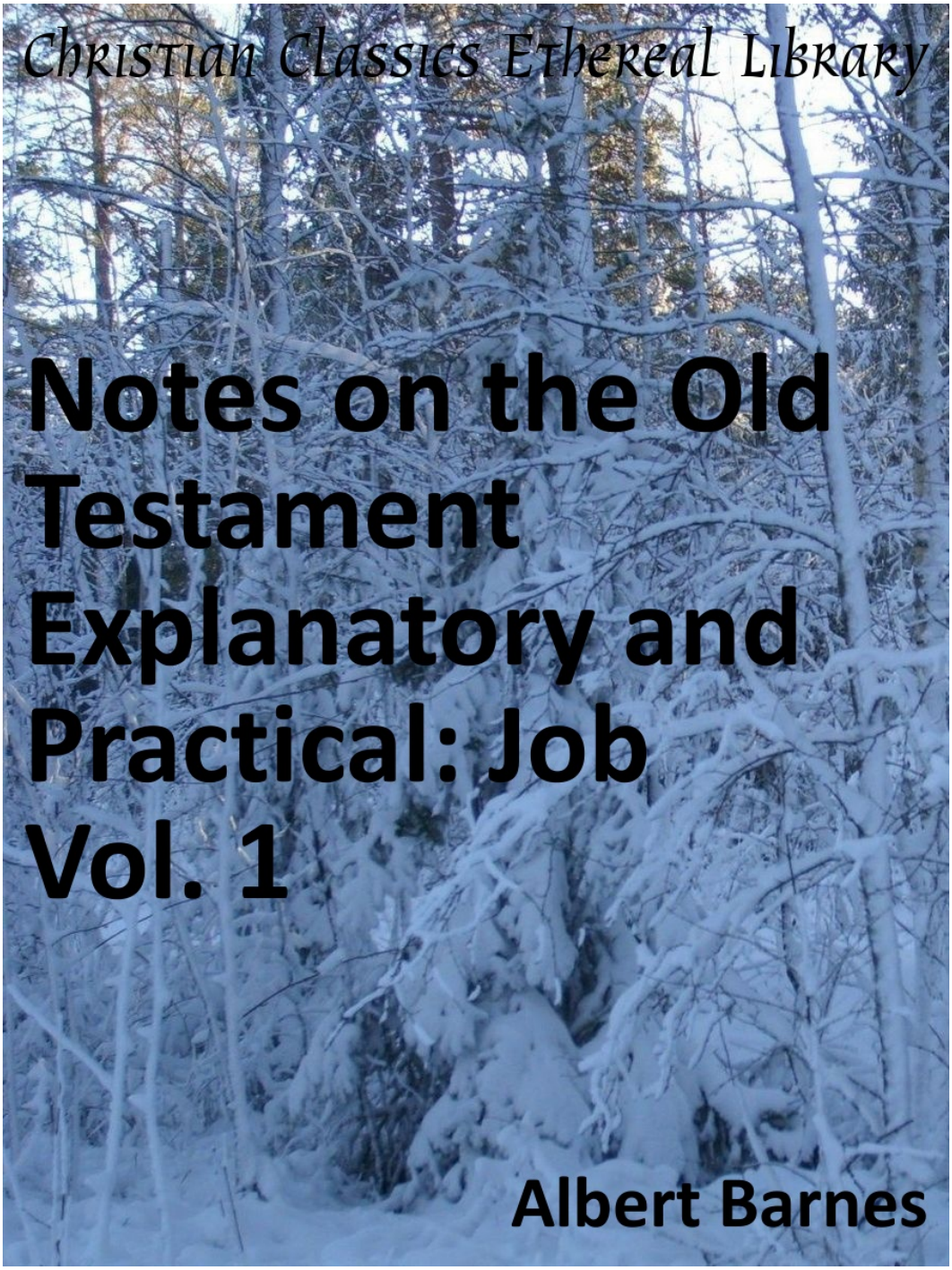
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Albert Barnes

Notes on the Old Testament Explanatory and Practical: Job Vol. 1

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NOTES

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EXPLANATORY AND PRACTICAL

BY

ALBERT BARNES

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ROBERT FREW, D.D.

WITH NUMEROUS ADDITIONAL NOTES AND A SERIES OF ENGRAVINGS

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III

EDITOR'S PREFACE.

In presenting these Volumes to the British Public, it may not be amiss to state, that they have been subjected to the same careful scrutiny with the Author's other Work, the "Sacred Philosophy of Seasons," which appeared in many places, where the opinions of the Author were supposed to be at variance with the orthodox theology. The general acceptance with which those Notes had been favoured, determined the Editor to adopt the same plan in his revision of the Volumes on Job. Ultimately, however, various circumstances combined to induce the Editor to alter his plan. The Book of Job does not, or at all events very rarely, lead a commentator to the discussion of those points in doctrinal theology, which seemed to render additional Notes desirable in former Volumes. Consequently the Editor could not but feel, while reading the delightful comments and disquisitions on the Sacred Volume, which form the work of the Author, that the Book of Job "the oldest book in the world" presents no view—that, for variation, so fervently exercised at all events, was well sigh gone. He entertained the conviction, that the learning and research displayed in the introduction, and indeed throughout the commentary; the full and luminous statements of the Author's views on the Hebrew Poetry; the clear and full view of the order of further circulation; the general fidelity of the translation, and the charm which the peculiar genius of the Author has, more mills, throwe around the whole—would place his work in the first rank among English commentaries on Job. Sufficiently critical, it is at the same time full and popular. The Editor felt, that the Author's Notes, in the Author's estimation, not in the least fear entertained, that the judicious reader will ever have occasion to consult him in vain. In fine, the distinguishing excellence, to which attention has been drawn in a prefatory notice affixed to a former volume,* and which, for purposes of general utility, gives a peculiar value to the Author's Notes, namely, the combination of a pleasing writing under full and digested knowledge of all that has been said on a subject, is throughout apparent in these volumes. † The Author is fully up to the modern mark, and never leaves the reader to complain, that a judgment has been formed, in ignorance of what the more recent authorities have said on the subject, or without a knowledge of their views. The Editor, however, one point, in regard to which, very many will be found to differ from the Author, and that point, in the Book of Job, is brought into great

* Volume on the Believers.

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and frequent prominence, viz. *the state of knowledge, in patriarchal times, on the doctrine of a future world.* The views presented in the commentary and introduction on this subject, are not such as have been generally entertained in this country, and, on that account, are likely to startle many readers. Conversion is good, but time is almost every case where the passage thus demanded, is not the place for an argument. Yet, in this case, it may be but one, it cannot better serve the purpose, than to adopt in former volumes, as to present a general view of the subject in a prefatory notice, rather than insert detached Notes under the passages specially touching the question.

The Author's views on this subject may be seen at length in his introduction, and in the commentary on the passages, Job xiv. 14, xix. 25, 26. The substance of them is, that the resurrection of the body was a doctrine utterly unknown to Job and his times, and that the celebrated passage in the nineteenth chapter, with other places that have been confidently appealed to in evidence of knowledge of it, have been quite misinterpreted, and that, in the instances where it is alleged, the Patriarchs, Job among them, aimed at, then of the soul's separate or disembodied existence, but in a region "where only a few scattered rays of light would exist, and where the whole aspect of the dwelling was in strong contrast with the cheerful region of the land of the living. To that dark world," he concludes, "Job looked forward, and in the prospect of a future state of retribution there was an expectation, that there would be a distinction there between the good and the evil, not compared with the present world of light and beauty, it was a sad and gloomy place."† He appeals, in corroboration of these remarks, to Hezekiah and to David; with what success there may be a question, we shall presently see. The Author, in fine, seems to think that the idea of future retribution obtained, though dimly and inefficiently. Such is a fair though brief account of the view of the future state, which the Author professes to have found in the Book of Job. To sustain the idea entertained of the resurrection, the separate existence of the soul, and the doctrine of a future state, he has recourse to the Psalms, and the remaining three points expressly, since very nearly the same passages would require to be appealed to, it will be deemed sufficient to subject to a careful scrutiny those texts, or the more important of them, that have a bearing on the general question of the knowledge of the future world in the times of Job, and of the Patriarchs, and of those who, in later times, adduce evidence on one or all of the points contested. Those passages may be divided into two classes; first, those which indicate, or seem to indicate, clearer light in regard to the future world, than the Author supposes (he) existed; second, those which seem to countenance the dark views which he has adopted and maintained.

Before entering on an examination of the evidence contained in these passages, it is proper to notice a presumption in favour of the opinion

* vii. 16. † Introduction. ‡ In Isa. xxxviii. 11, 18, 19; and Psal. vi. 5.

V

which attributes more knowledge to Job on the subject of a future world, than those who think with the Author, that he had none. The presumption, That patriarchs, in an age so far inferior to our own in knowledge, in an age, should have left the church, or the saints, in utter ignorance of the resurrection of his body, and with just so much knowledge of the separate existence of the soul in another world, as made them look on their admission to it rather in the light of a calamity to be deplored, than a blessing to be desired; with such views too of future retribution as would make the prospect of it a gloomy one, is a presumption, in addition to this presumption, that we must allow something for the gradual progress of truth, and for the development of the science of theology, which, like other sciences, has had its infancy and early stages, during which we in vain look for the fulness, the breadth, the precision, that are the result of long and laborious investigation. There, in fact, there are certain points of analogy between human science and the science of theology; and between the mode in which the truth in both cases is advanced in this world, there are, in this very respect, points of strong dissimilarity and contrast. The knowledge of the true religion was not discovered by the unassisted exertions of man, but was communicated to him by him to perfection. It was originally matter of divine revelation, and subsequently preserved by tradition. The early ancestors of the human family were in direct communication with God, and were not inventors of religious science at all. It is true indeed, that revelation because more full and perfect, has brought life and immortality to light. But this we all hands must be understood comparatively, and not absolutely. And a consistent enough sense of it is given, when it is allowed, that on the great doctrine of a future state, a fulness of light, unknown before, has been shed by the Gospel, that life and immortality, or the resurrection (immortality, the body), or the immortality of the soul, were disclosures. The presumption, on the other hand, is, that they must have been known from the earliest times. Man could not discover them, but God could reveal them, just as he did the site of sacrifice in Adam, or to Abel, Noah, and Abraham, and the ceremonies of worship in Moses. The mode according to which the remains of revelation seems to be regulated, might account for the knowledge on the part of Job, than on the part of Paul, it cannot account for contradictory belief. It is difficult to conceive of the one regarding death as a departure to be with Christ, which is far better than to remain alive, and of the other regarding it as a calamity, because introducing to a glimmer world than the present. Nay, this general law of revelation, that revelation should, in the hands of a man of the world in his day, might go beyond the knowledge of their times, and, as it were, anticipate the revelations of the future. How highly evangelical, and Christian even, does David become, in many of his Psalms, speaking in them in such manner as argues a measure of knowledge, that would be no discredit to any one in the fulness of New Testament light!

VI

Yet a host of eminent critics, on examination of the Book of Job, have substantially agreed with the Author, as Grotius, Le Clerc, Michaelis, Warburton, Rosenmüller, Patrick, Kennicott, and others. It is time, therefore, that we examine particularly one or two passages belonging to the first class noticed above, viz., the class indicating clearer light on the future world, than these critics will allow to have existed in Job's day.*

An important passage under this class is Chap. xiv. 7—15, "There is hope of a tree if it be cut down that it will sprout again. . . . But man dieth and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldest hide me in the grave, . . . until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call and I will answer thee, thou wilt have a desire to the work of thine hands." The Author, in his Introduction, places this passage among those which argue ignorance of the doctrine of the resurrection, and that strangely enough, since it is very confidently appealed to on the other side. Dr. Good, who is not at all disposed to push his views on this subject to extremes, after remarking that nothing can be inferred either for or against resurrection belief, from the use of the image of sleep in the 12th verse, farther observes, under the same verse, that "it has been a subject of dispute among the commentators, whether Job, in the present place, *refers* to a definite term in which a resurrection will take place, or denies it by the strongest figure he could command. Yet I think the latter part of the sentence in ver. 14, 15, is so strongly in favour of the former opinion, that no man can refuse his assent to it, who gives it the attention it is entitled to; *nor do I well know how a full persuasion of such a belief could be more definitely drawn up*. It appears to me so strong as to settle the question of itself, and without the concurrence of other passages that might be called in to its aid." The testimony of the passage indeed seems most explicit and full. Anything in it that *seems* to oppose resurrection belief may consistently enough be explained of man's no longer appearing *in the present scene*, without at all affecting the question of his again appearing in *another* scene, and this principle of explanation is admitted again and again in the commentary, as will immediately be seen. Some, indeed, find *no use* for this principle here, but on the contrary, find in ver. 7—10, a beautiful analogical argument in favour of the resurrection. "He (Job) toucheth upon the argument from the analogy of things, which has so often been made use of in treating upon this subject, as if he had said, After a tree is cut down, we see nevertheless the old stock flourish again and send forth new

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* In the course of this examination, passages belonging to the second class will necessarily be introduced and discussed, thus rendering needless any further or more formal notice. The plan of this preface is to embrace all that is essential to its subject, under the two leading texts, chap. xiv. 7—15, and xix. 25—27.

branches, and shall man then, when he once expires, be extinct for ever? Is there no hope that he shall revive, and be raised again hereafter? Yes there is, according to the doctrine delivered to us from our ancestors; but then they inform us, that this resurrection shall not be, but with the desolation of the world."* The reading of the Septuagint, with the point of interrogation, favours this view—[illegible]; There seems not, however, sufficient evidence to establish this as the true sense; and it appears more natural to understand the comparison with the tree introduced, not to furnish an analogical argument, but to set off, by way of contrast, the brief existence of man *on the present stage*, and the impossibility of his reappearing on it. The passage is a lament over the comparative brevity of human existence, yet, as shall by and by be seen, the doctrine of the resurrection looks through the gloom, and inspires the mourner with gladness and triumph. It should be remarked, however, while thus abandoning the analogical argument, that it has appeared satisfactory to very high authorities. The Author has himself introduced the beautiful poetical paraphrase of Dr. Dwight, in which that argument is embodied, and though he will not allow that anything of the kind is intended by the comparison in the passage, he admits, notwithstanding, that "such comparisons must have early occurred to mankind, and hence *led* to the inquiry whether he (man) would not live in a future state. Other things that are cut down spring up again and live. But man is cut down, and does not spring up again. Will he not be likely, therefore, to have an existence in some future state, and to spring up and flourish there?" But the advocates of resurrection belief can well afford to waive this point. Their cause finds enough in the passage without it.

First, A term is appointed when the slumbers of the grave shall be broken. These shall not continue for ever, but only TILL the heavens be no more. It is indeed confidently asserted, that this is simply a strong poetical or rhetorical figure, the meaning of which is NEVER—as if Job had said, These heavens will never pass; they are the most durable things we know. Man rise from the grave! He may, when the everlasting heavens pass away, but not till then; that is, the resurrection is impossible. Finally, it is affirmed, that "it does not follow from this passage, that he believed that the heavens ever *would* be no more." Yet the Author is not disposed to use the emphatic "*never*" thus obtained, for the purpose of bringing out of it a positive denial of the resurrection on the part of Job. He seeks but to neutralize the evidence in favour of the doctrine. The question of the resurrection, according to his comment, *is not touched*, since Job simply asserts, that man, when he dies, "dies to live *no more on the earth*." "Whether he believed in a *future* state, or in the future resurrection, is another question, and one that cannot be determined from this passage." In this ingenious decision, one might be disposed more readily to acquiesce, if the Author himself were found always to abide by it. But in his Introduc-

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* Peters' Critical Dissertation on the Book of Job.

tion, he adduces *this very passage* and others, which, in the commentary, he has in like manner disposed of, as not touching the question—in evidence of "*disbelief* of the doctrine of the resurrection, or *ignorance* of it."* How can passages which "determine nothing" on a question, be evidence of ignorance and unbelief regarding it? It is said, indeed, that had Job known of the resurrection he would have expressed himself differently. But according to the Author, in the comment, Job just speaks of death and the grave as Christian poets and Christian people do every day, when they intimate that by them an end is put to all the present pursuits of man, and he is for ever removed from this life.† It is still needful, therefore, to inquire into the validity of the criticism that explains away the famous clause "till the heavens be no more," and substitutes "never" in its room. Such an interpretation, to say the least of it, is not natural, is not (as the Author himself frequently speaks in his commentaries on the epistles) what would first occur to any unbiassed mind, what would at once strike an unprejudiced reader. There is nothing in the words, nothing in the sentiment they are commonly understood to express, forcing one to seek about for a non-literal interpretation. That truth or sentiment is just what might very naturally be expected in such a connection, and nothing but the idea, that the knowledge of the resurrection was too much for Job and his times, could ever have raised a question about it. It is a corroboration of these remarks, that, in very early times, the knowledge of the doctrine regarding the final dissolution of all things prevailed, so that the literal interpretation cannot be said to proceed on what was inconsistent with the belief of the period, on that important article.‡ Moreover, on considering the other parts of the passage, the literal interpretation of this clause will be found essential to the unity and coherence of the whole. So convinced was Mr. Scott of the truth of this view, that he expresses himself with a severity scarce justifiable, considering that the question is not about the truth of the resurrection, but about the amount of knowledge obtained in regard to it, in a particular age or book. "When a man is cut off by death, he is for ever removed from his place in this world; no one expects to see him again, and his body returns to the earth whence it was taken. . . . Thus he lieth down till the consummation of all things, when he shall awake at the general resurrection. All these expressions imply Job's belief of that great doctrine, though both ancient and modern Sadducees have contrived to misunderstand him. Why else should he speak of death as '*sleep*,' and mention a *period* to it, when he shall *awake*, even 'when the heavens be no more?'"

Secondly, Job wishes to be hidden in the grave, or in the state of the dead, till God's wrath should be past, but he has no idea of remaining in that state for ever; and therefore *desires an appointed time in which he might be remembered and restored*. It is allowed in the commentary, that

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* vii. (10) (c).

† See this point further discussed in the remarks that follow under xix. 25—27.

‡ Good, in loco.

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been a so "expectation that he should live at some future period;" and that he had "unconsciously worked himself up almost to the belief that man might live again on earth," although it is added, he immediately "checked himself, and said, 'If a man die, shall he live again?' Then he will wait, he might, if he hope regarded restoration to the present life, with its occupations and enjoyments. But he felt that such restoration could not be, and expresses himself everywhere so strongly on that point, that he has been supposed to deny the resurrection altogether. When, then, he exclaims, "I know that my redeemer liveth," he means, that though he had lately had lost sinnbered in the dust, and his spirit had vanished (Sept.), according to every legitimate principle of interpretation, he must be understood as referring to the future life and the resurrection. It remains to be seen, moreover, whether the clause in which he is supposed to abandon his hope, "If a man die, shall he live again?" is not, which of such a sense being put on it, or will not equally admit of another.

