

2025.6.4 - Court of Error (Job - Part I)

Christian Science Hymnal #382, 485, 234

King James Bible

1. Job 1:1, 2, 4–12, 14, 15 (to 1st ;), 16 (to ;), 17 (to ;), 18, 19 (to ;), 20, 21

- 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.
- 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 to 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 comest 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 an upright man, one that feareth God, and escheweth evil?
- 9 Then Satan answered the LORD, and said, Doth Job fear God for nought?
- 10 Hast not thou made an hedge about him, and about his house, and about all that he hath on every side? thou hast 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 the LORD said unto Satan, Behold, all that he hath *is* in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the LORD.
- 14 And 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; ...
- 16 While he *was* yet speaking, there came also another, and said, The fire of God is fallen

- from heaven, and hath burned up the sheep, and the servants, and consumed them; ...
- 17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; ...
- 18 While he *was* yet speaking, there came also another, and said, Thy sons and thy daughters *were* eating and drinking wine in their eldest 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; ...
- 20 Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped,
- 21 And said, 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.

2. Job 2:1, 3–7, 9–11, 13

- 1 Again 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.
- 3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.
- 4 And Satan answered the LORD, and said, Skin for skin, yea, all that a man hath will he give for his life.
- 5 But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.
- 6 And the LORD said unto Satan, Behold, he *is* in thine hand; but save his life.
- 7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils from the sole of his foot unto his crown.
- 9 ¶ Then said his wife unto him, Dost thou still retain thine integrity? curse 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 every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him and to comfort him.
- 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.

3. Job 3:1–4 (to ;), 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.
- 4 Let that day be darkness; ...
- 25 For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

4. Job 4:1, 3, 5, 17–19

- 1 Then Eliphaz the Temanite answered and said,
- 3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.
- 5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.
- 17 Shall mortal man be more just than God? shall a man be more pure than his maker?
- 18 Behold, he put no trust in his servants; and his angels he charged with folly:
- 19 How much less *in* them that dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?

5. Job 5:17

- 17 Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:

6. Job 8:1, 4–6

- 1 Then answered Bildad the Shuhite, and said,
- 4 If thy children have sinned against him, and he have cast them away for their transgression;
- 5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;
- 6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous.

7. Job 12:1, 3 I (to :)

- 1 And Job answered and said,
- 3 ... I have understanding as well as you; I *am* not inferior to you: ...

8. Job 13:3–5 (to !)

- 3 Surely I would speak to the Almighty, and I desire to reason with God.
- 4 But ye *are* forgers of lies, ye *are* all physicians of no value.
- 5 O that ye would altogether hold your peace! ...

9. Job 14:1, 4

- 1 Man *that* is born of a woman is of few days, and full of trouble.
- 4 Who can bring a clean *thing* out of an unclean? not one.

10. Job 15:1, 6–9

- 1 Then answered Eliphaz the Temanite, and said,
- 6 Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee.
- 7 *Art* thou the first man *that* was born? or wast thou made before the hills?
- 8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?
- 9 What knowest thou, that we know not? *what* understandest thou, which is not in us?

11. Job 16:1, 2

- 1 Then Job answered and said,
- 2 I have heard many such things: miserable comforters *are* ye all.

12. Job 18:1, 2 (to ?)

- 1 Then answered Bildad the Shuhite, and said,
- 2 How long *will it be ere* ye make an end of words? ...

13. Job 19:1, 2, 20, 21, 25–27 (to ;)

- 1 Then Job answered and said,
- 2 How long will ye vex my soul, and break me in pieces with words?
- 20 My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.
- 21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.
- 25 For I know *that* my redeemer liveth, and *that* he shall stand at the latter *day* upon the earth:
- 26 And *though* after my skin *worms* destroy this *body*, yet in my flesh shall I see God:
- 27 Whom I shall see for myself, and mine eyes shall behold, and not another; ...

14. Job 20:1, 27

- 1 Then answered Zophar the Naamathite, and said,
- 27 The heaven shall reveal his iniquity; and the earth shall rise up against him.

15. Job 21:1, 27, 34

- 1 But Job answered and said,
- 27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

34 How then comfort ye me in vain, seeing in your answers there remaineth falsehood?

16. Job 22:1, 21

1 Then Eliphaz the Temanite answered and said,

21 Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

17. Job 23:1, 3 (to 1st !), 13 he, 14 (to :)

1 Then Job answered and said,

3 Oh that I knew where I might find him! ...

13 ... he *is* in one *mind*, and who can turn him? and *what* his soul desireth, even *that* he doeth.

14 For he performeth *the thing that is* appointed for me: ...

18. Job 26:2

2 How hast thou helped *him that is* without power? *how* savest thou the arm *that hath* no strength?

19. Job 28:20, 23, 28

20 Whence then cometh wisdom? and where *is* the place of understanding?

23 God understandeth the way thereof, and he knoweth the place thereof.

28 And unto man he said, Behold, the fear of the Lord, that *is* wisdom; and to depart from evil *is* understanding.

20. Job 32:1–8, 12

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 had found no answer, and *yet* had condemned Job.

