THE HIDDEN MAN OF THE BIBLE

Soul Evolution Illustrated in Job:
"And Jehovah gave Job twice as much as he had before."

Cora Fillmore: Meditation and Silence:

We will now prepare the consciousness for the lesson. We will ask you to go into the Silence. Center the whole attention on God within. First saying with me, with the thought on God: "Thou only." Once more: "Thou only." And again: "Thou only."

We now realize that the body temple, that the finer forces of the mind and body represent the wonderful Garden of Eden which we read in the Bible - the finer forces of mind and body. Center your attention on that one thought: That the finer forces of mind and body represent in Truth the Garden of Eden within.

You remember from our former lessons on this wonderful Garden of Eden, there arose a great River, and that River divided into four heads. Tonight we take up the third River, Hiddekel - Hiddekel in you and in me - this River Hiddekel, the invisible River Hiddekel represents the spiritual nerve fluid. Can you imagine an invisible river within you - Hiddekel - composed of pure spiritual nerve fluid? In this strenuous life of ours, we are always in need of more and more nerve force. If man were only unfolded to the degree where he could instantly go within and contact this inner River Hiddekel, pure spiritual nerve fluid, appropriate and assimilate that wonderful nerve fluid in every cell and organ of his being, what a wonderful blessing it would be! That is a possibility for you and for me. Let us realize it. Soul and body are rejuvenated, made whole, by appropriating the spiritual nerve fluid from this River Hiddekel within. The spiritual nerve fluid is the most refined of the attenuated elements of the body. Know the nerve fluid flows along our nerves.

At the termination of the nerves, this fluid breaks into 'energy flares' - little energy flares at the ends of the nerves, and is transmuted into psychical force - not spiritual force, but psychical force. In the Bible, this is represented by this River flowing before Assyria; and the word 'Assyria' means "occult", "hidden forces of the soul."

Now realize that this spiritual nerve fluid is flowing along your nerves, breaking into little 'energy flares', rejuvenating and strengthening your whole nature. Meditate on this thought: "THE SPIRIT OF THE LORD IN ME QUICKENS AND TRANSFORMS ALL WEAK AND NEGATIVE NERVE FLUID INTO SPIRITUAL ENERGY AND I RADIATE THE LIGHT OF LIFE."
I will read it again: "The Spirit of the Lord in me quickens and transforms all weak and negative nerve fluid into Spiritual Energy and I radiate the Light of Life." Realize it. Father, we thank Thee. Amen.

Charles Fillmore: Address:

We have a few announcements to make before we begin our regular lesson. Those who are faithful in their attendance at the conclusion of the lessons will receive a resume' of the lessons, a resume' of the complete course. This will give you an index, a key to many points that haven't been brought out in former lessons. Remember if you are in attendance the full number of times, the six times, you will get this lesson. Also the next two lessons will be given over partly to answering questions. If you have any questions that you would like answered, please write them out and leave them with Mr. Miller in the Library, or hand them to us at the next lesson, and at the conclusion of the lesson, we will answer them.

I presume that you all understand the offerings you wish to make in compensation are love offerings for the lessons. You may hand them to Mr. Miller in the lobby.

Another announcement: Everybody is invited to a concert next Monday night, Nov. 5, to be given by the Charity Concert Company. This is free to all. This concert is sponsored by the Business Women's Christian Unity. Admission is free. The offering will be taken as usual.

The lesson tonight is a continuation of the former lessons on revealing the Hidden Man of the Bible - the revealing of the Hidden Man of the Bible. And you will note the Bible is simply a textbook of the Hidden Man in everyone of us. In its symbology we learn of what exists in man. Consequently, it is quite important that we understand the real inner meaning of the Bible.

The lesson tonight will emphasize the history of Job. The Book of Job, as found in the Bible, has nearly always been interpreted as representing the patience of a Christian under affliction, or as an argument for the origin of evil, or an explanation of the mysteries of existence. But from our understanding of man and his spiritual unfoldment, we see in Job the status of a man who is about ready to take the next step in the regeneration. That, we will bring out in the lesson.

In order that you who are doubtless not familiar with the Book of Job, we will have it commented on and read, so that you may get the foundation for this lesson. Miss Cora is going to read to you the various points that we will take up in the lesson in the Book of Job.
Cora Fillmore: Reading Points from the Book of Job:

As I read from the Book of Job, each one realize that Job is the image of each one of us and we are getting ready for the new birth and the regeneration, and these perhaps represent the sufferings of the soul as it gets ready for this next great step.

Job I: 1-22:

1. There was a man in the Land of Uz, whose name was Job; and that man was perfect and upright and one that feared God, and eschewed evil.

2. And there were born unto him seven sons and three daughters.

3. His substance was also 7000 sheep, and 3000 camels and 500 yoke of oxen, and 500 she-asses and a very great household; so that this man was the greatest of all the men of the east.

4. And his sons went and feasted in their houses, every one his day; and sent and called for their three sisters to eat and drink with them.

5. 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.

6. Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

7. And the Lord said unto Satan, Whence cometh thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

8. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God and escheweth evil?

9. Then Satan answered the Lord and said, Doth Job fear God for naught?

10. Has not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou has blessed the work of his hands, and his substance is increased in the land.

11. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.
12. And Jehovah said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thy hand. So Satan went forth from the presence of Jehovah.

