless. In a universe of so much meaningless pain, this cannot be the best of all possible worlds, nor can it be an expression of wisdom and goodness.

The dilemma of Epicurus remains unresolved: "If God wishes to prevent evil but cannot, then He is impotent; if He could but will not, he is malevolent; if He has both the power and the will, whence then is evil?" (1).

The pressure of this problem (of pain) may be said to be some of the driving force in all great religions and philosophies.

The suffering of an intelligent man is an awesome spectacle, for there the mystery and power of the human personality send forth their greatest challenge. Physical pain has its degrees of intensity, and some methods of alleviation are available.

But/

(1) ~~p. 42~~. W.R. Sorley and Others: "The Elements of Pain and Conflict in Human Life". Cambridge 1916, ^{p 48} Epicurus, a Greek Philosopher (341-270 B.C.E.).

But mental and moral suffering overwhelm our powers of insight. Religion and Philosophy have each tried various approaches to the problem - Religion through emotion (that great begetter of human hope and despair); and Philosophy by way of the intellect: by analysis, synthesis, and by the search for law.

Often a sense of frustration makes the best of men retreat to the fortress of their unconquerable soul, there to defend themselves against the onslaughts of life. So, one may imagine, certain aspects of Poetry, Religion and Philosophy had their birth.

From earliest times the endeavour has been made to solve the problem of suffering, as witness the attempts at explanation by the ancient Egyptians, Babylonians, and Hebrews. They may appear to us to-day to be futile and little better than a mockery of the innocent sufferer's pain.

Nevertheless, these explanations are not to be entirely despised and rejected. Many new and various

insights/

insights have been snatched from these experiences.

They have paved the way for a truer understanding in our own times of the problem of suffering, though not, alas, for its ultimate solution.

In this thesis the views of the ancients - notably, the Egyptians, the Babylonians, the Greeks and the Indians - are reviewed in Chapter I, and a summary is given of the Biblical conceptions concerning the subject in Ch. II. The remainder of the treatise is devoted to an analysis of the Book of Job and its treatment of the entire problem of suffering. In the first two chapters, which are ancillary to the main theme of my thesis, I have relied on the works of leading scholars. My original researches are centred on the Book of Job itself.

From my analysis it will be seen that the author of Job makes revolutionary progress in his approach to, and comprehension of, the mystery of pain. Old, untenable theories are exploded and new truths of human life and of Providence are revealed.

There is a grandeur about the ideas and presentation of Job that is equalled only by the world's greatest literary masterpieces/

masterpieces. Like all great sufferers, Job's personality is marked by a distinctive beauty. That loveliness is the bitter sweetness which a sense of the pathetic stirs in us. We get that sense in Job, in Prometheus, in Buddah. (2). Seemingly endless suffering does that.

We/

(2) "Buddha, like Jesus, left no writings; but the followers of both have amply made up the deficiency. The disciples of Gautama recorded his career, his miracles, his sermons; the disciples of his disciples added argument, debate, disputation, legends, hymns, epigrams, moralising, theology that the simple soul of this original, simple teacher never could have imagined or devised. So great became the confusion from too much theorising on plain truth that the council at Patna in 250 B.C. framed a canon or bible of sacred books - as momentous an event for the literature of Asia and Europe as that one which formulated our own Bible."

- pp. 93 and 94, *The Dawn of Literature*
by Carl Holliday, published by
Thomas Y. Crowell Company, New York, 1931,
pp. 93 and 94

For an imaginary discussion between Buddha and Nietzsche, which has an instructive bearing on the problem of suffering, see Bertrand Russell: *History of Western Philosophy*, pp. 799-800.

We are ravished by a sense of Grandeur in the supreme dignity which clothes the personality of Job, as he measures up to God in his challenge to make Him justify His providence, and to say what He would with man.

Eliphaz and his friends, on the other hand, rely dogmatically on accepted theories of suffering. But though they seek to defend Providence, it is them whom God condemns in the end.

Job and the new approach to the question of suffering are vindicated in the overpowering Divine judgment addressed to Eliphaz:

"My wrath is kindled against thee.....for ye have not spoken of Me the thing that is right, as my servant Job hath..... for him will I accept, that I do not unto you aught unseemly; for ye have not spoken of Me the thing that is right, as My servant Job hath." (3).

The/

The author of Job does not actually solve the problem of suffering, but he establishes, by implication, certain fundamental principles which may be regarded as marking a new epoch in theological thinking. He shows that God approves sincerity even when it takes the form of a challenge to Him, and that He condemns untruth even when its upholders seek to vindicate His ways. Job effectively refutes the belief that sin is the invariable cause of suffering; the innocent, he demonstrates, may be victims of undeserved misery. At the same time he shows that only by complete trust in God's omniscient goodness can man face and ultimately triumph over crisis. Job the rebel becomes in the end once again the man of faith. He trusts even though he does not know or understand all.

This represents a distinct advance on the concepts of the author's predecessors. Amos, (4), for example, held that Yaweh's supreme moral attribute was righteousness; that he did not act arbitrarily but in accord with his own paramount demand of justice. Habakkuk (5), who also questioned the righteousness of Providence, received the answer:

"A righteous man by his faithfulness liveth". (6).

Another/

(4) Flourished circa 760 B.C.E.

(5) Prophesied c. end of 7th century B.C.E.

(6) Hab. 2⁴. Translation given in B.D.B. s. ה'י'א p.53 of 1939 Edition.

Another verity taught by our Book is the educative value of suffering. As a result of his struggle, Job's character is ennobled and he gains new wisdom. He learns to cast out dead ideas which have clogged his spiritual understanding, and fearlessly to pursue the truth whithersoever it may lead. It is not so much the introduction of new ideas into his life that reconciles Job to the Divine Rule as the jettisoning of worn-out dogmas which could not be squared with the facts of life.

Possibly there is a hint in the Book of Job that not only Providence but the conscience of man is a power making for righteousness in human life. (7). This view is the basis of our modern conception of social responsibility and justice.

The/

(7) Job 31¹⁵⁻³⁴ may be compared with Ps 73¹⁵⁻²⁵

in order to appreciate to what extent the sense of communion with God had become personal and spiritual. Divine Providence and human conscience lead to a more integrated sense of social responsibility.

The Book of Job challenges the intellect, subdues the heart, and inspires the will of man to nobler thought and better action. No book of the Bible, except Psalms, deals so intimately with the soul of man in its relations with the Living God (8). In our Book there is a progressive outstretch of the soul in its search for God. Finally, there is an unfolding and gradual self-manifestation of God in His revealing and redeeming power for the sake of man.

In this Poem, Job (who stands for the common man), is made to know his own heart, in all its possibilities of glory and shame, as he is made to know God in all the grandeur of His nature and the far-reaching grasp of His love.

Our Book reveals man to himself as a seeker after God (9); but it also reveals his soul in its littleness, its sin, and in its depths of shame (10).

In/

(8) Job Chs. 23 & 27.

(9) "As for me, is my complaint to man?"
"O that I knew where I might find Him!"
Job 21⁴ and 23³

(10) Job 19²¹

In the rest of the Bible the central figure is God. Here, in the Book of Job, the central figure is Man, particularly the common man, and the unfolding of his destiny according to his kind.

The approach of the author of Job, is that man is God's special child, the object of His peculiar care, to whom He has entrusted the remarkable function of lordship over the world, and from whom He has great expectations. (11).

The appeal of Job to the heart is simple: poor, suffering man, stumbling in the dark. His spiritual destiny is a complex challenge to the intellect. The history of the interpretation of our Book is, in a spiritual sense, the history of the human mind itself.

It may be said that the concept of the "modern mind" dates from the creation of this Poem, in which the author develops a new method of approaching reality.

In/

In the early history of man's spiritual development, the method of enquiry was a priori - an attempt at harmonising facts with preconceived theories (12), which ruled men's minds with unconscious but rigorous tyranny. Fresh knowledge had, somehow, to be made to fit into these theories. Facts which refused to bend to this process were either passed over or forced into the general scheme of such theoretic thought.

Men, like Job, who challenged current assumptions with a view to formulating fresh thoughts more in harmony with the realities of life and with newly discovered facts, were treated as heretics and outcasts.

Job's service to the spiritual development of mankind, was to break down this rigorous uniformity of belief based on the a priori method, and to substitute for it the a posteriori approach. This technique (a posteriori) rejects preconceived ideas, and studies the facts of life in and for themselves as a preliminary to formulating their laws - to deduce theories from an examination of the facts (and not to bend facts to suit accepted theories).

The/

(12) The discourses of Eliphaz are an apt illustration of the a priori method of thought, e.g. Job 4⁷

The a posteriori method put the inquirer into a new relation to reality; it made him Nature's pupil, not her master; it changed prejudice into teachableness, and opened a new and fascinating vista of inquiry in every direction. Man began to understand the world better, and his control over the forces and processes of Nature began to extend. The scientific understanding of concrete nature, the human mind and the Divine Spirit has been powerfully stimulated by the a posteriori method.

Job does not theorise till he obtains the facts of life. As fresh facts come under his review, he undertakes a rigorous re-examination and rebuilding of existing theories in the light of these facts: the wicked do not necessarily suffer; the innocent suffer undeservedly; the ways of God are not always clear to man; is suffering the outcome of sin? Why do not the virtuous prosper?

God shows us in this Poem that this approach (the a posteriori) is not the perfect method, for it has often been led into blind alleys and has had to retrace its steps by constantly revising its conclusions (13).

Job/

(13) As in Job 40² and in Job 40⁴⁻⁷

Job realises that he is questioning the elemental, changeless region of man's being - his religion, which Eliphaz and the Friends identify with the special forms in which it (religion) is embodied. When the Friends are called upon to give up some of their outworn religious conceptions, they believe religion itself is in danger. Eliphaz, Bildad and Zophar are depicted as the ultra-conservatives in religious thought. Their creed has become fossilized and entrenched in time-honoured traditions. Hence their (the Friends') progress in religious thought is slow and painful.

God is shown in the Poem as a lover of truth (14), while Job's discourses are the means of propagating this love of truth. Hence the spiritual gain to mankind by possession of the Book of Job for the last two thousand five hundred years, has been beyond measure.

Through the direct or indirect exposition of these ideas, the Book of Job has made a historic contribution to the treasures of human thought, religion and ethical

understanding/

understanding. Profound and noble ideas expressed in language of matchless beauty make the Book of Job an immortal classic of all humanity, whose life, individually and collectively, is never altogether free from suffering.

CHAPTER I: A BRIEF OUTLINE OF SOME OF THE THEORIES
CONCERNING THE PROBLEM OF SUFFERING
UP TO 500 B.C.E.

§1(a) EGYPTIAN VIEWS ON SUFFERING

Egyptian views on suffering go back, perhaps, to seven thousand years ago (about 5,000 B.C.E.). The ancient Egyptians were a people of permanent builders: their dead were preserved to outlast the ages, and their tombs and monuments were built to rival the hills in endurance. "To such a people both life and death were serious matters, and, like all energetic and ambitious nations, they viewed oblivion as the worst of all fates." (15).

Pain and death were constant themes in Egyptian life, which was based on three principles; this life is brief; the real life is after death; and man's living duty is to prepare for the real life beyond the grave.

The/

(15) Carl Holliday, The Dawn of Literature, p.2.

Published by Thomas Y. Crowell Company, New York, 1931.

J.H. Breasted, "The Dawn of Conscience". Published by Charles Scribner's Sons, New York, 1934.

The religious note was ever present in Egyptian records (16), for the hymns to their gods, pathetic petitions and prayers, are a daily practice. These gods were a part of the State, and the lowliest acts of daily life were carried out with a consideration of these deities.

The/

(16) According to Holliday, the earliest Egyptian inscriptions are from 5,000 to 4,000 B.C.E. Their records begin to be continuous from 3700 B.C.E. in the form known as hieroglyphics, which is a form of picture-writing. The world's oldest book is the Prisse Manuscript, a papyrus roll preserved in the Bibliothèque Nationale at Paris, and its name is "The Precepts of Ptah-Hotep". Discovered by Prisse at Thebes, this frayed papyrus goes back to 2500 B.C.E., and is itself a copy of a book written by a governor, "Ptah-hotep, son of Assa, who became King of Egypt in 3850 B.C.E. - Carl Holliday, Op. cit., p. 7.

The spectacle of life as one long drawn-out drama of suffering is conveyed by Ptah-hotep, Vizier of Egypt (3850 B.C.E.). (17).

To/

(17) "A man waxeth old, his strength decayeth.... Day by day the heart of an old man fainteth and is troubled..... his mind is feeble and remembereth not the deeds of yesterday.... Alas, the old age of man is full of misery..... But whoever enters therein (portals to knowledge), even though he should strive for perfection, shall indeed never gain it..... The words of wisdom are hidden..... For all who behold shall declare that he who, in spite of provocation holdeth his tongue, is mightier than he who provoketh. So shalt thou be respected by those who have wisdom.

If, by command of one having authority over thee, thou must do evil, the gods will not condemn thee for it.

No man may know the day of adversity, when it is to come, nor the day of prosperity, when it shall lighten him; for the high purposes of Fate are hidden from all.

He that abuseth his servant shall surely be brought low; for the gods who bestowed power upon him shall snatch it away, and great shall be that man's fall".

- Carl Holliday, Op. cit., p. 8.

To the early Egyptians, death was as important as life, for it (death) had rich content - something with action in it, desires, pleasures and all kinds of physical needs. So that the dead shall not suffer unduly, there arose the custom of placing with the corpse articles of food, arms, and even toys of this present life.

The Book of the Dead (18) told the Egyptians how to die, how to achieve happiness after death, and how to overcome suffering in the Hereafter. "Without its precepts and formulas and charted ways, the bewildered soul might wander long before reaching the Judgment Seat of God, and if by chance he found the road that led to that throne, what could he, ignorant of the required phrases presented in this volume, say before the Supreme Judge? Therefore, let the living and the dead beware of ignorance of this grim, celestial guide-book". (19).

Sentences/

(18) The remains of this book are stored in the Royal Museum at Berlin. To its native readers it was known as the "Going out by Day". It was a guide for the dark and feared journey to the Other World.

(19) Carl Holliday, Op. cit., p. 11.

Sentences from this book were inscribed on the mummy-cases. Whole chapters were enclosed with the corpse to ensure that the body did not suffer in the hereafter. The living were encouraged to learn large portions of the book by heart, in order to be saved from the certain pains of the after-life. To the early Egyptians, who were people of real vitality, the idea of a Hereafter of Suffering was preferable to the idea of a Hereafter of Nothingness, for they had reached definite conclusions regarding the mortal and the immortal elements of man.

If the soul could prove its worth before the Judgment Bar in the Hereafter, it (the soul) received again all its human faculties, and with them an eternity of pleasant activity. The soul would suffer intensely, if its bad deeds outweighed its good deeds before the Throne of Osiris.

From these early times and onward, man's endeavours to express himself to God have been amongst his

highest/

highest intellectual achievements. With a conviction reminiscent of Job and some of the Psalmists, the righteous Egyptian soul spoke to Osiris with a sturdy spirit in defence of his own innocence. (20).

The/

(20) Ibid. p. 14.

"Ye Masters of Truth. I bring you the truth.

I have not secretly wronged my fellowmen.

I have not oppressed those in sorrow.

I have not falsified.

I have not caused the labourer to do more than his
just work.

I have not been an idler.

I have not been a drunkard.

I have not been immoral.

I have not defamed the servant to his master.

I have not been the cause of hunger.

I have not made any to sorrow.

I have not committed murder.

I have not cheated.

I have not used the sacred bread of the altar.

I have not defrauded any when weighing.

I have not withheld milk from the mouths of babes.

I have not slandered any men.

I have not snared birds sacred to the gods.

I have not stopped the waters for irrigation.

I have not stolen the meat-offering of the gods.

I have not failed to make due offerings to the gods.

I have not failed to give food to the hungry, drink to
the thirsty, clothes to the naked.

I am innocent! I am pure!

The thought of eventual suffering and the final day of every mortal were constantly placed before the Egyptians. Herodotus (the ancient Greek historian) relates how at banquets given by wealthy Egyptians, "just as the company is about to rise from the table, a small coffin is borne around containing a perfect representation of a dead body. As it is exhibited, the bearer exclaims, 'Behold this figure! After death you shall resemble it. Drink and be happy!'" (21).

Egyptian/

(21) There is in the British Museum a papyrus of about 1500 B.C.E. containing a banquet dirge of about 2500 B.C.E., often called the Festal Dirge of Antef:

"O Mortal Man, though thou attain all wisdom and power, though thy fame be magnified, whether thou be here in poverty or amidst riches, yet one end cometh to all men, that is, Death.

Behold what is fortune or fate? The house of a man passeth into nothingness, and what may be the thoughts and the deeds of one who is dead no man hath yet returned to tell us.

Therefore let all the desires of thy heart be fulfilled. Be happy. Anoint thy body with rich ointment; array thyself in fine linen and adorn thyself with precious ornaments. Enjoy whatever the gods have granted thee.

For does not the hour come to every mortal when he shall never again hear the voices of men? Yea, he who is dead heareth no more the lament of the mourner; no tears bring back the dead to life.

Eat, then, and drink, and take thy joy. For when thou goest down into the grave thy goods go not with thee. He that goeth down to death cometh again no more for ever."

Ibid, pp. 15 & 16.

Egyptian views on suffering were influenced by the irregularities of the inundation of the Nile, which could be devastating in their effects. (22). The Nile, when it flowed regularly, made the men who dwelled on its banks peaceable beings. These men were protected on both sides by the desert and in the north by the sea. Their constant prayer was for freedom from suffering, and for the/

(22) Alexandre Moret, in "The Nile and Egyptian Civilization" (published by Kegan Paul, Trench, Trubner & Co., Ltd., London, 1927). p. xx quotes J. de Morgan's *Les Premieres Civilisations*: "Seven thousand years ago, the Nile, covering the bottom of its valley with gravel, left here and there long banks of shingle and sand. Constantly changing its course, everywhere leaving isolated backwaters, to-day overthrowing what it had built yesterday, it went through all Upper Egypt and part of Central Egypt without leaving deposit in any appreciable quantity."

the tranquil enjoyment of a life maintained at little expense. "In Egypt, the Nile created justice and morality as it did Geometry". (23).

In this land the sun adds to the well-being of the inhabitants, and so it (the Sun) takes on a moral character, and is transfigured in men's imaginations into a divine being. When the Sun, King of the World, goes down at the end of the day, sorrow and suffering inspire the night. (24).

The/

(23) A. Moret, Op. cit. p. xxi.

(24) The Nile demands of the Egyptians that they co-ordinate their efforts; the Sun reveals to them that a single power rules the world. - Ibid.

In the eyes of the Greeks, the Egyptians were "the most religious of men. When we consider their tradition in the form in which Herodotus learned it, we can say that they lived and moved and had their being in the divine." - Ibid.

The theme of suffering in Egyptian religion has a moral basis. Ra and Osiris are the leading gods. Ra is the Sun; and he becomes the Demiurge, the creator of the gods themselves, and the founder of all order, divine and human. Osiris, the god of fertilising water and vegetation is ever at war with his brother and enemy Seth, who symbolises the desert, and all the variety of pain and suffering which arise from the desert. The struggles of Osiris represent not only a cosmic drama, the vital forces always being reborn after apparent death, but also historical events, and a moral drama as well. Isis, the sister and wife of Osiris, is the fertilised soil and the prototype of woman in Egypt.

Osiris undergoes a Passion; he is the god of suffering, death, and resurrection. All the gods end by being replicas of Ra and Osiris. (25).

The number of those who benefitted by his passion and immortality constantly increased. From the sufferings/

(25) Ibid, pp. xxii & xxiii.

sufferings of Osiris, justice spread from heaven to earth. Pharaoh, growing more human, questions his conscience, in order to make law; and the plebeian, fully awakened to religious and civic activity, questions his thoughts in touching accents, on the meaning of life. (26). If he has "set God in his heart", if he is "pure", he rises above pain and suffering. He is then confident of immortality. Because he valued life so much, the Egyptian wanted to prolong it indefinitely - and in the same condition, despite periodic pain and suffering.

During the decline of the Memphite monarchy (2360-2160 B.C.E.), the common people of Egypt took its revenge on the recognised authorities. The crisis so impressed the minds of men, that for centuries it served as a theme for the meditations of the sage. Abstract ideas and expositions of doctrine are given in a setting of everyday life, in the form of dialogue.

The/

(26) Ibid, p. 270.

The writers of this period compose in an intimate way, reflecting personal thought and observation, without bias and without blenching the facts. They estimate the spectacle of the world in all sincerity. Such writings are the papyri which are called "The Meditations of a Priest of Heliopolis, The Dialogue of an Egyptian with his spirit, The Admonitions of a Sage." (27).

In the "Dialogue of an Egyptian with his Spirit", written over a thousand years before Job, the poet uttered a cry of despair at the vanity of all things. The only comfort left is to "speak with one's heart", for "a courageous heart in time of distress is the companion of its master".

In this "Dialogue", Man tells his spirit that life on earth is so grievous that it is better to die. "Lead me to death. Is it then a misfortune to die?.... So pass over my sins and give peace to the unhappy man. The spirit replies: "If thou dost think of burial, it is a grief for the heart, it is what brings tears, troubling a man..... Nevermore wilt thou rise towards heaven/

heaven, to see Ra, the Sun of the gods..... Hear me, then, for it is good for man to harken. Give thyself up to following the happy day, and forget care".

In reply, the man protests that "on earth, his name is slandered", and that he no longer knows in whom to trust. "To whom shall I speak to-day? The hearts of men are violent, and everyone takes his brother's goods..... There are no longer any just men; the earth is delivered over to sinners".

It is the preoccupation of the individual with death which gives rise to the beliefs and rites connected with the next world which are most characteristic of Egypt. Though he was restricted on all sides by arbitrary laws, by life-long suffering at the hands of the kings, yet in the end the individual emancipated himself.

"The individual may not have expanded here as he did in Greece, but Egypt was none the less, like Greece, an exceptional success. In that happy valley, intelligence (notably in the Scribe) and morality (in great personages and humble people) played a part which explains the admiration of the Greeks for that venerable wisdom, that knowledge 'old as the world'.

For human unification, which could, at the same time as the mastering of nature, be the very work of civilization, Egypt did much. And it was by moral law, rather than by violence and domination, that she brought men together. Her just administration, her pleasant adornment of this life, her serene conceptions of the after-life, all tempt the historian to ask himself whether, on the road which mankind is travelling in search of Paradise, the stage represented by ancient Egypt is not one of those in which it may sometimes have seemed that the goal was almost reached". (28).

(28) Ibid, p. xxviii.

The ancient Egyptians were morally and culturally in advance of Babylonia, for in their (Egyptians') views on suffering, they grasped clearly that the greater problem of human destiny was an age-long struggle of mankind with himself - a struggle which has hardly passed beyond its beginnings at the present day. (29). Because of this dawn of conscience, Egyptian civilisation displayed profound moral vision. Babylonian civilisation was dominated by a spirit of calculating commercialism, of hard and mechanical requirements, which deprived their social evolution of the foundations of altruistic development. The basic moral requirement of equal justice to all, was totally lacking, and Hammurabi's Code of Laws (30) dispenses justice according to the social position of the litigant. The complete obliteration of social distinctions before the law, which is one of the finest achievements of Egyptian civilisation, was unknown to Babylonia (31). Egyptian views on suffering were likewise of a higher moral significance to the individual and to the community.

In/

(29) J.H. Breasted, Op. cit., p. 11.

(30) Hammurabi 2067-2025 B.C.E., per S.H. Langdon in article "Hammurabi", p. 135, Vol. II, Encycl. Brit. 14th. Edn.

(31) J.H. Breasted, Op. cit. p. 13.

In passing, one may say that a society's views on suffering and pain constitute some of its profoundest records of religious and moral experience, whilst reflecting a creative urge for human betterment.

The earliest known discussion of right and wrong in the history of man is embedded in a Memphite drama celebrating the supremacy of Memphis and dating from the middle of the Fourth Millennium B.C.E. (32).

In opposing pain and suffering, the early Egyptian emphasised the supreme value of character, which was designated as "righteousness", "justice", or "truth" (Egyptian Maat). When character became corrupt, there followed the age of pessimism and disillusionment (after the Pyramid Age, i.e. 23rd Century B.C.E.). Suffering and decadence would be followed by a Messiah, who would "usher in a golden age of justice for all mankind, a belief later inherited by the Hebrews". (33).

The sun, and therefore the Sun-god Ra, are the potent powers which remove pain and suffering. The Sun-god was/

(32) Ibid, p. 19.

(33) Ibid. p. 21.

was depicted as a falcon, whose lofty flight made it a fit comrade of the sun. The sun-disk with the outspread wings of the falcon became a popular symbol of Egyptian religion. The idea of this falcon has its place in Biblical literature in such expressions as "the wings of the morning", and "the sun of righteousness.....with healing in his wings".(34).

(34) The sun-beams are figuratively described as wings.

Malachi 4²

"The sun of righteousness shall arise with healing in his wings".

When this idea is applied to Christ, it denotes that he should appear in the flesh, and by his doctrine, merit, and spirit, should bring a remedy for all spiritual sicknesses and diseases. Some have observed, that by the word wings may be insinuated the healing virtue that went forth from Christ to such as by faith did but touch the hem of his garment (Mat. 9^{20.21.22}) - A. Cruden, A Complete Concordance to the Holy Scriptures, p. 606.

Published by Fleming H. Revell Co., London & Edinburgh.

Other uses of the word "wings" are in Exod. 19⁴,

Job 37³, Job 38¹³, Ps. 17⁸

§2(b) BABYLONIAN VIEWS ON SUFFERING

The ancient Babylonians (c.3000 B.C.E.)

related suffering to their gods and goddesses. When any misfortune overtook them, it was due to the anger of these gods, who "had removed from them their countenance and protection". (35). They would then resort to the temple of one of the greater gods, who would plead with the local deities for the removal of their (Babylonians') suffering.

The prevailing belief was that on all sides there were evil gods, spirits, demons, and spectres who were ever ready to bring pain and suffering on mortals. Sickness or accident was due to a spell, which, in turn, was the result of sin or impurity. The Babylonians believed that only the priest could alleviate their sufferings.

The priest was often the soothsayer and exorcist, and he was called in at all crises in life:

at/

(35) L.W. King, Encycl. Biblica, Vol. I, § 29, p. 433.

at birth, in sickness, at marriage, and at death. This fact accounts for "the high esteem which was always enjoyed by the priestly soothsayer and the priestly exorcist in Babylonia and Assyria." (36).

Fortunate and unfortunate occurrences were forecast by omens from the heavens - particularly solar, lunar, and planetary phenomena - and by the entrails - particularly the liver of sheep offered in sacrifice.

"If such and such is the condition of the liver of the sheep, then the king (or the land) will have such and such an experience (happy or otherwise). (37).

The function of the physician (in cases of sickness) gradually evolved from that of the priest-exorcist, whose duty it was to remove the ban which was supposed to lie on the sick person, and to drive out the hostile demons who had caused the suffering. The penitent or patient also assisted in these magic rites by recitation of hymns and prayers and various other actions/

(36) H. Zimmern, *Encycl. of Religion & Ethics*, Vol. 2, p. 316.

(37) *Ibid*, p. 316.

actions, such as casting himself on the ground, kneeling, smearing his body with oils, and the burning of all kinds of objects. (38).

The Babylonians believed in lucky and unlucky days, when fortune or misfortune would overtake them. Their unlucky day was umu limnu (perhaps the origin of the incomparably nobler institution of the Hebrew Sabbath), which was held on the 7th, 14th, 19th, 21st,

and/

(38) The magical formulae go back to a remote antiquity, some of the penitential psalms recited by the patient, go back to a period between 3000 and 2000 B.C.E.

and 28th of the month, and had to be observed as a
day of fasting and repentance even by the king. (39).

At/

(39) Dictionary of the Bible, p. 217, Vol. I.

Edited by J. Hastings.

At the annual festival, Festival of the New Year (zagnukku, akitu, regarded as most sacred) the Babylonian god Bel-Merodach entered the holy assembly-room (ubsuginna) in order to fix the fates of men, especially that of the king, for the coming year. (40).

In the Gilgamesh epic we meet with the patriarch legend - the story of the "culture hero" and teacher, who suffered for his fellow-men. He is said to have sought eternal life, but did not succeed in finding it. He passed the ocean of the mythical land, where his ancestor Ut-napeshtim and his wife were living the eternal life - given to them by the gods after the Deluge, but even there he did not succeed in obtaining eternal life for himself. While returning to his city, he succeeds in finding the plant called "as an old man - man becomes young again" (rejuvenating plant). Before he can taste the rejuvenating powers of this plant, a snake steals it away. This means his final failure in his quest for eternal life. (From 2nd Part of Epic of Gilgamesh). In India Yama was the first man "who searched and found out the path for many". (41).

Various/

(40) Ibid, p. 217.

(41) D.A. Mackenzie, Myths of Babylonia and Assyria, p. XXXVI.
Published by The Gresham Publishing Co., Ltd., London.

Various magical ceremonies and rites were practised in order to release a man from his sufferings or misfortunes, which were considered to be due to a spell.

The Babylonians believed that spirits controlled Nature, and the lives of men and women. The good spirits were the source of luck. The bad spirits caused suffering. Darkness was peopled by demons and ghosts of the dead. The spirits of disease were always lying in wait for all men and women.

The early Babylonians based their theories on the accumulated knowledge of their age. They knew nothing of the chemical composition of water, or of the atmosphere, of the cause of thunder and lightning. They attributed all natural phenomena to the operation of spirits or gods. "In believing that certain demons caused certain diseases, they may be said to have achieved distinct progress, for they anticipated the germ theory. They made discoveries, too, which have been approved and elaborated in later times when they lit sacred fires, bathed/

bathed in sacred waters, and used oils and herbs to charm away spirits of pestilence. Indeed, many folk cures, which were originally associated with magical ceremonies, are still practised in our own day. They were found to be effective by early observers, although they were unable to explain why and how cures were accomplished, like modern scientific investigators". (42).

When an idol was captured from a city by an invading army, the current Babylonian belief was that the god himself had been taken prisoner. The citizens would then suffer, for their god was no longer able to help them.

After some centuries had passed, the gods were given beneficent attributes to reflect the growth of culture. Although they had been humanised, these gods still retained many of their savage characteristics. Their ability to cause suffering was their greatest single weapon. Bel Enlil and his fierce son, Nergal, were destroyers of mankind. The storm god devastated the

land/

(42) Mackenzie, loc. cit., p. 61.

land. The sky god deluged it with rain. The sea god raged furiously, ever calling for human victims. (43).

The Babylonians saw in the human mind law and order. Suffering and chaos come from the gods. So the Babylonian chaos spirits, Apsu and Tiamat, the father and mother of the gods, "resolve to destroy their offspring, because they begin to set the Universe in order." (44).

The everlasting battle between the forces of good and evil is constantly waged in the Babylonian world. Certain evil spirits were let loose at regular periods, to destroy mankind and his works by causing inexplicable suffering. These invisible enemies, it was held, would be charmed away by performing magical ceremonies, or by invoking the gods to thwart them and bind them.

To/

(43) In Egypt the sun god Ra was similarly a producer of calamity, the composite monster god Sokar was the lord of fear. Osiris was a dangerous god, and some of the Pharaohs sought protection against him in the charms inscribed in their tombs.

(44) Ibid, p. 64.

To the Babylonian, suffering was an externalised theme, for it had not reached the lofty moral plane, in which the ancient Hebrews saw it. This aspect of the matter explains largely why some of the supernatural beings of Babylon resemble our elves and fairies.

Sometimes these beings appear in comely human guise, and at other times they take on monstrous shapes. The best known of this class is Lilith, who, according to the Talmud was the demon lover of Adam. She was immortalised by Dante Gabriel Rossetti. (45).

Lilith/

(45) "Of Adam's first wife Lilith, it is told
('The witch he loved before the gift of Eve)
That, ere the snake's, her sweet tongue could deceive,
And her enchanted hair was the first gold.
And still she sits, young while the earth is old,
And, subtly of herself contemplative,
Draws men to watch the bright web she can weave,
Till heart and body and life are in its hold,
The rose and poppy are her flowers; for where
Is he not found, O Lilith, whom shed scent
And soft shed kisses and soft sleep shall snare?
Lo! as that youth's eyes burned at thine, so went
Thy spell through him, and left his straight neck bent
And round his heart one strangling golden hair."

Lilith is the Babylonian Lilithu, a feminine form of Lilu, the Sumerian Lil. (46).

Death was considered in Babylon as the worst form of suffering, for it (death) chilled all human affections, turning love into hatred. Certain ghosts were regarded as particularly hostile, if they happened to have left the body in extreme suffering, as in the case of a woman who had died in childbed. She was pitied and dreaded. Her sorrow had demented her. No spirit was more prone to cause suffering to mankind than hers.

Suffering was popularly meted out to the ghosts of unmarried men and women, and to those without offspring. (47). The dead were required to be cared for, to have libations poured out, to be fed, so that they might not suffer hunger.

The/

(46) Mackenzie, loc. cit., p. 67.

(47) "In Sanskrit literature there is a reference to a priest who was not allowed to enter Paradise, although he had performed rigid penances, because he had no children."

- Mackenzie, loc. cit., p. 71.

The spirits of disease, tempest, and darkness were creations of the imagination. They symbolised moods, and were the causes which explained effects.

The various classes of gods and spirits may be considered as relics of the different stages of development from crude animism to sublime monotheism. (48).

S tamm/

(48) The same idea of suffering as punishment for sins, occurs in Babylonian literature, cf. Streck, Assurbanipal, II, p. 12, r. 118-119 with Jeremiah 22^{8 & 9}. "The Biblical conception of suffering as a just retribution from God for sin committed by the sufferer, his ancestors or the nation to which he belongs (Exod. 20⁵; Josh 7¹¹⁻²⁴; 22¹⁸), marked a great advance from the time when an affliction was taken to be the capricious act of an angry spirit or god."

- W. Hirsch: Rabbinic Psychology, p. 88.
Published by Edward Goldston, London, 1947.

Stamm (49) states that the ancient Babylonian ascribed suffering to sin. As thankfulness for the release from sin, he would pledge himself to make known to all men the greatness of the gods. (50).

He (the Babylonian) could not understand why the pious and the innocent suffered. The virtuous had therefore need to pray, and to offer sacrifices, in order to avoid the anger of the gods. No pious man could ever be sure of avoiding such anger; hence suffering was inevitable to the guilty and innocent alike. If the king, however, disregarded virtue, his land would be laid waste, and everybody would suffer. If he walked in divine wisdom, then the gods would lead him to an understanding of the paths of virtue, and
all/

(49) J.J. Stamm in "Das Leiden des Unschuldigen in Babylon und Israel", p. 11, Published by Zwingli-Verlag, Zurich, 1946.

(50) Ibid, p. 12.

Herr, meine Missetaten sind viel, gross meine Sünden!
Mein Gott, meine Missetaten sind viel, gross meine Sünden!
Meine Göttin, meine Missetaten sind viel, gross meine Sünden!
und Die Sünde, die ich begangen, wandle in Gutes!
Das Vergehen, das ich verübt, führe der Wind fort!
Meine zahlreichen Freveltaten zieh ab wie ein Kleid!
Mein Gott, sind meine Sünden auch siebenmal sieben, löse
(dennoch) meine Sünden!

all would be well (51).

Fortune and misfortune are evenly (or justly) distributed, and it is left to the individual man, according to his conduct, to choose between them. At the same time, the Babylonian felt that this teaching raised up a contradiction, for the reality of life often did not agree with such precept. The prosperity of the godless as well as the suffering of the pious gave rise to urgent questioning.

There is a Babylonian text (52) which deals with the problem of suffering in a dramatised form - by way of a dialogue between a Lord and his slave. (53). Here the slave readily agrees to everything proposed by his Lord. Hunger and food, thirst and drink come to man as natural events, whether man is pleasing to the gods or otherwise. The pros and cons are then considered of hunting and love, and so on to higher matters, until the Lord wishes to offer a sacrifice/

(51) Ibid, p. 13, Stamm, Op. cit., „Hat der König nicht auf das Recht geachtet, so wird sein Land verwüstet werden, achtet er jedoch auf die göttliche Weisung, so werden ihn die grossen Götter in Einsicht auf den Pfaden des Rechtes leiten.“

(52) The complaint of King Assurnasirpal II (883-859 B.C.E.) as mentioned on p. 14 Stamm, Op. cit.
The Dialogue between the Lord and his slave was translated in A.O.T. (Alt Orientalische Texte zum Alten Testamente) 2nd Edn. pp. 284-287.

(53) The Dialogue between the Lord and his slave was translated in A.O.T. (Alt Orientalische Texte zum Alten Testamente) 2nd Edn. pp. 284-287.

sacrifice to his gods. The slave encourages his Lord with the maxim "He who offers to his God, his heart is satisfied," but when the Lord resolves not to sacrifice, the slave approves by expressing the thought, that sacrifices have only the effect of making the god more greedy against the pious ones, and therefore the sacrifices are better omitted. The Lord then wishes to do good to his country; for which purpose the slave encourages him with the thought that he who does so, will surely receive help from the god Marduk (54), but when the Lord (master) declines to do good to his country, the slave approves again, and says: "Climb the ancient hills, and roam up and down, and look on the skulls of the latter and the former people. Who is the miscreant and who the virtuous?" (on the skulls). (55). The destiny of death comes to all alike: the good and the bad, for in the last resort it (death) is indifferent to a man's actions.

The dialogue ends with the wise slave admitting that no one can reach heaven, nor comprehend the world; and that man is too small to understand the laws of Nature.

A/

(54) The chief god of the city of Babylon.

(55) Ibid, p. 15.

A further example of the discussion of suffering, by way of dialogue, as found in early Babylonian, is quoted by Stamm (56). This dialogue takes place between two men A and B. A is an atheist. B believes in God.

A complains about the early death of his parents. B comforts him, saying that death is the fate of all human beings, and that the only way to be happy is to love God.

Only he who worships God, has a protecting angel
He who loves the goddess receives plenty.

A complains that he lives in poverty, and that his strength is declining. Great need and baffling doubt rule his life. B advises him to believe in the sun-god. A objects and insists that people who do not believe in God and are indifferent to Him, are well off.

The sufferer asks: does the wild ass or the lion or the parvenu trouble himself about God?

B answers him that in time the wild ass will be killed, the lion trapped, and the parvenu burnt on the funeral pyre. A man cannot grasp the mysteries of God.

B advises him (A) to seek for God, but A still thinks that the way to happiness is the way without belief in God. Then A replies that God's ways are not understandable, for one does not understand the Truth. B, on the contrary, says that life is good when there is belief in God. A then determines to live apart from the community, and to be only with the animals in the field, and save himself from all social frustrations, and changes in his happiness. B is of opinion that those who stand firm in their belief, and give alms, will not fail.

(56) Stamm, Op. cit., p. 19.

§3(e) GREEK VIEWS ON SUFFERING UP TO 500 B.C.

Greek views on suffering derive mostly from Homer (57). He reflects a spiritual vividness and religious freedom full of genuineness and humanity based on reasoned daring. (58). Homer is by tradition a sufferer himself. He is blind. In his age, able-bodied men were soldiers. The lame but strong men were smiths and weapon-makers. The blind men - good for nothing else, were singers. "The Saga loved to make her great poets and prophets blind, and then she was haunted by their blindness. Homer was her Demodocus, 'whom the Muse greatly loved, and gave him both good and evil; she took away his eyes and gave him sweet minstrelsy'". (59).

The/

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- (57) The word Homer, or Homeros, means "hostage". It may be a patronymic: "Homer-sons". He is variously said to have been born in 1102 B.C.E., 1159 B.C.E., and 1044 B.C.E. Some scholars assume 8th or 9th Century B.C.E.
- (58) Gilbert Murray: A History of Ancient Greek Literature, p. 1. Published by William Heinemann, London, 1917.
- (59) Ibid, p. 7.

The Homeric poems do speak of ancestor-worship and propitiation of the dead, as means to happiness, "but the Ionic spirit, daring and sceptical, knows nothing of mysteries, and uses the gods for rhetorical ornament, or even for comic relief." (60). A divine presence is only introduced where there is a real mystery, where a supernatural explanation is necessary to the primitive mind.

In the sufferings of Hector at the hands of Achilles, we have an example of the Greek genius, which enters vividly into the feelings of both parties in a conflict. "It is the spirit in which Homer, Aeschylus, Herodotus, Euripides, Thucydides find their kinship, and which enabled Athens to create the drama". (61).

The flight of Hector from Achilles is simple fear; but Homer's sympathy is with the sufferer, for Hector is depicted as a brave man. Hector must fly. No one can blame him. It is only one more drop in the cup of divine cruelty, which is to leave Hector dead, Troy burned, Aetyanax butchered, and Andromache her enemy's slave.

Homer/

(60) Ibid, p. 34.

(61) Gilbert Murray, Op. cit., p. 43.

Homer has little praise for the one who inflicts pain. There is no exultation in Hector's shame. The poet feels how far more intense the experience of the conquered always is, and in Hector's case how far more noble.

To Homer, there is pathos in war. He sees the thing on both sides; the unfathomable suffering for which no one in particular is to blame.

In the Iliad and Odyssey there is no code. The king delivers judgments, which are based on custom and public opinion. "If they are unjust there is a general Nemesis or indignation, of men, and probably a punishment of all the land by the gods". (62).

To the righteous king, the earth bears wheat and barley, the trees are heavy with fruit, the flocks bring forth unfailingly, and the sea provides its fish, because

of/

(62) Gilbert Murray, Encycl. Brit. Vol. II, 14th Edition, p. 697.

of his good leading; and the peoples prosper under him. (63).

So Odysseus "had no evil thoughts, but was kind as a father to his people. (64).

The ancient Greeks held that suffering in its various forms, was punishment for wrongful action. This punishment expressed itself through (a) aidos and (b) Nemesis. Aidos was a sense of "shame" or "sense of honour". Nemesis is "righteous indignation". Aidos is what a man feels about his own actions; the honour that compels him, the shame that deters him, the rath or remorse that haunts him.

Nemesis, or "the nemesis of men", is what is felt by the onlooker about the act of another, done or contemplated. If a man feels disposed to run away in battle, or if he

continues/

(63) Odyssey XIX, III

The Iliad and Odyssey of Homer. Translated by Alexander Pope. Published by G. Routledge & Sons, London, under the series of "Sir John Lubbock's Hundred Books".

(64) Odyssey II.230.

continues to be angry after receiving atonement, he must think of the "nemesis of men".

When Helen is asked to go and let Paris make love to her when he has emerged with doubtful honour from a battle with Menelaus, she says roundly: "I will not go.

Nemesis ἔστι κεν εἴη

it would

be a thing to feel nemesis at." (66). Helen would rather suffer than commit a wrongful action.

The idea behind nemesis gradually moved away from the sphere of ordinary human blame, and came to refer to the haunting impalpable wrath of the earth and sun, the "innumerable Keres", the gods and the dead. The deeds that arouse nemesis are: cowardice, perjury, and lying, and any wrong or treachery towards the helpless, the stranger, the suppliant, and the aged.

In/

(66) Gilbert Murray on "Homer", Encycl. Brit. Vol. II, p. 698.

In the Iliad there is a direct connection between wrong-doing and suffering. Chryses, priest of Apollo, comes to the Greek camp with ransom to buy back from King Agamemnon his captive daughter, Chryseis. Scornfully refused, he prays to Apollo to avenge his daughter's wrong. Apollo sends pestilence on the host. After nine days, Achilles calls an assembly, discovers the cause of the pestilence, and demands that Chryseis be restored to her father. Agamemnon consents, but takes instead Achilles' own prize, Briseis. Thereupon Achilles renounces his allegiance. His mother Thetis persuades Zeus to bring suffering on the Greeks for the wrong done to her son. (Achilles)

Hesiod (66) in his "Works and Days" 327, says:

"It is all as one thing - the man who wrongs a suppliant or a stranger, the man who violates his brother's bed; the man who reviles his old father on the bitter threshold of age: with that man Zeus himself is wroth".

Under/

(66) Hesiod is considered the father of Greek didactic poetry, probably flourished during the 8th century B.C.E. As he fed his father's flocks, he received a call from the Muses to be their prophet and poet.

Under the name of Orphicism (67) the Greeks held that the soul was in a state of pain, whilst it was joined to the body. It was only through the phenomenon of "ecstasy" (ἑκστασις = stepping out), whereby the soul got "out of the body" that it (soul) revealed its true nature. The soul was not merely a feeble double of the self, as in Homer, but a fallen god, which/

(67) Orpheus was the legendary founder of the cult known as Orphicism or Orphism. The derivation of the name is probably from the word ὄρφνη = darkness. Orphism goes back to the 6th Century B.C.E., and it probably resulted from the contact of Greece with the East. Its outline is as follows: When Zagreus was devoured by the Titans and they were consumed by the thunderbolt, man sprung from their ashes. Hence man is partly divine (Zagreus), partly desperately wicked (the Titans). It is man's chief end to rid himself of wickedness, which is the begetter of much suffering. Man accomplishes this end by a life of ritual and moral purity during the soul's incarnation in a series of bodies. When completely purified, it will be freed from the "circle of birth or becoming" (κύκλος γένεσιν καὶ φθορᾷ) and be made fully divine. The rules of purity included abstinence from animal food of all kinds, avoidance of polluting actions, such as contact with death or birth, wearing of white garments and other ascetic practices.

(Vol. 16, Enc. Brit. p. 936.)

which might be restored to its high estate by a system of "purifications" (*καθάρσεις*) and sacraments (*ἑργία*). In this form, the new religion made an immediate appeal to many who could not find satisfaction in the worship of the secularised anthropomorphic gods of the poets and the state religions. (68)

The Orphic religion had a written revelation as the source of religious authority, and its adherents grouped themselves into communities based on initiatory rites, some of which had a direct bearing on their views on suffering. Orphism had "some striking resemblances to the beliefs prevalent in India about the same time". (69). The leading thought of this early Greek religion was the release of the agonised soul from the "wheel of birth", that is, from reincarnation in animal or vegetable forms. The soul so released from the pain of life, became once more a god and enjoyed everlasting bliss.