4 Now Elihu had waited till Job had spoken, because they *were* elder 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 shew you mine opinion.

7 I said, Days should speak, and multitude of years should teach wisdom.

8 But *there is* a spirit in man: and the inspiration of the Almighty giveth them understanding.

12 Yea, I attended unto you, and, behold, *there was* none of you that convinced Job, *or* that answered his words:

21. Job 33:1, 4–7, 14–18, 23, 24, 26, 28–30

- 1 Wherefore, Job, I pray thee, hear my speeches, and hearken to all my words.
4 The spirit of God hath made me, and the breath of the Almighty hath given me life.
5 If thou canst answer me, set *thy words* in order before me, stand up.
6 Behold, I *am* according to thy wish in God's stead: I also am formed out of the clay.
7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.
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 slumberings 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.
18 He keepeth back his soul from the pit, and his life from perishing by the sword.
23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:
24 Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom.
26 He shall pray unto God, and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness.
28 He will deliver his soul from going into the pit, and his life shall see the light.
29 Lo, all these *things* worketh God oftentimes with man,
30 To bring back his soul from the pit, to be enlightened with the light of the living.

🗨 *Science and Health with Key to the Scriptures* by Mary Baker Eddy

1. SH 454:31

Remember that the letter and mental
argument are only human auxiliaries to aid in bringing
1 thought into accord with the spirit of Truth and Love,
which heals the sick and the sinner.

2. SH 427:21–22

21 The great
difficulty lies in ignorance of what God is.

3. SH 359:29–27

A Christian Scientist and an opponent are like two
30 artists. One says: "I have spiritual ideals,
indestructible and glorious. When others see

Two different
artists

them as I do, in their true light and loveliness, — and
1 know that these ideals are real and eternal because drawn
from Truth, — they will find that nothing is lost, and all
3 is won, by a right estimate of what is real.”

The other artist replies: “You wrong my experience.
I have no mind-ideals except those which are both mental
6 and material. It is true that materiality renders these
ideals imperfect and destructible; yet I would not ex-
change mine for thine, for mine give me such personal
9 pleasure, and they are not so shockingly transcendental.
They require less self-abnegation, and keep Soul well out
of sight. Moreover, I have no notion of losing my old
12 doctrines or human opinions.”

Dear reader, which mind-picture or externalized thought
shall be real to you, — the material or the spiritual?
15 Both you cannot have. You are bringing out
your own ideal. This ideal is either temporal
or eternal. Either Spirit or matter is your model. If you
18 try to have two models, then you practically have none.
Like a pendulum in a clock, you will be thrown back and
forth, striking the ribs of matter and swinging between the
21 real and the unreal.

Choose ye
to-day

Hear the wisdom of Job, as given in the excellent trans-
lation of the late Rev. George R. Noyes, D.D.: —

24 Shall mortal man be more just than God?
Shall man be more pure than his Maker?
Behold, He putteth no trust in His ministering spirits,
27 And His angels He chargeth with frailty.

4. SH 320:24–3

24 The one important interpretation of Scripture is the
spiritual. For example, the text, “In my flesh shall I
see God,” gives a profound idea of the di-
27 vine power to heal the ills of the flesh, and
encourages mortals to hope in Him who healeth all our
diseases; whereas this passage is continually quoted
30 as if Job intended to declare that even if disease and
worms destroyed his body, yet in the latter days he should
stand in celestial perfection before Elohim, still clad

Job, on the
resurrection

1 in material flesh, — an interpretation which is just the op-
posite of the true, as may be seen by studying the book
3 of Job.

5. SH 410:23–12

The Science of mental practice is susceptible of no
24 misuse. Selfishness does not appear in the practice of
Truth or Christian Science. If mental prac-
tice is abused or is used in any way except to
27 promote right thinking and doing, the power to heal
mentally will diminish, until the practitioner's healing
ability is wholly lost. Christian scientific practice be-
30 gins with Christ's keynote of harmony, "Be not afraid!"
1 Said Job: "The thing which I greatly feared is come
upon me."

Be not
afraid

3 My first discovery in the student's practice was this:
If the student silently called the disease by name, when
he argued against it, as a general rule the body
6 would respond more quickly, — just as a per-
son replies more readily when his name is spoken; but
this was because the student was not perfectly attuned to
9 divine Science, and needed the arguments of truth for
reminders. If Spirit or the power of divine Love bear
witness to the truth, this is the ultimatum, the scientific
12 way, and the healing is instantaneous.

Naming
diseases

6. SH 430:13–29

I here present to my readers an allegory illustrative
of the law of divine Mind and of the supposed laws of mat-
15 ter and hygiene, an allegory in which the plea of Christian
Science heals the sick.