13. And it fell on a day when his sons and his daughters were eating and drinking wine in their oldest brother's house,

14. That there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them;

15. And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16. While he was yet speaking, there came also another, and said, The fire of God us fallen from heaven, and hath burned up the sheep and the servants, and consumed them; and I only am escaped alone to tell thee.

17. While he was yet speaking, there came also another and said, The Chaldeans made three bands, and fell upon the camels, and have taken them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their oldest brother's house;

19. And, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead and I only am escaped alone to tell thee.

20. And Job arose and rapt his robe, and shaved his head, and fell upon the ground and worshipped;

21. And he said, naked came I out of my mother's womb, and naked shall I return thither; Jehovah gave, and Jehovah hath taken away; blessed by the name of Jehovah.

22. In all this Job sinned not, nor judged God foolishly.

CHAPTER 2: 1-13:
1. Again it came to pass on the day when the sons of God came to present themselves before Jehovah, that Satan came also among them to present himself before Jehovah.

2. And Jehovah said unto Satan, From whence cometh thou; And Satan answered Jehovah, and said, from going to and fro in the earth, and from walking up and down in it.
3. And Jehovah said unto Satan, Hast thou considered thy servant Job? For there is none like him in the earth, a perfect and an upright man, one that feareth God, and turneth away from evil; and he still holdeth fast his integrity, although thou movest me against him, to destroy him without cause?

4. And Satan answered, Jehovah, and said, Skin for skin, yea, all that a man hath will he give for his life.

5. But put forth thy hand now, and touch his bone and his flesh, and he will renounce thee to thy face.

6. And Jehovah said unto Satan, Behold, he is in thy hand; only spare his life.

7. So Satan went forth from the presence of Jehovah, and smote Job with more boils from the sole of his feet until his crown.

8. And he took him a potsherd to scrape himself therewith; and he sat among the ashes.

9. Then said his wife unto him, Dost thou still hold fast thine integrity? Renounce God and die.

10. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

11. Now, when Job's three friends heard of all this evil that was come upon him, they came everyone from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; and they made an appointment together to come to bemoan him and to comfort him.

12. And when they lifted up their eyes afar off, and knew him not, they lifted up their voices and wept; and they rent everyone his robe, and sprinkled dust upon their heads toward heaven.

13. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that his grief was very great.

CHAPTER 3: 1, 2, 3; 23, 24, 25:
1. After this opened Job his mouth, and cursed his day.
2. And Job spake and said,
3. Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.

23. Why is light given to a man whose way is hid, and whom God hath hedged in?
24. For my sighings cometh before I eat, and my roarings are poured out like the waters.

25. For the thing which I greatly feared is come upon me; and that which I was afraid of is come unto me.

CHAPTER 8: 1-7:
1. 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 transgressions;

5. If thou wouldst seek unto God betimes and make thy supplication to the Almighty;

6. If thou wert just 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.

CHAPTER 9: 1-2:
1. Then Job answered and said,

2. I know it is so of a truth; But how should man be just with God?

CHAPTER 11: 1-2; 13-16:
1. Then answered Zophar the Naamathite and said,

2. Should not the multitude of words be answered; and should a man full of talk be justified? ........

7. Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? ........

13. If thou prepare thine heart, and stretch out thine hands toward him;

14. If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles.

15. For then shalt thou lift up thy face without spot; yea, and shalt not fear;
16. Because thou shalt forget their misery, and remember it as waters that pass away.

CHAPTER 12: 1-5; 7-13:
1. And Job answered and said,
2. No doubt but ye are the people, and wisdom shall die with you.
3. But I have understanding as well as you; I am not inferior to you; yea, who knoweth not such things as these?
4. I am as one mocked of his neighbor, who calleth upon God and he answereth him; The just and upright man is laughed to scorn.
5. He that is ready to slip with his feet is as a lamp despised in the thought of man that is at ease.
6. But ask now the beasts, and they shall teach thee; and the fishes of the sea shall declare unto thee.
7. Who knoweth not in all these that the hand of the Lord hath wrought this?
8. In whose hand is the soul of every living thing, and the breath of all mankind.
9. Doth not the ear try words? And the mouth tast his meat?
10. With the ancient is wisdom; and in length of days understanding.
11. With him is wisdom and strength, he hath counsel and understanding.

CHAPTER 22: 1-3; 21-30:
1. Then Eliphaz the Temanite answered and said,
2. Can a man be profitable unto God, as he that is wise may be profitable unto himself?
3. Is it any pleasure to the Almighty, that thou art righteous? Or is it gain to him that thou makest their ways perfect?
4. Acquaint now thyself with him and be at peace; Thereby is good come unto thee.
5. Receive, I pray thee, the law of his mouth, and lay up his words in thine heart.
23. If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

24. Then shalt thou lay up gold as dust, and the gold of Ophir as the stones of the brooks.

25. Yea, the Almighty shall be thy defense, and thou shalt have plenty of silver.

26. For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God.

27. Thou shalt make thy prayer unto him, and he shall hear thee, and thou shalt pay thy vows.

28. Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways.

29. When men will cast down, then thou shalt say, There is lifting up; and he shall save the humble person.

30. He shall deliver the island of the innocent; and it is delivered by the pureness of thine hands.

CHAPTER 23: 1-11:

1. Then Job answered and said,

2. Even today is my complaint bitter; my stroke is heavier than my groaning.

3. Oh that I knew where I might find him! that I might come even to his seat!

4. I would order my cause before him, and fill my mouth with arguments.

5. I would know the words which he would answer me, and understand what he would say unto me.

6. Will he plead against me with his great power? No; but he would put strength in me.

7. There the righteous might dispute with him; so should I be delivered forever from my judge.

8. Behold, I go forward, but he is not there; and backward, but I cannot perceive him.

9. On the left hand, where he doth work, but I cannot behold him; He hideth himself on the right hand, and I cannot see him;
10. But he knoweth the way that I take; when he hath tried me, I shall come forth as gold.