The/

(68) John Burnet, Early Greek Philosophy, p. 82.
Published by A. & C. Black, Ltd., London, 1930.

(69) Ibid, p. 82.
Herodotus observed that the Egyptians agreed in certain practices with those of Orphism, and that the belief in transmigration came from Egypt.

The Orphic communities eventually arrived at the idea that philosophy is a "way of life", a purification, and a way of escape from the "wheel". (70). This way of regarding philosophy is henceforth characteristic of the best Greek thought, and Socrates, Plato, and Aristotle, are much influenced by it.

There was a danger that this attitude would degenerate into mere quietism and "otherworldliness", a danger Plato saw, and sought to avert. Plato, accordingly, insisted on philosophers descending into the Cave to help

their/

(70) This is the idea so nobly expressed in the Phaedo, which is a Pythagorean doctrine. The Phaedo is dedicated to the Pythagorean community at Phleious. Plato, in Republic X. 600 b, refers to Pythagoras as the originator of a private *εὖδός τις βίος* ("a way one has of living".)

their former fellow-sufferers. (71).

Pythagoras (6th Century B.C.E.) taught the kinship of beasts and men. No form of suffering may be inflicted on either; hence, his rule of abstinence from eating flesh. Only when they sacrificed to the gods, did the Pythagoreans eat flesh.

The most essential ideas of the Greeks on suffering have been put forward in the Tragedies, but these belong to a period later than that which we are considering here.

(71) Book VII, p. 235, The Republic of Plato, Translated into English By A.D. Lindsay. Published by J.M. Dent & Sons, Ltd., London, 1920. The allegory of the cave appears in the beginning of Book VII, where Plato represents knowledge as a kind of conversion of the soul from darkness to light. Most men live all their lives underground, seeing nothing but shadows, hearing nothing but echoes. The philosopher alone has made his way to the light of day above, and is therefore the only man who can compare the shadows over which men quarrel, with the realities. He must therefore be sent down into the cave to instruct life's prisoners and sufferers.

§4(a) INDIAN VIEWS ON SUFFERING

The ancient Indians, under Brahmanism and Buddhism, held that suffering is natural to man, who was a destructive creature. Both these religions taught a philosophy so abstract and so scornful of the transitory incidents of this earthly life, that mortal existence was one long drawn-out agony, something to be forgotten by reabsorption into the Eternal, the Nirvāna. (72)

Gautama was known for centuries as Buddha. Born in 624 B.C.E., his followers made a god of him - an idea he never/

(72) The earliest Indian books originated between 2000 and 1600 B.C.E., but as they were written on palm leaves or some other form of dried vegetable matter, they soon perished. To-day we depend upon copies and other much later relics of their writing. Sanskrit (= Perfected) was the language of those ancient records of Hindu thought and emotion, and the virile forefather of many of the languages of modern Europe and Asia. Though Sanskrit ceased to be a spoken language more than 2000 years ago, we may find to this day its high-bred, pure idiom in the sacred and classical literature of the Hindus.

- Carl Holliday, Op. cit., p. 76.

never dreamed of. Reared in royal luxury, brilliant in mind, perfect in health, gleaming in personality, it seemed that true happiness was his. For the first twenty-nine years of his life, the sight of misery, pain, or death was unknown to him. The king, his father, used to clear the highways of the beggar, the lame, the halt, the blind, and the dead when the young man went out driving.

One day (in his 29th year) Gautama went out unheralded. The roads had not been prepared. He saw the starving, the old and the feeble, the suffering, the dying and the dead. The shock to his refined soul was so sharp, that he fled the palace, that night, from wife and child, and sought the hermit's life in the forest - to see if he might find "the perfect way", the way to escape the sorrows of suffering life.

Under a sacred fig-tree he sat down to wait, in meditation, for the truth to come, and after 28 days of calmness and inner contemplation, the truth did indeed come. He became Buddha, "the Enlightened One", "the Perfect One". The cause of suffering and the way of escape were revealed to him. Donning a yellow robe (the garment of poverty) and carrying a beggar's bowl, the heir of a princely realm went/

went forth to live upon alms and to preach the revealed gospel.

He taught his suffering people the Four Noble Truths and the eight-Fold Path that lead to Nirvana, the passive, endless peace that can come only through reabsorption into the All-Embracing Eternal God. (73).

(73) Ibid, p. 91.

"Thus declared the Blessed One to them: "Two extremes there are, O recluses, that should be avoided by him who would give up this world. First, a life wholly given over to pleasures, a life devoting itself to lusts and raptures. This is vulgar, sensual, degrading, unworthy, absolutely without profit. Second, a life given over to mortification of the flesh. This is painful and likewise unworthy and without profit. The Tathagata (wise one) who avoids these two extremes shall gain that knowledge of the Middle Path which leads to wisdom, which leads to calm, to knowledge, to the Sambodhi (Perfect Enlightenment), to Nirvana itself (Peace).

Which is this Middle Path, the knowledge of which the Tathagata may gain, the path which leads to insight, which leads to wisdom, which leads to calm, to knowledge, to perfect enlightenment, to Nirvana? The Eight-Fold Path it is - that is, Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavour, Right Memory, Right Meditation. This,

O recluses, is the Middle Path, the knowledge of which the Tathagata may gain.

This, next, is the Noble Truth of Suffering. Our very Birth is suffering, our decay is suffering, our illness is suffering, our death is suffering. The very presence of objects that we hate is suffering. The very separation from objects we love is suffering. Failure to obtain what we desire is suffering. In fact, this five-fold clinging to mere existence is suffering.

Again, this is the Noble Truth of the Cause of Suffering: The thirst that leads to re-birth, with its pleasures and lust, its finding of delights here and now. This thirst is three-fold - namely, thirst for existence, thirst for prosperity, thirst for pleasure.

This is the Noble Truth of the Destruction of All Suffering: It ceases with the entire annihilation of this thirst - an annihilation which consists of the complete absence of every passion - with the absolute abandoning of this thirst, with the casting of it out, with emancipation from it, with true destruction of desire."

~~See also Appendix A - pages~~

The west has always been afraid of death. Asia holds that death is just a change in the human complex, and the Eastern is disquieted not about the fact of dying, but about the need to be reincarnated, i.e. to return into the "Wheel of the World", and to suffer in the world again.

It is the suppression of suffering that is the basis of the Asiatic methods of liberation. The wisdom of Asia does not stop at a transformation of man, but it wishes to liberate the human from the claws of pain.

Buddha had clearly seen "the slavery that results from suffering and the desirability of liberation". (74). He expected nothing from the gods; hence Buddhism has been described as approaching an atheistic religion (75). To understand better is to free oneself.

Lack/

(74) Paul Masson-Oursel & Others, p. 154, "Ancient India and Indian Civilization".

Published by Kegan Paul, Trench, Trubner & Co., Ltd., London, 1934.

(75) Ibid. p. 157.

Lack of understanding brings suffering in various forms. He who kills or sheds blood is reborn in hell, or if the person attains human form he or she is short-lived. Those who commit crimes of violence the reward is sickness, "for anger ugliness, for desiring honour and lordship weakness, for miserliness poverty, for pride and insolence low birth, for not resorting to ascetics and brahmins and asking what is good and what should be done stupidity". (76).

Those who have understanding tend to avoid suffering, as those who have compassion for the welfare of all living beings are reborn in heaven, or if as human beings they are long-lived/

(76) Edward J. Thomas, "The History of Buddhist Thought", p. 113. Published by Kegan Paul, Trench, Trubner & Co., Ltd., London, 1933.

long-lived. (77).

The Buddhist hope for man is to become perfect,
to put an end to ill, to become entirely happy. Man,
imperfect/

(77) "These things are known because, as we are told,
some ascetic or brahmin by means of austerity, effort,
application, and attention produces such concentration
of mind that with concentrated mind and purified divine
eye surpassing human vision he sees a certain man
practising murder, theft, adultery, lying, malicious
and harsh speech, frivolous talk, greed, malevolence,
false views. He sees the man after death born in an
unhappy state or in hell. He says, 'surely there are
evil karmas and ripening of misdeeds, for I have seen
such a man born in hell. They who know thus know
rightly; the knowledge of those who know otherwise is
false'."

Ibid., p. 113.

imperfect, minor, infant, as, in his earth-stages, he more or less always is, has it in his nature to become utterly well. This is a bigger ultimate conception than that of happiness, pleasure, bliss. To be well, utterly well, is not only a state to be enjoyed or contemplated as a consequence of actions or good fortune: it is a state of supreme attainment after much becoming. This "well" (cf. le bien, das Wohl, il bene) like the Platonic "good", is a term of the very man, or soul, or spirit, and not of his instruments, body and mind. These two (body and mind) grow from infancy to adulthood no less than does spirit. Soon body enters on decay, and to some extent mind also, that is, in so far, as it is the body's servant, and has its scope limited in outlook by the body's lifespan. But growth of the very man is not so limited; not so rounded off, not so ephemeral, nor need there be decay. Its beginning we do not know, nor its end. But the index of its growth is not the more or less of happiness, but the Better, the more well. The well belongs less to the little present world of things enjoyed, more to the world of one who would become fit to enjoy. The world of the Well is the world of Dharma. (78).

Suffering/

(78) Mrs. Rhys Davids, "Sakya" or Buddhist Origins, p. 17.
Published by Kegan Paul, Trench, Trubner & Co., Ltd.,
London, 1931.

Suffering is full of meaning and purpose to the Buddhist, whose message to man is that he is changing for the better. Pain is part of man's long wayfaring toward that which is also of his very nature, his nature in very perfection as he is only perfection's germ. In this way man undergoes growth and expansion.

Every man's trials and tribulations bring a message about that very man, about his "good" or "well", now and to come, about his growth toward it, about each man's own work as willing and choosing in that growth, that changing for better. For man does not respond to an appeal which is not to his inmost self. When he does respond, he has, perhaps unawares, been seeking it. (79).

Man being a slow learner, the question arises as to what means are best whereby the man will grow. Perhaps suffering is the best impetus to fresh growth. We also look for a man (like Job) who gives voice to the new in a way, not necessarily eloquent, but a way that "draws a man with cords as of love". (80).

(79) Ibid. pp. 19 and 20.

(80) Hosea 11⁴

CHAPTER II: A SHORT SURVEY OF THE BIBLICAL TREATMENT
OF SUFFERING

§ 1. Before the exile.

In the earlier parts of the O.T., disasters are looked upon as a token of divine anger - the anger kindled by individual or national sin. (81).

The first prophet whose words were noted down in the form of a book, Amos, has much to say about the relation between national sins and tribulations. (82). On the other hand, he seems also to have a notion of divine visitations as a kind of warning and an invitation to repentance (83); but in this case there is also a relation between sin and suffering, though in the last case the intention is not retribution but conversion.

The/

(81) Individual sin: stories like those of David, op. especially II Sam. 12:10, 11. National sin: stories about the people of Israel in the days of Moses, e.g. Num. 21:5-7. Yet more ancient seems to be the idea that suffering is a result of a displeasure^{ing} of God for which no reason can be given, e.g. Gen. 38:7; Ex. 4:24.

(82) Amos 3:14, 15; 5:11; etc.

(83) Amos 4:6-11.

The same ^{observation} applies to the message of Hosea: both the ideas of retribution and of inner purification (84) are represented in his book. The difference between Amos and his younger contemporary Hosea has often been characterised in this way, that Amos is the prophet of God's justice; Hosea of divine love. It is, of course, true that the alternative is not a true one: justice and love are no opposites in the Israelite conception of God; but nevertheless one might say that justice is more stressed in the book of Amos, and mercy in the book of Hosea. In agreement with this relative difference the notion of suffering as revenge for sin is more prevalent in Amos, that of suffering as a preparation for repentance in Hosea.

The next prophet in the most probable historical sequence (85), the prophet Isaiah, is on the whole more on the line of Amos than of Hosea. Though the idea of inner purification is certainly not absent from his book (86),

justice/

(84) Retribution: Hos. 1:4, 5; 8:13; purification: 2:6-20; 5:15; 6:1,2; 14:1-3.

(85) On the whole we follow the dates given by W.O.E. Oesterley and Th.H. Robinson, An Introduction to the Books of the O.T., 1946.

(86) E.g. 1:25-27.

justice is undoubtedly the key-note of his prophecies (87). It is the prevailing idea which underlays^{is} what we could call Isaiah's philosophy of history. It is in the first place directed against Judah itself. Speaking of Judah having been scourged by Sennacherib, Isaiah rebukes the infatuation which blinds his compatriots to the truth and sternly utters the Lord's ultimatum: "Come now, and let us reason together, saith the Lord. (88).

Like Amos, Isaiah stresses the avenging justice of God in his rule over the nations of the world. (89). Now, however, seems to be Isaiah's conception of Assyria being the rod of Yahweh's anger, with which he smites the nations, but which, when it had served its purpose, would be snapped asunder for its insolence and cast away. Isaiah's mind is fixed on the certainty of the tyrant's overthrow, though delay may seem to justify despair. Retribution lay in the nature of Yahweh, and will therefore come in its time. In the methods used by the Assyrian for the increase of his empire, and in the temper with which success inspired him, lurked the secret of his ruin (90).

Nobody/

(87) E.g. 1:17,21;3:10,11,13,14, etc.

(88) 1:18.

(89) One may compare Amos 1:3 - 2:5 to the "burdens" on the nations of the world in Is. 13-23, even when some of these chapters cannot be ascribed to Isaiah himself.

(90) Is. 10:5-19.

Nobody can doubt that herein an impressive moral lesson is given, one that applies to all times; but this idea does not add anything new to the problem we are discussing. The prosperity of the wicked is not explained. We are merely told that it cannot last. Nor are we given an explanation of the suffering of the righteous.

Under the reign of king Manasseh, on whose command Isaiah is alleged to have suffered martyrdom (91) religion and morality deteriorated. It is not possible to assign any important portion of the O.T. to this period. But after the accession of Josiah in 639 B.C.E., a new hope dawned for the higher religion of Israel. In 621 the Deuteronomic Law was discovered. That Law, just as the prophets mentioned above, spoke with much certainty that it should be well with the righteous. (92). The problems involved in confronting this doctrine with reality were not attacked by Deuteronomy, but in the prophetic utterances of the period following the discovery of that law-code, in which there are frequent allusions to the prosperity of the wicked and the suffering of the just.

This/

(91) Cp. the pseudepigraphical work The Martyrdom of Isaiah, and Hebrews 11:37.

(92) Cp. e.g. Deut. 28.

This applies not to Nahum, whose book is dominated by the idea of the inexorable law of retribution (93), but it is certainly true of Habakkuk, who saw the defeat and death of the good king Josiah. He stands in the succession of Amos (94), who spoke Yahweh's judgment on the heathen for outrages on our common humanity; but Habakkuk is baffled by Yahweh's apparent indifference. (95). The answer he receives is reminiscent of Isaiah's message: he is told to wait in confidence for the fulfilment of the vision, which will surely come in spite of delay. (96). Pride comes before destruction; to walk softly and humbly is the only safety. Therefore the haughty oppressor will perish in due time.

Important/

(93) Oesterley and Robinson, Introduction, p. 390.

(94) A.S. Peake, The Problem of Suffering, 1904, p. 14.

(95) 1:2-4.

(96) 2:3.

Important and comforting as this revelation may have been for the prophet and his contemporaries, and even for the faithful of all times, one can hardly say that the problem of the suffering of the just has been solved or even really tackled by this answer. Why had Judah to suffer under the hands of the Chaldeans? (97) It may be that some of Habakkuk's charges of injustice are directed against Judah and her leaders themselves (98), but we do not find in the Book, as it is now, a clear indication that the prophet saw a connection between the sins of Judah and the coming of the Chaldeans.

Though Habakkuk may have been born a few years earlier than Jeremiah, we nevertheless had to mention him before turning our attention to the prophet from Anatot, because as we have seen, Habakkuk falls into one line with his predecessors, whereas in Jeremiah we meet with a new and infinitely more poignant approach to our problem.

For/

(97) We do not think that the theory of Duhm, accepted by Sellin and others, that we have to read "Kittim" instead of "Kasdim" in 1:6, receives any corroboration from the fact that the word "Kasdim" is explained as "Kittim" in the newly discovered Habakkuk-midrash. An interpretation is quite a different thing from a reading.

(98) E.g. 2:15.

For this prophet the righteous sufferer was not the people of Judah. He was deeply convinced that his own nation, disobedient as it was to the commandments and warnings given by its God, was moving blindly to its doom. He denounces the sins of Judah: idolatry, violence, oppression, fraud, theft and murder, (99), the nations trust in the temple of Yahweh as a fetish guaranteeing their safety, unmindful of the fate that had blotted out Shiloh (100); their schemes of rebellion, their desperate warfare against inexorable facts (101). So he opposed the cherished illusions of his people, in the hope of diverting the torrent which bore them to their ruin. But all his efforts proved useless. The prophet, who despite everything, still loves his people dearly, is overwhelmed by unfathomable grief: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." (102).

Jeremiah's/

(99) E.G. 7:9.

(100) 7:4, 12-14; 26:1-9.

(101) 27:1-11.

(102) 9:1.

Jeremiah's life is one long suffering. A soul born to enjoy gentle understanding and sympathy, he is compelled by his prophetic vocation to live in permanent opposition to his surroundings. Such a life proved an intolerable burden to his sensitive and yearning affection. Even the comfort and understanding of wife or children was refused to him. (103). Sometimes he pines for a lodge in the wilderness, (104), away from the strife of tongues, away from the treachery and deceit that have poisoned all the relations of life. (105).

But Yahweh does not allow him to escape, for He forces His reluctant servant to His will by the intolerable compulsion of His word: "And if I say, I will not make mention of Him, nor speak any more in His name, then there is in my heart as it were a burning fire shut up in my bones, and I am weary with forbearing, and I cannot contain." (106).

So/

(103) 16:2.

(104) 9:2.

(105) 12:6

(106) 20:9.

So, full of bitterness against his God, who has "deceived" (107) him and made him a derision for all his contemporaries, he puts the problem to his God: Wherefore doth the way of the wickedness prosper? Wherefore are all they happy that deal very treacherously? (108). Jeremiah's own life and existence has become a problem for him. He has obeyed God's commandments, he has followed the divine calling, and the result is hatred, mockery and misunderstanding from those whom he loved and longed to save. His own misery is the problem which he cannot solve. When deep suffering broke down the self-restraint of this lonely and forsaken man, and forced him out of himself, to whom could he turn for sympathy but to that self-same God that had brought all this misery upon him?

But when he pleads the inconsistency between the righteousness of God and the prosperity of the wicked, the baffled prophet receives the reply: "If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses? And if in a land of peace thou fleest, how wilt thou do in the pride of Jordan?" (109). That is indeed "a stern summons to a

more/

more heroic and strenuous conflict with the forces arrayed against the truth". (110). But how can that be an answer to Jeremiah's problem? A modern interpretation explains: "The only meaning of the checks and sorrows of life is to brace us for worse. It is the strain that ever brings the strength. Life is explained as a gradual and progressively strenuous discipline, the result of it a stronger and more finely tempered soul". (111). Although perhaps the last sentence might not have been understood by Jeremiah, the whole seems a fairly adequate rendering of this difficult passage.

It was then, with no light on his suffering, save that it was incident to the work which God had appointed for him, that Jeremiah had to set his face like a flint and go wearily forward with a task more bitter than death. (112).

Nevertheless/

(110) J. Skinner, Prophecy and Religion, Studies in the life of Jeremiah, Cambridge University Press, 1940, p. 112.

(111) G.A. Smith, Jeremiah, the man, the book, the prophet, Harper and Brothers, New York and London, 1929, p. 340.

(112) A.S. Peake, the Problem of Suffering in the Old Testament, London, R. Bryant, 1904, p. 14.

Nevertheless, we witness here the birth of a new conception concerning the problem of suffering. We could call it suffering as a medium of revelation. By this expression we mean that suffering for Jeremiah proved a means for a deeper and more spiritual understanding of religion. He does not formulate in exact words this important conquest, but his whole life-story and his personal utterances show how suffering helped to transform the conceptions of ancient religion. The task of living a life of endless sorrow, with the isolation that comes from suffering, compelled the prophet to turn from man to God in an intimate fellowship. Jeremiah's complaints against his God are proof of this new attitude. To him religion became a personal relation between himself and God. (113).

Hence/

(113) Cp. R. Kittel, *Gestalten und Gedanken in Israel*, Leipzig, Quelle und Meyer, 1925, p. 361: "Indem er vollends um die eigene Seele mit Gott ringt, indem er sich ihm entziehen möchte und sich bezwingen lassen muss, indem er Fürbitte üben möchte und nicht darf, über seines Volkes Schicksal weinen möchte und nicht kann, wird er zum eigentlichen Entdecker des religiösen Ich."

Hence Jeremiah's "greatest doctrine, that of the New Covenant (114)..... is guaranteed by the fact that God puts His law in their inward parts, and writes it on their heart, so that for himself each individual knows Him" (115). It is herein that the lasting significance of Jeremiah, not only for his people but also for the whole of mankind, is to be sought. Suffering had been the way to this immense attainment.

§2. During the exile.

Apart from spiritual pioneers like Jeremiah, the people as a whole was certainly not conscious of the problem of suffering. That position became otherwise after the first conquest of Jerusalem by the Babylonians in the year 597 B.C.E. Jehoiachin and the flower of the nation, the political and spiritual leaders, had been taken into captivity and had been brought to Babylonia. Now the problem of suffering was pressing for an answer. The first response was of an utterly superficial character: Hananiah, the false prophet, wrongly prophesied that the

yoke/

(114) 31:31-34.

(115) Peake, o.c., p. 15.

yoke of Babel should soon (within two years) be broken (116).

But Jeremiah in Jerusalem and Ezekiel in Babylonia proved right: the captivity would last for a long time (117).

The bitter truth was brought home to everybody when in the year 586 Jerusalem was captured again and now destroyed by fire.

In answer to the question why they suffered so acutely (the temple in flames and the nation dispersed), some said that Yahweh was weak or indifferent. That was an echo of the old heathenish conception that in the prosperity or calamity of a nation the strength or weakness of the nation's god revealed itself. (118). Having rejected Jeremiah's teaching and the spiritual essence of prophetic doctrine, the people saw in the national disasters the defeat of their God. Some of the people attributed their misfortunes and sufferings to their exclusive worship of Yahweh. (119). The fugitives in Egypt worshipped the Queen of Heaven. (120).

This/

(116) Jer. 28:1,2.

(117) Jer. 29; Ex. 13:16, etc.

(118) Cp. Is. 37:12.

(119) Jer. 44:17,18.

(120) Jer. 44.

This was a time of great testing and searching out of fundamentals, and men's minds were disturbed over the validity of moral sanctions. There was something to be said for their argument, for with Josiah's reformation there had not come the permanent good fortune that had been expected.

Within twenty-five years after the discovery and promulgation of the law Josiah had died; on his death followed the Egyptian and the Chaldean oppression leading to the first captivity. Ten years later again Jerusalem with its temple was in ruins. Those who remained faithful to Judaism were discouraged and became resentful against their God. This mood was expressed by the popular saying: "Our bones are dried up, and our hope is lost; we are clean cut off." (121).

We have already mentioned that Ezekiel did not share the optimism of false prophets, like Hananiah, concerning the duration of the captivity. After the definite fall of the Judean state in 586, however, he

refused/

refused to share the prevailing pessimism of his contemporaries. How deep the people's expectations had fallen can be seen from Ezekiel's vision of the valley of dry bones. (122). It is certainly true that the prophet announces a revival of the dry bones, of the future existence of Israel as a nation; but the fact that he represents the nation of his time as a mass of skeletons, reflects the profound hopelessness and cynicism of the people. Suffering was everywhere. The metaphor of death shows how strong was the feeling that national dissolution was inevitable; for the people in exile saw no relief to their suffering. This prevailing despair led to a feeling of despondency and resentment against their God, which found expression in a contemporary proverb, mentioned in the book of Jeremiah as well as in that of Ezekiel: "The fathers have eaten sour grapes, and the children's teeth are set on edge." (123).

It is doubtful if that popular saying was ever meant as a plausible explanation of the present suffering.

It/

(122) Ezek. 37:1-14.

(123) Jer. 31:29; Ezek. 18:2.

It is true that already according to the Decalogue the taint of sin in the fathers is handed down to the children unto the third and fourth generation (124), but what was mentioned in that ancient code as an expression of the solidarity between the succeeding generations of one nation, a solidarity which finds its reflection even in the last chapters of the Book of Kings (125) - that conception seems to have been turned into a sarcastic parody by the popular proverb. In each case, based as it was "on the ancient belief in solidarity which went back to a very primitive social condition" it "was now provoking ethical criticism" (126).

We find this criticism in Ezekiel 18. The fundamental idea which the prophet is preaching here is that of personal responsibility. It is noteworthy that
the/

(124) Ex. 20:5; Deut. 5:9. The idea also occurs in Babylonian religion, op. L.W. King, Babylonian Magic and Sorcery, London, 1896, nr. 11, obv. 22-24.

(125) II Kings 23:26, 27; 24:3, 4.

(126) Peake, o.c., p. 21.

the agreement and the difference between Jeremiah and Ezekiel can be expressed in these few words: personal religion and personal responsibility. Ezekiel's sense of responsibility has been awakened by his divine vocation as a prophet: he knows he has been made by his God "a watchman unto the house of Israel". (127). His task is to warn; when he does so, he has done his duty, and he has "delivered his own soul" (128), i.e., the responsibility for the calamities which may come has been taken away from him, and he will not be punished for the sins which those ^{who} do not heed his warning are committing. God will judge every single member of the house of Israel after his own individual ways. (129).

In accordance with the careful way in which in these passages the personal responsibilities of the preacher and of the hearers are distributed, Ezekiel also denies in the 18th chapter of his Book, that a sinful son will be forgiven on account of the just and lawful conduct of his father/

(127) Ez. 3:16-21; more explicitly even in Ez. 33:7-29.

(128) 3:19.

(129) 33:20.

father, or that a just son will be punished for the iniquity of his wicked father. How this "atomic" conception could be reconciled with the words from the decalogue mentioned above, is nowhere indicated in the Book of Ezekiel. Perhaps we have to look upon a chapter like the 18th more as on a personal appeal to the conscience of the hearer, than as on a philosophical treatment of the problem. Its importance for the whole of Ezekiel's preaching, however, can be seen from the fact that Ezekiel stresses the sins of the preceding generations less than his predecessors had done, and that everywhere in his penitential sermons the sins of the present generation are exposed.

In order to solve the problem of Israel's suffering, Ezekiel often depicts Israel's sordid career of vice, which at last provoked the Lord to punish her. A picture^{such} as that of the harlot in Chapter 17 is unequalled in Biblical literature for harshness and realism. Israel's sins had to be pictured with the darkest colours in order to explain the terrible fate which had befallen her. So for Ezekiel there is no dark mystery in Israel's suffering. This was the more evident/

evident for him because the conception of divine love, as put forward by Hosea and Jeremiah (130) plays only a small part in the Book of Ezekiel. While the very loftiness of our conception of God's love makes all the darker the mystery of the world's pain..... from Ezekiel's standpoint this problem could hardly arise. Man has no case to plead against God." (131).

Perhaps one could find in Ezekiel yet another thought about the meaning of suffering. His pictures of the revenge which is in store for the sinful people often end with the words "Then shall they know that I am the Lord" (132). One could explain this in such a way, that suffering paves the path to a deeper and fuller understanding of God. This is a spiritual truth which is often put forward in the Bible. Through pain and sorrow the soul discovers its own insignificance and God's all-importance. Conscious of his own weakness man looks for
comfort/

(130) Passages like Hosea 11:8,9 or Jer. 31:3 have no parallel in the Book of Ezekiel.

(131) Peake, o.c., p. 32.

(132) The expression occurs about 60 times in the book of Ezekiel.

comfort from God. But it is not at all certain that this is really Ezekiel's intention. On the whole it seems more probable that the acknowledgement "that He is the Lord" simply means the ultimate triumph of God, without reference to the spiritual or material welfare of those who by hard facts have been forced into this confession. It is significant, that the formula is never followed by a picture of spiritual blessing and happiness. The insight, that "He is the Lord" therefore does not mean more than the humiliation of the sinner without the internal deliverance which we connect with it.

One must not exact too much from this prophet. What he has done and said was in itself significant enough, especially against the background of his time. After about 650 years of continuous history (133) it seemed that the existence of Israel as a nation must be ended. At the time of the first destruction of Jerusalem (586 B.C.E.) the imminent disappearance of Israel created a problem for those who believed in the election of Israel. It was a time of deep misery and despair, of recession and frustration. It was a time of challenge to the intelligentia, the cynics, and/

(133) Accepting the "late" date of the Exodus (in the 13th century).

and the dissidents, who found an outlet for their discontent in criticism, in new doctrines, and in fresh approaches to old problems.

These new doctrines were the escape-mechanics from despair in a society whose religious principles, especially the principle of justice to the individual, seemed to be inconsistent to the extent that any explanation of suffering could not hold water for long. Against this background we have to see the new outlook, the creed of personal responsibility preached so eloquently by Ezekiel.

Quite another personality, and quite another message, we meet in the writings of the second Isaiah (134). He roused his people from the misery of their Babylonian exile in those immortal words: "Comfort ye, comfort ye my people, saith your God. Speak ye to the heart of Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: that she hath received at Yahweh's hand double for all her sins." (135).

Even/

(134) With most scholars we consider Is. 40-55 as the work of a prophet living in Babylonia towards the end of the Babylonian empire (539).

(135) Is. 40:1,2.

Even in this first bar of his symphony of comfort and hope we find an indication that also for this prophet suffering is a punishment for sin. But in a given time Israel's "warfare", her suffering for the sins committed, will be accomplished: and then Israel stands there, delivered from the blame she had to bear for so long a time. Certainly Israel even after these years has no claim on God, and every comfort and help she will receive, arises not from her own righteousness but out of God's mercy. But the second Isaiah, whilst insisting on Israel's sin (136), yet regards her as righteous as against the heathen which have oppressed and persecuted the people during these long dark years. It is certainly true that Yahweh's wrath has made this oppression possible (137), but that does not mean that the heathen are guiltless in their cruelty and injustice. With the expression "she has received double for all her sins" the prophet seems to indicate that Israel has suffered more than her sins made it necessary. There is in Israel's history, as the second Isaiah sees it, a surplus of suffering, which cannot be explained as the mere revenge for the sins of the past.

It/

(136) 42:24,25; 43:22-28; 50:1.

(137) E.g. 47:6:51:17-22.

It is here where, according to the present author, the notion of the Suffering Servant in Deutero-Isaiah fits in. The four poems where this enigmatic figure is introduced (138), have been subject to very different interpretations (139). With many mediaeval Jewish and many of the modern scholars we consider the Suffering Servant not as an individual, but as the symbol of the Jewish nation. That nation had suffered more than was due on account of its sins. The benefit of this surplus not only guarantees Israel's resurrection from the exile, which, just as by Ezekiel is pictured also by Deutero-Isaiah as death, but this surplus of suffering will also help the heathen nations to a better insight into the ways of God with men, and especially with Israel. Therefore the suffering of Israel will prove to have been a martyrdom on behalf of the whole world.

The/

(138) ^{Is.} 42:1-4; 49:1-6; 50:4-9; 52:13-53:12.

(139) A fairly complete review of the different interpretations has been given by P. Volz, *Jesaja II* (Kommentar zum A.T., her. v. E. Sellin IX), Leipzig, 1932, pp. 182-188, cp. especially the diagram on p. 188. Volz distinguishes between the "collective interpretation" (Israel as a nation; or Israel as a spiritual force; or the prophets) and the "individual interpretation" (an historical person, e.g. Moses, Job, Isaiah, ~~Uzziah~~, ^{UZZIAH, HEZEKIAH}, Jona, etc.; an eschatological figure; the Messiah; an ideal hero).

The Servant of the Lord will "set judgment in the earth, and the isles shall wait for his law." (140). He will be given "for a light to the gentiles, that thou mayest be my salvation unto the end of the earth." (141). The nations which had watched with contempt for the birth of this puny people, had seen it suffer over long years, would yet see, with amazement, its exaltation (142) and learn how deeply they had misconceived that long suffering. The sufferings of Israel therefore could not be attributed to divine wrath only (143), but served a higher divine purpose. In taking up a burden which was greater than the sins of the people had made necessary, the Servant of the Lord undertook a martyrdom and proved faithful to his task. Israel had suffered and had been slain, though in comparison with the guilty nations which oppressed her she could be considered innocent. Apparently God had reversed the parts. But in Israel's suffering there was a regenerative power. The heathen nations will slowly gain a true insight into the deep things of the spirit when they see that it is the suffering Servant who is at the same time the glory of mankind.

In/

(140) 42:4.

(142) 42:13-15.

(141) 49:6.

(143) 53:4.

§3. After the exile.

In Zachariah (144) the traditional view is held that suffering is punishment of sin. In the third chapter of the book a vision is described, in which Joshua, the high priest, appears before the Lord in filthy garments, "and Satan is standing at his right hand to resist him". (145) The filthy garments represent the sin of the community. The Lord rebukes Satan for his accusations against Joshua. Satan expresses here - cp. his position in the Book of Job - the judgment of traditional theology in so far as he sees evidence of guilt on the part of the Judean community and pleads for punishment (which means suffering) as a necessary retribution. This was the popular view. The people felt that Satan would establish his case against them before the Lord. Zachariah dispels this fear. Had Satan succeeded in his plea, the suffering of Judah would have become more severe. But God decides against Satan (as in Job), for He has plucked Jerusalem as "a brand plucked out of the fire" (146)

That/

(144) The date of Zachariah's visions can be exactly fixed on February-March 519, cp. Oesterley and Robinson, o.c., p. 413.

(145) Zach. 3:1.

(146) Zach. 3:2.

That suffering is punishment for sin, is a very old idea. New, as far as concerns the prophets, is the introduction of Satan in this connection (147). Zachariah in this way lends colour to his view of the problem of suffering. Satan is not "the devil" of popular Christian theology; he is rather, just as in the prologue of the Book of Job one of the "sons of God", a being of the order of Elohim, a zealous servant anxious to fulfil God's will. Satan's function is to resist man's claim to righteousness before God, by bringing all his sin to the light. Another member of the order of Elohim would plead for mercy, but Satan's task was to uncover any evil that lurked secretly or in subtle disguise in man's heart; and so to challenge man's claim to divine favour.

Satan reflects one side of God's dealings with man - that of severity. He merits God's rebuke, because he can see only with the eye of exacting severity, and allows nothing for the modification of justice by grace. The concept of Satan as a public accuser, and so of one of the/
the/

(147) The idea that suffering, especially illnesses, is caused by demons, is very old and plays an important role in Babylonian magic, cp. R. Campbell Thompson, The Devils and evil Spirits of Babylonia, 2 Vols., London, 1903 and 1904.

the intermediate causes of evil befalling men, has certainly something to do with the ancient popular view that man's misery and suffering on this earth are due to hostile supernatural powers. Only in this way could such a view be maintained in a monotheistic religion.

Probably a few decades later than Zachariah, lived the unknown prophet whose words have been preserved in Is. 56-66, and which is called Trito-Isaiah by those scholars who maintain that these chapters, or at least most of them, form a separate unity. (148). The background of these prophecies are the many disappointments which followed on the re³turn of part of the exiles to Judea and on the rebuilding of the temple in Jerusalem. Most of the evils denounced by the older prophets were still present, and for Trito-Isaiah they fully explained why the people had to suffer.

Therefore/

(148) Cp. Oesterley and Robinson, o.c., pp. 277-287. These authors consider Trito-Isaiah as the author of the bulk of 56-66, but admit the insertion of a number of passages dating from the latter half of the fourth century B.C.E. According to other scholars (e.g. P. Volz, o.c., pp. 198-200) these chapters have no common author, but are separate prophecies from different times.

Therefore, when the people asked: "Wherefore have we fasted and Thou seest not? afflicted our soul and Thou has no knowledge?" (149), the prophet bids them to loose the bonds of wickedness, let the oppressed go free, break every yoke, feed the hungry, clothe the naked, and shelter the poor. Such is the fast in which the Lord delights (150), and when they do so, their suffering will come to an end: "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." (151).

Judah suffers because of its sins of lying, maladministration of justice, and bloodshed. These sins have separated the Lord from Judah. (152).

In spite of repeated failure, the prophets are not discouraged. They speak of the return of Zion's glory (153) and the end of suffering: "Violence shall be no more in thy land, wasting nor destruction within thy borders." (154). "I the Lord will hasten it in its time." (155).

About/

(149) 58:3.

(150) 58:6.

(151) 58:8.

(152) 59:1-4.

(153) 60:1-10.

(154) 60:18,

(155) 60:22.

About the same time, before the reforms by Ezra, and Nehemia, (458-444), the prophet who is commonly called Malachi preached in Jerusalem. His booklet could be considered as a compendium of the discussions he had with his contemporaries on several moral and religious questions. They were cynics and sceptics, who denied that there was any relation between moral conduct and Yahweh's blessing: "Every one that doeth evil is good in the sight of the Lord.... Where is the God of judgment?" (156). Such sayings reflect the disillusion that prevailed at the end of a century which had opened with so much promise. The prosperity of the wicked again was put as a problem before the prophet: "And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered." (157).

In answering this criticism the prophet takes refuge in eschatology. "The day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedness, shall be stubble." (158). But such an expectation is not a real solution to the problem as it stands in the present. Here the prophet tries to save the old doctrine of punishment and reward by speaking of the "book/

"book of remembrance" which is written before the Lord:

every sin and every act of obedience will be remembered

and rewarded in due time. (159).

64. The psalms.

As it is impossible to assign any exact date to most of the Psalms, they are, as a group, best mentioned now that we have reached the end of the fifth century B.C.E. Some of them certainly are much older than the fifth or fourth century; but as a whole, and as a standard collection, they seem to have been in existence from about the time the Chronicler wrote (160), i.e. at the beginning of the fourth century.

The problem of suffering is thoroughly explored in the Psalms. Israel is addressing the Lord in Psalm 22 (161): "My God, my God, why hast thou forsaken me?.... Our fathers trusted in thee: they trusted, and thou didst deliver/

(159) Mal. 3:16-18.

(160) Cp. the fact, that in I Chron. 16:35 ps.106:48, the liturgical formula at the end of the fourth Book of Psalms is quoted as part of ps. 106, vide H. Schmidt, Die Psalmen (Handbuch zum A.T., Erste Reihe, 15), Tübingen, 1934, p. V. Chronicles, according to W. Rothstein in his commentary (Das erste Buch der Chronik, Kommentar zum A.T. her. v. E. Sellin, Leipzig, 1927) was written shortly after 400 B.C.E.

(161) As in the case of the exegesis of Is. 53, we also prefer here the "collective" interpretation: it is not an individual but the whole of the nation which pours its soul out in these words. Cp. the plural in vs. 4 (our fathers). For analogies between this psalm and Deutero-Isaiah cp. nt. (163) and (164).

deliver them." (162). Here, for the first time in the Bible, there is no reference to sin as the cause of suffering. The Psalmist sees only inexplicable mystery.

To suffer in the strength of God, with the feeling that He approves, is not to have plumbed the depths. That comes with the experience of desertion. The Lord has abandoned the psalmist, and He is far from his cry.

Yet Israel holds fast to Him. Their fathers were saved. But how different is the present lot of the people. Israel has become a mere worm (163), the byword of the heathen and exposed to their contempt (164). The heathen say: "He trusted on the Lord that he would deliver him: Let him deliver him, seeing he delighted in him." (165). The sufferer describes the attack of the heathen nations. They have hemmed him in like wild beasts. The sufferer, in a sudden inspiration of faith, rises to the triumphant assurance that God has heard his prayer. "Thou hast heard me from the horns of the unicorns." (166).

This/

(162) Ps. 22:2,4.

(163) cp. Is. 41:14.

(164) cp. Is. 53:3; 49:7.

(165) Ps. 22:9.

(166) Ps. 22:21.

This psalm emphasises the triumph of faith over the brutal certainties of the world, and contends that the indifference of God is only apparent but not real. The sufferer wins that serene confidence which lifts him above his knowledge of on-coming death, and fills him with the sublime conviction that he will yet live and declare the glories of God. The heathen nations who caused Israel so much suffering, and "all the ends of the earth shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before Thee." (167).

Although the Psalms speak of the connection between suffering and sin, yet there are many passages which deal with the suffering endured by the community, the godly, or the individual as a mystery. The causes of suffering may be the sins of their forefathers (168) or the Lord's anger; or the Lord's indifference; or their very loyalty to God (169). The Psalmist ponders naively: perhaps God has forgotten/

(167) Ps. 22:27.

(168) Ps. 79:8.

(169) Ps. 44:22.

forgotten his people, and is unconscious of their suffering: maybe he will stir Him from that sluggish indolence. What delightful and holy intimacy the psalmist permits himself with God; and yet withal a loving, childlike, innocent intimacy.

It is part of God's plan that the wicked should flourish, that they might the more readily be destroyed. It is a mystery unknown to the "brutish man", nor can "a fool understand this" (170). The wrongs on earth are the responsibility of "the gods". To these "Elohim" the Lord hath allotted the heathen nations, while Israel is His chosen portion (171). They are to be compared with "the host of the high ones on high" (172), and with the angel princes in the Book of Daniel (173). In Psalms 58 and 82/

(170) Ps. 92:6-8

(171) Deut. 32:8,9

"When the most High divided to the nations their inheritance,
When He separated the sons of Adam,
He set the bounds of the people according to the number
of the children of Israel.
For the Lord's portion is His people:
Jacob is the lot of His inheritance."

(172) Is. 24:21.

"And it shall come to pass in
that day, that the Lord shall punish the host of the
high ones that are on high."

(173) Daniel 10:13,20.

82, Israel suffers by reason of the violence of the heathen. The "sons of the most High" are held responsible for this undeserved suffering. When they, as in Job, come to present themselves before the Lord, He rebukes them for their injustice: "I said, ye are gods, and all of you sons of the Most High. Howbeit, ye shall die like men, and fall like one of the princes." (174).

Ps. 37 has a beauty of thought which exercises a deeper enchantment than the beauty of its alphabetical form. Its theme of suffering is drawn like a thread through the poem: "Fret not thyself because of evil-doers". (175). The prosperity of the wicked will last for only a short time (176), whereas the Lord upholdeth the good man with his hand. (177).

In Ps. 49, suffering takes the form of death, which is life's normal end result. All men must undergo this suffering; no man can be rich enough to bribe God to
release/

(174) Ps. 82:6,7.

(175) This thought is repeated three times: vs. 1,7 and 8.

(176) Ps. 37:10.

(177) Ps. 37:24.

release him from this earthly fate. The wicked man is condemned to Sheol, but God redeems the righteous man; though the expressions used in this psalm are somewhat mysterious, it seems nevertheless clear enough that we have here some intimation of immortality. (178).

The same applies to Ps. 73. It is dedicated to the "clean of heart", who are exposed to the insolent buffetings of fate. The problem of suffering disturbs the Psalmist's mind: "For I was envious at the foolish, when I saw the prosperity of the wicked.... They are not in trouble as other men; neither are they plagued like other men... Behold, these are ungodly, who prosper in the world; they increase in riches..... Until I went into the sanctuary of God; then understood I their end." (179).

As/

(178) The verb "receive" (laqah) in Ps. 49:16 is the same as in Ps. 73:24, in the story of Enoch (Gen. 5:24) and in that of the ascension of Elijah (II Kings 2:3,5,9,10). Cp. also the Babylonian verb liqu in connection with the Babylonian hero of the flood, who receives eternal life.

(179) Ps. 73:3,5,12,17.

As the poet meditates on this problem, he is initiated into God's sacred mysteries, and he sees the dark destiny waiting for the godless. His pain had been caused by his brute-like ignorance. But now he lives in unbroken communion with God. (180). Assured of God's presence, faith triumphs over death. Though death must ensue, yet death itself cannot separate him from the love of God. What can earth offer him, when God is his sole possession?

The poet's rapture has risen to a height where the problem sinks into insignificance. He has given us the quintessence of all religion. This poem ranks with Jeremiah's prophecy of the New Covenant (181), and with the Second Isaiah's description of the Suffering Servant. (182).

§5. Some late parts of the O.T.

Now it is left to us to deal shortly with some late parts of the O.T. which may have reference to our problem. The book of Joel, or at least the first two chapters of it, are commonly assigned to the 4th century B.C.E. (183). The prophet speaks in a time of drought and while/

(180) Ps. 73:22,23,24,25.

(181) Jer. 31:31-34.

(182) Cp. nt. 124.

(183) Oesterley and Robinson, o.c., p. 358-360.

while a plague of locusts was devastating the country. He complains of no specific sins, but exhorts to a solemn assembly with fasting, weeping and mourning; in this connection he admonishes his compatriots: "And rend your heart, and not your garments, and turn unto the Lord your God." (184). We may infer from this quotation that he considered the cause of the divine wrath to be the lack of internal devotion and sincerity in religion. Here, again, the problem of suffering is dealt with on conventional lines: suffering as punishment for sins and as an exhortation to repentance and conversion.

The so-called Isaiah-apocalypse (Is. 24, 25, 26) has been assigned by Duhm (185), followed by Oesterley and Robinson (186) to the end of the second century B.C.E. If the newly found Isaiah-scroll dates indeed, as Albright and/

(184) Joel 2:13.

(185) B. Duhm, Das Buch Jesaja (Handkommentar zum A.T.), 1914, p. 147.

(186) Oesterley and Robinson, o.c., p. 254.

and others maintain (187), from the beginning of the second century, B.C.E., we have at least to assume a somewhat earlier date, e.g. with Rudolf the end of the fourth century B.C.E. (188).

In this apocalypse the poet foretells the punishment of those blood-stained empires which were the cause of most of the suffering of Judah and the world. Not only the earthly, but also the heavenly rulers of the nations will receive that punishment. Then will follow the annihilation of death, and resurrection. (189). A real discussion of our problem is hardly to be found in this poem. The attention is focussed on the deliverance which is imminent.

The same thought applies to the apocalyptic writings in the Book of Daniel (190). The author hopes for the deliverance of Judah from its sufferings under the rule of Antiochus IV Epiphanes. The heathen oppressor would/

(187) cp. e.g. W.F. Albright in *The Jewish Quarterly Review*, July, 1949, p. 41-49; M. Burrows, *ibid.*, p. 51-56.