Suppose a mental case to be on trial, as cases are tried
18 in court. A man is charged with having committed liver-
complaint. The patient feels ill, ruminates,
and the trial commences. Personal Sense is
21 the plaintiff. Mortal Man is the defendant. False Belief
is the attorney for Personal Sense. Mortal Minds, Ma-
teria Medica, Anatomy, Physiology, Hypnotism, Envy,
24 Greed and Ingratitude, constitute the jury. The court-
room is filled with interested spectators, and Judge

A mental
court case

Medicine is on the bench.

- 27 The evidence for the prosecution being called for, a
witness testifies thus: —
I represent Health-laws.

7. SH 431:2–4, 8–15 (to 2nd .), 20–31

Notwithstanding

- 3 my rules to the contrary, the prisoner watched with the sick
every night in the week.

- At last he committed liver-complaint,
9 which I considered criminal, inasmuch as this offence is
deemed punishable with death. Therefore I arrested Mor-
tal Man in behalf of the state (namely, the body) and cast
12 him into prison.

- At the time of the arrest the prisoner summoned Physi-
ology, Materia Medica, and Hypnotism to prevent his pun-
15 ishment. The struggle on their part was long.

The next witness is called: —

- 21 I am Coated Tongue. I am covered with a foul fur,
placed on me the night of the liver-attack. Morbid Secre-
tion hypnotized the prisoner and took control of his mind,
24 making him despondent.

Another witness takes the stand and testifies: —

- I am Sallow Skin. I have been dry, hot, and chilled by
27 turns since the night of the liver-attack. I have lost my
healthy hue and become unsightly, although nothing on my
part has occasioned this change. I practise daily ablutions
30 and perform my functions as usual, but I am robbed of my
good looks.

8. SH 432:1–2, 6–15

- 1 The next witness testifies: —
I am Nerve, the State Commissioner for Mortal Man.

- 6 I was witness to the crime of liver-complaint. I
knew the prisoner would commit it, for I convey messages
from my residence in matter, *alias* brain, to body.

- 9 Another witness is called for by the Court of Error

and says: —

I am Mortality, Governor of the Province of Body, in
12 which Mortal Man resides. In this province there is a statute regarding disease, — namely, that he upon whose person disease is found shall be treated as a criminal and
15 punished with death.

9. SH 433:1, 15, 24–1

1 The testimony for the plaintiff, Personal Sense, being closed, Judge Medicine arises, and with great solemnity
3 addresses the jury of Mortal Minds. He analyzes the offence, reviews the testimony, and explains the law relating to liver-complaint.
6 His conclusion is, that laws of nature render disease homicidal. In compliance with a stern duty, his Honor, Judge Medicine, urges the jury not to allow their judgment to be warped by the irrational, unchristian suggestions of Christian Science. The jury must regard in such cases only the evidence of Personal Sense against Mortal
12 Man.

Judge Medicine charges the jury

15 The case is given to the jury. A brief consultation ensues, and the jury returns a verdict of “Guilty of liver-complaint in the first degree.”

24 For this crime Mortal Man is sentenced to be tortured until he is dead. “May God have mercy on your soul,” is the Judge’s solemn peroration.

27 The prisoner is then remanded to his cell (sick-bed), and Scholastic Theology is sent for to prepare the frightened sense of Life, God, — which sense must be immortal,
30 — for *death*.

Ah! but Christ, Truth, the spirit of Life and the friend of Mortal Man, can open wide those prison doors
1 and set the captive free.

10. SH 552:13–19

Human experience in mortal life, which starts from an egg, corresponds with that of Job, when he says, “Man
15 that is born of a woman is of few days, and

Emergence of mortals

full of trouble.” Mortals must emerge from
this notion of material life as all-in-all. They must peck
18 open their shells with Christian Science, and look outward
and upward.

11. SH 324:7–12

Unless the harmony and immortality of man are be-
coming more apparent, we are not gaining the true idea
9 of God; and the body will reflect what gov-
erns it, whether it be Truth or error,
understanding or belief, Spirit or matter. Therefore
12 “acquaint now thyself with Him, and be at peace.”

Narrow
pathway

12. SH 11:27–31

27 Prayer cannot change the unalterable
Truth, nor can prayer alone give us an understanding
of Truth; but prayer, coupled with a fervent habitual
30 desire to know and do the will of God, will bring us
into all Truth.

13. SH 276:1

1 Having one God, one Mind, unfolds the power that
heals the sick, and fulfils these sayings of Scripture, “I
3 am the Lord that healeth thee,” and “I have
found a ransom.” When the divine precepts
are understood, they unfold the foundation of fellowship,
6 in which one mind is not at war with another, but all have
one Spirit, God, one intelligent source, in accordance with
the Scriptural command: “Let this Mind be in you,
9 which was also in Christ Jesus.” Man and his Maker
are correlated in divine Science, and real consciousness
is cognizant only of the things of God.

Universal
brotherhood