11. My foot hath held his steps, his way have I kept, and not declined.

CHAPTER 32: 1-9:
1. So these three men ceased to answer Job, because he was righteous in his own eyes.
2. Then was kindled the wrath of Elihu the son of Barachel the Buzite of the kindred of Ram; against Job was his wrath kindled, because he justified himself rather than God.
3. Also against his three friends was his wrath kindled, because they found no answer, and yet had condemned Job.
4. Now Elihu had waited till Job had spoken, because they were older than he.
5. When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.
6. And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not show you my opinion.
7. I said, days should speak and multitude of years should taste wisdom.
8. But there is a spirit in man; and the inspiration of the Almighty giveth him understanding.
9. Great men are not always wise; neither do the aged understand judgment.

CHAPTER 33: 13-17:
13. Why dost thou strive against him? For he giveth not account for any of his matters.
14. For God speaketh once, yea twice, yet man perceiveth it not.
15. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumber, upon the bed;
16. Then he openeth the ears of men, and sealeth their instruction,
17. That he may withdraw man from his purpose, and hide pride from man.
CHAPTER 34: 1-9:
1. Furthermore Elihu answered and said,

2. Hear my words, O ye wise men; and give ear unto me, ye that have knowledge.

3. For the ear trieth words, as the mouth tasteth meat.

4. Let us choose to his judgment; let us know among ourselves what is good.

5. For Job hath said, I am righteous; and God hath taken away my judgment

6. Should I lie against my right? My wound is incurable without transgression.

7. What man is like Job, who drinketh up scorning like water?

8. Which goeth in company with the workers of iniquity, and walketh with wicked men.

9. For he hath said, it profiteth a man nothing that he should delight himself with God.

CHAPTER 38: 1-41:
1. Then the Lord answered Job out of the whirlwind and said,

2. Who is this that darkeneth counsel by words without knowledge?

3. Gird up thy loins like a man; for I will demand of thee, and answer thou me.

4. Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding.

5. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6. Whereupon are the foundations thereof fastened? or who laid the corner stone thereof;

7. When the morning stars sang together, and all the sons of God chouted for joy?

8. Or who shut up the seas with doors, when it break forth, as if it had issued out of the womb?

9. When I made the cloud the garment thereof, and thick darkness a swaddling band for it.

10. And break up for it my decreed place, and set bars and doors,

11. And said, hereto shalt thou come, but no further; and here shall thy proud waves be stayed.
12. Hast thou commanded the morning since thy days; and caused the dayspring to know his place;

13. That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

14. It is turned as clay to the seal; and they stand as a garment.

15. And from the wicked their light is withholden, and the eye yet shall be broken.

16. Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17. Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18. Hast thou perceived the breadth of the earth? Declare if thou knowest it all.

19. Where is the way where light dwelleth? and as for darkness, where is the place thereof?

20. That thou shouldst take you to the bound thereof, and that thou shouldst know the paths to the house thereof?

21. Knowest thou it, because thou was then born? Or because the number of thy days is great?

22. Hast thou entered into the treasures of the snow? Or hast thou seen the treasures of the hail,

23. Which I have reserved against the time of trouble, against the day of battle and war!

24. By what way is the light parted, which scattereth the east wind upon the earth?

25. Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunders;

26. To cause it to rain on the earth where no man is; on the wilderness, wherein there is no man;

27. To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

28. Hath the rain a father? Or who hath begotten the drops of dew?

29. Out of whose womb came the ice? And the hoary frost of even (heaven), who hath generated it?
30. The waters are hid with a stone, and the face of the deep is frozen.

31. Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

32. Canst thou bring forth Mazzaroth in his season? Or canst thou guide arcturus with his sons?

33. Knowest thou the ordinances of heaven? Canst thou act the dominion thereof in the earth?

34. Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35. Canst thou send lightnings, that they may go, and say unto thee, Here we are?

36. Who hath put wisdom in the inward parts? Or who hath given understanding to the heart?

37. Who can number the clouds in wisdom? Or who can stay the bottles of heaven,

38. When the dust groweth into hardness and the clouds cleave fast together?

39. Wilt thou hunt the prey for the lion? or fill the appetite of the young lions;

40. When they couch in their dens, and abide in the covert to lie in wait?

41. Who provideth for the raven his food? When his young ones cry unto God, they wander for lack of meat?

CHAPTER 39: 1:
1. Knowest thou the time when the wild goats of the rock bring forth? Or canst thou make when the hinds do calve?

CHAPTER 40: 12-14:
12. Look on everyone that is proud, and bring him low; and tread down the wicked in their place.

13. Hide them in the dust together; and bind their faces in secret.

14. Then will I confess unto thee that thine own hand can save thee.

CHAPTER 42: 1-17:
1. Then Job answered the Lord, and said,
2. I know that thou canst do every thing, and that no thought can be withholden from thee.

3. Who is he that hideth counsel without knowledge? Therefore, have I uttered that I understood not; things too wonderful for me, which I knew not.

4. Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me.

