Chapter Three
CHAPTER THREE

3. JOB'S ATTAINMENT OF SALVATION THROUGH HUMILITY AND SURRENDER TO GOD'S SOVEREIGNTY

"To every thing there is a season, and a time to every purpose under heaven". Ecc. 3:1

3.1 Introduction

For most of the human beings life is more often tragic and unbearable. Pain, suffering, loss and death are part of life. No one is exempted from grief, not even the righteous Job who sums up the nature of human existence in a clear and expressive manner.

"Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down; he fleeth also as a shadow, and continueth not". (Ch. 14:1 – 2).

Job was a perfect and an upright man; yet he was subjected to all kinds of misery (physical, mental and spiritual) in the midst of his terrible calamities, and desperate situations Job continued to cling to God in faith. He insisted on his innocence and dared to question God's justice in his life. Finally in his personal encounter with God, he acquired self-knowledge, which enabled him to surrender to God's sovereignty and salvation. The process of his obtaining salvation is the heart of the matter for this chapter.

The Book of Job deals with the mystery of the suffering of the righteous. Job was an innocent sufferer who was unaware of Satan's accusation of him. Job was equally ignorant of God's declaration of his piety and integrity. In the trial of his faith, Job desired solace and comfort from his three friends.
To his great dismay and utter confusion, he was condemned as a great sinner. They had presumed that Job suffered for his wickedness. He failed miserably to convince them of his integrity. His self-righteousness had surfaced in the long discourses with his friends.

Job the righteous man lost his wealth, children, health and his reputation. His initial response to tragedy was an attitude of worship and acceptance.

"Naked came I out of my mother's womb and naked shall I return thither, the Lord gave and the Lord hath taken away, blessed be the name of the Lord." (Ch. 1:2).

Job mourned for his losses and suffered alone. Instead of sharing his pain, his wife gave him wrong suggestion to curse God and die. In the intensity of his sorrow, he sought the social support and sustenance in the company of his friends. Their silence hurt him. In the anguish of his soul, he cursed the day of his birth and longed for death. (Ch. 3).

His passionate death wish triggered his friends' accusation and wrong judgement. Eliphaz, Bildad and Zophar were wise and articulate. They had visited him in his afflictions with good intentions to console him; but they turned out to be "miserable comforters". (Ch. 16:2). Unfortunately they shared a similar theology according to which suffering was inflicted on the wrong doer. God had afflicted Job for he was a great sinner.

3.2 The Wrong Judgement of the Three Friends

Eliphaz the philosopher and theologian spoke from his knowledge and experience. He argued that Job's punishment was penal.
"Remember I pray thee; who ever perished, being innocent? Or where were the righteous cut off? Even as I have seen, they that plow iniquity and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed." (Ch. 4:7 – 9).

Eliphaz tried to convince Job of the sin of discontent and impatience. He advised Job to seek God and to commit his cause to God. Eliphaz's assumption was that Job's suffering was the just punishment from God. In his second speech, Eliphaz was more sharp and stinging. He harshly criticized him and accused him of harbouring a secret guilt.

"For thy mouth uttereth thine iniquity and thou chooset the tongue of the crafty. Thine own mouth condemneth thee and not I; Yea, thine own lips testify against thee." (Ch. 15:5 – 6).

In the third speech Eliphaz mercilessly lashed at him and termed him a wicked oppressor.

"Is not thy wickedness great? And thine iniquities infinite? For thou hast taken a pledge from thy brother for nought, and stripped the naked of their clothing." (Ch. 22:5 – 6).

Eliphaz charged him with impiety, intolerance, arrogance and self-conceit. He reproached him for his tyranny and urged him to repent and turn to God for forgiveness.

"Accquaint now thyself with him and be at peace: thereby good shall come unto thee." (Ch. 22:21).

In common experience, even saints do suffer, but Eliphaz held the opinion that Job was a sinner-sufferer.
Bildad, the next speaker, did not heed to Job's protestations of innocence. He even callously remarked that Job's children had died for their wickedness. He claimed that God would never forsake a good man.

"Behold, God will not cast away a perfect man, neither will, he help the evil doers." (Ch. 8:20).

His opinions were based on tradition (Ch. 8:8). In a heartless manner Bildad made a chilling reference about the death of his children, in the second speech causing him immense grief.

"Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. His strength shall be hunger bitten, and destruction shall be ready at his side. It shall devour the strength of his skin, and the first born of death shall devour his strength." (Ch. 18:5, 12 – 13).

Job's friends were not moved by Job's afflictions. They were judgemental and criticized him as if he deserved his tragedy.

According to C.S. Lewis, "... Suffering naturally produces in the spectators (unless they are unusually depraved) no bad effect, but a good one — pity".1

Job's three friends had no pity for him; they were hardened by their dogmas and tradition. Bildad explained to Job that he could not justify himself before God or prove his innocence.

"How then can man be justified with God? Or how can he be clean that is born of a woman?" (Ch. 25:4).

Bildad also insisted on Job's repentance (Ch. 8:5 – 6).

Zophar the moralist was the third friend who was a dogmatist par excellence. Like his friends he never showed sympathy for Job's deplorable
state. His friends failed to understand him or realise that he needed their consolation more than their long lectures. Zophar also had come to the conclusion that Job was punished for his sin.

"For thou hast said my doctrine is pure, and I am clean in thine eyes. But oh that God would speak and open his lips against thee. Know therefore that God exacteth of thee less than thine iniquity deserveth."

(Ch. 11:4 – 6).

Zophar based his conclusions on dogma and asserted that Job was responsible for his calamities. He reminded Job of the short-lived triumph of the wicked and warned him to turn away from iniquity (Ch.11:13 – 14).

As Timothy Garrings aptly remarks, "what he is given by his friends is religion. ... The religion of the friends, as of the Pharisees, is an affair of great depth and genuine spirituality but it is not the action of God himself, which is grace".2

Job was offered religious teaching instead of compassion. His friends did not alleviate his pain but aggravated it. As Hugh Black observes, "human friendship has limits because of the real greatness of man. We are too big to be quite comprehended by another. There is always something in us left unexplained and unexplored. We do not even know ourselves; much less can another hope to probe into the recesses of one's being. Friendship has a limit because of the infinite element in the soul".3

Human friendship has its own limitations. His friends misunderstood him and judged him falsely that he was a sinner.
3.3 *A Wrong Theory about Suffering (Retributive Theory)*

The three friends believed in the prosperity of the righteous and the condemnation of the wicked. Job did not challenge or question their conviction that the punishment of the wicked was merited. He was baffled by his personal experience. Since he was not aware of any known sin, he could not comprehend God's dealings in his life. He claimed that God was not just in his moral government in punishing an innocent man. He was also labouring under the illusion created by his friends and the retributive theory that affliction was penal. Job failed to analyze the reason for his suffering. Neither Job nor his friends did understand the divine purpose in Job's affliction.

3.4 *Job's Self-Justification*

The three friends did not know how to present the truth of God to Job. Instead of leading him to self-judgement, they unfortunately led him in a path of self-justification. Eliphaz made his experience the infallible guide for judging others. Job was defiant; Bildad's appeal to antiquity failed to bring a confession from Job. Zophar's morality was defective and his ridicule was not beneficial in convincing Job of his sin. There was no common ground of understanding. Job reiterated that he was innocent and he firmly believed in his righteousness. Yet he was overwhelmed by God's dealings.

"If I justify myself, mine own mouth shall condemn me; if I say I am perfect, it shall also prove me perverse." (Ch. 9:20).
The three friends had failed to bring Job out of the abyss of despair and self-pity. Job had turned to bitter complaining and resentment. He would rather pour out his anguish to God than look for any comfort from them.

"Not for any injustice in mine hands; also my prayer is pure. Also, now behold my witness is in heaven, and my record is on high". (Ch. 16:17, 19).

With the loss of his reputation Job even lost his dignity. In shame and frustration he longed to clear his name. Instead of justifying God he justified himself. (Ch. 23:4 – 5).

In his efforts to regain his name, he even questioned divine justice in his life. As C.H. Mackintosh in his book Job and His Friends comments, "Job was wrong in seeking to defend himself, and the friends were wrong in seeking to condemn him".4

The condemnation of the friends did not correct him; Job's earnest declaration of innocence did not convince them of his purity and lack of sin.

"If I have walked with vanity or if my foot hasted to deceit let me be weighed in an even balance, that God may know mine integrity." (Ch.31:5–6).