Thirdly, Let it be noticed, meanime, that Job expressly mentions his *renovation*, ἀνάβασις, in our translation *rendered change*, though with inappropriety. The word is used frequently, if not always, used of a change from a state of death to life, or from a state of life to a state of death, and in the preceding context, is applied to the re-iving of trees, and in Paul, xc. 5, to the springing of the grass. Anticipating this blessed revival, Job intimates that he would wait with patience all the days appointed to him in the grave, or in Sheol, till at last it arrived.—ἀνάβασις ἀνάβασις, i. e. as the Seventy beautifully render, *ἀναβάσεις ἀναβάσεις*—*till I am made new*. It is somewhat remarkable, that the argument so very generally founded on this passage, should have been so generally overlooked, or denied, by the majority of critics. And now, as in the introductory clause of this 14th verse, "If a man die, shall he live again?" there seems just as good reason to interpret of Joyful assurance, as of gloomy doubt, and better reason, if we take the connection into account. Job had expressed "an unusual degree of hope, and had even, as it appeared, so far lifted himself up to the belief that man might live again." Is it not then as natural to suppose the clause in question an exclamation of glad surprise —"Yes, it is so, shall man live again?" as to suppose it a sullen and emphatic denial of his finally cherished hopes, involving a transition in a moment from the highest to the lowest state of mind? If we suppose it is this way, there is a beautiful connection between the two parts of the verse, "Shall man indeed live again? then all the days of my appointed time will I wait till my renovation comes." "Here," says Dr. Adam Clarke, remarking on this clause, "is no doubt, but a strong persuasion of a future state of happiness and glory."

Fourthly, In exact consistency with his previously expressed expectations, Job addressing God says, "Thou shalt call and I will answer thee; thou wilt have a desire to the work of thine hands"—ordering, ordinary

* Peter Dissertation. † See also Parkhurst, Heb. Lex. sub voce ἀνάβ.

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to the resurrection and the general judgment, when his innocence should be established, and his sufferings terminated for ever. The proposed reading, "call thou now," &c., alters the sense indeed, and supposes Job to express his anxiety to come to immediate trial.* But is it natural? Is it consistent with the character of Job, and the tone of his language in Eliu, what becomes of the connection of the passage? According to the rendering, the striking contrast between what God would do at the set time, and what he now did, would in like manner be entirely lost. Thus God would have a desire toward him. But now (ver. 16) he "numbered his steps, and watched over his sin." In the whole, if the resurrection and the future life be excluded from the contested passage, it seems impossible to avoid the conclusion, that it is full of difficulties and apparent contradiction, which, it may be said, the necessity of Job's sufferings most cause. Yet certainly if the sufferer utter beautiful and connected speech, or a fair interpretation can be found according to which he does so, there is no need of resorting to such apologies.

The next passage requiring consideration, is that celebrated one, chap. xix. 25, 27. "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth," &c. It is impossible, in a brief notice of this kind, to present any thing like a full view of the controversy to which this passage has given rise, and of the various opinions entertained by critics. The seem that would at once spring up in the mind of a reader ignorant of the disputations of the learned, is that which supposes Job to speak of the resurrection. And not a few, rating from the study of these disputations, have, notwithstanding, been heartily disposed to admire, with some little modification, the sentiment of Bishop Pearce, "Quanquam ingenuitatem Sapiens ista aperte post Christum, quam ante Christum, de resurrectione loquitur. What can be clearer than this prophecy? No one living after Christ has spoken more plainly of the resurrection than Job, who lived before him." Such, indeed, is the opinion of the Fathers generally, of our Protestant divines, and of the great mass of critics, down to the present generation. It is not denied, that interpreters of great note are opposed to this view, the chief of whom are Grotius, Le Clerc, and Warburton. Allured by the lustre of these names, and supported by their authority, a certain class of critics have been but too proud to follow in their wake. Yet though the opinion of these eminent men, and of those who follow them, is of critical weight, no one acquainted with them will expect the evangelical or spiritual view to be taken, if it can be avoided, or a inferior sense to be received, if a sensse can be obtained. Grotius is famed as the expositor that can find Christ nowhere. Nor is Le Clerc distinguished for evangelical views. Of the latter, Dr. Doddridge has given the opinion of Robert Hall in a recent commentary. "He never saw his God," said Hall, "in the other world, if he can get a hole to step into in this; and he

* See the Commentary.

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never gives a passage a meaning which would render it applicable and useful to all ages, if he can find in it any local or temporary allusion."* Warburton's love of paradox is as well known as his fondness for controversy, and rare ability in the conducting of it. It is true that opinions are entitled to considerations on their own merits, irrespective of the character of their author, and of the motives by which he was influenced in forming them. The question has the argument from authority been put forward more frequently, or more confidently, than in this, it is but just to inquire what are their claims to sober, judicious, evangelical exposition; while at the same time the profoundest respect is entertained for genius and learning.

The view of Grotius, Le Clerc, and Warburton, on this passage, are not exactly as one in regard to the sense that ought to be assigned to it. It was first asserted, and long confidently maintained, that Job expresses a firm persuasion of *temporal deliverance from suffering, and restoration to his former state of prosperity and happiness*. The absurdity, however, of attributing such an expectation to Job, and to ascribe the given the slightest kind of it, and why confidently both before and after this time, Warburton, who was a Christian, and who, in his opinion, was a Christian on earth; and who maintained the position against his friends, that, in the precedence of God, a good man might be overwhelmed with adversity, and, in this world, never be relieved from it—has induced many to abandon this untenable position, and adopt in its stead the modified hypothesis of Grotius, and Le Clerc, which, as we have seen, is, that the sense, which he expresses here, is this: that though his dissolution was hastening on, amidst the unjust accusations of his pretended friends; and though, while he was thus singularly oppressed with anguish of mind, he was also tortured with pains of body, torn by worms and stiffen from head to foot, and sitting upon a dung hill, and scraping his sores with a potsherd, and covered with rags of skin, and ready dropping into the grave, an obvious sun-from, who would appear *to his forever*, and vindicate the rectitude of his character.* According to this modified view, Job had an expectation, not of temporal deliverance, but of vindication only. He believed that, ere he died, he would be vindicated from the charge of hypocrisy, and of other crimes that had for a time obscured his reputation, and to assert his innocence in the face of the world. The opinion ably maintained by the author in his exposition of the passage, is substantially the same, unless the writer has misapprehended him. Job had an expectation that God would come forth and vindicate his character, and that he would be vindicated in his lifetime. The events at the close of the book, it is further stated, fully meet all that is implied in the words. He would be vindicated on earth; of that he was assured, in whatever manner it might be effected† It will afterwards appear, that this theory of interpretation, though less gross than that

* Sir's Works, Vol. VI., p. 164 of Lim.

† See the commentary, chapter xix. 25, sq. Compare Notes on chapter xvi. 22, and xxiv. 12.

XII

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of temporal deliverance, is exposed to very nearly the same objections with it. Meanwhile the passage must be subjected to some little examination.

It is asserted that our English translators have given a turn to the text by the use of certain supplementary words, which carry the mind forward to a period subsequent to the death of the sufferer. This is, indeed, very true, as any one consulting the English Bible may see without the help of critics, that the words "dust," "though," "body," and "worms," are supplied in the translation. But the addition of these words is not at all essential to bring out the idea of the resurrection. That idea will be found, we think, in the original, as it stands, without any supplement. The following is a close rendering of the Hebrew: "I surely do know my Redeemer, the Living One. And He, the Last, will arise over the dust. And after the disease has cut down my skin, even from my flesh, I shall see God; whom I shall see on my behalf, and mine eyes shall behold him, and not estranged. The thoughts of my loins are accomplished."* Job's hope of the resurrection, instead of being obscured, seems to brighten, the more closely we look at the text. It is true, that if the text be taken by an analysis of the words, that they are just such as would have been used, or might properly have been used, had it been the intention of Job, or of the Spirit speaking by him, to point to that glorious scene, when the Redeemer shall arise over the ruins of the grave and reanimate its dust. The question, however, is not about what might have been, but what was; and all charges that all that is contended for on the other side of the question, is that the words do not necessarily bear the resurrection sense, but are capable of another, to which certain circumstances, different entirely from those which depend on the meaning of the words or terms, compel the critic to resort. The reader will find this, we think, to be the case with Stuart in his commentary. He does not say that the sense usually put upon the words is such as they will not bear. He does not contend for another sense, on the ground that it better suits the meaning of the original text. He attempts to prove that the words will equally suit the idea of vindication after death, as that of the resurrection. He does not, however, contend for the sentiment on other ground than that of verbal criticism. To that ground it will be necessary to follow him. Meanwhile, it may be observed, that though certain of the words and phrases may possibly be explained on the theory that excludes the resurrection, yet the passage, taken as a whole, cannot be explained on that theory without violence to the text. It is, indeed, while some of the more important clauses have a dignity and energy about them, that disappears the moment the attempt is made. If the English translation in this place be supposed, in some of its renderings, more favorable to a particular view than faithful to its original, there is one instance in which it has departed from the original much to the final vantage of that

* Gr. Βυ θοῦθι. He has shaded (Ὑ) God's amendment, by which the original text is read, ראי גוי, instead of ראי גוי, "disease or sign, my skin's rent, excellent both destroyed my flesh," instead of "after my skin this destroy this, yet, i.e., body."

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view. The words עוד עור to literally signify, "He shall arise over the dust." That עפר dust is sometimes used to denote "the earth," as in chap. xii. 8, is allowed. But while those who reject the idea of the resurrection cannot understand why this word should be used, rather than the ordinary word for "earth," or any other equivalent, we think it is, in the first place, idle and obvious figure, "the dust" is put for "the dead," as in Ps. xxx. 9, where the same Hebrew term is used. "What profit is there in my blood, when I go down to the pit? Shall the dust praise thee?" It should be noticed also, that עוד is clearly a forensic term,* indicating a rising to the judgment-seat, and that the idea of the dead being raised to appear before the judgment should be "visible or not," yet when conjoined with "the dust," or "dead," to what other judgment can it refer than that which is connected with the resurrection? See also chap. xxxi. 14, for a similar use of the word. As to מבשרי, *from my flesh*; if it be contended that this means "after my death," we must suppose that the sufferer, in the midst of his pain, did not expect to "see God" in this world, unless, indeed, the improbable hypothesis of Dr. Stock be admitted. (a hypothesis which never could have been invented, but from the great difficulty the ingenious author felt in explaining the words in accordance with the principle he had adopted), viz., "that the initiated patriarch, in the midst of his sufferings, could not doubt but he should be soon delivered from the grave, for a time, even in this life, to witness the vindication of his own character, and the utter confusion of his enemies!" How hard pressed the critic must have been, ere he fled to a resort of this kind! The idea of a resurrection linked out on him as clearly from this forensic term, as it does from the word עוד; and he will rather invent a temporary resurrection for Job, than allow that the will rather invent a temporary resurrection for Job, than allow that the will rather invent a temporary resurrection for Job, than allow that the idea of a resurrection is inconsistent with the true doctrine. The inconsistent is instructive, and shows, among other things, that men of learning and sense have found no small difficulties in their way as soon as they departed from the common understanding of the text.

But since, as has just been stated, it is contended that the words will admit of another sense than that which has been given, the question, on what other grounds a sense that it is allowed to be the most obvious is set aside. The first, and perhaps the principal ground, is that the doctrine of the resurrection, introduced so little connection with the subject of the book, that critics at once have decided the commencement to be *forced of Job*. It must have been, they argue, a later and foreign question. The frequency with which this objection is introduced, and the various forms in which it is put, by Warburton and his followers, shows the importance attached to it. In their view, the very idea of a resurrection is so foreign to the book, that it is not only a blemish, but a blemish so immodest and triumphant victory, and half so strong, that it is advantageous to utter another word. All this proceeds on the supposition, that the question under discussion is this patriarchal debate is, how the

* For the same use of עוד Psal. lxxiv. 22; Isaiah ii. and Job xxxi. 14, 15; with Dr. Good's remarks in Notes. Obs. p. 22.

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afflictions of the righteous, and the prosperity of the wicked, can be reconciled with the equity of Divine providence? The doctrine of the resurrection, if introduced, would be a digression from the main line of the argument. But what evidence is there that Job's friends most unanimously have regarded it in that light? Certainly they may be excused though they manifested some little failure of apprehension, and presumed to continue the controversy, even after this decisive settlement, when certain eminent modern critics, though not disposed to deny Job's knowledge of the resurrection, probe themselves equally in the dark. What wonder if men living in the time of Job, and in the morning of the dispensation, in the circumstances in which they were engaged, when men of learning and abilities cannot see it, under all the advantages of Christian times? It is possible, moreover, that critics and philosophical interpreters may have erred in laying down a problem about providence, and asserting that the book of Job was designed to solve it, viz., "how the prosperity of the wicked and the afflictions of the good can be reconciled with the equity of Divine providence? but whether Job was an innocent man or not, and in order to ascertain this, whether great sufferers were not necessarily great sinners? But what is the bearing of the resurrection on these questions? Job, it is admitted, was a great sufferer, and his friends, it is admitted, supposed that the suffering of such was admitted a fact, but could give no answer to the inquiry regarding the fact whether they did suffer, i.e., of course under such heavy trials as had been imposed on Job.* Job's

* Hengstenberg, in Kitto's Cyclopædia of Biblical Literature, article "Job." He remarks on the great errors into which he thinks most commentators, on the book Hitzig. The record is thus introduced: "There is another fundamental error which has led nearly all the commentators, and which has given a wrong direction to the whole, viz., the idea that the book Job, in Ebbo (July, December, 1857, p. 271) is the only one who sees the error adverted to, and contended it with success. They assume that the problem could be satisfactorily solved, if it could be proved that the sufferer was a great sinner, and his friends right. In the course examination, however, it appears that the doctrine of retribution after death is not of Job's age, and consequently had in a solution of the problem. . . . The belief in a time when God will remember the better disposed, or some able to protect him? Job is unknown to the author of the book of Job, and the friends of Job. Job's friends, in fact, are not in a future life, guide the future and reward the future, if he dies and do so in this life. Temporary injustice is self injustice, and destroys the idea of a holy and just God." They are not, however, the only critics who have overlooked the drift of the subject. To have pointed it is enough to establish what is said above.

The following passage from Stuart is worthy of being quoted entire. "It will appear from what follows, that the question which Job and his friends discussed, was not whether his friends were whether Job was an upright or religious man, or, on the contrary, a wicked man and a hypocrite", and this were naturally brought on another question, not only good and bad men, but good men, and bad men, and the question, which was the good and which the bad, and whether it was usual with God to afflict in an extraordinary manner as they now afflicted, but for one of an extraordinary sort. This, then, being the truth of the case, it is

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friends, too, would have their own mode of regarding the resurrection and the judgment. Instead of looking forward to these events for an explanation of inequalities in providence, the existence of which they did not believe, they may have regarded them as in reality fitted to strengthen their favourite position; for if God in the end deal with men, in respect of the passing suffering and exempting from it, according to character, i. e., if does not in this world, it would seem to follow that he does not care for the good, or not so in this world also? The case is the same. And it is remarkable, that this is exactly the line of reasoning adopted by the critics referred to above, as not allowing that the resurrection furnishes any solution of the difficulty.

The latter alleged, that—the interpretation which refers this (passage) to the resurrection of the dead, is inconsistent with numerous passages where Job expresses a contrary belief." The passages cited are vii. 9, 21; x. 21, 22; xiv. 5—12; xvi. 22. The first of these obviously relinquishes only, that man shall appear no more in this present scene, when once the grave has received him. The second, "I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." It is not necessary to repeat the remarks on the passages in question, which have already been discussed. Suffice it to say, that it does not touch the doctrine of the resurrection, either directly or by implication. No possible construction can bring anything more out of the words, than that they present a most definite view of the state of separate existence, of Hades. Many, indeed, have supposed that the passage in question, which, from the vigorous and distinctive of the speaker must be taken into account, "The description," says Mr. Scott, "seems to be only intended for the grave, and not to relate to the invisible world. Coherency or exactness in the discourse of one who spoke in the bitterness of his spirit, was not to be expected. Yet he had before spoken of a future state of rewards and punishments, and had some hope of happiness in it, though now exceedingly clouded and discouraged. But he here described his state of dead bodies in the grave, as darkness and disorder; and he used many expressions, meaning in general, that they know nothing of the succession of day and night, or of the order established among the living; and that men are cited thither, and arranged there, without respect to age, rank, or character." Dr. Adam Clarke, in his commentary, remarks, "Job speaks here in the scripture of the "obscurity and uncertainty that hangs over it," of the small amount of knowledge which man possess in regard to it. There are a multitude of questions bearing on the intermediate state, to which no answer can be returned, and which man shall never be able to resolve, till they find themselves in the midst of its disclosures."

* "There are here a crowd of obscure and disjointed terms, scholastic expressions of the Hebrew commentators, which, if they have any, have lost their force in the lapse of ages. What is the nature of the spiritual world? How do souls exist separate from their respective bodies? Of what are they capable, and what is their employment? Who can answer these questions? Who can even form a conjecture? Who, if he could, would be at pains to have such a load of obscurity thus declared. . . . . It is the state of the dead: The grave of separate spirits: It is out of time, out of probation, beyond change or reshaping: It is a place of silence, of rest, of forgetfulness, of ignorance, of darkness: It is a place from any consulting of them? It does know it, as certain, as hoped, as existence, as possible, as desirable, as the subject of inquiry." Dr. Adam Clarke, in his commentary, remarks, "Job speaks here in the scripture of the obscurity and uncertainty that hangs over it," of the small amount of knowledge which man possess in regard to it. There are a multitude of questions bearing on the intermediate state, to which no answer can be returned, and which man shall never be able to resolve, till they find themselves in the midst of its disclosures."

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the knowledge of the resurrection must have prevented Job from speaking as he has done in these places. That doctrine might have removed what is supposed to have been the great difficulty, viz., that regarding the equity of the Divine administration. Yet Job might, notwithstanding, speak of the grave, as a place where he would be hid, and from which he would not, should even for his own case, since it could not but grieve him, that he must die under a cloud, and leave a tarnished name behind him. The sinlessness and resurgence at the "resurrection of the just," would not render him altogether indifferent to this. In this view his expectations with God in the grave, and his anticipations of a resurrection, are not at all inconsistent, as this paragraph by Dr. Adam Clarke: "If I die in my present state, with all this load of undeserved odium which is cast upon me by my friends, I shall never have an opportunity of vindicating my character and regaining the good opinion of mankind." It should be noticed, too, that these expressions, which are, in fact, the mere outpouring of a spirit under the sensation with the cruel aspersions of his friends, which entered his very soul, and formed the chief cause of his mental agony. He was not afraid to die because of the gloom of Hades, but he desired to die with a spotless name, and accordingly, in the 21st verse, he passionately appeals to God for the vindication of his name, "Then thou shalt call, and I will answer: or let me speak thou answer me." "Or now," says he, "I shall sleep in the dust, and thou shalt seek me in the morning, but I shall not be." Such is the sense which the author himself attaches to chap. xvi. 22. In the 21st verse the afflicted patriarch says, "Oh that one might plead for a man with God, as a man pleadeth for his neighbour!" and in the 22nd he adds, "When a few years are come, then I shall go the way whence I shall not return." "He was overwhelmed," says the author, "with calumnies and reproaches. He did not wish to die then. He wished that the reproaches might be wiped off, and it be obtained that he was not unwilling to die. It is the wish of a man who is about to be cut off in the middle of his days, and under a cloud, and that his name, if remembered at all when he is dead, may go unstained down to future times, and be such that his friends might repeat it without a blush." It appears then that Job, though supported by the knowledge of the resurrection, might, notwithstanding, very well have, in the circumstances, uttered the language of the text. The idea of a future state of rewards and punishments may have "kept him from murmuring and complaining under his severe trials,"* as in respect from him what perhaps no Christian under similar suffering, with all the advantages of life and immortality brought fully to light, would be able to do.