5. I have heard of thee by the hearing of the ear; but now mine eye seeth thee.

6. Wherefore I abhor myself and repent in dust and ashes.

7. And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against they two friends; for ye have not spoken of me the thing that is right, as my servant Job hath.

8. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you; for him will I accept; lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

9. So Eliphaz the Temanite, and Bildad the Shuhite, and Zohar the Naamathite went and did according as the Lord commanded them; The Lord also accepted Job.

10. And the Lord turned the captivity of Job, when he prayed for his friends; also the Lord gave Job twice as much as he had before.

11. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him; every man also gave him a piece of money, and every one an earring of gold.

12. So the Lord blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13. He also had seven sons and three daughters.

14. And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third Keren-happuch.

15. And in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren.
16. After this lived Job a hundred and forty years, and saw his sons, and his sons' sons, even four generations.

17. So Job died, being old and full of days.

CHARLES FILLMORE - Continuing Address:

When we study the scriptures we find that they all have an inner spiritual meaning. And this book of Job has a like character, that if we look into the mystical side we will find that it is a lesson in the unfoldment of the natural man. That is, when a man lives up to the Divine standard morally, and he is upright, honest and just, on the natural plane, he is recognized as the highest type and that is what Job was. Job was the picture of uprightness and one that feared God and turned away from evil.

But Job had another step to take. He was at the point where he was ready for what is called in the New Testament, the 'new birth'. Now we get some wonderful lessons in the study of the Scriptures. We see how every man, every soul, is progressing.

Science tells us that the whole life activity in the natural world seems to be upward, higher and higher, - everything is progressing, so man must progress. The lesson we get here is that, we, being righteous in the sight of God in our natural estate, are laying a great foundation for future unfoldment.

Now Job had not received the baptism of spirit as had Jesus, and he did not understand the tribulation that seemed to be to him tragedy, not the passing over from the natural to the spiritual. Now Jesus told a great deal about the passing over; he told about what was coming in his life. He had to undergo a great trial. He was in great tribulation. We are told he was "a man of sorrows and acquainted with grief." But he didn't fall under the rebellious tragical state Job did. In other words, understanding helps one wonderfully in these seeming trials we have to go through when we give up the old and enter into the new. Now Job had lived a godly life, according to the worldly standard, but he was not measuring up to the perfect man's stature as designed by Infinite Mind and demonstrated by Jesus Christ. So he had to be taught it was necessary to give and let go because he didn't understand the fullness of the (day?)

Then what a great blessing it is that we in our present understanding of Truth, know about these things, that we can let go of all the old and enter into the new and not be cast down!

Job wailed (Chap. 23: 3-4): "Oh that I knew where I might find him! (Jehovah God) - that I might come even to his seat! I would set my cause in order before him and fill my mouth with arguments." You see the point there? When we go through these tribulations, and like Job, get rebellious, we want to argue the situation, we want to ask numerous questions. "Why, when I have been so good and faithful, do I have to endure these tribulations?" Well, the point we want to bring out is that God knows what is good, or
that something is being done, for everything we give up we receive a hundredfold. That is what Jesus taught.

Now I would like to say that Job should not be considered historical. No one knows where he lived, or when he wrote. This book of Job is newsy, and tells us a great deal about things not supposed to have been known at that time. Job was written, say, about the time of the - well - the authorities differ a little on that - but they say it was written when the Book of Genesis, first and second chapters of Genesis were written, and that he there points in his various citations, to things that were not known for several thousand years. When he said, "How doth he hand the earth in the air" - (Chap. 26: 7: He stretcheth out the north over the empty place, and hangeth the earth upon nothing.) - that fact wasn't known at that time. The earth was supposed to be solid and the center of all the other planets. So Job must have been an inspired soul.

But the name "Job" means "affliction". (Metaphysical Bible Dictionary: Job (Heb.) - persecuted; calamitous; afflicted; adversity; adverse desires; a coming back; restored to one's senses; penitent; converted.

(A man in the land of Uz," the central figure of the book of Job (Job 1:2;3;-7).

(Meta. The transition of man from personal, formal righteousness, which is the basis of all self-righteousness, to a true inner change of heart and an entrance into the real Christ consciousness, which deals with the very thoughts and intents of the innermost consciousness instead of merely setting right a few outer facts.

(In his self-righteousness there is fear of evil; the things that Job feared came upon him (Job 3: 25, 26). Then along came his three friends to comfort him and to argue with him. These friends represent accusations against self and attempted self-justifications of the outer personal consciousness.

(Next came Elihu, the interpreter, or Holy Spirit, who opens Man's eyes to the real righteousness. The self-righteousness of the outer man is based on outer acts only and does not bring about the reign of love and wisdom in the heart, in the thoughts, words, and the whole life; seeing this fact, the individual truly repents. Job said (Job 42: 5, 6) after God had talked to him "I had heard of thee by the hearing of the ear; but now mine eye seeth thee: Wherefore I abhor myself, and repent in dust and ashes."

Then came forgiveness and healing. When Job turned to God and prayed for his friends, his captivity was put away, "and Jehovah gave Job twice as much as he had before." (Job 42: 10). Thus when the awakened individual forgives, and seeks the cleansing, redeeming, transmuting Christ power for the uplift of his apparent
failings and shortcomings, he enters into true peace, joy, and abundance.)

We must carry that thought that when we believe an affliction, we get certain results we wouldn't get if we believe in a blessing in some good.