There are nearly forty self-references, which disclose Job's pride in his righteous deeds. Job delighted in his acts of benevolence and glorified himself in them. (Ch. 29, 30).

Finally the three friends ceased to argue with him because Job maintained his integrity and "was righteous in his own eyes". (Ch. 32:1).
The three friends did not lead him to self-assessment, and Job continued to nourish the wrong notion that God had unjustly punished him. His self-justification could neither bring solution nor salvation to his misery.

3.5 Elihu a Spokesman of God

The fourth friend Elihu a younger man spoke like an oracle of God. With remarkable clarity he pointed out to Job the need for self-knowledge, He did not argue on the basis of experience or tradition or legality. While presenting God in His true majesty Elihu explained to Job that affliction had higher purposes like edification and disciplining. Elihu exposed Job's folly and accused him of his pride in self-righteousness.

"I am clean without transgression. I am innocent, neither is there iniquity in me." (Ch. 33:9).

The three elderly friends were severe judges and false interpreters with their superficial knowledge of God. They had never conveyed the truth that 'God trieth the righteous'. They had condemned Job without convicting him of his secret fault. But Elihu spoke to the heart of Job to bear upon his conscience the meaning of the truth that the righteous are tested for their goodness. The light of this truth dispelled the ignorance of Job who was highly conscious of his righteousness and rigorously defended it with numerous references to his acts of charity. His limited knowledge of God resulted in his misunderstanding and wrong reasoning about God's moral government.

Job had been tested in the fiery furnace of affliction in which his latent pride in his goodness surfaced. Job's splendid narration vividly expressed his delight in his acts of charity (Ch. 31). His innate goodness and his outward
good deeds were not sufficient enough to furnish him with an absolute knowledge of God. Even a perfect and upright man like Job can not claim to possess a complete knowledge of God. How can a mortal man make pretensions to possess a thorough knowledge of an Infinite God? Job had treated God like an equal demanding an explanation for his suffering. Elihu had clearly explained to Job about the irreverence in Job's speeches in his treatment of God as a fellow human being. He exhorted Job to think of God's glory and hinted at the vanity and futility of his strife with God.

"Behold in this thou art not just: I will answer thee that God is greater than man. Why dost thou strive against him? For he giveth not account of any of his matters." (Ch. 33:12 – 13).

Elihu did not criticise him or condemn him. He quoted the statements of Job to point out his mistake in considering God as his enemy.

"Behold he findeth occasions against me, be counteth me for his enemy". (Ch. 33:10).

"Wherefore hidest thou thy face, and holdest me for thine enemy".
(Ch. 13:24).

In the third speech, Elihu referred to Job's speeches to refute his opinion.

"For Job hath said, I am righteous, and God bath taken away my judgement". (34:5).

"As God liveth, who hath taken away my judgement and the almighty who hath vexed my soul". (27:2).

He alluded to Job's speech about his pride in righteousness. (35:2 – 3).
Elihu brought the divine truth so forcefully that Job did listen without any protestation. Elihu served as a faithful minister stressing on the necessity for Job's humility. With moral courage, he endeavored to convince Job that adversity was permitted in a person's life to bring back the soul from the pit.

"He looks upon men, and if any say, I have sinned, and perverted that which was right and it profited me not; He will deliver his soul from going into the pit; and his life shall see the light. Lo, all these things worketh God often times with man". (Ch. 33:27 – 29).

Job did not know himself or his true condition; he needed self-judgement and self-evaluation of his attitudes and speeches. He needed knowledge to repent for his irreverent talk and egotism. He must get rid of his self, self-pity and despair. He was not condemned or blamed for his calamities. The design of Elihu's discourse was intended to reconcile Job to his affliction and to instruct him to bear them patiently. If Job could repent and acknowledge his faults and submit to God in all his dispensations, he would be accepted by Him. Like a spokesman for God Elihu declared God's righteous judgement.

"Yea, surely God will not do wickedly, neither will the almighty pervert judgement." (Ch. 34:12).

With his irreverent, talk superfluity of words and self-justification Job had offended God He dared to doubt God's justice in his life, showing signs of impatience and rebellion. In vain, Job had uttered much and without knowledge.

"For he addeth rebellion with his sin, he clappeth his hands among us and multiplieth his words against God." (Ch. 34:31).