Nor is there anything in the two remaining places, viz., xiv. 7—17, and x. 21, 22, that might not have been uttered by one acquainted with the doctrine of the resurrection, or that can be produced as evidence of "contrary belief." The first of these passages has already been claimed as

* Introduction, vii. 10 (d).

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proof of Job's faith in a coming הקיצה, or renovation, in which the body of man should rise from the grave, as the grass of the field from the earth, and be restored to life and vigour. The second, "the grave, the place of the grave, or of the region of departed spirits. "I go," says Job, "whence I shall not return, even to the land of darkness, and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness." It is not necessary to repeat the remarks on the passages in question, which have already been discussed. Suffice it to say, that it does not touch the doctrine of the resurrection, either directly or by implication. No possible construction can bring anything more out of the words, than that they present a most definite view of the state of separate existence, of Hades. Many, indeed, have supposed that the passage in question, which, from the vigorous and distinctive of the speaker must be taken into account, "The description," says Mr. Scott, "seems to be only intended for the grave, and not to relate to the invisible world. Coherency or exactness in the discourse of one who spoke in the bitterness of his spirit, was not to be expected. Yet he had before spoken of a future state of rewards and punishments, and had some hope of happiness in it, though now exceedingly clouded and discouraged. But he here described his state of dead bodies in the grave, as darkness and disorder; and he used many expressions, meaning in general, that they know nothing of the succession of day and night, or of the order established among the living; and that men are cited thither, and arranged there, without respect to age, rank, or character." Dr. Adam Clarke, in his commentary, remarks, "Job speaks here in the scripture of the "obscurity and uncertainty that hangs over it," of the small amount of knowledge which man possess in regard to it. There are a multitude of questions bearing on the intermediate state, to which no answer can be returned, and which man shall never be able to resolve, till they find themselves in the midst of its disclosures."

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argument may be differently explained, it may be said that the covenant relation extends to the entire person, to the body as well as to the soul, or that the immortality of the soul was so connected in the minds of the Jews with the resurrection of the body, that the one doctrine involved the other. But the fact is the same. The covenant name was produced in proof of the resurrection. The minds of the patriarchs occupied by no glorious views of the state of the blessed, and of the resurrection, "confessed that they were strangers and pilgrims on the earth. They that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city." The notice of the epistle to the Hebrews was evidently unacquainted with that part of the patriarchal belief, according to which the patriarchs regarded leaving this world and entering on the real, as a serious calamity. There is no trace of such sentiments in the Bible. In the Book of Genesis, and in the Old Testament, "they (the patriarchs) were deceived in their expectation. For whereas the apostle testifieth, that when they died, they looked to go to heaven, they affirm that they came short of it, and fell into a darker City known not where."

The other principal objections against the resurrection view of Job's sublime soliloquy. None of them is field to it, or indeed of very great weight; certainly not of so great weight as to justify the assertion that *failing and not judgment, fairly and not argument, have originated it.* On the other hand, the opposite view is inconsistent with Job's uniform and well-grounded expectation of prosperity in this world, as the reward of piety; vi. 8—11; iv. 21—26; x. 12—22; xxxi. 18—23. It is inconsistent with the principles which Job maintained regarding what have been called the unequal distributions of providence. At all events, maintaining these principles he could have no assurance that *he* any more than other

* Heb. xi. 13, 16. It was at first intended to extend this inquiry so far as to embrace a very broad view of the principal texts that cast light on the subject of knowledge this chapter, and to trace the rise and progress of the doctrine of a future state, and the doctrine of the resurrection and the intermediate state. This must have led to an examination of the views of Davis and Hamlett, related in the opening of this preface, in regard to the meaning of the expressions in Genesis, Exodus, Job, Ps. xvi. 10, Ps. xlix. 15, xc. 3, in the Septuagint or in Greek, the *aion* prefix (*ἀιών*) to the phrase *ἀιώνιος* (*ἀιώνιος*), and the phrase *ἀιὼν μέλλων* (*ἀιὼν μέλλων*), and the phrase *ἀιὼν ἐρχόμενος* (*ἀιὼν ἐρχόμενος*) was an earthly and temporal one, and that, therefore, it was premature to have the world without end, or the world to come, in view in the Old Testament. The Jews, in the intermediate state of Hades, did not appear (hardly even to advanced Jews, that is certain from much of what is taken for granted in Christian, when they speak of the) to somewhat numerous sects, as the Sadducees, Essenes, Herodians, Samaritans, Hellenists, Zealots, Sicarii, Gnostics, Ebionites, Nicolaitans, and Herodians, and they will ought to the language of the Gospels, "Then shall ye be one with the crescent, and afterwards evolve war in glory." Ps. lxxiii. 24. Hence, the Jews, in the Old Testament, in the Septuagint, in the Gospels, in the Epistles, in the Angels, to which this preface has already, extensively, been cited, employed it necessary to abridge the longer originally entertained.

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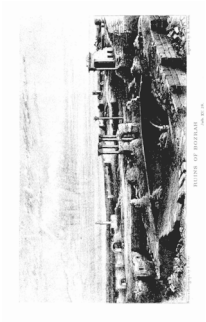
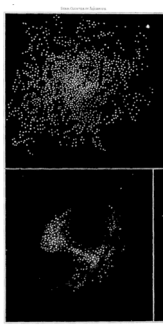
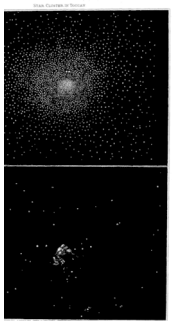
righteous men would be vindicated and recompensed on earth, unless he obtained it by express revelation—a supposition not in itself improbable, but which cannot consistently be resorted to by those who urge the objections that have just been reviewed, since the same supposition, on the ground of which they urge them, would be in Job's mind, at the close of his age. Finally, when the grandeur and sublimity of his introduction is taken into account, along with the obvious—confessedly obvious—sense of the words, and the general consent of interpreters—this much disputed passage will appear to be most consistently explained of that glorious hope which Job had of the resurrection of the dead, of the day of the Son of man, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.* May the vector and reader of these pages alike see God on that day, as Job believed he should see him, not estranged, but his Friend and Redeemer!

* John v. 29; Dan. xii. 2.







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THE BOOK OF JOB.

INTRODUCTION.

In reference to a part of the Scriptures have so many questions arisen as in regard to the Book of Job. Questions as to the time, the country, the country where the scene was laid; the question whether Job was a real person; the nature and design of the poem; have been points on which a great variety of opinions has been entertained, and on which, perhaps, no one which different views still prevail. It is important, in order to a correct understanding of the Book, that all the light should be thrown on these subjects which can be thrown upon them. On some of these points, indeed, scholars among men of the highest distinction in learning absolute certainty cannot be hoped for, yet such advances have been made in the investigation that on some of these points we may arrive at a high degree of probability.

§ 1. *The question whether Job was a real person.*

The first question which presents itself in the examination of the Book is, whether Job had a real existence. This has been doubted on such grounds as these: (1.) The Book of Job is a poem, and poetry is not the proper vehicle for such an allegory. Allegories and parables, it is said, are not uncommon in the Scriptures where a case is supposed, and then the narrative proceeds as if it were a real case; but in these cases there is a plain intimation that which the author of the poem designed to illustrate important truths, but instead of stating them in an abstract form, chose to present them in the form of a narrative, supposing a case which would be adapted to excite a sympathy with a sufferer; in our the ground of the difficulty in the question under discussion is a more adverse manner than could be presented in any case which would be supposed to be adapted to excite a sympathy which we has when meeting a real life. (2.) It has been maintained that some of the transactions in the Book *could* have been of the character of those which are ascribed to the patriarchs, as, for example, the Deluge and that the account of the interview of Satan with Jehovah (chap. i. 6—12; ii. 1—7) must be regarded merely as a supposed case, it being in the nature of a supposed case, and that the conversation which is there conversation be held. (3.) The same criticism has been drawn from the artificial character of the statements about the possession of Job, both before and after the supposed transaction, which would not be likely to occur in a real transaction, and which would not be likely to occur in reality. Thus we have only round numbers mentioned in enumerating his possessions—as seven thousand sheep, three thousand camels, five hundred yoke of oxen, and five hundred she-asses. So, also, there is something artificial in the manner in

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which the sacred numbers seven and three are used. He had seven thousand sheep, seven sons—both before and after his trials; his three friends came to visit him on the seventh day; he was seven days and seven nights with him (chap. ii. 13); and both before and after his trials he had three daughters. The same artificial and paradoxical appearance, it is said, is seen in the fact that he had fourteen thousand sheep before his trials, and he had again in his old age exactly the same number of sheep, seven and three daughters which he had before his afflictions. (4.) That the whole transaction respecting the wager between God and Satan, is represented as the act of the friends of Job. They sitting down seven days and seven nights without saying any thing, when they had once expressed to God in unity with Job, that they had come to comfort him, would be a thing which would not seem a supposed case. (5.) The same thing has been inferred from the manner in which the Book is written. It is of the highest order of poetry. The speeches of the parties, and the whole conversation, with the long and proud arguments, are arranged with great care, are expressed in the most scientific manner; embody the results of long and careful observation, and are such as would be adapted to a long continued and elaborate controversy or debate. To one, it is said, held in this manner, one can it be supposed that beautiful poetry and sublime argument, such as almost in this book, ever would be adapted to excite a sympathy with a sufferer, such as there is in Job? See, for example, V. Rand 12th—15. From considerations such as these the historical character of the Book has been doubted, and the whole has been regarded as a supposed case designed to illustrate the great question which the author of the poem designed to illustrate.

(6.) Another ground is to inquire what reasons there are for believing that such a person as Job lived, and how far the transactions referred to in the Book can be regarded as real transactions.

(1.) The account of the existence of such a man is reported as historically true by the inspired writers of the Scriptures. Thus in Ezek. xiv. 14, 20, it is said, "Though these three men, Noah, Daniel, and Job, were in (the land), they should deliver but their own souls by their righteousness, saith the Lord God." Comp. ver. 18, 20, of the same chapter. Here Job is mentioned as a man of eminent piety, and as one who, in the same manner as the patriarchs, was such as they would be on the supposition that he had a real existence. They are alike spoken of as real "men," as having such sons and daughters, and as having such a character, and as distinguished for having sons not daughters—"they shall deliver neither sons nor daughters, they only shall be delivered" (ver. 16), and are in all respects mentioned in the same manner as Job is in the Book of Job. It is evident that if Noah and Daniel there can be no doubt, and it is evident that Ezekiel or certainly regarded Job as a real character as he did either of the others. A similar case is that of Jeremiah, where he says, "Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be towards this people." Here Moses and Samuel are spoken of as real persons, and as persons of great piety and influence. Yet they are mentioned in the same manner as Job is in the passage in Eze-

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kiel. In either case it is impossible that a reference should have been made to a fictitious character. The appeal is one that could have been made only to a real character. It is not, indeed, a matter of certainty that Ezekiel regarded Job as having really existed; or rather, when it is God who speaks and not Ezekiel, that he speaks of Job as having actually existed. The language, however, is such as would be used if he had actually existed. We have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and tender-merry" (chap. v. 11); that in his happy state he was "the man that was the greatest of all the men of the East" (i. 3); to those in affliction, and of great merry. There can be no doubt that there is reference here to the sufferings of a real man, as there is to the real character of the men of whom he speaks, and that the author of the book of Job has moved rather should have appointed it. He intimates in the case of men whom he regarded as a fictitious character; and if the views of Ezekiel and Daniel were not those of a real character as he did either of the others. Ezekiel mentions here just as he does Noah and Daniel, and Jeremiah, from him just as he does Elijah (chap. v. 17); and so he speaks historical record of the transactions in which they were concerned, as of real transactions.

(2.) The specification of places and names in the Book are not such as would occur in an allegory. Had it been merely a "supposed case," in Eliphaz, Bildad, and Zophar, there would be no specification of places and names, and would not have occurred. In the acknowledged parables of the Scriptures, there are seldom any very minute specifications of names and places. In the parable of the prodigal son, there is no specification of the name or of the town, nor of the place which the young man had, in reminiscence, and of the nobleman who went to receive a kingdom; the wicked steward; the two men who went up to the temple to pray; the rich man and Lazarus; and in a great number of things which are in no way necessary to illustration of the main truth in the poem. Thus we have not only the name of the sufferer, but the place of his residence mentioned, as if it were well known. We have the specification of places and names in the Book of Job, such as "Eliphaz the Temanite," and "Bildad the Shuhite," and "Zophar the Naamathite," and Elihu "the son of Barachel the Buzite, of the kindred of Ram." Why are the places of residence of these persons mentioned, and why are the places of residence of the three friends of Job, and their characters? In this manner we have representations of the Sabeans and the Chaldeans—specifications wholly unnecessary if not improbable if the work were a mere fiction, and if it was designed to be a mere allegory or parable, and would have been such as an inspired writer would have used unless the transaction were real, for an inspired writer would not have introduced such specifications of places and persons, and such, in the instances, unless an event of the kind had actually occurred. When the Saviour, in the parable of the good Samaritan, mentions a robbery that occurred between Jerusalem and Jericho, he does not, in the language of properly culture, is the only word used. No names are mentioned, nor is any date of men referred to, who would by such a session of the transaction, as in the case of Job, who would be a session of the transaction respecting the feeding of the son and daughters of Job; he sending for and administering them; he offering up special sacrifices on their account; the place where the son and daughters of Job were—all statements of circumstances which would not be likely to occur in a fictitious case, and which would not be mentioned in a case of the kind regarding the real transaction, and they bear on the face of them the simple impression of truth. This is not the kind of information which we have in the parables of the Scriptures. In the parable of the prodigal son, the only one spoken by the Saviour where a scene is mentioned, we have not

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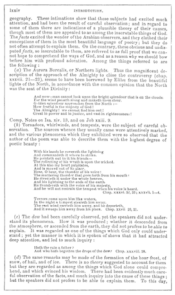

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alas, there is much about them which is unexplained, and the further the investigation is carried, the more remains to show to admire the wisdom of God in the formation of these things. See the Notes on the passages that will now be referred to.

(*a*) The things whose wonds were the fruit:
The hoar frost of heaven, who gave it birth? Chap. xxxviii. 29.

(*b*) The breath of God hath produced
Is the breadth of the waters frozen? Chap. xxxviii. 10.

For he saith to the snow, "Be thou on the earth." Chap. xxxvii. 6.

Hast thou been into the storehouses of snow?
Or seen the storehouses of hail,
Which I have reserved against the time of trouble,
Against the day of battle and war? Chap. xxxviii. 22, 23.

(*c*) The dawning of the morning is described with great beauty, and is represented as which is the process of dawn, not as a product or explosion:

Hast thou ever in thy days commanded the morning?
Or caused the dawn to know his place,
That it might take hold on the ends of the earth,
And scatter the evildoers thereby?
It changeth as the clay under the seal,
And all things stand forth as if it progresses upon*
Chap. xxxviii. 12-14.

(*f*) In all the phenomena of light are represented as attracting the studies of God, and as wholly beyond the ability of man to explain or comprehend them; yet so effectually as to show that it had been a subject of careful observation and study.

Where is the way to the dwelling place of light?
And the darkness, where is its place,
That thou shouldst take it to its bounds,
And that thou shouldst know the path to its dwelling. Chap. xxxviii. 19, 20.

(*g*) The clouds and rain also had been carefully observed, and the laws which governed them were among the inscrutable things of God:

Who can number the clouds by wisdom?
Who can pour out the bottles of heaven? Chap. xxxviii. 37.

The clouds seem to have been regarded as a solid substance capable of holding rain like a leathern bottle, and the way was caused by their emptying themselves on the earth. Yet the whole phenomena were considered to be in the hand and under the control of God. The rain, which in clouds were suspended in the air, and the reason why the rain descended in small drops, instead of gushing floods, were alike incomprehensible:

Who divideth a channel for the overflowing of the clouds,
And a way for the lightning of the thunder? Chap. xxxviii. 25.

For he draweth up the drops of water;
They pour down the rain from his mist,
Which the clouds pour down;
They pour it upon man in abundance. Chap. xxxvi. 27, 28.

Who can tell the spreadings of the clouds?
And the crash in our tent under them. Chap. xxxvi. 8.

(*h*) The sea had also attracted the attention of these ancient observers and there were phenomena there which they could not explain:

Who shut up the sea with doors,
When it burst forth as if it issued from a
When I made the cloud its garment,

* Or the crossing of the seasonably tenfold (magic), as in Notes on this place.

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And swaddled it in thick darkness?
And broke up for it my decree,
And fixed its bars and doors,
And said, Hitherto shalt thou come, but no farther;
And here shall thy proud waves be stayed? Chap. xxxviii. 8-11.

There is a distinct idea here, expressed briefly, in the creation; but as this is the language of poetry, it is not to be supposed that it is presented with certainty that a knowledge of the method of creation is presented with certainty to them in vacuo. But language like this implies that there had been a long and careful study of the subject, and that the ancient design in regard to it which were to them incomprehensible. The passage is a beautiful description of the creation of the mighty mass of waters, and while it is so very substantial, it is not inconsistent with Genesis, it supplies some important circumstances not recorded there.

V. MINING OPERATIONS.

The twenty-eighth chapter of the book—one of the most beautiful portions of the Bible—contains a statement of the method of mining then practised, and shows that the art was well understood. The mechanical devices were simple, and it is not clear in which the process was carried on, where considerable space is the case.

Surely there is a vein for silver,
And a place for gold which they refine.
Iron is taken out of the earth,
And ore is heated into copper.
He setteth an end to darkness,
And completely searches out
The stones of darkness and the shadow of death
He sinks a shaft far from a human dwelling;
Forgotten by the foot (of the miner) they are suspended;
Far from men they swing to and fro.
As for the earth, out of it comes bread;
And which turned up beneath, it resembles fire.
Its stones are the place of sapphire,
And gold dust pertaining to it.
The path which the birds of prey know not,
And the vulture's eye has seen it;
The proud beasts have not trodden it,
Nor the lion's whelp passed thereon.
He putteth his hand upon the flint;
He overturneth mountains from their foundations;
He cutteth out channels among the rocks;
He searches the source of streams;
He brings to light what is hidden in darkness.

The operation of mining must have early attracted attention, for the art of working metals, and of some their value, was understood in a very early age of the world. Tubal Cain is described as an "instructor of every artificer in brass and iron." Gen. iv. 22. The precious metals, and the gems, also had received much attention, and that in the time it had been carried to a high degree of perfection; see Notes on chap. xxviii. 1-11.

VI. PRECIOUS METALS.

There is frequent mention of precious stones in the book of Job, and it is evident that they were regarded as of great value, and even used for ornaments. The following are mentioned, as among the precious stones, though it is not easy to determine what precise stone is meant, and it is evident that that judgment was necessarily the case in the early age of the world, rather from appearance than from any chemical knowledge of their nature. The earth is said to be:

The place where gold is refined,
By the precious ones, or the sapphire. Chap. xxviii. 16.

