

The Book of Job

The Lord gave and He took away;
I know it's true, but hard to say.
Why would God add, and then subtract?
It seems all wrong but still a fact.

Job lost his sons and daughters too;
Their house collapsed as strong winds blew.
His sheep and shepherds burned with fire;
Not one they lit, but from up higher.

The Sabeans took his ox that plowed;
Before his crops were sown or flowered.
The servants brave had all been slain;
Their bodies in the furrows lain.

Then from the north the Chaldeans came
To steal the camels was their aim;
So Job was left with all but naught
Except his friends with whom he wrought.

His wife, deprived of all she had,
Was not content to just be sad.
She turned on Job whose health had fled,
And left him on an ashes bed.

What more could God from Job remove
To test his faith, his true love prove?
But even when his wife accused,
To curse his God he still refused.

God took away from this great man
The things He gave, it was His plan;
To prove to one who could not bear
To see Job blessed for faith so rare.

For even in the midst of strife
Rejected by his friends and wife
This man looked forward to the day
When Christ would come in bright array.

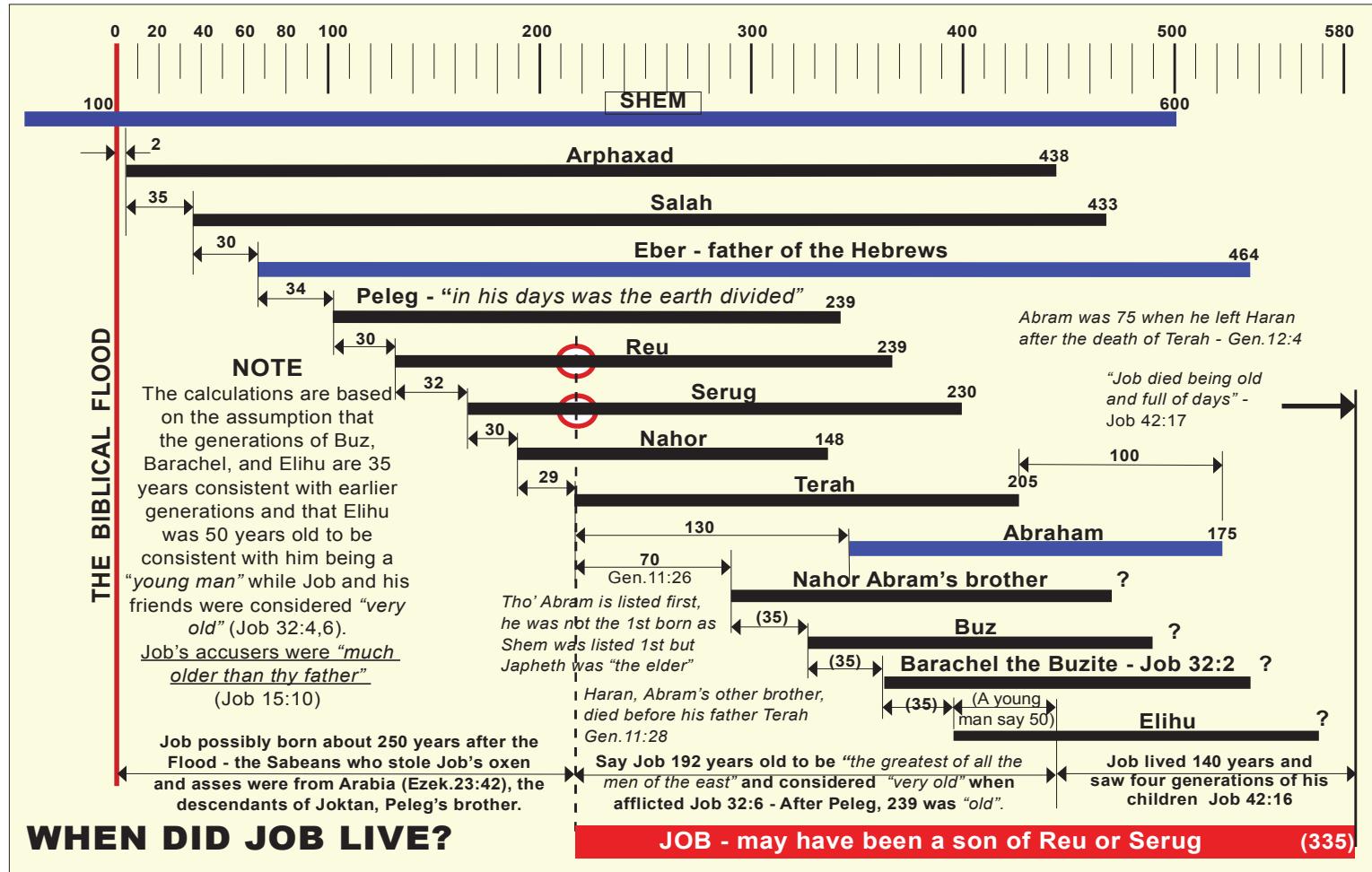
The test God sent will then seem small
When from the grave he's heard God's call.
His flesh restored will then be clean
And in the latter days be seen.

