

JOB

An Interpretation

PEGGY M. BROOK



Published by
THE FOUNDATIONAL BOOK COMPANY
for
THE JOHN W. DOORLY TRUST
LONDON, ENGLAND

First published in 1967

Reprinted in 1993

This interpretation of the book of Job originally appeared as four separate articles published in the periodical IDEAS OF TODAY during 1966-67.

They were then made available in pamphlet form because it was suggested that it would be helpful to be able to read them through consecutively as a whole.

Today this pamphlet is being reprinted because its message - like all Bible stories when spiritually interpreted - seems particularly relevant to mankind's moral and spiritual questionings.

PEGGY M. BROOK
London, October 1993

© Copyright by Peggy M. Brook 1967.

JOB

I

His spiritual import

“Many people think that the most beautiful and brilliant book of the Old Testament is Job. Critics place it among the world’s supreme literary achievements. There is nothing quite like it in the Bible. It is a story, a poem, a drama, a volume of philosophy, a description of nature, a guide to morals, and a religious masterpiece all in one. No wonder the book is difficult to classify and seems to belong on a shelf by itself.” So wrote Alice Parmelee in her excellent work, *A Guide-book to the Bible*.

The story of Job

This dramatic poem of Job is one of the oldest of Scriptural writings. It consists of a prologue and epilogue in which the main story is told, whilst in between are the discourses which raise the great question of the book, namely, Why should a good man suffer? These discourses are written in the most beautiful poetry that the Bible has to offer.

The whole story concerns a “perfect and upright man” — Job — of the land of Uz, who “feared God and eschewed evil.” It tells of how calamity after calamity befalls him until he is robbed of his property, his home, and his family, and is eventually reduced to a pathetic figure, sitting on an ash heap, covered with boils and praying

for death. Then follows the main part of the book, which is concerned with the four friends of Job, who come to comfort him with their religious convictions and advice, but all to no avail. Finally, God speaks to him out of the whirlwind, and as a result of God's mighty declarations of His power and allness and what this implies for His creation, Job becomes restored to his former well-being with twice the prosperity that he had before. It is said that "the Lord blessed the latter end of Job more than his beginning."

The message of Job

Though this is one of the oldest books of the Bible, it is placed among those that cover the fourth thousand-year period of Bible history, illustrative of the fourth day of creation. Its message is essentially one of the fourth day, which records the creation of the sun, the moon, and the stars—the stellar universe—and thus symbolizes the spiritual fact of *one* governing Principle, with man subject to this Principle alone, so that he looks out from it, rather than wearily plodding his way up to it as a sinning mortal. Job begins by believing himself to be a personally righteous mortal, but he ends with the realization that he is an immortal expressing the righteousness of God. He starts from the earth to try to bring heaven down to himself personally; he ends by dwelling consciously in heaven as an essential expression of God's creation, and thus illumining earth.

The answer to the age-old religious question, "Why should a good man suffer?" is to be found in the clear realization of what really constitutes the true man, and what it is that suffers. It is never the man made in the "image and likeness" of God that suffers, but only the mortal concept of man. The sin, the suffering, and the sufferer are one, but they are no part of the substance and identity of the true man as the son of God. The fundamental status of man as the son of God is the great lesson to be learned from the story of Job. Some words of Mary Baker Eddy in defining the true man perfectly describe it: "Mortals are not fallen children of God. They never had a perfect state of being, which may subsequently be regained. They were, from the beginning of mortal history, 'conceived in sin and brought forth in iniquity.' . . . Mortals will disappear, and immortals, or the children of God, will appear as the only and eternal verities of man."

True, the book of Job illustrates the suffering way of the mortal before he arrives at this wonderful conclusion; it painstakingly sets forth all the arguments—some obvious, some subtle—that try to convince man to the contrary. But Job's faith, though faint and

almost non-existent at times, never quite flickers out. The light behind the darkest shadows, forces it to its greatest certainty and strongest declarations —“I know that my redeemer liveth!” and “Yet in my flesh shall I see God!” And his faith is justified, so that he can ultimately say, “I have heard of thee by the hearing of the ear, but now mine eye seeth thee.” That which he has heard about Deity objectively and which appeared to be outside of him, has now become subjective vision and understanding to him, and his true self, therefore, is included in it.

The living Word

Together with this overriding theme of the true status of man, four points stand out as the story unfolds.

Firstly, one realizes the futility of mere words in the search for the truth that sets man free. When all the disasters overcome the righteous Job, and his four friends arrive determined to comfort him, their discourses illustrate how ineffective in the deepest tragedies of human existence are mere words and trite spiritual sayings, true though they may be. Job’s comforters say many wonderful things, but the living spirit behind their words seems to be missing. Job calls them “vain words,” pleading, “How long will ye vex my soul, and break me in pieces with words?”

In Jesus’ day the scribes must have quoted great truths from the Scriptures over and over again. They were, however, in the main ineffective — mere words — whereas the people said of Jesus that he “taught them as one having authority, and not as the scribes.” Why? Because Jesus’ words were the outcome of understanding and were imbued with the living spirit. He himself said of them, “The words that I speak unto you, they are spirit, and they are life.” It is a deep and conscious spiritual understanding that voices the living Word; and it is this Word that is power and which is “made flesh” and dwells among us all in the sense of irresistibly demonstrating itself in human experience through healing and regeneration.

Reckoning from God alone

Secondly, as one traces the redemption of Job’s situation, one learns an important lesson regarding the whole approach to sin and disease. Job is tempted to be introspective, yet something makes him hold to a lifeline, and that lifeline is an instinctive sense that the calamities befalling him are not his personal fault. His comforters, on the other hand, firmly lay the sin at Job’s door. There is no question

with them but that Job must have sinned and his sufferings are the result. They foster introspective thinking. Their whole attempt is to get Job to confess his sin and repent. Then, they insist, all will go well with him.

It is arresting that when God finally speaks to Job out of the whirlwind He does not even mention Job's so-called sin or speak of him as a sinner at all. He declares in magnificent verse the wonders of His creation, indicating that Job as a mortal has nothing whatever to do with it, in the sense of either making it or marring it or interfering with its government in any way. "Where wast thou when I laid the foundations of the earth?" thunders the Almighty, as much as to imply, "You were where you always have been — part of My glorious creation and subject to Me." One feels that Job is caught up in a new estimate of himself and of all creation — as the wonderful effect of a wonderful Cause.

All the comforters have been petty and niggardly in trying to identify and correct a personal sin of a personal mortal, whereas Deity ignores all this small thinking and unfolds the vastness of creation, its grandeur and perfect operation. It is like a breath of fresh air sweeping over this tragic situation, blowing away all the dusty, clinging cobwebs that would enmesh men and obscure the beauty and cleanness of God's universe.