(188) W. Rudolph, *Jesaja 24-27 (Beiträge zur Wissenschaft vom A. und N.T.)* 1933.

(189) *Is.* 24:21; 25:8; 26:19.

(190) Written during the persecutions of Israel by the Syrian king Antiochus Epiphanes (175-164 B.C.E.); cp. *Jewish Encycl.* Vol. IV, p. 431.

would be crushed by the intervention of the divine powers, and Judah would pass from dense gloom to radiant light. For the faithful adherents of Yahweh the prophet expects a glorious resurrection: in this way the martyrs will get their reward, while the traitors will be resurrected to eternal shame and everlasting contempt. (191).

The miseries of the present pressed hard on all thinking men, and not everyone could feel convinced about the coming of a golden age in the immediate future.

"Where faith has lost its spring, the earnest soul, that is keenly sensitive to the miseries of mankind, drifts easily towards pessimism. Such was the case of him to whom we owe the Book of Ecclesiastes." (192). (2nd Century B.C.E.).

To him life had neither purpose nor meaning. Suffering and futility were universal. His sense of
frustration/

(191) Daniel 12:2.

(192) Peake, o.c., p. 125.

frustration is his abiding theme, for life is a closed circle, from which man cannot escape. All things are subject to a cyclic rhythm - "the thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." (193). He concludes that there can be no progress.

The author feels that there is a reign of law in human life, and that historical movements are subject to a fixed cycle. If man could discover that law and attune himself to the cyclic rhythm of history, he might obtain many satisfactions out of his brief life and limited mental horizon. But it is man's misery that God has limited his knowledge, while He has given him the urge to seek and do. So man seeks his satisfaction blindfold - prudence may lead him as often wrong as right. Hence man is driven to develop intuitive knowledge, which is a species of wisdom; but still he cannot discover the magic of life: the law of events.

Because man does not know his time, therefore zeal or prudence may ruin everything, and therefore ability and special qualifications do not serve him;

only/

only the master's happy touch opens the treasures of the hour. (194).

The author's belief in God is clearly stated, but it is without religious content and power. He suggests relief from misery by the simple enjoyment of the good things of life, and a not too vigorous intellectual and spiritual life. (195).

Suffering must remain a largely unsolved mystery. The Bible hints at a way of life which leads to peace, but offers no thoroughgoing solution. There is no speculative philosophy in the Bible - only an inner certainty of God, which derives from a fellowship with Him, and rejects all proofs that the government of the world is unrighteous. Only the highly developed spiritual types of men could feel the horror and stark reality of this world and yet escape into a region of thought where the world and the flesh could haunt them no longer.

Like Job's, our knowledge of God is of the quality that comes from "the hearing of the ear" (196) or hearsay.

Science/

(194) Eccl. 9:11.

(195) Eccl. 2:24;7:16.17.

(196) Job 42:5.

Science and experience alike speak to us with an uncertain voice; but we know in whom we believe, and therefore all our not-knowing is insignificant. Our love of God asks for no answer, for "when we have shuffled off this mortal coil" (197), we are content not to know.

(197) Hamlet, III 1.67.

CHAPTER III: UNFOLDMENT OF THE ARGUMENT

Part (1): The Literary Structure of the Book of Job.

§ 1. Prose and Poetry in Job.

The Book of Job combines prose and poetry, the prologue and epilogue (198) being prose, and the rest of the book being poetry. Nearly all Biblical books contain both prose and poetry, cf. especially Ecclesiastes, but also a separate unite like Isaiah 6-8. The difference, however, is that whereas in other Biblical books prose and poetry mingle freely, in Job the prose-style has been reserved for the prologue and epilogue, and for the very short introductory remarks at the beginning of the speeches of the different dramatis personae, and incidentally also at the end of such. (199).

In this respect Job differs from the other Wisdom books of the Bible and the apocrypha. One could perhaps compare the introductions to the different speeches with the introductory remarks of some Psalms, especially/

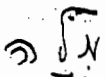
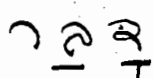
(198) Job 1;2;42:7-17.

(199) At the end: 31:40; cp. Ps. 72:20.

especially with those which refer to some incident of the life of David (200), which also might be called prose-introductions to a poetic text. The difference is, however, that nobody doubts that these introductory remarks at the head of some psalms are of a latter origin, whereas the introductions to the different speeches ("Then Eliphaz the Temanite answered and said", etc.) are clearly the work of the same author who also wrote the poetical speeches. For an analogy we must go outside Hebrew literature: the Makamat of Hariri, in which the narrative is in rhymed prose, but the longer speeches are in poetical form.

The difference between the prose- and the poetry-sections seems also to be linguistically marked. In the Prologue and the Epilogue there is no trace of the Aramaic words which are such an evident characteristic of the poetical parts. There are over 30 Aramaic words (201) used by the poet. Evidently he lived in a community where
Aramaic/

(200) Ps. 3:1; 7:1; 18:1; 34:1; etc.

(201) The Aramaic  (= word) occurs 19 times,
as against the Hebrew  (= word) 11 times.

Aramaic was in common use. Moreover, "the parallelism of Hebrew poetry favoured the introduction into it of Aramaic words, as a means of securing variety of expression." (202)

In the prose-sections the style is simple, direct, and well in tune with other parts of the O.T., especially the book of Genesis (203). In the poetical passages, however, there are over 100 words (204) not found elsewhere in the O.T. This fact, however, is no evidence of the author's fondness of uncommon words. The best explanation is that only a small number of ancient Hebrew writings escaped destruction, with the result that we have only a small part of the ancient vocabulary. Nearly in every book in the O.T. at least some hapaxlegomena occur. Moreover, many of the hapaxlegomena of Job can be derived from roots which we know already from other words in the O.T. (205).

A/

(202) W.B. Stevenson, The Poem of Job, 1943, p. 71.

(203) Cp. e.g. 1:3 with Gen. 26:14; the word occurs nowhere else.

וַיִּשְׁתְּ

(204) e.g.

וַיִּשְׁתְּ

(= bray in 6:5 and in 30:7)

וַיִּשְׁתְּ

(= moist in 8:16)

וַיִּשְׁתְּ

(= cheese in 10:10).

(P.T.O. for Footnote (205).

A third difference between the prose- and the poetry-part is the indication of the Godhead. The name אל occurs 31 times in the prose-sections, and only once in the poetical part (206), where אלהים is very frequently used, a name which does not occur in the prosaic passages.

To conclude from these three characteristic differences that the author of the prologue and epilogue was not the same as that of the poetical parts (207), is an all too rash conclusion. The small introductions and subscriptions to the different speeches have the same characteristics as the story at the beginning and end of the whole book, and it is impossible to/

(205) (From Page 96):-

שמוע	(= whisper, 4:12 and 26:14) cp.	שמוע	Ex. 32:25.
רמיה	(= deception, 17:2) cp.	רמיה	1 Kings 18:27
קוצר	(= strength, 17:9) cp.	קוצר	Jos. 1:6 etc.
מר	(= marrow, 21:24) cp.	מר	Ps. 66:15
שחור	(= to be black, 30:30) cp.	שחור	Lev. 13:31
צמח	(= weeds, 31:40) cp.	צמח	Jes. 5:2, 4.
(206) 12:9, where many manuscripts have		אלהים	

(207) See e.g. E. Sellin, Einleitung in das A.T., 1935⁷, p. 139.

to assume that the author of the poetical parts published his work without these introductions. When we consider him able to write these prose-parts - which, e.g., have also the divine name יהוה , there is no obstacle to the supposition that he is also the author of the first two and the last chapters.

That there was once a "popular story" about Job cannot be doubted. Our book is not purely an imaginative work; Ezekiel refers to Job as a real person, who was renowned for his piety in Ezekiel's time (208). There was probably a tradition which related the piety of Job, and how he was struck down by great misfortunes; his great patience and how he complained against God's providence; refused to be satisfied by the arguments of his friends; how he never fully denied his faith in God; and was finally restored to his former prosperity.

This traditional history, retold in a prose which adapted itself to the style of the ancient narrative books of the O.T., especially Genesis, was used by the poet as the vehicle for expounding his revolutionary thoughts on the religious and ethical significance of suffering.

§ 2. The Form of Poetry.

The forms of poetry used by the author in composing the different speeches are the same as used elsewhere in Hebrew poetry. The groundform of each line is the metre 3 - 3, with the very frequent variant 4 - 3. Other metres also occur, and are not to be removed by text^ccritical operations. The use of metre is everywhere in Hebrew a very free one.

One often remarks a tendency to take some lines together into stanzas. These seem, however, not to be of exact equal length. It is, of course, always possible to eliminate some lines, and to add others, by way of critical conjectures, in order to get an absolutely regular pattern of stanzas, but this is an arbitrary way of treating the text founded on the hypothesis that stanzas must be always of equal length in Hebrew poetry, for which hypothesis there is no proof at all. The results of scholars, who have tried to remodel poetical parts of the O.T. in accordance to strict rules concerning the length of stanzas, are not very convincing. Bentzen thinks the whole occurrence of regular stanzas doubtful. (209).

A/

A few examples may follow here. In Job's first speech (210) there are clearly three sections, the second and the third marked at their beginning by the word $\text{D} \frac{\text{N}}{\text{T}} \int$ "why". The third section has 7 lines, the second 9. Unfortunately it is not possible to say exactly how many lines there are in the first stanza, because the beginning of the speech is metrically very unclear. (211). Probably this section has 9 lines, but that is not at all sure.

The first speech of Eliphaz (212) seems to consist of four parts. The first runs from 4:2 - 4:11 and contains ten lines; the second, the description of his vision, is found in 4:12-4:21, and has probably (213) eleven lines; the second, from 5:1 to 5:16 seems exceedingly long with its 16 lines, whereas the fourth, 5:17-27, has again eleven lines.

So/

(210) Ch. 3: 3-26.

(211) Verse 4-6 seem to have each three hemystichs.

(212) 4:2 - 5:27.

(213) Some metric doubts may be raised in connection with 4:16 and 19.

So one could go through the whole of the book; from time to time a glimpse of a more systematic division in stanzas is apparent, but a hard and fast rule cannot be given. On the whole the stanzas of 10-12 lines seem to occur more frequently than those of 6-8 lines. The most regularly strophic pattern is to be found in ch.38 and 39: "Units of 4 and 8 lines are unmistakably the regular components of the divine speech. " (214).

A very special form, often used in the poetry of the Wisdom Books, but also elsewhere (215) is the proverb with two subsequent numbers, found in 5:19-22. "Four mnemonic lines, later in Eliphaz's speech, copy a traditional form used by the Wise in their teaching. They add an unexpected ornament to the poem and they show that the writer was familiar with this species of composition. Perhaps they also serve to indicate that Eliphaz is a professional teacher of Wisdom. " (216).

Apart/

(214) W. B. Stevenson, Op. cit. p. 62.

(215) Cp. A. van Selms, *die getalletrapspreuk, 'n Semitiese Stylfiguur, Hervormde Teologiese Studies* 1947, p.1-20.

(216) Stevenson, Op. cit. p. 63.

Apart from the form properly speaking, ch. 3 and following ^{chapter} show their poetical character also in the way in which the ideas are expressed. Throughout the poem we get a heightened rhetorical quality. Irony, as a constant feature, is combined with metaphor, euphemisms, and metonymy, e.g. "You would dip me then in a ditch, and my very clothes would abhor me" (9:31); "Would you scare flying leaves or chase dried up straws?" (13:25); "They hug the rocks for want of shelter" (24:8); "I caused the widow's heart to sing" (29:13); "Eyes I became to the blind, and feet I was to the lame (29:15); "No lands cried out against me, nor did their furrows weep in unison." (31:38); "when the stars^s of the morning sang together" (38:7); "Have you ever commanded the morning to catch hold of the skirts of the earth?" (38:13).

In 7:21 the expression "to lie down on the ground" is a euphemism for to die. The phrase "until I swallow my spittle" 7:19 is a periphrasis for "for a moment"; it has an Arabic parallel. Job's appeal to the Earth (16:18) to reveal his wrongs, reminds one of the ancient conception of the personality of the earth. (217). There is no reason to suppose that the author really believed the earth/

(217) The same reminiscence also in the prose-section (1:21).

earth to be a living being; the ancient mythologic language is retained here in order to realise a poetical purpose.

Four fine passages in the poem could be called panegyrics, which laud the glorious acts of God (5:9-16; 9:4-10; 12:14-25; 26:5-14). The outstanding feature of these poems is the wave-like succession of lines headed by participles and descriptive of God's doings. The same form also appears in some psalms and in prophetic literature. (218). In the first of the passages cited Eliphaz emphasises God's beneficent activities. In the second Job himself repeats a line from Eliphaz (9:10 is similar to 5:9) and thereby shows his agreement with him (Eliphaz) on the subject of God's greatness. In the third Job again glorifies God, but now as the Almighty whose power, often destructive for human planning, cannot be withstood. In the last one the cosmic power of the Creator is exalted. All these passages have the form of poetical hymns.

From/

(218) Cp. e.g. Ps. 103:3-7; 104:2-4; Amos 4:13.

From an aesthetic standpoint 4:12-17 is one of the most important passages of work. These verses depict an awe-inspiring mystery and witness a sense of things unseen. The veil that covers the spirit world is lifted momentarily. These seven lines are a masterpiece in miniature. Their form is perfect (219), and the contents are a proclamation of a powerful truth: None can prevail against God.

In this enumeration of the finest poetical parts, we finally reach the climax, in 19:13-29. This beautiful passage starts with describing the desertion of Job by his kinsmen, and goes on by saying that only the barest life is left to him. Then follows what we could call the greatest internal climax of the poem: after Job's appeal for the pity of his friends (verse 21,22) his belief in God as his ultimate Redeemer finds expression in words which, although unfortunately not quite free from textual corruption (220), nevertheless leave the reader with the impression that grief here has been conquered by faith.

§ 3./

(219) Only the first hemystich of verse 16 seems to be too short, but that could be intentional, to express the sudden terror.

(220) See Kittel³ and the commentaries.

§ 3. The Dramatic Form.

The form of the poetical part as a whole is that of a drama. It is not the recital of actual history.

"The dialogue contains far too much thought and argument to have been extemporised on the occasion, and is manifestly the studied product of the author's leisurely reflection."

(221). The structure of the drama, the repetition of the subject-matter over the different actors, shows a very careful deliberation on the part of the author. The idea seems to be that, after the initial speech of Job (ch. 3) each of the three friends gets three times the opportunity to formulate his opinion; each time Job answers each separate speech, and at the end of the dialogue with the three friends Job resumes his position with a lengthy monologue (ch. 26-31). Then follow the speeches of Elihu (32-37), ^{to} ~~on~~ which there is no response from Job; and finally the speeches of Yahweh with Job's short responses (38:1-42:6).

It seems that the clear and systematic plan of the dialogue with the three friends has suffered somewhat from the hand of time. Bildad's third speech
(ch. 25)/

(ch. 25) is unduly short (only five lines!) and Zophar's third speech is lacking altogether. "Most commentators feel that the first verse of xxvi has found its way into the text by accident, and that Bildad's third speech includes this chapter also. Of Job's answer only xxvii 1-6 survives, for it seems clear that the remainder of ch. xxvii belongs to Zophar. Probably a section containing the end of Job's speech and the beginning of Zophar's was lost at an early stage in the history of the text." (222).

By many critics the speeches of Elihu, and by some the speeches of Yahweh, have been considered as later insertions. (223). Sellin maintains that they are indeed ^{not only} additions to the original dialogue with the three friends, ^{that they are} but additions by the poet himself; according to the German scholar he has added the divine speeches not long after the completion of 3-27:10; much later in life he inserted the speeches of Elihu as the ripest outcome of

his/

(222) W.O.E. Oesterley and Th. H. Robinson, An Introduction to the books of the O.T., p. 170, 171.

(223) The speeches of Elihu have been considered as ^{an} integral part of the work by Budde, Cornill, Wildeboer and Thilo (cp. Sellin, op. cit. p. 140).

his spiritual wrestlings (224). This conception comes near to the old theory of the unity of the whole book (225).

It lies ^{beyond} ~~without~~ the scope of the present study to decide on these problems. In the course of our investigation it may become clear that it is in each case possible to treat the book of Job as if it were the work of one poet, at least to treat it as a unit, which, generally speaking, treats one subject and finds in that subject its ~~in~~ external cohesion.

When we describe the book of Job as a dramatic poem, we must not forget that it is no drama in the modern sense of the word. If there is a drama ("action"), it is enacted in the mind of the hero. It would not be possible to bring this work on the stage. There is little or no outward action ~~and~~ no change of scene. All the discussions take place ^{בין הדין - פה} "among the ~~ahses~~ ^{ahses}" (226). The interest is purely internal, spiritual. Here/

(224) Sellin, Op. cit. p. 141-143.

(225) As expounded e.g. in F. Delitzsch, the Book of Job, translated by F. Bolton, 1872².

(226) 2:8.

Here is a great soul grappling with human fate and destiny, which have always been mysteries, and the ever-recurring themes of all great literatures.

It is part of the greatness of the poet's effort that in truly dramatic style he gives full opportunity to the friends to vent their opinions. He treats them fairly; he does not ridicule them, nor depicts them as spiritual dwarfs. They make a positive contribution to the poem in that they insist, in spite of appearances to the contrary, that we must hold to a trust in the justice and goodness of the Power that rules the universe. An example of this is the third speech of Eliphaz (ch. 22), which is the noblest expression of their faith. Nevertheless the speeches of the friends are in a minor key to those of Job. The words of the friends add distinctness to the structure of the poem, and they heighten by contrast the effect of Job's protest.

In the same way God's unheralded intervention in ch. 38 a. ff. is more or less prepared ^{for} by what has been said by Job himself. Though the poet does not give a real dialogue with argument and ^{counter} ~~contra~~-argument between Job and

God - he would have considered such a dialogue scarcely compatible with his conception of God's all-transcending highness - but nevertheless the divine speeches are reflections on words spoken by Job, and so one could say that there is an internal dialogue here, and that Job's speeches have the same relation to the divine ones as those of his friends have to his. The words with which Job concludes his monologue are an unconscious preparation for God's unexpected revelation which is about to follow: "O that someone were listening, here is my mark, let Shaddai answer! I will tell him the number of my steps, I will enter his presence as a prince." (227).

These proud words form a sharp contrast with the last lines of the poem, following the shattering impact of the divine manifestation; now Job humbly confesses: "I had heard by hearsay of you, but now my eyes have seen you. I therefore retract entirely, I repent over earth and ashes." (228).

In/

(227) 31:35 and 37.

(228) 42:5,6.

In that way the book as a whole gets a unity of thought which is rare in ancient literature. The sustained treatment of a single theme makes Job into one of the greatest masterpieces of all times. The nearest approach to the sustained treatment of a theme is to be found, as far as the O.T. regards it, in Is. chs. 40-55, and Ez. chs. 40-48, both of which are much shorter than Job. "Job has this interest that no other single hebrew poet has left us the same amount of poetry: this remains true even though a considerable part of Job (28, 32-37, 38-41) be assigned to different poets." (229).

Though unparalleled in length and depth, the book of Job invites, as far as the dramatic ^{is concerned} ~~form~~-belongs, comparison with some other ancient works. Dialogue is often in the ancient East a vehicle for the discussion of problems of life. A clay tablet from the age of Sargon, of which the contents go back to the beginning of the

second/

(229) Driver and Gray, A Critical and Exegetical Commentary on Job, p. xxii, note 4.

second millennium, shows us a dialogue between Master and Slave. It is a poignant expression of scepticism, for each time, when the master announces his intention to do something the slave mentions reasons to do that; but when the master abandons his plan, the slave gives him just as cogent arguments for abstaining from action. An example follows here:

"Slave, attend to me!" "Yes, my lord, yes!"

"I will love a woman." "Yes, love, my lord, love!"

A man who loves a woman forgets trouble and care."

"No, slave, I will not love a woman." "Love not,
my lord, love not!"

Woman is a pit, a hole that is dug;

Woman is an iron dagger, sharp, which cuts a man's
throat." (230).

It/

(230) E.Ebeling, Keilschrifttexte aus Assur religiösen
Inhalts, 111, 193; Mitteilungen der vorder-
asiatischen Gesellschaft, 1918, p. 420-423, as
quoted by Driver and Gray, Op. cit.

It is improbable that the Babylonian dialogue had any influence over the book of Job, as the former was simple, brief, and schematic, whereas the dialogue of Job is highly refined, inspired and of majestic sweep. Moreover, there is in the Babylonian dialogue no controversy between the two interlocutors.

This last is indeed the case in that the most interesting dialogue is generally called "the Babylonian Theodicy", formerly also "the Babylonian Ecclesiastes" (231), the real character of which was discovered by B. Landsberger (232). The most important difference between this dialogue and the book of Job, apart from the fact that in Job we have three friends, and here only one, is that the Babylonian work is a defence of the common position: calamities are a punishment from the side of the Gods in order to revenge evil-doings or neglect of the cult. The revolutionary thinker is proved to be right in the Hebrew poem, but in the Babylonian dialogue it is the traditional orthodoxy which triumphs.

Also/

(231) In German: Der Babylonischer Kohelet.

(232) B. Landsberger, Zeitschrift für die Assyrologie, 1936; cp. Jaarbericht Ex Oriente Lux I, p. 102-104.

An interesting modification of the conception of Job as a dramatic poem has been proposed by L. Köhler (235). According to him the form of the body of the book of Job was inspired by the speeches of litigants in a law-court. That would certainly account for the numerous similes and expressions borrowed from the language of a judicial court. A parallel in Egypt form the speeches of the "Eloquent peasant", but Erman is certainly right when he remarks that these nine speeches are a product of the schools, and that the author is not at all serious in the laments he put in the mouth of his hero. (236).

(235) L. Köhler, Die Hebräische Rechtsgemeinde, Jahresbericht der Universität Zürich 1931, p. 10-13.

(236) Erman, Op. cit., p. 122.

CHAPTER III; UNFOLDMENT OF THE ARGUMENT

Part (11): Detailed Review

§ 1. The Prologue (Chapters 1 and 2).

The theme of the Book is an old folk-lore,
already a popular story at the time the poet wrote his work.

(237). Job is renowned for his wealth, and even more so
for his piety. "All men see in him the favourite of
heaven, and he himself lives in the consciousness of
unbroken communion with God." (238).

Job lived in the land of Uz, probably near Edom.

(239).

Satan/

(237) "....the story with which it (Job) opens and closes may be.... based on or derived from popular tradition" Driver and Gray, Op. cit., p. xxv. "The beginning and end of....Job preserve much of the framework of an early form of the folk-story of Job.... The story is a simple popular tale." Stevenson, Op. cit. p. 76. We have already given as our opinion (in Ch. III, part I, § 1), that this popular story was remodelled by the poet himself. It is true that in some respects the background of the poetical part is other than that of the story (cp. e.g. that in 16:10, 11 Job is also suffering from the hand of his enemies, of whom the prologue does not make any mention); but Sellin (Op. cit. p. 141 and 143) points to much greater discrepancies in the works of modern poets.

(238) Peake, Op. cit., p. 84.

(239) Gen. 36:28 refers to Uz as one of the descendants of Seir; Lam. 4:21 connects Uz with Edom: וּז בְּנֵי עֵיזֶר
וּז בְּנֵי עֵיזֶר In I, Ch. 1, 42, we find the
expression וּז בְּנֵי עֵיזֶר in connection with the off-
spring of Seir. See also Jer. 25:20. For a defence
of the tradition which locates Uz in Hauran cp. J.G.
Wetzstein, The Monastery of Job in Hauran, and the
tradition of Job, in Delitzsch, Op. cit., II, 1866,
pp. 395-447.

Satan, whose function was to detect the evil that lurked beneath the show of virtue (240), has found that apparent virtue is so often the disguise of vice, that he has become the victim of a cynicism too hardened to admit that there exists any man who can really be virtuous, unless God makes it worth his while. As the complete "man of the world", Satan has "the compact alertness of habitual travel; he is as definite as a grip-sack, and he brings a flavour of initiation and even bustle upon a scene that would otherwise be one of serene perfection." (241).

Job's piety, Satan argues, is dependent on the blessings lavished upon him by God.

Satan, with the colloquial freedom of an old servant, as it were, sums up man. His cynicism is boundless, although he had left no stone unturned to unmask piety so conspicuous and had been almost forced to admit the genuineness of Job's virtue.

Not/

(240) Cp. A. de Bondt, *De Satan*, 1948, p.p. 37-48; H. Torczyner, *How Satan came into the world*, *Expository Times* 1937, p. 563 a.ff.

(241) H.G. Wells, *The Undying Fire*, p. 7.

Not yet convinced, Satan smites Job with the severest form of leprosy called elephantiasis. In spite of this torture, his piety stands fast: he even repels the seductive counsel of his wife to "renounce God and die", with one of the most poignant utterances of resignation in literature. (242).

In words like these we recognise the hand of the poet. Though the story has been told in a simple way, it is quite clear that this simplicity is a studied one, in reality an accomplishment of the highest art, well worthy of the hand that wrote the poetical chapters of our book.

Also, the description of the arrival of the three friends, their reaction on their meeting Job, and their silence for seven days and seven nights, though told in simple and bare words, is certainly not a piece of "people's art", but a very accurately balanced literary accomplishment. This does not mean that the old popular story did not know about the three friends, but it was entirely remodelled by the poet.

The/

(242) 2:9,10. A different tradition about Job's wife is found in Arabic literature, Stevenson, Op. cit., p.77: "The loyalty and devotion of Job's wife Rahma (Pity) are also conspicuous and are probably an original part of the story, although absent from the early Hebrew version."

The prologue with its idyllic style serves as a contrast to the realistic protests and lamentations which are to follow. In the form it has now it could never have had a separate existence. This is most clearly, though unwillingly, shown by Volz, who believed in such an existence, and therefore printed it separately (243). The reader immediately feels that it has become flat and insignificant, and was never intended to be read in such a way.

§ 2. Job's Monologue and the First Cycle of his Discussion with his Friends. (Chs. 3-14).

Moved by the deep unspoken sympathy of his three friends, Eliphaz, Bildad, and Zophar, Job's feelings gather strength, and break forth in a passionate cry for death. (244).- Despair raising to longing for death is extremely scarce in the O.T. Life is considered one of
the/

(243)P. Volz, Hiob und Weisheit (Die Schriften des A.T.

in Auswahl neu übersetzt und für die Gegenwart erklärt,

III, 2), 1921, p. 3-5.

(244) 3:3, 11, 13, 20.

the highest goods, long life is often mentioned as a special blessing. Suicide is in the O.T. only mentioned in the case of Saul (245) and even about his death there seems to be also another tradition (246). The Psalms, in which nearly every mode of feeling finds its expression, never give vent to a longing for death. The prayers for death of Elia (247) and Jonah (248), especially the ^{latter} ~~last~~ one, should not be taken too seriously. It is only in a late book such as Ecclesiastes that a positive preference for death can be found, and even there one may find at least as many utterances which praise life as the best boon a man can claim. (249).

So/

(245) I Sam. 31:4; I Chr. 10:4.

(246) II Sam. 1:6-10.

(247) I Kings 19:4.

(248) ^{Jonah} Johan 4:3, 8.

(249) Eccl. 4:2; 6:3-5; 7:1; on the other hand:
Eccl. 9:4, 5, 9, 10; 11:7.

So Job's impatient wish for death is nearly unparalleled in Old Testament literature. (250). His language and demeanour shock his friends, and arouse their protest.

Eliphaz, the eldest, and most courteous, is also the most successful and experienced of Job's friends. He has seen much of life. He is dignified, sympathetic, and conciliatory. His theology is a source of real comfort to him. One gets the impression that Job had always had the same convictions as Eliphaz is expressing now; they were a common spiritual treasure for them both, and therefore Eliphaz is surprised that one who had so often consoled others should, in his own trouble, so easily yield to despair, forgetting that the righteous never perishes under afflictions. (251).

The theology of the day considered great misfortune as a sign of great sin, and a proof of the anger of God. Therefore Job's misery betrays according to the opinion/

(250) Not^{so} in Egyptian literature, op. the dialogue of a man with his soul, mentioned in note (234) of this chapter.

(251) 4:1-11.

opinion of his friends that he has committed in some way or other great, though hidden sins against God. In his imprecation and lament Eliphaz has not heard one word of confession of sins. He has missed the word which to him could explain all the misery he saw before his eyes. Job's consciousness of integrity, which later on will find full expression (252), is incommunicable to Eliphaz, and it is natural that he should sacrifice him to his theology. He deals gently with him^{at} first. He does not bluntly accuse Job of gross sins, but tries to make Job ~~to~~ understand the position without expressly exhorting him to a confession of guilt. His argument is constructed with great delicacy and tact, and his speech (chs. 4 and 5) is one of the masterpieces of the book. He first gives a gentle hint of what he considers the solution of the problem of Job's suffering; he asks him:

Remember, I pray thee, who ever perished, being innocent?

Or where were the righteous cut off? (253).

And/

(252) 6:24, 30; 10:7; etc., esp. 31:5-40.

(253) 4:7.

And then he goes ^{on} ~~forth~~ to argue that no man is without any blame in the eyes of his Creator. He does so by relating a spiritual experience, which is described with much force and beauty; he has had "thoughts from the visions of the night, when deep sleep falleth on men..... Then a spirit passed before my face..... It stood still, but I could not discern the form thereof..... there was silence, and I heard a voice saying, "Shall mortal man be more just than God? Shall a man be more pure than his Maker?" (254).

No man is so perfect in God's eyes as to be able to claim exemption from suffering. But as goodness is God's uniform principle of action (255), and He takes pleasure to help the afflicted, the best Job can do is to return to God. (256). Then he will experience himself, that affliction is to be regarded as a chastening, ^{as} something to be grateful for ultimately: Behold, happy is the man whom/

(254) 4:13-17.

(255) 5:8-16.

(256) 5:8.

whom God correcteth: therefore despise not thou the chastening of the Almighty. (257).

The trend of this argument does not meet Job's case. He is so conscious of his own uprightness, so certain of God's favour, that he cannot all at once apply this theology to his own tragic change of fortune. He protests his willingness to listen to an exposition of his sins, but he is quite certain that nothing of any importance may be brought against him. (258). He feels, moreover, that his sufferings are of too exceptional a character to be deduced from the general imperfection of human nature. He is unaware of any special guilt, and demands to be told what his is. (259). He protests against God who would "set a watch over him", as though he were a dangerous monster that needed to be subdued with tortures. (260). Why does God occupy Himself with a being so insignificant as man? (261).

Job/

(257) 5:17.

(258) 6:24.

(259) 6:30.

(260) 7:12.

(261) 7:17; in this verse: "What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?" there is a bitter parody on the words of the well-known Psalm 8:5: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

Job appeals to God, to turn back from the unfair course He has adopted. In language of tremendous realism he maintains that he has right on his side, as against God: "Turn back, I pray you, let there be no unrighteousness; yea, turn back, my righteousness is still in it." (262). In the matter under discussion Job is still unconvinced, and therefore he is justified in speaking his mind, for he has a righteous cause. He charges God with holding man "enthralled in a cruel bondage". (263). In the concluding two verses of/

(262) 6:29.

(263) 7:1,6. These passages are rendered in the revised version: "Is there not to man a warfare upon earth?... My days are swifter than a weaver's shuttle; and are spent without hope." But Stevenson, Op. cit., p. 3, translates: "Is not (hard) service man's lot upon earth..... My life is more frail than cobwebs (?) which perish for want of strength (?)".

of chapter 7, we are confronted for the first time with the idea that God is too elevated to be affected by men's actions - good or bad. (264).

In this chapter we lose sight of the patience and the submission of the Job we knew earlier, the Job of the prologue. We have not, here, one touch of the

meek/

(264) Eliphaz (22:2) and Elihu (35:5) borrow this idea later on. It also occurs outside of our book, e.g. Jer. 7:19. The idea is a well-known one in Greek philosophy, cp. e.g. C.J. Deter, Abriss der Geschichte der Philosophie, 1923, p. 54, where in connection with the teachings of Aristotle concerning God it is said: "Er bewegt aber die Welt nicht durch Wechselwirkung, da die reine Aktualität ein Erleiden ausschlieszt." This conception has been adequately rendered by Jehuda ha-Levi in Kitab al Khazari:

שאל פילוסוף אחד את אברהם. ואמר לו פילוסוף אחר
הבנה לא רצון ואלו שנים כי הוא נראה מכל היות
ומכל הכוללות... וכן הוא נראה, אולי פילוסופים, מי
חלקי הדברים... והוא אולי יאמר אלתם כל שכן
כוללתם ואפ'ם וכל שכן ישמע תפלתם ויהיה תפלות
ואם היה מאלים אדם

P23

(quoted from the edition by I. Braizenblatt, Warsaw

תל"ץ (= 1930); cp. also the English translation, by H. Hirschfeld, from the Arabic, New revised edition, published by M.L. Caillibgold, London, 1931.

meek acquiescence in suffering, which was so characteristic of Job in chapters 1 and 2, an acquiescence which reminds one of the name moslem, adopted by the followers of Muhammed in order to indicate their complete submission to God. The patient Job belongs to the original popular story, the impatient one to the poet of chapter 3-31. We have seen already, that this opposition is not incompatible with our idea that the original folk-lore was remodelled by the poet (265).

In Chapter 8, Bildad opposes these arguments, pointing to the discrimination of the Divine justice, and "supporting his teaching by an appeal to the immemorial experience of the race". (266). His argument in so far differs from Eliphaz's, who spoke of his personal mystic experience. Also the whole tone of Bildad is less delicate, more aggressive. The author suggests that Bildad has heard Job's reply to Eliphaz with growing anger. Sympathy has been dispelled by impatience. (267).

As/

(265) Cp. ch. III, pt. 1, § 1.

(266) S.R. Driver, An Introduction to the Literature of the O.T., 1929⁹, p. 414.

(267) Cp. the opening lines, 8:2, with those of Eliphaz, 4:2.

As far as the contents of his speech are concerned, Bildad's words do not differ greatly from Eliphaz's. Also he admonishes Job to return to God. If Job is pure, let him turn to God, and seek mercy from Him. (268). Human experience teaches that a sure retribution awaits the wicked (269). If Job is righteous, then God will again cause him to gain prosperity. (270).

In his reply to Bildad, Job answers that he knows as much about the might and the majesty of God as his friends have put forward in their eloquent speeches. He also could speak of God's inscrutable wisdom and the mystery of His ways. He even adds to their descriptions. (271).

But/

(268) 8:2-7.

(269) 8:8-19.

(270) 8:20,21 is translated in the Revised Version, in margin: "Behold, God will not cast away a perfect man, neither will he help the evil-doers till he fill thy mouth with laughter." Stevenson, Op. cit., p. 4, translates: God never repels the good, nor clasps the hand of evil-doers, He will fill again your mouth with laughter."

(271) 9:1,2,4,etc.

But Job feels that "there can be no immorality like that of omnipotence and omniscience uncontrolled by goodness. Such Job feels to be the Immorality who governs the universe." (272). Job's words are in direct contradiction to Bildad's (273), for according to Job universal injustice prevails. Sometimes Job speaks as if God were indifferent to moral distinctions. At other times he speaks as if God directly favoured the wicked. The difference is largely one of mood and expression; the thought he means to utter is that the government of the world is radically immoral. No destiny controls God's actions, which are arbitrary. It is the incalculable waywardness of His dealings with man that strikes such terror into the heart.

Not/

(272) H.S. Peake, The Problem of Suffering in the O.T., 1904, p. 90.

The most poignant expression of this conviction is to be found in 9:22-24:

"It is (all) one; therefore I said it,
He destroyeth the perfect and the wicked:
If the scourge slay suddenly,
He mocketh at the trial of the innocent.
The earth is given into the hand of the wicked:
He covereth the face of the judges thereof;
If not, then who is it?"

The word $\rho \text{ } \rho$ refers to completeness, and does not mean absolutely perfect or blameless, as if Job were morally spotless. In the Psalms and Proverbs, the word refers to the integrity of a good man (Ps. 37:37; Prov. 29:10). The combination $\text{לֹא} \text{ } \rho \text{ } \rho$ is full of meaning. The words could be rendered as "guiltless and guilty", but could also signify "every human being" (cf. "far and near" for "everywhere" in Is. 57:19, and similar expressions). Nevertheless the words remain strict contrasts to each other, and their use in this verse is highly significant.

Not theoretical observation, but his own calamity, revealed to Job the profound injustice of God. His own misery sharpens his insight into the misery of the world. He tries to discover what secret purpose God may have had in afflicting him:

"I will say unto God, Do not condemn me;
Make me to know wherefore thou contendest with me.
Is it good for thee that thou opprestest,
That thou rejectest the work of thine hands,
And that thou shinest upon the counsel of the wicked?"
(274).

The violent thought rises to his mind that God has bestowed upon him his favours, only to vex him the more with cruel torments; that this had been God's design and purpose. (275).

Job/

(273) (From previous page):-

9:22 opposed to 8:20.

(274) 10:2,3.

(275) 10:13.

Job does not deny absolutely that there would be any guilt in himself. His friends have hinted that there must have been in his life some sin, and Job himself is ready to admit that he was not always blameless. But Job denies that his present sufferings stand in a fair relation to moral mistakes of long years ago.

"If God respects so far the decencies of justice that He justifies His action by the real sins of Job, He can do so only by raking up the long dead past, and dragging to light the sins of his youth, when passion was unchecked by mature experience and judgment. But he has no magnanimity. He spies on man's minutest actions, will not for a moment release him from His maddening watchfulness." (276). So life is one great torment, and inevitable death is coming soon: a travel from which there is no return. (277).

In Chapter XI, Zophar speaks to Job in a sharper tone than Eliphaz or even Bildad had done. Job's "multitude of words" (278) must be answered. If only
God/

(276) Peake, Op. cit., p. 92.

(277) 10:21,22.

(278) 11:2.

God would speak, as Job had desired (279), it would then be apparent where the truth lay. (280).

Zophar detects in Job spiritual arrogance: he speaks as if it were possible for a mortal to understand God and his ways. (281). Also, this third friend recommends repentance and promises new prosperity for Job if he will listen to his good advice. (282). But otherwise he will die in misery (283). So the words of the last speaker in the first cycle end on a threatening tone.

In his reply Job starts on an ironical tone; "No doubt but ye are the people, and wisdom shall die with you." (284). "Zophar had appealed against the verdict of Job's conscience to the omniscience of God, and had alluded to Job's wisdom in terms of strong depreciation. (285). But Job opposes this presumption of/

(279) 9:35

(280) 11:6

(281) 11:7-10

(282) 11:13-19

(283) 11:20

(284) 12:2

(285) Driver, Op. cit., p. 415; cp. 11:12.

of insight into God's ways by showing that he has a wider knowledge of God's omnipotence than Zophar of His omniscience. (286). "The method by which his friends seek to condemn him is indefensible: in maiorem Dei gloriam, as they imagine, they even dare to distort the truth." (287). Job knows better, for he has searched his conscience and found it pure. He knows his inward courage, (288), while he pleads with God.

If only another life were possible to man! (289). Job's imagination fails him, and he dismisses this hope as too unreal.

Job is spiritually isolated in a double sense: first by the alienation of God, and now by the alienation of man. His only support is his sense of innocence, and by this he is sustained.

When/

(286) 12:6-25.

(287) Driver, Op. cit., p. 416.

(288) 13:13.

(289) 14:13-15.

When we survey now, at the end of the first cycle of speeches, the argument as it was handled by Job and the three friends, we cannot help ~~to~~ remark^{ing} that the speeches of the friends have little significance for Job's main problem. "It is not their accusations that provoke the anger of Job so much as their vacant platitudes, their superficial maxims, their sorry attempts to solve new problems by obsolete methods, their blind pedantic orthodoxy. Surely, were they not bemused with a theology out of touch with life, they would catch the ring of sincerity in his voice and brush aside the unworthy thought of secret sin adequate to so terrible a punishment." (290).

Nevertheless, the heartless utterings of his friends have consequences for Job's development in his spiritual struggle. "It is clear that as the logic of the situation developed, it would be more likely to shake his faith in God than in his own integrity. For the latter was certified to him by his own immediate consciousness, whereas the former was guaranteed only by the traditional orthodoxy, and his past experience. (291).

This/

(290) Peake, Op. cit., p. 89.

(291) Peake, Op. cit., p. 86.

This is the main problem of Job, and with its emergence the centre of interest shifts from the trial to which Satan has exposed him to the conflict within his own soul (292). It is the deep piety of Job that makes the struggle so intense, and gigantic. A man eminently fitted to find his happiness in the love of God, feeling that his confidence in God's righteousness is shattered, we see him driven on until he defies God because he must be true to himself.

"Such is the sublime spectacle the poet has dared to show us: a weak man, strong in the justice of his cause, rebuking the Almighty to His face for his immoral government of the world. It is all the more sublime that Job is no Stoic. (293). He does not proudly
despise/

(292) It is remarkable that, though the poetical part alludes to the death of his children (8:4), Satan as the instrument of all these calamities is never mentioned, probably in order to avoid the possibility of a fallacious solution of the problem.

(293) Though Peake is certainly right in this assertion, it is interesting to remark that in the famous line of Lucanus: Victrix causa deis placuit, sed victa Catoni, we have a kind of analogy in Stoic thought.

despise his pain, nor in haughty self-esteem count himself the equal of the gods. A driven leaf, a fleeting shadow, quailing before God's majesty, quivering in agony at the touch of pain, how lofty the moral courage that impels him to confront God, with nothing but his own rectitude and his burning hatred of wrong, to dare a sharper torture, if he may but assert the truth." (294).

The friends maintain that suffering is a mark of God's displeasure for sin. Job is in a terrible dilemma, for he maintains that he has not sinned; and this dilemma drives him to the conclusion that God, though He knows Job to be innocent (295), is determined to treat him as guilty, and that it is hopeless for him to try to clear himself. (296). Hence the charge of injustice which he brings against God, and which, provoked by the falsity of Bildad's argument (297), he formulates so as to make it embrace the whole of mankind. (298).

So/

(294) Peake, Op. cit., p. 87.

(295) 10:7.

(296) 9:14-16.

(297) 8:20.

(298) 9:20-22.

So in chapters 9 and 10 Job is overwhelmed by the thought of a cruel non-moral force ruling this world. Yet his faith in God as a benevolent Ruler does not entirely leave him. The dual aspect of God pervades his mind. He is torn between the bitter present and the happy memory, between the God who is torturing him, and the God, of whose goodness he had drunk so deeply in the past. Side by side with all his incisive complaints of God's cruelty, and scorn of His malignant pettiness, side by side even with the firm assertion of His immorality, stand other utterances which recognise His righteousness. Still Job's heart goes out to God. How gladly would he renew the old communion! Though the anger of God now hotly pursues him, he feels that it could be otherwise. If God would only hide him in Sheol, forget him till His anger had burned out, and then remember him (299), how gladly would he wait the full time in that dreary home (300), so that he might at last renew the happy intercourse, forgetting God's wayward mood. But this hope he sadly sets aside.

There/

(299) 14:13.

(300) On the Israelite conception of Sheol cp. W.O.E. Oesterley and Th. H. Robinson, Hebrew Religion, 1944⁴, p. 246-253.

There can be few things more pathetic in all literature than his appeal to God to be gracious to him before it is too late. Soon he must die, and when God's inexplicable wrath has spent itself, He will think remorsefully of His servant whose loyal love He has so cruelly spurned. And He will think of him in love, and long for the familiar intercourse. But His vain regrets will come too late, Job will have passed beyond recall.(301).

§ 3. The Second Cycle of the discussions between Job and his Friends. (Chs. 15-21).

The attempts made by the friends to bring Job to admit his sins and humble himself before God, had failed dismally. In the first cycle of speeches (chs. 3-14), they had aimed to give Job a sense of religion, a realisation of God and His attributes, and so to quieten the tumult in Job's mind. Eliphaz had emphasised the moral purity of God and His universal goodness. Bildad had spoken of the discriminating rectitude of God in His rule of the world. Zophar had carefully described the omniscience/

omniscience of the divine insight, which guides God's dealings with men. "Each of these views is designed to meet some side of Job's feeling as expressed in his complaints." (302).

When Job accuses his friends of insincerity (303), they turn their thoughts from God to man, especially the wicked man, as experience shows him up against the background of God's providence. The effect of this change is to draw the arguments of the friends closer around Job, and bring the debate to a crisis. They desire to awaken Job's conscience and alarm him, that he may turn from his evil. But Job easily disposes of their new arguments.

In Chapter 15, Eliphaz reopens the debate in more severe language than he had used in Ch. 5. Job's thoughts have become irreligious. He was more than unwise, for he was destroying fear of God. (304).

Herein lies part of the meaning of the Book: the clash of dogma and human experience. "If we remember that dogma may be only the frozen insight of one generation

that/

(302) A.B. Davidson, The Book of Job, 1937, p. 126.

(303) 13:4.

(304) 15:4.

that cherishes its hard-won truth, and will fight with fanatical devotion to maintain its authority, we can understand why the heresies arising from the flux of life will always meet with stormy resistance." (305).

Eliphaz objects to Job's contempt of the opinions of his friends, and to his claim to a higher wisdom (306) as well as to Job's irreverence. (307). A picture of the evil conscience is then drawn by Eliphaz (308) with fine insight, and is without parallel in the O.T., except for the meditations of Trito-Isaiah on the same subject (309).

Job's reply to Eliphaz's second speech is contained in Chs. 16 and 17. Once, long ago it seems now, Job had been held high in the esteem of men. As a man of deep humanity, he yearned for men's sympathy - a yearning so poignantly described in Ch. 29. The feeling that men abhor him gives tone to Job's words in the second cycle of his speeches. He warns the friends that God will not suffer/

(305) V.E. Reichert, Job, 1946, p. xviii.

(306) 12:3;13:2.

(307) 15:2-16.

(308) 15:17-36.

(309) Is. 57:20.

suffer Himself to be flattered by lies (310). It is, therefore, natural that appeal should alternate with invective. The appeal is in some cases, indeed, rather remonstrance. (311).