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Coral, crystal, and rubies:
The wisdom of the pearls of great price of crystal:
Wisdom is more valuable than rubies. Chap. xxviii. 18.

The topaz found in Ethiopia, or Cush:
The topaz of Cush is equal unto it,
Nor can it be purchased with pure gold. Chap. xxviii. 19.

These were found as the result of the processes of mining, though it is not known that the art of separating as them was known. It is, moreover, not known that the signification of the original words used here. See Notes on chap. xxviii.

VII. CASTING, WRITING, ENGRAVING.

It is not quite certain, though there is some evidence, that the art of casting was known in the days of Job. The solution of this question depends on the meaning of the word which is translated "molten image" in Exod. xxxiv. 17. For an explanation of this, the reader is referred to the Notes on that verse. There is the fullest evidence that the art of writing was then known:

O that my words were now written!
O that they were inscribed in a book!
That with an iron pencil and with lead
They were engraved in the rock for ever. Chap. xix. 23, 24.

O that thy words! Are the strongest answers my
Behold, my witness! Are the strongest answers my
Yea, even now my witness is in the heavens, and my witness is in the clouds.
I will pour out my complaint before God. Chap. xvi. 21, 20.

The materials for writing are not indeed particularly mentioned, but it is evident that permanent records or, stone were made; that this was done sometimes by making use of lead; and also that it was common to make use of a book for the purpose. See the Notes on the passages referred to. Job speaks (chap. xxxi.) of leading the charge of his adversary, when writing down, around his head like a turban or diadem; comp. Notes on Isa. xxi. 5. The art of engraving was well known, and Job speaks of being enabled to see Notes on chap. xix. 17), yet there is no evidence that it was known as a material for writing.

VIII. THE MEDICAL ART.

Physicians are once mentioned,
For forty are as keepers of physicians,
Physicians of no value, all of you. Chap. xiii. 4.

But there is no intimation of the nature of the art, or of the remedies that were used. Nor is there any hint, whether, if so, or opinion, no methods were taken to cure the extraordinary malady of Job himself. He scraped himself from society, and dwelt in the ashes, and there he was visited by his friends, who could do no more than to show the disease collected on his person; chap. ii. 8. So far as appears from the Scriptures, the means of cure resorted to in early times, were those of a simple character, and the art of the leech, or physician, was unknown. "Physicians" are mentioned in Gen. l. 2, but only in connection with embalming, where it is said that "Joseph commanded his servants the physicians to embalm his father, and the physicians embalmed Israel."

IX. MUSIC.

Musical instruments are mentioned in the book of Job in such a manner

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and, in determining the meaning of Hebrew words, too great a proneness to rely on etymological conjectures.

Liber Jobi in versiculos metrice divisus, cum versione Alberti Schultens Notisque ex ejus Commentario excerptis. Richard Grey. London, 1741.

Sigmund Jacob Baumgartens Auslegung des Buchs Hiob. Halle, 1740.

Recht beleuchtetes Buch Hiobs, mit vielen dabey gemachten neuen Entdeckungen, nöthigen Anmerkungen und erbaulichen Nutzanwendungen. Herausgegeben von Jacob Koch. 1743, 1744, 1747.

Kleine Geographisch-historische Abhandlungen zur Erläuterung einiger Stellen Mosis und vornehmlich des ganzen Buchs Hiob. von Jac. Koch. 1747.

Costard's Observations on the Book of Job. 1747. 8vo.

A Dissertation on the Book of Job, &c., by John Garnett, D. D., quarto, London, 1749. According to Garnett, the book of Job is a drama, or allegory; the Babylonish captivity is the main subject of the allegory; the three friends who came to visit Job are the children of Edom coming to condole with the Hebrews in their captivity. The work is of very little value.

Das richte Gericht in dem kurz und verständlich erklarten, übersetzten und zergliederten Buch Hiob u.s.w. durch Christoph Friedrich Oetinger. 1743.

Elihu, or an inquiry into the principal scope and design of the Book of Job, by Walter Hodges, D. D. London, quarto, 1750. According to Dr. Hodges, the Book of Job relates to patriarchal times, and the design is to give a summary of the patriarchal religion. The particular purpose of the book, according to the view of this author, is, to reveal and establish the doctrine *of justification*. Job was a type of the Saviour, and by Job's friends being directed to offer sacrifices for themselves, is "intimated that each national church ought to have an independent power in such matters." In the opinion of this author, Elihu was the Son of God himself! The nature and value of the work may be easily seen from these views. The author was a divine of the Hutchinsonian school.

The Book of Job, with a Paraphrase from the third verse of the third chapter to the seventh verse of the forty-second chapter. By Leonard Chappelow, B. D., Arabic Professor. Cambridge, 1752. "A mere paraphrase, verbose, and without annotations."

Observationes Miscellaneæ in Librum Job, etc., by David Renat. Bouillier. Amsterdam, 1758.

The Divine Legation of Moses demonstrated, by Bishop Warburton. 1758. In this great work there is an examination of the book of Job which has attracted much attention on account of the learning and talent of the author. The theory of Warburton is, that the book of Job is a drama; that it relates to the Jews in the time of the captivity; that it was written some time between the return and the thorough settlement of the Jews in their own land; that the drama is allegorical in its character; that the character of Job is designed to represent the Jewish people; that his wife is a representation of the heathen influence which led the Hebrews on their return to marry "strange wives;" that the three friends of Job represent the three capital enemies of the Jews who hindered their efforts to rebuild the temple on their return from Babylon, Sanballat, Tobiah, and Geshem; that under the character of Elihu the writer or author of the poem is himself designated. Div. Lega. B. vi. § 2. After the view which Bishop Warburton gives of the book of Job, there is more real point and force than he himself intended in what he says in a letter to his friend Dr. Hurd. "Poor Job! It was his eternal fate to be persecuted by his friends. His three friends passed sentence of condemnation upon him, and he has been executed in effigy ever since. He was first bound to the stake by a long catena of Greek Fathers; then tortured by Pineda; then strangled by Caryl; and afterwards cut up by Wesley and anatomized by Garnett. I only acted the tender part of his wife, and was for making short work with him. But he was ordained, I think,

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by a fate like that of Prometheus, to lie still upon his dunghill, and to have his brains sucked out by owls."

An Essay towards a new English version of the Book of Job from the original Hebrew, with a commentary, and some account of his life. By Thomas Heath, Esq., of Exeter. Quarto. London, 1756. There is little in this work that can now be regarded as of value. The knowledge of Hebrew by the author was quite limited, and the notes throw little light on the meaning of the text.

A Critical Dissertation on the Book of Job, by Charles Peters, A. M. London, 1751, quarto. This work is designed particularly to examine the theory of Bishop Warburton; to vindicate the antiquity of the book; to show that the passage in chap. xix. 25—27 refers to the resurrection and the future judgment; and that the doctrine of the future state was the popular belief among the Hebrews. It is a work of considerable learning and value. It contains much valuable matter, though all its reasonings may not be satisfactory.

Paraphrastische Erklarung des Buchs Hiob, von Joh. Fried. Bahrdt. Leips. 1764.

Das Buch Hiob, in einer poetischen Uebersetzung nach Schultens Erklärung mit Anmerkungen, von Simon Grynæus. 1767.

Joh. Dav. Cube poetische und prosaische Uebersetzung des Buchs Hiob. Berlin, 1769.

Paul Bauldri, Critical Remarks on Job.

Kurze doch gründliche Erklärung des Buchs Hiob, u. s. w. von Joh. Georg. Meintel. Nürnberg, 1771.

Velthusen, Exercitationes Criticæ in Jobum, cap. xix. 1772, 12mo.

Scott's Book of Job in English verse, with Notes. 1773, 8vo. "A very valuable work." *Wemyss.*

Metaphrasis libri Jobi, sive Job metricus, vario carminis genere, primo ejulans, post jubilans, interprete Jo. Georg. Meintel. 1775.

Versuch einer neuen poetischen Uebersetzung des Buches Hiob, u. s. w. von J. C. R. Eckermann. 1778.

Animadversiones in Librum Job. Scripsit Jas. Christ. Rud. Eckermann. Lubeck, 1779.

Jo. Christoph. Doederlein Scholia in libros vet. Testam. poeticos, Jobum, Psalmos, et tres Salomonis. Halle, 1779.

Joa. Jac. Reiske, Conjecturæ in Jobum et Proverbia Salomonis. Leips. 1779. He takes great liberty with the Hebrew text, transposing, changing, or rejecting whole verses at pleasure.

Hiob. ubersetzt von Dan. Gotthilf Moldenhawer. Leips. 1780.

Das Buch Hiob zum allgemeinen Gebrauch, von Heinr. Sander. Leips. 1780, 8vo.

Hiob, neu übersetzt mit Anmerkungen, von W. F. Hufnagel. 1781, 8vo.

Hiob, aus dem Hebräischen Original neu übersetzt, u. s. w. von Christ. Dav. Kessler. 1784, 8vo.

Hiob, aus dem Hebräischen Original neu übersetzt und mit erklärenden Anmerkungen versehen, zum allgemeinen Gebrauch, von Chr. Dan. Kessler. Tubingen, 1784, 8vo.

Greve, Ultima Capita Jobi. 1788, 4to.

Jobi, antiquissimi carminis Hebraici, natura atque virtus. Scripsit Car. Dav. Ilgen. Leips. 1789, 8vo.

Jobus, Proverbia Salomonis, etc. a Joh. Aug. Dathio. Halle, 1789, 8vo.

Job overzat [with brief critical and philological remarks], by And. Heins. In the Dutch language. Amsterdam, 1794, 8vo.

Het Boek Job, etc. [also in the Dutch language.] By Herrman Muntinghe. Amsterdam, 1794, 8vo.

Garden's improved version of the Book of Job. 1796, 8vo.

The same work translated into German by J. P. Berg. Leips. 1797, 8vo.

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Hiob, übersetzt; ein Versuch von Samuel Christian Pape. Gottingen, 1797, 8vo.

Das Buch Hiob metrisch ubersetzt. Ein Versuch von A. S. Block. Ratzeburg, 1799, 8vo.

Hiob, übersetzt von J. G. Eichhorn. Leips. 1800, 8vo. Neue verbesserte Ausgabe. Göttingen, 1824.

Exegetische und kritische versuche über die schwersten stellen des Buchs Hiob. Leips. 1801, 8vo.

Discourses and Dissertations on the Scriptural Doctrine of Atonement and Sacrifice. By William Magee, D. D. 1801. In this important work on the atonement, there is a very valuable dissertation on the book of Job. Bishop Magee supposes that Moses was the author, or that it was written by Job himself, or by some contemporary, and that it fell into the hands of Moses, and was adopted by him as an important help to encourage the Israelites in their trials.

Die heilige Schrift des Alten Testaments, zweiten Theils, dritten Bandes zweite Halfte, welche das Buch Hiob enthalt, von D. Brentano und Th. A. Dereser. Frankfort, 1804, 8vo.

Hiob. Ein religiöses Gedicht. Aus dem Hebräischen neu übersetzt, geprüft und erläubert von Matthias Heinr. Stuhlmann. Hamburg, 1804, 8vo.

Stock's Book of Job; a new version, with Notes. 1805, 4to. See this work examined with great severity in Magee on the Atonement.

Pareau, Commentatio, &c. 1807, 8vo.

Das Buch Hiob, bearbeitet von Gaab. Tübingen, 1809, 8vo.

Die Schriften des Alten Testaments. Neu übersetzt von J. C. W. Augusti und W. M. L. de Wette. Dritter Band Hiob. Heidelberg, 1809, 8vo.

Jobus: Latine vertit, et annotatione perpetua illustravit, Ern. Frid. Car. Rosenmüller, Ling. Arab. in Acad. Leips. Prof. Leips. 1806. The commentary of Rosenmüller is, on the whole, probably the most valuable of all the expositions of this book. One who wishes to *explain* and *understand* the book of Job will find more valuable materials collected there than in any other of the commentaries. Nothing is passed over without an attempt at explanation; and nothing collected by his predecessors that would throw light on the meaning of the book, seems to have been unnoticed by him. For the most part, also, the exposition is distinguished by sound sense, by correct and sober views, as well as by eminent learning.

The Book of Job, translated by Eliz. Smith. 1810, 8vo. "This work was completed before the twenty-sixth year of the authoress, with little help except from Parkhurst's Lexicon, and the revision of her friend Dr. Randolph, who annexed to it a few critical notes. She left a fine example to her sex; and though self-taught, with little access to books, she left behind her some monuments of learning and piety, calculated to make many blush for their own idleness." *Wemyss.*

The Book of Job literally translated from the original Hebrew, and restored to its natural arrangement, with notes critical and illustrative, and an introduction on its scene, scope, language, author, and object. By John Mason Good, F. R. S., &c. 1812. The "Introduction" by Dr. Good is very valuable. In the Notes there is much learning, but it is more extensive than accurate. The translation cannot be relied on as correct. The work, however, is a valuable contribution to sacred literature, and deserves a place in every theological library.

Das Buch Hiob, aus dem Grundtext metrisch übersetzt und erläutert von J. Rud. Schärer. Bern, 1818, 8vo.

Bridel, Le Livre de Job. 1818, 8vo.

Hiob, fur gebildete Leser bearbeitet von C. G. A. Böckel. Berlin, 1821, 8vo.

Das Buch Hiob, aus dem Hebräischen metrisch übersetzt und durch kurze philologische Anmerkungen erläutert von L. F. Melsheimer. Mannheim, 1823.

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Noch Hick. Unbeweisung und Analysung von D. Friedrich Wilhelm Carl Umbreit, Professor an der Universität zu Heidelberg. Heidelberg, 1824, 8vo. This work is very valuable, and the Notes, though brief, are very valuable. The translation is very accurate, and the Notes, though brief, are very valuable. The Introduction is less brief than is desirable, and the views maintained in it are not those which are now generally received.

Hiobbuch, neue Übersetzung. Leipzig, 1837, 8vo.

The Book of the Patriarch Job, translated from the original Hebrew, as nearly as the idiom of our language will admit, with Notes and Dissertations, to which is prefixed an introduction on the History, Times, Country, Friends, and Book of the Patriarch, &c. By Samuel Lee, D. D., etc. London, 1837, 8vo. This is a very valuable work, and is the result of the learning and reputation of Prof. Lee. It abounds with Arabic learning which is scattered with antiquarian preference through the volume, but which often obscures the sense of the author's work. It is designed for the critical scholar rather than the general reader.

A new translation of the Book of Job, with an Introduction and Notes critical and explanatory. By Rev. Samuel Cox. London, 1862, 8vo. This is good and a very accurate translation. Dr. Noyes is undoubtedly in his a Christian, but neither in this work nor in the translation of Isaiah, have I observed any marks of a sectarian spirit, or any attempt to bend the text to a sectarian. He aim has evidently been to give the exact sense of the original, and this, so far as I can judge, has been accomplished with great accuracy. The Introduction is less valuable than the other parts of the work.

Job and his times, or a picture of the Patriarchal age during the period of the life of Job, with a new version of the Book of Job, with Notes, Illustrations, and contents, &c., and a new version of that work metrical poem, accompanied with Notes and Dissertations. The whole adapted to the use of the Bible class, and the Sabbath school. Also a Hebrew Synthetical Dictionary, and other works. London, 1859. This is designed to be a popular work. It is not so much of the nature of a commentary as a work of a popular character, and is a very valuable work for the study of the book of Job. It is strongly valuable from its illustration of the religion of the time of Job, the arts and sciences, the manners and customs, &c. It has also many maps, and furnishes comparatively little illustration of the difficulties of the text.

GENERAL ANALYSIS OF THE BOOK OF JOB.

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(1.) Speech of Eliphaz, chap. xxii.
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his [1] mantle, and shaved his head, and fell [a] down upon the ground, and worshipped,

1 or, robe. a 1 Pe.5.6.

Thesau. Antiq. Sacra. by Ugolin, Tom. i. 509, iii. 74, iv. 504, viii. 90, 1000, xii. 788, xiii 306; comp. Notes on Matt. v. 40, and Niebuhr, as quoted above. The custom of rending the garment as an expression of *grief* prevailed not only among the Jews but also among the Greeks and Romans. Livy i. 13. Suetonius, in *Jul. Cæs.* 33. It prevailed also among the Persians. Curtius, B. x. c. 5, § 17. See Christian Boldich, in Thesau. Antiq. Sacra. Tom. xii. p. 143; also Tom. xiii. 551, 552, 560, xxxiii. 1105, 1112. In proof also that the custom prevailed among the Heathen, see Diod. Sic. Lib. i. p. 3, c. 3, respecting the Egyptians; Lib. xvii. respecting the Persians; Quin. Curt. iii. 11; Herod. Lib. iii. in Thalia, Lib. viii. in Urania, where he speaks of the Persians. So Plutarch in his life of Antony, speaking of the deep grief of Cleopatra, says, [illegible]. Thus Herodian, Lib. i.: [illegible]. So Statius in Glaucum:

Tu modo fusus humi, lucem aversaris iniquam,
Nunc torvus pariter vestes, et pectora rumpis.

So Virgil:

Tunc pius Æneas humeris abscindere vestem,
Auxilioque vocare Deos, et tendere palmas.
Æn. v. 685.

Demittunt mentes: it scissa veste Latinus,
Conjugis attonitus fatis, urbisque ruina.
Æn. xii. 609.

So Juvenal, Sat. x.:

ut primos edere planctus
Cassandra inciperet, scissaque Polyxena palla.

Numerous other quotations from the classic writers, as well as from the Jewish writings, may be seen in Ugolin's Sacerdotium Hebraicum, cap. vi. Thesau. Antiq. Sacrar. Tom. xiii. p. 550, seq. ¶ *And shaved his head.* This was also a common mode of expressing great *sorrow*. Sometimes it was done by formally cutting off the hair of the head; sometimes by plucking it violently out by the roots, and sometimes also the beard was plucked out, or cut off. The idea seems to have been that mourners should divest themselves of that which was usually deemed most ornamental; comp. Jer. vii. 29; Isa. vii. 20. Lucian says that the Egyptians expressed their *grief* by cutting off their hair on the death of their god Apis, and the Syrians in the same manner at the death of Adonis. Olympiodorus remarks on this passage, that the people among whom long hair was regarded as an ornament, cut it off in times of mourning; but those who commonly wore short hair, suffered it on such occasions to grow long. See Rosenmüller, Morgenland, *in loc.* A full description of the customs of the Hebrews in times of mourning, and particularly of the custom of plucking out the hair, may be seen in Martin Geier, de Hebræorum Luctu, especially in chap. viii. Thesau. Antiq. Sacra xxxiii. p. 147, seq. The meaning here is that Job was filled with excessive grief, and that he expressed that grief in the manner that was common in his day. Nature demands that there should be *some* external expression of sorrow; and religion does not forbid it. He pays a tribute to the nature with which God has endowed him who gives an appropriate expression to sorrow; he wars against that nature who attempts to remove from his countenance, conversation, dress, and dwelling, every thing that is indicative of the sorrows of his soul in a time of calamity. Jesus wept at the grave of Lazarus; and religion is not designed to make the heart insensible or incapable of *grief*. Piety, like every kind of virtue, always increases the susceptibility of the soul to suffering. Philosophy and sin destroy sensibility; but religion deepens it. Philosophy does it on principle—for its great object is to render the heart dead to all sensibility; sin produces the same effect naturally. The drunkard, the licentious man, and the man of avarice, are incapable of being affected by the tender scenes of life. Guilt has paralyzed their feelings and rendered them dead. But religion allows men to feel, and then shows its power in sustaining the soul, and in imparting

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110 JOB.