The three friends with their unjust condemnation infuriated him and provoked him to be defensive and rebellious; but Elihu with his sincere,
straightforward and persuasive message enlightened him with the ways of God. He realized that his affliction was not penal; it could also be a disciplinary measure. He was guided in the path of self-knowledge and truth by Elihu's gentle discourse. Job had not yet acknowledged his defect in the irreverent speech. Elihu's convincing discourse opened up Job's mind for receiving more of God's instruction and prepared him for the divine encounter and his salvation from misery and loneliness. Elihu acted as a good counsellor.

3.6 Job's Encounter with God

In his agony, Job had pleaded for an audience with God. (Ch. 9:35, 13:22, 31:35 – 37). God's (Yahweh's) discourses were instructive in purpose, which also convicted him of his folly and human limitations. Job had questioned the justice and moral government of God. In his speeches God questioned Job if he could assume God's position. God appealed to His works in creation, which display His infinite power and wisdom. God challenged Job to answer Him regarding creation. Job was exposed to the power, might and awe of God's creation.

"Where was thou when I laid the foundations of the earth? Declare if thou hast understanding, who hath laid the measures there of, if thou knowest? Or who hath stretched the lines upon it." (Ch. 38: 4 – 5).

Job was questioned about the creation of the universe, "the springs of the sea", "the gates of death", "the breadth of the earth", "the place and the way of light and darkness", the treasures of snow, rain and hail. God further questionedJob about the stars and the constellation, the clouds and the rain. (Ch. 38:31 – 38).
Job gained knowledge of the creator's concern for the strong and the weak in the animal kingdom.

"Wilt thou hunt the prey for the lion? Or fill the appetite of the young lions who provideth for the raven his food? When his young ones cry unto God, they wander for lack of meat". (Ch. 38:39, 41).

The wild goats, wild asses, unicorn, the stupid ostrich are protected and provided by God. In His discourse God revealed His dominion over all living and inanimate things, his care for the inferior creatures and concern for the untamed ones.

In the awesome presence of an omnipotent and omniscient God, Job felt humbled and came to realize that he was less than nothing. Job was overpowered by a sense of awe at God's grandeur and majesty. He remained silent and thoroughly confused by his insufficiency, ignorance, presumptions and poverty of knowledge.

God challenged Job with a tremendous question. "Shall he that contended with the Almighty instruct him? He that reproveth God, let him answer it". (Ch. 40:2).

Job was completely cowed by the sublime and magnificent arguments of God. He acknowledged his insignificance and humbly admitted his incompetence to answer God (Ch. 40:3 – 5). His demand for vindication had been forgotten in the Creator's presence. He humbly sought forgiveness for his offence of irreverent talk. With humility he accepted his base nature.

"Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer. Yea, twice but I will proceed no further." (Ch 40:4 – 5).
God continued to instruct Job about his sovereignty in the universe focusing on the Leviathan and Behemoth for their strength. Man is incapable of controlling them (Ch. 41:1 – 2, 15). Could Job claim equality with the Creator (God) of these wild and wonderful animals? Certainly Job had no positive answer. In an arresting manner, by exposing Job's ignorance of the government of the universe, God created confidence in Job regarding God's designs and rule in the universe. Job no longer needed an explanation for his sufferings. In the presence of his maker all his doubts, fears and despair vanished.

As R.C. Sproul observes, "Ultimately the only answer God gave to Job was revelation of Himself. It was as if God said to him, 'Job I am your answer'. Job was not asked to trust a plan but a person, a personal God who is sovereign, wise and good. It was as if God said to Job, 'Learn who I am, when you know me, you know enough to handle anything.'"

Job's encounter with God brought about a change of character and a growth in the soul which transformed his attitudes and perspectives thoroughly. He admitted his vile nature and limited knowledge.

3.7 Release from Latent Sin

Job's reaction revealed his submissive faith. There is no true holiness without humility. As Brodie explains "humility leads to the highest distinction because it leads to self improvement". Job's holiness and humility enabled him to accept God's sovereignty in his life. In his fiery trial of faith Job's friends failed to instruct him that 'God trieth the righteous' but Elihu rightly pointed
out his inherent folly. Job had insisted on his righteousness. Elihu enlightened Job about his wrong attitudes and wrong perspectives.

