

MAY 30

Read Job 6–8

CHAPTER 6

BUT Job answered and said,
2 Oh that my grief were
thoroughly weighed, and my calamity
laid in the balances together!

3 For now it would be heavier
than the sand of the sea: therefore
my words are swallowed up.

4 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.

5 Doth the wild ass bray when
he hath grass? or loweth the ox
over his fodder?

6 Can that which is unsavoury
be eaten without salt? or is there
any taste in the white of an egg?

7 The things *that* my soul
refused to touch *are* as my sorrowful
meat.

8. Oh that I might have my
request; and that God would grant
me the thing that I long for!

9 Even that it would please God
to destroy me; that he would let
loose his hand, and cut me off!

10 Then should I yet have com-

fort; yea, I would harden myself in
sorrow: let him not spare; for I
have not concealed the words of the
Holy One.

11 What *is* my strength, that I
should hope? and what *is* mine end,
that I should prolong my life?

12 *Is* my strength the strength
of stones? or *is* my flesh of brass?

13 *Is* not my help in me? and is
wisdom driven quite from me?

14. To him that is afflicted pity
should be shewed from his friend;
but he forsaketh the fear of the
Almighty.

15 My brethren have dealt
deceitfully as a brook, *and* as the
stream of brooks they pass away;

16 Which are blackish by reason of
the ice, *and* wherein the snow is hid:

17 What time they wax warm,
they vanish: when it is hot, they
are consumed out of their place.

18 The paths of their way are
turned aside; they go to nothing,
and perish.

19 The troops of Tema looked,
the companies of Sheba waited for
them.

20 They were confounded because they had hoped; they came thither, and were ashamed.

21 For now ye are nothing; ye see *my* casting down, and are afraid.

22. Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate, *which are* as wind?

27 Yea, ye overwhelm the fatherless, and ye dig *a pit* for your friend.

28 Now therefore be content, look upon me; for *it is* evident unto you if I lie.

29 Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* in it.

30 Is there iniquity in my tongue? cannot my taste discern perverse things?

CHAPTER 7

IS there not an appointed time to man upon earth? *are not* his

days also like the days of an hireling?

2 As a servant earnestly desireth the shadow, and as an hireling looketh for *the reward* of his work:

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down, I say, When shall I arise, and the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is clothed with worms and clods of dust; my skin is broken, and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7. O remember that my life *is* wind: mine eye shall no more see good.

8 The eye of him that hath seen me shall see me no *more*: thine eyes *are* upon me, and I *am* not.

9 As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no *more*.

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not refrain my mouth; I will speak in the

anguish of my spirit; I will complain in the bitterness of my soul.

12 *Am* I a sea, or a whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, *and* death rather than my life.

16 I loathe *it*; I would not live alway: let me alone; for my days *are* vanity.

17. What *is* man, that thou shouldest magnify him? and that thou shouldest set thine heart upon him?

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have sinned; what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I

sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be*.

CHAPTER 8

THEN answered Bildad the Shuhite, and said,

2 How long wilt thou speak these *things*? and *how long shall* the words of thy mouth *be like* a strong wind?

3 Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away for their transgression;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;

6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7 Though thy beginning was small, yet thy latter end should greatly increase.

8. For enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For we *are but of* yesterday, and know nothing, because our days upon earth *are* a shadow:)

10 Shall not they teach thee, *and* tell thee, and utter words out of their heart?

11 Can the rush grow up without mire? can the flag grow without water?

12 Whilst it *is* yet in his greenness, *and* not cut down, it withereth before any *other* herb.

13 So *are* the paths of all that forget God; and the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* a spider's web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way, and out of the earth shall others grow.

20. Behold, God will not cast away a perfect *man*, neither will he help the evil doers:

21 Till he fill thy mouth with laughing, and thy lips with rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling place of the wicked shall come to nought.

DEVOTIONAL COMMENTS

Four other men are involved in this drama—all of them friends of Job. Keep in mind that the events of this book cover several months, and that friends and neighbors discussed Job's case.

Eliphaz, from Teman, was the first speaker, and he based all his ideas on a spiritual experience he had one night (see chapter 4:12-16). Bildad was a traditionalist who knew some wise sayings and tried to build a case on them. Like Eliphaz, he was certain Job was a hypocrite. Zophar was very dogmatic, and certain that he knew more about God than anyone else. Each of these men argued with Job, and Job argued with them. At the very end of the argument Elihu speaks. He was younger than the others and had waited until his elders had finished before he expressed his ideas. While the three older men insisted that God blessed the righteous and judged the wicked, Elihu said that God sometimes chastened—not punished—the righteous in His own will. He asked Job to submit to God and trust Him, but his attitude was still that of a judge and critic. When God did appear, He made no reference to Elihu's great speech.

Eliphaz, Bildad, and Zophar all follow the same line of thought in their discussions with Job. They believe that all suffering is the result of the justice of God and therefore is punitive. So they preached to Job that whenever a Christian suffers, it is because of sin. A careful study of the Word of God proves their opinions to be definitely wrong. Many of God's greatest servants have suffered all through life. Even Paul had a thorn in the flesh which he carried to his grave.

We do not need to understand why troubles come to us. We simply need to understand that all troubles to the Christian come from the hand of God for his own good. We also need to learn how to rejoice in tribulation, and how to serve God faithfully, in spite of our circumstances. There is no place for a quitter in the family of God. Job is unquestionably one of God's greatest giants in the Old Testament era.

