

JOB  
HIS  
SPIRITUAL  
VALUE

By

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"The Ten Commandments"

"The Beatitudes"

Annotations from John



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### AUTHORIZATION

Reading intelligently is necessarily a subjective experience which needs no external standard for measuring the rightness of a message. If statements conform to the oneness and allness of divine Principle, such statements are Mind's own, regardless of who seems to have voiced them. And if the statements do not conform to the oneness and allness of divine Principle, the character of the medium through which they seem to have been voiced can never make such statements scientifically right. This must be our premise in order to enjoy self-reliant trustworthiness. And this is divine authorization whereby material sense and superstition disappear before the conscious facts of spiritual Truth.

Science and Health Page 547:23-25

Miscellany Page 180:8-11

Retrospection and Introspection Pages 75:16-18, 76:4-8

by

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Accordingly, Job should not be to us a person buffeted about by unprecedented external calamities, nor a man emotionally devastated by dogmatic persecutions. Job is far more than a member of a dramatic cast and far higher than a symbol of the human mind in all its ramifications, frustrations, and final self-surrender.

The essential Job is a type of integrity, indeed a spiritual value, expressing its own self-completeness.

The reader, therefore, is invited to proceed from an impersonal premise, thus to discover and enjoy the ascendancy which so universal an approach must inevitably reveal. To this end let him not think in terms of writer and reader, but acknowledge the omnipresent activity of God, the one and only Mind.



## THE PRECURSOR

The Book of Job presents seven distinct aspects:

- First    – The Persecution
- Second – The Mourning
- Third   – The Contention
- Fourth  – The Wilderness
- Fifth   – The Resurrection
- Sixth   – The Ascension
- Seventh – Divine Dominion

### THE PERSECUTION

Chapters 1 and 2, written in prose, are a prologue setting forth the testimony of the material senses, and starting out from a human premise.

They are obviously the history of that counterfeit thinking termed *mankind*, or a kind-of-man. Understood as humanly subjective, the incidents recorded in these two chapters find an amazing counterpart in all mortal experience. The first chapter shows the tragedy of an objective sense; while the second chapter sets forth the suffering inevitable to a belief in physical personality.

### THE MOURNING

In Chapter 3 the human mind ruminates and mourns over its own illusions.

## THE CONTENTION

With Chapter 4, to and including Chapter 26, this human concept contends with itself for a way of escape. In poetical debate the author records a mental battle wherein a limited sense of existence attempts to explain and repair its own frustration.

In these controversies the human forms of philosophy, theology, and psychology finally recognize their own inadequacy.

## THE WILDERNESS

Chapters 27 to 31 inclusive, present a wilderness experience wherein material estimates cease to predominate, and spiritual values correct the false perspective.

It is a masterful justification, which has been termed The Oath of Innocence. In this division the famous lyric on the search for spiritual understanding occurs.

## THE RESURRECTION

As the human mind surrenders its false premise, the spiritual truth of Being appears, and this *appearing* is personified in the drama, by the form of Elihu, whose name in the Hebrew means *God is his*, or *God with him*.

Through six chapters Elihu disposes of the three false comforters, and reveals to Job the spiritually subjective nature of being, styled "the thing as it is" (Job 26:3).

## THE ASCENSION

With Chapter 38 this revelation is discovered to be an inner awareness. Hence, Elihu's voice,—*God with him*,—becomes the voice of the LORD, as egoistical self-conscious-being.

Job then ceases from "man that is born of a woman" (Job 14:1) and spiritually identifies himself, including that which formerly appeared as an external universe. It is thus his captivity is turned.

The turning of Job's captivity does not appear as restoration to a former estate, but is experienced as newness of life,—a renewal of the mind "after the image of him that created him" (Colossians 3:10).

## DIVINE DOMINION

The closing chapter is again in prose. As an epilogue it attempts to portray thought liberated from a false objective concept.

Mankind, or this kind-of-thinking, fades out and man as God's likeness, even the direct operation of the one divine Mind, is revealed.





I

THE PERSECUTION

THERE was a man, a kind-of-man, we might say a kind-of-thinking, which dwelt in the Land of Uz. Uz, being translated *fertility*, appears to convey the feeling of repetition, reproduction, plurality.

That this kind-of-thinking should be called Job, *The Persecuted*, is logical inasmuch as the persecuted, according to Webster, is that which suffers for its beliefs. Certainly suffering is a product of belief! More pointedly, suffering is contingent upon belief, since that which knows is poised above the possibility of suffering.