"What man is like who drinketh up scorning like water? Which goeth in company with the workers of iniquity and walketh with wicked men. For he hath said it profiteth a man nothing that he should delight himself with God". (Ch. 34:7 - 9).

Job had silently hearkened to the gentle admonition of Elihu. His personal meeting with God furnished him with self-knowledge and understanding, and he realized that it is God who governs the universe and was concerned about him and his needs. His obsession about his vindication had completely marred his image of God. With God-experience, his self-importance vanished. His mind was full of repentance for his wrong perspectives of God. He had misunderstood God and treated him like an equal and demanded an explanation for his suffering. He was sorry for his misrepresentation of God's designs in his life. He admitted his ignorance about divine revelation of his rule and concern for his creation. He acknowledged his imprudence for discussing the matters, which he did not comprehend. He was convicted of his folly of irreverent talk. He humbly expressed his eagerness to make amends for his folly. With godly sorrow for his behaviour he was quick to ascribe to God unlimited power, dominion and wisdom.

"I know that thou canst do every thing and that no thought can be with holden from thee". (Ch. 42:2).

With his encounter with God Job gained immense knowledge that the God of the universe could handle his world and his inexplicable suffering. His wrong attitudes were replaced by divine perspectives. This new level of existence of Job involves faith of the worshipper in whatever the circumstances of life. This illumination has only caused Job to understand his insignificance
in the presence of the Maker. In the garden of Eden man was tempted to be equal with God (Gen. 3:5). But in the awesome presence of (Yahweh) God, Job knew his position as a creature who was base and less than nothing. The knowledge of his worthlessness endowed Job with spiritual understanding. Job surrendered his ego completely to God, which paved the way for his release from self and suffering.

3.8 Job's Self-Knowledge and Discovery

Job's self-knowledge led him to the path of revelation of the divine matters. His knowledge of God dispelled the ignorance of his previous days. He humbly confessed his deplorable state.

"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." (Ch. 42:3 – 4).

With the enlightenment and knowledge of God, Job discovered that he could place his life and everything in the hands of a God who honoured his plea for vindication and condescended to instruct him of the things that he was not aware of. His regret over his action resulted in his self-abomination and mortification. His repentance in dust and ashes had rightly won for him God's approval of his penitence. As Edwards observes, "true humility is not a self despising spirit; it is but an estimate of ourselves as God sees us".7

Job attained salvation from his misery by his true repentance and confession of his mistakes. God forgave Job when he prayed for his unkind friends and restored Job to his former position.
There are various means and methods by which human beings strive to get deliverance from sin. The aim of religion is to establish a right relationship between man and God. Most of the religions teach a doctrine of salvation. "They stress that salvation is the highest goal of the faithful and one that all followers should try to achieve. Religions differ however in what salvation is and how it can be gained."

A brief analysis of the significance of salvation in some of the major religions of the world will no doubt enrich the study of salvation in the Book of Job.

### 3.9 The Doctrine of Salvation in Some of the Major Religions of the World

Most of the religious systems teach that salvation can be gained by securing release from various hindrances, which block its achievement.

#### 3.9.1 The Doctrine of Salvation in Hinduism

According to the Hindu beliefs man is free to choose his form of worship for all paths lead ultimately to God. Sin is only of the mind; soul is considered to be pure. The Hindu also believes that man's suffering is only the immaturity of the soul. Man is believed to be on a path, which leads him from ignorance to knowledge, from death to immortality. The Hindus also believe in reincarnation and the theory of karma. "The soul goes through many existences in a cycle of births and rebirths called the samsara. Eventually the soul can achieve a new level of existence called moksha, when the soul is united with or
comes as near as possible to the supreme spirit Brahman. According to her capacities and natural inclination a person may follow various paths to the goal.  

The Hindu believer is expected to follow the path of knowledge, which involves a thorough understanding of the Vedas and the Upanishads with the help of a learned teacher. The knowledge of the Scriptures helps the individual to be free from attachment to the material world and enables the soul to approach the Supreme Being.

The Hindu is expected to achieve body control with yoga, which involves the study of philosophy, meditation and physical exercises under a teacher. The Hindu believes that yoga could give health and inner peace and liberate the soul from the cycles of successive existences.