From the injustice of man he turns to God, in the moving words: "My friends scorn me, but my eye pours out tears unto God!" (312). Would that he knew where he might find Him, that he might lay bare his case or utter his supplication. If he could only come face to face with God, He would not contend with him in the greatness of His power, but would give heed to his plea. (313).

Yet this is the same God, of whom Job has complained "He breaketh me with breach on breach, he runneth upon me like a giant." (314). So the poet is here advancing to one of his deepest thoughts. Not only does Job appeal from man to God, but he appeals from God to God.

There/

(310) 17:5.

(311) 16:2-5;17:10.

(312) 16:20.

(313) 16:21.

(314) 16:14.

There seems to be an irrational element in his thought. Job asks God to save him from God's wrath, to place him out of its reach, till it has spent itself. He appeals to God against God, as if God had a higher and a lower self. Behind the wrathful he catches a glimpse of the gracious God. So he wins, if he cannot hold fast, the conviction that his witness is in heaven, and He that vouches for him is on high. (315).

The next moment, however, the certainty that death is approaching with rapid strides, throws him again in deep despondency (316). "He will die under God's hand and go down to the grave numbered with the transgressors." (317). Death to Job, till now, means the reproof of God, and the reproach of man.

The/

(315) 16:19.

(316) 16:22;17:11-16.

(317) Davidson, Op. cit., p. 138.

The second speech of Bildad shows again that he is a less tactful man than Eliphaz. The latter, with greater psychological insight than his colleagues, had made the punishment of the sinner to arise from his own conscience. (318). Bildad ascribes it to the order of nature and the moral consciousness of mankind, while Zophar attributes it to the retributive operation of sin itself (ch. 20). Job's heart-rending cries of his mental torture arouse no compassion in Bildad, who shows himself annoyed (319) by the hard words which Job had applied to his friends (320), and by his irreligious reference to God. (321). Bildad's reproach is sharp and relentless, when he says to Job: "Wherefore are we counted as beasts?" (322). The threatening tone, only till now apparent in the last words of Zophar (323), is resumed by Bildad and forms the bulk of his speech. (324).
Job's/

(318) 16:20.

(319) 18:2-4.

(320) 18:2, 20;17:2,4,10.

(321) 16:9.

(322) 18:3.

(323) Cp. above, on 11:20.

(324) 18:5-21.

Job's reply to Bildad (ch. 19) begins with some passages indicating how crushed he is by the heartless insinuations of his friends (325), and he speaks of his dreary isolation in pathetic words. (326).

There follow Job's sublime utterance of his credo, and his firm assurance that his redeemer liveth, and though his body be destroyed by foul disease (leprosy) yet he will see God after death, and his innocence shall be established. (327). The idea of a future life is potential in this chapter. Unfortunately the text is very obscure and probably corrupt. Nevertheless we may say that somehow Job expresses that even death will not be the last word spoken over his existence. Even when Job dies in his disease and misery, shunned by God and men, even then his contention of moral rectitude will not be defeated.

This/

(325) 19:2,3.

(326) 19:7, 13-19.

(327) 19:25-27.

This is indeed an intimation and a hint of life after death. Not more than a hint, basing on the moral convictions of Job, and there is no question of a systematisation of this thought. We witness here the birth of an article of faith out of the struggle of a crushed soul. At last Job's innocence will be established, and he himself will be permitted to know that his character is cleared. We cannot say that his words implicate the expectation of a happy immortality, or an escape from Sheol's dismal gloom. (328). He prizes his honour and fair fame above his happiness, and with the vision of God as his avenger he will be content. But it is clear that this vision implies something more than the dreary existence of the shades in the realm of death as it is conceived in the major part of the O.T. (329).

Just/

(328) As has been indicated in Gen. 5:24; II Kings 2; Ps. 49:15; 73:24.

(329) Cp. nt. (300) of this chapter.

Just as Bildad, Zophar is unimpressed by Job's appeal. Just as before (ch. 11) he speaks with fiery passion. (330). Job had appealed to posterity against his friends. (331). Now Zophar, in so far differing from Bildad, who had depicted the sinner's downfall from the moral order of the world and the moral sense in men which opposed wickedness, shows the destiny of the evil-doer from another standpoint. His point is the brevity of the wicked man's prosperity. Immoral gain brings about its own retribution. (332).

Zophar is the "plain, blunt man". He speaks with crudeness and brutality; and it is this crudeness that plays into the hands of Job, and is the cause of the widening gulf of misunderstanding between them.

Zophar ends his crude speech by pointing to the certain end of the wicked man: "This is the portion of a wicked man from God, and the heritage appointed unto him by God." (333).

*These/

(330) 20:2,3.

(331) 19:23,24.

(332) 20:12-16.

(333) 20:29.

"These words 'from God' call up before Job's soul the great mystery with which he is struggling. According to his own former faith (334) as well as that of his friends, this should have been a true account of God's rule of the world. But Job's vision has been sharpened as well as widened by his own history, and he now observed much in the world which had formerly escaped him. He saw that this was no statement of God's dealing with wickedness. God dealt with it quite otherwise; and the mystery overwhelms him, and instead of chiding his friends, he can only appeal to them to contemplate the awful riddle of providence, at the thought of which he himself trembles. (335).

"This riddle, the prosperity of the wicked in God's hand (336), their peaceful death (337), and even the renown of their memory (338), he then proceeds to unfold." (339).

It/

(334) 9:2-20.

(335) 21:6.

(336) 21:16.

(337) 21:13.

(338) 21:33.

(339) Davidson, Op. cit. p. 179.

It is not men who fill him with dread, rather is it a profound divine mystery, at which his spirit is troubled, and which will fill them with trembling when he reveals it. (340). Contrary to what the friends maintain, Job shows that the wicked prosper, become old, yea, are mighty in power, and die in peace. "How oft is it that the lamp of the wicked is put out?" (341), Job asks, opposing Bildad's view in 18:5. There is no possibility to find reasons or rules for God's government. We do not understand him, (342), and his actions on earth, as far as we can see, are purely arbitrary. (343).

"Job is not seeking a dialectical triumph over the friends, for the question he puts to them is, as 21:6 shows, one that overpowers him with horror. He propounds to them the problem that torments himself: Why do the wicked prosper?" (344).

When/

(340) 21:5.

(341) 21:17.

(342) 21:22.

(343) 21:23-33.

(344) Peake, Op. cit., p.

When we survey the whole of the second cycle of speeches, it is clear that 19:21-27 forms the climax; perhaps not only of the second cycle, but also of the whole of the discussion between Job and his three friends. In ^a true dramatical way, these verses occur exactly in the middle of the whole: in the tenth of the nineteen speeches that were doubtless intended, according to the scheme of the poet. (345). It is remarkable that in these verses we find in a nutshell the whole internal development of the book: from the plea with men to the plea with, and the faith in, God.

So we might say that in the whole of the discussions, and especially in the second cycle, Job is undergoing that slow, strange transformation, that inner process of readjustment, which ends in Sainthood. He undergoes a mystical experience, in which the ego-sense has, through suffering, and so through self-discipline, grown very weak. Now he has reached the moment, being filled with thoughts on his approaching death, in which the presence of the essential nature of the Godhead is revealed to him.

Ultimate/

(345) Cp. our remarks in part (1) of this chapter, § 3, on ch. 25-27.

Ultimate truth cannot be apprehended all at once. The reality of the Godhead must be personified at first, if it is to be loved and realised ; otherwise it will remain a mere intellectual abstraction. Later Job will experience that man's real nature partakes of the divine, and that the aim of human life is to realise this divine nature. This gradual apprehension of the innermost truth might be called true monistic philosophy.

§ 4. The Third Cycle of the discussions between Job and his Friends. (Chapters 22-27).

All the arguments used by the friends to move Job from his self-convinced integrity had proved fruitless. They try a second time to introduce a new line of reasoning. The first cycle of speeches was based on the general conception of God. The second cycle dealt with God's providence in the world, as observed in the fate of the wicked. Now (in the third cycle) they will charge Job directly with various sins, which show him up as a relentless hypocrite, and as one given to oppressing and wronging his fellow-men, and impiety toward God. Eliphaz warns him not to be guided by wicked men who defied God, and who, in the end, were punished by God.

It/

It is logical for Eliphaz to make this charge, seeing that Job had just spoken as if no moral principle could be discerned in God's treatment of men. (346). Job had said the same thing once before (347) in a moment of bitterness: now he has evolved a theory of life sustained by observation and conviction. Job's vigorous descriptions of the happy life of the wicked man, who defied God, formed painful mental pictures to the respectable Eliphaz, who held that, in spite of Job's later repudiation (348), he (Job) was really in accord with the moral principles of such men. (349).

Eliphaz holds that there must be some principle in God's rule of men, and that God punishes man not for the sake of God Himself, as though He had some interest in the matter, for man's virtue is "not profitable unto God, as he that is wise may be profitable unto himself" (350), nor is man's evil any loss to Him. The reason of God's affliction of man is therefore to be sought in man himself, /

(346) 21²³⁻²⁶

(347) 9²²

(348) 21¹⁶

(349) 22¹⁸

(350) 22²

himself, and it is absurd that God should punish a man for his piety. And so Eliphaz, by this syllogism, convinces his logical mind that Job must be guilty of great sins - which are those of an arbitrary, wealthy potentate: "taken a pledge from thy brother for nought and stripped the naked of their clothing. Thou hast not given water to the weary to drink, and thou hast withholden bread from the hungry. But as for the mighty man, he had the earth; and the honourable man dwelt in it. Thou hast sent widows away empty, and the arms of the fatherless have been broken." (351).

Eliphaz argues circumstantially from Job's pictures of the happy life of the wicked man, that Job must have committed these sins under the feelings of the wicked, happy man, who thought God was in His heaven and had no care of man's affairs on earth. "How doth God know?" (352).

Such/

(351) 22⁶⁻¹⁰

(352) 22¹³

Such was the settled conviction of the wicked man. Eliphaz warns Job of such a conviction. (353). He tells Job to reconcile himself with God: "Acquaint now thyself with him, and be at peace; thereby good shall come unto thee..... If you return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles. Then shalt thou lay up gold as dust..... Thou shalt also decree a thing, and it shall be established unto thee: and the light shall shine upon thy ways." (354).

Job replies to Eliphaz in a realistic, worldly way, to the effect that his own sad experience and his observations of human society give him no confidence in God's just rule. Job is haunted, in Chapter 23, with the intellectual quest for God. Surely he must find some way of proving his innocence, or is it all illusion? Job looks at human society and finds it full of oppression, crime, and wasteful poverty - poverty in human potential and a wilderness of wasted and dissipated humanity. Is

all/

(353) 22¹²⁻²⁰

(354) 22²³⁻²⁸

all this mere chance or is there some benign ruler with an intelligent plan behind the scenes?

"Even to-day is my complaint bitter." (355).

Again and again the riddle of the painful earth taunts him - why is there so much injustice unpunished, and "those who rebel against the light" (356) live their lives peacefully. What Job cannot find in the world is the clear retributive rule of God, (357), who "gives no heed to wrong". (358).

Chapters 23 and 24 suggest the broad lines of this thought, first, in reference to Job himself; and then, in regard to mankind in general.

In/

(355) 23:2; from this verse, it has been inferred that the colloquy between Job and his friends may have taken place over a number of days. In the apocryphal Testament of Job the discourses are said to have lasted twenty-seven days, op. Davidson, Op. cit., p. 197.

(356) 24¹³

(357) 24¹

(358) 24¹²

In Chapter 23 Job is the intellectual rebel - par excellence - a rebel whose dignity is impressive. Eliphaz had shown up Job as a rebel against God's providence. Job replies that he will continue his rebelliousness. Here is the greatest rebel in the literature of suffering humanity, whose rebellion is clothed in memorable language and in poetic expression which is both importunate and insistent in his quest to find God, and search out His tribunal. He "would order his cause before Him". (359). He would know "the words which He would answer him, and understand what He would say." (360).

Job realises his actual position. Though he seeks Him, Job cannot find God. He can only feel his presence, which is an inward quality; for God eludes him everywhere. Job, through his personal problem, states the case for all mankind. Though man is equipped with so little, yet so much is demanded of Job; and if tested he "would come forth as gold". (361). "In spite of God's elusiveness/

(359) 23⁴

(360) 23⁵

(361) 23¹⁰

elusiveness, Job feels that He is still watching him, and will in the end justify him." (362).

Job's rebellion is not the denial of the atheist, but rather the sublime quest of the sincere thinker, who, from the depths of his being, will stumble along but eventually find God in his inner consciousness. The spiritual drama is at its height. Heart and mind will yet come together in a synthesis, to the discovery of God. Surely nowhere in literature has such an epic of the soul been attempted as here, in Chapter 23. But the chapter is unquotable out of its text, for the previous twenty-two chapters must be read before, in order to arrive at the present denouement.

Here there is no convenient daydream for the escapist. Are we all born equal? Is there any justice at all? Certainly there is inequality, but there is justice, also. Life is a handicap race. To whom much was given, from him much will be expected. Right action is the language of spiritual progress, for our responsibility towards one another is immense.

Job/

Job talks to God and even challenges Him with the freedom of perfect innocence and the sincere mind which makes blasphemy a meaningless word. He refuses to cling to what seems beautiful and pleasant. He does not shrink from the ugly and horrible, for he has learned to regard death and disaster, and so has conquered every fear.

"Here is a complete sublimation of Life, in every aspect: a transposition, as it were, of the entire human experience into another key.....The essence of spiritual, as of artistic greatness is in its universality. The minor saint knows one way of worship only. Job's genius embraced the whole of mystical realisation". (363).

In Chapter 24 Job turns from his own fate to the fate of the ordinary people. The masses are enslaved. Plato, in his "Republic", claimed that the ordinary people existed merely to toil for the aristocratic few, who alone were entitled to human rights and privileges. (363A).

In/

(363) "Vedanta for the Western World", edited by Christopher Isherwood, the Marcel Rodd Company, New York, 1946, p. 16.

(363A) Plato, in Book IV, The Republic of Plato, in A.D. Lindsay's Translation, Published by J.M. Dent & Sons, Ltd., London, 1920, pp. 134, 181, 216, 246.

In 24¹⁻¹⁷ Job's sympathy goes out to the masses, who are oppressed by powerful tyrants. Where is justice, social justice? Job's "indictment of these conditions (see particularly 23¹⁻⁵) are, barring the prophetic writings, without parallel in ancient literature; more than any other part of Job they strike a distinctly modern note. We cannot but marvel at the keen analytic mind and the rare human sympathy of the author whose soul, twenty-three hundred years ago, was stirred to passionate protest by the contemplation of the wretched lot of the poor. No wonder that these verses were misunderstood. How could it be guessed (such was the spirit of the times) that they referred to the common people." (364).

"And if it be not so now, who will prove me a liar?" (365).

Job has faced up to life's realities, without skipping over its heart-breaking anomalies. His victory (in argumentation) over his friends is complete, but has inflicted on his own mind a grave contradiction.

In/

(364) M. Duttonweiser, The Book of Job, as quoted in Reichert, Op. cit., p. 125, 126.

(365) 24²⁵.

In proving that God's rule is unjust (just where the friends understood that it was just), he baffles his own mind, for his moral feeling demands that that rule should be just. The friends' inference from Job's Calamities as to his guilt, is shown to be invalid. This much Job has sustained with conviction.

His victory, though it proves his own innocence, leaves him with an unrighteous God. Yet his view of the righteousness of God coincides with the opinion of his friends.

We have already mentioned (Ch. III, Part I, § 3) the opinion of most critics, that in Ch. 25-27 some disorder has crept in. In this exposition of the argument of the book, however, we follow the text as it stands, and we will try to discover its sense without recurring to the operations of higher criticism, which will always suffer from an element of uncertainty. With Rashi, however, we pass from 27⁶ to 28¹.

Bildad cannot reply to the facts of experience, brought by Job. His short speech shows that the friends have exhausted their arguments. The debate has reached

a/

a deadlock. Bildad "will not retire without at least uttering a protest against the spirit of his adversary and in behalf of reverential thought concerning God. Let the facts of history brought forward by Job be as they may, the spirit in which they are brought forward, and the conclusion in regard to God founded on them, must be for ever false." (366).

Chapters 26 to 31 contain the final reply of Job. Zophar is the only one of the three friends, who does not speak in this, the last round of the debate, because he is confused and defeated, and has really nothing more to say.

Job asks Bildad sarcastically:

"How hast thou counselled him that hath no wisdom? and how hast thou plentifully declared the thing as it is?" (367).

Bildad/

(366) Davidson, Op. cit., p. 210.

(367) 26³

Bildad has done nothing to clear up Job's perplexities, nor has he contributed to the solution of the riddle of his (Job's) life.

Job feels his superiority to his friends, and rejects their instructions especially the poor speech of Bildad, who seems to speak with an oracular air, as in 12⁴; (368). He goes on to develop his own insight into God's greatness - both in the sublunar world and in the heavens above.

"He stretcheth out the north over empty space, and hangeth the earth over nothing." (369).

The/

(368) So also in Isaiah 28⁹ the upper classes of Jerusalem reject Isaiah's teaching.

(369) 26⁷ According to Reichert, Op. cit., p. 134, the author of Job "though naturally ignorant of the law of gravitation, had outgrown the naïve view of his age about the universe, and conceived of the earth as a heavenly body floating in space, like the sun, moon and stars..... As early as 540-510 B.C.E., Pythagoras of Samos acquired the knowledge of the obliquity of the ecliptic and of the earth's being a sphere freely poised in space..... 38⁶ ("whereupon were the foundations thereof fastened?") bears out rather than contradicts the conclusion that the writer of Job had attained a more advanced view of the universe."

But already ^{Delitzsch} Delitzsch, Op. cit., p. 54, warns against a too modern interpretation of this text, though "the knowledge of nature on the part of the Israelitish ^{Cockma} ~~Cockma~~ Golema, expressed in ver. 7, however, remains still worthy of respect." In the same way, Davidson, Op. cit., p. 214, asserts: "The idea of modern astronomy that the earth is a ball, poised free on all sides in space, is, of course, not found here."

The concluding verse of Chapter 26 is a perfect example of the grandeur and unsurpassable insight of the Hebrew language:

"These are but the outskirts of His ways;
And how small a whisper is heard of Him!
But the thunder of His mighty deeds who can understand?"

With a solemn oath, Job protests his innocence (Ch. 27). The sense of man on trial before the bar of history is imminent. Here, man is on self-trial, because of his intelligence and sense of justice. Job is still seeking his innermost soul, and the light of consolation and inward bliss is beginning to break through.

Although Job complains of bitter treatment, he still adheres to God, and makes the oath of clearance in His name:

"As God liveth, who hath taken away my rights; (370)
And the Almighty, who hath dealt bitterly with me;
All the while my breath is in me, and the spirit
of God is in my nostrils;
My lips shall not speak wickedness, nor my tongue utter
deceit." (371)
(372).

§ 5./

(370) taken away my right, literally 'my judgment'.

God has prejudiced him in the eyes of his fellows
by the imposition of afflictions.

(371) 27²⁻⁵.

(372) Rashi, in his commentary, remarks in verse 2:

"It is an oath, for in truth He hath taken away my
right; and from this R. Joshua expounded that out of
love Job served the Omnipresent God, because no man
makes a vow by the life of the king unless he loves
the King".

(Reichert, Job, p.136.)

§ 5. Wisdom. (Ch. 28.)

Several critics (Duhm, Volz, Oesterley and Robinson, and others) consider Ch. 28 as a later insertion. The main arguments are that the inscrutability of the ways of God has already been expounded by the friends, so that the chapter only repeats what has been said before by Job's opponents; and that this chapter anticipates what is going to be said by God in 38:1-42:6, and the divine speech would then be superfluous because Job had already understood that man cannot pose as a judge of God's ways; also it has been remarked that no reference has been made to Job's sufferings in this chapter, and that the friends are not spoken to. (373).

These arguments seem not quite conclusive. To deal with the ^{repetition} ~~repeating~~ or ^{anticipation} ~~anticipating~~ first, the author of the book of Job does not work like a modern western writer. Oriental literature is fond of repeating and anticipating. Moreover, the book is no theoretical exposition, in which everything depends on the bare logic of/

(373) Sellin, Op. cit., p. 140; Oesterly and Robinson, Op. cit., p. 174.

of the words. ^{Next in importance} ~~Most important~~ is who says these words.

It makes all the difference whether Job or his friends ~~of~~
^{are}
~~God is~~ speaking.

The absence of references to Job's sufferings and to his friends is an argumentum e silentio, to which one should not attach much importance. There are more parts in the dialogue which lack these references, and are nevertheless doubtless genuine.

Noteworthy is the hypothesis of Sellin, that this chapter, ⁽³⁷⁴⁾ is a later insertion, but by the poet of the dialogue himself, who later on understood that human speculation is not able to solve the problem of suffering (374). According to Sellin the author has wrestled with his subject a whole lifetime, and after first having written 3-27, he later added 38-42, still later 28, and at the end of his life 32-37.

This amounts to a challenge ⁱⁿ to understand ^{ing} the book as it stands as one unit; at least the poet, by inserting later on several passages, shows as his conviction that/

that these passages can be understood as parts of the whole. So we are justified ^{in trying} to ~~try~~ to understand also this chapter as part of the message of the whole book in connection with the problem of suffering.

Job had rebelled and had stood up against God and man. His rebellion had been both on intellectual and moral grounds. He had exhausted every channel of enquiry, only to find himself frustrated at every turn. Now, in Ch. 28, he abandons the attempt to discover a speculative solution of the perplexities that distress him. A calmer mood settles on him. He is filled with a profound wonder of the mystery of the universe. Where can one get the wisdom ^{which} ~~who~~ makes man understand the ways of God with this world?

In Chapter 28, one of the greatest poems in world literature, this single theme is treated with three variations: Wisdom is unattainable by man (375); God alone has wisdom (376); wisdom of man is to fear God (377). At the same time, the poet describes three kinds of wisdom:

In/

(375) 28:12-19.

(376) 28:23-27.

(377) 28:28.

In the first place human, technical wisdom: man, by his skill and insight, may discover the sources of gold and silver. One could even extend this reasoning and say: Man can range the stars in their arches; he can even penetrate the region beyond the grave, and roam in the innermost recesses of his own consciousness - but ultimate Divine knowledge will elude him.

Total understanding is with God alone. This is the second kind of wisdom: something endlessly more than the practical human gift. It is the insight into those principles that control the Divine world economy - i.e. spiritual knowledge. This wisdom plays its creative part in the physical world. (378). In the human sphere, it would consist of "the knowledge of those truths which lead to the knowledge of God" (379). But out of himself man will never attain the understanding of the Divine laws of the universe.

"God is thus represented here as saying to man:
My wisdom cannot be yours, but your wisdom will be to fear
Me: You cannot understand the universe which I have made,
but/

(378) Prov. 3:19 f.

(379) Maimonides.

but you can fear He like Job (1:1), and avoid evil, and thereby find happiness and prosperity." (380). This is then the third kind of wisdom: The deep assurance arising from the searching soul that there is a divine purpose in human effort - a purpose such as has been clearly stated by the prophet Micah: He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (381).

By complete obedience to this moral law can man develop to the highest level of spiritual perfection. Man's self-realisation and his ultimate destiny are stated in these words: "And unto man He said: 'Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding'." (382). This fear, of course, is not/

(380) Driver and Gray, Op. cit., p. 244.

(381) Micah 6:8.

(382) 28:28.

not terror, but humility and obedience ^{to} ~~against~~ God. (383).

So Job accepts the moral law that constantly pulls us up within wisdom, though it is a practical substitute for wisdom, not wisdom itself; which is reserved by God for Himself. This acceptance by Job therefore does not find place in a spirit of contented resignation, but in despair - a despair born of great dignity and a sense of righteousness. Rashi in his commentary connects this chapter with 27:6.

"The recognition of this eternal verity by Job, (i.e. that the fear of God is wisdom and to shun evil is understanding) marks the highest of the many high points of the Book. It also marks the end of his titanic conflict. Through adversity and suffering, through affliction and doubt, amidst darkness and the shadow of death, Job has wrestled for an explanation of God's ways with/

(383) "Whatever the fear of God may have meant in the lower stages of primitive religion, in the Biblical and Rabbinical conceptions it exercises a wholesome moral effect; it stirs up the conscience and keeps man from wrongdoing. Where fear of God is lacking, violence and vice are rife; it keeps society in order and prompts the individual to walk in the path of duty. Hence it is called the beginning of wisdom." (Kohler, Jewish Theology, p.29).

with man, and now from the "still small voice" in his heart comes the only positive answer that the human soul may ever hope to receive, the enunciation of the moral law..... It is the only reality that constitutes human wisdom - it is the voice of God." (384).

§ 6. Job's Final Monologue. (Ch. 29-31.)

The great debate is over. It began with a monologue by Job in Ch. 3, and now it is followed by another monologue of great literary splendour and spiritual worth. Job surveys his life with all its past honour and happiness, when God's favour rested visibly upon him; (ch. 29); his present humiliation (ch. 30) and he concludes (ch. 31) with a solemn repudiation of all sins that could give colour to such a change in his latter state, and he entreats God to reveal to him the cause of his affliction.

In all the surging turmoil of Job's soul there was one main theme: the certainty of his own integrity. He affirmed and re-affirmed that there was no violence in his thoughts, and that his prayer was pure. He has
always/

always held fast to his righteousness. This consciousness finds its noblest expression in Job's great defence of his past life, which touches one of the loftiest points in Old Testament ethics. Sure of himself and the justice of his cause, he brings his self-vindication to its close with a challenge to God that He should answer him, and with the proud declaration that as a prince he would draw near to God, bearing the indictment which his adversary had written. (385).

"This chapter is remarkable, for it contains the portrait of a character instinct with nobility and delicacy of feeling, which not only repudiates any overt act of violence or wrong, but also disowns all secret impulses or dishonourable conduct." (386). The nobility of the ethical ideals expressed here has won universal admiration. In accordance with legal procedure in the ancient East (387), Job utters a solemn oath of clearance. He would bring down curses on himself if these protestations of innocence are not true.

He/

(385) 31:36-37.

(386) Driver, Op. cit., p. 424.

(387) P. Volz, Die Biblischen Altertümer, 1914, p. 479.

He has never entertained secret sensual desires of the heart. (388). He has abstained from dishonesty, untruthfulness and covetousness. (389). He has treated his dependents with consideration. (390). Those in need were always helped by him with food and clothing. (391). He has never trusted ⁱⁿ ~~on~~ his material possessions (392), nor been enticed to idolatrous cult of sun or moon. (393). He did not curse his enemy nor rejoiced over his fall. (394). He was hospitable ^{towards} ~~against~~ strangers. (395). And never made fear of the multitude ^{restrain} ~~refrain~~ him from what he considered ^{to be} ~~as~~ his duty, and he knows himself free from all hypocrisy. (396).

This chapter is, therefore, an amazing summary of the O.T. ethics. There are in ancient Oriental literature more examples of such a solemn protestation of innocence. It is remarkable that these "negative confessions" on the whole represent a higher conception

of/

(388) 31:1;9.

(389) 31:5-7; 38, 39.

(390) 31:13-15.

(391) 31:16-23.

(392) 31:24, 25.

(393) 31:26-28

(394) 31:29, 30.

(395) 31:32.

(396) 31:33, 34.

of ethics than the positive codes of commandments. Egypt offers a beautiful example in the 126th chapter of the "Book of the death", wherein the dead, appearing in the hall of the 42 judges, solemnly declares: "I have not committed any sin against men; I have not done what is abhorred by the Gods. I have not slandered; I have not let ^{people go} hungry; I have not caused to weep; I have not murdered; I have not ordered to murder; I have not done any harm to anybody...." etc. (397).

Analogous to this protestation we find in the Babylonian incantation series šurpu a long list of questions by which the reason of the present suffering is sought out. So it is asked: "Has he neglected?"

Analogous to this protestation we find also in the ritual of Babel on the New-Year's festival a solemn declaration ^{by} of the king, that he is free from all kind of sins: "I have not sinned, O Lord of the lands, I have not transgressed against your godhead. I have not destroyed Babel, I have not ordered her devastation. I have not oppressed Esagila, I have not neglected her rites/

rites. I have not smitten the cheek of your proteges".....
etc. (398).

We may recognise that the moral standard revealed in these negative confessions is a high one. Nevertheless it cannot be compared to the height of ethical consciousness as put forward in our chapter. It is especially the discovery of the possibility of sinning by thoughts which distinguishes the Israelite from the Egyptian or Babylonian text. In verses 1,24,29 of the present chapter sins of thought are considered as real transgressions of the commandments of God.

§ 7. The Speeches of Elihu. (Chapters 32-37.)

The debate between Job and his three friends ends with Chapter 31. Chapter 32 opens with a prose introduction of five verses. We meet Elihu for the first time. He is angry with Job for justifying himself as against God. He cannot forgive the three friends for silently acquiescing to Job's argument, and yet condemning him. He would justify God in a different way.

Elihu/

Elihu has been a listener to the debate. He is dissatisfied with Job's defence of himself and the inadequacy of the friends' arguments. He cannot refrain from intervening. He might have spoken earlier, only his youthfulness in the midst of aged and wise men, kept him from taking part in the controversy.

Elihu always represents the current mode of thought. He thinks he can see through the pretence of aged men, for wisdom is not the prerogative of mere age. Wisdom is from God. He, too, could give his opinion for he is conscious of ability to answer him and his type of thinker. (399).

Elihu defends the righteousness of God in a formal way. He hardly refers to Job's life, and talks in abstract terms about Job's complaints. He deals with Job's complaints, against God, as though it were a general, not a personal, question. These complaints merely suggest the question whether we can justly complain about God. The three friends had not found an answer effective/

effective enough to put Job in the wrong in his charges against God; nor had they been able to condemn Job, as he had deserved.

Maimonides described the speech of Elihu as "a profound and wonderful discourse" (400), and found in it new ideas that had hitherto not been expressed in the poem.

Cheyne says of Elihu's speeches: "They are not without true and beautiful passages which, with all their faults of expression, would in any other book have commanded universal admiration." (401).

Elihu addresses Job by name. He speaks to him with more familiarity than the three friends did. (402). Elihu is quite certain that he can answer Job's complaints.

It/

(400) Guide, Book III, 23.

(401) Job and Solomon, p. 20.

(402) From Gen. 22:21 we learn that the clan of Elihu, Buz, was related to Uz; but this kind of relation is not close enough to explain the familiarity of Elihu's address. Elihu himself gives his reason for his familiarity in 32:21,22.

It is unworthy of God to afflict Job unjustly, or to use arbitrary power, for He is greater than men, and His ways are unlike theirs. Assuredly, God speaks to man in many ways; by visions of the night he restrains the sinner from his evil purpose, or he disciplines him with sickness. (403).

Elihu stresses the chastening character of affliction. (404). Sickness or other suffering will last only for a time; then, thanks to intercession by pious men (405), and his own prayer (406), the sufferer is restored to the grace of God (407), and to normal, happy life. (408). So it goes not once, but often between God and man. (409).

In/

(403) 33:14-30.

(404) 33¹⁴-30

(405) 33:23,24.

(406) 33:26.

(407) 33:28.

(408) 33:25.

(409) 33:29.

In Ch. 33, Elihu had, in his own opinion, completely answered Job's charge that God's afflictions illustrated His arbitrary hostility to man. Elihu now, in Ch. 34, sets about to prove Job's complaint that God afflicts him unjustly, is without reason. There can be no motive for injustice in the creator. "Yea, surely God will not do wickedly, neither will the Almighty pervert judgment." (410).

The nature of God is such that it cannot possibly include the idea of injustice. "Elihu's argument in these verses is the truest answer that can be given: injustice on the part of God is inconsistent with the idea of God." (411).

Elihu scores a debating point when he asks Job to state a better system of Providence. He

himself/

(410) 34¹²

(411) Davidson, Op. cit., p. 271.

himself (Elihu) is satisfied with God's moral order:

"Shall His recompense be as thou wilt? For thou loathest it, so that thou must choose, and not I; Therefore speak what thou knowest." (412).

Job had complained that godliness is of no advantage to man. Elihu replies: To God, who is above all human interests, neither godliness nor sin is of profit. Their influence is felt among men, to their benefit or hurt.

"Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man." (413).

Elihu goes on to discuss the apparent anomaly that God seemingly does not answer the cry of the innocent when they are wronged. But their cry is only the instinctive physical suffering of the lower animals, without faith in God. Their appeal to heaven is neither true nor pious. (414). Peake asks the pointed question:

"But/

(412) 34³³

(413) 35^g; cp. our note (263) of this chapter.

(414) 35:9-13

"But if God's rule is righteous, why the cry of the oppressed?"

"The argument that God needs a pious petition to work

His righteousness on earth is an illuminating flash

revealing the nature of the religious and spiritual

horizon of the loquacious Elihu." (415).

Elihu had spoken, so far, in a theoretical way.

In Ch. 36 he is more practical. His aim is to present

a fair assessment of man's conception of God. He wishes

to praise God in all his actions, particularly in His

providential treatment of man. Elihu tries to give a

comprehensive view of the meaning of the trials sent on

men by God. Job must be able to see God's purpose in

his own sufferings, and to join all men in exalting Him.

God's wisdom is unfathomable, as seen in the

phenomena of the heavens. Job must realise the greatness

of God, to whose wisdom he must bow.

Elihu confidently asserts that Job has not

learned by what he suffered. His wealth and social

importance had spoilt him, and so had been his undoing.

Elihu/

Elihu states an important psychological view:

"He delivereth the afflicted by His affliction, and openeth their ear by tribulation." (416).

Elihu re-emphasises the general principle of benefit arising from affliction in God's hands. "Through the tribulation that He brings upon him, He opens his ear, saying, 'Return unto Me.'" (Hashi).

In verse 18

"For beware lest wrath lead thee away into mockery....."

Job is warned by Elihu against allowing his (Job's) anger to lead him, by a process of over-realism and cynicism, into mockery of God. Again he (Elihu) underlines his own doctrine that "afflictions are not the expression of God's wrath, but of His disciplinary mercy; and his great object is to warn Job against putting this false construction on God's dealing with him." (417).

How challenging is the thought "Behold, God is mighty, yet He despiseth not any; He is mighty in strength of understanding." (418).

Yet/

(416) 36¹⁵

(417) Davidson, Op. cit., p. 287.

(418) 36⁵

Yet suffering is the only ransom possible.

Elihu is essentially a small and weak man (the "average man"), who has barely comprehended the fringe of the mystery of suffering. He is overcome by the wizardry of words, and by the magic of ideational thinking. He is shocked at Job's thought of appearing before God to contend with Him. Elihu feels his own insignificance deeply, and is confused by Job's wish to argue with God. Such presumption would invite destruction.

"Shall it be told Him that I would speak if a man speak, surely he shall be swallowed up." (419).

§ 8. God's Answer in Reply to Job. (38-42⁶)

Here is the last act of the drama of Job. The mystery of suffering is heightened by the poetic splendour in the next four Chapters. The heart of the drama lies in Satan's question: "Doth Job serve God for nought?" Herein lies/

lies the mystery of suffering: in the trial of the righteous.

Job has borne the trial successfully, though not without sin. But his sin was the only reaction possible to a strong, positive man - protest at man's wasteful suffering. Yet Job had cleaved to God throughout his suffering, and Satan's prediction had been proved wrong. He had "sounded depths of faith profounder than ever he had reached before, (Ch. 19⁴), and tasted the sweets of righteousness with a keener delight than during his former godly life." (17⁹). (420).

Job has come out of his trial with moral wounds. The Godhead has baffled his mind. He has lost some of his former reverence and respect for God, yet he has not forsaken Him. As an intellectual (as the modern intellectual has often done) he should have been consistent by committing suicide. Job senses that life should be lived in spite of irreconcilabilities. His attitude towards God, especially in presuming to contend with Him, has been inconsistent, absurd, and blameworthy.

Job/

Job had rationalised that God is unjust in His moral government of the world.

This standpoint Job reads into the facts of life - mainly as a theory. It is true, he does not allow this theory to influence his life, or to uproot his larger faith in God. But the theory is derogatory to God, and must freeze all religious warmth in his heart. Job's suffering and trial cannot be said to have ended, so long as he maintains this standpoint. Neither Job nor his friends can remove the ground for this theory. The human mind cannot reverse its own processes. Only God, by his salvation and providence can heal the suffering mind and give it wholeness and direction, for it was God himself who provoked this rebellion and perplexity in Job.

Again and again Job had challenged God to appear and defend his action. He had implored Him to fulfil two conditions: to suspend the persecution from

which/

which he was suffering, and not to overwhelm him with the dread of His presence. (421)

But God fulfils neither of Job's conditions.

When He appears, He does not take His rod from the sufferer, and He speaks out of the whirlwind. Moreover, not only does He leave Job on the rack and appeal him with the storm, but He deigns to give no reply to Job's questions, no defence of His own conduct. He speaks roughly to the sufferer, pressing him with questions, which convince him of his ignorance.

The/

(421)

"Only do not two things unto me,
Then will I not hide myself from Thy face;
Withdraw Thine hand far from me;
And let not Thy terror make me afraid.
Then call Thou, and I will answer;
Or let me speak and answer Thou me."

(Job 13²⁰⁻²²)

The reader is at first distracted between his wonder at the poet's genius and his disappointment and even resentment at the character of Yahweh's reply. Surely, he thinks, God will now make clear the mystery, but no word is said to explain to Job why he suffers. There is no comfort offered him, but what seems like a brutal mockery. Yet if we look more closely we shall see that the speeches of Yahweh are not mere irrelevant irony.

Job has taken on himself to criticise the government of the universe. But has he ever realised what the universe is, or how complex the problem of its control? So God brings before him its wonderful phenomena in language of surpassing beauty. All is too vast, too obscure, for him to comprehend. God brings home to Job the limitation of his outlook, and the wide range of God's interests.

As we reflect more deeply, we see a relevance in the Divine speeches that at first we are apt to miss.

Job's language had not stopped short of blasphemy, and

though/

though he pleaded that his friends must not take too seriously the words of a desperate man, yet he deserved a sharp lesson to cure his presumption. He needed to have the detail bitten into his imagination, that the vague generality might become vivid and concrete.

For much of the mischief of Job lay in his self-absorption. He dwells on God's immoral control of the lot of man, but even more specially on God's immoral treatment of himself. God bids the self-centred sufferer look away at the wide universe, then he will come to a juster estimate of man's place.

But even if he looks at the sentient life of the world, he will realise that man is only one among many of the objects of God's concern. All those glorious pictures of the animal creation that God flashes before his eyes (422), are meant to show him that man's importance may easily be overrated.

In Chapter 38, God had invited Job to enter into argument. Job had so often sought to contend with God. But now that the glory of God has passed before his eyes, Job no longer desires to contend with Him, for he says,
"Behold/

"Behold, I am too mean; how shall I answer thee? I lay mine hand upon my mouth." (423).

Once again Job is asked a perplexing question:

"Wilt thou condemn me that thou mayest be in the right?" (424).

God suggests that Job should become the Supreme Ruler, and see if he can make a better job of ruling the world.

God's first speech dealt with the presumption of man who desires to contend with the Lord. The second speech (425) touches on Job's charge of God's unrighteousness in His rule of the world and His treatment of himself.

Now Job is encouraged to take on the divine attributes and see whether he can rule the world in a better way.

God does not reason with Job, as a man would reason with a disputant; nor does God, as Creator, demand Job's immediate submission. Even God's silence would/

(423) 40:4.

(424) 40:8.

(425) 40:7-41:34

would here have been impressive. The poet might have shattered Job's mind altogether if the Lord had spoken with the voice of lightning and thunder. The intention of God's speech is that it should be simple and intelligible to a plain man, who would thereby be enabled to know his station and its duties, before God.

God does not command Job. He merely persuades him by the revelation of Himself (to Job's spirit) not by way of new truths, but by intuitive insight into old truths. (426).

In/

(426) The Rabbis, though they condemned Job for his statement: "He destroyeth the innocent and the wicked alike" 922

by quoting Elihu's speech: "Job hath spoken without knowledge, and his words are without wisdom". 3435

yet found grace for him: "Raba said: This teaches that a man is not held responsible for what he says when in distress"..... since the text says 'without knowledge' but not 'with wickedness'.

Baba Bathra 16B.

In Chapter 40, verses 9-14, we get an insight into the spiritual intimacy with which God is made to approach man's mind, as expressed in his (man's) conception of the moral law. If Job has the intelligence to question the competence of God's rule of the world, then rightly God invites him to "deck thyself now with majesty and excellency, and array thyself with honour and glory..... look on everyone that is proud, and bring him low; and tread down the wicked where they stand..... Then will I also confess of thee that thine own right hand can save thee. (427).

Job/

Job has to realise that he is a ^{being} creature in a different category to God, for man lacks the omnipotence which is required of the ruler of all. This is an obvious point.

But there is a more complex thought arising from God's speech: to govern the world is to keep in check the forces of evil. Man's mind cannot conceive of exceptions to the moral law of God, for surely God would not allow puny man to defeat the operation of His moral law.

Herein lies a double mystery - the mystery of man's suffering because he would keep the moral law; and the mystery of the real, though occasional, ineffectiveness of that same moral law. Philosophy can deal only with the enunciation of the moral law, and it (philosophy) explains its (moral law's) complexities by psychological methods. Religion is more realistic by synthesising the moral law and its exceptions into an organic whole, whereby God awaits for man's developing character. If that character can sustain itself throughout the ages, it will grasp the inner significances of the moral law; if it (character) cannot sustain itself, it will destroy/

destroy man as an ineffectual entity, and wipe man off the stage of historical truth; for without a character that is steadily developing and improving, man becomes merely an ingenious animal bereft of all worth and goodness, and doomed to accidental self-destruction.

These implications are instinct with hope and faith. If man can still hope and have faith in God's totality, then man will strengthen his will to live and survive, though many civilisations have voluntarily disappeared because the logic of facts was against hope and faith.

"Who hath first given unto Me, that I should repay him?
Whatsoever is under the whole heaven is Mine." (428)

The poet is overcome, in this Chapter, by the thought that the world is full of mysteries - the mystery of suffering being one of the least, for it purifies and elevates the soul, and draws it nearer to God, who permits the suffering. A voice says to man:

"Turn/

"Turn from the insoluble problems of your own destiny.....

Man is still left to bear the discipline of some questions too hard for him to answer. (429).

No human being can have any claim on God. He owes man nothing, for all things are His. The poet is here delivering a rebuke on Job, who imagined, in his agony, that he could have demands on God.

Now we turn to Job's second reply to God. (430).

When Job confesses that he has sinned in speaking of things too wonderful for him, (431), and with self-
abhorrence repents in dust and ashes, the question arises whether we are to see in this a verification of his dread that the terror of God's majesty and His insoluble questions would force him into self-condemnation. It would be to miss the deepest teaching the poet has to give us, were we to think so.

By confronting him with Nature, God has taken him out of himself, and convinced him of his relative insignificance.

It/

(429) G.S. Bradley, Lectures on the Book of Job, 1887, p.327.

(430) 42:1-6.

(431) 38:39-39:30.

It is no accident that the poet refrains from putting in God's mouth any explanation of Job's sufferings. To men oppressed by the mystery of their own or the world's pain, the explanation of an individual case is of little worth, unless it admits of wider application. For Job himself the explanation is unneeded. He has received a new experience. (432).

It is the vision of God, which has released him from his problem. His suffering is as mysterious as ever, but plain or mysterious, why should it vex him any longer? He has seen God, and has entered into rest.

The only answer we can get to the problem of pain, is, the poet would tell us, this answer. The soul's certainty/

(432)

"I had heard of Thee by the hearing of the ear;
But now mine eye seeth Thee,
Wherefore I abhor myself, and repent
In dust and ashes."

(Job 42^{5.6})

certainty is the soul's secret. The spirit has escaped its difficulties by soaring above them. If we know God, no other knowledge matters. For ourselves, we have won our way to unspeakable peace. As we dwell in the secret places of the most High and abide under the shadow of the Almighty, we see the universe from a new point of view.

We can give no answer to its questions, no solution of its baffling riddles. But since we know God we can trust Him to the uttermost; we know, incredible though it may seem, that the world's misery does not contradict the love of God.

It was, therefore, with deliberate intent that the poet put in God's lips no hint of the reason of Job's suffering. To trust God when we understand Him would be a sorry triumph for religion. To trust God when we have every reason for distrusting Him, save an inward certainty of Him, is the supreme victory of religion. This is the victory which Job achieves. But he can achieve it only as God takes the initiative and gives him the revelation of Himself.

It/

It now dawns on Job what a complex being is the Godhead, and he says impulsively, "I had heard of thee with the hearing of the ear, but now mine eye seeth thee;" (433).

Speaking in retrospect of his past thought of God, Job concludes: "I abhor it, and repent in dust and ashes." (434).

There is a fine self-abasement in Job's words, (cf. 42²⁻⁶) that absolute wisdom is found with God alone.

Job is well aware that his tormenting questions - more particularly the question of suffering - have not been answered. But he has found grace. Suffering has refined him, and put him in tune with God. He now knows Him positively, not only in His awesome Majesty, but also in His boundless love. Job's self-consciousness and pride have been removed in his suffering, and through that suffering he has penetrated to the vision of God. That vision has given him a spiritual quintessence and a triumphant faith.

Suffering/

(433) 42⁵

(434) 42⁶

Suffering had done its work. Job's soul had been purified and elevated, and had drawn nearer to God. No real light had been thrown on that faint hope of a life beyond the grave - where there would be no more suffering.

The answer that Job received was inadequate, but acceptable. He was satisfied that God had answered him at all. And now his troubled heart is calmed:

"I know that Thou canst do everything,
And that no purpose can be withholden
from Thee." (435).

Job had known God by defective hearsay and from confused ancestral tradition. (Chapters 12 and 13). But now that he has been vouchsafed a glimpse of Divine splendour, he is humbled and penitent. He has "seen God." (436).

Traditional theology had taught him to know God, and it had not allowed for the suffering of the righteous; who, had they suffered, then such a theology was proved false. Job had discerned God as righteous, and by the same token, had sensed that he, too, was righteous, though he suffered.

