

## CHAPTER 29

**M**OREOVER Job continued his parable, and said,

2 Oh that I were as *in* months past, as *in* the days *when* God preserved me;

3 When his candle shined upon my head, *and when* by his light I walked *through* darkness;

4 As I was in the days of my youth, when the secret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, *when* my children *were* about me;

6 When I washed my steps with butter, and the rock poured me out rivers of oil;

7. When I went out to the gate through the city, *when* I prepared my seat in the street!

8 The young men saw me, and hid themselves: and the aged arose, *and* stood up.

9 The princes refrained talking, and laid *their* hand on their mouth.

10 The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me:

12 Because I delivered the poor that cried, and the fatherless, and *him that had* none to help him.

13 The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy.

14 I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cause *which* I knew not I searched out.

17 And I brake the jaws of the wicked, and plucked the spoil out of his teeth.

18. Then I said, I shall die in my nest, and I shall multiply *my* days as the sand.

19 My root *was* spread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* fresh in me, and my bow was renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me as for the rain; and they opened their mouth wide *as* for the latter rain.

24 *If* I laughed on them, they believed *it* not; and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

### CHAPTER 30

**B**UT now *they that are* younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* solitary; fleeing into the wilderness in former time desolate and waste.

4 Who cut up mallows by the bushes, and juniper roots *for* their meat.

5 They were driven forth from among *men*, (they cried after them as *after* a thief;)

6 To dwell in the cliffs of the valleys, *in* caves of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* children of fools, yea, children of base men: they were viler than the earth.

9 And now am I their song, yea, I am their byword.

10 They abhor me, they flee far from me, and spare not to spit in my face.

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my right hand* rise the youth; they push away my feet, and they raise up against me the ways of their destruction.

13 They mar my path, they set forward my calamity, they have no helper.

14 They came *upon me* as a wide breaking in *of waters*: in the desolation they rolled themselves *upon me*.

15 Terrors are turned upon me: they pursue my soul as the wind: and my welfare passeth away as a cloud.

16 And now my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night season: and my sinews take no rest.

18 By the great force of *my disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*.

21 Thou art become cruel to me: with thy strong hand thou opposeth thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it*, and dissolvest my substance.

23 For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living.

24 Howbeit he will not stretch out *his* hand to the grave, though they cry in his destruction.

25 Did not I weep for him that was in trouble? was *not* my soul grieved for the poor?

26 When I looked for good, then evil came *unto me*: and when I waited for light, there came darkness.

27 My bowels boiled, and rested not: the days of affliction prevented me.

28 I went mourning without the sun: I stood up, *and* I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 My skin is black upon me, and my bones are burned with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

### CHAPTER 31

**I**MADE a covenant with mine eyes; why then should I think upon a maid?

2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?

4 Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hastened to deceit;

6 Let me be weighed in an even balance, that God may know mine integrity.

7 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;

8 *Then* let me sow, and let

another eat; yea, let my offspring be rooted out.

9. If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto another, and let others bow down upon her.

11 For this *is* an heinous crime; yea, it *is* an iniquity *to be punished* by the judges.

12 For it *is* a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my manservant or of my maidservant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

15 Did not he that made me in the womb make him? and did not one fashion us in the womb?

16. If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and the fatherless hath not eaten thereof;

18 (For from my youth he was brought up with me, as *with* a father, and I have guided her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have lifted up my hand against the fatherless, when I saw my help in the gate:

22 *Then* let mine arm fall from my shoulder blade, and mine arm be broken from the bone.

23 For destruction *from* God *was* a terror to me, and by reason of his highness I could not endure.

24. If I have made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 If I rejoiced because my wealth *was* great, and because mine hand had gotten much;

26 If I beheld the sun when it shined, or the moon walking *in* brightness;

27 And my heart hath been secretly enticed, or my mouth hath kissed my hand:

28 This also *were* an iniquity *to be punished* by the judge: for I should have denied the God *that is* above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him:

30 Neither have I suffered my mouth to sin by wishing a curse to his soul.

31 If the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.

32 The stranger did not lodge in the street: *but* I opened my doors to the traveller.

33. If I covered my transgressions as Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

35 Oh that one would hear me! behold, my desire *is, that* the Almighty would answer me, and

*that* mine adversary had written a book.

36 Surely I would take it upon my shoulder, *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; as a prince would I go near unto him.