"The path of karma or action involves a person doing his or her religious and social duty with respect to varna, jati, ashrama, and family tradition in a spirit of detachment. Karma includes all physical activity, as well as the result of a person's actions. If a person acts in expectation of a selfish reward, his or her soul can not progress. Hindus believe that selfless activity is the correct way to use human talent. All actions done as duty benefit both the individual and society and lead the soul towards God."  

Finally, the path of devotion promises the devotee, the easy way to experience God. He worships his chosen deity, and worships his image. The ultimate goal for the soul is merging with the spirit of god.

The Hindu believes that he can attain salvation by a thorough knowledge of the scriptures, yoga, right deeds and devotion.
3.9.2 Buddhism and its Teaching on Salvation

Buddhism teaches that life in this world is full of suffering. The second noble truth is that origin of life is evil. Suffering originates from man's desires, passions and attachment to the things of the world. Suffering can be stopped. Liberation from misery is effected when the soul is free from passions and desires. This state is usually known as nirvana. The fourth noble truth is that there is a path, which leads to the state of nirvana. Morality, meditation and wisdom are involved in the attainment of this state.

3.9.2.1 The Noble Eight Fold Path

A believer can start on this noble path and reach different stages. They are right knowledge and understanding of the world, right intentions and thoughts, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. Following this path of enlightenment the Buddhist believes that, he can leave dukkha or suffering behind.

Buddhists believe that "a person is a chain of life, a continuity from baby to child, to young adult to old adult. Every part of each individual changes physically and mentally in one's life time.... This is the belief that there is no ultimate unchanging essence in any one or anything".11 The Buddhist believes that human beings are part of an ever changing pattern of life and that the soul has no self. But in the Book of Job, Job expresses his belief in the immortality of the soul and the resurrection of life. (Ch.19:2 –26).
3.9.3 Islam and its Salvation Theory

The Muslims are devoted to the worship of Allah through the five pillars: The statement: "There is no god but God, and Muhammad is his prophet". Every Muslim should conduct prayers five times a day facing Mecca; he should give alms; keep the fast of Ramadan during the ninth month of the Muslim year; and take a pilgrimage to Mecca if possible.

Salvation according to Islam is gained by the believer's total surrender to God. During his pilgrimage every Muslim is expected to walk around the Kabah seven times. During that process, he is expected to kiss and touch the Black Stone, which according to tradition was believed to have been given to Adam on his expulsion from paradise so that he could obtain forgiveness of his sins. When the month of pilgrimage that is Dhar - al Hijjah is over, both the religious officials and the pilgrims do a ceremonial washing of Kabah.

According to world Book Encyclopedia, "religious rituals include the acts and ceremonies by which believers appeal to and serve God, deities or other sacred powers. Some rituals are performed by individuals alone, and others by groups of worshippers."12

The Muslim by his religious ritual of kissing the Kabah believes in obtaining forgiveness of his sins, and he also believes that by total surrender to God he gains salvation. In the Book of Job, Job's complete surrender to God's will and sovereignty enabled him to gain salvation.
3.9.4 Christianity and the Doctrine of Salvation

Most of the Christians believe that God sent Lord Jesus into the world as Saviour; Christians also believe that Lord Jesus died on the cross to bring salvation from sin and death for mankind.

"... Christians view Jesus as God incarnate that is a divine being who took on the human appearance and characteristics of a man. They believe that Jesus is the Saviour who died to save humanity from sin. According to this view, Jesus' death made salvation and eternal life possible for others."\(^{13}\)

Salvation is historical. What was predicted in the Old Testament regarding divine intervention was fully honoured in the New Testament.

As the New Bible Dictionary explains, "as against Gnosticism, man is not saved by wisdom; as against Judaism, man is not saved by moral and religious merit; as against the Hellenistic mystery cults, man is not saved by technique of religious practice; as against Rome, salvation is not to be equated with political order or liberty. Man is saved by God's action in history in the person of Jesus Christ (Rom. 4:25, Rom. 5:10) while the birth, life and ministry of Jesus are not unimportant, the stress falls upon the death and resurrection".\(^{14}\) (1 Cor. 15:5).

Christians believe that they are saved by the blood of Lord Jesus on the cross (Rom. 3:25, 5:9). God's salvation is given to those who respond in faith to this message (Rom. 10:8, 14:1).