21 And said, Naked [a] came I out of my mother's womb, and naked shall I return thither: the LORD [b] gave, and the LORD hath taken away; blessed [c] be the name of the LORD.

a 1 Ti.6.7. b La.3.38. c Ps.89.38,&c.

its consolations to the heart that is broken and sad. It comes to dry up the tears of the mourner, not to forbid those tears to flow; to pour the balm of consolation into the heart, not to teach the heart to be unfeeling. ¶ *And fell down upon the ground.* So Joshua in a time of great calamity prostrated himself upon the earth and worshipped, Josh. vii. 6.—The Orientals were then in the habit, as they are now, of prostrating themselves on the ground as an act of homage. Job seems to have done this partly as an expression of *grief*, and partly as an act of devotion—solemnly bowing before God in the time of his great trial. ¶ *And worshipped.* Worshipped God. He resigned himself to his will. A pious man has nowhere else to go in trial; and he will desire to go nowhere else than to the God who has afflicted him.

21. *And said, Naked came I out.* That is, destitute of property, for so the connection demands; comp. 1 Tim. vi. 7; "For we brought nothing into this world, and it is certain we can carry nothing out." A similar expression also occurs in Pliny, *Hominem natura tantum nudum.* Nat. Hist. proem. L. vii. Job felt that he was stripped of all, and that he must leave the world as destitute as he entered it. ¶ *My mother's womb.* The earth—the universal mother. That he refers to the earth is apparent, because he speaks of returning thither again. The Chaldee adds [illegible]—*to the house of burial.* The earth is often called the mother of mankind; see Cic. de Nat. Deor. ii. 26; comp. Ps. cxxxix. 15. Dr. Good remarks, that "the origin of all things from the earth introduced, at a very early period of the world, the superstitious worship of the earth, under the title of Dameter, or the *Mother-goddess*, a Chaldee term, probably common to Idumea at the time of the existence of Job himself. It is hence the Greeks derive their Δημήτηρ (Demeter), or as they occasionally wrote it Γημήτηρ (Ge-meter), or mother earth, to whom they appropriated annually two religious festivals of extraordinary pomp and solemnity. Thus Lucretius says,

Linquitur, ut merito maternum nomen adepta
Terra sit, e terra quoniam sunt cuncta creata.
v. 793.

———"Whence justly EARTH
Claims the dear name of mother, since alone
Flowed from herself whate'er the sight enjoys."

For a full account of the views of the ancients in regard to the *marriage* (ἱερὸς γάμος) of the "heaven" and the "earth," from which union all things were supposed to proceed, see Creuzer's Symbolik und Mythologie der alt. Volk. Erst. Theil, p. 26, fg. ¶ *And naked.* Stripped of all, I shall go to the common mother of the race. This is exceedingly beautiful language; and in the mouth of Job it was expressive of the most submissive piety. It is not the language of complaint; but was in him connected with the deep feeling that the loss of his property was to be traced to God, and that he had a right to do as he had done. ¶ *The Lord gave.* Heb. JEHOVAH. He had nothing when he came into the world, and all that he had obtained had been by the good providence of God. As *he* gave it, he had a right to remove it. Such was the feeling of Job, and such is the true language of submission everywhere. He who has a proper view of what he possesses will feel that it is all to be traced to God, and that he has a right to remove it when he pleases. ¶ *And the Lord hath taken away.* It is not by accident; it is not the result of hap-hazard; it is not to be traced to storms and winds and the bad passions of men. It is the result of intelligent design, and whoever has been the agent or instrument in it, it is to be referred to the overruling providence of God. Why

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CHAPTER I. 111

22 In [a] all this Job sinned not, nor [1] charged God foolishly.

a chap. 2.10. 1 or, attributed folly to God.

did not Job vent his wrath on the Sabeans? Why did he not blame the Chaldeans? Why did he not curse the tempest and the storm? Why did he not blame his sons for exposing themselves? Why not suspect the malice of Satan? Why not suggest that the calamity was to be traced to bad fortune, to ill-luck, or to an evil administration of human affairs? None of these things occurred to Job. He traced the removal of his property and his loss of children at once to God, and found consolation in the belief that an intelligent and holy Sovereign presided over his affairs, and that he had removed only what he gave. ¶ *Blessed be the name of the Lord.* That is, blessed be JEHOVAH—the *name* of any one in Hebrew being often used to denote the person himself. The Syriac, Arabic, and some MSS. of the LXX. here add "*for ever.*"—"Here, says Schmid, "the contrast is observable between the object of Satan, which was to induce Job to renounce God, and the result of the temptation which was to lead Job to *bless* God." Thus far Satan had been foiled, and Job had sustained the shock of the calamity, and showed that he did not serve God on account of the benefits which he had received from him.

22. *In all this.* In all his feelings and expressions on this occasion. ¶ *Job sinned not.* He expressed just the feelings and manifested just the submission which he ought to do. ¶ *Nor charged God foolishly.* Marg. *Attributed folly to God.* Vulg. "Neither did he speak any foolish thing against God." The LXX. render it, "and he did not impute [or give, ἔδωκεν] folly (ἀφροσύνην) [indiscretion, *Thompson*] to God." Good renders this, "nor vented a murmur against God;" and remarks that the literal rendering would be, "nor vented FROTH against God." Tindal renders it, "nor murmured foolishly against God." The Hebrew word [illegible] is derived from the obsolete root [illegible] *tâphal, to spit out;* and hence to be insipid, tasteless, not seasoned. The noun, therefore, means properly that which is spit out; then that which is insipid or tasteless; and then folly. Wit and wisdom are represented by Oriental writers as pungent and seasoned; comp. the expression among the Greeks of "Attic *salt*," meaning wit or wisdom. The word *folly* in the Scriptures often means wickedness, for this is supreme folly. Here it has this sense, and means that Job did not say any thing *wrong.* Satan was disappointed and had borne a false accusation before God. He did *not* charge God foolishly, and he did *not* curse him to his face.

From this instructive narrative of the manner in which Job received afflictions, we may learn (1.) That true piety will bear the removal of property and friends without murmuring. Religion is not based on such things, and their removal cannot shake it. It is founded deeper in the soul, and mere external changes cannot destroy it. (2.) When we are afflicted, we should not vent our wrath on winds and waves; on the fraud and perfidy of our fellow-men; on embarrassments and changes in the commercial world; on the pestilence and the storm. Any or all of these may be employed as instruments in taking away our property or our friends, but we should trace the calamity ultimately to God. Storms and winds and waves, malignant spirits and our fellow-men, do no more than God permits. They are all restrained and kept within proper limits. They are not directed by chance, but they are under the control of an intelligent Being, and are the wise appointment of a holy God. (3.) God has a right to remove our comforts. He gave them—not to be our permanent inheritance, but to be withdrawn when he pleases. It is a proof of goodness that we have been permitted to tread his earth so long—though we should be allowed to walk it no more; to breathe his air so long—though we should be permitted to inhale it no more; to look upon his sun and moon

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CHAPTER II. 121

for they had made an appointment
together to come * to mourn with
him and to comfort him.
12 And when they lifted up
their eyes afar off, and knew him
not, they lifted up their voice and
weep; and they rent every one his
mantle, 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.

* Heb.

[illegible]

122 JOB.

[illegible]

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CHAPTER IV. 147

11 The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad.

12 Now a thing was I secretly brought to me, and mine ear received a little thereof.

13 In thoughts from the visions of the night, when deep sleep falleth on men,

14 Fear I came upon me, and trembling, which made all my bones to shake.

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CHAPTER IV. 153

than?" He puts no confidence in his angels; he charges them with folly; how much more then may he charge this same thin lot of man! It is not merely, as our common translation seems to imply, that man is in much less confidence in man than in angels; it is, that all he had and all he was, was nothing to God, who dwelt in an *house of clay*, and *whose* is the habitation. ¶ In *them that dwell* in *houses of clay*, the Hebrew reads "houses of clay," refers to the body made of dust. The sense is, that man, in his frailty, is not only, as it were, tabernacle, or lodgeing in the poor spirits that surround the throne of God, but even more so, in his body. The body is compared to a temple, a tent, tabernacle, or dwelling for the soul. That dwelling is also mortal, and is liable to be taken down, when removed to other abodes. So Paul (2 Cor. v. 1) speaks of the body as the *earthly house of this tabernacle*, "the *house not made with hands*," the Plato speaks of it as *prison-house*, *earthly tent*, and so Anaxagoras, Empedocles, and other philosophers, expressions applied to man, as if from *πλασμαστι*, "remodelling." The body is a house, and a house of clay, and as affecting us it is beautiful. A house of clay (*πηλ*) was little fitted to withstand the ravages of time, the storm and weather, of rain, and frost, and snow, and would soon crumble into dust, and be left a ruin, a temporary dwelling. It would not endure the changes of the seasons as a house of stone, or of the marble of *pentelic* or marble. So with our bodies. They can bear little. They are easily wounded, they are easily penetrated, and soon fall back to their native dust. How can the creature, then, be pure in the sight of God, who was compared with the infinite and Eternal God? ¶ *Which are crushed before the moth*. Which are firm and secure should be trampled as a rock; see Matt. vii. 25. The moth is a little, feeble, and contemptible thing, with a house; and as a house that is built on the sand or the dust, it is easily crushed and destroyed. Mat. vii. 26, 27, and could not be confided in, as it was with man. He was like such a dwelling; and as such was easily crushed. He was no less than in such a house. ¶ *Which are crushed*. They are broken in pieces, as easily as the moth is crushed by the most insignificant objects. ¶ *Before the moth*; see Notes on Isa. li. 8. The moth is a little, feeble, Gr. Vulg. does, therefore properly so insect which flies by night, and perforates cloth and consumes it. It is possible, however, that the word here means a worm, or larva, which, in the worm is one state of the creature, which first is enclosed in an egg, and then is hatched, and then, after a time, is quite the form of a worm, to assume that of the complete fly, or moth, or butterfly. ¶ *Which Corbel*. The conjecture here, therefore, is not that of a moth flying about, or insect, but of a worm, which, in such examining man as it does a gnat, but, but is that of a footie worm, that lay concealed in a house, and that the thing is that the most feeble of all objects may crush him. The following remarks are from Bochart, Hierozoicon, Part. Tractatus, 3, 130, who has collected all fantastic this passage, and show that as footie a thing as a worm may destroy human life.

154 JOB.

19 *They are* | *destroyed from* | morning to evening; they perish for ever, without any regarding it.

ΕΝΔΕΚΑΤΗ ΚΕΦΑΛΑΙΑ.

Pagn, who after a long and arduous journey, which he had made on foot from Pondicherry to Surat, thence to Goa, and from Goa to Cochin, found a worm in him, which he endeavoured to extract from his body. He attributed the cause of his illness to drinking the waters of Malvarcia. The worm is not dangerous, if it can be drawn out, but it is very painful and feeble. The Gerundis are accustomed, as soon as the worm makes its appearance, to roll it round a little stick, or up on a piece of straw, or of dry wood. It is finer than a thread, and is from a cubit in length. The Gerundis, in winding up of the worm frequently occupies a week; and no further is it necessary to remove the worm, in case which is regularly not to break it. If, however, it is broken, it draws back into the body, and causes the most dangerous. Lamentable, gentlemen, or the loss of life itself is the result of the worm, which I have proved to show. The comparison of man with a worm, or an insect, as possessing little more than the mere sense of life, is common in the sacred writings, and in the classics. The Hebrew word here used is the same as by Sylvatious Juvia at the same idea.

Ἀνάγκη, τὸ δὲ πᾶν, τὸ Γ ἐν τῷ, τὸ Γ ἐν τῷ, τὸ Γ ἐν τῷ.

"Things of a day!" What is any man? What is he not? Man are the dream of a shadow. Man is a shadow, a mage before us is, that soon are entered, ugly Pail, and that is such creatures as possessing little more than life, should such accusations, therefore, presumes to arraign the wisdom and equity of God, and to charge God, as if he were just or wise than God?

20 *They are destroyed from morning to evening*. Hebrew, "from morning even." This is nearer to the Hebrew. The phrase "from morning to evening" is used to denote the morning and the evening; that is, they live scarcely a single day; see Notes on Isaiah xxxvii. 7. The idea is not that the continuance of the work of destruction is from morning to evening, but that man's life is astonishingly short, so short, that he scarce seems to live from morning to evening. ¶ *They perish for ever*. Hebrew, "and they are." How little qualified is such a being to sit in judgment on the doings of the Most High! ¶ *They perish for ever*. Hebrew, "and they are." They pass away, and nothing is ever seen of them again. ¶ *Without any regarding it*. Hebrew, "without any one thinking less is this?" What a narrow circle is affected by the death of a man! How few in the circle of his relations seem to be affected! A few relations and friends feel it, and weep for a little while, and the circle is not necessarily disturbed. It is like taking a grain of sand from the sea-shore, or a drop of water from the ocean. It is taken out, but the place is soon supplied, and the ocean feels no its loss, and the place is as if it never had been taken away. So with human life. The effects of man will soon be felt, and his friends will be sorrowful, and thoughtless as though we had not been; and soon, O how painfully! the place of man will be as if he never had been. The circle of friends will cease to weep, and then the place of man will be as if he never existed that we lived, will be gone. The house that we built, the bed on which we slept, the apartment we occupied, the accounts that we raised, the books that we made, the land that we possessed, the clothes we wore, the garments, will all be gone, and the last memento that we ever lived, will be gone, and we will be as if we never lived. How vain is pride! How foolish is ambition! How important the approbation of man, the applause of the world, when we may live on for ever!

21 *Doth not their excellency* which is in them go away? *they* die, even without wisdom.

ΔΕΚΑΤΗ ΚΕΦΑΛΑΙΑ.

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CHAPTER V. 155

CHAPTER V.

CALL now, if there be any that will answer thee; and to which of the saints wilt thou [1] turn?

[1] or, look.

have been very much divided in opinion as to its meaning; but the sense seems to be, that whatever is excellent in men is torn away or removed. Their excellence does not keep them from death, and they are taken off before they are truly wise. The word "excellency" here refers not only to moral excellency or virtue, but every thing in which they excel others. Whatever there is in them of strength, or virtue, or influence, is removed. The word here used (יֶתֶר) means, literally, something hanging over or redundant (from יָתַר, to hang over, be redundant, or to remain), and hence it means abundance or remainder, and then that which exceeds or abounds. It is thus applied to any distinguished virtue or excellency, as that which *exceeds* the ordinary limits or bounds. Men perish; and however eminent they may have been, they are soon cut off, and vanish away. The object here is to show how weak, and frail, and unworthy of confidence are men even in their most elevated condition. ¶ *They die, even without wisdom.* That is, before they become truly wise. The object is to show, that men are so short-lived compared with angels, that they have no opportunity to become distinguished for wisdom. Their days are few; and however careful may be their observation, before they have had time to become truly wise they are hurried away. They are, therefore, wholly disqualified to sit in judgment on the doings of God, and to arraign, as Job had done, the divine wisdom.

Here closes the oracle which was addressed to Eliphaz. It is a description of unrivalled sublimity. In the sentiments that were addressed to Eliphaz, there is nothing that is contradictory to the other communications which God has made to men, or to what is taught by reason. Every reader of this passage must feel that the thoughts are singularly sublime, and that they are such as are adapted to make a deep impression on the mind. The error in Eliphaz consisted in the *application* which he makes of them to Job, and in the inference which he draws, that he must have been a hypocrite. This inference is drawn in the following chapter. As the oracle stands here, it is pertinent to the argument which Eliphaz had commenced, and just fitted to furnish a reproof to Job for the irreverent manner in which he had spoken, and the complaints which he had brought (chap. iii.) against the dealings of God. Let us learn from the oracle: (1.) That man cannot be more just than God; and let this be an abiding principle of our lives; (2.) Not to murmur at his dispensations, but to confide in his superior wisdom and goodness; (3.) That our opportunities of observation, and our rank in existence, are as nothing compared with those of the angels, who are yet so inferior to God as to be charged with folly; (4.) That our foundation is in the dust, and that the most insignificant object may sweep us away; and (5.) That in these circumstances humility becomes us. Our proper situation is in the dust; and whatever calamities may befall us, we should confide in God, and feel that he is qualified to direct our affairs, and the affairs of the universe.

CHAPTER V.

1. *Call now.* The expressions here used, as Noyes has well observed, seem to be derived from the law, where the word *call* denotes the language of the complainant, and *answer* that of the defendant. According to this, the meaning of the words "call now" is, *in jus voca:* that is, call the Deity to account, or bring an action against him; or more properly, enter into an argument or litigation, as before a tribunal; see Notes on Isa. xli. 1, where similar language occurs. ¶ *If there be any that will answer thee.* If there is any one who will respond to thee in such a trial. Noyes renders

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156 JOB.

2 For wrath killeth the foolish man, and [1] envy slayeth the silly one.

[1] or, indignation.

this, "See if He will answer thee;" that is, "See if the Deity will condescend to enter into a judicial controversy with thee, and give an account of his dealings towards thee." Dr. Good renders it, "Which of these can come forward to thee; *i. e.* "Which of these weakly, ephemeral, perishing insects—which of these nothings can render thee any assistance?" The meaning is probably, "Go to trial, if you can find *any* respondent; if there is any one willing to engage in such a debate; and let the matter be fairly adjudicated and determined. Let an argument be entered into before a competent tribunal, and the considerations *pro* and *con* be urged on the point now under consideration." The desire of Eliphaz was, that there should be a fair investigation, where all that could be said on one side or the other of the question would be urged, and where there would be a decision of the important point in dispute. He evidently felt that Job would be foiled in the argument before whomsoever it should be conducted, and whoever might take up the opposite side; and hence he says that he could get no one of "the saints" to assist him in the argument. In the expression, "if there be any that will answer thee," he may mean to intimate that he would find no one who would be willing even to go into an investigation of the subject. The case was so plain, the views of Job were so obviously wrong, the arguments for the opinion of Eliphaz were so obvious, that he doubted whether any one could be found who would be willing to make it the occasion of a set and formal trial, as if there could be any doubt about it. ¶ *And to which of the saints wilt thou turn?* Marg. as in Heb. *look.* That is, to which of them wilt thou look to be an advocate for such sentiments, or which of them would be willing to go into an argument on so plain a subject? Grotius supposes that Eliphaz, having boasted that he had produced a divine revelation in his favour (chap. iv.), now calls upon Job to produce, if he can, something of the same kind in his defence, or to see if there were any of the heavenly spirits who would give a similar revelation in *his* favour. The word here rendered "saints" (קְדשִׁים) means properly those who are sanctified or holy; and it may be either applied to holy men, or to angels. It is generally supposed that it here refers to angels. So Schultens, Rosenmüller, Noyes, Good, and others, understand it. The word is often used in this sense in the Scriptures. So the LXX. understand it here—ἢ εἴ τινα ἀγγέλων ἁγίων ὄψῃ. Such is probably its meaning; and the sense of the passage is, "Call now upon any one, and you will find none willing to be the advocate of such sentiments as you have urged. No holy beings—men or angels—would defend them." By this, probably, Eliphaz designed to show Job that he differed from all holy beings, and that his views were not those of a truly pious man. If he could find no one, either among holy angels or pious men, to be the advocate of his opinions, it followed that he *must* be in error.

