

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER—STUDIES IN THE OLD TESTAMENT.

B. C. 1520. LESSON II. PROSPERITY RESTORED; or, The Lord's Mercy. Job 42, 1-10. April 13.

EXPLANATORY AND PRACTICAL.

Verses 1, 2. *Job answered,* In a series of interrogations and pictures, God had shown his infinite power, knowledge and righteousness, in contrast with the weakness of man. Job now sees that God's ways are too deep and mysterious to be made the subject of human judgment, and is humbled at the consciousness of his own rebellious spirit. 1. "The plans of God are so far beyond the understanding of man, that we must believe in their righteousness, even where we cannot see it." I know. He speaks now from personal experience. *Thou canst do every thing. Not only by his unlimited power, but by his supreme right.* 2. "As God is Almighty, by the necessities of his nature he must also be just." 3. "It is a comfort for God's people to know, and feel that they are in an omnipotent hand. No thought. The marginal rendering is better. "No thought of thine can be hindered," no power can resist the divine purposes.

3. *Who is he.* This question had been asked by Jehovah in the commencement of his address. Chap. 38, 2. Job 38, 2. Job now repeats it, as referring to himself as if saying, "Dost thou ask, Who is he? I am the man who has been so foolish."

4. "Man feels his own folly, when brought face to face with God." 5. "How then, shall we feel when confronted with him in the final judgment?" *Hideth counsel. Obscures God's plans by ignorant words. Uttered that I understood not.* In his blindness of soul Job replied against the dealings of Providence as unjust. Chaps. 7, 20, 21; 10, 2-6; 16, 11-22. 6. "Even good men may err from lack of knowledge." He now perceives that it is not for man to call in question the ways of God. *Too wonderful for me.* The sovereign majesty of God and his unsearchable counsels.

4. *Hear, I beseech thee.* Job had demanded, in a somewhat defiant tone, (chap. 13, 22) that God would speak; and let him reply in vindicating his own righteousness. God had taken him at his word, and (chap. 38, 3) had bade him stand forth and answer his questions. Now Job speaks, humbled and submissive, asking nothing, but making his confession and recantation. *I will demand.* Again quoting the words of Jehovah, (chap. 38, 3) as saying, "Dost thou say, Demand of me? Here, then, is my answer—nothing but repentance for my pride." verse 5, 6, 7. "The true heart beneath God's rod asks for nothing, but submits to everything."

5, 5. *Heard of thee.* By instruction he has learned somewhat concerning God, but all his knowledge was a shadow compared with the revelation which he had now received. 8. "The deepest knowledge of God is that of a personal communion with him." *Mine eye.* Not the physical eye which had only beheld the tokens of his power, but the spiritual eye, by which his soul now looked upon God. 9. "The clearest vision is that by the inner light of faith." *Ah, my soul, and repent.* An expression of sincere contrition for his own haughty utterances, vaunting his own righteousness, and in effect upbraiding God for his dealings. 10. "We should be thoroughly humbled when convicted of our sins, and not rest in a superficial repentance." 11. "The more we know of God the less confidence we have in ourselves." *Dust and ashes.* In Oriental lands people sit down in the dust, and cover their heads with ashes, as symbols of grief.

7. *These words.* Referring to the words contained in the preceding chapters, (38-41). *Elihu the Temanite.* The first named of Job's three friends, and the leader in their discussion with him. He came from Teman, a district in Edom, south-east of Palestine. *My wrath...* *against thee.* Not because they had offended against God more than Job, but because, while Job had repented they had not. Their futile attempt to explain the mysteries of the divine government was rebuked by the voice from the whirlwind, but while Job abased himself before the Lord they remained unmoved in their self-righteousness. 12. "One difference between saint and sinner is that one has repented while the other continues impenitent." *Spoken of me.* More correctly, "spoken unto me," referring to the humble penitence of Job. *My servant Job.* 13. "God recognizes the penitent as his servant."

8. *Seven bullocks.* Seven being the perfect number to represent a complete sacrifice. 14. "Note the principle of substitution, one suffering for another's sins."

For yourselves. There was no command to go to the priest, showing a very ancient period, when the patriarch of the tribe was at once prince and priest. *Job shall pray for you.* Job, the repentant and forgiven, stands nearer the throne, and must intercede for their acceptance. 15. "The pardoned sinner may become a means of blessing to other men." 16. "We have for our intercessor a great High-priest who has never sinned."

9, 10. *Bildad the Shuhite.* The second speaker among Job's friends, with less of argument but more of reproof in his address to him. Perhaps one of the family of Shuah, a son of Abraham by Keturah. His dwelling place, not precisely identified, was somewhere in Northern Arabia. *Zophar the Naamathite.* The most stern and reproachful of all Job's friends. His home was, like the others', on the confines of Arabia and Syria. *Accepted Job.* Received his intercession in their behalf. *Turned the captivity.* His sufferings are referred to as a bondage to evil powers. 17. "God shows his love when he has revealed his might." *When he prayed.* Rather, while he prayed. That instant the spell was broken, and the trial ended, when Job ceased to think of self, and prayed for others. 18. "We receive blessings while we live for others." *Twice as much.* Double the amount of property and as many children as he had before lost.

GOLDEN TEXT: Behold, we count them happy which endure. James 5, 11.

DOCTRINAL SUGGESTION: God's rewarding mercy. 2 Chron. 30, 9.

The next lesson is Esther 4, 10-17.

JOYFUL NEWS FOR THE AFFLICTED.

PORT GEORGE, Annapolis Co., N.S., June 12th., 1878.

Messrs. C. Gates, Son & Co.—Gentlemen. In the Autumn of 1877, my little boy, about two years old, was in very ill health on account of worms, which destroyed his appetite, and made him peevish and poor. The strongest symptoms of the disease being starting out of a sound sleep and crying loudly. I had never previously used your medicines for any complaint to which children are subject, but concluded to try them in this case. I administered your No. 1 Syrup according to directions with amazing results. One symptom after another speedily disappeared before it, (it carried off worms four or five inches long), and when only two bottles had been taken a perfect cure was effected.

In March last I gave the little fellow two bottles of your No. 2 Bitters as a Spring medicine to purify his blood, he having been ailing on account of impurities therein. It cleansed his blood, built him up so that he increased in flesh and strength in a very short time. And ever since he has been well and hearty. I may also say that two swallows (and not very large ones either) of your No. 1 Syrup before mentioned cured me in about fifteen minutes of a very bad cramp and pain in the stomach, such as I never experienced before or since. I can state further that I have seen your Acid Liniment applied to cattle for the cure of alopecia (so called) in the most astonishing results. A gentleman of my acquaintance had a pair of oxen severely crippled by this terrible complaint, but by the use of 5 or 6 bottles of the Liniment aforesaid a cure was effected in about ten days. I helped apply the medicine myself and know this to be a fact. I am quite sure no other Liniment or other preparation in his country could have done so much in a similar case as this Liniment did. I have also used your Nerve Ointment with complete success for the cure of sore seats on cows. There is nothing I ever tried or heard tell of that will cure them so quick.

Yours with gratitude, ISAAC B. SPINNEY.

Sworn to at Wilmot, before me, the undersigned, June 13th, 1878.

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