Now if we analyze the name "Job", in Hebrew it means "afflicted one", and his friends, three intimate friends, his advisers, each one has a meaning that applies at once to some mental condition.

"Eliphaz" meaning "God the dispenser of supply" or "Jehovah Jireh" "God is always supplying". (Meta. Bible Dict. Eliphaz (Heb.) - God is purification; God is dispenser; God of strength; whom God makes strong.

(a.- Son of Esau, by Adah, the daughter of Elon the Hittite (Gen. 36: 4). b.- The Temanite, one of Job's three friends, and supposed to have been descended from the son of Esau by this name (Job 2: 11).

(Meta. Teman refers to the southern quarter, or subconscious realm in man. Eliphaz the Temanite signifies a thought of strength and of purification that springs from the subconsciousness. This thought, however, does not measure up to spiritual Truth; Eliphaz did not prove himself able to help Job. But the thought that Eliphaz represents realizes that true cleansing, as well as strength and supply to meet man's needs, come from God (God is purification, God is dispenser, God of strength). The Eliphaz thought is capable of unfolding into greater understanding and fruitfulness, and so we find Job after receiving the light, prayed for his friends.

As we study Job we find the power of the Father to supply.

"Bildad" means "the son of Contention" that in Job comes to serve and must be called fault-finding, criticism and complaining. (Meta. Bible Dict. Bildad (Heb.) - Bel has loved; Lord Adad; son of contention; son of strife.

(One of Job's three friends who came to see him in his affliction and took up an argument against him, in an effort to help set him right (Job 2: 11; 8: 1).

(Meta. The great desire of the partially awakened intellect to contain and strive (son of contention, son of strife) for that which appears right to it, its judgments and decisions being founded more in outer appearances than in Truth. Bel (lord) is the same as Baal, and refers to the attributing of power to the outer formal world. Adad, or Hadad, the chief deity of the Syrians, symbolizes setting up, as all-powerful, the intellect apart from true spiritual understanding. The intellectual thoughts for which the Syrians stand always war against the spiritual consciousness.)
"Zephar", the other, means "the hairy, the rough one." We can see he represents the sense man, the animal man, the body. (Meta. Bible Dict. Zephar (Heb.) - chirping, peeping; twittering, hopping; moving swiftly; small bird; sparrow.

("The Naamathite", one of Job's three friends (Job 2: 11).

(Meta. Job's three friends represent phases of intellectual and mental thought and reason; that which is less than spiritual understanding. That is why they could not help him to find any remedy for his afflictions. They could show him to be wrong, but could not reveal to him the right way. Intellect only points out evil appearances and condemns the sinner. Spiritual understanding alone gives the remedy and leads the individual into life and peace. The world today is full of people who continually find fault with and call attention to the limitations and errors of present seeming conditions, but only the spiritually enlightened can point out the way really to make people and conditions better. Jesus Christ came not to condemn the world, but to save it; even so the true Christian will seek always to lift up a right standard for those whom he wishes to help, instead of calling attention to, and thereby magnifying apparent evil.

(Zephar signifies a plane of darkness, limited thought or reason such as is suggested in Isaiah 8: 19. (See Zipper in relation to this). The understanding that God gives, spiritual understanding, is alive, alert, progressive; when man holds to old, obsolete ideas, and reasons from their standpoint, he is seeking "unto the dead.")

And "Elihu" means "God Himself," and he represents the might of the Spirit. He speaks with authority. (Meta. Bible Dict. Elihu (Heb.) - My God is that which is; whose God is He; My God is He; God is He, i.e. Jehovah.

(a. Son of Barachel the Buzite, one of Job's friends (Job 32: 2-6). b. An ancestor of Samuel's (I Sam. 1:1). c. The name of other Israelitish men (IChron. 12:20; 26:7; 27:18).

(Meta. Elihu of the book of Job represents the Holy Spirit. The name Elihu also signifies the recognition by man that his true inner self is Spirit).

And Eliphaz said: "According as I have seen they that plow iniquity and sow trouble, reap the same." (Ch. 4:8; Even as I have seen, that they plow iniquity, and sow wickedness, reapeth the same) Did you ever think about that? If you sow in your mind these thoughts of iniquity and trouble and trials and tribulations, why, you reap what you sow.

And another wise saying of Eliphaz was, "Behold, happy is the man whom God corrects. Therefore, despise not the chastening of the Almighty" (Ch. 5:17; Behold, happy is the man whom God
correcteth; therefore despise not thou the chastening of the Almighty.) I think that God could never really punish man; but there is a divine law, when it is transgressed, we don't look on the bright side of everything, there is a certain reaction, and then comes that rebellious, tragical cursing of God. We are told that Job learned to swear at a very tender age. We are told he learned to curse the day he was born - that is a very subtle oath! (Ch.3:19) After this Job opened his mouth, and cursed his day. And Job spake, and said, Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived.)

He also gave us a very wise observation, that is (Ch. 3:25) "The thing which I greatly feared is come upon me." In our metaphysical study, we see how true that is. If we fear a thing, and set up a bugaboo, it will overtake us sooner or later. So we find we must cast all fear out of our minds; fear of impending things; don't fear you are going to have an accident or some disaster is coming to you. Because if you build that up in your mind, through the power of your thought in the general mental atmosphere, that thing will overtake you.