The Christians believe that salvation is both moral and spiritual. Salvation signifies deliverance from sin and its effect or consequence – guilt (Rom. 5:1), from curse (Col. 2:4), from judgement (Rom. 5:8) and from death (1 Pet. 1:3 – 5).
Salvation does not mean deliverance from physical danger (1 Cor. 4:9 – 11) or hardship, but salvation "includes deliverance from sin and its consequences and positively the bestowal of all spiritual blessings in Christ (Eph. 1:13). The Gift of the Holy Spirit and the life of blessedness in the future age". Salvation signifies liberation from sin and its consequences for the sinner."^{15}

3.10 *Salvation in Job's Suffering*

Job's humility, repentance and total surrender to God's sovereignty enabled him to attain salvation from his pride in righteousness. His suffering ceased when he prayed for his three friends.

Job was a perfect example of an innocent sufferer. Ultimately God bestowed him with double portion of what he had enjoyed earlier (Ch. 42:12). In life or literature, suffering individuals do not enjoy Joban bliss of material and spiritual blessings. Some individuals found release from suffering only in their death. A few examples from the literary texts vividly illustrate the miserable fate of the sufferers.

3.11 *Illustrations of Sufferers with or without Salvation in this Earthly Life*

Cordelia in King Lear was an innocent sufferer who risked her life for her father's safety. In her brave attempt to restore the kingdom to her father, she failed miserably. In her captivity, she tried to console her father gently by reminding him of several others who had suffered such similar fate.
"We are not the first who,
With best meaning have incurred the worst.
For thee, oppressed king, am I cast down;" 16

Her aged father having reconciled to her was only happy to be led into captivity. Age was no barrier for this old king to seek his daughter's forgiveness in the prison.

"Come, let's away to prison:
We two alone will sing like birds i' the cage;
When thou dost ask me blessing, I'll kneel down,
And ask of thee forgiveness". 17

King Lear's happiness in his reunion with Cordelia was short lived. Cordelia was hanged and a broken hearted father's soul cries in agony.

"Thou 'lt. come no more,
Never, Never, Never, Never, Never!" 18

Death brought deliverance to the sad and aged king.

In Milton's Samson Agonistes, Samson (unlike Job) deserved punishment for his offence against God. He married a Philistine, (Delilah) and entrusted her with the most sacred secret of his strength. She was instrumental for his capture and humiliation. Samson was debased, blinded and made an object of scorn and derision. He cried out to God in his misery.

"... O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once, avenged of the Philistines for my two eyes". (Judg. 16:28).

Samson took revenge on his enemies (three thousand men and women) but he also perished with them. Samson's salvation from pain and humiliation was effected through his death. Manoa pays a glorious tribute to his brave son.
"...Samson hath quit himself
Like Samson, and heroically hath furnish'd
A life Heroic, on his enemies,
Fully revenged hath left them years of mourning

To himself and father's house eternal fame,
And which is best and happiest yet all this,
With God not parted from him, as was fear'd,
But favouring and assisting to the end" 19

Like Samson Agonistes, Mrs Erlyne, in Lady Windermere's Fan suffered for her thoughtless behaviour; for she had abandoned her husband and baby daughter and eloped with her lover, who in turn had deserted her. After twenty years of misery and hardship, she sought the financial help of her kindhearted son-in-law Lord Windermere. Mistaking their relationship Lady Windermere planned to leave for Lord Darlington's rooms, repeating the mistake of her mother. Mrs. Erlyne never revealed her identity to her daughter but rushed to Lord Darlington's rooms and urged her daughter to return to her husband and child. Suffering had mellowed her, and the tragic circumstances had taught her graver lessons. She sadly recollected her life of sorrows that she had paid for her sins of the past.

"One pays for one's sin, and then, one pays again and all one's life one pays.... As for me, if suffering, be expiation, then at this moment I have expiated all my faults, what ever they have been." 20

Mrs. Erlyne had failed to be a good mother, for she had abandoned her daughter as a baby, for which she had suffered all her life. But in her eager attempt to save her daughter's marriage she found relief to her suffering. Mrs.
Erlyne could gain deliverance from her pain by her noble deed of saving her daughter's marriage from ruin.

King Claudius in Hamlet never obtained salvation, as he was reluctant to part with the consequences of his sin. King Claudius had deprived his brother (Hamlet's father), of his life, his crown and wife; he had remorse but not a total change of heart. He prayed to God for forgiveness; but it was not a sincere prayer.