What a lesson for us! Instead of going round and round in introspective circles trying to identify personal sin in ourselves or another, how refreshing and freeing it is to start out from the big and clean standpoint of a perfect Cause having a perfect effect, and then be led to let a specific correct calculation of man's true status wipe out the sin or mistake which fundamentally is no part of the true man.

"Work out your own salvation"

The third great point that impresses itself upon one in this story is that no man can find the kingdom of God for another. It is always a case of "Work out your own salvation." Yet this is not a hard or cruel condition, for every individual has the seed within himself of his fundamental spiritual identity. No man is without his Christ selfhood, as Job found out. At first, in his dire distress, he believed that his friends could bring him an answer and some comfort in the midst of his troubles. They might have done so if their words had been living words such as Jesus and the apostles spoke, but perhaps the story is told as it is to show man that when all "outside" help seems to fail, his forever unity with his divine Cause, which is quite

indissoluble, remains to deliver him with power. One might ask: Why does it not do so at the outset? Why does the mortal apparently have to suffer in order to realize final deliverance and freedom? Is it not because we cling to the concept of being a personal mortal, looking to other personal mortals to help us? When Job lost this separated personal sense in the realization of his forever oneness with his divine Cause, just as a ray of light is one with the sun, he found his true status and wholeness within his own being, for he realized it to be undivided from the one Being.

Others may help us along the way, and yet they can do this effectively only in so far as they are reflecting the one Being in its living reality. If they are doing this, then their divine individuality — their God-being — illumines for us *our* divine individuality — our God-being — as undivided from the one Being. We shall then find our true selves, our God-given status, which is always present to be found. But we have to be conscious of it. Ultimately no one can be conscious of it for us. As God says to Job when He answers him, “Gird up thy loins now like a man . . . thine own right hand can save thee.” And it is true. Every man is equipped with the authority and dominion of the son of God if he will but exercise it through positive spiritual consciousness and understanding.

Evil is impersonal and good is all

Finally, the fourth point that stands out all through this epic drama is that of the impersonality of evil and the allness of good. Even the initial scene in heaven, which presents God and Satan discussing the righteousness or otherwise of Job, ending with God permitting Satan to bring these calamities upon Job, seems to be presented in this rather naive and anthropomorphic way to indicate that Job did not personally deserve to be punished. His sufferings were not the result of his personal sins. It is the one liar that man always has to deal with, the “carnal mind,” as Paul calls it, “enmity against God,” which is represented here by Satan. The narrative of God permitting Satan to harm Job is surely the rather crude way in which the ancient writers put the fact that no matter what takes place in human experience, there is only the divine power and blessing behind everything. God, good, is the primal and ultimate authority, and with good alone lies the initiative. Hence to plunge deeper beneath every event to discern the spiritual cause animating it, and to reverse each negative appearance, will surely lead us back to the truly comforting realization of God, good, as All-in-all. This, indeed, was Job’s experience.

Bearing these points in mind, we shall see how step by step the story of Job is the story of the translation of man out of a mortal sense of himself into his immortal selfhood, provable here and now, as Job himself virtually foresaw when he uttered his conviction, "Yet in my flesh shall I see God."

II

Job's darkest hour before the dawn

(Chapters 1-3)

One of the great points made in the book of Job is the failure of self-righteousness in man's search for God, and the eventual peace that comes with the dawning of his God-given identity. Self-righteousness cannot help but fail, for it is based on the concept of man as a mortal. Yet, because of this very failure, man is forced to reason why, and through this reasoning he finds his eternal Christ selfhood. Marchette Chute writes in her book *The Search for God* that "the story of the *Book of Job* is the story of the fierce and unorthodox *Why?* that its hero sent thundering against the very gates of heaven; and the philosophic value of the story lies in the fact that the gates of heaven opened to let his question in."

The build-up of personal righteousness

At the beginning of the story we find Job living in the land of Uz, which means "fastened, fixed." This land was associated with the Edomites, and Edom was another name for Esau, the man of the earth. So it would appear that Job, though "perfect and upright, and one that feared God, and eschewed evil," was nevertheless firmly fastened or fixed to the mortal concept of existence. No wonder his name means "he that weeps or cries; or that speaks out of a hollow place." To start from reckoning oneself as a mortal is a basis that is

empty of all that satisfies or enriches a man, for his native being is spiritual and immortal, and we can only be fully satisfied as we "awake, with thy likeness."

As a mortal, Job strove to be good, to love God and to be beyond reproach. To him were born seven sons and three daughters. It is stated by various Bible commentaries that the numbers of his sons and daughters are purely symbolic. May not this mean, therefore, that there was born into his experience some sense of the divine system of Being symbolized in the "seven" of spiritual perfection and the "three" which in Scriptural teaching stands so often for the three levels of consciousness — the physical, the moral, and the spiritual? For instance, the three storeys in Noah's ark indicate this, and also the three sons of Noah — Ham, Shem, and Japheth. It is these three levels of consciousness that an understanding of Truth is continually leavening.

Job possessed sheep, camels, oxen, and asses. These can be seen symbolically as qualities of thought which Job had acquired: for instance, meekness to follow his ideal, endurance, an attitude of service, and some sense of peace (the ass was a symbol of peace). It is said that he had also a very great household, "so that this man was the greatest of all the men of the east." Moreover, Job was continually sanctifying his sons and sacrificing "according to the number of them all," taking great care never to slip up in his relationship with his Creator. These opening verses read as an account of a worthy and prosperous man, yet with all this they involve the fatal premise of man reckoning himself as a good mortal.

This is such an accurate picture of any of us when we believe ourselves to be righteous or spiritually-minded mortals. There may be born to us intelligent and beautiful facts relating to spiritual being — ordered and exact in their sevenfold perfection and relationship to human experience (the seven sons and three daughters). We may feel that we have acquired a substantial knowledge of the working of divine qualities (sheep, camels, oxen, asses). Also we may strive, through tremendous conscientiousness and sacrifice, to maintain our "special" relationship with our spiritual source, which we believe we have "earned" through our own efforts (the continual sacrifices). But unless we allow this upward soaring moral sense to become translated into the recognition of being spiritual man, actually being these spiritual facts in operation — and this "not of [ourselves], it is the gift of God"— we lay ourselves open in a greater or lesser degree to the humbling experiences of Job.

The failure of personal righteousness

If we have this personally righteous approach to spiritual reality and the fruits it brings (a kind of "bargaining" with Deity), then the argument can come in that the following of a spiritual path is dependent only on what it brings to man in the way of human fruitage, and that if his human experience turns out unfavourably, he will repudiate spiritual reality. This argument is put forward rather naively in the book of Job through a conversation which takes place in heaven between God and Satan. Satan argues that Job would curse God if anything calamitous should happen to him, and so God gives Satan leave to do what he will with Job to prove that whatever happens, man can still find his salvation in his divine Cause, which is infinitely good.