38 If my land cry against me, or that the furrows likewise thereof complain;

39 If I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life:

40 Let thistles grow instead of wheat, and cockle instead of barley. The words of Job are ended.

## DEVOTIONAL COMMENTS

In chapter 29 Job recalls the days when he walked through the uncertain paths of life with the confidence that no serious ill could harm him because the Lord was with him. It would seem from some of these statements that Job had almost forgotten about the Lord's sovereign and unchangeable care.

Job's circumstances had probably begun to affect him mentally as well as physically. He says, "And now my soul is poured out upon me; the days of affliction have taken hold upon me." This refers to the fact that day and night his mind was greatly disturbed by his calamities. His physical pain was continuous; there was no relief either in the night or in the day. As Job says, "My bones are pierced in me in the night season: and my sinews take no rest." It is quite obvious that Job found it most difficult to sleep because of his extreme suffering.

We must not be too critical of Job, for, if we were in similar circumstances, we would probably act in the same manner. It seems that Job's besetting sin here was that of unbelief! He had earlier declared,

"Though He slay me, yet will I trust in Him." He now seems to have lost his confidence in God. Is this not often the case in our lives? Though our trials might not be as severe as Job's, even in circumstances less severe we have failed to trust the Lord as we should.

In Job's speeches he has argued for his integrity. First of all, on the grounds that he refrained from sin by guarding his eyes; secondly, by the fact that he did not oppress the poor and needy; and thirdly, that he has not trusted in money. He says, "If I have made gold my hope, or have said to the fine gold, Thou art my confidence; If I rejoiced because my wealth was great, and because mine hand had gotten much." Job was not guilty of the sin of covetousness.

Today's reading closes with the statement, "The words of Job are ended." This does not mean that Job does not speak again in the remaining chapters, but rather that he has nothing further to say to his three friends about these matters. He has offered them his concluding argument. He has nothing more to say by way of self defense and vindication. If what he has said does not suffice, he chooses to keep silent.

## **PROVERB FOR TODAY**

“For by me thy days shall be multiplied, and the years of thy life shall be increased” (Proverbs 9:11).

## **TREASURE PATH TO SOUL WINNING**

**ASSIGNMENT 19:** For today’s memory verses, follow instructions on page 8.

## **BIRTHDAY TODAY**

### **GWENDOLYN SESSION**

## **ON THIS DATE IN HISTORY**

**33 A.D.**

### **THIS IS THE DATE THAT SOME SAY WAS THE DATE OF PENTECOST.**

Was the day of Pentecost a never-to-be-repeated day? Was it something that we cannot have today? Certainly not! Dwight Moody said that Pentecost was a “specimen day.” God was showing the church that this was the kind of day they could have, and the kind of service they could have, and the kind of power they could have. Jesus said, “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me...” Had not He promised that if they would tarry in Jerusalem He would send His power upon them? Was this promise for one time only? Certainly not. We may have the power of God today. This power is not that we might feel good, or have our sin eradicated, but it is that we might win souls and be fruitful for the Saviour.

**1844**

### **THE DATE OF THE FOUNDING OF THE YMCA.**

One of my earliest childhood memories is spending Saturday afternoons at the YMCA in the west part of Toledo, Ohio. Belonging to the YMCA was one of the happiest experiences of my life as a child. Pray for boys everywhere. Maybe you have some friends who are little fellows for whom you ought to pray. Perhaps you teach a boys’ Sunday school class. At least, each of us has a boy in whom we are interested. Pray for boys today.

**1944**

### **THE DATE OF THE D-DAY INVASION.**

Certainly, this is a day that stands out in our minds. Being a paratrooper in World War II, Jack Hyles was told of the horrors of this day by many of his buddies. Though we did have boys fighting and dying in Viet Nam, and still have volunteers defending the cause of freedom all over the world, at least the awful tragedy of World War II has ended. Let us pray for God to give us wisdom to avert another such catastrophe. We can also look forward to the day when Jesus shall reign in peace and men shall beat their swords into plowshares and their spears into pruning hooks, and nation shall not lift up sword against nation, or kingdom against kingdom, but men shall dwell at peace one with the other and the Prince of Peace shall be King over all the earth.

## **ON THIS DATE IN AFRICAN-AMERICAN HISTORY**

**1831**

### **SECOND NATIONAL BLACK CONVENTION MET IN PHILADELPHIA.**

There were fifteen delegates from five states.