The/

The other positive knowledge that he had gained, was that this contradiction could not be logically reconciled, God and he were at one in a mystic sense; and from that awareness flowed a fellowship, which no longer doubted the moral integrity of God. He and his suffering have their place in God's inscrutable pattern - hence he had "uttered that which he understood not".

"Who is this that hideth counsel without knowledge?
Therefore have I uttered that which I understood not,
Things too wonderful for me, which I knew not."

(43 7).

Where Job had looked for a scientific, satisfying answer he had found, by a process of self-analysis, and profound research, the only possible solution: the mystical solution - the grandest and most poetic aspect of this world-drama. The poet shows his supreme craftsmanship by sketching into his canvass the merest suggestion of the mystic constitution of man, and leaving it to his readers to ponder and meditate on this elusive, but none the less, real approach to the inner meaning of man and his suffering/

suffering, as an inevitable aspiration to the Divine that lies somewhere in man's being. This suffering is not meant to blunt man's moral and intellectual susceptibilities; rather is it the prelude to a theme that is ever in the unfolding. The music of the spheres cannot be far from the music of the soul.

Job's previous intellectual attitude had been small and shallow. He acknowledges his mental limitations where he realises the merest hint of the grand mystery of God's ordering.

"Wherefore I abhor my words, and repent,
Seeing I am dust and ashes." (438).

"The divine nature is not a segment but a circle. Any one divine attribute implies all others. Omnipotence cannot exist apart from righteousness. The exhibition of the divine wisdom as it operates in nature has led him to feel that within his own history also there is a divine 'thought' or 'counsel', though he is unable to understand/

understand it. It can hardly be the author's purpose to teach the general principle that the 'counsel' of God is incomprehensible, because he gives an explanation of it in the Prologue. He is not teaching general principles here, but shewing the position which just thoughts of God will induce a man to take, even when God's dealings may be beyond his understanding." (439).

§ 9. The Epilogue (40:7-17).

"For ye have not spoken of the thing that is right, as My servant Job hath." (440).

The three friends are publicly rebuked by God for not speaking that which was right concerning the Divine Nature or true in itself. God Himself shows them that their theology, that suffering implies sin, is wrong - a forceful reminder that human reason is woefully limited.

God tells them clearly that their theories in regard to Providence and the meaning of suffering, are not true; for they had concealed the inner enigmas and contradictions/

(439) Davidson, Op. cit., p. 329.

(440) 42⁷

contradictions of man's Destiny and Fate. Job had honestly revealed these enigmas and contradictions, and all the conventional lies that are so dear to the heart of man. Here, indeed, is Divine approval of man's intellectual rebellion, in the interests of true progress:

"Their denial of its (Providence's) apparent inequalities was more untrue and more dishonouring to the divine administration, as it is in fact conducted, than Job's bold affirmation of them. Even his most startling utterances wrung from him in his bewilderment and sore perplexity were less reprehensible than their false statements and false inferences." (441).

To smother the facts of life, is to leave doubt lurking unquietly in the heart, to recognise them may be the path to peace.

We cannot argue for the invariable connection of sin and suffering, or of righteousness and prosperity.

It is given to man to see only a small section of the universe. He cannot pass judgment on the whole from his knowledge of so tiny a part.

Even/

Even though no speculative solution be possible to us, we may so know God as to be sure of His love, and be content to suffer without understanding or caring to understand the reason. Such an attitude is not one of resignation or acquiescence, but of glad acceptance, because we are sure of the love that sends the sorrow.

The poet could not work confidently with the conception of immortality. He seems to look for light from it. From Sheol there is no return. But Job's words are so strong that the poet may have intended to force revulsion. The thought of a return to life is definitely before us. Probably he can do no more than turn wistfully towards it, feeling it almost too good to be true.

Finally God acclaims Job as "My Servant" at the end of the drama as at the beginning (1⁸) and praises his intellectual honesty. Job forgives his friends, in spite of their vicious conclusions concerning his wickedness. On God's command (442), he intercedes for them "when he prayed for his friends". (443).

We/

(442) 42⁸

(443) 42¹⁰

We leave Job as a great man and a man of the greatest virtue.

"So the Lord blessed the latter end of Job more than his beginning:" (444).

These words prove God's love for the sufferer. They relieve the pain and tension, one would have felt, if Job had been left to die. The wounds that suffering caused, must have left their marks on Job. If "we look beyond the figure of Job to those multitudinous forms of human sorrow, of which he was in a sense the type, we see no lack of instances where the gathering shadows of a darkened life are not followed by any such bright close of countervailing sunshine. And it is perhaps from the sense of this inadequacy of recompense that in the most ancient translation of this very book - the Septuagint version, which formed so long, to so large a portion even of the Jewish race, the authorised version of the Old Testament scriptures - we find a clause added that strikes another key, hints that we have before us only the first scenes in a drama not yet played out, only the first few stages of an endless life;; 'and it is written that he will/

will rise again with those whom the Lord raiseth up'." (445).

In reality, Job stood in no need of his restoration, in order to regain his confidence in God. Had he been doomed to end his days in pain, he could walk through the valley in the memory of the vision of God. But the reader would have been unfavourably impressed by God's treatment of him. Now he feels that God has made amends to His loyal servant for the pain He has made him endure.

To estimate the Epilogue aright, we must not forget that the author had to keep the treatment of his subject within the limits of the earthly life, and could not work with the conception of a happy immortality. And we must remember that the compensation given to Job is to clear God's character, not in any way to re-affirm the old theory that the righteous must be fortunate.

By the very action God took at the Satan's instigation, placed not Job only, but Himself on His trial. If the Satan is to be convinced that Job's piety is disinterested, it must be through the tests that he imposes.

For/

For God to accept the challenge meant that He accepted a grave responsibility. Job has to be the involuntary subject of this experiment, he must suffer that God's confidence may be justified. His restoration to his former prosperity is the consequence of his being, unconsciously, God's champion in the wager with Satan.

We lay down this book with a feeling that no adequate answer has been given to questions which man has asked from the dawn of his consciousness to this day.

More and more are men giving themselves the most despairing of answers. The book "stirs, as has been said of other vindications of God's mysterious rule, more doubts than it solves." (446).

Job is dear to God, because he has loved righteousness and hated iniquity. With this recompense Job must rest content.

How hard a lesson!

The/

The story of Job points to God's forbearance to those who are under sore trial; "of the patience, not of Job, but of God; of the loving and fatherly eye with which He can look on the impatience, the fretfulness, the bewilderment, even on the doubts and questionings of His servants." (447).

In the pages of this book, as throughout the Bible, the Spirit of God still speaks to the human Spirit, for though we make importunate and excessive demands on God, yet much is vouchsafed us in an intellectual quest, and in a spiritual life that is still unfolding to mankind.

(447). Ibid, p. 331.

CHAPTER IV: AN EXAMINATION OF SOME OF THE RELIGIOUS
IDEAS OF THE BOOK OF JOB

§1. Wisdom

The Book of Job is a product of the Wisdom-literature of the ancient Hebrews. Wisdom (חכמה) referred to the ability of "acute observation, shrewdness in discovery or device, cleverness of invention." (448).

The wise men of Israel took for granted the main postulates of Israel's religion, and applied themselves to the observation of human character, the analysis of conduct, the study of action and its consequences, and establishing morality upon the basis of principles common to humanity. These wise men disregarded racial or national points of view, and studied human nature from its most general aspects; so that they have been happily termed the Humanists of Israel. Their teaching had a practical aim: not only do they formulate maxims of conduct, but they appear also as moral advisers, and as educators.

(448) Driver: Introduction to the Literature of the

Old Testament, 1929⁹, p. 392.

educators (cp. Ps. 34: 11-13, 37: 11, 21, 23, 25,
Pr. Chs. 1-9).

Throughout the Book of Proverbs, the theme of
utilitarianism is clear. The profit of wisdom, and the
foolishness of folly, can only be practically demonstrated
by pointing to the consequences to which each leads.

The observation of human nature, naturally
leads on to reflection on the problems which it presents.
Job and Ecclesiastes, because of their study of the inner
and outer aspects of human nature, form part of the
Hebrew Hokhmah literature. The observation of Nature, in
so far as it affords evidence of providential arrangements
or design, is also part of the thought of the wise men of
Israel. (449)

From the study of the regularly returning
phenomena of nature, which are conceived as wise
dispositions of the Creator, and also from the study of the
permanent foundations on which human society rests, the
conception of Wisdom as an all-pervading principle arises.

We/

(449) cf. Job Chs. 38-41 Pr. 30²⁴ff and the Comparisons

between animal and human life in Pr. 6^{6ff} cf.
also Pr. 30^{24ff} Pr. 6⁶

We get the personification of Wisdom as a "master workman" (450).

"Then I was by Him as a master workman") assisting the Almighty in His work of creation. In the same manner Wisdom is the quintessence of instruction in human affairs, directing men in the choice of means.

As H.G. Wells put it:

"What is man without instruction? He is born as the beasts are born, a greedy egotism, a clutching desire, a thing of lusts and fears. He can regard nothing except in relation to himself. Even his love is a bargain; and his utmost effort is vanity, because he has to die..... We teachers can release him into a wider circle of ideas beyond himself in which he can at length forget himself and his meagre personal ends altogether. We can open his eyes to the past and to the future, and to the undying life of man. So he escapes from death and futility. An untaught man is but himself alone, as lonely in his ends and destiny as any beast; a man instructed is a man enlarged from that narrow prison of self into participation in an undying life." (451)

82./

(450) Fr. B³⁰.

(451) H.G. Wells. "The Undying Fire", p. 60.

82. Retribution

Job deals with a problem of life that has haunted humanity for centuries: Why do the righteous suffer? And its aim is to controvert the theory current at the time when the Book was written: that suffering is a sign of the Divine displeasure, and presupposes sin on the part of the sufferer.

The view that righteousness brings prosperity, and wickedness is the forerunner of misfortune, is strongly held in the Pentateuch. (452).

Sociologically, this doctrine of righteousness is true. Assuredly, the habits which go to constitute righteousness are such as to win a man respect from his fellowmen, and to command success. Wickedness paralyses the moral energies, blinds an individual and a nation alike to the real conditions upon which prosperity depends.

All exceptions to this doctrine were a source of much perplexity, for man has ever had an imperfect conception/

(452) Ex. 23^{20ff}. Lev 26³, Dt 28¹.

conception of general laws both in morals and in psychology. Israel was always keenly sensible of God's omnipresence, and pictured Him as interposing actively in the course of the world. Virtue overtaken by calamity, or vice flourishing unrebuked, seemed to cast a direct slur upon the justice of God's government of the world.

But the laws governing the constitution of society being general laws, it may happen that in individual cases their operation is not to the advantage of virtue or the punishment of sin. Because of the society in which they live, being variously bound together, the innocent may suffer through the ill-deeds of the guilty; or wickedness may elude detection, and triumph unchecked.

This problem received attention in Jer. 12^{1f}; 31^{29f}; Ez. 18, Hab 1^{13f} Ps. 37¹, 49⁶, 73³.

These exceptions were resolved into the fervent hope that the prosperity of the wicked was short-lived; that it met with a sudden and ignominious fall (453); while the righteous in the end inherited the land (Ps 37), or was conscious that he owned a higher inalienable

spiritual/

spiritual possession (454). (455).

In the case of the sufferings of the righteous, there was a tendency to invert the argument, and to conclude that because sin was followed by suffering, therefore, suffering was necessarily a consequence of antecedent sin.

Job's sufferings, his friends argue, convict him implicitly of some grave antecedent sin, which they urge him to acknowledge and repent of. Job opposes this conclusion. He refuses to admit that he is guilty

of/

(454) Ps. 49 and 73 speak of a special kind of life after death as the prerogative of the righteous ones. The technical term in this case is נָפַח, "to take away", which is also used in connection with Enoch (Gen. 5:24) and Elijah (II Kings 2:10), and denotes a kind of beatitude not unlike the present conception of heaven, cp. II Kings 2:1. The Babylonian likū, used in connection with the Babylonian flood-hero, has about the same meaning. This kind of life is definitely distinguished from the idea of She'ol, as is clear from Ps. 49. Other psalms that seem to speak of life after death as happiness in God's communion are perhaps Ps. 16:9-11 and Ps. 17:15.

(455) Ps. 37²⁰; Ps. 37^{35 & 36}; Ps. 73¹⁸⁻²⁰; Ps. 37¹¹
Ps. 49¹⁶.

of any sin adequate to account for his acute sufferings. He does not claim actual sinlessness: he only contends that he is punished out of all proportion to the magnitude of his sin. (456).

When his friends appeal to the evidence of God's retributive justice visible in the world, Job points to the numerous instances, which experience affords of the wicked prospering all their lives.

God's retributive justice is not the only principle by which men are governed, so that the main aim of the Book of Job is negative, in that it controverts the doctrine that all suffering proceeds from sin.

§3. Some/

(456) Job 7²¹; 13²⁶; 14^{16f}; Job 7²¹; 13²⁶;

Job 14^{16f}.

83. Some other teachings on religious ethics

There are also five subsidiary teachings of the Book:

I. Sufferings may befall the righteous, not as chastisements for their sins, but as a trial of their righteousness.

These trials tend to strengthen and to establish their faith.

Eliphaz and Elihu emphasise the disciplinary value of suffering. (457).

II. The Book teaches the danger of conceiving too narrowly of God and His Providence

By conceiving of Him solely as a dispenser of rewards and punishments, the friends charge Job unjustly with grave sin. Job is conscious of his innocence, and so would impute injustice to God. The friends induce in him the desire to cast off his fear of God altogether.

III. In spite of his unparalleled physical and mental suffering, Job does not succumb to the temptation of breaking away from God.

The/

(457) Job 5^{17ff}; Job 33¹⁵⁻¹⁷; Job 36⁸⁻¹⁰.

The insinuation of Satan (458) is proved false.

Job had not yet been altogether defeated, though bowed, by Satan; who is shown that man is capable of real and disinterested goodness. Man can love God for His own sake. That is a dynamic discovery made by Satan.

IV. The Book of Job teaches (Chs. 38-42) that the true solution of moral perplexities is to be found in a fuller and larger sense of God, in a conception of Him as the author of a vast and infinitely complex system of nature, in which it is unreasonable for the individual to conceive of himself as isolated from the care of Providence, or to infer that his sufferings have no place in God's purpose.

The/

(458) Job. 1⁹⁻¹¹.

The moral government of the world is a subject deeper than the mere success or failure of men: neither is success a sign of God's approval, nor failure a condemnation.

Satan's proposal to wipe out the whole effect and significance of Job's life, brought Job face to face with the fundamental question whether the order of the great universe, the God of the Stars, has any regard or relationship to the problems of man's conscience and the efforts of man to do right. To believe that there is such a relationship is "to believe in the significance and continuity of the whole effort of mankind. The life of man must be like the perpetual spreading of a fire. If right and wrong are to perish together indifferently, if there is aimless and fruitless suffering, if there opens no hope for an eternal survival in consequences of all good things", (459), then there is no meaning in human thought.

V./

(459) H.G. Wells: "The Undying Fire", p. 77.

V. Job as a Symbol of Jewish Martyrdom

There is the practical aim of helping the author's Contemporaries, who were in circumstances of national depression, to understand the situation in which they were placed, and of encouraging them to hope for a favourable issue.

The Book of Job is a symbol of the suffering Jewish race, and not so much of an individual. It may well be that some follower of the prophet Ezekiel wrote the Book, during a critical time in the nation's life. The Jews of that period (after the Destruction of the First Temple in 586 B.C.E.) had given up hope, for their children had been killed (the mentioning of the Casdim (460) is perhaps a hint to the Babylonians), and their property had been destroyed.

Job/

(460) The Casdim were an Aramaic-speaking population of the Northern part of the Arabic desert. Part of them settled during the early centuries of the first millennium in the Southern Part of Mesopotamia and became the founders of the so-called Neo-Babylonian Empire, which in reality was a Chaldean empire. The form Chaldean is explained by a Babylonian phonetical rule, according to which sibilants before dentals become l.

Those Casdim which did not settle in Mesopotamia remained Bedouines. They are referred to in Job 1.

Job was put before our ancestors in an example and an inspiration, in order to help them to understand their own suffering, and to teach them to have faith, and not to lose their faith in the tribulations of their exile. For a further exposition of this idea we refer to our Vth Chapter, on the authorship of Job.

§4. Individuality and the aftermath

The religious ideas in the Book of Job belong to a late period in the Old Testament. Emphasis is laid on two main ideas:

- (1) on the religious value of the individual apart from the Community, i.e. the value and dignity of the human personality; and
- (2) the life and personality of the individual are terminated by death.

Concerning (1): The value and dignity of the individual is an idea that developed late in Old Testament literature, and may be seen emerging slowly, against the prevalent acceptance of the principle

of/

of solidarity, at the end of the 7th Century B.C.E., especially in the utterings of Jeremiah. The Book of Job gives emphasis and accent to this idea. We get a glimpse into one man's soul, and it is as awe-inspiring in its inwardness, as the stars are above us. To explore the regions of Good and Evil in the human consciousness, 2,800 years ago, was indeed a bold adventure, an explosive mental revolution, and a vast gain in human progress. It says much for the far-sightedness and integrity of the sages who permitted Job to be included in the Canon. Here is a challenge and a vindication of the loftiest theism.

The principle of solidarity is seen illustrated in a passage like Ex. 20:5,6:".....visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me, and keep my commandments." It also prevails in the killing of the whole family of Achan for the fault of the head of the family⁽⁴⁶¹⁾, and in the sparing of the whole family of Rahab⁽⁴⁶²⁾.

The/

(461) Joshua 7:24.

(462) Joshua 6:25.

The rising protest against this principle can be observed in Amaziah's conduct against the families of the murderers of his father (463), which the author of Kings brings into connection with the rule of Deuteronomy (464): "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin."

Especially ^{strong is} the protest ~~is strong~~ in

Ezekiel:

"What mean ye, that ye use this proverb concerning the land of Israel, saying, the fathers have eaten sour grapes, and the children's teeth are set on edge?"

Behold, all souls are mine: as the soul of the father so also the soul of the son is mine: the soul that sinneth, it shall die." (465).

"Say unto them, as I live, saith the Lord God, I have no pleasure in the death of the wicked: but that the wicked turn from his way and live:.....The righteousness

of/

(463) II Kings 14:6.

(464) Deut. 24:16.

(465) Ezek. 18² and 4

of the righteous shall not deliver him in the day of his transgression as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his righteousness in the day that he sinneth." (466).

Compare also: "In those days they shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge." (467).

In its stress on individual responsibility the book of Job is moving on the same line as the prophecies of Ezekiel.

Concerning (2): We have seen in our analysis of the contents of the Book of Job, that some intimations of immortality or at least of a vision of God even after death can be found in 19:25-27 (468). When consequently
carried/

(466) Ezek. 33¹¹ and 12

(467) Jer. 31:29 and 30.

(468) Our ch.III, §3.

~~this idea is followed up, it~~

~~carried out, this idea of course would give rise to~~

quite another solution of the problem of the suffering of the innocent. But this line of thought is not followed in the rest of the book. Several times Job assures ^{us} that after death man is ^{leads} leading in She'ol a kind of existence which has not much to do with his former life, and which certainly cannot be regarded as a compensation for his suffering on earth (469).

Though the O.T. is not entirely lacking in utterances which predict a better condition of the human personality after death (470), the book of Job agrees with it in laying all stress on life at this side of the grave.

"Had there been a general belief in the survival after death of the personality with undiminished or enhanced relations with God, this must have affected the discussion by Job and the friends of the sufferings of the righteous and the prosperity of the wicked in this Life." (471).

85./

(469) Job 7:7-10; 10:21, 22; 14:10-14

(470) Cp. our ch. II, note 178. Other texts, not mentioned there, which reflect another conception, namely that of resurrection, are to be found in Is. 25:8 and Dan. 12:2

(471) Driver and Gray, Op.cit., p. LXVIII.

85. Monotheism and the angels

"A lofty monotheism such as Deut. -

Isaiah had argued for, is presupposed in all parts of the book; and the description in Job of God's majesty and might in nature and history are not as the similar description in Deut. - Isaiah introduced to prove that there is no room for any other but one God." (472).

In Job 1⁶ we get a fleeting insight into the spiritual nature of the one true God - to whom the angels and Satan are subject.

Yahweh is pictured "sitting on his throne and all the host of heaven - standing before him on his right hand and on his left." (473).

"Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them." (474).

In/

(472) Driver and Gray, Op.cit, p.LXX.

(473) 1K 22¹⁹.

(474) Job 1⁶.

In 31:26 and 28:

"If I beheld the sun when it shined, or the
moon walking in brightness;

This also were an iniquity to be punished by the judge:
for I should have denied the God that is above," (475).

we find a repudiation of having yielded to the temptation
to worship the sun and moon. "The worship of the heavenly
bodies becomes prominent in Judah in the 7th Century, and
would appear to have been prominent in the age of the
poem, since it is the only form of outward idolatry
specially repudiated.....these glorious bodies of light
are God's creatures, their glory a witness to Him; to
worship or pay homage to them is tantamount to denying
the one true God, the creator of all. The passage is a
striking illustration of the writer's convinced
monotheism." (476).

Under/

(475) Job 31^{26 and 28}

(476) Driver and Gray on Job, p.269

Under God are angels, who have well-defined functions, such as that of interceding for men (477), or accusing them - the Satan (478).

The heavenly beings (angels) are termed "saints" not on account of their moral perfection (Contrast Job 4¹⁸) but of their proximity to God. The verse appears to indicate that the writer was familiar with the custom of seeking the intercession of angels (479).

"The germ of this custom may be found in Zach. 1¹² (520 B.C.E.), where the angel of Yahweh, voluntarily and unsought by man, intercedes with God on behalf of Jerusalem." (480).

Job 5¹ may stand related to Job 5⁸: let not Job appeal to the angels, thereby manifesting the irritation of the foolish; but let him turn in the right temper to God Himself.

The Satan of Job belongs to an earlier period than Satan (without the article) (481).

(477) Job 5¹

(478) Job 15¹⁵

(479) Compare Job 33²³

(480) Driver and Gray, Op.cit., p. 49.

(481) cf. 1 Ch. 21¹

CHAPTER V: AUTHORSHIP AND DATE OF THE BOOK OF JOB.

Part I: Several Data.

§ 1. Rabbinical Data.

It has been suggested that Job is the narration of an actual record of an historical person. (482).

On the contrary,

א"ר אבא בר כהנא א"ר אבא בר רב חננין א"ר אבא בר רב חננין א"ר אבא בר רב חננין

is a judgment attributed to an unnamed contemporary of Samuel b. Nachmani in Baba Bathra, 15A.

Similarly in Bereshith Rabba, on Gen. 22:20, a judgment is attributed to Resh Lakish (3 Cent C.E.) - though it is noted that this conflicts with another judgment assigned to the same Rabbi, to the effect that the sufferings of Job are not historical, though had they actually befallen him, he would have endured them:

ר"ל אקריש אומר א"ר אבא בר רב חננין א"ר אבא בר רב חננין א"ר אבא בר רב חננין
א"ר אבא בר רב חננין א"ר אבא בר רב חננין א"ר אבא בר רב חננין
א"ר אבא בר רב חננין א"ר אבא בר רב חננין א"ר אבא בר רב חננין
א"ר אבא בר רב חננין א"ר אבא בר רב חננין א"ר אבא בר רב חננין

Maimonides/

(482) S. Lee in "The Book of the Patriarch Job" (1837), p. 6 ff., seeks to prove this theory, but contrary views were expressed from earliest times.

Maimonides (483) says of Job:

"Its basis is a fiction, conceived for the purpose of explaining the different opinions which people held on Divine Providence. You know that some of our sages clearly stated that Job never existed, and was never created, and that he is a poetic fiction. Those who assume that he existed, and that the book is historical, ^{are} and unable to determine when and where Job lived.....

The difference of opinion supports the assumption that he never existed in reality."

It has been held that the Book was written by Moses. Baba Bathra, 14B, dealing with the origin of the books of the Old Testament, says: "Moses wrote his own book, and the passages about Balaam and Job." (484).

On/

(483) In Moreh Nebuchim, III, 22.

(484) מִי כָתַב / עַל כֵּן סֵפֶר וְיֵשׁ בְּאֵזַר
א"י

"Who wrote the Scriptures? - Moses wrote his own book and the portion of Balaam (484A) and Job."

(484A) The Parables of Balaam in Numbers 23 and 24.

On Page 15A, Baba Bathra we read "You say that Moses wrote his book and the section of Balaam and Job. This supports the opinion of R. Joshua b. Levi b. Lamma who said that Job was contemporary with Moses. (The proof is that) it is written here (in connection with Job), 'O that my words were now (efo) written' (Job 19²³), and it is written elsewhere (in connection with Moses), 'For wherein now (efo) shall it be known' (Ex 33¹⁶).

"But on that ground I might say that he was contemporary with Isaac, in connection with whom it is written, 'Who now (efo) is he that took venison?' (Gen. 27³³). Or I might say that he was contemporary with Jacob, in connection with whom it is written, 'If so now (efo) do this?' (Gen. 43¹¹), or with Joseph, in connection with whom it is written, 'Where (efo) they are pasturing' (Gen. 37¹⁶).

"This cannot be maintained; (The proof that Job was contemporary with Moses is that) it is written (in continuation of the above words of Job), 'Would that they were inscribed in a book', and it is Moses who is called 'inscriber', as it is written, 'And he chose the first part for himself, for there was the lawgiver's (mehokek, lit. inscriber's) portion reserved'.

(Deut/

(Deut 33²¹) "Raba said that Job was in the time of the spies. (The proof is that) it is written here (in connection with Job). 'There was a man in the land of Uz, Job was his name' (Job 1¹), and it is written elsewhere (in connection with the spies), 'whether there be word (ez) therein' (Num. 13²⁰).

"Where is the parallel? In one place it is Uz, in the other Ez? - What Moses said to Israel was this: (See) if that man is there whose years are as the years of a tree and who shelters his generation like a tree.

"A certain Rabbi was sitting before R. Samuel b. Nahmani and in the course of his expositions remarked, Job never was and never existed, but is only a typical figure (to teach men the virtue of resignation). He replied: To confute such as you the text says, 'There was a man in the land of Uz, Job was his name. But, he retorted, if that is so, what of the verse, 'The poor man had nothing save one poor ewe lamb, which he had bought and nourished up' (II Samuel 12³. This was Nathan's parable to David).

"Is/

"Is that anything but a parable? So this too is a parable. If so, said the other, why are his name and the name of his town mentioned?

"R. Johanon and R. Eleazar both stated that Job was among those who returned from the (Babylonian) exile, and that his house of study was in Tiberias.

".....R. Joshua b. Korhah says: Job was in the time of Ahasuerus.....But perhaps he was in the time of David..... R. Nathan says that Job was in the time of the kingdom of Sheba..... The Sages say he was in the time of the Chaldeans..... Some say that Job lived in the time of Jacog and married Dinah the daughter of Jacob.

"All these Tannaim agree that Job was from Israel, except those who say (that he lived in the days of Jacob)".
(485).

B 2./

(485) Translation from Vol. I Baba Bathra, Translated into English by M. Simon and I.W. Slotki, Soncino Press, London, 1935, pp. 73-76.

§ 2. Data from the Prologue and Epilogue.

I. The Book of Job, like Homer, has grown together by the combination of various elements. The phrase "The Book of Job" may have two meanings:

- (1) The original popular story of Job, in so far as it is extant, (486), and
- (2) The Book of Job with the latest inserted passages.

 The author of Job refers the period of the story to the patriarchal age, as may be seen in the length of life assigned to Job, who lived about 200 years; (487),

in the description of Job's wealth in cattle and slaves.(488).

Job/

(486) Job $1\frac{1}{2}$ - $2\frac{13}{2}$; $42\frac{7-17}{2}$

(487) Job $42\frac{16}{2}$

(488) Job $1\frac{3}{2}$ compare with Gen. $13\frac{2}{2}$

Job sacrifices as head of a family, like Abraham, Isaac and Jacob, without the assistance of a priest. He uses burnt-offerings rather than the more specific expiatory sacrifices of the later codes. (489).

The currency of k^e sitah also suggests the patriarchal period.

Job, in contrast to the patriarchs, is himself a monogamist. (490).

Job is a member of a Society in which monogamy prevails.

It is true that we once read:

אֵלֶּיךָ יְהוָה רָגַעְתִּי וְלֹא־תָעִיבָהּ
בְּיָדֶיךָ יְהוָה כִּנְיָהּ

"and his widows shall not weep" (491), but both Septuagint and Peshitta read here:

וְלֹא־תִכְרֹם וְלֹא־תִכְרֹם
בְּיָדֶיךָ יְהוָה כִּנְיָהּ

"and their (his offsprings') widows will not be mourned."

This monogamy is a feature most characteristic of an age later than Dt 21¹⁵:-

("If a man have two wives" דָּבָר אֶחָד יִהְיֶה לְאִשָּׁה וְלֹא־יִהְיֶה לָּהּ שְׁנֵי אִשִּׁים

and reflected also in other Wisdom literature. (492).

The/

(489) Job 1⁵

(490) Job 2⁹⁻¹⁰, Job 19¹⁷, Job 31¹⁰

(491) 27¹⁵

(492) op. Encycl. Bib. Vol. III, p. 2947, "monogamy is the normal arrangement."

The date of the writing of the Prologue and Epilogue can be approximately determined. Reference is made in the heavenly court to "the Satan". (493). Satan appears in the form of accuser before God in Zech. 3. (494).

The conception of Satan is better developed in Job, Chapters 1 and 2, than in Zechariah Chapter 3. The date of Chapter 3 of Zechariah is 519 B.C.E. (495), so the first Book of Job is somewhat later than 519 B.C.E.

There can be no objection to this date:

- (a) because the description of the life of Job in the Prologue is in harmony with the old patriarchal stories, or
- (b) because the author shows himself to be a gifted story-teller. The Book of Ruth shows that there were highly gifted narrators in the later times, and such a writer could easily imitate the patriarchal stories.

The/

(493) Job 1⁶

פְּיָדָהּ / שָׂטָן - רָע לְפָנָיו

"And (the) Satan came also among them."

Note: שָׂטָן means primarily adversary, accuser, but is here already used in a technical sense.

(494) Zech. 3¹

(495) Encyclopaedia Biblica, Vol. II, Published by Adam and Charles Black, London, 1901, p. 2485.

The mention of the Chaldeans (496) as robbers, has been taken to refer to a time before Nebuchadrezzar (497). According to T.R. Cheyne (498), 'Chaldeans' should be 'Cushites', who were remembered by a late tradition (cp. 2 Chr. 14⁹). This view, however, has found very few adherents.

§ 3. General data from the Poem.

I. The Book may have been written during or soon after the Babylonian captivity. (499). References are to be found to The Law which had been re-discovered a few years before the captivity, e.g. Job 22⁶, 24⁹ (pledges: Ex 22^{26f}, Dt 24¹⁷) Job 22²⁷ (vows), 24² (landmarks: Dt 19¹⁴) 31⁹⁻¹¹ 31²⁶⁻²⁸ (judicial procedure against those guilty of adultery, or worship of the sun or moon; cp. Dt 22^{22*}; Dt 4¹⁹ 17³⁻⁷ 31¹¹

II./

(496) Job 1¹⁷

(497) King of Babylon, who destroyed the city of Jerusalem and its Temple in 586 B.C.E.

(498) Encycl. Bib. II, c. 2486.

(499) S.R. Driver, Introd. Liter. of O.T., p. 432.

II. Throughout the Poem we get hints of an advanced social state. The author draws from a wide knowledge of nature, from history (Chapter 12), from sociological facts (Ch. 24; Ch. 30¹⁻⁸). The "gate" (29⁷, 31²¹) as a place of tribunal, shows the settled life of Palestine (cp. Amos 5¹⁰).

III. The moral problem which the Book discusses is not one which becomes urgent in an early stage of a people's progress. Religious philosophy appears late, in the history of a nation; and this fact would argue against the Book having been written in the Patriarchal Age. Only the latter psalms deal with moral problems, e.g. Ps. 37, 49, 73.

IV. A state of disorder and general misery form the background of the Book, e.g. 3²⁰, 7¹, 9²⁴, 12⁶, 24¹².

In Chapter 12¹⁷⁻²⁵ there are veiled references to nations conquered, princes and priests led into exile (reminiscent of King Jehoiachin and his court being led captives into Babylon in 598 B.C.E.).

V. The polished literary structure of the poem, "and the ability which its author displays of not merely expounding a subject briefly, but of developing it under different aspects in a regularly progressing argument, implies that/

that a mature stage of literary culture has been reached."
(500).

A similarly polished work may be seen in Isa,
Chs. 40-66.

The author of Job had at hand a great variety of
points of view, written historical illustrations, poetical
figures, and an extensive vocabulary, e.g. 20¹⁹, 22²⁷,
24²⁻²⁴, 29¹²⁻²⁵, 31¹¹⁻³⁴. These poetical figures and
examples from life, he drew from the Law and the Prophets.

VI. The doctrine of God is expressed with a loftiness
not found elsewhere in Biblical literature, except in its
later portions, as in Isaiah, Chs. 40-66, Psalm 139. The
views of Eliphaz on human nature (4¹⁷⁻²¹) and the high inward
moral concepts of Job (Ch. 31), are products of the highest
culture, which must appear late in the history of a nation.

Satan is referred to only in Zech. 3¹ and in
I Chr. 21¹. Had any conception of Satan been familiar to
the/

the period of, say, King Solomon (973-933 B.C.E.) or of Abraham (circa 1900 B.C.E.), it is more than likely that some mention of Satan would have been made earlier, especially in II Samuel 24¹, the parallel passage to I Chr. 21¹.

§ 4. Data from Comparison with other Biblical Books.

In order to obtain a closer perspective of the composition of the Book of Job, we must look for internal evidence in the other books of the Bible, as well as phrases or figures in Job itself. Our book is not a product of the early Hebrew writings, for it is later than

Psalm 8. In Job 7¹⁷

אֵלֹהִים - יָדָעְתָּ לִּי בְּיָמַי
בְּיָמַי בְּיָמַי בְּיָמַי בְּיָמַי
בְּיָמַי בְּיָמַי בְּיָמַי בְּיָמַי
בְּיָמַי בְּיָמַי בְּיָמַי בְּיָמַי

"What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?"

We have a reference to the earlier Psalm 8⁵:-

אֵלֹהִים - יָדָעְתָּ לִּי בְּיָמַי
בְּיָמַי בְּיָמַי בְּיָמַי בְּיָמַי
בְּיָמַי בְּיָמַי בְּיָמַי בְּיָמַי
בְּיָמַי בְּיָמַי בְּיָמַי בְּיָמַי

In/

In Job 3³⁻¹⁰ the author relies on Jer. 20¹⁴⁻¹⁸

אֵלֶּיךָ יְיָ אֱלֹהֵי יִשְׂרָאֵל
וְעַתָּה יִשְׁתַּחֲוֶה עַבְדְּךָ
כָּמוֹת הָעַמִּים וְיִשְׁתַּחֲוֶה
כָּמוֹת הָעַמִּים וְיִשְׁתַּחֲוֶה

(501)

וְעַתָּה יִשְׁתַּחֲוֶה עַבְדְּךָ
כָּמוֹת הָעַמִּים וְיִשְׁתַּחֲוֶה
כָּמוֹת הָעַמִּים וְיִשְׁתַּחֲוֶה
כָּמוֹת הָעַמִּים וְיִשְׁתַּחֲוֶה

(502)

Other interesting parallels among very many others

are:
וְעַתָּה יִשְׁתַּחֲוֶה עַבְדְּךָ
כָּמוֹת הָעַמִּים וְיִשְׁתַּחֲוֶה
כָּמוֹת הָעַמִּים וְיִשְׁתַּחֲוֶה
כָּמוֹת הָעַמִּים וְיִשְׁתַּחֲוֶה

"As the waters fail from the sea, and the flood decayeth
and drieth up:" (503).

וְעַתָּה יִשְׁתַּחֲוֶה עַבְדְּךָ
כָּמוֹת הָעַמִּים וְיִשְׁתַּחֲוֶה
כָּמוֹת הָעַמִּים וְיִשְׁתַּחֲוֶה
כָּמוֹת הָעַמִּים וְיִשְׁתַּחֲוֶה

"He taketh away the heart of the chief of the people
of the earth, and causeth them to wander in a
wilderness where there is noway." (504).

These/

(501) Job 3³⁻¹⁰

(502) Jer. 20¹⁴⁻¹⁸

(503) Job 14¹¹

(504) Job 12²⁴

These two passages show relationship to two verses in Is.19:

וַיִּשְׁכַּח הַיָּם וְהַנָּהָר יִבְשָׁו וְהַיָּם יִבְשָׁו וְהַנָּהָר יִבְשָׁו

"And the waters shall fall from the sea, and the river shall be wasted and dried up." (505).

וַיִּשְׁכַּח הַיָּם וְהַנָּהָר יִבְשָׁו וְהַיָּם יִבְשָׁו וְהַנָּהָר יִבְשָׁו
וְהַיָּם יִבְשָׁו וְהַנָּהָר יִבְשָׁו וְהַיָּם יִבְשָׁו וְהַנָּהָר יִבְשָׁו

"The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof." (506).

וְהַיָּם יִבְשָׁו וְהַנָּהָר יִבְשָׁו וְהַיָּם יִבְשָׁו וְהַנָּהָר יִבְשָׁו
וְהַיָּם יִבְשָׁו וְהַנָּהָר יִבְשָׁו וְהַיָּם יִבְשָׁו וְהַנָּהָר יִבְשָׁו

Proverbs Chs. 10-22 and Proverbs Chs. 1-9 are anterior to Job. (507). Proverbs 13⁹ is used by Bildad (Job 18^{5.6}) as the text of his discourse. It is controverted by Job (21¹⁷). Eliphaz (5¹⁷) takes as his text Pr. 3¹¹

Job/

(505) Is 19⁵

(506) Is 19¹³

(507) Period of King Solomon was 973-933 B.C.E., but that does not mean, of course, that all the chapters ascribed to him date really from that period.

Job 15^{7b} (especially taken in connection with 15^{8b}) might seem to be an ironical allusion to Pr. 8²⁵.

Wisdom, who, in Proverbs Chs. 1-9 offers herself to men as their guide, is shown in Job 28 as beyond the intellectual grasp of man (contrast Pr. 3¹³⁻¹⁵ 8¹⁰⁻³⁶ with Job 28¹⁵⁻¹⁹).

"There are many other passages in Job which have points of resemblance with passages in other books, and some of such a character as to indicate direct literary dependence on one side or other; but

(1) it is generally difficult to determine on which side dependence lies;

(2) Some of the passages in question are of uncertain date.

If the dependence lies mainly or exclusively on the side of Job, it shows very great familiarity of the author with the literature of his people, and also his great literary craftsmanship, for the phrases or figures borrowed are used by him freshly and independently; if the dependence is on the side of the other writings, the parallels show the extent of the influence of the book of Job on subsequent writers." (508).

§ 5./

§ 5. Linguistic Evidence.

The language of Job suggests a comparatively late date. The vocabulary contains a large number of Aramaic words, and a smaller number of Arabic words; so that we are driven to infer a date of the period of the Second Isaiah (509); "though it appears that the author came more definitely within the range of Aramaizing influences than the author of Is. 40-66, and perhaps had his home in proximity to Aramaic- and Arabic-speaking peoples." (510).

(a)/

(509) Cp. our Chapter II, note 134.

(510) S.R. Driver, Op. cit., 434. "Ibn Ezra (on Job 2¹¹)

expresses the opinion that the Book of Job is a translation.

In his Liber Jobi (1737) Schultens describes the language as Hebraeo-Arabic, and says that it expresses the true genius of Arabic. This is in every way an exaggeration." - Encycl. Bib., p. 2487, Note 4.

(a) Aramaisms

There are 32 Aramaisms in the Book of Job. (511).

Most of these words occur only once.

𐤊𐤋 from 𐤊𐤋𐤊 to learn

Pi. sq. acc = to teach.

Ar. 𐤀𐤋𐤊 = keep, cleave to, become familiar with.

Aram. 𐤀𐤋𐤊 = learn.

𐤀𐤋𐤊 Pa = teach.

Occurs in 15⁶, 33³³, 35¹¹,

𐤊𐤋𐤊 𐤊𐤋𐤊 is a purely Aramaic root.

Elsewhere in Job 32^{6.10.17}

36² cp. 𐤊𐤋𐤊 in 13¹⁷

Aram. 𐤀𐤋𐤊 = tell, declare

15¹⁷

A favourite word of Elihu.

(511) Kautzsch: Die Aramaismen im alten Testament, p. 101,
quoted by Driver and Gray's Job, p. XLVI.

(ܠܟܠܐ) P1 = speak, utter, say.
 ܠܟܠܐ

ܠܟܠܐ Aram.

Arab. مَلَّ = dictate (a letter)

ܠܟܠܐ , ܠܟܠܐ , ܠܟܠܐ as a noun

ܠܟܠܐ ܠܟܠܐ ܠܟܠܐ ܠܟܠܐ = word, speech.

Pl. is ܠܟܠܐ

ܠܟܠܐ ܠܟܠܐ nm = skin. The root in Aramaic means: to be hard. Here, no doubt, chosen to denote the hard, lifeless skin of a leper.

Aram. ܠܟܠܐ

Arab. جلد ܠܟܠܐ

ܠܟܠܐ Aram nm = bosom, of ܠܟܠܐ in Hebrew

Job 31 ܠܟܠܐ

ܠܟܠܐ in Job 13 ܠܟܠܐ

Aram. = skin-bottle

ܠܟܠܐ = a wine-skin

Greek $\alpha\sigma\kappa\omicron\varsigma$

Dt 34⁷

is a wrinkle

is, to wrinkle.

/cēc and ȳēc in 8^{7.11}, 12²³, 36²⁴

= grow, 36²⁶, 37²³
grow great

As Aram. shows, /cēc (not ȳēc) is the correct orthography. The Aramaic equivalent of the Heb. ȳȳ

cf. Aram. 160, 1040 صڤا = increase, grow great

(b) Words characteristic of the Hebrew of the 7th or 6th Century B.C.E. in the Book of Job are:

(a) ȳȳ in 2¹⁰ = receive, take (P1).

Aram. ȳȳ = opposite

Biblical Aramaic ȳȳ = before

Ar. ȳȳ = be in front, opposite.

ȳȳ = accept, admit.

(b) ȳȳ in 22²⁸ = to determine, to decree, an Aramaic usage.

Aram.

Ar.

to cut, determine.

(c) $\beta \gamma \delta$ in 14²⁰ 15²⁴ = prevail over, overpower.

Aram. $\beta \gamma \delta$ $\text{me} \angle$ = be strong

Ar. تَقْف = attain to, overtake, overpower.

(d) $\gamma \delta \eta$ in 7² (p1) = reckon, assign, appoint.

Aram. صد $\gamma \delta \eta$ = assign,

Ar. صن = apportion.

(e) $\gamma \delta \eta$ in 6⁹ = to let loose (the hand)

from $\gamma \delta \eta$ = be free, loose

Ar. نتر = rend a garment
break string (of bow).

(f) $\gamma \delta \eta$ in 21²⁸ (cp. Is 13²) = tyrant, noble, prince.

Ar. ندب = call, impel, incite.

Aram. $\gamma \delta \eta$ = be willing.

"The change from 'liberal, noble' to 'tyrant' is not probable (contrast Is. 32⁵), and it is better to amend to in both passages" - p. 2487, Encycl. Bib. Vol. II, loc. cit.

(k) קָרַע in 21⁶ n.f. = shuddering

from קָרַע = to be reduced to fragments cognate

in sense קָרַע

hence to be amazed, terrified; the same transition of idea

existing in קָרַע

קָרַע

(Job 41¹⁷)

Ar. كسر فرق accordingly the stem may be united with קָרַע

Ar. فلط

Derivatives קָרַע , קָרַע

cp. Job 9⁶ with I Kings 1⁴⁰

cp. Is 21⁴; Ez 18⁷.

The ק is used for the accusative. There is an occasional use of the plural in קָרַע

The relative קָרַע occurs only once (19^{29b}). Arabic was adopted later than Aramaic.

§ 6. Job and Is. 53.

The Date of the Prologue and Epilogue is marked by the double restoration of Job's fortune (512), which corresponds to a standing feature in the descriptions of glorified Israel. (513).

There is a parallelism between the story of Job's misfortune and restored prosperity, and the figurative description of the Calamities of the Servant of the Lord in Is. 52¹³ to 53¹².

Isaiah 53^{3,4b,7} are like a poetic description of the "stroke" of Job's sickness, of the amazement of his friends, and of his own pious resignation. There is an analogy between the metaphorical sickness of the servant to the actual sickness of Job.

Job may be said to be a type of Israel (in the Prologue and in the Epilogue). This idea may have suggested the figurative description of the "Servant of the Lord" - "the personification of the company of pious Israelites in the age inaugurated by Ezra which regarded itself as the true/

(512) Job 42¹²; Job 42^{10b} may be a gloss or comment.

(513) Is 61⁷ Zech. 9¹² Jer. 16¹⁴⁻¹⁸

true, spiritual Israel. Reflecting on the cause of Job's misery, the writer (of Is. 53) came to the conclusion that God must have appointed this for the good of those who, unlike Job, were transgressors (cp. Job 42⁸), and that Job's consciousness of this must have helped him to bear his sufferings uncomplainingly". (514).

The writer (of Is. 53) who took Job to be a type of Israel, became assured that true Israelites, who bore the sufferings brought upon them through the great national disaster as uncomplainingly as Job, would like him be the means of salvation to others; and would thus, like Job, demonstrate the possibility of disinterested piety.

It would seem that Is. 53 and the original Book of Job could have been written towards the end of the sixth century B.C.E.

Part II: Job and Ezekiel

In Ecclesiasticus 49:9 it is said:

*καὶ γὰρ ἰμνησθῆναι Ἰς ἑσκίητ ἰσὺ ἐκλογῶν
ἐν ᾧ βρω.*

According to a very plausible conjecture by Geiger (515) the Greek/

(514) Enc. Bib. Vol. II., p. 2486.