2. *For wrath killeth the foolish man.* That is, the wrath of God. The word *foolish* here is used as synonymous with *wicked*, because wickedness is supreme folly. The general proposition here is, that the wicked are cut off, and that they are overtaken with heavy calamities in this life. In proof of this, Eliphaz appeals in the following verses to his own observation. The implied inference is, that Job, having had all his possessions taken away, and having been overwhelmed with unspeakably great personal calamities, was to be regarded as having been a great sinner. Some suppose, however, that the word *wrath* here relates to the indignation or the *repining* of the individual himself, and that the reference is to the fact that such wrath or repining preys upon the spirit, and draws down the divine vengeance. This is the view of Schultens, and of Noyes. But it seems more probable that Eliphaz means to state

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CHAPTER V. 157

3 I [a] have seen the foolish taking root; but suddenly I cursed his habitation.

[a] Ps.37.35.

the proposition, that the wrath of God burns against the wicked, and that the following verses are an illustration of this sentiment, derived from his own observation. ¶ *And envy.* Marg. *indignation.* Jerome, *invidia, envy.* Sept. ζῆλος. Castellio, *severitas ac vehementia.* The Hebrew word קִנְאָה means jealousy, envy, ardour, zeal. It may be applied to any strong affection of the mind; any fervent, glowing, and burning emotion. Gesenius supposes it means here *envy,* as excited by the prosperity of others. To me it seems that the connection requires us to understand it of wrath, or indignation, as in Deut. xxix. 20; Ps. lxxix. 5. As applied to God, it often means his jealousy, or his anger, when the affections of men are placed on other objects than himself; Num. xxv. 11; Zeph. i. 18, *et al.* ¶ *Slayeth the silly one.* Good and Noyes render this, "the weak man." Jerome, *parvulum, the little one.* The LXX., πεπλανημένον, *the erring.* Walton, *ardelionem, the busy body.* The Hebrew word פֹּתֶה is from פָּתָה *Pâthâh, to open, to expand;* and hence the participle is applied to one who opens his lips, or whose mouth is open; that is, a garrulous person, Prov. xx. 19; and also to one who is *open-hearted,* frank, ingenuous, unsuspicious; and hence one who is easily influenced by others, or whose heart may be easily enticed. Thus it comes to mean one who is simple and foolish. In this sense it is used here, to denote one who is so simple and foolish as to be drawn aside by weak arguments and unfounded opinions. I have no doubt that Eliphaz meant, by insinuation, to apply this to Job, as being a weak-minded man, for having allowed the views which he entertained to make such an impression on his mind, and for having expressed himself as he had done. The proposition is general; but it would be easy to understand how he intended it to be applied.

3. *I have seen the foolish.* The wicked. To confirm the sentiment which he had just advanced, Eliphaz appeals to his own observation, and says that though the wicked for a time seem to be prosperous, yet he had observed that they were soon overtaken with calamity and cut down. He evidently means that prosperity was no evidence of the divine favour; but that when it had continued for a little time, and was then withdrawn, it was proof that the man who had been prospered was at heart a wicked man. It was easy to understand that he meant that this should be applied to Job, who, though he had been favoured with temporary prosperity, was now revealed to be at heart a wicked man. The sentiment here advanced by Eliphaz, as the result of his observation, strikingly accords with the observation of David, as expressed in the thirty-seventh Psalm:

I have seen the wicked in great power,
And spreading himself like a green bay-tree,
Yet he passed away, and, lo, he was not:
Yea, I sought him, but he could not be found.
Ver. 35, 36.

¶ *Taking root.* This figure, to denote prosperous and rapid growth, is often used in the Scriptures. Thus in Psalm i. 3:

And he shall be like a tree planted by the rivers of water,
That bringeth forth his fruit in his season.

So Isa. xxvii. 6:

Those that come out of Jacob shall he cause to take root;
Israel shall blossom and bud,
And shall fill the face of the world with fruit.

So Ps. lxxx. 9, 10:

Thou preparedst room before it,
And didst cause it to take deep root,
And it filled the land.
The hills were covered with the shadow of it,
And the boughs thereof were like the goodly cedars.

¶ *But suddenly.* Meaning either that calamity came upon him *suddenly*—as it had upon Job, that is, without any apparent preparation, or that calamity came *before a great while,* that is, that this prosperity did not continue. Probably there is an implied reference here to the case of Job, meaning that he had known just such instances before; and as the case of Job accorded with what he had before seen, he hastened to the conclusion

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4 His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.

5 Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swallowed up their substance.

6 Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet man is born unto trouble, as the sparks fly upward.

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8 I would seek unto God, and unto God would I commit my cause:

9 Which doeth great things and unsearchable; marvellous things without number:

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10 Which giveth rain upon the earth, and sendeth waters upon the fields:

11 To set up those that be low; that those which mourn may be exalted to safety.

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Hebrew word חקר means searching out or examining; and the idea is here, that it is impossible fully to search out and comprehend what God does. See chap. xi. 7. This is stated as a reason why we should look to him. We should expect things in his administration which we cannot understand. The argument of Eliphaz seems to be, that it was a matter of indisputable fact that there are many things in the government of God which are above our comprehension; and when he afflicts us, we should feel that this is a part of the doings of the incomprehensible God. Such mysterious dealings are to be expected, and they should not be allowed for a moment to shake our confidence in him. ¶ *Marvellous things.* Things that are wonderful, and are fitted to excite amazement. See Notes on Isa. ix. 6. ¶ *Without number.* Marg. "*Till* there be *no number.*" The sense is, that it is impossible to estimate the number of those things in the universe over which he presides, which are adapted to excite admiration. If the view of the universe entertained in the time of Eliphaz was fitted to overwhelm the mind by its vastness and by the number of the objects which were created, this astonishment is much greater now that the telescope has disclosed the wonders of the heavens above to man, and the microscope the not less amazing wonders of the world beneath him. Leuwenhoeck, by the aid of the microscope, discovered, he supposed, a thousand million animalculæ, whose united bulk did not exceed the size of a grain of sand—all of whom are distinct formations, with all the array of functions necessary to life. Of the *number* also of the larger works of God, much interesting and overpowering truth is presented by the science of modern astronomy. As an instance of this, we may refer to the *Milky Way*, or the whitish, irregular zone, that goes round the whole heavens, and that can be seen at any season of the year, but particularly in the months of August, September, and November. "This vast portion of the heavens is found to consist wholly of stars, crowded into immense clusters. On first presenting a telescope of considerable power to this splendid zone, we are lost in astonishment at the number, the variety, and the beautiful configuration of the stars of which it is composed. In certain parts of it, every slight motion of the telescope presents new groups and new configurations; and the new and wondrous scene is continued over a space of many degrees in succession. In several fields of view, occupying a space of not more than twice the breadth of the moon, you perceive more of these twinkling luminaries, than all the stars visible to the naked eye throughout the whole canopy of heaven. The late Sir W. Herschel, in passing his telescope along a space of this zone fifteen degrees long, and two broad, descried at least fifty thousand stars, large enough to be distinctly counted; besides which, he suspected twice as many more, which could be seen only now and then by faint glimpses for want of sufficient light; that is, fifty times more than the acutest eye can discern in the whole heavens during the clearest night; and the space which they occupy is only the one thousand three hundred and seventy-fifth part of the visible canopy of the sky. On another occasion this astronomer perceived nearly six hundred stars in *one* field of view of his telescope; so that in the space of a quarter of an hour, one hundred and sixteen thousand stars passed in review before him. Now, were we to suppose every part of this zone equally filled with stars as the places now alluded to, there would be found in the Milky Way alone, no less than twenty millions one hundred and ninety thousand stars. In regard to the *distance* of some of these stars, it has been ascertained that some of the more remote are not less than five hundred times the distance of the nearest fixed star, or nearly two thousand billions of miles; a distance so great, that *light*, which flies at the rate of twelve millions of miles every minute, would require one thousand six hundred and forty years before it could traverse this mighty interval! The Milky Way is now, with good reason, considered

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10 Who giveth rain upon the earth, and sendeth waters upon the [1] fields:

11 To set up on high those that be low; that those which mourn may be exalted to safety.

[1] out-places.

to be the cluster of stars in which our sun is situated; and all the stars visible to the naked eye are only a few scattered orbs near the extremity of this cluster. Yet there is reason also to believe that the Milky Way, of which our system forms a part, is no more than a single *nebula*, of which several thousands have already been discovered, which compose the universe; and that it bears no more proportion to the whole siderial heavens than a small dusky speck which our telescopes enable us to descry in the heavens. *Three thousand nebulæ* have already been discovered. Suppose the number of stars in the whole Milky Way to be no more than ten millions, and that each of the nebulæ, at an average, contains the same number; supposing farther, that only two thousand of the three thousand nebulæ are resolvable into stars, and that the other thousand are masses of a shining fluid, not yet condensed by the Almighty into luminous globes, the number of stars or *suns* comprehended in that portion of the firmament which is within the reach of our telescopes, is *twenty thousand millions.*" Yet all this may be as nothing compared with the parts of the universe which we are unable to discover. See in the Christian Keepsake for 1840, an article by Thomas Dick, entitled "An Idea of the Universe;" comp. Notes on chap. ix. 9.

10. *Who giveth rain upon the earth.* In the previous verse, Eliphaz had said, in general, that God did wonderful things—things which are fitted to lead us to put our trust in him. In this and the succeeding verses, he descends to particulars, and specifies those things which show that God is worthy to be confided in. This enunciation continues to ver. 16, and the general scope is, that the agency of God is seen everywhere; and that his providential dealings are adapted to impress man with elevated ideas of his justice and goodness. Eliphaz begins with the *rain*, and says that the fact that God sends it upon the earth was fitted to lead man to confide in him. He means, that while the sun, and moon, and seasons have stated times, and are governed by settled laws, the rain seems to be sent directly by God, and is imparted at such times as are best. It is wholly under his control, and furnishes a constant evidence of his benevolence. Without it, every vegetable would dry up, and every animal on the earth would soon die. The word *earth* here refers probably to the cultivated part of the earth—the fields that are under tillage. Thus Eichhorn renders it, Angebauten Feldern. On the interest which the phenomena of rain excited among the ancient sages of Idumea, and the laws by which it is produced, see Notes on chap. xxxvii. 6, 15, 16; xxxviii. 22—28. ¶ *And sendeth waters.* That is, showers. ¶ *Upon the fields.* Marg. *out-places.* Heb. חוצות—*out of doors, outside, abroad,* meaning the fields out of cities and towns. Eichhorn renders it, "the pastures," *auf Triften.* The meaning is, that the whole country is watered; and the fact that God gives rain in this manner, is a reason why we should put confidence in him. It shows that he is a benevolent Being, since it contributes so essentially to human life and happiness, and since no other being but God can cause it.

11. *To set up on high.* That is, who sets up on high; or God exalts those who are low. From the works of nature, Eliphaz passes to the dealings of God with *men*, as designed to show that he was worthy of confidence. The first proof is, that he showed himself to be the friend of the humble and the afflicted, and often exalted those who were in lowly circumstances, in a manner which evinced his direct interposition. It is to be remembered here, that Eliphaz is detailing the result of his own observation, and stating the reasons which he had observed

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12 He [a] disappointeth the devices of the crafty, so that their hands cannot perform *their* [1] enterprise.

13 He [a] taketh the wise in their own craftiness; and the counsel of the froward is carried headlong.

[a] Ne.4.15. [1] or, *any thing.*

[a] 1 Co.3.19.

for putting confidence in God; and the meaning here is, that he had so often seen this done as to show that God was the friend of the humble and the poor. This sentiment was afterwards expressed with great beauty by Mary, the mother of the Lord Jesus:

He hath put down the mighty from their seats,
And exalted them of low degree;
He hath filled the hungry with good things,
And the rich he hath sent empty away.
Luke i. 52, 53.

¶ *That those which mourn may be exalted to safety.* Or rather, they who mourn are exalted to a place of safety. The sense is, that God did this; and that, therefore, there was ground of confidence in him. The word rendered, "those which mourn" (קדרים) is from קדר, to be turbid or foul as a torrent, Job vi. 16; hence to go about in filthy garments, like mourners, to mourn. The general sense of the Hebrew word, as in Arabic, is to be squalid, dark, filthy, dusky, obscure; and hence it denotes those who are afflicted, which is its sense here. The LXX. render it, ἀπολωλότας, *the lost*, or those who are perished. The sense is plain. God raises up the bowed down, the oppressed, and the afflicted. Eliphaz undoubtedly referred to instances which had come under his own observation, when persons who had been in very depressed circumstances, had been raised up to situations of comfort, honour, and safety; and that in a manner which was a manifest interposition of his Providence. From this he argued that those who were in circumstances of great trial, should put their trust in him. Cases of this kind often occur; and a careful observation of the dealings of God with the afflicted, would undoubtedly furnish materials for an argument like that on which Eliphaz relied in this instance.

12. *He disappointeth the devices of the crafty.* He foils them in their schemes, or makes their plans vain. This too was the result of close observation on the part of Eliphaz. He had seen instances where the plans of crafty, designing, and artful men had been defeated, and where the straightforward had been prospered and honoured. Such cases led him to believe that God was the friend of virtue, and was worthy of entire confidence. ¶ *So that their hands.* So that they. The hands are the instruments by which we accomplish our plans. ¶ Their *enterprise.* Marg. Or, *any thing.* Heb. תושיה. This word properly means *uprightness* from ישה; then help, deliverance, Job vi. 13; then purpose, undertaking, enterprise, *i. e.* what one wishes to set up or establish. *Gesenius.* This is its meaning here. Vulg. "Their hands cannot finish (*implere*) what they had begun." Sept. "Their hands cannot perform that which is true"—ἀληθές. The Chaldee Paraphrase refers this to the defeat of the purposes of the Egyptians: "Who made vain the thoughts of the Egyptians, who acted wisely [or cunningly—דחכימו] that they might do evil to Israel, but their hands did not perform the work of their wisdom (ver. 13), who took the wise men of Pharaoh in their own wisdom, and the counsel of their perverse astrologers he made to return upon them." The general sense is, that artful and designing men—men who work in the dark, and who form secret purposes of evil, are disappointed and foiled. Eliphaz probably had seen instances of this, and he now attributes it to God as rendering him worthy of the confidence of men. It is still true. The crafty and the designing are often foiled in such a manner as to show that it is wholly of God. He exposes their designs in this way, and shows that he is the friend of the sincere and the honest; and in doing this, he shows that he is worthy the confidence of his people.

13. *He taketh the wise in their own craftiness.* This passage is quoted

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20 In famine [a] he shall redeem thee from death; and in war from the [1] power of the sword.

21 Thou shalt be hid [2] from the scourge of the tongue; [b] neither

a Ps. 33.19. 1 hands.

2 or, when the tongue scourgeth. b Ps.31.20.

was able to deliver. Similar expressions not unfrequently occur. Thus in Amos i. 3, 6, 9, 11, 13; ii. 1, 4, 6:

Thus saith the LORD: [four,
For three transgressions of Damascus, and for
I will not turn away the punishment thereof.
Thus saith the LORD;
For three transgressions of Gaza, and for four,
I will not turn away the punishment thereof.
Thus saith the LORD;
For three transgressions of Tyrus, and for four,
I will not turn away the punishment thereof.

Thus in Prov. xxx. 15:

There are three things that are never satisfied,
Yea, four things say not, It is enough.
There be three things that are too wonderful for me,
Yea, four which I know not. Ver. 18.
For three things the earth is disquieted,
And for four which it cannot bear. Ver. 21.

There be three things that go well,
Yea, four are comely in going:
A lion which is strongest among beasts,
And turneth not away for any;
A greyhound;
An he-goat also;
And a king, against whom there is no rising up.
Ver. 29—31.

Comp. Homer, Iliad vi. 174:

Ἐννῆμαρ ξείνισσε καὶ ἐννέα βοῦς ἱέρευσεν.

An enumeration, in regard to number similar to the one before us, occurs in Prov. vi. 16:

These six things doth the Lord hate;
Yea, seven are an abomination to him.

¶ *There shall no evil touch thee.* That is, permanently; for he could not mean that he would not be subjected to calamity at all, since by the very supposition he was a sufferer. But the sense is, that God would save from those calamities.

20. *In famine he shall redeem thee.* That is, will deliver thee from death. On the meaning of the word *redeem*, see Notes on Isaiah, chap. xliii. 1, 3. ¶ *From the power of the sword.* Marg. as in Heb. *hands*. That is, he should not be slain by armed men. A *mouth* is often attributed to the sword in the Scriptures, because it devours; *hands* are attributed to it here, because it is by the hand that we perform an undertaking, and the sword is personified, and represented as acting as a conscious agent; comp. Ezek. xxxv. 5, *margin*. The meaning is, that God would protect those who put their trust in him, in times of calamity and war. Doubtless Eliphaz had seen instances enough of this kind to lead him to this general conclusion, where the pious poor had been protected in a remarkable manner, and where signal deliverances had been vouchsafed to the righteous in danger.

21. *Thou shalt be hid from the scourge of the tongue.* Marg. Or, *when the tongue scourgeth.* The word rendered "scourge"—שׁוֹט—means properly a whip. It is used of God when he *scourges* men by calamities and punishments; Isa. x. 26; Job ix. 23. See the use of the verb שׁוּט in chap. ii. 7. Here it is used to denote a *slanderous* tongue, as being that which inflicts a severe wound upon the reputation and peace of an individual. The idea is, that God would guard the reputation of those who commit themselves to him, and that they shall be secure from *slander*, "whose breath," Shakspeare says, "outvenoms all the worms of Nile." ¶ *Neither shalt thou be afraid when destruction cometh.* That is, your mind shall be calm in those calamities which threaten destruction. When war rages, when the tempest howls, when the pestilence breathes upon a community, then your mind shall be at peace. A similar thought occurs in Isa. xxvi. 3: "Thou wilt keep him in perfect peace whose mind is stayed on thee;" and the same sentiment is beautifully illustrated at length in the ninety-first Psalm. The Chaldee Paraphrase applies all this to events which had occurred in the history of the Hebrews. Thus ver. 20: "In the famine in Egypt, he redeemed thee from death; and in the war with Amalek, from being slain by the sword;" ver. 21: "In the injury inflicted by the tongue of Balaam thou wert hid among the clouds, and thou didst not fear from the desolation of the Midianites when

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shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league

it came;" ver. 22: "In the desolation of Sihon, and in the famine of the desert, thou didst laugh; and of the camps of Og, who was like a wild beast of the earth, thou wert not afraid."

22. *At destruction and famine thou shalt laugh.* That is, thou shalt be perfectly safe and happy. They shall not come upon thee; and when they approach with threatening aspect, thou shalt smile with conscious security. The word here rendered famine (כָּפָן) is an unusual word, and differs from that occurring in ver. 20, רָעָב. This word is derived from כָּפַן—to languish, to pine from hunger and thirst. It then means the languid and feeble state which exists where there is a want of proper nutriment. A sentiment similar to that which is here expressed occurs in Martial, iv. 19, 4.