Now the incipient belief from which this persecuted human concept suffered was duality; as the record straightway states that he feared God and eschewed, shunned, or avoided evil (Job 1:1). Such an hypothesis, starting from a false premise of God and something else,—more specifically something to be shunned and avoided,—appears for a time to have enjoyed prosperity.

Job's sojourn in the land of fertility produced among other projections, a personal sense of seven sons and three daughters.

"And there were born unto him seven sons and three daughters" (Job 1:2).

Son in the Hebrew has a universal meaning, virtually signifying that which is of kindred faith, or that which has been conceived.

Subject to the limitations and frustrations of a dual sense of existence, Job's concept of sonship, or the varying aspects of consciousness, was as permeated with duality as that which conceived them. Hence, his sons were not regarded by him as wholly good, but mortal and finite as well.

The number of Job's daughters was three, that symbol of divine completeness which, when liberated from the human sense, indicates the crowning glory of existence.

Daughter signifies milk, associated with tenderness, sweetness, and beauty. Albeit, the human mind's concept of the daughtership of Being is also fraught with mortality, and so we find this loveliness of Job's mental household soon vanishing away.

His sense of substance too was basically material, although according to the record it was very great. Apparently Job dwelt in a primitive state of belief, for up to this point in the narrative his error seems to have been a sense of finiteness and duality, without those destructive, malicious phases to which a sense of limitation inevitably leads.

Nevertheless a finite dual concept of existence is not wedded to the oneness of Being, and invariably concludes that that which constitutes its happiness is external, objective, and therefore liable to loss.

How fatal for the belief in duality to dwell in a fertile land, as Job, this kind-of-thinking, soon discovered! His prolific habitation proved unmanageable. Human imagination sowed to the wind and shortly reaped the whirlwind.

Because this kind-of-thinking believes in objectivity, it reposes hope in vicarious atonement. Witness Job's zeal for the sanctification of his sons and daughters! Indulging in the theory of human relationships he thought of him-

self as a parent, and accordingly assumed responsibilities, speculated in apprehensions, and dreaded possible disasters.

Lacking that divine oneness of vision, that eye, or "I" which is single, Job was unaware of all-inclusive being. Fatherhood, motherhood, sonship, daughtership, substance, and satisfaction were not subjectively his. Human attainment characterized his sense of possession. Consequently his thought sought a hedging-about process, in an effort to prevent loss, tragedy, destruction.

Thinking in terms of externalities, this kind-of-man included his children in his objective sense. We are prepared therefore, to find them eventually getting beyond his control. There were moments, it appears, when this Job type of thinking entertained misgivings relative to their unadulterated piety.

"And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, it may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually" (*Job 1:5*).

Accordingly he frequently made sacrifices and intercessions on their behalf. It was a kind of purchased protection, an effort to sanctify that which obviously had not been dedicated. Instead of rightly identifying that which appeared as his children in their varying aspects of good, Job allowed them to become a worry and a burden, continually taxing his peace of mind.

In such a state of thought Job began to be afraid. Within an incredibly short time we read of the thing he greatly feared coming upon him. And the manner of its coming is indicative.

Not content merely to think of himself as a good, well-favored human person, Job indulged in speculation. The historian colorfully presents this cogitation as though an objective entity, called the LORD, and another objective entity, called Satan, had carried on a lively controversy. Subjectively it amounts to Job questioning within himself the probable continuity of his righteousness under the stress of circumstances.

Thus far Job appears to have considered the operation of evil limited to externalities, and not possible upon that which he regarded as his essential self. The account clearly states that his concept of good made a reservation in its license to his concept of evil by the words:

"Behold all that he hath is in thy power; only upon himself put not forth thine hand" (*Job 1:12*).

Evidently Job's fear had not yet projected itself to what might be termed his personal selfhood, but was confined to his belief in possessions only.

Dwelling in such a prolific sense of externalities, what was to prevent the day,—the state of thought,—when his false sense of sonship and daughtership would get quite beyond his command? Profligate,—his children spent their substance in riotous living.

"And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and to drink with them" (*Job 1:4*).

As for Job,—reasoning from the false premise of being a good human person,—can we not believe that he became greatly perplexed and grieved to observe how, notwithstanding his moral striving, he was the victim of such frustration and contradiction?