Even though this incident is recorded in a primitive manner, it indicates nevertheless the important fact that only God, good, is the ultimate authority and basic impulsion behind the universe, including man. Whatever comes into man's experience, therefore, if he uses his spiritual sense to see through it and translate it, it will irresistibly yield the positive spiritual blessing that lies behind it. Joseph had to prove this when he was sold into Egypt. In a much greater way Jesus chose to prove this, showing forth the blessing of the eternity of Life in the face of its chief counterfeit, death.

Here Job was to learn that it is not through personal righteousness that man attains salvation. He was to learn that even if all man has believed and achieved in a merely religious way from the premise of reckoning himself as a mortal should turn to dust and ashes, yet God is still God, and man is still His undivided and perfect idea — but an immortal, not a mortal. And even more than this, namely, that only from such a pure spiritual reckoning can man live happily in the world but not of it. To reckon oneself as an immortal is not an insubstantial and vague activity. It is a standpoint securely attained only through understanding — a cultured spiritual understanding, and not a human understanding of the divine, which is really an impossible achievement. Nevertheless, because spiritual reality is basic and all-in-all, it dominates and permeates human experience with power.

Job learned these eternal facts through suffering. Most mortals do this also, because the belief in a human ego apart from the one infinite Ego is the age-old illusion from which men suffer. The spiritual fact never changes, though, and eventually every man must awaken to the freedom and dominion of his birthright as a son of God

and be aware of this relationship in the same close way that Jesus was when he said, "I and my Father are one."

After the scene in heaven between God and Satan, the book of Job relates how first the Sabeans descended on Job's oxen and asses and robbed him of them, then the fire of God burned up his sheep. Following this, three bands of Chaldeans came and carried away his camels. Finally, his last possessions were taken from him when a wind from the wilderness destroyed his sons and daughters. Yet in spite of all these grievous losses, Job did not turn from his faith in God, Spirit, believing somehow that the hand of God lay behind these calamities.

We may think that to retain faith in the face of such disasters speaks highly of Job's righteousness, but from a higher standpoint, does it not indicate that there is a spiritual seed in man that cannot be quashed, no matter what happens? The whole story of Job points to this, and that eventually man finds that this spiritual seed is not his personal property; it is not something to be cared for and guarded in a personal way to give him personal fruition and satisfaction, but is the very nature of Being itself, of which he is an undivided expression. Fundamentally he cannot help being spiritual; this is the truth about all men. The true man is a spiritual fact in creation.

Yet one more calamity was to befall Job, though, before his great struggle to find his true identity began. He became afflicted with "sore boils from the sole of his foot unto his crown" and was reduced to sitting on an ash heap and scraping himself with a potsherd. At this point his wife, faithful so far, could stand it no longer, and cried out, "Dost thou still retain thine integrity? curse God, and die." But Job's only reaction to this outburst was to charge her with foolishness, and to maintain his attitude that the hand of God must lie somewhere in this ghastly experience. His sense of this fact at that time was no doubt merely religious, believing that God sends both good and evil, but later he was to realize that good alone is real, and that all that so-called evil can do is to force one, through the reversal and translating of it, to find the basic reality of being — the innate goodness and spiritual harmony of God's universe with man as an integral expression of it.

Stunned silence the first reaction of orthodoxy

When Job's three friends, Eliphaz, Bildad, and Zophar, heard of all that had befallen him, they "made an appointment together to come to mourn with him and to comfort him."

Arriving on the scene, these three friends failed to recognize Job, so changed was his appearance. They wept and mourned with him, and then sat in silence for seven days and seven nights. Does this mean that the merely religious and orthodox type of thought, which these friends typify in various ways, firmly believes in the reality of such a calamitous situation? It plunges into the depths of gloom with it. The sevenfold silence day and night is obviously symbolic. May it not mean that no word is uttered as to the perfection of God and of man in His image, either in the way of positive spiritual facts being declared ("seven days"), or in their denial that there can possibly exist any other type of creation as reality ("seven nights")?

Repudiating birth and death: the first step to freedom

At length it was Job himself who broke the silence by cursing the day of his birth. Perhaps unconsciously and even negatively Job was taking the first step out of mortal limitations.

The Century Bible points out here that Job was referring to the astrological belief which the ancients entertained that the specific day or night on which a man was born had a destiny for him, and that every year when the day returned, it worked its will on him. This age-old belief in astrology is as much with us today. The popular press regularly publishes horoscopes based on birth dates, and it is perhaps not generally known that both during and since the war the governments of several big nations have been in the habit of unofficially consulting astrologers before taking important steps. It is interesting, however, that one of these astrologers was reported to have declared that although there would appear to be this law of astrological cause and effect, there were certain people who did not seem to come under it. These were the "saints," as he put it, and any man who was conscious of a higher spiritual law.

This naturally applies to Jesus, who never acknowledged his mortal birth, saying to his mother at the very outset of his mission, at the wedding in Cana, "Woman, what have I to do with thee?" He also replied to those who told him that his mother and brethren were outside the place where he was preaching, "Who is my mother or my brethren? . . . whosoever shall do the will of God, the same is my brother, and my sister, and my mother." And he stated unequivocally, "Before Abraham was, I am." Though clearly repudiating mortal origin, he cared for and "mothered" his human mother and his disciples up to the end, but from the standpoint of a universal sense of mother love.

It is such an important factor for man to recognize his pre-existence as an immortal, and thus release himself from laws of heredity, pre-natal mesmerism, and this strong belief in astrological influence, all stemming from the tacit acceptance of mortal birth as man's beginning. We can all reckon that "before Abraham was," we are, in our true state of being, and this lifts us into the realm where we come under harmonious spiritual law alone.

In this third chapter we read that because Job believed he was born a mortal and wished this had never taken place, he longed to die. How often one hears this mortal cry — in the deepest hell a desire for oblivion through death. Yet truly there is no answer to a longing for death except in awakening to life, life that is in and of Spirit here and now and therefore unburdened and harmonious, life which never began and will never end. If life is not *now*, then it will not be hereafter, for the very nature of life is isness. Therefore the life that we all long for, the life abundant which Jesus said he came to give, is *now* and we are in it and part of it now, not in some future state. But to be now, it can never have begun nor will it ever end, or there would be a time when it is not the isness that it is.

Though Job's cry for oblivion rends the heart, and his well-known words here, "The thing which I greatly feared is come upon me," seem to indicate a climax of suffering for the mortal sense of man, it is really his first step out of belief in a mortal basis of creation, even though it may seem that he still has a long way to go. How true it is that "the darkest hour precedes the dawn" and that "man's extremity is God's opportunity." These statements did not come into general use casually. They arose because of men's living experience of their truth.