(515) Zeitschrift der Deutschen morgenländischen Gesellschaft 1858. p. 542 f. —

Greek words $\tau \omega \nu \ \epsilon \chi \theta \epsilon \omega \nu$ are a mistranslation, based on the faulty reading $\tau \omega \nu$ instead of $\tau \omega \nu$. So instead of the common rendering "For verily he remembered the enemies in storm" (516) we get the translation: "For also he mentioned Job in a storm", the last words being apparently an allusion to the $\tau \omega \nu$ mentioned in Job 38:1;40:6. It is worth while mentioning that a scholar like Renan has approved of this conjecture (517). Also the rest of the verse of ben Sira, "and to do good to them that directed their ways aright" could just as well refer to the book of Job as to the prophecies of Ezekiel. (518.

It/

(516) So the Apocrypha in the revised version, 1898.

(517) Quoted from J.C. Matthes, Het boek Job, 1865, p. xli, note 1.

(518) W.O.E. Oesterley, The Wisdom of Ben-Sira (Translation of Early Documents 1, 2) London, S.P.C.K., 1931², p. 139, proposes a further emendation. As a result of this, he gives the following translation:

"He also made mention of Job among the prophets,
Who was complete in all the way of righteousness."

It is true, of course, that an argument based on a conjecture cannot be a conclusive one; nevertheless it is worth while asking if some internal relationship between the teachings of Ezekiel and those of the book of Job might be established.

Ezekiel is the poet of suffering and of exile. Although he was a stern preacher, yet he held out hope to the sinner. "Ezekiel was the prophet of the undying hope." (519). The Book of Job may have been written under his influence.

Ezekiel was put on the same footing by the compilers of the Canon, as Job - both were under a controversy as to whether they should be included in the Canon.

The Talmud says of Job in Baba Bathra 15A:

וְיָצָא מִן הַבַּיִת וַיֵּלֶךְ וַיִּשְׁכַּח אֶת הַמַּלְאָכִים וַיִּשְׁכַּח אֶת הַמַּלְאָכִים
וַיִּשְׁכַּח אֶת הַמַּלְאָכִים וַיִּשְׁכַּח אֶת הַמַּלְאָכִים

"May his lips be stopped with dust
Job never was, and was never created; it was only a parable."

This/

This statement, however, does not represent a unanimous view, as it is controverted on the same page. (520).

Ezekiel/

(520) "Furthermore, the authorities of the Talmud lived many centuries after the compilation of Job, and many of their statements must be considered as Haggadic in character. Whilst it is true that the school of thought which denies any historic value to Talmudic traditions must be regarded as extremist and prejudiced, it is equally unscientific to take every Rabbinic saying at its face value: the sages themselves very often do not want this. The wise and scientific course is to investigate each statement in the light of well-established data, and to extract the germ of real historic fact. I am referring, of course, to non-Halachic material: the Halacha is of a totally different character, and on its obligatory force for Jewish practice I need not dwell here."

(Prof. I. Abrahams in a communication to the present writer: with grateful acknowledgement.)

Ezekiel is the only prophet who mentions Job by name (521), so that he at least knew something about Job and his story.

There are also many internal affinities between the two books:-

(a) Chapter 37 Ezekiel speaks of "the hand of the Lord was upon me, and carried me out in the spirit of the Lord." (522).

In Job 1¹¹ Satan addresses the Lord "But put forth thine hand now, and touch all that he hath." (523).

Later on, God says to Satan "all that he hath is in thy power; only upon himself put not forth thine hand." (524).

In/

(521) Ez. 14¹⁴

אֲדֹנָיִם וְעַל־יָדֶיךָ הָיָה כָּל־הַכָּשָׁל
וְעַל־יָדֶיךָ הָיָה כָּל־הַכָּשָׁל

(522) Ezek. 37¹

וְעַל־יָדֶיךָ הָיָה כָּל־הַכָּשָׁל
וְעַל־יָדֶיךָ הָיָה כָּל־הַכָּשָׁל

(523) Job 1¹¹

וְעַל־יָדֶיךָ הָיָה כָּל־הַכָּשָׁל
וְעַל־יָדֶיךָ הָיָה כָּל־הַכָּשָׁל

(524) Job 1¹²

וְעַל־יָדֶיךָ הָיָה כָּל־הַכָּשָׁל
וְעַל־יָדֶיךָ הָיָה כָּל־הַכָּשָׁל

In both Books the similarity of contrast between the physical and the spiritual is too striking to escape notice. The author in each case is trying to convey a fundamental idea to man's mind: the inner relationship of God to man, and this at an early time in the development of the religious consciousness of society.

This fundamental idea is that the spirit of God is in man, and when that spirit is enlivened, new powers are added to physical man; in the case of the dry bones (in Ezekiel), re-birth takes place, and in the case of human suffering (in Job) an illuminative understanding of God is added to man's mental powers, so that a spiritual re-birth takes place by way of psychic purification.

- (b) I conceive the Book of Job to have been written as a consolation and hope to the exiles of Israel, who had lost everything material and spiritual during the First Destruction of the Temple (586 B.C.E.). The

drama/

drama of Job has been written to personify the Jewish nation in the sufferings of one imaginary man. (525). Those sufferings lead to restoration of former happiness in the case of Job; and, by the same token, Israel would one day be restored to its own land and glory.

There was a sense of profound challenge in both Job and Israel. We know it as a fact in Medicine that no man recovers from Elephantiasis; and equally well do we know from World History that no nation ever survives complete exile.

This pattern of thought could only have been integrated in one and the same school of religious thinkers. The idea is too revolutionary to have been held by two different authors independent from each other.

Only/

(525) Compare the imaginary "The Sorrows of Werter" by Goethe which adversely affected many of the youth of Germany to the extent that dozens of youthful suicides were directly traceable to the influence of this book.

("The Sorrows of Werter" From the German of Goethe. Published by Cassell & Co., Ltd., London. 1886. Cassell's National Library.)

Only the healing power of God's spirit could have restored Job to his former health and fortune, and likewise only God's spirit could work the miracle of Jewish Survival and restoration; for the author (in Ezekiel) says: "Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off from our parts." (526).

Job says: "Wherefore is light given to him
that is in misery, and life unto the bitter in soul:

"Which long for death but it cometh not; and dig for it more than for hid treasures." (527).

(c) The idea that each man will be judged according to his own deeds, is common to both Books;

*Not/

(526) Ez. 37¹¹ - $\sqrt{2}$ $\sin \frac{2}{7} \pi$ $\rho \frac{1}{4} - 1$

פ'מ' ! ע'פ'י' !
 פ'מ' ! ע'פ'י' !
 פ'מ' ! ע'פ'י' !

(527) Job 3^{20, 21}

527) Job 3^{20.21}
 כְּמִי אֵלֶּה! אֵלֶּה! כִּי צָרָה הָיָה
 עֲמִי חַיִּים כְּמִי אֵלֶּה! אֵלֶּה! אֵלֶּה!
 אֵלֶּה! אֵלֶּה! אֵלֶּה! אֵלֶּה!

"Not for any injustice in mine hands: also
my prayer is pure..... Also now, behold, my witness
is in heaven, and my record is on high." (528).

"What mean ye, that he use this proverb.....
...saying, The fathers have eaten sour grapes, and
the children's teeth are set on edge?

"Behold all souls are mine; as the soul of the
father, so also the soul of the son is mine: the
soul that sinneth, it shall die." (529).

(a)/

(528) Job 16^{17.19}

אֵלֹהִים - אֵלֹהִים - אֵלֹהִים
אֵלֹהִים - אֵלֹהִים - אֵלֹהִים
אֵלֹהִים - אֵלֹהִים - אֵלֹהִים

(529) Ez. 18^{2.4}

אֵלֹהִים - אֵלֹהִים - אֵלֹהִים
אֵלֹהִים - אֵלֹהִים - אֵלֹהִים
אֵלֹהִים - אֵלֹהִים - אֵלֹהִים
אֵלֹהִים - אֵלֹהִים - אֵלֹהִים
אֵלֹהִים - אֵלֹהִים - אֵלֹהִים

- (d) The language in the one poem has words and phrases which suggest the other poem, e.g. Ezekiel 1⁴ speaks of "the coming of a whirlwind" and Job 38¹ also speaks of "the whirlwind". Both refer to supernatural phenomena.

(530).

Ezekiel speaks of a seven days' silence (531) just as Job did.

(e)/

(530) אֵלֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

(531) Ezek. 3¹⁵

יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

Job 2¹⁵

יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

(e) Both Books are written in the first person. (532).

It was argued that as Ezekiel's prophecies of doom had been fulfilled by the catastrophe of 586 (Fall of Jerusalem), so his promises of restoration would be realised. A similar balance of ideas is found in the Book of Job.

In each Book there are passages in poetry and prose - the poetry usually in the first person singular, and the prose in the third person singular.

(f) Ezekiel, like Job, had a complex personality.

Both lived in an imaginative world of their own making. The supernatural was easily revealed to their minds. They were roused by the intensity of their feelings about the true essence of God.

Each/

(532) It is true that Isaiah (Chs. 6,8) and Jeremiah (Chs. 2-6, 13,16) wrote also in this way, but the other resemblances between Job and Ezekiel point to one and the same authorship. *School.*

Each has a reverence for holy things, and a horror of profaning them. Regular worship is characteristic of both, (533).

There is an insistence on detail in each work. Ezekiel would deliver his message by symbolic acts. Job enunciated his ideas by detailed reference to his former life. (534).

Ezekiel/

(533) Job 1⁵

אֱלֹהִים יָצַק אֶת הַבַּיִת
וְהָיָה כְּהַיְתָא דְּמִיָּה
וְהָיָה כְּהַיְתָא דְּמִיָּה
וְהָיָה כְּהַיְתָא דְּמִיָּה

Ezek. 4¹⁴

אֶת הַיָּדָיִם
וְהָיָה כְּהַיְתָא דְּמִיָּה
וְהָיָה כְּהַיְתָא דְּמִיָּה
וְהָיָה כְּהַיְתָא דְּמִיָּה
וְהָיָה כְּהַיְתָא דְּמִיָּה
וְהָיָה כְּהַיְתָא דְּמִיָּה

(534) Ten symbolic acts are described in the Book of Ezekiel:

4 ^{1-3, 9-15}	3 ^{25, 26}
5 ¹⁻⁴	4 ^{4-6, 8, 13}
12 ³⁻⁷	12 ¹⁷⁻²⁰
21 ¹¹⁻¹²	24 ³⁻⁵
24 ¹⁵⁻²⁴	37 ¹⁵⁻¹⁷

Ezekiel and Job were alike familiar with the realities of the supernatural world. The authors of these two Poems tell us a great deal about the manner of their inspiration. (535).

The/

(534) (Continued):-

Job 19³ speaks of the friends reproaching Job "ten times"

יְהוָה עָלַי וְעַל אֶחָד מֵעֲדָוָי
עַל אֶחָד מֵעֲדָוָי עַל אֶחָד מֵעֲדָוָי

Job 29 (whole chapter) refers in detail to Job's former life.

(535) Ezek. 1^{4.5}

3^{12.14}

8³

11^{1.2.4.5}

14³

18^{2.20.21}

20²

24^{2.3.4}

28²⁻⁷

37¹⁻¹⁴

Job 1⁶⁻¹²

2¹⁻⁷

4¹²⁻²¹

9^{11.12}

10²⁻⁷

12⁹⁻¹³

19^{25.26}

23³⁻⁷

27¹⁻⁵

31¹

33¹⁴⁻²⁴

38¹⁻⁷

40¹⁻⁶

The visions of Ezekiel are frequent (536); so are Job's. The element of revelation is a prominent feature in each Poem, because of an overwhelming sense of God in the Poet's mind.

(g) Both Books are deeply concerned to vindicate God's justice. (537). Current events impelled man to question it. Good men and bad men had alike suffered/

(536) Ezek.	$1\frac{1-28}{.}$	$12\frac{27}{.}$
	$3\frac{1-3}{.}$	$37\frac{1-14}{.}$
	$8\frac{1}{.}$	$40\frac{1-4}{.}$
	$11\frac{25}{.}$	$47\frac{1-12}{.}$

(537) Ezek.	$14\frac{23}{.}$	$18\frac{5-20}{.}$	$33\frac{10-20}{.}$
Job	$4\frac{17.8-27}{.}$	$8\frac{3.5-9}{.}$	
	$11\frac{6}{.}$	$15\frac{13}{.}$	$22\frac{2-6}{.}$
	$28\frac{12-24}{.}$		

suffered from national disaster. (538). If God were just, He would not permit such indiscriminate

hardship/

(538) Ezek. 18^{7,8,9} compares with Job 29¹²⁻¹⁷.

Nebuchadrezzar, King of Babylon, attacked Jerusalem in 598 B.C.E. Jehoiakim King of Judah was slain before Jerusalem was destroyed. His young son Jehoiachin and his court were carried off to Babylon together with 8000 principal citizens with their families. Jehoiachin remained a prisoner in Babylon for 37 years.

In July 586 Jerusalem was completely destroyed by Nebuchadrezzar. Zedekiah (successor to Jehoiachin) was blinded, his sons slain before his eyes, and he was taken to Babylon and imprisoned till his death.

Jeremiah who looked upon the Babylonians as agents of God's righteous will and Nebuchadrezzar as His servant (Jer. 25⁹, 27⁶, 43¹⁰), had to bear in prison the stigma of preaching treason (Jer. 37¹¹⁻²¹). He saw that in the interests of religion, the nation must be preserved, surrender and exile were preferable to the risk of annihilation, even though the City and Temple were destroyed, religion would survive. A divine purpose lay behind the visitation (like the divine purpose in Job's suffering). The divine will was accepted in both cases: by the Jewish nation and by Job, with the same glorious results: a spiritual re-awakening and a deepening understanding of Life and man's adjustments to Living.

hardship. Traditional religion (539) seemed unable to cope with this problem of suffering. Ezekiel held out hope in two principles: first that God desires not the death but the repentance of the wicked; and secondly the freedom and responsibility of the individual (540) would enable man to commune with his God in faith and confidence.

Through the doctrine of the freedom and responsibility of the individual, the authors of both works laid the foundations of all moral living.

"To him (Ezekiel) it was due more than to any one else that, in spite of all trials to faith, religious minds could hold fast to a belief in God's absolute justice." (541). It was the same faith that, terribly put on trial, ultimately triumphed in the book of Job.

(539) Traditional religion as seen in the Three Friends and Elihu. Job's protests and rebellion were gradually absorbed by traditional religion - a true sign of the spiritual progress of religion.

(540) Ezek. 11¹⁷⁻²⁰, 18^{23, 30-32}, 33¹¹.
 The act of repentance (Job 42⁶) is made clear to us in both Poems (Ezek. 36:31).
 The freedom and responsibility of the individual are seen in Job 42⁷ and Ezek. 33¹¹.
 Both Poems illustrate God's final triumph over the world.

(541) G.A. Cooke, The Book of Ezekiel, I.C.C., 1936, p. XXX.

CHAPTER VI: THE SPIRITUAL HISTORY OF THE ORDINARY MAN

§ 1. The Starting Point.

I consider the essential Job to represent the ordinary man, who has lived a plain life intellectually, and who has never had to delve into the metaphysics of life, nor had he any wish to do so, nor did curiosity urge him on to see what was on the other side of life.

The author of the poem did not choose a prophet (willing or unwilling, like Isaiah or Jonah), or a natural leader (like Moses), on whom to work the magic of his powers. He chose a plain man, like Job, who had not had an intellectual training. Job was a prosperous landowner, a man given to performing his daily religious exercises without much question. (542). There is not the brilliant intellect in Job that we find in Daniel, whose sufferings had purpose and meaning in a carefully worked out system of thought.

Job/

Job, like Hamlet, is not at first equal to the explosive quest that his mind is asked to undergo. The author is aware of his daring experiment, for Job is driven almost to the loss of his sanity, and so to thoughts of self-destruction. It is clear that the poet, in choosing a forthright plain man, as a subject for his canvas, comes nigh to destroying his own theme - which is exalted and timeless.

On the one hand, the mind of man has conceived of God as all-just and all-powerful; and on the other hand, the same mind sees human society in constant turmoil, whereby the just man suffers without plan or purpose, and the wicked man prospers in every generation; the exceptions on either side being negligible. The only marginal allowance to this 'Weltanschauung' is that massive wickedness eventually destroys itself, and massive goodness tends to survive and outstrip its enemy.

But how is a single individual - picked up by the poet's mental forceps from any given society - how is such an individual to develop sufficient armour to

meet the severe spiritual shocks of unjust suffering suddenly inflicted upon him?

To give additional zest and point to his story, the poet has chosen a non-Israelite. (543). In doing so, the poet made his task even more difficult: for here was a man who had no deep religious tradition, such as we would expect from an Israelite, who would have been more fortified spiritually to bear his sufferings.

408
E/

(543) So powerful is the theme, that the redactors of the Canon had some doubt as to whether the Book of Job should, or should not, be included in the Bible. They wisely chose to include Job in the Bible, as, (^{on} to my mind,) foreground and background to this mighty theme of the suffering of the just. The Talmud speaks disparagingly of the poem as a fantasy. (Baba Bathra 15A). Average orthodox opinion, throughout the ages, has dismissed the poem as largely irreligious and therefore to be ignored. Baba Bathra 15A mentions both points: that Job was and was not a Hebrew.

¹⁰⁸
I submit that the author chose a non-Israelite deliberately. He had in mind a universal theme: Man and the problem of his undeserved suffering. (544).

The story of Job opens up with plenty of dramatic action, in order to fix our attention on one theme - undeserved suffering - and then follows a most revolutionary (and most successful) change of scene - from the outward, to the inner aspect; from action to thought; and from several actors to one actor; and finally/

(544) This statement is not meant to detract from the other equally true statement, that the Book of Job was written to comfort and to console the exiled Jewish nation. For the spiritual history of an ordinary man, is also comparable to the spiritual history of an ordinary nation, for the Jews of the 6th Century B.C.E. had few advantages over the next ordinary nation: comparatively few in number; no country of their own; no settled culture (like the Egyptian or the Chinese); no allies or friends; and no clear view as to their own future survival or their inherent worth.

finally the scene shifts from the limitations of man's mind to the yet unexplored regions of man's spirit. Using modern phraseology, the basis of discussion shifts from man's conscious intellect to the sub-conscious, where future generations may find an "undiscover'd country from whose bourn no traveller returns." (545).

§ 2. The Shock.

When Shakespeare tries to trace the mental history of a man who is suddenly called upon to face up to a fundamental issue; revenge for the foul murder of his father (546), he finds the human mind (in Prince Hamlet)

frail/

(545) Hamlet, Act III, Sc. 1, 79 & 80.

(546) Hamlet, Act I, Sc. v, 25.

frail and hesitating. Shakespeare makes Hamlet go mad, and so Shakespeare never actually relates Hamlet's problem to Hamlet's mind. That mind becomes unhinged. This fact shows clearly that Shakespeare could not work confidently in the pure medium of the mind, as the author of Job did. Shakespeare had to externalise his treatment of the problem, and therefore, never rose to the greatest heights of the imaginative artist; hence we get no real mental history of Prince Hamlet, for we are left groping in the air towards the end of the drama. (547).

The author of Job, like the modern Psycho-
Analyst, probes Job's mind, and lets Job do most
of/

(547) Dostoevsky may be contrasted with Shakespeare, when he gave us the picture of Sonia and Raskolnikoff in "Crime and Punishment", and succeeded in sketching in the mental history of the young man Raskolnikoff confronted with a fundamental problem in life.

F.M. Dostoevsky, "Crime and Punishment", see pp. 73 & 74, & pp. 191-212. Everyman's Library, No. 501, Published by J.M. Dent & Sons, Ltd., London, 1941.

Hamlet could not make up his mind before taking action (committing murder), whereas Raskolnikoff was quite sure that his mind was made up before committing the murder, i.e. that his mind could absorb the crime of murder.

of the talking, in his own way and in his own time. (548).

Job was not easily crushed; for he cursed and ranted, complained bitterly, shouted at his friends and insulted them roundly. (549).

Job is on the verge of losing his reason, and so commit suicide. (550). But he is able to sleep, though/

(548) Job 2¹³ "So they sat down with him upon the ground seven days and seven nights, and none spoke a word unto him."

Job 3¹ "After this opened Job his mouth, and cursed..."

Job 3¹¹ "Why died I not from the womb"

(549) Job 11³ Zophar to Job: "Should thy lies make men hold their peace? and when thou mookest, shall no man make thee ashamed?"

מִכִּי יִשְׁכַּח אֶת-לִשְׁוֹנוֹ וְלֹא יִשְׁכַּח אֶת-לִשְׁוֹנוֹ
וְלֹא יִשְׁכַּח אֶת-לִשְׁוֹנוֹ וְלֹא יִשְׁכַּח אֶת-לִשְׁוֹנוֹ

Note: מִכִּי יִשְׁכַּח = humiliate by rebuke.

(550) Job 6⁴ "For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me."

Job 6^{8 and 9} "Oh that I might have my request; and that God would grant me the thing that I long for!

"Even that it would please God to destroy me; that he would let loose his hand, and cut me off!

Job 7^{13,14,15} "When I say, My bed shall comfort me, my couch shall ease my complaint;

"Then thou scarest me with dreams, and terrifiest me through visions;

"So that my soul chooseth strangling.

though his sleep is full of terrifying dreams. He passes into a state of semi-coma, when he cannot distinguish between sleep and wakefulness. He speaks to God as to a good companion who is about to lose his company: "Thou (God) shalt seek me in the morning, but I shall not be."

(Job 7²¹)
إنا لا نرى الله
إنا لا نرى الله

Job's mind receives a salutary corrective from his friend, Bildad, when he (Job) is reminded of the efficacy of prayer, and the soothing balm that comes from communion with God. (551). His present suffering must not be petrified into his view of the future: better times will come. (552). This is a positive suggestion which has good in it.

The/

(551) "If thou wouldest seek unto God betimes, and make thy supplication to the Almighty. Job 8⁵

(552) "Though thy beginning was small, yet thy latter end should greatly increase."

The pattern of Job's mind, so far, has been a journey from the ordinary respectable man receiving a great mental shock, to a distant point in spiritual awareness, where he realises for the first time in his life that there is a vast unfolding world beneath the visible and known. We walk not alone, but in a world of great ancestry, in a world of spirits, where "our life..... finds tongues in trees, books in the running brooks, sermons in stones, and good in everything," (553), though the human mind is "but of yesterday" and knows these things insufficiently. (554).

3./

(553) As You Like It, Act II, Scene 1, 16 & 17.

(554) Job 8^{8.9.10}. "For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

"For we are but of yesterday, and know nothing, because our days upon earth are a shadow:

"Shall not they teach thee, and tell thee, and utter words out of their heart?

§ 3. Philosophy of Religion.

For the first time, too, Job's mind is introduced to the philosophy of Religion.

Philosophy has been defined as the conversation carried on by great minds across the continents over and above the heads of the teeming multitudes. The multitudes, therefore, entirely miss philosophy altogether. Serious metaphysics and deep research into the external realities of life, shine as ornaments to the cultural structure of the Race, but fail to reach down and redeem the common man.

So, the Book of Job is treasured as a precious heritage.

The thousand and one defects, incapacities, and deficiencies of the common man have to be known and allowed for, if religious philosophy is to become a force for the transformation and redemption of man.

The writing of the Book of Job was a monumental labour of love, for out of it has emerged, down the centuries, a fine sense of realism and human understanding. The subtle lure of the poetry of Job has been the inspirer and/

and spiritual awakener of thousands of sensitive minds through the ages.

Shedding with impatience the irksome folds of the mantle of orthodox dogma, the poet literally plunges into a dynamic work, filled with the force of his spiritual personality.

In Ch. 3 the poet makes us realise the supreme importance of human birth and its lofty purpose. He shows a poignant insight into the practical difficulties of struggling mankind. He tries to suggest methods to combat and overcome difficulties that are personal and peculiar to every individual temperament, constantly heartening them in their failures, acting as a hope in the midst of despair, and giving encouragement and strength in the inevitable set-backs and disappointments during their upward march.

His is the exuberant genius of the saint, which lights a flame in the hearts he touches. He has an unerring eye for the inescapable facts. Too well does he know the limitations, the weaknesses, and the handicaps of the common man struggling for the attainment of Truth.

The/

The poet does not address man as an isolated entity, for this action would amount to preaching to a special class, isolated as a distinct group, among mankind. For it is in preaching that Eliphaz indulges, when he should have adopted the tone of a sympathising friend.(555).

"Behold, this have we searched out; so it is;
hear thou it, and know it for thyself."

'There is no sympathy in Eliphaz's words:

"Man is born to trouble
as the sparks fly upward." (556).

To the end of helping the common man, the poet emphasizes the fundamental unity of man, sifting the non-essentials of life and religion, and bringing to light the essential underlying oneness among the diverse creeds and beliefs of the world.

The/

The fundamental truths of religion and spiritual life are constant and invariable. They are the same to-day as they were centuries ago; only external conditions have altered to-day.

Man's outlook on life and the quality of his receptivity to higher ideas and ideals, have changed with the passage of time. The former ideal was for the seeker to approach the sage with devotion. To-day the set-up of society is a money-economy. Man has no longer time for spiritual Truth. He has to be approached by methods and mediums current in the present day. This the Book of Job accomplishes by ever descending into the plains of facts and realities.

Present-day man has broken away from his spiritual moorings, and has become antagonistic to Religious Truth, because two centuries of materialism have vitiated and clouded his vision.

In the view that the positive must and does overcome the negative, so spiritual Truth will uproot the evils of the modern age from the minds of men.

The first stage of the spiritual history of Job's mind had come with the beginning of his sufferings (Chs. 1.2.3.6.7). From now (Chs. 9.10.12.13.14) we are aware of his spiritual development. There is an inner growth of the man. His life is more harmonised, for he has learned some of the hardest yet simplest lessons of life: the essential unimportance of self-interest and the illusion of possession.

What a dynamic thought is contained in the opening two chapters! Job has first to be denuded of his cherished pre-conceptions about men and things; about social values as derived from great possessions; about his own importance as a great man insufficiently derived from conventional lies and current taboos - before he is made a fit subject for divine intercourse, and before he can be properly said to have the beginnings of a spiritual history at all.

By deduction from his personal suffering, Job becomes aware in a vague and ominous way of the riddle of the painful earth. The riddle grows more complicated

as we advance in years. (557). Job realises that evil is not a thing-in-itself, but rather a condition, a privation of being. (558).

Not/

(557) Job 12^{7.8.9.10} "But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

"Or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee.

"Who knoweth not in all these that the hand of the Lord hath wrought this?

"In whose hand is the soul of every living thing, and the breath of all mankind."

(558) Dualistic systems such as Zoroastrianism and Manichaeism dramatised the problem but left it unexplained, and soon gave way to monistic interpretations of various kinds: theistic, atheistic, and agnostic, ranging in tone from rosy optimism to the depths of pessimism - Cp. Dom Bruno, Webb,, Why does God permit Evil?, London, 1.a.

Not one of us escapes this problem, and for many it is a crushing and overwhelming one. The ordinary man in every one of us echoes Job's words:

".....the just upright man is laughed to scorn.....

the tabernacles of robbers prosper and they that provoke God are secure." (559).

Job had been self-centred, but now (Chapters 12.13.14) he had lost that absorption in self, and looked to the human race, as a whole. His spiritual history was evolving. He had grown in mental stature. He stood for Man, and Mankind was mirrored in him; and so he had evolved into one greater than himself - he now had a history, a spiritual history. His mental suffering^s had meaning to himself/

(559) Job 12^{4.6}

The dilemma of Epicurus is on the lips of thousands to-day: "Omnipotence could, Benevolence would have prevented evil."

If God exists, why does He permit injustice, tyranny, war, disease, oppression of the poor and all the evils which beset our race? But this question is irrelevant in relation to the larger issues involved.

himself because they were intimately related to the larger sufferings of the human race, and to the riddle of the painful earth. (560).

The/

(560) Buddha said: "The origin of suffering is the thirst for existence", that evil is inherent in the very fact of existence, and by our desire to continue our person^{al} existence we remain enmeshed in the suffering involved by existence as a fly in a spider's web. To escape suffering we must live devoid of all desire even to exist, else we shall pay for it by re-incarnation in another body to live our suffering life anew. Only by rejecting our very desire for existence can we attain to Nirvana (loss of personal existence, or, an eternal unconscious repose). The highest end, therefore, we can attain is negative, and the only way to deal with suffering is by escape. This view solves nothing and gives us no sense of man's mental history; hence in Buddha, whilst there is nobility of character, there is literally nothing for man's mind and spirit to hook on to, in his slow march upward in the realm of his inner mind. In this respect the Book of Job makes a monumental contribution in the positive to man's conscious and subconscious life.

The Job of Chapter I, who was prosperous, complacent, well satisfied with himself and the world at large, could not possibly have entered these vast vistas of the mind, much less have understood, even the fringe of this universal heart-ache.

The author (of Job) himself could not well understand the Destruction of the Lord's Temple in Jerusalem by pagan hosts (586 B.C.E.), and the decimation of a pious people (in comparison), and their expulsion from their native land. Was this a signal for national suicide? (561). Likewise, was the destruction of Job's family and fortune a signal for self-destruction? And so, we might ask, as germane to the matter, was the ordinary unthinking man to do away with himself when confronted for the first time with the stark realism of the inner workings of/

(561) Several times in man's history elsewhere, we come across national suicide deliberately chosen rather than face a future of futility and hopelessness, e.g. the Aztecs of Mexico when they had to face their Spanish invaders in the 16th Century; the Xosas in the Eastern Cape (South Africa) in 1857 when the sun did not rise red-blood from the Indian Ocean to signal the destruction of the white man.

of his mind? For that realism is the beginning of a history - a history of the mellowness of a world-culture, and the record of its essential sanity and its ability to survive; and in surviving to be able to reach out to God and to His inner Goodness and wisdom. (562).

§ 4/

(562) The test of this sanity is ironically illustrated in the neo-paganism of Nietzsche (1844-1900) who taught a new form of escape from suffering by defiance. Religion (especially Christianity) according to him, is a ^{Slave} ~~slave~~ morality, cultivating such cringing virtues as humility and compassion. We have to cultivate a "master morality", "a race of supermen", and "the weak must go to the wall". Crush out suffering for yourself though by no means for others, by defiance and brute force. Significantly this prophet of the superman ended his days by going out of his mind.

The Marxist slogan is that 'religion is the dope of the people', since it 'drugs' man into resignation to life's sufferings, instead of rousing him to defiance and revolt. Also this conception is a fundamental misunderstanding of the religion represented by Job.

§ 4. Intuitive Knowledge.

In Chapter 16 the second stage of development in the spiritual history of Job is clearly discerned. Job must have contemplated escape from his sufferings, but rejected this thought. (563). He knows his "witness is in heaven". His intuitive knowledge has made him aware of the supernatural. He has come to this discovery by way of his sub-conscious mind. He rightly rejects the mechanics of escape (suicide), for he has seen beyond

his/

(563) Job 16^{3.6.16.19} "Shall vain words have an end?
or what emboldeneth thee that thou answerest?

"Though I speak, my grief is not assuaged: and
though I forbear, what am I eased.

"My face is foul with weeping, and on my eyelids
is the shadow of death;

"Not for any injustice in mine hands: also my
prayer is pure. Also now, behold, my witness is in
heaven, and my record is on high."

his own sufferings and those of the human race. (564).

"On/

(564) Many people will endure great suffering for the sake of ambition, because the evil of one is outweighed by the good of the other. Such as these make no pretence to a philosophy which regards suffering as something in any way precious in itself, for as soon as they are faced with suffering which leads to no temporal good, whether ambition, wealth, or pleasure, escape proves to be their only resource. How often has it happened that a man has endured even intense hardship either for the ambition of his "honour" or for wealth or power, yet, when his "honour" is lost through some humiliation, or his wealth or power through some unsuccessful deal, he has shot himself.

Hardship was outweighed by "honour", but for the agony of humiliation there was no compensation, and no remedy save the escape, or rather the supposed escape of suicide.

The attitude of pagan philosophy is that suffering, not sin, is the supreme evil, and the only means of dealing with it (suffering) is escape, of any kind and as complete as possible. Methods differ. But whether it be the avoidance of all desire (Buddhism), stoic indifference, carefully moderated pleasure, or defiance, the end is the same: escape.

The modern world's amusements are a sign of despair. The world is running away from something, and people are clutching at certain things from despair. The soul can easily be stampeded in a crisis. The world is on the run, seeking escape. By peace it means the absence of suffering, therefore it never finds peace.

"On the underside of a canvass of needlework stretched on a frame can be seen nothing but a jumble of meaningless tags of silk, yet she who works from above sees the design as it develops in all its clearness." (565).

It seems to me that Job (by Chapter 17) has passed from philosophy to intuitive knowledge: a real step forward in the spiritual history of his mind. (566).

Although great use has always been made of philosophy in dealing with the problem of evil and suffering, yet philosophy cannot by itself present us with the ultimate solution/

(565) Dom Bruno Webb, "Why does God permit Evil", p. 21.

(566) Job 17^{4.10.12}

"For thou hast hid their heart from understanding:
therefore shalt thou not exalt them.

"But as for you all, do ye return, and come now:
for I cannot find one wise man among you.

"They change the night into day:

solution, since pure philosophy as such makes no claim to know anything of the supernatural, of the sub-conscious, or of intuitive methods of knowing. (567).

§ 5/

(567) Intuitive knowledge I take to be that kind of knowledge which "senses" things correctly beyond the grasp of the ordinary mind. It is the profoundest form of inner discernment. It is a kind of mental ability which "divines" the heart of a complex situation simply and correctly. It is also an ability to "see into things" so characteristic of the genius. With intuitive knowledge goes vision and a knack of summing up a complicated position in a few words, a kind of subtle judgment of men and things and far excels philosophy. Intuitive knowledge can, and philosophy cannot, grasp the supernatural, or the many varieties of sub-conscious knowledge. Eliphaz refers to intuitive knowledge in 4^{12,13}

"Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men."

§ 5. Free, Immortal, Soul.

Job has still to learn another lesson about the nature of man. His mind is set in a subjective and individualistic mould, and he regards man as though he were a mere individual and no more (much as modern man does). (568) He also realises that man is a social being, and that he depends for most things in life upon co-operation with his fellow-men (569), yet he regards the human race as though it were no more than a collection of individuals. This is to understand only one side of man's nature, leaving the other side of his nature wholly out of consideration.

Suddenly/

(568) Job 19^{4,5,22} "And be it indeed that I have erred,
mine error remaineth with myself.

"If indeed ye will magnify yourselves against me,
and plead against me my reproach:

"Why do ye persecute me as God, and are not
satisfied with my flesh?"

(569) Job 19²¹ "Have pity upon me, have pity upon me,
O ye my friends:"

Suddenly a great flash of intuitive understanding comes over Job. He divines, by inner discernment, the true nature of man: the possessor of an immortal soul.

This, I consider to be the Third Stage of Job's spiritual History, and the high water-mark of his inner development. The soul is by nature immortal, since, being immaterial, it cannot corrupt into parts. (570).

Though man degenerates in different ways, it is his immortal soul that constantly moves him into Regeneration.

So half-way through this dynamic drama, the mysterious process of Regeneration sets to work in Job's mind, and a veritable miracle is produced, for Job has suddenly grown in stature and become a world-type. His spiritual history is almost completed. He has met no one but himself on the highways of life.

Job/

(570) Job 19^{25,26,27} "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God.

"Whom I shall see for myself, and mine eyes shall behold, and not another; though my veins be consumed within me."

Job is now in a better position to understand the innermost nature of evil, which has a larger rhythm in the life of the wicked man, than is usually admitted by him. (571). Job also senses the subtle connection between evil and Free Will.

If God were constrained by His goodness to prevent sin, it would follow that, since an act of sin is a free act of the will, He would either be prevented from creating beings with free will at all, or be constrained to treat them as though they were not free. In either case He would be limited by the malice of His own creatures and so be dependent on them. That possibility cannot be. Moreover, the role of providence is to preserve, not to destroy created natures.

It/

(571) Job 21^{7.15.19} "Wherefore do the wicked live, become old, yea, are mighty in power?

"What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?

"God layeth up his iniquity for his children.

It would be contrary to divine wisdom to create free will and to prevent its execution; and against divine goodness to disrespect the dignity of free will, pretending it to be other than it is.

Job becomes sure of his own understanding of the problem of suffering. He does not reject suffering (by escape), but uses it, and knows its outcome in himself. (572).

Job/

(572) Cp. Dom Bruno Webb, Op. cit., p. 72:

"The lady of leisure will have nothing at all to do with it. This is ultimately how the natural man regards suffering. But for the peasant it is something most precious. He does not avoid it, but uses it. He carts it, spreads and ploughs it in, and thence draws crops which are his life and sustenance.

"While the natural man seeks escape from suffering by any means, provided only that his "honour" be maintained, the saintly man, while taking what natural remedies God provides, is always ready for it. He does not seek to escape, but to use it, and God says of the soul well-manured with suffering what Isaac said when blessing Jacob: 'Behold the smell of my son is as the smell of a plentiful field which the Lord hath blessed.'"

(Gen. 27²⁷)

Job passes on to grasp at the Metaphysics of Being. He feels he cannot understand God's universes - there are many - and "Lo, these are but fringes of His ways. How small a whisper do we hear of Him! The thunder of His power who can understand?" (573). Job is now thinking his way through the problems of Providence. He feels he has tried to plumb the depths. (574). "Whence then cometh wisdom? and where is the place of understanding?..... God understandeth the way thereof, and He knoweth the place thereof. For He looketh to the ends of the earth, and seeth/

(573) Job 26¹⁴

(574) Job 27^{11 & 12} "I will teach you by the hand of God: that which is with the Almighty will I not conceal.

"Behold, all ye yourselves have seen it, why then are ye thus altogether vain?"

seeth under the whole heaven." (575).

In/

(575) Job 28^{20, 23, 24}

Op. L.D. Weatherhead, Why do Men suffer?, 1939, p.18:

So many things go wrong with this world, that many people do not believe there is a powerful Intelligence behind the universe. The poem by Walter de la Mare, "The Listeners", depicts people who wonder if there is "any body there" at all. As they travel through the world they knock on its doors. But no one answers the knock, and they turn away sadly. For them there is no one there.

However vast we prove the universe to be, it is still; in a sense, a prison from which man cannot escape, whilst in the body. "Man, with all his knowledge, still hammers on the walls of his prison, and wants to know if there is anyone outside; whether he is somehow caught as a rat in a trap and can understand nothing, or whether his life is in the hands of Someone very wise and very good, who ultimately must work out a scheme, a purpose, on which the life of the individual man plays a part and in the light of the whole of which all his suffering will be justified."

In his youth, "when the secret of God was upon his tabernacle", (576), he was not conscious of the fact. Now, in his latter days of suffering, he is aware of the inner meaning of that 'secret', as a phase in his own spiritual history. His personality has become more integrated, for he recognises something non-material in himself - something which he was wont to pass over, in his former days of prosperity and well-being: his soul. (577).

§ 6. Sainthood.

Job has gradually, through profound understanding of suffering, passed into sainthood. (578). He sees, with the eye of a saint, the essential equality of all men. (579).

Job's/

(576) Job 29⁴.

(577) Job 30¹⁶ "And now my soul is poured out upon me; the days of affliction have taken hold upon me".

(578) Job 31^{4,6,7}.

(579) Job 31^{15,29,30,33}.

Job's personality has become enriched by this quality of sainthood. The author of the drama feels he has reached the zenith of his creative art. He cannot add more to his canvass. Job is now a complete personality. His suffering has given Job's character a world significance, which has become well documented as the spiritual history of man. Job has shed what his friends tried to indoctrinate into him. Job has met the challenge of the world, as a plain man, has fought with vulgar giants and seductive angels, and has vanquished all in his supreme hour of sainthood.

The author has no more to say, for "the words of Job are ended" (580), and Job is left alone, much as Jacob "was left alone". It might well have been said of Job, using those immortal words about Jacob, "Thy name shall be called no more Job, but Saint; for as a prince hast thou power with God and with men, and hast prevailed".⁽⁵⁸¹⁾

Leaving/

(580) Job 31⁴⁰.

(581) Gen. 32²⁸; adapted from:

"Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

Leaving out Elihu's speeches (Chs. 32.33.34.35. 36.37) which are largely repetitive of what has already been discussed in the Poem, we might well continue this parallel with Jacob and say "and he blessed him there..... and Job said: I have seen God face to face, and my life is preserved." (582).

The conclusion of Job's spiritual history comes with his communion with God as saint. (583).

Never before or since, in two thousand five hundred years of man's spiritual and intellectual experience, has such a dynamic drama been attempted: to trace in one short poem what happens in one man's mind (the mind of an ordinary man) when that mind is exposed to the fire of suffering. The result of this attempt was to give the world a peerless spiritual History of the Ordinary Man.

(582) Gen. 32^{29.30} adapted from

אֵלֶּיךָ יְיָ אֱלֹהֵי אֲבֹתֵינוּ
יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ
יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ

(583) Job Chapters 38.39.40.41. In Chapter 42 Job is restored to his former prosperity.

CHAPTER VII: A NEW APPROACH TO THE INTUITIVE IN
THE BOOK OF JOB

§1. Introduction

The Book of Job deals with problems of human life and living and with many recurrent questions (e.g. Human Suffering, Resurrection and Retribution, Good and Evil, the Supernatural, the Evolution of the Human Soul, Man's Communion with God, Man's place in the Universe, and with many other important ideas).

The author of the Book of Job lived in an age (5th Century B.C.E.) which had to grapple with dicta of an imperfectly understood religion. Now we live in an age of multifarious findings of an imperfectly understood science. By means of scientific analysis great wholes have been broken up into details, and although by this method much knowledge has been acquired, the conception of wholeness (or continuity) has been lost, and with it the ancient truth that the cosmos is an ordered entity. (584).

~~This/~~

(584) F.W. Jones, "Design and Purpose", Preface to
(Published by Kegan Paul, Trench, Trubner &
Co., Ltd., London, 1941).

This loss is due to a lack of an adequate synthesis of these findings. In this entity there are signs of design and purpose. The author of Job seems, to my mind, to be struggling with the enunciation of this idea. He has analysed a large number of fundamental issues in the Poem, and has found that pure analysis only, gives rise to pessimism. (585). Throughout the poem, he endeavours to correct this pessimism, by synthesis, until he finds repeatedly that only the intuitions of his

poetic/

(585) The author of Ecclesiastes was a supreme master of the Analytical Method, and hence a Supreme Pessimist. At the conclusion of his Poem (12¹³ & 14):

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יְהוֹנָדָב
וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יְהוֹנָדָב
וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יְהוֹנָדָב
וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יְהוֹנָדָב

he arrests this method with an over-simplification, albeit a most constructive one. In Job, Pessimism is dismissed early (Job 2⁷):

וְהָיָה כִּי יִשְׁמַע ה' אֶת-קוֹל יְהוֹנָדָב

for Satan is not heard of again, throughout the rest of the Poem.

poetic art are able to shed light and give clearness of thought and feeling where intellect and experience fail him. The author speaks variously through the three friends and Elihu. Finally he dares to conjure up the Lord with positive, healing, and holistic results. His second sight, or sixth sense, are manifest through the poem. The poet lived in a period of intellectual revolt, when every belief, and social system was questioned. (586) His age was one of gloom and despondency (like the present times). He wished to restore man's faith in himself; to awaken in him the realization of his own significance and purpose in the scheme of things. The mere theory of things was as stone, when bread was asked. Men needed relief to their distress. From a human point of view, unscientific things may have a depth and a value often far more profound than anything the intellect alone can offer (587).

Instead/

(586) J.A. Froude, The Book of Job (in: Short Studies in great subjects, p.230-276) p.233: It ^{marks} ~~makes~~ a period in which the religious convictions of thinking men were passing through a vast crisis.

(587) L.J. Bendit, "Paranormal Cognition", Preface
(Published by Faber and Faber, Ltd., London, 1944).

Instead of dogma and authoritative statement, the poet relies on subtle touches and perceptions, which depend on intuitions on the very fringe of the physical.

The scene in heaven (588) is a masterly stroke of ethical perception, to be compared only with the opening of Genesis (589) for literary boldness and fearless statement. The description of heaven is brief, dignified, and depicts God in an optimistic frame of mind, as the other author does in Genesis. There is nothing mysterious, superstitious, or wildly primitive in this scene, as we find in Egyptian, Babylonian or Greek mythology.

The/

(588) Job 1⁶⁻¹²; Job 2¹⁻⁷

(589) Gen. 1^{26.27.28}

The Poet in the Book of Job wishes to produce a human being - or rather, to help a human being to produce himself - out of the toils of suffering and trouble in which he finds himself.

Job as a normal individual is sensitive, intuitive, and artistic on the one hand; or else becomes unreasonably defiant and unstable on the other, when confronted by sudden calamity. Job's wits and senses are sharpened and strained by the dangers of a terrible affliction (Elephantiasis). Job has two alternatives before him: one is to drown and blunt the acuity of his sensitiveness, the other is to develop it. If he tries the first, his difficulties increase, for he must react violently to his grief and lose his sanity. If he tries the second alternative, once more two paths appear to open. One of these is to have traffic with spirits, much as Saul did when he was "sore distressed". (590).

The/

(590) Samuel I 286-15 One point of this story is that recourse to spiritism is a dangerous and bad practice. The author of Job was careful to avoid this temporary relief for the sufferings of Job.

The other path open to him lies in the discipline of religious and spiritual development, which makes that sensitiveness a part of man's innermost and beneficial equipment (591), and not a burden to him. The healing power of the soul will come from Job's inner consciousness (the modern "sub-conscious" or "psychic sense") for "the Lord saith, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

As a successful land-owner Job's mind was alert, critical, and objective. He had clarity of vision, for he took the precautions of a prudent man (592). But as a sick
man/

(591) Jerem. 31^{31.33.34}

(592) Job 1⁵

man he is obsessed by other thoughts, for his mental faculties are relaxed. Different senses come into activity in illness. The mind becomes attuned to intuitive thoughts.

In Chapter 3 Job sees clearly the great levelling effects of Death. What could not be achieved in life is pathetically seen to be possible only in death.