There is another very wise thing in Job. (Ch. 5:21-23) "21. Thou shalt be hid from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh. 22. At the destruction and famine thou shalt laugh; neither shalt thou be afraid of the beasts of the earth. 23. For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee! That is a mighty promise. It sounds like the promises of Jesus Christ.

How shall we demonstrate these promises? Why, by entering into that state of mind, that is, by being immersed in overcoming problems. It is the overcoming mind that regulates everything.

Job was very anxious to get into an understanding of the relation which he bore to God. He wanted to know the law. So we all, I think, when we are seeking for the highest, are desirous of realizing what God's will is, what we should do. So Job says,(Ch.6:24) "Teach me, and I will hold my peace (tongue); and cause me to understand wherein I have erred."

Then again, our nerves get the best of us, as many of us know; we become discouraged, and we say, "I loathe my life! I would not live always. Let me alone for my days are vanity." Zephah says (Ch. 11:16) "Thou shalt forget thy miseries, and remember it as waters that are passed away." When you think in your consciousness of all the trials and tribulations and miseries just as waters that are passed away, you know that would eliminate from your consciousness a whole lot, because what we think is tribulation, really is five-tenths in our minds and we built it up and carry it along. We have the thought. Why, just think of it as 'waters just passed away' - passed away - let it go. You will be surprised at the wonderful uplift you will get from thinking that thought - "just as waters that have passed away."
These advisors of Job, of course, were really in his own mind. Satan the accuser, and these friends of Job were really in a measure carrying out Job's ideas - "Satan gathered with the sons of God" (Ch. 1:6 Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.) (Meta. Bible Dict. Satan (Heb.) - liar in wait; an adversary; an enemy; hater; accuser; opposer; contradicter. (The same as Devil, the Adversary, the Evil One, and the like (Job 1:6-12; Matt. 4:10)

(Meta. The deceiving phase of mind in man that has fixed ideas in opposition to Truth (Adversary, liar in wait, accuser, opposer, hater, an enemy). Satan assumes various forms in man's consciousness, among which may be mentioned egotism, a puffing up of the personal; and the opposite of this, self-depreciation, which admits the "accuser" into the consciousness. This "accuser" makes man believe that he is inherently evil.

(Satan is the "Devil", a state of mind formed by man's personal ideas of his power and completeness and sufficiency apart from God. Besides at times puffing up the personal, this Satanic thought often turns about and, after having tempted one into evil, discourages the soul by accusing it of sin. Summed up, it is the state of mind in man that believes in its own sufficiency independent of its creative Source.

(Rebellion against God under the head of experiences is another form of this "hater". The personality that disbelieves in God and accepts no law save that of man is Satanic.

When the Seventy returned, saying, "Lord, even the demons are subject unto us in thy name," Jesus said, "I beheld Satan fallen as lightning from heaven." (Luke 10: 17, 18) Heaven is conscious harmony. When this harmony is invaded by a thought adverse to the divine law, there is Satan, and "war in heaven." When the Christ declares the Truth, error thought falls away; that is, Satan falls from heaven as lightning.

(Lightning is a force that gathers and explodes and wastes its energy because it is not in harmony with the universal equilibrium. This well illustrates the mind that believes itself as independent and unrelated creation. When this kind of a thought is allowed full sway in a man's consciousness, he becomes so egotistical and self-opinionated that he destroys himself. Thus error is its own destruction.

(The Greek word that is translated "devil" - Luke 4:1-13 means "accuser" or "the critical one". "Personal" describes the meaning more fully than any other word in the English language.)

"Satan" was an accuser - in other words, Satan is that personality in us that doesn't directly contact Infinite Mind. And Job saw that these advisors were not as wise as they should be and he said (Ch. 12:2), "No doubt but ye are the people, and wisdom will die with you."
Now he really wasn't their friend, he came in at the conclusion of the various arguments of these three friends, or the three who had exploited their opinions in the presence of Job, and he is the one who is really the wisest. He came in at the conclusion and his advice is good; he wanted to show Job that man couldn't well be a profit to God, and he says (Ch. 22:2) "Can a man be profitable unto God, as he that is wise, may be profitable unto himself?" (Ch. 22:21-30) "21. Acquaint now thyself with him and be at peace; thereby good shall come unto thee. 22. Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. 23. If thou return to the Almighty thou shalt be built up, and thou shalt put away iniquity (corruption) far from thy thoughts (tabernacles). 24. Then thou shalt lay up gold as dust (all thy treasures within you) and the gold of Ophir as the stones of brooks. 25. Yea, the Almighty shalt be thy defense (treasure and choice silver) and thou shalt have plenty of silver. 26. For then shalt thou have thy delight in the Almighty (and thou shalt delight thyself in God) and shalt lift up thy face unto God. 27. Thou shalt make thy prayer unto him, and he shalt hear thee, and thou shalt pay thy vows. 28. Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways. 29. When men are cast down, then thou shalt say, There is lifting up and he shall save the humble person (they will see and he will bless even him that is innocent) (Yea and you shall be delivered through the calam(?) of all hands). 30. He shall deliver the island of the innocent; and it is delivered by the pureness of thine hands."

Here are some mighty promises now, if we only would come into the consciousness of the Almighty he would be our gold and our silver, and we should delight ourselves in the Almighty.

He gives us here some of the attributes and powers of the spiritual man. His teaching sounds like Jesus Christ. (Ch. 22:28) "Thou shalt also decree a thing, and it shall be established unto thee; and light shall shine upon thy ways."