PROVERB FOR TODAY

"Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood: so the forcing of wrath bringeth forth strife" (Proverbs 30:33).

TREASURE PATH TO SOUL WINNING

ASSIGNMENT 18: For today's memory verses, follow instructions on page 8.

HYMN FOR TODAY

BATTLE HYMN OF THE REPUBLIC

by Julia Ward Howe, 1819-1910

To have implicit trust in God's faithful care and protection is never easy in times of danger or strife. Yet even in the midst of the terrible Civil War between the Northern and Southern states, a remarkable woman named Julia Ward Howe proclaimed her confidence in God's triumphant power in this inspiring text.

Deeply anguished at the growing conflict between the two sections of the country, Mrs. Howe watched troops marching off to war singing "John Brown's Body," a song about a man who had been hanged in his efforts to free the slaves. Julia felt that the catchy camp meeting tune should have better words. In a desire to phrase her own feelings about the dreadful events of the time, she "scrawled the verses almost without looking at the paper." The national hymn first appeared in the *Atlantic Monthly Magazine* in 1862, as a battle song for the republic. Before long the entire nation became inspired by her text and united in singing the new words with the old tune.

Mrs. Howe's hymn has been acclaimed through the years as one of our finest patriotic songs. At one time it was sung as a solo at a large rally attended by President Abraham Lincoln. After the audience had responded with loud applause, the President, with tears in his eyes, cried out, "Sing it again!" It was sung again. And after more than a hundred years, Americans still join often in proclaiming, "Glory! Hallelujah! His truth is marching on!"

*Mine eyes have seen the glory of the coming of the Lord;
He is trampling out the vintage where the grapes of
wrath are stored;
He hath loosed the fateful lightning of His terrible swift
sword;
His truth is marching on.*

*I have seen Him in the watch-fires of a hundred circling
camps;
they have builded Him an altar in the evening dews and
damps;
I can read His righteous sentence by the dim and flaring
lamps;
His day is marching on.*

*He has sounded forth the trumpet that shall never call
retreat;
He is sifting out the hearts of men before His judgment
seat;
O be swift, my soul, to answer Him; be jubilant, my
feet!
Our God is marching on.*

*In the beauty of the lilies Christ was born across the
sea,
With a glory in His bosom that transfigures you and
me;
as He died to make men holy, let us die to make men
free!
While God is marching on.*

Refrain:

Glory! Glory! Hallelujah! His truth is marching on.

ON THIS DATE IN HISTORY

THIS IS THE SEASON OF MEMORIAL DAY.

We think of our war and for those who paid the price for our freedom. Many names cross my mind as I think of them. No doubt you can think of young men who paid the supreme sacrifice. Perhaps, their faces cross your mind even now. Let us breathe a prayer of thanksgiving and pause to remember these who are oft forgotten.

It is not enough, however, to remember just the ones who died on the battlefield, but may we pause to remember all of our loved ones who have passed away. We should thank God for their lives and remember the contributions they have made to us.

SOME GIVE THIS DATE OF THE BURNING OF JOAN OF ARC.

She was tricked into her death in 1429. It is interesting, however, that 25 years later, her sentence was revoked. This was too late to save her life. Far too many of us wait to do what we have planned to do. It will be too late to love Mother after she is gone. It will be too late to love Dad and to express love to Dad after he is dead. Now is the time to express love. Now is the time to do what we should do. Now is the time to be saved. Now is the time to live right. Now is the time to read our Bibles. Now is the time to pray. Now is the time to win souls. It may be too late later. We may revoke our actions, but we cannot recall our actions.

ON THIS DATE IN AFRICAN-AMERICAN HISTORY

1822

**HOUSE SLAVE BETRAYED DENMARK VESEY
CONSPIRACY.**

Vesey conspiracy, one of the most elaborate slave plots on record, involved thousands of blacks in Charleston, S.C., and vicinity. Thirty-seven blacks were hanged.

1854

**KANSAS-NEBRASKA ACT REPEALED
MISSOURI COMPROMISE AND OPENED**

NORTHERN TERRITORY TO SLAVERY.

1903

**COUNTEE CULLEN, POET, BORN IN BALTI-
MORE.**

1956

**BUS BOYCOTT BEGAN IN TALLAHASSEE,
FLORIDA.**

1965

**FIRST BLACK STUDENT, VIVIAN MALONE,
GRADUATED FROM THE UNIVERSITY OF
ALABAMA.**

A Christian Life

JOHN KNOX
1513-1572

Scottish reformer. Born in Scotland, John Knox was ordained as a Catholic priest between 1530 and 1540. He was converted to Christ after he met two Bible-believing Christians, Wishart and Beaton. Wishart was burned at the stake in 1546, and shortly afterwards Knox was arrested by the authorities and made a galley slave for 19 months.

He went to England in 1549 and preached the Bible until the reign of Bloody Mary, during which time he lived in Frankfurt, Germany. There he came under the influence of Calvin.

He returned to Scotland after several years in Geneva, and began preaching against the Papal Church. He was arrested under Queen Mary Stuart in 1560 and tried for treason, but was acquitted.

He spent his remaining years preaching and lecturing in Edinburgh and St. Andrews. Above all others, he was the maker of Protestant Scotland. He preached hellfire and damnation to Queen Mary of Scotland, and also to Bloody Mary, queen of England. Of him it was said, "Here is one who never feared the face of man."