To a normally healthy person, these thoughts seem naive, illusory and fantastic. Not so to a highly-strung person whose imagination has been shocked by catastrophic illness. Job's intuitions are not altogether of a subjective, autogenous world, but of a world existing per se. He can "sense" the dignity of birth and the infinite value of the individual. He prefers the death of the infant (593) to the ignominious fate of the vast majority of infants born into an unjust world, where the wicked never cease from troubling, and where the weary are never at rest (594).

How/

(593) Job 3¹¹.

(594) An adaptation in the reverse of Job 3¹⁷: "There the wicked cease from troubling; and there the weary be at rest."

How absurd - Light, precious sunlight, is wasted on him that is in misery, and lovely life on him that has no stomach for it (595).

That very absurdity becomes clarity of vision (so closely do sanity and insanity hedge each other about), when the Metaphysics of Being is in question: "Why is light given to man whose way is hid, and whom God hath hedged in? (596).

There/

(595) of. Hamlet, Act II, Sc. 11, 210-212. "How pregnant sometimes his replies are! a happiness that often madness hits on, which reason and sanity could not so prosperously be delivered of." Job's essential soundness of mind is inverted by bitter suffering, so that he sees life fore-shortened to the extent of near-madness in 3²⁰⁻²¹⁻²².

הַיְיָ יֵשׁ אֵלֶיךָ דְּמִיָּה אֶלֶיךָ לְחַיֵּי דְּמִיָּה
בְּמִתְחַבֵּר בִּי אֶלֶיךָ לְחַיֵּי דְּמִיָּה
בְּמִתְחַבֵּר אֶלֶיךָ לְחַיֵּי דְּמִיָּה - קִבְּרִי

(596) Job 3²³

דְּמִיָּה בִּי אֶלֶיךָ - קִבְּרִי
אֶלֶיךָ לְחַיֵּי דְּמִיָּה

By leaving out the indefinite article "a" in front of "man", we obtain a general effect, instead of a particular effect. Grammatically and textually this omission is feasible, i.e. "to men" instead of "to a man".

There is a possibility that Job communicated telepathically with those who had passed over, for he was on the brink of the grave (597), and spoke as one hovering between the living and the dead.

Little wonder that Eliphaz rebukes Job sharply, as a spiritually insensitive man would be inclined to do, especially when he is older and more worldly-wise than the sufferer (Job). He (Eliphaz) tries to correct Job's waywardness (598), but to no avail. He tries traditional dogma (599), with the same absence of response.

But/

(597) Job 3²⁵

"For the thing which I greatly feared is come upon me,

And that which I was afraid of is come unto me."

(598) Job 4²⁻⁶

(599) Job 4^{7,8,9}

But when he 'assays' to draw on intuition (600),
he does, later, get a lively response from Job (601).

Eliphaz is one of those rare people who is able to consider
psychic matters and powers objectively and analytically,
and one who has nothing to gain by inventing them.

Job does not want arguments, analytical statements
and intellectual assessments - "What doth your arguing prove"

וְעַתָּה דַּבְּרָה לִּי וְיָדָעְתִּי

(602).

He is in need of "right words" - words of love and sympathy
(603). He knows well enough that real help will eventually
come/

(600) Job 4¹²⁻²¹

(601) Job 6^{8,9,10}

(602) Job 6²⁵ Note: אָדָּנִי = prove, reprove, convince.

(603) Job 6²⁵

וְעַתָּה דַּבְּרָה לִּי וְיָדָעְתִּי

"How forcible are right words."

Job feels that life can be understood backwards,
but must be lived forwards.

come to him from his own sub-conscious (604), his own intuition. It is in any case difficult to suggest a false picture to an intelligent and intuitive person.

His mind is passive and receptive. He is in a semi-hypnotic state (605), in which he will work out his deeper material, and find ultimate consolation and relief through God's love of him (606).

It/

(604) Job 6¹³ "Is not my help in me"

(605) Job 6²⁸ ".....look upon me; for it is evident unto you if I lie"

Job 7^{13 & 14}:

"When I say, My bed shall comfort me,
my couch shall ease my complaint;
then Thou scarest me with dreams,
and terrifiest me through visions."

(606) Job 7^{17, 18} "What is man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him? And that thou shouldest visit him every morning"

Job 42⁷ God to Eliphaz and his two friends "....for ye have not spoken of me the thing that is right, as my servant Job hath".

It is always difficult to say with certainty how much of Job's psychic experience (or that of Eliphaz in Chapter 4) was extra - sensory, and how much was subjective apperception, since psychic perceptivity cannot easily be accepted as a normal function of the human soul (607).

To/

(607) The same psychic apperception has been observed in insects, animals, and even plants. Sigmund Freud in his "Introductory Lectures on Psycho-Analysis" (English translation 1923), Published by George Allen & Unwin, refers to the possibility of insects communicating telepathically with one another. Eugene N. Marais in "The Soul of the White Ant" English translation 1937, Published by Methuen & Co., Ltd., London, confirms this suggestion by positive evidence. Freud opines that telepathy may be "the original archaic method by which individuals understand one another, and which has been pushed into the background and may still manifest itself under certain conditions, for example, in crowds roused to a state of passionate excitement" Quoted by L.T. Bendit, p.21 loc. cit. This type of precognition explains much of the mechanism of the herd phenomena described in W. Trotter, "Instincts of the Herd in Peace and War", Published by T. Fisher Unwin, Ltd., London, 1923.

It (precognition = intuition) also explains somewhat Jung's concept of the Collective Unconscious, i.e. a function relating the individual with the world outside his individual and personal mind, as an aspect of the experiential (= sensation) function. Intuition refers to certain higher aspects of mental activity, and should be differentiated from the lower aspects,

has are discernable
in animals.

To put across his own original views on a number of life's fundamental questions, the author of Job makes his subject (Job) half-demented from pain and suffering (608) in order that the authoritative sections of society ("the governing classes") might not be offended - a device used by many great artists (609).

§2. The/

(608) Much as Aeschylus (525-456 B.C.) and Shelley, (1792-1822), following him, do in "Prometheus" and "Prometheus Unbound".

(609) Shakespeare in "Hamlet", "King Lear", "The Tempest" (Caliban - a half-demented savage); Shelley in "Prometheus Unbound"; Byron in "Cain" - half-demented through fratricide; Goethe in "Faust" where the aged Dr. Faust becomes mentally unstable through lust for youthful passion. Philosophy and Poetry have popularly been considered as subjects of no moment, and generally the preserve of other-mindedness (near 'daftness'). Under this traditional cloak of the uninstructed (who always form the bulk of any society), Philosophy and Poetry have managed to enunciate their most important thoughts, and largely save the masses from the worst consequences of their own folly. So genius has usually been considered half-mad, and left alone, only to give the world its greatest masterpieces. Xanthippe his wife, is depicted as driving Socrates half-mad with her temper; and Homer is shown "blind"; and Beethoven "deaf"; and Moses "slow of speech"; and that great soul: Jeremiah - "a mere child", and the greatest of kings: David - a herd boy.

82. The healing of the soul

Job had felt great fear. It left him as soon as he had considered it in a positive and analytical way (the modern "psycho-analytical method"). By bringing his repressed fears into consciousness, those fears had vanished (610). That method had helped Job to find ethical values which enabled him to adapt himself in his own way to his particular life-pattern (611).

Zophar/

(610) Job 9^{34,35} "Let him take his rod away from me, and let not his fear terrify me: Then would I speak, and not fear him."

(611) Job 10^{7,12,13} "Thou knowest that I am not wicked
"Thou hast granted me life and favour,
and thy visitation hath preserved my spirit.
"And these things hast thou hid in
thine heart:
I know that this is with thee."

Zophar (in Chapter 11) has almost touched the heart of Job's problems, but misses it because he has not gone deeply enough into his own psychic life (612).

Job's balance of mind is restored and he is spiritually healed, when God speaks to him - as a loving Father with the obvious delight of One who speaks to a well-beloved child: "Where wast thou when I laid the foundations of the earth..... When the morning stars sang together, and all the sons of God shouted for joy?" (613).

The/

(612) Job 11^{7.13.15.18}

(613) Job 38^{4.7}

The confusion in Job's mind, through mental anxiety, is cleared up. Being intelligent, he becomes fully aware of the inner chaos that once possessed him. He sees clearly now, where once it was all guess-work ("the hearing of the ear" - hearsay) (614). God spoke to Job with all his intuitive powers fully awake, and yet in a positive, affirmative, and constructive way - in a way that Job's profoundest thought could grasp unquestioningly. Job was fully satisfied, because he was fully answered (615).

Job/

(614) Job 42⁵ "but now mine eye seeth thee."

(615) Job 23^{5.6.7} "I would know the words which he would answer me, and understand what he would say unto me.
"Will he plead against me with his great power? No; but he would put strength in me.....so should I be delivered for ever from my judge."

Job had, in the end, undergone a positive re-education. His suffering had been objectivised - taken out of himself and made part of the "Weltschmerz". He had found a technique for self-protection by means of an act of clear mental repudiation of the cause of his suffering. He refused to allow himself to become identified with outworn intellectual forms and incomplete religious dogma. He was able to stand aloof and steady, because he was not frightened of his own emotional life. His intuition had come to his rescue, and had given him a sure shield.

It is clear that these intuitive powers can lie latent and unconscious and even inactive in man, until some unusual stress occurs. That fact is a powerful lesson to be derived from the study of the Book of Job.

A further lesson is that self-control (control of the nervous system) must not be abrogated so as to allow various superstitions and wrong ethical values to take command of the inner consciousness (616).

After/

(616) Job 31^{24.26.27} "If I have made gold my hope.....

After the first panic (617) had seized Job, it gradually dawned on him that he was capable of saving himself. There is a tradition that people feeling themselves on the point of death get a clear vision recapitulating their past. In Job's case, the extension of consciousness was in the present. For the first time in his life he became aware of world problems: that suffering made all men brothers and all that lives mutually dependent (618); that the problem/

(617) Job 2⁷

"....And (Satan) smote Job with sore boils from the sole of his foot unto his crown."

(618) In 1859 Charles Darwin published his "Origin of Species by means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life", and as a result the all-wise creator vanished from men's minds. The publication of this book led to intellectual pessimism and not to spiritual advancement. The world was no longer "a happy world" but a place in which "Nature, red in tooth and claw", carried on a ceaseless war for the suppression of the weak and for the supremacy of the strong and cunning. But Darwin never coined the term "struggle for existence". He used the terms "natural selection", "survival of the Fittest". In speaking of "Natural Selection" Darwin says: "I use this term in a large and metaphysical sense including dependence of one being on another" - F.W.Jones' "Design and Purpose", p.45, quoting Charles Darwin. The ideas of relentless competition, of bloody strife and ultimate elimination of the weak in favour of the strong made great appeal to Huxley in England and to Haeckel in Germany and by then they were handed on to a receptive public incapable of estimating their true value.

Prince Kropotkin 1842-1921 - "that neglected and tragic humanitarian" - made "dependence" the central theme of his life's work. In his greatest work "Mutual Aid", he says he saw "mutual aid and mutual support carried on to an extent which made me suspect in it a feature of the greatest importance for the maintenance of life, the preservation of each species, and its further evolution" -

F.W. Jones, loc. cit. P. 46.

problem of evil was all-pervading; that there were unplumbed depths in man's spiritual constitution making for his well-being and survival; and finally, that there were design and purpose in the universe. (619).

Job saw life differently from the dense people around him. He felt always out of things, so that he became anxious and on the defence. He often retreated into fantasy, even going so far (in retreat) as to learn to dissociate ^{himself} more or less completely from the physical world (620). The material world was a place where he was not at

ease/

(619) "All things by immortal power,

Near and far,

Hiddenly

To each other linked are,

That thou canst not stir a flower

Without troubling of a star."

Francis Thompson, in

"Mistress of Vision".

(620) Job 27² "As God liveth, who hath taken away
my judgment: and the Almighty,
who hath vexed my soul."

ease, because of the violence of the shocks which assail him. He is in need of physical security (621) and anchorage. (622).

Then came the realization that his intuitions show him things of which the ordinary person is unaware. (623).

An/

(621) Job 29^{2. 3. 6}

"Oh that I were as in months past,
As in the days when God preserved me;
"When His candle shined upon my head,
And when by His light I walked through darkness";
"When I washed my steps with butter,
And the rock poured me out rivers of oil."

(622) Job 29^{8. 9. 10}

(623) Job 30¹⁶ Job 31⁶

An unintelligent, unobjective, ambitious person would be in danger of finding himself drawn into a vortex of self-deception and worse. But the more alert and critical Job, who retained a sense of humour, learnt to make use of, instead of being used by, his faculties.

Job, throughout his suffering, lived between two worlds, perceiving something of both. (624). In the intuitive sphere he lacks the yardstick of physical objectivity by which to measure and get into proportion what he perceives. (625). The physical world is a place of danger/

(624) Job 6^{21.22.24}

(625) Job 6^{2.3}

danger and suffering, where his perception of it is blurred by unbalance of mind and by his fantastic visions. (626).

Having a double objective world to attend to, the psychic person often tends to be extraverted and to have little insight into his own temperament, and very little faculty of self-criticism: he sees so much outside himself that he is apt to see even less of himself than most people.

Having to undergo suffering in some of its bitterest forms, and having to depend largely on his inner mental life, it is little short of the miraculous that Job does not become a pathological case mentally and spiritually. Job is properly "earthed". Although his spirit roams the universe, yet his feet are on the ground. He retains a healthy earthiness throughout his trials and tribulations. (627).

At/

(626) Job 7¹⁴ "Then thou scarest me with dreams, and terrifiest me through visions".

(627) Job 7^{20, 21}

At no time is Job's character vulgarised, or his spirit debased to the ugliness of his body - deformed by boils and swollen by a mass of ulcers (628).

The intuitive's real asset lies in his double range of perceptivity; though for it to be useful, it needs a synthetic quality (the quality of "build-up") which can use that duality, not to look in one direction only at the expense of the other, but for stereoscopic vision. In this way he sees life in depth and perspective. Intuition alone and uncoupled "can be of no more use than the extended range of physical perceptivity given by the microscope. This instrument is invaluable when we have learned to use it; but, while a first-year student may be thrilled and excited by what he sees through it, he is likely to be confused rather than helped by it until he is trained to interpret what he sees and to integrate it with knowledge obtained in other ways." (829).

Psychic/

(628) Job 2:⁷ ".....and (Satan) smote Job with sore boils from the sole of his foot unto his crown

(629) P. 60, L.J. Bendit, loc. cit.

Psychic perception of itself does not confer special skill in dealing with life's problems. It needs the power of true insight and understanding to apply intuitive powers constructively, as Job did. This quality of intuition is not the prerogative of a special class of person, be he actively psychic or not, but is one of the functions of the ordinary man. Intuition belongs to a higher level of consciousness than logic and intellectual ability, and renders its possessor more competent in his handling of people. (630).

Job/

(630) Job 29^{7.8.9.10.11.13.14}

Job was particularly trying to his more blunt-edged friends, especially when, despite the conclusions dictated by the logic of known facts, his irrational feelings proved right, and their common-sense conclusions proved wrong (631).

Had/

(631) Job 13^{20.21.22.23.24}

It has long puzzled zoologists to discover how animals receive the stimuli which start them on a train of instinctive activity; what, for instance, forewarns squirrels of a particularly hard winter to come, months before the time, and when neither any visible nor perceptible sign in the landscape or the skies could be discovered. All that can be said is that instinctive behaviour was motivated by stimuli outside the human range, though not necessarily extrasensory to the animal itself, for it is well established that many animals have physical senses far subtler than our own. Certain animals react to stimuli which appear to be on the psychic side of the perceptive range: dogs become disturbed when their master leaves his office to come home; horses shy at places where there has been an accident." - L.J. Bendit, loc. cit. p. 67.

So the mind and personality of Job recall Hamlet's words to Horatio, who thought he could muster an explanation of the supernatural: "There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy."

Hamlet I, v, 166 & 167.

Had Job been a militant prophet like Moses, Samuel, or Elijah, he could have swayed future generations, for his great intuitive powers addressed themselves powerfully to the collective unconscious of the human being, much as Muhammed did, (632).

The mental life-history of Job should also be understood in the light of man trying to establish himself increasingly as an individual, differentiated from the mass consciousness of his ancestors. Job is to be understood not only as a rebel (633), rebelling against a society with

stereotyped/

(632) The Moslem fast of Ramadan (duration of one month, and in July for 1948) is a mixture of suffering and joy. In the day there is fasting, and at night feasting. The fast was based on the Jewish Yom Kippur. The Arab world submits to this hard discipline, because 1300 years ago a prophet (Mohammed) in Arabia declared in five verses that such was the will of God. This fast is the expression of a people's love for Allah who, in turn, loves them, as the Koran says.

Ramadan comes from a word meaning "to burn", and in the early days Ramadan came during the summer.

(633) Job 24¹³. "They are of those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof."

It might well be said of Job what was said of Socrates (469-399 B.C.): "He was working incessantly at a problem which he never really could frame to himself, which mankind never has been able to frame. He felt that the great truth he wanted must be visible everywhere, if we knew how to look for it. It is not more knowledge that we want: only the conscious realising of what is in us." Gilbert Murray, A History of Ancient Greek Literature (Published by William Heinemann, London, 1917), p. 172.

stereotyped values, but as a man struggling to establish his right to his own way of looking at life.

There can be no escape from one's own intuition, which is older than the mind. The intuition demands its own selfhood and individuality, so creating for itself its own citadel, or perhaps more exactly, a cocoon of rationality within which he can develop and gain strength of ego.

So Job is gradually objectivising and separating himself from collective religious tendencies and learning to direct himself according to his individual needs and purposes. No man can undergo Job's sufferings and retain his mental composure, unless he finds added strength and fresh guidance. Prolonged suffering creates its own peculiar needs and special purposes.

It is as if man, in his early teens, had been put through a diabolical experiment to see what his new needs would be, and by what means he would adjust himself to those needs. Man is constantly making new discoveries about his inner life, and it is the great poets who are the best observers of man's spiritual life. It is the poets who understand fully how much the past provides the light of experience; and with its aid we travel into the unknown
future/

future.

In his new needs, Job is groping for "strength and wisdom" and for the line of demarcation between appearance and reality. (634). Death and night bring to light the deep things of life. (635). Job is bent on a quest/

(634) Job 12¹⁶ "With Him is strength and wisdom; the deceived and the deceiver are his."

(635) Job 12²² "He discovereth deep things out of darkness,
and bringeth out to light the shadow of death."

Blanco White (1775-1841) wrote:

"Mysterious Night! When our first parent knew
Thee from report divine, and heard thy name,
Did he not tremble for this lovely frame,
This glorious canopy of light and blue?
Yet 'neath the curtain of translucent dew,
Bathed in the rays of the great setting flame,
Hesperus in the host of heaven came,
And lo! Creation widened in man's view.
Who would have thought such darkness lay concealed
Within thy beams, O Sun, or who could find,
Whilst fly and leaf and insect stood revealed
That to such countless orbs thou mad'st us blind!
Why do we then shun Death with anxious strife?
If Light can thus deceive, wherefore not Life?"

quest for enlightenment (636). He uses all his faculties, even his sixth sense, in order to apprehend fully the world around him. He is hurt because of psychic clumsiness and unconscious cruelty (637). It is only later (638) that he discovers/

(636) Job 13¹⁻⁹

(637) Job 19²¹

(638) Job 21¹⁻⁶

discovers the sensitive structure of his own intuition,
and so learns to use it for his own survival. (639).

If we follow Job's suggestions to their logical
conclusion, it would seem that the fully developed mind must
acquire that omniscience postulated as the intrinsic quality
of Mind-as-much (640). Job is seeking a state of conscious-
ness/

(639) Job 23³⁻⁵.

"Oh that I knew where I might find Him!
That I might come even to His seat!
"I would order my cause before Him,
And fill my mouth with arguments.
"I would know the words which He would answer me,
And understand what He would say unto me."

(640) Leibnitz (1646-1716) conceived the mind as in itself
omniscient, and the individual mental monad as having
some link with this omniscience. The omniscience of
mind is to be viewed in the first instance as sub-
jective, and as manifesting in subhuman entities at
least as instinctive and unconscious mass direction
rather than self-chosen action.

Bergson (1859-) considers that biological
needs prompt men to limit omniscience within his
individual mind by restricting its field and thereby
obtaining the necessary pressure to give him that
'concentration sur la vie' without which evolution
would not be able to proceed.

ness in which knowledge is direct and immediate, not indirect and compounded of separate sense-data. (641). Finally man's mind must be illumined from above (642) and from within, so that he will see Truth as a whole as Moses saw God "passing by before him". (643).

Job/

(641) Job 27¹¹

"I will teach you by the hand of God:
That which is with the Almighty will I not conceal."

(642) Job 31²

"For what portion of God is there from above?
And what inheritance of the Almighty from on high?

(643) Exodus 34⁶ "And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.

Job has travelled far from selfhood towards the conception of Truth as a whole (644). The universe has design and purpose, for wherever we put our finger down

in/

(644) Job 31²

"For what portion of God is there from above?
And what inheritance of the Almighty from
on high?"

General J.C. Smuts in his "Holism and Evolution"
Published by Macmillan & Co., Ltd., London, 1927.
Second Edition, p.100,

says: "Both matter and life consist in the atom and in the cell, of unit structures whose ordered grouping produces the natural wholes which we call bodies or organisms. This character or feature of 'wholeness' which we found in the case of matter and life has a far more general application and points to something fundamental in the sense that it is practically universal, that it is a real operative factor, and that its shaping influence is felt ever more deeply and widely with the advance of Evolution. Holism is the term here coined to designate this fundamental factor operative towards the making or creation of wholes in the Universe." (from Greek - whole)
p. 104: "Wholes are composites and not simples. The idea of a whole as a simple unique individual entity is a metaphysical view which we have to guard against. Philosophy has elaborated the concept of a unique whole which is really an absolute, indestructible and unchangeable. Plato in the Phaedo, for instance, presented the human soul as such a whole, and from its indivisibility derived an argument in favour of its immortality. What is simple, indivisible and ultimate must necessarily also be indestructible."

in the universe, we find that the truth discovered in one realm of enquiry fits in with truth discovered elsewhere. (645).

Throughout/

(645) In Mendeleeff's Table of Elements, we see that the dream of the philosopher's stone was not in vain. The behaviour of radium (whereby it becomes lead, and vice versa) shows that the transmutation of elements is an actual fact. "A common origin of matter, a common plan and progressive modifications of the basal type is most surely evinced in the workings of the periodic law" in Mendeleeff's Table - F.W. Jones, loc. cit. p. 55.

Jones, loc. cit. p. 58 quotes the American Professor Lawrence Henderson as saying "we appear to be led to the assumption that the genetic or evolutionary processes, both cosmic and biological, when considered in certain aspects, constitute a single orderly development that yields results not merely contingent, but resembling those which in human action we recognise as purposeful."

Jones, loc. cit. p. 62, goes on: "From the infinitely little to the infinitely vast there is unity in plan; and should we dare to go forward with those few who have braved the quest, we might postulate that there is unity of design and unity of purpose."

Throughout the Poem, the author is trying to readjust his own spiritual aspirations to the times through which he was passing. The four friends represent spiritual conflict in the complete retention of dogmas that originated thousands of years before Job.

It was the greatest act of discovery of the human genius, when it conceived the belief in the existence of one God. With the passing of the centuries, man's universe expanded as he gained in knowledge, but his conception of the deity did not expand with it.

The friends in the Book of Job try to impose on the questing mind of Job, strict and implicit limitations upon any progressive alteration of his conception of the Deity. Apart from his physical suffering, Job suffers even more in his mind, until his gigantic spirit breaks through their prohibitions. This freedom of spirit he achieves by various processes, but mainly by intuitive means. But a large section of humanity, in every generation, tends to lose faith, because humanity at

large/

large has still to be liberated spiritually.

Man has created the Deity in his own image (646)

and has not, by authority, been permitted to readjust his ideas (647). "The result has been that, while all the sublime/

(646) Ch. N. Bialik in

העיר (הנכונה)

ספר ח. נ. ביליק
ספר ואלו
האזכרות יצאו מה-ח"ב
חנני

אֵלֶּם יֵשׁ עֲשׂוֹנֵי עֲמָלִים - אֵלֶּם יֵשׁ, בְּמִנְהוּ, יֵשׁ עֲמָלִים?
סֶחָרִים, עֲשׂוֹנֵי עֲמָלִים, אֵלֶּם יֵשׁ עֲמָלִים, בְּמִנְהוּ, עֲמָלִים,
עֲמָלִים, הֵלֵךְ בְּמִנְהוּ, אֵלֶּם יֵשׁ - אֵלֶּם יֵשׁ, בְּמִנְהוּ, עֲמָלִים,
כִּי תִהְיֶה, מִנְהוּ, עֲמָלִים, אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, עֲמָלִים, עֲמָלִים -
אֵלֶּם יֵשׁ, עֲמָלִים, בְּמִנְהוּ, אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, עֲמָלִים!
אֵלֶּם יֵשׁ, עֲשׂוֹנֵי עֲמָלִים, אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, עֲמָלִים,
הֵלֵךְ - הֵלֵךְ, אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, עֲמָלִים,
עֲמָלִים, אֵלֶּם יֵשׁ, עֲמָלִים, אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, עֲמָלִים, עֲמָלִים,
אֵלֶּם יֵשׁ, עֲמָלִים, בְּמִנְהוּ, אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, עֲמָלִים, עֲמָלִים.

אֵלֶּם יֵשׁ, עֲמָלִים, אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, עֲמָלִים, אֵלֶּם יֵשׁ, עֲמָלִים!
יֵשׁ, אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, עֲמָלִים, עֲמָלִים,
אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, עֲמָלִים, עֲמָלִים,
אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, אֵלֶּם יֵשׁ, עֲמָלִים, עֲמָלִים.

(647) Job 12^{2.3.7.8.9.10.11}

"No doubt but ye are the people, and wisdom
Shall die with you.

"But I have understanding as well as you;
I am not inferior to you: yea, who knoweth
not such things as these?

"But ask now the beasts, and they shall teach thee;
and the fowls of the air, and they shall tell thee:
Or speak to the earth, and it shall teach thee:
And the fishes of the sea shall declare unto thee.

"And if there be a reward for their death -

say, how will it be rewarded?

Forgive me, ye eternally humiliated, your God

is as poor as you,

He is poor in your lives, how much more in your

death,

For when you will come on the morrow for your

reward, and you will knock on my doors -

I shall open to you, so that you may come and see:

I am insolvent! *

It grieves me for you, my sons, and my heart goes out

for you:

Your slain - are slain in vain, yea, both I and you

Do not know why they died, and for whom and for

what you died,

And there was no reason for your death, as there was

no reason for your lives."

.....

And why do they beg me so? Speak to them and let

them thunder!

Let them lift their fist against me and let them

claim revenge for their humiliation -

The humiliation of all (past) generations, from the

first to the last,

And let me smash the Heavens and my Throne

with their fists. (My own Translation).

* Talmudic Expression, Lit. = I have come down from my possession.

sublime and spiritual revelations of the working of nature became grander with the passage of the centuries, this one - potentially the most sublime of them all - has shrunk so far as to be completely incapable of fulfilling the role for which it was conceived. Man of necessity made his deity too small and now is disappointed because this thing that he originally made too small and has not permitted to grow, has failed him." (648).

Job clearly says in Chapter 12 that man must be prepared to face his journey along the Path of Life in the certainty that not only he, but all things living and non-living, are also travellers along the way of design and purpose with him. On this Path all the travellers have equal rights. We do not know the end of the Path. But we are both - the way and the wayfarer - made of the one thing, and that thing the universe seems powerless to destroy.

If/

(647) Continued:

"Who knoweth not in all these that the hand
of the Lord hath wrought this?
"In whose hand is the soul of every living
thing, and the breath of all mankind.
"Doth not the ear try words?"

(648) F.W. Jones, loc. cit. P. 76.

If we accept this assurance, we might free ourselves from the desire to interfere with other human beings and other living and non-living things, that are also following their Path of Perfection.

§3. Other aspects of the intuitive in the Book of Job

The Book of Job has several distinct tones of voice, for it contains utterances about the mystic nature of God, man, and life. In words which often baffle analysis, God speaks to man, His friend, in various voices; and man is so attuned that he senses these voices, and communes with his Maker by a direct intuition. This immediate knowledge unites the knower with that which is known.

The secrets of the poem are hidden in language of the utmost simplicity and terseness; hence the Book of Job is one of the greatest religious and philosophical documents known to mankind.

It has been said that one of the truest signs of civilization is the act of committing life and living to a written record. The natives of Central Africa have

no written records, and so no civilization. They took their lives and their experience for granted. Their intuitions (some of which are still a riddle to scientists) filled them with so much mental fear that they chose the life of the outer man (649), and therefore had nothing to leave for a written record.

But the Poem of Job has something urgent to say to mankind. Too much must, therefore, not be made of the time of the writer, and of the historical setting of the Poem (650). It is only in the act of contemplation, when

words/

(649) Much as the modern man has elected to do, and is therefore rightly called "a civilized savage."

(650) The Poem itself has very little reference to historical background, and this omission by the writer I consider to be deliberate. The artistic discipline is therefore severe, resulting in a telegraphic terseness. There is, in this Poem, more matter than art, to use the metaphor in Hamlet.

Queen: "More matter, with less art."

Polonius: Madam, I swear I use not art at all."

Hamlet II, 111, 95 & 96.

The Poem must therefore be more than read and re-read: it must soak into one's mind, and one's mind must soak into it, in order to obtain a satisfying comprehension of this Work of Creative Genius.

words and literary personalities are transcended, that the pure state of the Poem can be known.

"The ponderous and imprecise verbiage of the psychologist is least suited to the butterfly lightness and clarity, the agonized murk of the psychic perception" (651) which underlines this Poem.

The author of Job exhibits the great master's flexibility and freedom from dogma, so that he who meditates on this Book becomes a spectator of all time (652) and a learner in the School of Divine Poetry. Job's intuition enables him to see what is wrong with man

and/

(651) From Foreword by L.A.G. Strong to "The Psychic Sense by P.D. Payne and L.J. Bendit, Published by Faber and Faber, London. 1943.

(652) A hint given by Plato in "Plato's Republic" Book V, line 468 ("The Republic of Plato", Translated into English by A.D. Lindsay, Published by Dent & Sons, Ltd., London).

"Then whom do you mean by the term 'true philosophers?'
"Those", I said, "who love to see the truth."

Book VI, line 497 "...philosophers who are able
to grasp that which is always invariable and un-
changing"

Introduction, p. xxxix, "A philosopher is a lover of
learning."

and the society he has built - which requires constant correction, adjustment, and rebuilding, if it is to travel on the only Path which avoids the self-imposed necessity of self-destruction.

The half-light at dawn and at dusk have an affinity with the psychic world. This hinterland to the mind is well sketched in the Book of Job.

13.15.16

"In thoughts from the visions of the night, when
sleep falleth on men

"Then a spirit passed before my face,.....

"It stood still, but I could not discern the form
thereof: an image was before mine eyes,
there was silence, and I heard a voice,

saying,

14/
7

7.14

"Then thou scarest me with dreams, and
terrifiest me through visions."

9.11

"Lo he goeth by me, and I see him not:
he passeth on also, but I perceive him not."

9.16

"If I had called, and he had answered me;
Yet would I not believe that he had
hearkened unto my voice."

10.12.13

"Thou hast granted me life and favour, and thy
visitation hath preserved my spirit.
"And these things hast thou hid in thine heart:
I know that this is with thee.

12²²/

12²²

"He discovereth deep things out of darkness,
and bringeth out to light the shadow of death."

13¹⁵

"Though he slay me, yet will I trust in him:
but I will maintain mine own ways
before him."

13²²

"Then call thou, and I will answer: or let me
speak, and answer thou me."

13²⁴

"Wherefore hidest thou thy face, and holdest
me for thine enemy?"

14¹⁴/

14¹⁴.

".....all the days of my appointed time
will I wait, till my change come."

14¹⁵.

"You shalt call, and I will answer thee:
thou wilt have a desire to the work
of thine hands."

14²⁰.

".....thou changest his countenance,
and sendest him away."

15¹⁶.

".....man, which drinketh iniquity
like water."

15²⁹.

"He (wicked man = avaricious man) shall not be
rich, neither shall his substance continue,
neither shall be prolong the perfection thereof
upon the earth."

Note:

» δJ_N = gain, acquisition.

16¹⁹./

16¹⁹.

"Also now, behold, my witness is in heaven,
and my record is on high."

17⁴.

"For thou hast hid their heart from understanding;
therefore shalt thou not exalt them."

19²⁵.

"For I know that my redeemer liveth and that
he shall stand at the latter day upon
the earth."

20²⁷.

"The heaven shall reveal his (wicked man)
iniquity; and the earth shall rise
up against him."

22²¹ /

²¹
22

"Acquaint now thyself with him, and be at peace;
thereby good shall come unto thee."

Note: $\int \supset \supset$ = be of use, benefit, Hiphil
Imperative.

= be used, wont, be familiar with.

= know intimately.

^{27.28.29}
22

"Thou shalt make thy prayer unto him,
and he shall hear thee.....

"Thou shalt also decree a thing, and
it shall be established unto thee:
and the light shall shine upon thy
ways.

"When men are cast down, then thou shalt
say, there is lifting up; and he shall
save the humble person."

⁵
23./

23⁵.

"I would know the words which he would answer
me, and understand what he would say
unto me."

23⁸

"I go forward, but he is not there; and backward,
but I cannot perceive him;"

23¹⁰.

"But he knoweth the way that I take: when he
hath tried me, I shall come forth as gold."

23¹⁴.

"For he performeth the thing that is appointed for
me: and many such things are with him."

24¹³.

"They are of those that rebel against the light
they know not the ways thereof, nor abide
in the paths thereof."

26⁷.

"He stretcheth out the north over the empty place,
and hangeth the earth upon nothing."

26¹⁴.

"Lo, there are parts of his ways: but how little
a portion is heard of him? but the thunder of
his power who can understand?"

28: The whole Chapter.

31¹⁵.

"Did not he that made me in the womb make
him? and did not one fashion us in the womb?"

32⁸.

"But there is a spirit in man: and the
inspiration of the Almighty giveth them
understanding."

33⁴/

33⁴

"The Spirit of God hath made me, and the breath of
the Almighty hath given me life."

33^{14.15.16.17}

"For God speaketh once, yea twice, yet man perceiveth
it not.

"In a dream, in a vision of the night, when deep sleep
falleth upon men, in slumberings upon the bed;

"Then he openeth the ears of men, and sealeth their
instruction

"That he may withdraw man from his purpose, and
hide pride from man."

33³⁰

"To bring back his soul from the pit, to be enlightened
with the light of the living."

35^{10 & 11}/

36^{10 & 11}

"But none saith, Where is God my maker, who giveth
songs in the night;

"Who teacheth us more than the beasts of the earth,
and maketh us wiser than the fowls of heaven?"

36⁵

"Behold, God is mighty, and despiseth not
any: he is mighty in strength and wisdom."

37¹⁹

"Teach us what we shall say unto Him; for we cannot
order our speech by reason of darkness."

38⁷

"When the morning stars sang together, and all
the sons of God shouted for joy?"

38³¹

"Canst thou bind the sweet influences
of Pleiades, or loose the bands of Orion?"

38³⁶/

38³⁸

"Who hath put wisdom in the inward parts?
or who hath given understanding to
the heart?"

Note:

לֵב

= Celestial appearance

= Mind

The/

The largely unrelated experiences of the intuition have to be assimilated into the faith by which Job lives. These (experiences) have lit the dark places of Job's mind, and have given him the inspiration to see a way of life for himself. He realizes that man possesses a double nature: a phenomenal ego and an eternal self, which is the inner man, the spirit, the spark of divinity within the soul.

The purpose of human life is the discovery of Truth, so that contemplation of Truth is the end, action the means.

"The invention of the steam engine produced a revolution, not merely in industrial technique, but also in philosophy. Because machines could be made progressively more and more efficient, Western man came to believe that men and societies would automatically register a corresponding moral and spiritual improvement. Attention and allegiance came to be paid, not to Eternity, but to the Utopian future. External circumstances came to be regarded as more important than states of mind about external circumstances, and the end of human life was held to be action, with contemplation as a means to that end.

"These/

"These false and, historically, aberrant and heretical doctrines are now systematically taught in our schools and repeated, day in, day out, by those anonymous writers of advertising copy who, more than any other teachers, provide European and American adults with their current philosophy of life." (654).

Job's knowledge of God is not intellectual and discussive, but of the heart, a super-rational intuition, direct, synthetic and timeless, as may be gleaned from the systematic quotations just given.

Only by suffering and self-abnegation can Job cleanse his personality of the evil, vanity, and ignorance which prevent him from becoming aware of the spark of divinity illuminating his inner manhood.

These empirical facts of the spiritual (or intuitive) life have been variously rationalised in terms of the theologies of different religions.

Man/

(654) Aldous Huxley, Introduction to "The Song of God, p. 11
Bhagavad-Gita" Translated by Swami Prabhavananda and
Christopher Isherwood. Published by Phoenix House,
London, 1947, p. 11.

Man has always tried to make a geography of the intuitive regions of his mind; to establish rational principles which would make his visit to the spiritual world less involuntary, more frequent, and more profitable. The author of Job felt that for our well-being, both psychic and bodily, the better we could consciously direct those (intuitive) powers, the more integrated would the human personality become, and the more complete would our individual and collective life become. He teaches, to my mind, the importance of Dedication (655) and Self-reverence in the sense of the Prophet Hosea (656) because God assimilates/

(655) Job 10^{12 & 13}
Job 13^{13 & 22}
Job 14^{14 & 15}
Job 16¹⁹
Job 19²⁵
Job 22²¹
Job 22^{27, 28, 29}
Job 32⁸
Job 38³⁶

(656) Hosea 2^{21 & 22}

"And I will betroth thee unto me for ever;
Yea, I will betroth thee unto me in righteousness,
And in judgment, and in lovingkindness, and in mercies.

"I will even betroth thee unto me in faithfulness:
And thou shalt know the Lord."

assimilates the purified human spirit into the Godhead by an act of grace (657).

This incarnation of the Godhead in Job as saint and sage gives him the intuitive knowledge as to who He is. He can therefore effectively remind other human beings of what they have allowed themselves to forget: namely, that if they choose to become what potentially they already are, they too can be united with the Godhead.

There/

Job 14¹⁵
(657) "Thou shalt call, and I will answer Thee:

Thou wilt have a desire to the work of Thine hands."

There are various temperaments and constitutions among human beings, who are not born identical. Within every psycho-physical class, there are people at different stages of spiritual development. Forms of dedication and spiritual discipline, valuable for one man, may be useless or even harmful for another man at a lower level of development. The author (of the Poem) is saying insistently (658) that different men have different methods of worship.

In/

(658) Job 12³

"But I have understanding as well as you; I am not inferior to you: Yea, who knoweth not such things as these?"

Job 13^{2,3,4}

"What ye know, the same do I know also: I am not inferior unto you.

In the truest form of worship, the mind is
purified from egotism, so that the intuition of God comes
to

(658) (Continued):

"Surely I would speak to the Almighty,
and I desire to reason with God.

"But ye are forgers of lies, ye are all physicians
of no value."

Job 19^{2,3,4}.

"How long will ye vex my soul, and break me in
pieces with words. These ten times have ye
reproached me: ye are not ashamed that
ye make yourselves strange to me. And be
it indeed that I have erred, mine error
remaineth with myself."

Job 21⁴.

"As for me, is my complaint to man? And if it
were so, why should not my spirit be troubled?"

to man. In the greatest single intuitive experience of Job (659), he actually looks upon the Godhead and understands it in all its wonder and in some of its inmost Reality. He has been vouchsafed divine sight for an instant. (660).

§4. The unknown regions of the human mind

The tendency of the Friends has been to say that Job is deluded (661); that what he sees in his mind does not exist/

(659) Job 38

(660) Job 42⁵ "..... but now mine eye seeth Thee."

(661) Job 19^{2.3.4}

"How long will ye vex my soul.....

"These ten times have ye reproached me.....

"And be it indeed that I have been deluded, mine error remaineth with me."

Note:

{ *de len* } = error, delusion, madness.

exist (662). He is almost tempted to agree. As he averts his inward eye, divine circumstance steps in and shows him that the offending matter is not with him but with his Friends, who cannot consequently be exalted spiritually (663). The delusion is on the part of the Friends, for they think that the result of Job's mental searchings is insignificant; whereas, what Job is finding out about his own nature (664)

will/

(662) Job 17⁴

"For thou hast hid their heart from understanding:
therefore shalt thou not exalt them."

(663) cf. Hamlet Act III, Scene iv, 131 & 132

Hamlet: "Do you see nothing there?"

Queen: "Nothing at all; yet all that is I see."

(664) Man has a twofold nature and existence, expressed variously as the interaction of mind and body (cp. e.g. William McDougall's ~~"Mind and Body"~~); the psychic and the material; the natural and the supernatural; body and soul; the conscious and the subconscious (cp. e.g. W.H. Rivers' "Instinct and the Unconscious"); the subjective and objective; the finite and infinite; the unmeasurable intuitive and the measurable materialistic.

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will eventually form the basis of a great discovery of humanity: that there must be a correspondence between the outer and inner life of man and the society he is building up. The problems of private and public evil cannot be mastered until that correlation takes place - hence a great deal of avoidable suffering lingers on in life.

When the Poet first reveals Job to us, we feel that he (Job) had stopped growing, and therefore learning. He is suddenly immersed in a world of suffering. He becomes a tiresome, sick personality. The Poet wants to show us a spiritual being imprisoned by his own limitations. Up to Chapter 16 Job seems to be unaware of what has happened to his mind. Then the critical moment arrives when healing begins (665).

Job/

(665) Job 16²⁻⁵

אֶת־עֵינַי כִּי־אֶחְסֶה וְאֶת־אָזְנוֹ כִּי־אֶשְׁמָע
וְאֶת־אֶזְנוֹתַי כִּי־אֶשְׁמָע וְאֶת־אֶזְנוֹתַי כִּי־אֶשְׁמָע
וְאֶת־אֶזְנוֹתַי כִּי־אֶשְׁמָע וְאֶת־אֶזְנוֹתַי כִּי־אֶשְׁמָע
וְאֶת־אֶזְנוֹתַי כִּי־אֶשְׁמָע וְאֶת־אֶזְנוֹתַי כִּי־אֶשְׁמָע
וְאֶת־אֶזְנוֹתַי כִּי־אֶשְׁמָע וְאֶת־אֶזְנוֹתַי כִּי־אֶשְׁמָע

Job lets go the old bad habits of thought and feeling to which he has unconsciously clung for so many years, and begins to get well in his mind (686). He

is/

(665) Continued:

Note

($\text{שָׁחַ$) = to be sick; Hiphil Imperfect suffix = what sickens thee.

Arabic مَرَض sick person, sickness

Syriac ܥܪܕ ܫܚܐ

[ܫܚܐ] = unite; Hiphil Imperfect 1st Singular = I could make a joining with words, i.e. join words together against you.

Syriac ܫܚܐ ܫܚܐ = associate

(666) Job 19²⁵

Later, Job 19²⁷

".....whom I shall see for myself -
and mine eyes shall behold."

anticipates

Job 42⁵ ".....but now mine eye seeth thee."

is released by his inner (intuitive) energy and creative powers, from his previous obsession of the disease-pattern (667). His mind was next to experience the conditions (668),

in/

(667) Job 6²⁻⁴.

"Oh 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 sea:
Therefore my words are swallowed up.
"For the arrows of the Almighty are within me,
The poison whereof drinketh up my spirit:
The terrors of God do set themselves in array against me.

(668) Job 23³⁻⁵.

"Oh that I knew where I might find Him!
That I might come even to His seat!
"I would order my cause before Him,
And fill my mouth with arguments,
"I would know the words which He would answer me,
And understand what He would say unto me."

in which insight is born. Then came that illumination of direct and immediate knowledge (669): the vision of God (670). He was able to see in depth, and not only superficially, to understand the real meaning of things, and not merely their outward appearances. His previous knowledge and experience were the husks of which insight was now the kernel.

Suddenly/

(669) William Blake, the English mystic poet,
speaks of direct and immediate knowledge as an
ability "To see a World in a Grain of Sand.....
..... and Eternity in an Hour."

(670) Job 42:⁵

Suddenly (671), Job's consciousness was lighted up from within, and he saw in a vivid way some of the design and purpose of the whole universe; its pattern and meaning.

After this experience, Job was changed.

Something had happened to him, and he was in some measure remade by it (672). His sudden sense of complete knowledge brought about a transformation in his relationship to God, and, speaking with all reverence, it transformed God Himself, and His confidence in Job was justified (673). Job had seen things/

(671) Job 38¹

(672) Job 42^{2 & 3}

(Job:) "I know that Thou canst do everything,
And that no thought can be withholden from thee.
"Who is he that hideth counsel without knowledge?
Therefore have I uttered that I understood not;
Things too wonderful for me, which I knew not."

(673) Job 1:⁸; 2:³; 13^{13.14.15.16}

"Hold your peace, let me alone, that I may speak,
And let come on me what will.
"Wherefore do I take my flesh in my teeth,
and put my life in mine hand?
"Though He slay me, yet will I trust in Him;
But I will maintain mine own ways before Him.
"He also shall be my salvation:
For an hypocrite shall not come before Him."

Job 23^{10.11.12}

things as they really are, their essences, not as they appear to be. It was the supreme realism of his spirit.

What fine craftsmanship in the Poet (of the Book of Job) to endow Job with insight towards the end of his flight of imagination, when it had illumined the whole Poem!

The insight experienced by Job was simple (674). It sprang from a consciousness of wholes, but was expressed in the language of the senses: "now.....mine.....eyeseeth....." which is analytical. Such language can never describe the whole, but only certain aspects of it - whence the inadequacy of words or any other means/

(673) (Continued):

"But He knoweth the way that I take:
When He hath tried me I shall come forth as gold.
"My foot hath held His steps,
His way have I kept, and not declined.
"Neither have I gone back, from the commandment of His
lips;
I have esteemed the words of His mouth more than my
necessary food.