You know when we return to the Almighty, we have that power of decreeing, and through that decree it shall be established unto you. We can speak words that will bring even sinners into a consciousness that God is their resource.

But Elihu appeared on the scene again and said, (Ch. 32: 6-9) 6. "I am young, and ye are very old; wherefore, I held back (afraid), and durst not show you mine opinion. 7. Isaid, Days should speak, and multitude of years should teach wisdom. 8. But there is a Spirit in man; and the breath (inspiration) of the Almighty giveth them understanding. 9. Great men are not always wise; neither do the aged understand judgment." It is not the great and wise, nor age, that understands justice and Truth. There is a lesson for everyone of us; we see even the young of the world, even
children, can have a certain wisdom and know. It isn't the old and gray headed, it isn't those who claim to be wise that are wise. Jesus taught that also. And Job, thousands of years before Jesus, taught the same ideas. He also said (Ch. 33:4) "The Spirit of God hath made us, and the breath of the Almighty giveth (hath given) me life."

Then another point he brought out emphasizes the Unity work, and that is (Ch. 33:14-16) "God speaketh once, yea twice, yet man regardeth (perceiveth) it not. 15. In adream, in a vision of the night, when deep sleep falleth upon men, in slumberings on the bed; 16. Then he openeth the ears of men, and sealeth their understanding (their instruction)." There is a point that has been overlooked by the Christian world, that God does reveal his law; he instructs and teaches those who are open-minded, in their dreams when they are asleep. Listen for this inner Voice and in the silence of sleep, watch the symbols and you will get lessons that will surprise you. God in His Infinite Mind is in the world today, and we know it is possible, and we know also that this infinite Spirit of Wisdom and Understanding is here with us at all times seeking these various avenues. Don't shut the Infinite Mind off by some thought it isn't good. Dreams may be frivolous, may be the result of a large supper before you went to bed - so they may - but every time every counterfeit has its genuine and you will find there is a great Truth, a great source of Wisdom. So listen to it, and open your mind to dreams, and try to interpret them.

Another thing is that we underestimate our ability and power. We don't stand up in the presence of Jehovah or in the presence of men. And Job answered Jehovah and said (Ch. 40:4, 5). "Behold, I am of small account (vile); what shall I answer thee? I will lay mine hands on my mouth. 5. Once have I spoken, but I will not answer; Yea twice but I will proceed no further." Jehovah answered Job out of a whirlwind (Ch. 40:7-10; 14) 7. "Gird up thy loins now like a man, I will demand of thee, and declare thou unto me. 8. Wilt thou also disannul my judgment? Wilt thou condemn me that thou mayest be righteous? 9. Hast thou an arm like God? Or canst thou thunder with a voice like him? 10. Deck thyself now with majesty and excellency; and array thyself with glory and beauty. (Put on dignity, and array thyself with honor and might)."....14. "Then I will also confess unto thee that thine own right hand can save thee." Your own right hand can save you. This is my right hand -- (Laughter: Mr. Fillmore had raised his left hand) -- I wasn't waving this one -- you see I wasn't positive in my own mind. That shows when you are very positive, you will raise the right hand; that shows the hand is but the expression of the mind.

When the Spirit in us tells us to stand in the Presence of this Infinite Mind and be dignified and assert our power, man's power, it is because it is only through this power in man he will ever save himself. If he becomes supine, negative and gives up, he will never accomplish anything. It must be done through the power of Jehovah in man.

In conclusion, we are told when Job prayed for these friends, you will note he found, we are told, a great deal of fault with them, contended with them, argued with them. Then the Lord showed
him the law of forgiveness - that these friends would bring offerings to him, and make sacrifice. When they did so, then he must forgive them. (Ch. 42:10) "And Jehovah turned the captivity of Job, when he had prayed for his friends; also the Lord gave him (Job) twice as much as he had before." (Ch. 42: 12-13 & 15). So Jehovah blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, six thousand camels, and a thousand yoke of oxen, and a thousand she asses. 13. He also had seven sons and three daughters....15. And in all the lands none of the women were as fair as the daughters of Job."

Jesus Christ summed this up and paralleled this thing when he said to his disciples in the 19th chapter of Matthew, 28 & 29: "Verily, I say unto you that ye who have followed me in the regeneration, when the Son of man shall sit on the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel. 29. And everyone that hath forsaken houses or brethren, or sisters, or fathers, or mothers, or wife, or children or lands for my name's sake, shall receive an hundredfold, and shall inherit life eternal (everlasting life)." That was proved by Job, and I might say reiterated by Jesus Christ. All the history of Job is summed up in the 19th chapter of Matthew -- it is a great lesson for us. As these old connections, old things, slip away, we will not grieve nor think we are being - well - ruined by the passing away of these temporal things. Let us, like Job, look upon them as waters that have passed away.

Now this brings us to the consideration of those four Rivers. Now the Rivers as given in the Garden of Eden allegory, have a great influence upon our organism, and we have looked on them too much in the light of the physical man. But the spiritual man is the real man. Now these four Rivers are but four different phases, spiritually, of one great Stream. These four heads were divided, and they flowed, we are told, through this land, this beautiful Garden of Eden, to water it and fructify it.

And the first of course was Pishon - which we interpreted as pure Spirit. We are constantly being baptised with a spiritual flow we don't realize. Professor Millikan says he has discovered this Cosmic ray that is constantly bombarding the whole earth, including our bodies, - all are being bombarded by this ray; and we would know nothing about it until we turn our attention in that direction.