And so with us, as with Job, our Christ selfhood will compel us either here or hereafter, and either through peaceful and willing translation or through suffering, to give up a limited, mortal sense of life, and accept our unlimited and immortal birthright.

III

“I know that my redeemer liveth”

(Chapters 4-31)

When the book of Job is mentioned in conversation, one usually finds that the most lasting impressions made by this story are Job's sufferings and the long-drawn-out and unavailing arguments of his comforters. In fact, two expressions in common use which derive from this book relate to these two aspects. One often hears a long-suffering individual spoken of as “having the patience of Job,” or one who only makes a difficult situation worse by his attempts at comfort referred to as a “Job's comforter.”

To emphasize the suffering and the fruitless attempts at comfort, though, is to forget the deeply satisfying conclusion of the book, namely, that “the Lord blessed the latter end of Job more than his beginning.”

Yet, on investigation, the chapters (4-37) recording the efforts of his comforters to reveal the cause of Job's sufferings, and the protests of Job himself, show his step-by-step awakening to the liberating truth of his Christ selfhood, the turning-point being his cry of conviction, “I know that my redeemer liveth and . . . yet in my flesh shall I see God.” All through these chapters the question is being worked out: What is Truth? And furthermore: What is man's real status in the truth of being? One can discern that Job is every man, and the arguments of the comforters are the familiar arguments

that go on with every man. Often they may seem to come from "outside," but they actually take place within his own consciousness. They are the arguments of a reactionary theological sense of God and man that blindly stands on creed and dogma. Admittedly, at times many true statements are put forward, but they lack the keen insight, the unconfined vision, the deeper reasoning, and above all the compassionate spirit of alert spiritual thinking.

Job's comforters

There are three comforters who visit Job at the outset — Eliphaz, Bildad, and Zophar. They are all religious dogmatists, all believing in God and man as two separate entities and that one can have a perfect God and a sinning man, though each emphasizes a particular aspect of rigid religious belief. Each speaks to Job three times, and he answers them in turn.

After his last answer a fourth comforter appears, in the person of Elihu. He is a younger man than the other three and brings a higher and more vital sense of God to bear upon the situation; yet he is still dualistic in outlook, and Job's problem is not fully resolved until God Himself speaks out of the whirlwind and shows the eternal oneness of creation, and therefore the oneness of God and man — man never separated from the grandeur and harmonious operation of the one Principle of the universe. How true it is that the only ultimate answer to all our problems is the subjective and living vision in our heart and mind of our eternal oneness with our divine origin. No one "outside" can give this to us, but the conscious realization of our divinity is there within every one of us.

Job actually gives eight answers to his comforters, and all the way through, negative and heartrending though Job's pleadings may sound, spiritual sense can discern that behind them is moving the very nature of the infinite presence and power that Job longs to feel. If we accept good as the great Principle of the universe, and therefore that which always has the initiative, then even our sincere reachings out for the Truth must be impelled by this Principle, though it inevitably forces the laying off of temporal mortal belief. Man's resistance to this would appear to constitute suffering.

Love is the eternal Comforter

At Chapter 4 Eliphaz, the first comforter, enters the picture. He represents a narrow and strictly moral sense of Christianity, his attitude being woven around two rhetorical questions which he puts

to Job, "Who ever perished, being innocent? or where were the righteous cut off?" He gives rein to self-righteousness by relating a religious and visionary experience which he once had, and around which his whole approach seems to pivot. The Scofield Bible writes of him, "Eliphaz says many true things (as do the others), and often rises into eloquence, but he remains hard and cruel, a dogmatist who must be heard because of one remarkable experience." He lacks the compassion of true Christianity, which recognizes the Christ as the innate selfhood of every man, and therefore God and man eternally one, man in reality never being able to leave his true estate of sonship with God.

This oneness is what Job is really crying out for in his reply to Eliphaz. From the depth of his suffering he longs for comfort, saying that the wild ass does not bray when he has grass, and even the servant has his reward, but he has no surcease from his woes. Yet, as one ponders Job's words, one feels that somewhere in the background is moving with him the fact that divine Love must love its idea, man, and must create him for a purpose — "What is man, that thou shouldst magnify him? and that thou shouldst set thine heart upon him?" he cries.

In this first reply to Eliphaz, Job seeks comfort because there is comfort to be had. Divine Love is the Comforter, and none of us would ever reach out earnestly for comfort unless that great Love was there to comfort us. This is the truth behind John's wonderful words in his Epistle, "Not that we loved God, but that he loved us" and "We love him, because he first loved us." So when we long for comfort and are tempted to condemn ourselves and believe that we are miserable sinners and that others are more righteous than we are, let us turn to the eternal and omnipresent fact of impartial divine Love that loves its creation, including man. It "magnifies" him and "sets [its] heart on him" — creating him for a glorious purpose.

Truth is consistent, reasonable, and dynamic

Bildad is the next comforter to speak (Chapter 8), and he stands out as presenting an orthodox and "dead letter" sense of the Word of God. The Scofield Bible says that he is "a religious dogmatist of the superficial kind, whose dogmatism rests upon tradition and upon proverbial wisdom and approved pious phrases." He is full of well-known platitudes and bases all he says on the maxims of the ancients, counselling Job, "Inquire . . . of the former age . . . Shall not they teach thee?"

Job replies that he knows that what his friends have said about God so far is true, and that God is perfect and the great Creator, but how about man? God created man, and yet man seems capable of sin. Here Job's reasoning powers begin to assert themselves. He will not accept "dead letter." He is convinced that Truth is consistent and reasonable, and this theory of a perfect God and a sinning man is fundamentally not consistent to him.

At this point Zophar, the third comforter, enters the discussion (Chapter 11), and he is, as the Scofield Bible states, "a religious dogmatist who assumes to know all about God; what God will do in any given case, why He will do it, and all His thoughts about it." He represents priestcraft in its claim to mediate between God and man — a false sense of the Christ-consciousness. The truth is that every man has direct access to God through his innate Christ selfhood, and needs not that anyone should stand in God's stead for him. As we have seen before, others may inspire us and alert the Christ-consciousness within us, but no mortal man can be God to us.

Job continues to reason, because the eternal Truth which lies behind all creation is urging him to do so. One can feel the power of consistent Truth impelling him. He answers Zophar, "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." He is beginning to awaken to man made in the image and likeness of God, man conscious of Truth and his God-given dominion. He begins to realize that Truth, far from being a "dead letter" proposition or something imposed on man by a man-made religious authority claiming to speak for God, is a living consciousness available to every man because of his Christ selfhood. He says to his comforters, "What ye know, the same do I know also . . . I would speak to the Almighty, and I desire to reason with God." Though Job wavers and does not appear to be stabilized in his arguments, nevertheless one can feel the truth of man's dignity and wholeness breaking through — man expressing intelligent, rocklike Christ-consciousness.