Ridebis ventos hoc munere tectus, et imbres.

¶ *Neither shalt thou be afraid of the beasts of the earth.* Wild beasts in new countries are always objects of dread, and in the fastnesses and deserts of Arabia, they were especially so. They abounded there; and one of the highest images of happiness there would be, that there would be perfect safety from them. A similar promise occurs in Ps. xci. 13:

Thou shalt tread upon the lion and adder;
The young lion and the dragon shalt thou trample under feet.

And a promise similar to this was made by the Saviour to his disciples: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them." The sentiment of Eliphaz is, that they who put their trust in God would find protection, and have the consciousness that they were secure wherever they were.

23. *For thou shalt be in league with the stones of the field.* In the Hebrew, "There shall be a covenant between thee and the stones of the field." The sense is, they shall not harm thee. They are here spoken of as enemies that were made to be at peace, and that would not annoy or injure. It is to be remembered that this was spoken in Arabia, where rocks and stones abounded, and where travelling, from that cause, was difficult and dangerous. The sense here is, as I understand it, that he would be permitted to make his way in ease and safety. Tindal renders it:

But the castels in the land shall be confederate with thee;
The beastes of the feelde shall give thee peace.

Some have supposed that the meaning is, that the land would be free from stones that rendered it barren, and would be rendered fertile if the favour of God was sought. Shaw, in his Travels, supposes that it refers to the custom of walking over stones, in which the feet are liable to be injured every moment, and that the meaning is, that that danger would be averted by the divine interposition. By others it has been conjectured that the allusion is to a custom which is known as *skopelism*, of which Egmont and Heyman (Reisen, II. Th. S. 156), give the following account: "that in Arabia, if any one is living at variance with another, he places on his land stones as a warning that no one should dare to plough it, as by doing it he would expose himself to the danger of being punished by him who had placed the stones there." This custom is also referred to by Ulpian (L. ix. de officio Proconsulis), and in the Greek Pandects, Lib. ix. Tit. xxii. Leg. 9. It may be doubted, however, whether this custom was as early as the time of Job, or was so common then as to make it probable that the allusion is to it. Rosenmüller supposes the meaning to be, "Thy field shall be free from stones, which would render it unfruitful." Alte u. neue Morgenland, *in loc.* Other explanations may be seen in Rosenmüller (Commentary), but it seems to me that the view presented above, that travelling would be rendered safe and pleasant, is the true one. Such a promise would be among the rich blessings in a country like Arabia.

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with the stones of the field; and the beasts [a] of the field shall be at peace with thee.

24 And thou shalt know [1] that thy tabernacle *shall be* in peace; and thou shalt visit thy habitation, and shalt not [2] sin.

25 Thou shalt know also that thy seed *shall be* [3] great, and thine offspring as the grass of the earth.

a Is.11.9. 1 or, that peace is thy tabernacle.

2 or, err. 3 or, much.

24. *And thou shalt know that thy tabernacle shall be in peace.* Thy tent—אֹהֶל—showing that it was common then to dwell in tents. The sense is, that when he was away from home he would have confidence that his dwelling was secure, and his family safe. This would be an assurance producing no small degree of consolation in a country abounding in wild beasts and robbers. Such is the nature of the blessing which Eliphaz says the man would have who put his confidence in God, and committed his cause to him. To a certain extent this was, and is, undoubtedly true. A man cannot indeed have miraculous assurance when from home, that his wife and children are still alive, and in health; nor can he be certain that his dwelling is not wrapped in flames, or that it has been preserved from the intrusion of evil-minded men. But he may feel assured that all is under the wise control of God; that whatever occurs will be by his permission and direction, and will tend to ultimate good. He may also, with calmness and peace, commit his home with all that is dear to him to God, and feel that in his hands all is safe. ¶ *And thou shalt visit thy habitation.* That is, on the return from a journey. ¶ *And not sin.* This is a very unhappy translation. The true sense is, thou shalt not *miss* thy dwelling; thou shalt not wander away lost, to return no more. The word here used, and which is rendered "sin" in our common version, is חָטָא, *khâtâ*. It is true that it is commonly rendered *to sin*, and that it often has this sense. But it properly means *to miss;* that is, not to hit the mark, spoken of a slinger, Judges xx. 16; then to make a false step, to stumble or fall, Prov. xix. 2. It thus accords exactly in sense with the Greek ἁμαρτάνω. Here the original sense of the Hebrew word should be retained, meaning that he would not *miss* the way to his dwelling; that is, that he would be permitted to return to it in safety. Gesenius, however, renders it, "Thou musterest thy pasture (*flocks*), and missest naught;" that is, nothing is gone; all thy flocks are there. But the more obvious sense, and a sense which the connection demands, is that which refers the whole description to a man who is on a journey, and who is exposed to the dangers of wild beasts, and to the perils of a rough and stony way, but who is permitted to visit his home without missing it or being disappointed. A great variety of interpretations have been given of the passage, which may be seen in Rosenmüller and Good. Many suppose it means that he should review his domestic affairs, and find all to his mind; or should find that every thing was in its place, or was as it should be. It cannot be doubted that the Hebrew word "*visit*" (פָּקַד) will bear this interpretation, but that above proposed seems to me best to suit the connection. The margin correctly renders it, *err*.

25. *Thou shalt know also that thy seed shall be great.* Marg. *much*. That is, thy posterity shall be numerous. This was one of the blessings supposed to be connected with the favour of God; see Notes on Isa. liii. 10. ¶ *And thine offspring as the grass of the earth.* On the meaning of the word here rendered *offspring*, see Notes on Isa. xlviii. 19. Nothing is more common in the Scriptures, than to compare a prosperous and a happy man to a green and flourishing tree; see Ps. i. 3; xcii. 12—14. The idea here is, that the righteous would have a numerous and a happy posterity, and that the divine favour to them would be shown by the blessing of God on their children; comp. Ps. cxxviii. 1, 3.

Blessed is every one that feareth the Lord,
That walketh in his ways.
Thy wife shall be a fruitful vine by the sides of thine house;

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16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, they [1] vanish: [2] when it is hot, they are [3] consumed out of their place.

[1] are cut off. [2] in the heat thereof. [3] extinguished.

accompanied us two miles it became invisible by sinking into the sand; but two miles farther along it would reappear and raise hopes of its continuance; but after running a few hundred yards, would sink finally into the sand, no more again to rise." A comparison of a man who deceives and disappoints one to such a stream is common in Arabia, and has given rise, according to Schultens, to many proverbs. Thus they say of a treacherous friend, "I put no trust in thy torrent;" and, "O torrent, thy flowing subsides." So the Scholiast on Moallakat says, "a pool or flood was called Gadyr, because travellers when they pass by it find it full of water, but when they return they find nothing there, and it seems to have treacherously betrayed them. So they say of a false man, that he is more deceitful than the appearance of water"—referring, perhaps, to the deceitful appearance of the *mirage* in the sands of the desert; see Notes on Isa. xxxv. 7. ¶ *And as the stream of brooks they pass away.* As the valley stream—the stream that runs along in the valley, that is filled by the mountain torrent. They pass away on the return of summer, or when the rain ceases to fall, and the valley is again dry. So with the consolations of false friends. They cannot be depended on. All their professions are temporary and evanescent.

16. *Which are blackish.* Or, rather, which are *turbid.* The word here used (קָדַר) means to be turbid, foul, or muddy, spoken of a torrent, and then to be of a dusky colour, to be dark-coloured, as *e. g.* the skin scorched by the sun, Job xxx. 28; or to be dark—as when the sun is obscured; Joel ii. 10; iii. 15. Jerome renders it, *Qui timent pruinam*—"which fear the frost, when the snow comes upon them." The LXX. render it, "they who had venerated me now rushed upon me like snow or hoar-frost, which melting at the approach of heat, it was not known whence it was." The expression in the Hebrew means that they were rendered dark and turbid by the accumulated torrents caused by the dissolving snow and ice. ¶ *By reason of the ice.* When it melts and swells the streams. ¶ And *wherein the snow is hid.* That is, says Noyes, melts and flows into them. It refers to the melting of the snow in the spring, when the streams are swelled as a consequence of it. Snow, by melting in the spring and summer, would swell the streams, which at other times were dry. Lucretius mentions the melting of the snows on the mountains of Ethiopia, as one of the causes of the overflowing of the Nile:

Forsitan Æthiopum penitus de montibus altis
Crescat, ubi in campos albas descendere ningues
Tabificis subigit radiis sol, omnia lustrans.
vi. 734.

Or, from the Ethiop-mountains, the bright sun,
Now full matured, with deep-dissolving ray,
May melt the agglomerate snows, and down the plains
Drive them, augmenting hence the incipient stream.
Good.

A similar description occurs in Homer, Il. xi. 492:

Ὡς δ' ὁπότε πλήθων ποταμὸς πεδίονδε κάτεισι
Χειμάῤῥους κατ' ὄρεσφιν, κ.τ.λ.

And in Ovid also, Fast. ii. 219:

Ecce, velut torrens undis pluvialibus auctus,
Aut nive, quæ Zephyro victa, repente fluit,
Per sata, perque vias, fertur; nec, ut ante solebat,
Riparum clausas margine finit aquas.

17. *What time.* In the time; or after a time. ¶ *They wax warm.* Gesenius renders this word (יְזֹרְבוּ) *when they became narrow*, and this version has been adopted by Noyes. The word occurs nowhere else. Taylor (Concord.) renders it, "to be dissolved by the heat of the sun." Jerome, *fuerint dissipati*—"in the time in which they are scattered." The LXX. τακεῖσαι θέρμης γενομένης—"melting at the approach of heat." The Chaldee, "In the time in which the generation of the deluge sinned, they were scat-

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18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troops of Tema [a] looked, the companies of Sheba waited for them.

[a] Ge.25.15.

tered." Castell says that the word זָרַב in Pihel, as the word in Chaldee (זְרַב) means to flow; and also that it has the same signification as צָרַב, *tsârăbh*, to become warm. In Syriac the word means to be straitened, bound, confined. On the whole, however, the connection seems to require us to understand it as it is rendered in our common translation, as meaning, that when they are exposed to the rays of a burning sun, they evaporate. They pour down from the mountains in torrents, but when they flow into burning sands, or become exposed to the intense action of the sun, they are dried up, and disappear. ¶ *They vanish.* Marg. *are cut off.* That is, they wander off into the sands of the desert until they are finally lost. ¶ *When it is hot.* Marg. *in the heat thereof.* When the summer comes, or when the rays of the sun are poured down upon them. ¶ *They are consumed.* Marg. *extinguished.* They are dried up, and furnish no water for the caravan.

18. *The paths of their way are turned aside.* Noyes renders this, "The caravans turn aside to them on their way." Good, "The outlets of their channel wind about." Rosenmüller, "The bands of travellers direct their journey to them." Jerome, "Involved are the paths of their steps." According to the interpretation of Rosenmüller, Noyes, Umbreit, and others, it means that the caravans on their journey turn aside from their regular way in order to find water there; and that in doing it they go up into a desert and perish. According to the other interpretation, it means that the channels of the stream wind along until they diminish and come to nothing. This latter I take to be the true sense of the passage, as it is undoubtedly the most poetical. It is a representation of the stream winding along in its channels, or making new channels as it flows from the mountain, until it diminishes by evaporation, and finally comes to nothing. ¶ *They go to nothing.* Noyes renders this very singularly, "into the desert,"—meaning that the caravans, when they suppose they are going to a place of refreshment, actually go to a desert, and thus perish. The word used here, however (תֹּהוּ), does not occur in the sense of *a desert* elsewhere in the Scriptures. It denotes nothingness, emptiness, vanity (see Gen. i. 2), and very appropriately expresses the *nothingness* into which a stream vanishes when it is dried up or lost in the sand. The sense is, that those streams wander along until they become smaller and smaller, and then wholly disappear. They deceive the traveller who hoped to find refreshment there. Streams depending on snows and storms, and having no permanent fountains, cannot be confided in. Pretended friends are like them. In times of prosperity they are full of professions, and their aid is proffered to us. But we go to them when we need their assistance, when we are like the weary and thirsty traveller, and they disappear like deceitful streams in the sands of the desert.

19. *The troops of Tema looked.* That is, looked for the streams of water. On the situation of *Tema*, see Notes, chap. ii. 11. This was the country of Eliphaz, and the image would be well understood by him. The figure is one of exquisite beauty. It means that the caravans from Tema, in journeying through the desert, looked for these streams. They came with an expectation of finding the means of allaying their thirst. When they came there they were disappointed, for the waters had disappeared. Reiske, however, renders this, "Their tracks (the branchings of the flood) tend towards Tema;"—a translation which the Hebrew will bear, but the usual version is more correct, and is more elegant. ¶ *The companies of Sheba waited for them.* The Sheba here referred to was probably in the southern part of Arabia; see Notes on

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20 They were confounded because they had hoped; they came thither, and were ashamed.

21 For now [1] ye are [2] nothing; ye see *my* casting down, and are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, Redeem me from the hand of the mighty?

[1] or, ye are like to it, or, them. [2] not.

Isa. xlv. 14. The idea is, that the caravans from that part of Arabia came and looked for a supply of water, and were disappointed.

20. *They were confounded because they had hoped.* The caravans of Tema and Sheba. The word "confounded" here means ashamed. It represents the state of feeling which one has who has met with disappointment. He is perplexed, distressed, and ashamed that he had entertained so confident hope; see Notes on Isa. xxx. 5. They were downcast and sad that the waters had failed, and they looked on one another with confusion and dismay. There are few images more poetic than this, and nothing that would more strikingly exhibit the disappointment of Job, that he had looked for consolation from his friends, and had not found it. He was downcast, distressed, and disheartened, like the travellers of Tema and of Sheba, because they had nothing to offer to console him; because he had waited for them to sustain him in his afflictions, and had been wholly disappointed.

21. *For now ye are as nothing.* Marg. "or, *Ye are* like *to it*, or *them*." In the margin also the word *nothing* is rendered *not.* This variety arises from a difference of reading in the Hebrew text, many MSS. having instead of לֹא, *not*, לוֹ, *to him*, or *to it.* Which is correct, it is not easy to determine. Rosenmüller supposes that it is only a variety in writing the word לֹא, where the ו is often used for א. The probability is, that it means, that they were *as nothing*—like the stream that had disappeared. This is the point of the comparison; and this Job now applies to his friends. They had promised much by their coming—like the streams when swollen by rains and melted ice. But now they were found to be nothing. ¶ *Ye see my casting down.* חֲתַת—my being broken or crushed; my calamity. Vulg. *plagam.* LXX. τραῦμα, *wound.* ¶ *And are afraid.* Are timid and fearful. You shrink back; you dare not approach the subject boldly, or come to me with words of consolation. You came with a professed intention to administer comfort, but your courage fails.

22. *Did I say, Bring unto me?* Job proceeds to state that their conduct in this had been greatly aggravated by the fact that they had come *voluntarily.* He had not asked them to come. He had desired no gift; no favour. He had not applied to them in any way or form for help. They had come of their own accord, and when they came they uttered only the language of severity and reproach. If he had asked them to aid him, the case would have been different. That would have given them some excuse for interposing in the case. But now the whole was gratuitous and unasked. He did not desire their interference, and he implies by these remarks that if they could say nothing that would console him, it would have been kindness in them to have said nothing. ¶ *Or, Give a reward for me of your substance?* That is, did I ask a present from you out of your property? I asked nothing. I have on no occasion asked you to interpose and aid me.

23. *Or, Deliver me out of the enemy's hand?* At no time have I called on you to rescue me from a foe. ¶ *Or, Redeem me?* That is, rescue me from the hand of robbers. The meaning is, that he was in no way beholden to them; he had never called on them for assistance; and there was therefore no *claim* which they could now have to afflict him farther by their reflections. There seems to be

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182 JOB.

24 Teach me, and I will hold my
tongue; and cause me to under-
stand wherein I have erred.
25 How forcible are right
words! but what doth your argu-
ing reprove?

26 Do ye imagine to reprove
words, and the speeches of one that
is desperate, which are as wind?
27 Yea, ye *overwhelm* the
fatherless, and ye dig upon for your
friend.

CHAPTER VI.

29 Now, therefore, be content,
look upon me; for it is *evident*
unto your face, if I lie.
30 Return, I pray you, let it
Hebrew yea-then. *Septuagint*. Yeshen.

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CHAPTER VII. 187

¶ O remember that my life is wind; mine eye shall no more see good.

8 The eye of him that hath seen me shall see me no more: thine eyes are upon me, and I am not.

the weaver removes one web from the loom to make way for another. Nothing more common than this. Nothing impossible, and in lieu as if we were soon to see the much desire through the last time. ¶ And see great eyes, and see the eyes of others, and of future happiness on earth, it does not mean that he had no hope of seeing God in the world. But such were his ends been, and so entirely had his comforts been removed, that he has prospect of again enjoying them.

¶ To remember. This is evidently the language of one who, in the midst of his sad Job turns his eye and his heart to his Maker, and sages reasons with himself concerning the ground of his sufferings, and the certainty that he must die (ver. 9, 10), are the reasons why he should be heard, and his life should be closed, and be relieved. The language is respectful, but it is the language of a man who is in great perplex. ¶ That my life is wind. Life is often compared with a vapour, a breath, a dream. The idea here is, the shortest time it is but, and even passed—as the breeze blows upon us, and we perceive it not. It is so short, that we are sometimes ready to say it is not at all. A vital pulse is by but second are gone.

¶ Mine eye shall no more. Many as in that, not return. The idea is, that he shall not live long enough to see again to behold the pleasant scenes of this life. ¶ See good. Many. To see, to behold, to enjoy. The meaning would be, seem be permitted to look upon the things which now so much engage his attention, and which are pleasant. There is some resemblance here to the feelings expressed by Hezekiah, when he contemplated death; see Notes on Isa. xxxviii. 10, 11.

8 *The eye of him that hath seen me shall see me no more.* I shall be out

¶ As the cloud is consumed and vanisheth away: so he that goeth down to the grave shall come up no more.

9 So. H. 7. 10. 1 Sam. xxx. 12. Ps. lxxxviii. 5. Is. xxxviii. 18. Eccl. ix. 5. 6. Ps. lxxxiv. 4. Is. xxxviii. 18. Ps. lxxxiv. 4.

of from all my friends—one of the most painful circumstances which they came to die. ¶ Thine eyes are upon me, and I am not; see ver. 21. The meaning is, I am in a condition to open me, and I am nothing." Here, "thine eyes will seek me, but I am not." The meaning of the passage is, that he was soon to be removed from the place where he had dwelt, and that he would be sought for, and not to be found. He would come to an end for looking for him, and not finding him; see ver. 21. The margin has, "I am free to longer." The idea is, I am free from the concerning that God had fixed an intense gaze upon him, and that he could not escape it. The idea is, that he was overcome with the destruction given of his majesty of God everywhere in the world, and that he was overwhelmed in his presence, that even the earth trembles, and the mountains melt away, at the sight of the Lord; see Ps. xcvii. 4.

9. *As the cloud is consumed and vanisheth away.* This image is taken from the cloud which is seen in the power of the eye (c. Job xii. 5:

He taketh on to his wrath who hatch me; Thus mine enemies sharpen their eyes upon me.