The next River is Gihon, which means "Breath", Spirit operating through the breath. We know we are breathing in pure oxygen and it is going with a purifying effect, that Gihon River goes all through the system.

Then we are having the River identified there, being used tonight, Hiddekel. Hiddekel means the flow of natural regenerative forces in man; that means this body of living energy. The wonderful thing about the River there is that it is made up of the water of
Life. I might say all these different forces that flow through our bodies come as — well — water. They are made up of elements. We know this water is made of one part oxygen and two parts hydrogen (H₂O) — that means if these elements are brought together as gases, it appears as water. Water is the great dissolving element; and so life, we are told, on this earth, has its first expression in water. That is the version of science. So the life activity is constantly going through a change and the dissolving power of water is necessary. The fact is, all the changes that go on in our organism are brought into action primarily by a force, a life force, Spirit force, working through life energy. So as we study the activity of the thought through our nerves, we find it is carried on by this water of life. And if we don't, we should think of our nerves as being wholly caused by spiritual energy and spiritual energy is life activity, and our nerves are controlled through the action of Mind on the nerve fluid. That would bring us right in contact with a scientific fact.

Here are some words I copied out of a physiology: "The nerve system does, no doubt, run, control and direct and coordinate the rest of the body. Unless it does so, things go utterly wrong throughout the entire organism. The nervous system is the absolute object, end and aim of the whole body, which exists for it, and for it alone. In the rest of the body, birth and death are continually occurring. Skin cells and blood cells, etc., are born and die in perhaps millions daily. But the nerve cells are not born in the course of the history of the individual, or rather, they are born once for all, long before his birth, and they last unchanged throughout a life, while birth and death go on insistently. In our survey of water and its essential nature, we begin to see the origin of psychology." (This is in a book of physiology.) "And where, we ask, does life come in? Life is an energy, or ether. Do you know it is living ether and impressive, and transgressed none of our laws. Ultimately, life is psychological. Even in the lowest possible organism, recent work as demonstrated traces of poise and educated abilities, traces of what can only be called 'mind'." These are the well - arguments of Modern Physiology, not mind science, as you can see, but they work right into what we are teaching as the Science of Spirit, that Spirit is back of the whole thing. It is through the power of spirit we look upon the members of the body; it is through the power of Spirit that great necessity of life, which is water, we might say, flows over the nerves.

What causes that? What moves it? Mind! What kind of mind? Spirit-Mind. If we can know that, what regenerative power it gives us for the action of our nerves. We give up to the negative flow, and the nerves become strained and tense and culminate in some nervous trouble. Because the nerves are the wires the mind uses to look (move) upon the muscles, and every part of the body, where these nerve cells aggregate in the organism there is a mind form or brain center.
These are distributed all over the body.—The Twelve thrones Jesus Christ told us about, when he said, "Those that follow me in the regeneration, they shall sit upon twelve thrones, judging the Twelve Tribes of Israel." That is all mystical to the man who doesn't understand how the mind acts upon the organism. When you understand this, you have the key to the regulation of your nerves. You don't have to give up to nervous prostration or any of these conditions, when you know your nerves come from Infinite Mind. This author says they were created before you were born. We haven't a single cell we didn't have before we were born; they never increase, these avenues which the original Spirit carries over its work from age to age, from incarnation to incarnation. This is a perfect illustration of life. In these nerves is wrapped up all knowledge, all insight into life we have had through ages of growth and development. When we break into the Spiritual side, into the atomic structure of the nerve, we find we have life, what we call a radiant*. A "radiant", among scientists, is called the Ganesic of the Universe; this 'radiant' has a life from within; it doesn't depend upon any outside life. It is self-energizing.

A man once said he would send a light around the earth in forty minutes, and Modern Science can belt the earth with light in two minutes. We can see we are eliminating time and space. Fifty years ago it took six months to go to California. Now we can go in twelve hours. You see how we are doing away with the limitations of matter.

We go within and lay hold of the inner radiants of Infinite Mind as unstrung from our centers and use these understandingly. Spend a little time every day in meditation and going within. You see we would develop into new understanding of man's power to see what everyone is in the sight of God. We are looking at ourselves in a physical way. Forget physiology as those writers have forgotten and begin to see this mind and that it is not physiology but psychology. That is what we are discovering, that we are not mere bundles of flesh and blood and bones, but we are made up of spiritual forces. Spirit is working all the time. It seems to be here waiting for us to recognize it.

If we study these unusual books of the Bible, we see this Hidden Man, this Spiritual Man, by being more and more like him. Tonight, let us give thanks this Hidden Man is being revealed. You are creating fine bodies once every year. The business of the elements is at work in revealing him. He is the Spiritual Source, the 'radiant' of Life. They talk about the 'radiant' as being the center of the electrical world. Grow from within. Jesus Christ understood that when he said, "The Father within me", "I am the Light of the world." "You are the Light of the world".
Let us realize now, "I am the Light of the World." Everyone here is a light, and we are letting that light shine. So "shine" is, we may say, a good word glorifying the Father in the heavens. The Spirit, as revealed by Jesus Christ to everyone of us, is here. Let your light shine. Speak this word of life to yourself, speak it to all those with whom you are associated. Speak it to the very ethers, like broadcasting waves over the radio station, so whoever is open can receive that vibration, that wave length, that light, for all these.

We thank Thee, Almighty Father, for Thy Presence and Power, this evening, Amen.

You are dismissed.