We know that Job survived the test
And in this world again was blessed;
He prayed for those who spoke in spite
And lived in peace with great delight.

I know that my Redeemer lives;
He took away, but now He gives
Far more than I could ever lose;
To change God's plan, I dare not choose.

The Book of Job indicates a conflict between God and Satan who has access to heaven and will continue to do so until the Great Tribulation when Michael will cast him down to earth (Rev.12:9-12). Satan accuses believers before God continually and seeks to render their service ineffective.

Job never attributed his affliction to Satan but saw the accusations of his "friends", the mockery of children who spat in his face, the physical assaults by young men (ch.30:1-12), were all permitted by God. He was confused by his accusers but resolved that "Though He slay me yet will I trust Him" and eventually came forth, purified "as gold." The lesson for us is that trials are permitted by God for our good and His glory (Rom.8:28).



Separation of the Godly Line

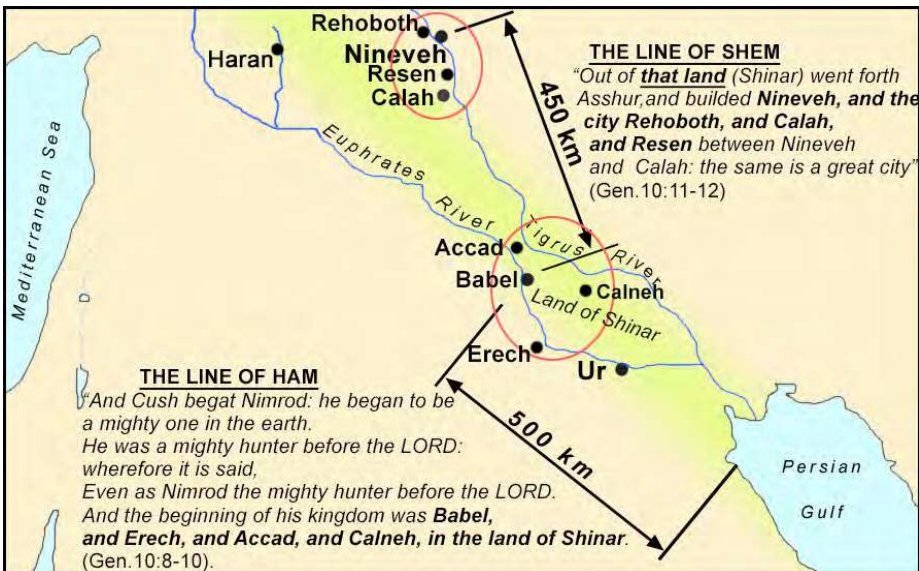
The Tower of Babel built by Nimrod was a **religious building** dedicated to the observation and worship of the heavens: the sun, moon and stars. According to *Barnes' Commentary*, the name Nimrod is of foreign origin and means "we shall rebel". It was probably taken after the confusion of languages.

Nimrod was a mighty hunter "before the Lord". This expression implies that he lived in unashamed, bold, and open rebellion before the Lord. Just as homosexuals "come out" of seclusion to openly, unashamedly, practice their unclean behaviour, so Nimrod did not conceal his rebellion but openly declared he was opposed to the Lord.

Nimrod said, "let us make a name lest we be scattered..." (Gen.11:4). When God saw what Nimrod was doing, He said, "the people is one" and "now nothing will be restrained from them, which they have imagined to do" (Gen.11:6).

Today 54 per cent of the world's population live in urban areas, a proportion that is expected to increase to 66 per cent by 2050. In 1800 only 3% lived in cities! God scattered them by confusing their language!