How truly comforting it is for any of us, when we are meeting the argument that Truth is just "dead letter" to us, or that we must find someone else to tell us about Truth who knows more than we do, to realize that we are God's image and likeness and we have the alert, intelligent Christ-consciousness within us. It is our birthright.

Life is without beginning or end

This leads Job on in Chapter 14 to reason on the subject of

the life of man. He starts by saying, "Man that is born of a woman is of few days, and full of trouble." But surely a man must have a more enduring life than that? is the thought that is dawning on him. He points out that a tree that is cut down later sprouts again, yet man dies and wastes away. But something in Job cannot really accept this. Whether the answer be "Yes" or "No," he asks the question, "If a man die, shall he live again?" Certainly and surely the great fact of the eternity of Life and therefore the eternity of man, its undivided expression, is urging itself upon Job, however much his struggles continue and the light of clear vision seems to flicker on and off.

When we are tempted to think of man as a limited mortal, his wonderful capacities and possibilities squashed up into a finite body for threescore years and ten, and then snuffed out, this very thought is incompatible with the vastness and infinitude of man's vision and achievements. What freedom and "moving space" for thought and action there is when we listen to the promptings of Life eternal and realize that our true Godlike self has always lived and always will live as an essential part of the eternal plan of being.

Divine Principle is the one Person

At this point in the story Eliphaz, the first comforter, enters into the arguments again (Chapter 15), and this time with a very condemnatory sense of what he feels to be Job's arrogance. Eliphaz also expresses here an inflated opinion of himself and his two friends, saying, "With us are both the gray-headed and very aged men, much older than thy father."

Job is exasperated with such an attitude and all that Eliphaz says, exclaiming, "Miserable comforters are ye all." And here it would seem as though he feels forced to turn away completely from persons and what they say or do and to commit his cause to God. He says, "My witness is in heaven, and my record is on high . . . O that one might plead for a man with God, as a man pleadeth for his neighbour!" It is as if God, the divine Principle, is compelling him, as it compels us all, to turn away from a "people" sense of the universe — be they righteous or unrighteous "people" — and look to the divine Principle of all creation for an answer that is forever established in true honesty, balance, fairness, and impersonality. How blessed it is to realize that our salvation is never at the mercy of personal sense with its unreliable operation, but always in the hands of the harmonious government of divine Principle, God.

Soul is the one infinite identity

Then Bildad speaks for the second time (Chapter 18), and paints a miserable picture of the evils that befall the wicked. Job, though he now accuses his friends by asking them, "How long will ye vex my soul, and break me in pieces with words?" nevertheless also pours out his soul in recounting the miserable state of his mortal existence. Then it is as though he rebels against this picture he has himself painted; it is such a dark one that he instinctively turns to the light of true identity that shows up by contrast the terrible suffering that can befall a belief in mortal identity. Now he cries out, "I know that my redeemer liveth and . . . yet in my flesh shall I see God." The infinite Soul, the one identity of the universe, is changeless. Man's true and eternal selfhood is one with it, and this unchanging, God-given identity forever redeems man from every ill "that flesh is heir to." Often when the senses testify to sin and suffering of great magnitude, and we are tempted to listen to its agonizing tale either with ourselves or others, we suddenly rise in protest and rebellion. The testimony of the senses is too bad to be true, and the presence of infinite Soul, or spiritual sense, unceasingly testifying to man's sinless and joyful spiritual selfhood, makes us aware that there is an answer and we demand that answer. This is frequently the turning-point in a difficult situation, as it was with Job.

Spirit is the only good

Again, though, comes the subtle arguing of Zophar (Chapter 20), who knows all the answers religion-wise. He now brings in the argument that is so often paraded before men in a merely moral way. His whole discourse is based on what happens to the wicked. He insists that the wicked always suffer. He says, "Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment?" Job at once comes back at this argument with all his powers of reasoning, as many people today also do. He begs his comforters to excuse him for flatly contradicting them, but he says that this has not been his experience. He has witnessed the wicked prospering; "they spend their days in wealth" with their wives and children around them. They take no notice of God, yet (as the Revised Version puts it), "How oft is it that the lamp of the wicked is put out? That their calamity cometh upon them?" He goes on to describe the oftentimes peaceful fate of the wicked, ending by saying, "How then comfort ye me in

vain, seeing in your answers there remaineth falsehood?"

We often hear a repetition of Job's protest against Zophar's moral creed today. Many ask, "What is the point of being good and of believing in God? I see people who profess no religious faith and are not particularly good — in fact, some are downright bad — and yet nothing happens to them, and they seem to get away with it and have a much better time than I do." Does not the whole subject revolve around the questions: What is good? What is reality? What are the true values of life? In his observations here, though Job may not be conscious of it, he is being impelled by the pure, substantial, and eternal values of Spirit to question the ordinary religious, moral, and physical judgments of good. As long as we judge life merely by our own sometimes rigid religious or moral codes based often solely on custom and education as to what is accounted good and what is not, we shall err in our estimate of actions and their results. We may think a man to be wicked who does not profess to believe in God, yet he may manifest more love and understanding than an orthodox, professing Christian. He may be expressing the true substance of love, living the good. We may believe that the "wicked" and those whom we call "materialists" are, by certain moral standards, enjoying unearned rewards. But let us ask ourselves: What do we value as a reward? How do we estimate happiness? By the amount of material possessions a man has? There are many who have everything money can buy and yet are not happy. Does happiness lie in being surrounded by personal relationships? A great number of individuals who have large families or varied acquaintances are continually troubled by involved and difficult relationships. Is a long life by human reckoning necessarily a blessing? To many, it is the reverse. Does not experience teach us, therefore, that what look like ideal material conditions do not necessarily mean heaven on earth for anyone? And also we learn the truth of Jesus' words, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" All men will eventually find that the kingdom of God is within and that the Psalmist was right when he wrote, "I shall be satisfied, when I awake, with thy likeness."

When the Christ consciousness of any man is awakened to the reality of Spirit, the one good or God, he no longer judges good with himself or others in terms of materiality — either in material actions or material rewards — for the substance of Spirit is both cause and effect to him. Spirit is the only good, and yet in finding this, man also finds lovely human things coming into his life here and now

that are worth while and bring happiness. But he finds them coming almost as a by-product, as the "added" things of which Jesus spoke, and not as rewards for good or bad actions, or measuring-rods for judgment of others.

