

# June 3, 2020 Readings: Does the Almighty pervert justice? (Job 8: 3)



Jun 03 2020

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## The Bible

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### 1. Job 8:3

3 Doth God pervert judgment? or doth the Almighty pervert justice?

## Ezek 45:9 (The Message Bible)

9 "This is the Message of God, the Master: 'I've put up with you long enough, princes of Israel! Quit bullying and taking advantage of my people. Do what's just and right for a change.

### 2. I Kings 3:16–22, 24–27

- 16 ¶ Then came there two women, that were harlots, unto the king, and stood before him.
- 17 And the one woman said, O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.
- 18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we were together; there was no stranger with us in the house, save we two in the house.
- 19 And this woman's child died in the night; because she overlaid it.
- 20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.
- 21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold, it was not my son, which I did bear.
- 22 And the other woman said, Nay; but the living is my son, and the dead is thy son. And this said, No; but the dead is thy son, and the living is my son. Thus they spake before the king.
- 24 And the king said, Bring me a sword. And they brought a sword before the king.
- 25 And the king said, Divide the living child in two, and give half to the one, and half to the other.
- 26 Then spake the woman whose the living child was unto the king, for her bowels yearned upon her son, and she said, O my lord, give her the living child, and in no wise slay it. But the other said, Let it be neither mine nor thine, but divide it.
- 27 Then the king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof.

### 3. Prov. 21:3

3 To do justice and judgment is more acceptable to the Lord than sacrifice.

#### 4. Isa. 9:6, 7

- 6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.
- 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

#### 5. Ps. 82:2 (to ?), 3, 4

- 2 How long will ye judge unjustly, and accept the persons of the wicked? ...
- 3 Defend the poor and fatherless: do justice to the afflicted and needy.
- 4 Deliver the poor and needy: rid them out of the hand of the wicked.

#### 6. Luke 15:25–32

- 25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.
- 26 And he called one of the servants, and asked what these things meant.
- 27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.
- 28 And he was angry, and would not go in: therefore came his father out, and entreated him.
- 29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:
- 30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.
- 31 And he said unto him, Son, thou art ever with me, and all that I have is thine.
- 32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

#### 7. Prov. 1:2–5 (to ;)

- 2 To know wisdom and instruction; to perceive the words of understanding;
- 3 To receive the instruction of wisdom, justice, and judgment, and equity;
- 4 To give subtilty to the simple, to the young man knowledge and discretion.
- 5 A wise man will hear, and will increase learning; ...

#### 8. Job 37:23

- 23 Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

#### 1. SH 391:17–18

Justice is the moral signification of law. Injustice de-  
18 clares the absence of law.

## 2. SH 238:25

Society is a foolish juror, listening only to one side of  
the case. Justice often comes too late to secure a verdict.  
27 People with mental work before them have  
no time for gossip about false law or testimony.  
To reconstruct timid justice and place the fact above the  
30 falsehood, is the work of time.

Society and  
intolerance

## 3. SH 595:3

3 **SWORD.** The idea of Truth; justice. Revenge;  
anger.

## 4. SH 465:8–15

Question. — What is God?  
9 Answer. — God is incorporeal, divine, supreme, infinite  
Mind, Spirit, Soul, Principle, Life, Truth, Love.  
Question. — Are these terms synonymous?  
12 Answer. — They are. They refer to one absolute God.  
They are also intended to express the nature, essence, and  
wholeness of Deity. The attributes of God are justice,  
15 mercy, wisdom, goodness, and so on.

## 5. SH 22:30

30 Justice requires reformation of the sinner. Mercy  
cancels the debt only when justice approves. Revenge  
is inadmissible. Wrath which is only appeased is not  
1 destroyed, but partially indulged. Wisdom and Love  
may require many sacrifices of self to save us from sin.  
3 One sacrifice, however great, is insufficient to  
pay the debt of sin. The atonement requires  
constant self-immolation on the sinner's part. That  
6 God's wrath should be vented upon His beloved Son, is  
divinely unnatural. Such a theory is man-made. The  
atonement is a hard problem in theology, but its scien-  
9 tific explanation is, that suffering is an error of sinful sense  
which Truth destroys, and that eventually both sin and suf-  
fering will fall at the feet of everlasting Love.

Justice and  
substitution

## 6. SH 141:27

The adoption of scientific religion and of divine heal-

27 ing will ameliorate sin, sickness, and death. Let our  
pulpits do justice to Christian Science. Let  
30 it have fair representation by the press. Give  
to it the place in our institutions of learning now occu-  
pied by scholastic theology and physiology, and it will  
1 eradicate sickness and sin in less time than the old systems,  
devised for subduing them, have required for self-estab-  
3 lishment and propagation.

A change  
demanded

## 7. SH 356:30

30 Does subsequent follow its antecedent? It does.  
Was there original self-creative sin? Then there must  
have been more than one creator, more than one God.  
1 In common justice, we must admit that God will not  
punish man for doing what He created man  
3 capable of doing, and knew from the outset  
that man would do. God is “of purer eyes  
than to behold evil.” We sustain Truth, not by accept-  
6 ing, but by rejecting a lie.

Two infinite  
creators  
absurd

## 8. SH 542:18

18 “They that take the sword shall perish with the  
sword.” Let Truth uncover and destroy error in God's  
own way, and let human justice pattern the  
21 divine. Sin will receive its full penalty, both  
for what it is and for what it does. Justice marks  
the sinner, and teaches mortals not to remove the  
24 waymarks of God. To envy's own hell, justice con-  
signs the lie which, to advance itself, breaks God's  
commandments.

Retribution  
and remorse

## 9. SH 5:3–11

3 Sorrow for wrong-doing is but one step towards reform  
and the very easiest step. The next and great step re-  
quired by wisdom is the test of our sincerity,  
6 — namely, reformation. To this end we are  
placed under the stress of circumstances. Temptation  
bids us repeat the offence, and woe comes in return for  
9 what is done. So it will ever be, till we learn that there  
is no discount in the law of justice and that we must pay  
“the uttermost farthing.”

Sorrow and  
reformation

## 10. SH 405:5–15

Christian Science commands man to master the propensities, — to hold hatred in abeyance with kindness, to conquer lust with chastity, revenge with charity, and to overcome deceit with honesty. Choke these errors in their early stages, if you would not cherish an army of conspirators against health, happiness, and success. They will deliver you to the judge, the arbiter of truth against error. The judge will deliver you to justice, and the sentence of the moral law will be executed upon mortal mind and body.

### 11. SH 224:22

A higher and more practical Christianity, demonstrating justice and meeting the needs of mortals in sickness and in health, stands at the door of this age, knocking for admission. Will you open or close the door upon this angel visitant, who cometh in the quiet of meekness, as he came of old to the patriarch at noonday?

### 12. SH 248:29

Let unselfishness, goodness, mercy, justice, health, holiness, love — the kingdom of heaven — reign within us, and sin, disease, and death will diminish until they finally disappear.

## Hymns

### 1. Hymn. 460:3

Come, O fount of inspiration,  
Turn our lives to higher ways.  
Lift our gloom and desperation,  
Show the promise of this day.  
Help us bind ourselves in union,  
Help our hands tell of our love.  
With Your grace, O fount of justice,  
Earth be fair as heaven above.

### 2. Hymn. 111:2

Forever firm Thy justice stands,  
As mountains their foundations keep:

How wise the wonders of Thy hands;  
Thy judgments are a mighty deep.

**3. Hymn. 586:2**

Open, now open the doorways of justice,  
Let us be glad as we pass through those gates.  
There is the place where the righteous may enter,  
Singing to God with thanksgiving and praise.

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