While Nimrod was trying to concentrate the entire human race in the Plain of Shinar, Asshur, a son of **Shem**, broke away and went 450 km north to establish a group of cities that surrounded Nineveh. This was a protest against Nimrod



and his rebellious group. The knowledge of God at Nineveh in its early days may account for the city **repenting in the days of Jonah**.

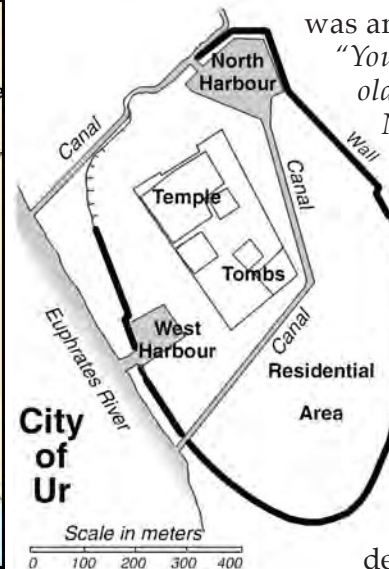
Terah and Abram at Ur

Terah, the father of Abram did not go with Asshur to Nineveh but continued at Ur which was a Chaldean capital city. Excavations at Ur have revealed a city with a large pagan temple and we know that Terah was an idolator. Joshua told Israel:

"Your fathers dwelt on the other side of the flood (Euphrates) in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods" (Josh.24:2).

Abram must have stood against the idolatry of his father and the Talmud says he fled to Shem for protection. God said to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation" (Gen.12:1-3).

When Abram finally obeyed God's command he took Terah with him to Haran and remained there until Terah died before proceeding to Canaan. Terah could not bear to stay in Ur after the death of Haran. Abraham was younger than his brothers but exercised the role of the 'firstborn' after the death of Haran; caring for Haran's son, Lot.



An Everlasting Abrahamic Covenant

The promise of the land of Canaan as an everlasting possession to Abram and his seed must be **taken literally**; any attempt to spiritualize the Abrahamic Covenant does gross injustice to the text of Scripture.

i) In Gen.12:2, before Abram was 75 years old, God promised to lead him to a **new land** and to make of him a *“great nation”*.

ii) When 75 years old Abram arrived at Shechem and God again assured him, *“Unto thy seed will I give this land”* (Gen.12:7).

iii) When Abram returned from Egypt to the altar at Bethel God promised that **all the land** he could see north, south, east, and west would be given to him *“and to thy seed FOR EVER”* (Gen.13:15); Abram’s seed would multiply so much they would not be able to be numbered.

iv) About 10 years later, when Abram was about 85 years old, God reassured him that he would father **an heir to God’s promises** and made a covenant by sacrifice indicating the boundaries of the land would be from **Euphrates to the River of Egypt** saying, *“Unto thy seed will I give this land.”* (Gen.15:18).

v) When Abram was 99 years old God changed his name to Abraham, meaning *“father of many nations”* and gave his seed *“all the land of Canaan, for an everlasting possession”* (Gen.17:8). The circumcision of every male child in Israel was given as a token of the covenant between God and Abraham’s seed *“for an everlasting covenant”* (Gen.17:13).

vi) The Palestinian Covenant states if Israel are disobedient they will be scattered but if they repent they will be restored to the land. All Israel shall be saved (Rom.11:26-29).

vii) When Abraham was about 115 years old he took Isaac to one of the mountains of Moriah (Mt Zion) where he was told to offer the lad as a sacrifice on an altar. Abraham obeyed but God intervened and a ram, caught in a thicket, was substituted for Isaac. The test of obedience to God brought **an oath from God** that He would multiply Abraham’s seed, that they would be victorious over their enemies, and that *“in thy seed shall all the nations of the earth be blessed”* (Gen.22:17-18).

In view of these **promises, oaths, and covenants** any denial of Israel’s right to the land and to be the channel of blessing to all nations can be nothing less than blatant unbelief. Nowhere in Scripture have these promises been renounced. The promises were confirmed to Isaac (Gen.26:3-4) and Jacob (Gen.35:9-12) and are *“everlasting”* and *“for ever”*. We await the day when Israel will **turn to the Lord and under the terms of the Palestinian Covenant (Deut.28-30)**, possess the gates of her enemies to the blessing of all nations in Christ’s millennial kingdom.