Mind is one

Now Eliphaz speaks for the last time (Chapter 22), and in his discourse occurs the familiar and beautiful passage of Scripture beginning, "Acquaint now thyself with him, and be at peace: thereby good shall come unto thee." It is a plea to "return to the Almighty," but in the mouth of Eliphaz and in its context in the story it gives the sense that man has fallen from God and has to return to Him, a belief which Job is fighting with all his spiritual strength. Humanly, one might say, he desires to acquaint himself with God, and he knows that this is possible. Why? Because the one Mind is impelling him to this realization. He answers Eliphaz, "Oh that I knew where I might find him! . . . I would know the words which he would answer me, and understand what he would say unto me . . . he knoweth the way that I take . . . he is in one mind, and who can turn him?" Though Job again returns to the problem of the wicked going unpunished and again Bildad gloomily assures him that "the son of man . . . is a worm," back he comes in his eighth answer to the desire for wisdom and understanding, for God is Mind, the Mind of all men.

This eighth answer of Job, which the Scriptural writer refers to twice as "his parable," is a long one, occupying six chapters (Chapters 26-31). In it is contained the beautiful poem on wisdom, the origin of which is extraneous to this book, yet its place here is so fitting when Job is seeking for wisdom and understanding. Most commentaries agree that this poem, which occupies Chapter 28, should really begin with the words from verse 12 which constitute its entire theme, "Where shall wisdom be found? and where is the place of understanding?" Then the poet goes on to show that everything material has a definite and humanly perceptible origin — "iron is taken out of the earth, and brass is molten out of the stone." He gives other examples of how man's intellect can make discoveries and apply the discoveries in material inventions, but says that wisdom and understanding cannot be found or gained in this way. They are priceless, above all human valuation. He ends, "the fear of the Lord, that is wisdom, and to depart from evil is understanding." He could have said, "Love God and keep His commandments," or "Strive after and love supremely spiritual ideas, and let your understanding of them operate in your life to over-

come evil." But this is a spiritual process, demanding the exercise of spiritual sense and never attainable through the human intellect.

Even after this beautiful poem on wisdom, there are three more chapters, in which Job contrasts his former state of well-being with his present misery, justifying himself and intimating that he deserves better treatment from the Almighty! Then he rests his case. "The words of Job are ended," records the Scriptural writer. It is at this point that the fourth comforter, Elihu, begins to speak.

A summary

We have briefly epitomized the lengthy discourses of Job's first three comforters and the answers of Job himself, yet perhaps these glimpses are sufficient to show that the arguments Job has to face are the same arguments which every man has to face in his spiritual journey. Moreover, we can derive much encouragement from the realization that the darker the shadow the brighter the light that produces it, and that only the light has the initiative. The operation of God, good, the divine Principle of being, is the great motivating power behind the whole universe, and man fundamentally is its undivided expression. Therefore we can see, through Job's awakening, that because the nature of the Principle of the universe is Love, man seeks for comfort and assuredly will find it; because this Principle is Truth, man cannot help but express divine reason, authority, and dominion; because it is Life, man irresistibly becomes aware of his eternal nature; because it is the impersonal Principle of the universe, the one divine Person, man inevitably turns away from seeking aid from personal mortals to find eternal support in God; because it is the one identity or Soul of all, it impels man to rebel against false identity with its attendant penalties and redeems him from it; because it is Spirit, the one infinite good, it makes man query accepted standards of good and bad, and forces him to look deeper to find true spiritual values; and because Principle is Mind, it leads man to find wisdom and understanding and to "let this mind be in [him] which was also in Christ Jesus."

Job may not have known it, but these arguments, painful as they seemed to be, were the suffering way through which at length he came to complete release. Seen in the light of Truth they can be of great encouragement to every suffering mortal, though how much better it is to learn our lessons more positively, through alert, spiritual thinking, than negatively, through suffering, for in the end the result is exactly the same — man finds himself as God's image and likeness with dominion over all the earth.

IV

“Now mine eye seeth thee”

(Chapters 32-42)

“I have heard of thee by the hearing of the ear: but now mine eye seeth thee.” So spake Job when at last the veil lifted for him and he saw his Creator face to face. No longer was there a sense of separation between God and man, Creator and creation, heaven and earth. Job realized at length that man is immortal and his birthright is to be the son of God, inseparable from his divine Cause, even as Jesus once spoke of little children, that “their angels do always behold the face of my Father which is in heaven.” The whole message of Job inspires man to accept his divinity and to calculate his life-prospects from this high standpoint. It impels him to cease reckoning his origin as lying in physical birth, which leads him to estimate himself as a mortal — either personally worthy and deserving of all good, or personally sinful and hence condemned to punishment. As we have seen, the book of Job begins with this great character mistakenly conceiving of himself as a personally righteous man. Calamity comes to him and he learns, although through suffering, that it is the birthright of all men to be the sons of God, since man, in his fundamental essence, is the expression of Godlike (good and true) qualities. The Christ, Truth, translates Job, as it does every one of us, so that the true man comes to light here and now as God’s image and likeness, God in being, God in action.

The fourth comforter — a higher conception of God

Job has felt this translation taking place through Truth's uncovering of the false arguments and the limited views of God and man put forward by his three comforters — Eliphaz, Bildad and Zophar — standing respectively for a reactionary theological sense of Christianity, the Word of God, and the Christ. Now in Chapter 32 a fourth comforter enters in the person of Elihu. One might say that Elihu represents a spiritually scientific sense of God which is an advance on the old theological concepts of the previous comforters, but is as yet immature and over-enthusiastic. So much that is fresh, progressive, and true characterizes his arguments, but they are not yet presented from the subjective standpoint of complete at-onement with God. This living spirit is voiced only when God Himself speaks to Job out of the whirlwind.

The Scofield Bible says of Elihu that he has "a far juster and more spiritual conception of the problem than Eliphaz, Bildad, and Zophar because he has an infinitely higher conception of God. The God of Eliphaz and the others, great though they perceive Him to be in His works, becomes in their thought petty and exacting in His relations with mankind. It is the fatal misconception of all religious externalists and moralizers. Their God is always a small God. Elihu's account of God is noble and true, and it is noteworthy that at the last Jehovah does not class him with Eliphaz, Bildad and Zophar (cf. Job 42, 7); but he is still a dogmatist, and his eloquent discourse is marred by self-assertiveness . . . the discourse of Jehovah is wholly free from accusations of Job with which even Elihu's lofty discourse abounds."

Elihu is a much younger man than Job's three previous comforters, and he makes a point of stating this at the outset, saying that he was afraid to speak before more elderly and experienced men, but he realizes that "there is a spirit in man: and the inspiration of the Almighty giveth them understanding"; furthermore, "great men are not always wise: neither do the aged understand judgment." He also makes it clear that he realizes that the exalting of personality in any form is not in accord with God's ways. An impersonal, scientific sense of God says just this to every true seeker for the light, namely, that the Word of God is impartial and speaks to all alike, young or old. It is "the inspiration of the Almighty" that gives men understanding, and "God is no respecter of persons." In realizing this grand and universal fact, though, it is no use merely to pay lip-service to it. It must live in us and as us. There is often the subtle danger, as illust-

rated here, of discoursing on the liberating fact of God's impartiality, whilst feeling slightly superior oneself for having seen and stated Truth! At length, though, the very fact itself will purify its channel, for it includes the fundamental truth about its channel.