(674) It consisted of three simple words:

Handwritten: תָּנִיחַ / עַיִן תִּי

".....but now mine eye seeth Thee"

Joh 42⁵

means of expression (except the quick intuition or the flash of insight) to convey the Truth.

True insight, in the moment when it is attained, gives a sense of humility (675) added to quiet and inflexible certainty (676).

The Poet does not go beyond this final achievement of insight by Job, who^has acquired the profoundest knowledge - implicit and unexpressed self-realisation and Truth. We
feel/

(675) Job 42:⁶

"Wherefore I abhor myself,
And repent in dust and ashes."

(676) cf. Job 19:²⁵

in 'I know' 'I know' 'I know'

"For I know that my Redeemer liveth....."

Note the emphatic, simple, inflexible certainty in the words:

"For I know"

should read:

"And I, for me, positively (or surely) know"

feel that Job's character has developed a certain austerity, for he willingly submitted to the discipline of learning to discard unessentials (677), whether these be material objects or habits of thought and feeling. Job has grown up spiritually in a balanced way, and he has learned that man can only be happy as he realizes himself; that the need for true religion is intrinsic and basic; and that communion with God gives an urge to live and grow, and not to retreat

(or/

(677) Job 27^{3,4}.

"All the while my breath is in me,
And the Spirit of God is in my nostrils;
"My lips shall not speak wickedness,
Nor my tongue utter deceit."

(or escape) from reality; that evil and suffering are not part of God's design, but incidental to life, and preventable; and that "there is a spirit in man, and the inspiration of the Almighty giveth understanding". (678).

(678) Job 32⁸

לֹא יִשְׁכַּח אֱלֹהִים וְיִשְׁכַּח אֱלֹהִים וְיִשְׁכַּח אֱלֹהִים וְיִשְׁכַּח אֱלֹהִים

cf. Micha 6⁸

CHAPTER VIII: OTHER ASPECTS TO THE PROBLEM OF SUFFERING

§ 1. God's Omnipotence.

The omnipotence of God is His ability to do those things which are normal functions of His power and which are in harmony with His character. God cannot, by the exercise of one function, do that which would contradict another. He cannot do anything absurd, or out of harmony with perfect reason.

The revelation of His nature shows seeming limitations to His power in two ways: first, in the realm of human free-will; and second, in the realm where human ignorance, folly, or sin, holds up His purposes.

These limitations God has Himself imposed. He decreed that we should have free-will and the power to misuse it. He planned that we should learn slowly and correct our folly and sin by experience. Such a decree does not deny His power, for self-imposed limitations are an expression of power, and not a denial of it.

It/

It is His purpose to have a human free agent,
not a human automaton; therefore He must give free-will.
It is His plan to deny some of His purposes until man can
learn to co-operate with Him for their consummation. (679).

God's power, expressed as some people would
have it, would end man's resourcefulness altogether. It
is part of His infinite patience and love to depend on man.
(680).

A/

(679) Job 9¹¹

"Lo, He goeth by me, and I see Him not:
He passeth on also, but I perceive him not."

Job 33¹⁴

"For God speaketh once, yea twice,
Yet man perceiveth it not."

(680) With fine insight, George Eliot makes Stradivarius
say:

"If my hand slacks
I should rob God, since he is fullest good,
Leaving a blank behind instead of violins,
He could not make Antonio Stradivari's violins
without Antonio."

A man can say "No" to God, and God is helpless to coerce, because He has given man a free-will, and having given , will never take it back again. This is the sense in which God is helpless to make a man a saint.

If by misuse of his free-will a man continually says "No" to Him, he can bring suffering and ruin on himself; and though God could use forces which will influence him, yet He cannot coerce him.

He can wield great forces through the prayers of others (681), but he stops short of Divine interference.

Because God has given man a large measure of free-will, that every advance is his advance, every decision his decision, every choice of the higher, as every choice of the lower,, is his choice (682). Only in this way can man grow/

(681) Job 42⁸

"And my servant Job shall pray for you:
For him will I accept:"

(682) Job 22²⁹

"Thou shalt also decree a thing,
And it shall be established unto thee:
And the light shall shine upon thy ways."

grow and develop (683). If God were less than He is, we should be machines. He depends on man to get His will done, for/

(682) (Continued):

Job 23⁶

יְהוָה אֵלֵינוּ - אֵלֵינוּ

יְהוָה אֵלֵינוּ - אֵלֵינוּ

"Will He plead against me with His great power?
No; but He would put (strength) in me."

(683) It is truly amazing to see with what freedom of thought and expression Job is made to speak his inner mind. In God's reply there is not a word of rebuke for Job's challenging words. The free-will in Job's discourses shows up the maturity of culture in Israel 2,500 years ago. Job is not made a plaything of God, nor is God shown to be an arbitrary power (as in other religions and mythologies). Job is a grown-up man, mentally and morally; and fully developed. Cp. also Deuteroisalah, Is. 50⁴

"The Lord God hath given me the tongue of the learned,
That I should know how to speak a word in season
To him that is weary:
He wakeneth morning by morning,
He wakeneth mine ear to hear as the learned."

for there are some things He literally cannot do apart from ourselves. (684).

If He wants an inspiring message to reach a nation (or an individual), out of the depths of His limitation, He will cry, "Whom shall we send?" (685).

What/

(684) Job 9¹¹

(685) Is. 6⁸, cp. Exod. 3¹⁰

"Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."

and Jerem. 1^{7 & 9}

"But the Lord said unto me, Say not, I am a child:
For thou shalt go to all that I shall send thee,
And whatever I command thee thou shalt speak.
Then the Lord put forth His hand,
And touched my mouth;
And the Lord said unto me,
Behold, I have put my words in thy mouth."

what happens to us, does not, in a vital sense, matter. (686). The only thing that matters is what happens in us, i.e. our reaction to what happens to us, e.g. suffering.

"He telleth the number of the stars

He healeth the broken in heart. (687). Because He can do the first/

(686) Many illustrious men have suffered, and many millions of ordinary people have suffered. But very few have suffered as Job did, and seen God and spoken to Him. Suffering, in the vital sense of Job's suffering, confers a history and a development to the mind of the sufferer. What can a boy in his teens know of the full spiritual development of the saint and sage!

(687) Ps. 147³ & 4

"He healeth the broken in heart,
And bindeth up their wounds,
"He telleth the number of the stars;
He calleth them all by their names."

first, He can do the second. His government is not one of ceaseless, capricious interference. It is one of rule according to moral law and infinite wisdom.

Intervention would mean chaos, instead of cosmos. It would mean that we should never learn the laws of nature, for at any moment, by the prayer or supplication of someone, their action would be altered. Such a universe would be more terrifying than the one some of us feel to be so hard. (688).

It/

(688) "Let us grant that God may always 'act' within His universe in a way surprising to us. Such an act we rightly believe in and call miracle. But when He acts thus, He does so by means of laws of which we are ignorant or of whose interaction with one another we are ignorant.

Miracles do not show interference with the tendencies of law-abiding forces, but rather the goal which God desires they should morally reach. Miracles are the fulfilling of law, not its rupture. And since God has given us minds which work as ours do, we have the right to demand that the universe, so much of which is unknown, shall at least be learnable."

Leslie D. Weatherhead, "Why do Men Suffer?", p. 41. Published by Student Christian Movement Press, London, 1939.

It might be said that Divine purpose lies in the changing of men's hearts. Methods of violence, coercion, and force do not change men's hearts.

§ 2. Pain and Suffering

The main function of pain is to flash a warning to the brain that something is wrong. Without pain the animal world would have been exterminated before the evolutionary process had reached man. An animal's reaction to pain may be as swift as ours, the degree of pain is nothing like so severe, because the mental centres in the animal's brain are not so highly developed.

The painfulness of pain depends not on the speed with which we react to it, but on the degree to which the mental centres are developed. People belonging to races whose cultural development is far lower than ours, do not suffer from a painful injury to the extent to which highly cultured, spiritually developed people suffer. (689).

One of the penalties Job must pay for his development is that with spiritual sensitiveness and
aesthetic/

(689) "From his own observation and experience, he was of the opinion that, with the advance of civilization, sensitivity to pain had become more and more acute....it seems that the Native (in S.A.) is better able to bear the infliction of pain than his more civilized European contemporary" - From Report in Rand Daily Mail, 27 July, 1948, of Presidential Address of Dr. C.G.L. van Dyk, in Pretoria, to Medical Association of South Africa.

aesthetic appreciation there must go, hand in hand, a greater poignancy in painful experiences.

But it is better to be a Job in pain than a cabbage in ecstasy.

The mark of rank in nature is capacity for pain. (690). In the animal world there is no looking forward or back. (691). There is no prolonged preliminary/

(690) "The nervous systems of mentally disordered persons are deaddened to pain because of the condition of the mind, in the same way as if the patient were under the influence of a mild anaesthetic" - Quotation by L.D. Weatherhead, loc. cit., from British Medical Journal, January 26th, 1934.

(691) In cases where one animal preys on another, there is a condition of the mind brought about similar to the condition of hypnosis, in which the painfulness of pain is reduced (or even entirely inhibited), e.g. the hypnotic effect of the eyes of a snake upon a small bird, the effect of a cat on a mouse.

So Robert Burns (1759-1796) addresses the mouse which starts away with a panic in its breast because his plough disturbs its nest:

"Still thou art blest, compared wi' me!
The present only toucheth thee:
But, ooh! I backward cast my e'e
On prospects drear,
An' forward tho' I cannot see
I guess an' fear."

preliminary terror (692), no capacity to feel for others, which adds so much to human sorrow and suffering, (693), very little sickness and old age, and no bungling among the murderers of the jungle. (694).

"Safety/

(692) Job 6⁴

"For the arrows of the Almighty are within me,
The poison whereof drinketh up my spirit:
The terrors of God do set themselves in array against
me."

(693) Job 29^{12.15}

"Because I delivered the poor that cried,
And the fatherless, and him that had none to help him.
"I was eyes to the blind,
And feet was I to the lame."

(694) "The hawk's victim, until the moment of its death, has lived blithely unconscious and unapprehensive of its doom. Sudden fear excites or calms; and there is some evidence that in the tiger's grip (even with a human being) fear inhibits feeling and produces anaesthesia in the prey."

"And if low capacity of sensation, while reducing pain, makes pleasure also much less keen, the impression one derives from watching wild life is that its dominant mood is a kind of suffused happiness. And where happiness ceases, death is usually at hand.

"Lastly, the animals can know little of the suffering (as of the pleasure) which inevitably accompanies man's enhanced capacity for memory and prevision. In their world disappointment, despair, bereavement, and remorse are, in anything like the

P.T.O.sance/

"Safety and freedom from the need of making exertion are debilitating elements in the lot of all living beings, man included. It is the jeopardies and insecurities of life that have been the chief stimulants of both health and betterment in all the kingdoms of life and mind. Better a world in which living creatures have to hunt or escape by strenuous efforts than a placid existence where all is security and dullness, and no demand is made for the exercise of/

(694) sense in which we feel them, quite unknown. There is little sorrow, and there is no sin.

"A herring spawns several hundred thousand eggs, of which on an average only about three will reach maturity. But they are not wasted; every one of them, whether as egg or tiny fish, becomes food for some other living creature.

"There is operative in nature an Active Will to Good. Prince Kropotkin in his 'Mutual Aid' shows that, at the level of consciousness attained in bird and animal life, friendly co-operation is the rule, hostility the exception - not merely between members of the same species, but even between different species. The one conspicuous exception is where carnivorous or insectivorous creatures prey upon smaller or weaker species. But the relations between the carnivorous species and their ordinary food is precisely the same as the relation that prevails between man and the chicken or the sheep. There is no 'immorality' and as little cruelty, in the one case as in the other."

- B.H. Streeter, "Reality", p. 156 ff.,
Published by Macmillan & Co., London.

of life's ultimate resources for survival and development. Such has been the creative method; and, stern though it be, there is benevolence at the heart of it." (695).

It is doubtful whether there is any real suffering without a fore-plan in mind, and a love which can put itself in the place of another. The lower types in mankind and the animal world generally have not the range of suffering of moral men. Intelligent man suffers most, because his adjustment to his environment is so inadequate, (696), and/

(695) From "Providence" by Dr. Griffith-Jones, Vol. I, p.159. Published by Hodder & Stoughton, London.

(696) "It is a remarkable thing that the adjustment of organisms to their surroundings is so severely complete in Nature, apart from man, that diseases are unknown as constant and normal phenomena under those conditions. Every disease to which animals (and probably plants) are liable, except as a transient and very exceptional occurrence, is due to man's interference."

 Sir. E. Ray Lankester, "Romanes Lectures" for 1905, p. 28.

There is a fellow-feeling in F.L. Ghey's prayer:

 "Hear our humble prayer, O God, for our friends the animals. In Thy hand is the soul of every living thing, and we bless Thee that Thou carest for the dumb creatures of the earth. We bless and praise Thee for Thy joy in their beauty and grace, and we desire to share Thy love for them all.

 "Accept our prayer especially for animals who are suffering: for all that are over-worked and under-fed and cruelly treated: for all wistful creatures in captivity, that beat against their bars; for any that are hunted or lost or deserted or frightened or hungry: for all that are in pain or dying: for all that must be put to death. We entreat for them all Thy mercy and pity, and for those who deal with them we ask a

and because of the disharmonies he sets up. (697).
Suffering/

(696) Continued:

heart of compassion, and gentle hands, and kindly words. Make us ourselves to be true friends to animals and so to share the blessing of the merciful."

Quoted by L.D. Weatherhead, loc. cit.

(697) "There is a real problem as to why germs were created at all. Some would say that they were created by the Devil; but this would mean a dualism in nature which makes more problems that it solves. At the same time we must not dismiss as fantastic the supposition that the whole of the universe is definitely out of gear.

Dr. Maltby once said that the universe was like a gorgeous house and grounds, all in disorder because its tenant was drunk, the tenant, in this case, being man.

Since God has made the universe with men in it who have free-will, who learn slowly, who are blind, ignorant and foolish; since the universe contains free spirits who have been in rebellion against God; since there are vibrations in the universe which are out of harmony with His intention, may those vibrations not have invaded the whole scheme of things?

The universe is a complex but unified whole. Who can suppose that if once an inharmonious element is allowed in it, such as the misused free-will of man, the harm done can be localised?

If a painful boil only an inch in size can throw my whole body and brain out of gear so that I feel too ill to do my work, what is the result on the body of nature of so vast a thing as the sin of man with its many implications?

May it not be that many things have come to exist in the universe which God never intended to be? Such a conception is not far from Biblical teaching.

The author of the parable in Genesis tells us thorns and thistles grew in the Garden because man had sinned (Gen. 3¹⁸). And St. Paul talks about the whole creation groaning and travelling in pain waiting for man's redemption. (Rom 8²²⁻²³)

P.T.O.

Suffering helps God to redeem the world in two ways. Firstly, suffering stimulates enquiry and research, not only as to scientific means of prevention and cure on a material plane, but often by stimulating faith and prayer which might be called scientific enquiry on the spiritual plane. Saints feel and bear the weight of the sins and pains of the world.

Secondly/

(697) Continued:

We may not see the link between a disharmony in Nature and a disharmony in man's relation to God; but we are so closely bound to the universe that disharmony at one point in it may easily involve disharmony at another.

It may be true that germs would never have come into being, that is germs of disease, but for man's sin and folly. It is certainly not a complete parallel, but the way in which we have dealt with the mosquito and the way in which certain parts of the tropics are now completely free, make it possible for one to say that the presence of the malaria mosquito only follows ignorance or slackness on the part of man. At least there are methods open to man which leave the malaria mosquito no place to breed or propagate."

L.D. Weatherhead, loc. cit.

Secondly, all those who suffer, call forth sympathy and love from others, and if their suffering is obviously undeserved and unmerited, a greater sympathy and love is called forth than if it were deserved. (698).

§ 3. Suffering not the Will of God.

The things that happen in life are due not to God's or man's willing them, but to the fact that life is intermingled in a way which cannot possibly be foreseen by us or intended by God.

The/

(698) "Call the world, if you please, 'the Vale of Soul Making'. Then you will find out the use of the world."

(The Letters of John Keats)

"That nothing walks with aimless feet;
That not one life shall be destroy'd
Or cast as rubbish to the void,
When God hath made the pile complete;

That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivel'd in a fruitless fire,
Or but subserves another's gain.

Behold, we know not anything;
I can but trust that good shall fall
At last - far off - at last, to all,
And every winter change to spring.

So runs my dream."

Alfred Lord Tennyson.

The popular idea of Luck (or the Oriental's Fate) contains a valuable grain of truth. Basically there can be no effect without an adequate cause, or that the cosmos of order ever gives place to the chaos of chance.

Humans have a free-will which can be carelessly used. The world we live in is one that is largely unknown, i.e., we are in a universe where man learns slowly. He not only sins wilfully, but, for lack of knowledge, he acts foolishly.

Although nothing happens without a cause nor without the knowledge of God, yet ten thousand things can happen through the criss-cross of free-will action and the interaction of factors not yet brought under our knowledge, foresight, and understanding.

If we knew all the factors operating in any situation, then no result would surprise us (as there can be no effect without a cause). Although God knows the results of human actions, that knowledge does not make

such/

such results His will. (699).

With/

(699) If I knew all the complexes in another's mind, all the motives, ideals, and desires, the resistances and resources in another's life, I should be able to say, with certainty, what that person would tend to do in any given set of circumstances. If my knowledge were complete my certainty would be complete. Yet it is not my knowledge which produces his behaviour.

It is the sum of his complexes acted upon by his free-will and choice, and the responsibility is his. God knows what I am going to do every hour for the rest of my life, but it is not His knowing that forces me to the doing. The factors which make up my decision reside within myself.

Though we speak of past, present, and future, and say that God knows what will happen to us in 20 years' time, those conceptions of time are concessions to our limited human ways of thinking of reality. It would be truer to say that, to God, the events of the next 20 years have already happened, or perhaps more correctly, are happening. What we view as past, present, and future, He views as an eternal present.

We must get away from the idea that we are bound in a rigid system of Destiny because God is omniscient. He knows what I did with my free-will in the past, yet in regard to the past I find it easy to admit that His knowing did not compel my doing.

With regard to punishment in the world, it seems that God's penalties are not handed out to the individual, but are included in the scheme of things, and the individual suffers for the group (the human family).

God has given man a slowly working mind so that he can experience the joy of new discoveries. He knows that while man is still ignorant, his ignorance may bring him suffering. God does not will that suffering in the sense of intending it, but in order that he may win the joy He wants man to have. He put man into a universe where such suffering is possible.

We must say that God's will is to replace ignorance with knowledge, folly with wisdom, and sin with holiness.

God does not will suffering, but He cannot achieve His own higher purposes if He made a universe from which all possibility of suffering was excluded. He is, therefore, responsible that there is such a thing as

suffering/

suffering (700) as He is responsible that there could be such a thing as sin. (701). Yet no one could say of any particular suffering: "This is the Will of God."

When/

(700) Job 10⁸⁻¹⁴

"Thine hands have made me and fashioned me
Together round about;
Yet Thou dost destroy me.

"If I sin, then thou markest me,
And Thou wilt not acquit me from mine iniquity."

(701) God does not will sin, but He allows it. If He did not allow sin, He could not allow free-will, and if He did not allow Free-will, then we should be automats. We should not choose good because it was good. We should be good because we could not be anything else. The words "good", "choice", "morality", "virtue" would have no meaning. Therefore God willed the conditions which make sin possible, and must be said to be responsible for sin.

When a man sins, he does not go on the scrap-
heap as a failure. There are forgiveness and restoration.
(702).

Suffering can yield fortitude, patience, and
other virtues. Suffering has in it that possible value,
but not that inevitable value, for often it leads to
rebellion, bitterness, and despair. The human frame can
bear only a certain measure of suffering. It is, therefore,
a duty to relieve suffering in any shape or form.

It/

(702) Job 13²³

"How many are mine iniquities and sins?
Make me to know my transgression and my sin."

".....Whereto serves mercy
But to confront the visage of offence?
And what's in prayer but this two-fold force,
To be forestalled, ere we come to fall,
Or pardon'd, being down?"

Hamlet III, iii, 46-50.

Job 33²⁷⁻²⁸

"He looketh upon men, and if any say,
I have sinned, and perverted that which was right,
And it profited me not:
"He will deliver his soul from going into the pit,
And his life shall see the light."

It can be said, metaphysically, that God is injured most in that part of the universe which is most expressive of His own being, namely, man. Deuterocisalah contemplates God as carrying our sorrows and suffering: "In all their affliction He was afflicted.....in His love and in His pity He redeemed them: and He bore them, and carried them all the days of old." (703).

It is because of this dread thought (of the sufferings of God) that some scholars have taught the annihilation of the impenitent. (704).

Only/

(703) Is. 63⁹.

(704) Job 34^{25.27}.

"Therefore He knoweth their works,
And He overturneth them in the night,
So that they are destroyed.

"Because they turned back from Him,
And would not consider any of His ways."

§ 4. Faith as an attitude to Suffering.

Only the saint conquers the temptation to give way to bitterness and despair. Job, when he reached saintliness, had already fought a grim battle with illness - the natural enemy to religion.

Suffering is sometimes thought to be able to turn men into saints. But close observation shows that men become saints not through suffering, but through their attitude to suffering. In Job, as in Jeremiah, suffering awakened this spirit and called forth from it its highest response. (705).

Most of us realise a sense of the presence of God far more keenly when our physical powers are at their height than when we are recovering from a prolonged illness.

Prayer/

(705) Job 31^{4.7.}

"Doth not He see my ways, and count all my steps?

"If my step hath turned out of the way,

And mine heart walked after mine eyes,

And if any blot hath cleaved to mine hands...."

Prayer alters the effect of suffering (706) on the patient's mind and heart, but it cannot alter immutable law, hence there are very few prayers in the Book of Job (707).

Job's faith in himself was based on knowledge of himself as a healthy person, as a person succeeding in life's duties; not as a sick man with a negative outlook. (708). And his guess was a happy one. (709).

Job/

(706) Job 27^{3.4}.

"All the while my breath is in me,
And the spirit of God is in my nostrils;
"My lips shall not speak wickedness,
Not my tongue utter deceit."

(707) "To deflect a bullet in answer to a prayer would make religion an insurance and prayer a bribe" -

L.D. Weatherhead, loc. cit. p. 204.

(708) Job 29^{20.21}.

"My glory was fresh in me, and my bow was renewed
in my hand.

"Unto me men gave ear, and waited, and kept silence
at my counsel."

(709) Sir Oliver Lodge said of Sir Isaac Newton: "He had an extraordinary faculty for guessing correctly, sometimes with no apparent data". A glorious guess based on all that is already known is often a fairly accurate description of faith - Weatherhead, loc. cit., p. 205.

Job rises to his greatest abilities when imagination and will are both urging him the same way. He is sure that he can discover the presence of God. (710). He says "I will and I can" discover that Presence. If he had said "I will but I cannot", or "I am afraid I cannot", then the power of the imagination to defeat him is greater than the energy of the will prompting him to success. The will cannot achieve, unless it is fired by imaginative confidence. The soul must say "I can". Job has brought his/

(710) Job 13³

"Surely I will speak to the Almighty."

Job 14¹⁸

"Thou shalt call and I will answer thee."

Job 19²⁵

"For I know that my redeemer liveth."

Job 23⁵

"I would know the words which He would answer me."

his mind to the habit of making a mental picture of itself as it desires to be. (711). His imagination, greatly stirred by suffering, has apprehended a Reality which is
unseen/

(711) This is not wishful thinking, i.e. the type of thought that is self-deceptive, and out of touch with Reality.

Job's mind is first shocked by calamity, so that he recoils from life negatively, e.g. "Even that it would please God to destroy me.....What is my strength that I should hope? (6^{9.11})

Then he senses other possibilities:

".... Thou shalt seek me in the morning, but I shall not be." (7²¹).

"Le, He goeth by me, and I see Him not." (9¹¹).

"I will say unto God, Do not condemn me; shew me wherefore Thou contendest with me." (10²).

"With Him is strength and wisdom." (12¹⁶).

"I know that I shall be justified" (with God). (13¹⁸).

"Surely I will speak to the Almighty." (13³).

"Thou shalt call and I will answer Thee." (14¹⁸).

"I know that my redeemer liveth." (19²⁵).

"I would know the words which He would answer me." (23⁵)

and finally:

"But now mine eye seeth Thee." (42⁵).

unseen. (712). In doing so, Job has learnt, and taught a valuable lesson in life (713): that the unseen world, if approached in a spirit of Truth, is as real as the tangible world; and has much light to shed on man's fundamental constitution and ultimate destiny: in other words, that true Religion is man's highest achievement.

§ 6./

(712) Imagination within its own sphere is as valuable a way of reaching Reality as sight or logic. Some scientific realities can be grasped only by the imagination, e.g. the force of gravitation, the atomic theory.

It is noteworthy that the Book of Job contains almost no superstition, very little folk-lore, no elaborate fantasies, and no overstatements or understatements. The Poet has allowed himself no poetic licence.

His thought is simple but pure, profound but easily intelligible, severely restrained but nevertheless powerful and comprehensive.

Job's soul is asserting to itself that what it needs is happening (or will surely come to pass). The soul is painting the vision as true now, of what it wants to attain. He expresses the present. Not, "O I shall know that my redeemer will live," but "For I know that my redeemer liveth."

(713) The author of Job "grappled with the moral difficulties of his own time like a giant, and left upon record some lessons concerning suffering and its significance which neither the world nor the church has fully learned yet."

- A Dictionary of the Bible, edited by James Hastings, Published by T. & T. Clark, Edinburgh, 1934, Vol. II, p. 669.

§ 6. Suffering as a Gradual Approach to Truth.

When Job had been thoroughly prepared, by religious discipline, to comprehend abstract truth, he is introduced to the Divine Presence. Job can then bear this discovery, and not misuse the knowledge that comes from it.

(714).

It/

(714) It is significant that man has only been allowed to discover the more revealing facts about the universe, when he is able to bear them, and control the situation which they bring about, e.g. Copernicus held that the sky was not an inverted basin over the earth, with stars placed on the inside of it. Galileo maintained that the earth moved round the sun, and could no longer be regarded as the centre of the universe. X-rays and radium and atomic power have always been present. God must have longed for man to have the use of these beneficent discoveries. But He did not reveal them, i.e., man did not discover them until he was in sight of ability to control them. Man has not always used the knowledge wisely that comes from these discoveries, e.g. poison gas is a misuse of knowledge which should be used for social instead of anti-social ends.

"Sir Oliver Lodge once expressed the wish that we might have a truce of 50 years in scientific discovery, in order to give man a last chance to raise his moral standard to the stature of these scientific discoveries and energies."

It is an impressive fact that the revelations that came to Job did not burst upon him in a way which he was incapable of controlling. If these revelations had come suddenly or been too ^yast, one of two disasters would have been the result.

Firstly, Job might have lost his reason, for the shock of the discovered forces would have been too much for his brain. (715).

The second alternative would have given Job an increase in too much knowledge too quickly (716), resulting in insufficient power to control this knowledge. Instead of either alternative, revelation was withheld from Job, until he had learnt to meditate, to pray, and to discipline himself for communion with God and for his final acceptance of Divine Guidance.

what/

(715) Primitive man (or for that matter, many modern men) of 2,000 years before Job's time, could not have exercised the patience, the mental and moral skill, and the amazing insight which Job gradually shows, as the drama unfolds.

(716) We might picture a child of ten placed in charge of a locomotive going at 80 miles an hour. There would be enormous forces operating, but insufficient power to guide them.

What fills one with awe and wonder in the study of the book of Job, is the feeling we repeatedly get of how near we are to the edge of what the human mind can bear. (717). The veil between the world we can bear and/

- (717) Job 6⁴ "...the terrors of God do set themselves
in array against me."
- 6⁹ "...that He would let loose his hand, and
cut me off!"
- 6¹² "Is my strength the strength of stones?"
- 7³ "....and wearisome nights are appointed to me."
- 7¹⁵ "So that my soul chooseth strangling,"
- 9¹⁷ "For He breaketh me with a tempest.,"
- 9¹⁸ "He will not suffer me to take my breath,"
- 10¹⁹ "....I should have been carried from the
womb to the grave."
- 10²⁰ "....cease then, and let me alone, that I
may take comfort a little."
- 12²⁰ "....and (He) taketh away the understanding
of the aged."
- 12²⁴ "He taketh away the heart of the chief of
the people."
- 13²⁵ "Wilt Thou break a leaf driven to and fro?"
- 13²⁶ "For Thou writest bitter things against me."
- 14³ "And dost thou open thine eyes upon such an
one, and bringest me into
judgment with thee?"
- 15¹⁶ "....dost Thou not watch over my sin?"
- 15²⁰ "...Thou changest his countenance, and
sendest him away."
- 16³ "....and my leanness rising up in me beareth
witness to my face."
- 16¹² "....He hath broken me asunder."
- 17¹¹ "....my purposes are broken off, even the
thoughts of my heart."

The whole of Chapter 23.

and the world we cannot bear is thin; but it is there.

The inhabitants on either side yearn to communicate with one another; but the veil sometimes appears to thicken.

(718).

Job/

(717) Continued:

"A great violinist can take us through all the lovely sounds we know, and then, on an upward till his violin is sobbing and yearning and agonising like the voice of suffering humanity crying out in the wilderness of the Infinite with no language but a cry. We feel we can bear no more. We nearly cry out to him to stop. But he stops. Why? Because he cannot go further. He has come to the edge of the universe we can bear, and a sentry's arm is across his path."

Weatherhead, loc. cit., p. 220.

(718) Job 4¹⁶ "An image was before mine eyes, it stood still, but I could not discern the form thereof...."

Note: This verse has been slightly transposed. The genuine spiritualist gets right up to the veil of the world we know. He taps, and something or someone seems to tap from the other side. There must surely be another universe on the other side, but the veil is necessary; because, in the present state of the mind's development, we could not bear any more. Spiritualistic progress is slow, because our minds are tuned in to this known world, and they (our minds) find it hard to react normally to another world.

Job finds within himself an urgent desire for a more and fuller life. He believes he has latent powers which can only flourish in a life wider than this, where true justice is done, and where righteousness is supreme. There is a deepening certainty in his mind that death is not the end, that moral destinies include a future life, that it requires the Eternal to complete the temporal.

There is no intellectual solution of the problem of suffering, which can give the comfort and strength which the individual sufferer needs. We say that God suffers in us, and with us. By the aid of this attitude of mind, the sufferer can face suffering on the basis of "solvitur patiendo" (live it through).

But as we enlarge the area of knowledge, we also widen the circumference of mystery. Man, by his construction and endowments, is fitted for a world of a higher order than the physical and biological sphere. He is beset with agonies and suffering in strange forms, which prompt our questionings: why are there swarms of privileged microscopic enemies? Why are there inescapable hereditary traits and taints, which menace him?

It/

It is no easy thing to heal the hurt of the human race, or to justify man's trail of suffering.

There can be no approach to an answer of the problem without considering the greater problem of a time-order, and facing up to the sublime question of the nature of God and the mysterious fact of man's suffering.

This approach "is not from the outside, from Nature inward, but rather from the inward discovery of Grace operating within us and beyond us, from the reality of resources actually at hand that enable a person to absorb pain and suffering without spoiling one's joy." (719).

There/

(719) From Preface to "Suffering Human and Divine" H. Wheeler Robinson, 1940. Published by Student Christian Movement Press, London.

Robinson quotes W. Macneille Wilson in "The Human Situation", Gifford Lecture 1935-37: "The peace we are seeking is not the peace of escape from the sufferings of life, but the peace of victory won in their very midst and through their endurance." W. Macneille Wilson finds an allegory in the ritual of the Temple in Jerusalem: "It was the duty of a solitary priest to go in the darkness into the inner enclosure of the altar to clear away the ashes of the fire which was kept continually burning. It was the rule that none went with him and he carried no lamp, but he walked in the light of the altar fire! My thought is that every man who goes on doing his duty in the darkness of suffering will be walking by the light of some altar fire, though none but himself may know of it, and perhaps not he himself."

There is another approach to the theme of suffering through the incomparable insight of Shakespeare into human life. We get his "emotion recollected in tranquillity" (720). Shakespeare rebukes pessimism. He shows growth in character in Lear through suffering.(721).

Plain/

(720) H.W. Robinson, loc. cit., Chapter 1,

The worst that Nature can do is negligible
as compared with the sufferings of the storm within.

"..... the tempest in my mind

Doth from my senses take all feeling else

Save what beats there."

King Lear III, 412-14

(721) "Poor naked wretches, whereso'er you are,

That bide the pelting of this pitiless storm,

How shall your houseless heads and unfed sides,

Your loop'd and window'd raggedness, defend you

From seasons such as these? O! I have ta'en

Too little care of this."

King Lear III, 428-32

Plain men would agree that some part of the great harvest of suffering springs from roots they would call evil, such as man's inhumanity to man. We must not generalise this truth, as did the friends of Job, and link up all suffering with moral evil (722); but neither must we ignore their connection.

Most of us feel that evil ought not to "get away with it" without suffering. The experience of life often confirms us in that demand. Even when the evil man keeps visible success within his grasp, there may be "a sound of terror in his ears." (723).

§ 6./

(722) Job 15²⁰⁻³⁵.

18⁵⁻²¹.

20⁶⁻²⁹.

(723) Job 15²¹.

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§ 6. Suffering and the Brevity of Life.

The flying shuttle of the weaver's loom is shown as a type of the brevity of human life. (724). Hezekiah, in his mortal sickness, compared his finished life with the web rolled up when cut off from the thrum. (725).

He/

(724) Job 7⁶.

"My days are swifter than a weaver's shuttle."

Goethe has made the whirring loom of time the means by which the Earth-Spirit weaves for God the garment by which we see him. (Faust, Part I, Lines 608 & 609).

(725) Is. 38¹².

וְנָתַתִּי אֶת־עֲצָתִי

"I have cut off like a weaver my life:"

Note: *צָרַף* = gather together, roll up, I have rolled up, like a weaver, my life (i.e. finished it).

cf. Alfred Noyes: "The Loom of Years":-

"Under the breath of laughter, deep in the tide
of tears,

I hear the Loom of the Weaver that weaves the
Web of years."

He says of his sickness "it was for my peace that I had great bitterness." (726).

In discovering that "Humanum est pati" (it is human to suffer) we touch the heart of life more surely than when we discover that "Humanum est errare" (it is human to err). In doing so, we develop a certain kinship with other men, resulting in a larger potentiality of life through the experience of suffering with them.

This view of suffering is a vital line of discovery, because it is unentangled with any theory about God and His ways with man. (727).

One/

(726) Is. 38¹⁷

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(727) Our inward nature equips us with an instrument of great power - the power to transform the meaning of suffering as depicted in William Wordsworth's "Character of the Happy Warrior": - (The Poetical works of William Wordsworth, Published by George Routledge & Sons, London. Sir John Lubbock's Hundred Books, p. 200.)

"Who, doomed to go in company with Pain,
And Fear, and Bloodshed, miserable train!
Turns his necessity to glorious gain;
In face of these doth exercise a power
Which is our human nature's highest dower;
Controls them and subdues, transmutes, bereaves
Of their bad influence, and their good receives."

One of the reasons why the meaning of life is so elusive is that we can usually reflect on the memory of an experience, and not on the experience itself. We feel that in the Book of Job, the author was writing from direct knowledge and not from an "emotion recollected in tranquillity."

To have taken an austere theme like suffering, and to have built round it a great drama without the usual stage-craft of the dramatist, is indeed a memorable achievement. But the author has gathered up in this drama the very elusiveness of life, by the discipline of restraint he shows in every chapter of the Poem.

One could quote examples of this masterly restraint from every section of the Book, e.g. Footnote (717). The author's style shows the discipline of previous training, which counts in the moment of urgent statement of a great theme. He had something to say, and he said it in a memorable way. For Job was never created,

for/

for he never died; because there are Jobs in every generation. (728).

Job protested against God having made man, who can suffer so much. This protest and grievance, Job could have taken from Genesis 6⁶ :

"And it repented the Lord that He had made man on the earth, and it grieved Him at His heart."

In/

(728) Tschalkowsky (1840-1893), who had Jewish blood in him (C.V. Stanford and C. Forsyth, A History of Music, p. 311), protested against Czarism in his music (especially the 5th Symphony), the themes of which he obtained from the Crimea, where Greek Colonies existed since Homer's time.

"A certain nearness to the soil runs through all the Russian songs. Man does not appear in them as the master of the world, but as its victim. They give utterance to a 'yearning without hope', a thirst never to be slaked, a gnawing bitterness of heart. The word 'destiny' seems to be written across them in letters of iron."

C.V. Stanford & C. Forsyth,
Op. cit., p. 212.

In contrast, one might say that Satan spoke
Genesis 6⁵:

"..... and every imagination of the thoughts
of his (man's) heart was only evil continually." (729).

It would seem that one solution to suffering
would be death (730), but that is the pessimist's view.

To give an explanation of Job, one must comment
on one's own life; for every man is his own Job in life's
march.

The/

(729) The Rabbis comment in Tractate

נ/רע

that a judge must not rely on hearsay evidence only,
but he must see for himself

אין אדם יאמין בלשון אחרים אלא יראה בעיניו

(730) of. Gen. 6⁷

כי נחמתי את אדם

with Job 3¹¹ and 3²⁰

אמר נחמי אדם כי יאמין בלשון אחרים

אמר נחמי אדם כי יאמין בלשון אחרים

The greatness of Genesis 6⁶ is seen in the poignant fact that even God regrets some of His actions; and so in the Book of Job, we get a similar hint in 42¹⁰: "And the Lord turned the captivity of Job...and gave Job twice as much as he had before."

§ 7. Suffering as a sacrifice.

Another key that unlocks the idea of Job, is that the author likens him to Israel. Job stood the test, though he was innocent. God looked upon Job as an experiment - in an experimental world (compare the use of the rabbit in vivisection, or in medical research for the sake of progress in science). In a similar way God chose the Jews in order to further moral progress.

The author's reaction to his own theme is: man is stronger than suffering. He will not be conquered - that is the symbol of Job.

There is comfort to the sufferer in contemplating Job, who feels that he is entangled, through no fault of his own.. But what comfort do we get from Hamlet?

The sufferer does not want much said to him; but that little must touch his heart and give him courage.

Eliphaz/

Eliphaz in Chapter 4 speaks beautiful phrases, but says little that goes to the heart.

Hamlet is a man of half-faith. He has no comfort and passes none on, because his protest has not sufficient reality in it. (731). If a man protest against God, he must be a strong believer. An unbeliever cannot protest. (732).

There are obvious limitations in a discussion of suffering. One feels like a bird in a cage - always meeting with the bars that contain it, whether the cage is small or large. (733). Sometimes one wonders at different stages/

(731) "Or that the everlasting had not fix'd

His canon 'gainst self-slaughter....."

Hamlet I, ii, 131 & 132.

(732) of. Ps. 79.

(733) Job 19⁸ puts this thought more beautifully and pathetically:

וְעַתָּה יָדַעְתִּי כִּי כֻלּוֹתָי
בְּיָדָי וְלֹא יִשְׁׁלָטֵנִי
כִּי יָדָהּ אֱלֹהִים וְלֹא יִשְׁׁלָטֵנִי
כִּי יָדָהּ אֱלֹהִים וְלֹא יִשְׁׁלָטֵנִי
כִּי יָדָהּ אֱלֹהִים וְלֹא יִשְׁׁלָטֵנִי

stages, who suffers the more: the patient or his dear ones.

In no small measure suffering will yield its secret only to those who can lift it into some larger setting, beyond the bars of the cage of life; just as the well-equipped physiologist or biologist sees far more in any phenomenon than the ordinary man, just because of what he brings to it. Job brings to his suffering a great treasury of human worth and beneficence (734). On this high level, suffering becomes part of the experience of a moral man (735), for whom it (suffering) becomes the necessary/

(734) Job 29¹¹⁻²⁵

"When the ear heard me, then it blessed me
"I delivered the poor,
"I caused the widow's heart to sing for joy.
"I was eyes to the blind,
"I brake the jaws of the wicked.
"Unto me men gave ear.
"I chose out their way."

(735) Physiology offers an interesting parallel to spiritual or moral atrophy. Disease may abolish pain without affecting the sense of touch, just as a hardened conscience may gradually lose its sense of guilt.

Suffering sometimes exercises an abnormal attraction in masochism and in some forms of asceticism. In the case of the martyr, the feeling of pain is taken up into some dominant purpose, which transforms it, so that the fear of pain is overcome. He can then thrust his hand into the flames.

necessary discipline of development, and an opportunity to bear social witness to the virtue of resolute endurance. On a still higher level (that of religion), suffering is transmuted into sacrifice, and becomes an offering to God.

Some sufferers have been able to exercise an extraordinary influence on those who attended to them, and whose gracious personality has made the sick-bed a centre of influence for good (736). It would be difficult to disentangle a poet's achievement from the temperament which made him vulnerable beyond other men. (737).

The/

(736) The historic cases of Heinrich Heine (1797-1856) who wrote the loveliest sonnets from "a mattress-grave"; and Robert Louis Stevenson (1850-1894), who, while in great pain, composed heartening poetry and delightful stories of adventure.

(737) A crushing bereavement can be the inspiration to social service. When John Bright (1811-1880) sat over his young wife, lying dead in the house, he was visited by his friend Richard Cobden (1804-1865), who said to him, "There are thousands of houses in England at this moment where wives, mothers, and children are dying of hunger. Now, when the first paroxysm of your grief is past, I would advise you to come with me, and we will never rest till the Corn Law is repealed." So began their historic co-operation.

John Morley, *Life of Richard Cobden*, p. 190,
as quoted by H. Wheeler Robinson
loc. cit. p.43.

The idea behind suffering has exercised a powerful influence on religious thought. The fundamental illusion in Buddhism is to say "I am". In European thought, as illustrated by the philosophy of Descartes, this assertion is a fundamental certainty. (738). Judaism is the religion which most exalts the personality of man. (739). Buddhism is the religion which reduces it to the lowest point - that
at/

(738) The philosophical method of Rene Descartes (1596-1649) (his "criterion") may be seen in his saying "Cogito, ergo Sum": I think, therefore I am - G.H. Lewes, A Biographical History of Philosophy, p. 395.

(739) The very idea of God speaking of Job as "a perfect and an upright man" (Job 1st); and later in the Poem conversing with him, points to the exalted view Judaism takes of human personality and the worth and destiny of the individual man.

In ancient Greece only a minority had any recognition as individuals. The vast majority of the people were slaves.

Feudalism implied a limitation of individuality by vassaldom.

The power of a father over the child, once absolute, has been limited by legislation in the interests of the individuality of the child.

Modern society is slowly creating the rights of the individual.

at which it disappears, from the view-point of theory (740).

The result has been that European civilization could not accept Buddhism with its denial of personality, in spite of a large number of noble elements inherent in Buddhism; whereas Judaism (partly through Christianity) became largely acceptable to the West.

The meaning placed on Suffering has also helped to bring out the difference between Greek Philosophy and Judaism. According to Stoicism, the wise man is impassible, dependent only on himself, and always at liberty to terminate by suicide suffering too great to bear. The high sense of duty and the austere fortitude of Stoicism made it a philosophy for the spiritual aristocrat - i.e. a system for the few. Judaism overcame Suffering by taking it/

(740) The Buddhist saint does not suffer, because all suffering belongs to those changes of form which belong to a non-existent self. He cannot suffer in mind, for he knows no sorrow or despair. This attitude never developed into a religion, but into an ethical discipline, which needs no God and no philosophy beyond certain sweeping nihilisms.

it into its embrace and rejoicing in its possession.

Hence Judaism had a wide sweep of democratic appeal - i.e. a system for the many. And this wide appeal established Christianity in the West.

As we review these various attempts to interpret the meaning of Suffering, we see that they are all partial, and inadequate to bear the full burden of the mystery. But all of them illustrate the power of personal trust in God to carry that burden, unexplained as it might be. We cannot meet the challenge of suffering by reason alone, but only by Religion, which lifts it to a higher level. "When I thought to know this, it was too painful for me... Thus my heart was grieved, and I was pricked in my reins..... Nevertheless I am continually with Thee.... Thou shalt guide me with Thy Counsel." (741).

Without the influence of Religion, men would not learn the meaning of self-sacrifice. Job's service of God had to include also suffering, apart from piety and righteousness/

righteousness (742). What is implied in the Book of Job, simply on the basis of the relation of the individual to the society which incorporates him, is that it is justifiable for him, on occasion to sacrifice himself for the good of the community as the fullest realisation of his own self-hood.

Men have sacrificed themselves for varied reasons.

The underlying thought of all the varieties is the dim of clear recognition that the individual belongs to the race, not the race to the individual (743).

(742) "Asked what was the first requisite for a Polytechnic, Mr. Hogg replied, "Somebody's heart's blood"; and his own was given" - Quoted by H. Wheeler Robinson, loc. cit., from C. Booth's "Life and Labour in London", 3rd Series, Vol. 7, p. 386.

(743) "The game is more than the player of the game,
And the ship is more than the crew."

Francis Bacon (1561-1626) said: "He that hath wife and children hath given hostages to Fortune." This saying applies to a wider circle also. Every friendship we make is not only a possible enrichment, but also a possible source of suffering to us. We cannot have the spiritual wealth of wide and deep social relations unless we are ready to pay their spiritual cost in the sacrifices of love.

"Spiritual growth is characterised by a subtle power of readjustment to the increasing demands of a larger life. In a richer sense than that of the ancient promise that 'as thy days so shall thy strength be.' (Deut. 33:25.)

H. Wheeler Robinson, loc. cit.

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ABBREVIATIONS

AV	English Bible of 1611 (Authorised Version).
B.C.E.	Before Christian Era.
BDB	Brown, Driver, and Briggs: Hebrew Lexicon.
C.E.	Christian Era.
cf. confer	compare.
cir., circ.	circa, circiter, circum = about.
cp.	compare.
E.R. & E.	Encyclopaedia of Religion and Ethics.
EV	English Bible.
loc. cit.	loco citato = At the place quoted.
LXX	Greek Translation of OT (Septuagint).
MT	Hebrew Text of O.T. (Massoretic Text).
op. cit.	opere citato = In the work cited.
OT	Old Testament.
RV	Revised Version of the Bible of 1611.