**1966**

### **JAMES MEREDITH WOUNDED BY WHITE SNIPER AS HE WALKED ALONG U.S. HIGHWAY 51 NEAR HERNANDO, MISSISSIPPI, ON SECOND DAY OF 220-MILE VOTER REGISTRATION MARCH FROM MEMPHIS TO JACKSON.**

March was continued on June 7 by Martin Luther King Jr., Floyd McKissick, Stokely Carmichael and other civil rights workers. It ended on June 26 with rally of some thirty thousand at Mississippi state capitol. During the three-week march, Carmichael launched the Black Power movement.

**1977**

### **JOSEPH LAWSON HOWZE INSTALLED AS BISHOP OF THE ROMAN CATHOLIC DIOCESE OF BILOXI, MISSISSIPPI.**

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# A Christian Life . . .

## CLARENCE LARKIN 1850-1924

**American Baptist pastor, Bible teacher, and writer.** Clarence Larkin was born October 28, 1850, in Chester, Delaware County, Pennsylvania. He was converted to Christ at the age of 19 and then felt called to the Gospel ministry, but the doors of opportunity for study and ministry did not open immediately. He then got a job in a bank.

When he was 21 years old, he left the bank and went to college, graduating as a mechanical engineer. He continued as a professional draftsman for a while, then he became a teacher of the blind. This last endeavor cultivated his descriptive faculties—something God would later use in him to produce a monumental work on dispensational theology. Later, failing health compelled him to give up his teaching career. After a prolonged rest, he became a manufacturer.

But he was not happy. He felt that God wanted him in the Gospel ministry. When he was converted he had become a member of the Episcopal Church, but in 1882, at the age of 32, he became a Baptist and was ordained as a Baptist minister two years later. He went directly from business into the ministry.

His first charge was at Kennett Square, Pennsylvania; his second pastorate was at Fox Chase, Pennsylvania, where he remained for 20 years. He was not a premillennialist at the time of his ordination, but his study of the Scriptures, with the help of some books that fell into his hands, led him to adopt the premillennialist position. He began to make large wall charts, which he titled, "Prophetic Truth," for use in the pulpit. These led to his being invited to teach, in connection with

his pastoral work, in two Bible institutes. During this time he published a number of prophetic charts, which were widely circulated.

When World War I broke out in 1914, he was called on for addresses on "The War and Prophecy." Then God laid it on his heart to prepare a work on "Dispensational Truth (or God's Plan and Purpose in the Ages)," containing a number of charts with descriptive matter. He spent three years of his life designing and drawing the charts and preparing the text. The favorable reception it has had since it was first published in 1918 seems to indicate that the world was waiting for such a book.

Because it had a large and wide circulation in this and other lands, the first edition was soon exhausted. It was followed by a second edition, and then, realizing that the book was of permanent value, Larkin revised it and expanded it, printing it in its present form. Larkin followed this masterpiece with other books: "Rightly Dividing the Word," "The Book of Daniel," "Spirit World," "Second Coming of Christ," and "A Medicine Chest for Christian Practitioners," a handbook on evangelism.

Larkin, a kind and gentle man, deplored the tendency of writers to say uncharitable things about each other, so he earnestly sought to avoid criticisms and to satisfy himself with simply presenting his understanding of the Scriptures. Though he did not intend to publish his own works, the Lord led in that direction. During the last five years of his life, the demand for Larkin's books made it necessary for him to give up the pastorate and devote his full time to writing. He went to be with the Lord on January 24, 1924.

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# Treasure Path to Soul-Winning

**MEMORY VERSE TOPIC FOR THIS WEEK:**

**DIFFICULT PROBLEMS SOLVED: "I MAY LOSE MY FRIENDS AND COMPANIONS"**

(Assignment 19)

Please recite all three components of each of these five verses aloud, five times each morning, and five times each evening, for the next seven days. The three components of each verse are: Subject, Scripture Reference, and Scripture Text. (For more details, see "The Treasure Path to Soul Winning," page xiii near the front of this book.)

( ) Proverbs 13:20 (Rev. 20:15)

He that walketh with wise men shall be wise: but a companion of fools shall be destroyed.

( ) James 4:4 (Gal. 6:8–Isa. 13:11)

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.

( ) Psalms 1:1

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

( ) Psalms 1:2

But his delight is in the law of the Lord; and in his law doth he meditate day and night.

( ) 1 John 1:3

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.