The second point which Elihu makes is that "God is greater than man," and he declares, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." He goes on to describe in beautiful language the operation of the forever Christ as a "messenger" and "an interpreter, one among a thousand," who shows "unto man his uprightness" and delivers him "from going down to the pit," saying, "I have found a ransom." The point that is made here is that man cannot outline the operation of the Christ plan. He cannot tell God what to do or in exactly which way the Christ plan should operate in his experience. "God is greater than man" — the Principle is greater than the idea which expresses it — but it is the very nature of the Christ of God always to operate as a Saviour.

In Chapters 34-36 Elihu continues to develop the theme of the relationship between God and man, showing that man has no un-derived power and cannot enter into judgment concerning the divine operation — "Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly? How much less to him that accepteth not the persons of princes, nor regardeth the rich more than the poor? for they all are the work of his hands." He goes on to say that what man does through ignorance or false belief never affects his eternal Principle, but on the other hand, man needs to awaken to the fact that what his Principle is and does is the very substance and essence of his own true being and action. This reciprocal relationship starts with the divine Cause, but the Cause must also be expressed. Hence man as divine reflection is as essential to God as God is to man.

Finally, Elihu ends by declaring the greatness of God, His wonderful works and how men cannot speak of Him nor find Him humanly. He says, "God is great, and we know him not . . . great things doeth he, which we cannot comprehend . . . consider the wondrous works of God. Dost thou know when God disposed them, and caused the light of his cloud to shine? Dost thou know the balancing of the clouds, the wondrous works of him which is perfect in knowledge? . . . Teach us what we shall say unto him; for we cannot order our speech by reason of darkness . . . Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict." It is as if Elihu senses the vastness of the spiritual plan of creation; yet he still omits to include in

this plan man in his true estate, and Job in particular.

This young comforter seems to represent, amongst other things, the inconsistencies which are the common experience of many a spiritual pioneer when a glorious new vision dawns. This gap between words and deeds is never more than temporary, though, where earnestness, sincerity, and a deep love of Truth obtain. These leaven human experience so that eventually vision and practice, understanding and demonstration, go hand in hand in an increasing awareness of the oneness of all being.

Here Elihu has voiced the impersonality of the Word of God, yet he himself sounds superior in his words. He says, "God is greater than man," and yet he declares in the same breath that he himself is "in God's stead" and will teach Job wisdom! He states the close relationship between God and man, yet still identifies Job as a sinner, and finally he is at a loss as to how man can understand the vastness of God, for he has not yet realized that man's understanding is the reflected understanding of the divine.

One feels, however, that Elihu's more enlightened words, even though ahead of his deeds, lead to the magnificent outpouring of the divine answer to Job which is given in Chapters 38-41. A man needs the rousing statements of an Elihu, setting forth a higher, vaster, more intelligent concept of the great First Cause, in order to liberate thought from encrusted theological beliefs and free him to "let this Mind be in [him] which was also in Christ Jesus" — to accept his majestic and glorious status as one with God, as indivisible from the infinite Principle of the universe.

The final comforter — God and man one

And so, as with any man who determinedly seeks to understand his divine Source and who is willing to let his life be translated in this search until he awakens in God's likeness, Job at length becomes aware of man's close and indivisible relationship with his Creator. In picturesque Biblical symbolism it is related that God "answered Job out of the whirlwind." Scofield writes of this dramatic encounter, "Hitherto the discussions have been about God, but He has been conceived of as absent. Now Job and the Lord are face to face." The absolute unity of God and man is tangibly felt.

And what is God's answer to Job? Firstly, a magnificent outpouring of the supreme power of the Almighty in all creation. Most of this poetic discourse is composed of rhetorical questions which insistently point to one divine Creator and Governor of the found-

ations of the earth, the stellar universe, the seas, the elements, the creatures upon the earth and in the air. This Creator does not share His power and government with man or any other entity, and as one reads these chapters one is reminded of the opening of the Gospel of John — “In the beginning was the Word, and the Word was with God, and the Word was God. . . . All things were made by him; and without him was not any thing made that was made.” And, by implication, one realizes that Job — man, God’s highest expression made in the image and likeness of Himself — is an integral part of this wonderful creation. When God asks Job, “Where wast thou when I laid the foundations of the earth?” surely the eternal answer expected of Job and of every man is, “I was where I am now and always have been, namely, an essential part of your creation — the manifestation of your intelligence, the reflection of your Spirit, the representative of your nature, the proof of your operation, the living witness of Being, as vital as every other expression to the whole plan.” It is as much the right of every man as it was of Jesus to declare of his divine selfhood, “Before Abraham was, I am.”

On any level it is clear that man is not the originator of creation, including himself. Even humanly speaking he did not ask to be born, nor did he make himself, nor did any man invent the creative process. In reality, man is, consciousness is, and surely the eternal creator of that which is, must remain forever undivided from that which He creates. Life cannot help but express itself continuously in life throughout all creation; it is inevitable that the great architect of the universe, delineating itself in such perfect balance and form, should maintain that standard eternally in all forms of life; and the Love that lies at the heart of all can never cease to express itself as love in all the minutiae of its universe. “Does man have anything to do with this?” God virtually asks of Job. “Hast thou commanded the morning since thy days; and caused the dayspring to know his place? . . . Hast thou entered into the springs of the sea? . . . the treasures of the snow? . . . Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons? . . . Canst thou send lightnings? . . . Who provideth for the raven his food? . . . Knowest thou the time when the wild goats of the rock bring forth? . . . Who hath sent out the wild ass free? . . . Gavest thou the goodly wings unto the peacocks? or wings and feathers unto the ostrich? . . . Hast thou given the horse strength? . . . Doth the hawk fly by thy wisdom, and stretch her wings toward the south? . . . Doth the eagle mount up at thy command, and make her nest on high?”

How comforting and strengthening it is to ponder this and to realize that the motivating and governing power behind all creation lies not in the hands of men, but in the supreme intelligence or Mind with which man is forever at one. Jesus knew this and claimed it. "I and my Father are one," he declared. So aware of his oneness with the supreme Cause was he that he reflected its power in his life, saying nevertheless, "I do nothing of myself" and "The Father that dwelleth in me, he doeth the works."

Some sense of this Christ selfhood now comes to Job. When he answers God (Chapter 40), he realizes that the belief of being a mortal man — righteous or unrighteous, separated from God — is "vile." Then the Almighty shows him his true status, saying, "Gird up thy loins now like a man . . . Deck thyself now with majesty and excellency; and array thyself with glory and beauty . . . thine own right hand can save thee." The true man has a wonderful status as God's highest expression of Himself, and every man has a right to accept his Christ selfhood as the only fundamental and eternal truth of his being. This he does through conscious awareness of Truth.