"But, O, what form of prayer Can serve my turn? Forgive me my foul murder! That cannot be: since I am still possess'd Of those effects for which I did the murder. My crown, mine own ambition, and my queen. May one be pardoned and retain th' offence?" 21

Since King Claudius desired to retain the benefits of his sinful act (murder) it was impossible for him to obtain salvation from his guilt.

King Claudius in Hamlet murdered his brother but in The Tempest, Antonio did not succeed in his attempt to kill his brother (1.2.143 – 145) and usurped his dukedom due to which Prospero, Duke of Milan had to undergo untold miseries with his daughter Miranda. Later king of Naples, Alonzo who was partly responsible for his suffering acknowledged his wrong deed and expressed his eagerness to obtain forgiveness by restoring Prospero's dukedom.

"The dukedom I resign and do entreat Thou pardon me and my wrongs". 22

As Job's affliction was replaced by bliss and prosperity, Duke Prospero was also crowned with his former glory after his tragic experiences. Like Prospero, Duke Senior in As You Like It, was deprived of his earthly powers.
His younger brother Frederick abused him. Unlike Antonio, Prospero's brother, Frederick was repentant and sent his message of reconciliation through Jacques Deboys.

"His Crown bequeathing to his banished brother
And all their lands restored to them again
That were with him exiled."23

Fredrick's repentance and conversion brought about the reconciliation and restoration of his brother's dukedom. Duke Senior who discovered the sweet "uses of adversity" obtained deliverance by his brother's changed attitude and behaviour.

Humility and sincere sorrow are essential qualities for true repentance. Leontes in The Winter's Tale is a good example for his contrition and penitence. Leontes, King of Sicilia, suspicious of his wife's infidelity, imprisoned her. His son's death and the (supposed) death of his wife shattered him. For sixteen long years, he suffered for the cruel pain inflicted on his wife Hermione.

Hermione, Leontes' wife was preserved by Paulina, a faithful maidservant. Leontes' suffering was relieved by true repentance and the restoration of his wife and daughter.

"Sir, you have done enough, and have performed
A saint-like sorrow: no fault could you make,
Which you have not redeemed; indeed, paid down penitence than done trespass at the last"24

Leontes' true penitence ushered into his life, the joy of salvation from pain and sorrow.
Literature reflects life and human experience. A study of the different types of suffering individuals in various situations enriches our knowledge. A brief comparative analysis has been undertaken, to enhance a proper understanding of the process of obtaining salvation from sorrow.

It is also worth mentioning about a different category of sufferers who had suffered for their noble causes. They died in their attempt to deliver mankind from its slavery, oppression, sickness and ignorance. Abraham Lincoln, Joan of Arc, Mahatma Gandhi, Martin Luther King Jr., Fr. Damien and Paul Carlson are only a few among the countless known and unknown sufferers who have made themselves immortal by their remarkable sacrifice.

3.12 Salvation and Restoration of Job's Former Glory

Job's godly sorrow and true repentance paved the way for God's intervention. His circumstances had not changed; but Job's perspective of God had. He was restored to his former happiness when he forgave his three friends and prayed for them. God demanded a sacrifice for his three friends as atonement for their sins. God blessed Job with seven sons and three beautiful daughters and a double portion of whatever material possessions he had lost.

With the intervention of God in his life, Job had a reversal of fortunes. God had vindicated the name of His faithful servant and even commended him for speaking correctly of Him. His faith in God was rewarded, and Job has become an emblem of patience (James 5:11) for all ages.

As the chorus in Samson Agonistes instructs us patience is a necessary virtue to overcome the ordeals of life.
"But patience is more oft the exercise,
Of saints, the trial of their fortitude,
Making them each his own Deliverer,
And victor over all,
That tyranny or fortune can inflict."\(^{25}\)

Job clung to God in faith and patience and faced his trials in his life with courage and fortitude.

As George Fohrer observes, "proper conduct for the sufferer is humble and devout silence with trust in God – based on the insight that suffering derives from God's mysterious and inscrutable but nevertheless meaningful action, and an assurance of fellowship with God, beside which all else pales into insignificance."\(^{26}\)

With his God experience Job learnt to surrender to God's sovereignty in his life (Ch. 42:2 – 6) and his true penitence enabled him to obtain God's favour and salvation.
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