The poetic writer of the book of Job then concludes this discourse of Jehovah (which began with declaring the power of the living Word, the divine Cause, and then went on to assert the Christ selfhood of Job), by introducing two mythological creatures — behemoth and leviathan — about which little seems to be known. He describes their looks and habits, which leads us to regard them as symbols of the two further factors which complete the divine processes of Being — Christianity and Science. It is believed that "behemoth," a beast that lives on the land, refers to the elephant, but whatever creature it is meant to be, the word is used in the intensive plural to denote magnitude. From his description this first creature gives a sense of strength, might, breadth, and yet peace. Moreover, the fact that this creature was "made with thee," as God says to Job, indicates that Job is not alone in expressing his Christ selfhood in obedience to the one Principle of the universe. Interpretations vary, but it certainly speaks to one as a symbol of true Christianity, which is strong, because based on Principle, but nevertheless has the breadth of love and the peace of love.

The second creature, leviathan, an inhabitant of the sea, is believed to represent the whale, though again it is mythological in origin. One can interpret it as typifying the irresistibility, the consistency, and the power of the exact *Science* of Christianity which governs the operation of all ideas. It is said that man cannot bend leviathan to his will, have him as a servant, nor play with him. He is described as

firm, immovable and fearless — “a king over all the children of pride.” Is not this the truth regarding the Science of Spirit? It operates according to divine rules and laws and man cannot bend the infinite Science of his being to fulfil his personal will, use it as a servant to minister to his personal desires, nor treat it lightly in any way. Jesus was aware of the irresistibility of the Principle of his being when he said, “Not my will, but thine, be done.” Yet he knew that the divine Principle is infinitely good and can operate only to glorify God, good, and the true man.

Man finds his true estate

Job, never condemned nor accused by his Creator in any way, now feels his forever oneness with the majesty of creation. “I have heard of thee by the hearing of the ear: but now mine eye seeth thee,” he cries. We learn of our spiritual Cause, we hear it spoken about, but suddenly we understand and realize our face-to-face relationship with it. We are impelled to lay off the mortal sense of ourselves and see that as His expression we are as vital and necessary to our Creator as He is to us.

The tables are now turned. The three comforters — Eliphaz, Bildad, and Zophar — have to sacrifice seven bullocks and seven lambs, and Job is commanded by God to pray for them in order to save them. These three, representing an unprogressive theological sense of Christianity, the Word of God, and the Christ, must give up this limited concept of God’s nature and be blessed by the clear, clean, impartial and spiritually scientific understanding of the divine that has now come to Job.

No wonder Job ends by possessing twice what he had before; in other words, he realizes that he is not alone, separated from God, but that he and his Creator are one in true coincidence. Once again he is given seven sons and three daughters — a true understanding of the sevenfold nature of God and the three levels of consciousness through which this understanding is demonstrated. And “the Lord blessed the latter end of Job more than his beginning.” Job now knows that he is one with his Creator, reflecting all good from its source.

As every man hears, sees, and accepts this wonderful fact, he too will experience the blessings of realizing his sonship with God and will inevitably find that the suffering way gives place to a true way of understanding, whereby he can say with Jesus, “My yoke is easy, and my burden is light.”

By the same author

BOOKS ON THE BIBLE

The Bible as Our Life - Book I

An interpretation of twenty-four well-known stories in the Old Testament from Genesis to Ruth. These are taken as illustrations of universal spiritual values forever in operation with all mankind. Using the "Key to the Scriptures" from the Christian Science textbook this booklet is written in a terminology that can be understood by anyone who is prepared to view the Scriptures in a new light.

Paperback, 163 pages

The Bible as Our Life - Book II

This second book continues the interpretation of Bible stories from the point where the first book ended, taking twenty-seven well-known ones, starting with the birth of Samuel the prophet and ending with the Book of Esther.

Paperback, 184 pages

From the Garden of Eden to the Promised Land

This summarizes in a fresh and living way the light which Christian Science throws on the spiritual and scientific meaning of the days of creation - specifically in this book on the first three days, depicting the nature and operation of God as Mind, Spirit and Soul. It also takes their counterfeit in the Adam record, and the first three thousand-year periods of Bible history.

Booklet, 32 pages

From the Promised Land to the City Foursquare

A sequel to the above booklet, taking the fourth and fifth days of creation illustrative of God as the one divine Principle and infinite Life, their counterfeit in the Adam record and the fourth and fifth thousand-year periods which conclude the Bible.

Paperback, 106 pages

Talks on the Acts of the Apostles

These talks show how the same power that impelled the missions of Peter and Paul and all the apostles is at work in our lives today and how vital is true individuality in the universal spread of the Christ-idea.

Paperback, 284 pages

The True Church - The Structure of Truth and Love

This booklet takes the various forms of "church" throughout the Bible and their counterfeits that have also appeared. The form changes but the spiritual structure remains the same. It concludes by showing how every individual consciously moving as idea in the harmony of the one Science of being constitutes the church of today.

Booklet, 56 pages

SERIES OF BOOKLETS
ON THE SEVENFOLD NATURE OF GOD

God's Nature as Love (No. 1)

The warmth, the tenderness, and the all-encompassing nature of Love are unfolded in an ordered way with the background of the 23rd Psalm.

God's Nature as Truth (No. 2)

The dynamic, rocklike, and irresistible nature of Truth is presented with the background of the Song of Moses in Deuteronomy.

God's Nature as Life (No. 3)

The abundant, limitless and spiritual nature of Life is expressed with the background of the Lord's Prayer as an example of God's fatherhood.

God's Nature as Principle (No. 4)

The scientific nature of divine Principle is set forth in its operation as spiritual law, order, rule, system, method, form, and design. Psalm 46 is the background of this presentation.

God's Nature as Soul (No. 5)

Soul as the one spiritual identity which lies behind man and the universe is described in its beauty, tangibility and definiteness. This booklet touches upon the truth about the five physical senses. Its background is the Magnificat from the Gospel of Luke.

God's Nature as Spirit (No. 6)

Spirit as the fundamental nature and substance of the universe is here put forward. Its background is seven dynamic statements of Jesus about the allness of Spirit, recorded in the Gospel of John.

God's Nature as Mind (No.7)

Against the background of the seven days of creation in Genesis this booklet considers Mind as "the primal intelligence that lies behind the whole universe and which manifests itself in . . . ideas that are the 'power-units' of Being."

These booklets range from 40-60 pages

(All the above are available in German from the German and Swiss agents)

For further particulars of literature and list of book agents please write for catalogues to the publisher:

THE FOUNDATIONAL BOOK COMPANY

for

THE JOHN W. DOORLY TRUST

PO Box 659

London SW3 6SJ, England