Mine enemy sharpeneth his eyes upon me. On the whole, I think it probable that the meaning of the word is, "the anger in the original which is greatly exhibited in the common translation, "the eyes of my enemies" (which is as sure disappointed) comp. Rev. xx. 11. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away, and there was found no place for them."

9. *So he shall ascend and vanisheth away.* This image is taken from the cloud which is seen in the power of the eye (c. Job xii. 5:

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186 JOB.

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.

a Ps. cxx. 6.

12 Am I a sea, or a whale,

Shall. Sept. *ἐν ἅδῃ*, in Hades. The word may mean *grave*, or the place of departed souls, as in Ps. xvi. 10; Is. lvi; also 1 Corin. Notes on Job xiv. 8, 10, 21. Either signification will suit the sense. ¶ Shall no more rise out of sleep. It would be pressing this too far to adduce it as proving that Job did not believe in the doctrine of the resurrection. The language does not require such a construction, and it would not appear again in this life.

10. *He shall return no more to his house.* He shall not revisit the scenes of his prosperity, or the place of his death, and one of the circumstances most deeply felt in the prospect of dying is, that he shall never see his own home to return to more. The stately palaces that he has built; the chamber where he has slept; the chamber where he died; the beautiful friends where he met him in the morning, and the place where he occupied, he will revisit no more. His home will be no more home; his place will know him no more. He will be the happy family group; the father and husband returning from his daily toil; the place where he met his happy guests circle. Such a death. It removes us from all earthly comforts, from all our friends, from our dwelling—from children and friends, and leads us to an unknown world. Job felt that he was about to be removed from all to a new state, and to the unfounded hope of a better world. It is a fact, that the thought of dying, and leaving our happy dwellings, and the embraces of kindred and friends, is one of the most painful thoughts connected with the dying. The friend of God has a brighter home in heaven. The place where he dwells shall know him no more. He has been a more splendid, and happy mansion than any home on earth. He will be engaged in more

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CHAPTER VII. 189

that thou setest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint;

14 Then thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul chooseth strangling, and death rather than my life.

1 Heb.

the—entering him as if he were a sinking, and supposing that he was overwhelmed. Job felt that the moments of the deep, when he was about to sink, in his respects the waves of the sea, and the billows—nearly lost towards the—that is flexible. For a description of the crocodile, see Notes on Job xl.

13. *When I say, My bed shall comfort me.* The idea in this verse is the following: in that there was no intermission to his sorrows. Even the bed which was designed for repose was in his times of distress. Then he was disturbed and alarmed in his dreams, and terrified in visions, and sleep fled from him. ¶ *Shall ease my complaint.* The word rendered "ease" is literally "shall lighten or sustain." The meaning is, that it would lighten his pain.

14. *Then thou scarest me.* This is an address to God. He regarded his sufferings as from God, and he expresses his sense of this in language indeed very beautiful, but far from being correct in its sentiment.

15. A similar expression occurs in Deut.

[illegible] *terrifiest me through visions;* literally, "thou terrifiest me." The allusion is to the visions of the Deity, or to frightful appearances in the night, which were regarded as indications of vengeance in the early ages, and Job regarded them as under the direction of God, and as being designed to alarm him.

15. *So that my soul.* So that my soul chooseth. So that my soul chooseth strangling. So, that

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20 I have sinned; [a] what shall I do unto thee, O thou Preserver [b] of men? why hast thou set me as a mark [c] against thee, so that I am a burden to myself?

a Ps.80.3. b Ps.36.6. c La.3.12.

much impatience in it, and much that a pious man should not employ; but we are to remember that Job was beset with peculiar trials, and that he had not the views of the divine existence and perfections, the promises and the high hopes, which as Christians we have under the fuller light of revelation; and before harshly condemning him we should put ourselves in his situation, and ask ourselves how *we* would be likely to think and feel and speak if we were in the same circumstances.

20 *I have sinned*, חָטָאתִי. This is a literal translation, and as it stands in the common version it is the language of a penitent— confessing that he had erred, and making humble acknowledgment of his sins. That such a confession became Job, and that he would be willing to admit that he was a sinner, there can be no doubt; but the connection seems rather to require a different sense—a sense implying that *though* he had sinned, yet his offences could not be such as to require the notice which God had taken of them. Accordingly this interpretation has been adopted by many, and the Hebrew will bear the construction. It may be rendered as a question, "Have I sinned; what did I against thee?" *Herder*. Or, the sense may be, "I have sinned. I admit it. Let this be conceded. But what can that be to a being like God, that he should take such notice of it? Have I injured him? Have I deserved these heavy trials? Is it proper that he should make me a special mark, and direct his severest judgments against me in this manner?" comp. Notes on chap. xxxv. 6—8. The Syriac renders it in this manner, "If I have sinned, what have I done to thee?" So the Arabic, according to Walton. So the LXX. Εἰ ἐγὼ ἥμαρτον—"if I have sinned." This expresses the true sense. The object is not so much to make a penitent confession, as it is to say, that on the worst construction of the case, on the admission of the truth of the charge, he had not deserved the severe inflictions which he had received at the hand of God. ¶ *What shall I do unto thee?* Or, rather, what *have* I done unto thee? How can my conduct seriously affect thee? It will not mar thy happiness, affect thy peace, or in any way injure a being so great as God. This sentiment is often *felt* by men—but not often so honestly *expressed*. ¶ *O thou Preserver of men*. Or, rather, "O thou that dost *watch* or *observe* men." The word rendered "Preserver" (נֹצֵר) is a participle from נָצַר which means, according to Gesenius, to watch, to guard, to keep, and is here used in the sense of observing one's faults; and the idea of Job is, that God closely observed the conduct of men; that he strictly marked their faults, and severely punished them; and he asks with impatience, and evidently with improper feeling, why he thus closely watched men. So it is understood by Schultens, Rosenmüller, Dr. Good, Noyes, Herder, Kennicott, and others. The LXX. render it, "who knowest the mind of men?" ¶ *Why hast thou set me as a mark?* The word rendered "mark" (מִפְגָּע), means properly that which one impinges against—from פָּגַע, to impinge against, to meet, to rush upon any one—and here means, why has God made me such an object of attack or assault? The LXX. render it, *κατεντευκτὴν σου*, "an accuser of thee." ¶ *So that I am a burden to myself*. The LXX. render this, ἐπὶ σοὶ φορτίον, *a burden to thee*. The copy from which they translated evidently had עָלֶיךָ—*to thee*, instead of עָלַי—*to me*, as it is now read in the Hebrew. "The Masorites also place this among the eighteen passages which they say were altered by transcribers." *Noyes*. But the received text is sustained by all the versions except the LXX. and by all the Hebrew MSS. hitherto examined, and is doubtless the true read-

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21 And why dost thou not pardon my transgression, and take away [a] mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I [b] *shall* not *be*.

a Mi.7.18, 19; 1 John 1.9. b Ps.103.16

ing. The sense is plain, that life had become a burden to Job. He says that God had made him the special object of his displeasure, and that his condition was insupportable. That there is much in this language which is irreverent and improper no one can doubt, and it is not possible wholly to vindicate it. Nor are we called to do it by *any view* which we have of the nature of inspiration. He was a good, but not a perfect man. These expressions are recorded, not for our imitation, but to show what human nature is. Before harshly condemning him, however, we should ask what *we* would be likely to do in his circumstances; we should remember also, that he had few of the truths and promises to support him which we have.

21. *And why dost thou not pardon my transgression?* Admitting that I have sinned (ver. 20), yet why dost thou not forgive me? I shall soon pass away from the land of the living. I may be sought, but I shall not be found. No one would be injured by my being pardoned—since I am so short-lived, and so unimportant in the scale of being. No one can be benefited by pursuing a creature of a day, such as I am, with punishment. Such seems to be the meaning of this verse. It is the language of complaint, and is couched in language filled with irreverence. Still it is language such as awakened and convicted sinners often use, and expresses the feelings which often pass through their hearts. They admit that they are sinners. They know that they must be pardoned or they cannot be saved. They are distressed at the remembrance of guilt, and under this state of mind, deeply convicted and distressed, they ask with a murmuring spirit *why* God does not pardon them? Why does he allow them to remain in this state of agitation, suspense, and deep distress? Who could be injured by their being forgiven? Of what consequence to others can it be that they should *not* be forgiven? How can God be benefited by his not pardoning them? It may not be easy to answer these questions in a manner wholly satisfactory; but perhaps the following may be some of the reasons why *Job* had not the evidence of forgiveness which he now desired, and why the convicted sinner has not. *The main reason is, that they are not in a state of mind to make it proper to forgive them.* (1.) There is a feeling that they have a *claim* on God for pardon, or that it would be wrong for God *not* to pardon them. When men feel that they have a *claim* on God for pardon, they cannot be forgiven. The very notion of pardon implies that it must be when there is *no claim existing* or *felt*. (2.) There is no proper *submission* to God—to his views, his terms, his plan. In order that pardon may be extended to the guilty, there should be acquiescence in God's own terms, and time, and mode. The sinner must resign himself into his hands, to be forgiven or not as he pleases—feeling that the whole question is lodged in his bosom, and that if he should *not* forgive, still it would be right, and his throne would be pure. In particular, under the Christian method of pardon, there must be entire acquiescence in the plan of salvation by the Lord Jesus Christ; a willingness to accept of forgiveness, not on the ground of personal claim, but on the ground of his merits; and it is *because* the convicted sinner is not willing to be pardoned in this way, that he remains unforgiven. There should be a feeling, also, that it would be right for God to pardon others, if he pleases, even though *we* are not saved; and it is often because the convicted sinner is not willing that that should be done, because he feels that it would be *wrong* in God to save others and not *him*, that he is not forgiven. The sinner is often suffered to remain in this state until he is brought to ac-

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quiesce in the right of a sovereign God to save whom he pleases. (3.) There is a murmuring *spirit*—and that is a reason why the sinner is not forgiven. That was manifestly the case with *Job*; and when that exists, how can God forgive? How can a parent pardon an offending child, when he is constantly complaining of his injustice and of the severity of his government? This very spirit is a new offence, and a new reason why he should be punished. So the awakened sinner murmurs. He complains of the government of God as too severe; of his law, as too strict; of his dealings, as harsh and unkind. He complains of his sufferings, and thinks they are wholly beyond his deserts. He complains of the doctrines of the Bible as mysterious, incomprehensible, and unjust. In this state how *can* he be forgiven? God often suffers the awakened sinner, therefore, to remain under conviction for sin, until he is willing to acquiesce in all his claims, and to submit without a murmur; and then, and not till then, he extends forgiveness to the guilty and troubled spirit. ¶ *For now shall I sleep in the dust.* On the word *sleep*, as applied to death, see Notes chap. iii. 13. The meaning is, that he was soon to die. He urges the shortness of the time which remained to him as a reason why his afflictions should be lightened, and why he should be pardoned. If God had any thing that he could do for him, it must be done soon. But only a brief period remained, and Job seems to be impatient lest the whole of his life should be gone, and he should sleep in the dust without evidence that his sins were pardoned. Olympiodorus, as quoted by Rosenmüller, expresses the sense in the following manner: "If, therefore, I am so short-lived [or momentary, *πρόσκαιρος*] and obnoxious to death, and must die after a short time, and shall no more arise, as if from sleep, why dost not thou suffer the little space of life to be free from punishment?" ¶ *And thou shalt seek me in the morning, but I shall not be.* That is, thou shalt seek to find me after I have slept in the dust, as if with the expectation that I should wake, but I shall not be found. My sleep will be perpetual, and I shall no more return to the land of the living. The idea seems to be, that if God were to show him any favour, it must be done soon. His death, which *must* happen soon, would put it out of the power even of God to show him mercy on earth, if he should relent and be inclined to favour him. He seems not to doubt that God *would* be disposed yet to show him favour; that he would be inclined to pardon him, and to relax the severity of his dealings with him, but he says that if it were done it must be done soon, and seems to apprehend that it would be delayed so long that it could not be done. The phrase "in the morning" here is used with reference to the *sleep* which he had just mentioned. We sleep at night, and awake and arise in the morning. Job says it would not be so with him in the sleep of death. He would awake no more; he could no more be found. —In this chapter there is much language of bitter complaint, and much which we cannot justify. It should not be taken as a model for our language when we are afflicted, though Job may have only *expressed* what has passed through the heart of many an afflicted child of God. We should not judge him harshly. Let us ask ourselves how *we* would have done if we had been in similar circumstances. Let us remember that he had comparatively few of the promises which we have to comfort us, and few of the elevated views of truth as made known by revelation, which we have to uphold us in trial. Let us be thankful that when we suffer, promises and consolations meet us on every hand. The Bible is open before us—rich with truth, and bright with promise. Let us remember that death is not as dark and dismal to us as it was to the pious in the time of the patriarchs—and that the grave is not now to us as dark and chilly, and gloomy, and comfortless an abode. To their view, the shadow of death cast a melancholy chillness over all the regions of the dead; to us the tomb is enlightened by Christian hope. The empire of

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CHAPTER VIII. 129

9 (For we *are but of yesterday*, and know † nothing, because our days *are* † a shadow upon earth:)

1 Ch. 29. 15.

The *for* we are but of yesterday. We are by no means of short life. We have lived a very inconsiderable space of time compared with those who were given before us. These can be called old men, and have lived to the longevity of the antediluvian ages compared with the age of man at the time of Moses. The shortness of life, therefore, is of importance in order to the fear of the years. It shows the vanity of human life, compared with the time of Job within comparatively moderate bounds, and that an impressive lesson of mortality and humiliation. Job reflection began too long after the flood, and was probably not so much in point as that of Moses, at the present limit of seventy years. The passage proves that Job could not have been ignorant of the comparative longevity of man; comp. the Intro. 2. ¶ *And know nothing.* Marg. "Heb. *we know not.*" Margin, "Or, *we do not know.*" The sense is, "we have had comparatively few opportunities of acquiring knowledge." The comparative brevity of our lives, we see far little of the course of events in the world, and could scarcely be competent to form an opinion on the result of human conduct." Our knowledge is, therefore, of a very inconsiderable importance in regard to the course of argument in this book. The meaning is, "Considering that the righteous would be rewarded in this life, and that the wicked would be punished in this life, it would be more reasonable that they should have urged this as strongly, when we are young, before our days are gone, nor are time, there appears to be no wonder a foundation for it in fact." Why did not Job, or his friends, the Shemites of Hillel, or the cross-sayer, considerations? They appealed to facts, and why did they not to the side of experience to those occasions. When men lived nine hundred years, and when the world was in a state which contrast than twelve or more, those are now, the fact would be much more likely to occur than as human life is now ordered. Things would be much more likely to occur as Job wished to find long trial of time would be likely to be overtaken by the wicked, and that the wicked would scarcely survive the distraction and calamities of their enemies, and would be cut off by the visitations and events of virtue. Should men live long through the same long period, the wicked would be cut off in the course. A man's character, who is remembered at all, is fully established in the world, and his character is shaped, and probably does justice to the righteous and the wicked. If the wicked should live long, and be long merely chastened, the same thing would be likely to occur. Jacob would be cut off, and Esau would, the wicked would, in general, render to a man the honour which he deserved. Job, in fact, lived in the time of the long lives of the men before the flood, and the result of the observation of his friends, and of the proverbs, fragments of a generalized preliminary sayings, and have been collected in the book of Proverbs, and individuals mention, "Of Arabia as they came to the conclusion." Job, in fact, lived in the time of the strongest made by God of the character of human life, that proceed to the conclusion, "Let every man be fair," and because he never meets in fact, and because he never was confronted with calamity, they succeed in the conclusion, "Let every man be a wicked man, if our days are so." Comparison of this kind are common. Comp. Ecclesiastes; see Krüm on chap. 11. 9. Comp. 1 Sam. xx. 15 ff. Figure as in 1 Chron. xxix. 15.

For we are strangers before thee, and sojourners, as all our fathers: our days on the earth are as a shadow, and there is no abiding.

As expressions similar occurs in *Euripides*, Apph. 1. 450, as quoted by Dionys. Halicarn. Ant. 1. 1.

Ὀλίγον γὰρ ἐν βίῳ τὸ ζῆν ἐστιν ἡμῖν.

Little longer is existence for us mortals.

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13 Shall not they teach thee, and tell thee, and utter words out of their heart?

So in Pindar man is called *each day—the dream of a shade*; and so by the Greek poets, as Bishop Lowth remarks. All these notes the same thing, that the life of man is brief and transitory. Bishop Lowth adds, "It is not to be wondered at that the age is so short, as being disquieted by the shortness of life to make a modest observation." Job was much that. The results of human conduct, and the great principles of the moral government of God, are not after such *out of their heart.* Dr. Good renders "And not both the sayings of their master, and argument it means that the wonders of wisdom would proceed from them? Bishop Lowth, and Dr. Good, and Gesenius, I think, is a more correct. The true sense is, that they would not speak from their own hearts, from their own mouth, or that which comes upon them, and without reflection—as the phrase is, "out of their hearts." Job, on the latter, Gesenius interpreted would after that which came from the heart—which was sincere, and that on the ground of the observation of Forbiger, cite Hebel cause to turn, since that rule had altered what was spoken, and, without, without taking reflection.

11. *Can the rush.* This passage has of the most beautiful and sublime. It is adduced by Bildad as an example of the manner in which the wicked would cease to exist, as a specimen of the sentiments of those who forget God. The rush is of great value, and was very common in the early ages of the world to construct boats, baskets, and to be used for commercial purposes, and particularly, by apologizer and by pointy handed. Dr. Good, Gesenius, and Bishop Lowth, detailed many pages on the subject of marine and proverbs which were thus measured up; as it now consists much in the knowledge which we have of the leaves taught by the Egyptians, and of the use of the plant that knowledge to the various transactions of life. The records of past ages are, and the present generation is such wise than those which have gone before, and the results of the observations have been treasured up and we can act on their experience, and the results of the observations of those left off and taught by their experience, can avoid the mistakes which they made. The word "rush" here (אגמון) means properly a bulrush, and especially the papyrus, or paper reed. Bildad, see Notes on Isa. xviii. 2. It is derived from the verb אגם, to abounds, to be full of water, to be full of the plant because it abounds or decides to moisture. The Egyptians used it to make boats, baskets, and paper, and especially boats of skiffs. Plny. Nat. Hist. 13. 11—16; see Notes on Isa. xix. 7. It was also used in Egypt as material for writing—and hence our word *paper.* The LXX. render it ἑλεῶν, marshes, or ἑλεῶν, marshes. Without moisture. It grew in the marshy places along the Nile, and in the lakes and marshes of the Delta. Gesenius, Forbiger, and Dr. Good, say Gesenius, is an Egyptian word, and is the Egyptian word for bulrushes, sedge, every thing which grows in wet grounds. The word was in use in the time of Moses, and was taken into the Greek idiom of Aegyptia, where it is written, ἄμ, ἄμι, ἄμεος, ἄμεος, ἄμεος. It is the word of the learned what this word means, I based from the Egyptians that he was a native of Egypt, and that the language which grew up in a pool." The word is synonymous with the word in Isa. xviii. 2, and with which abounds a great quantity of water. What is the exact idea which the word in the passage is not very clear. I think it probable that the whole description is intended to represent a hypocrite, and that the

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12 Whilst † it yet in his greenness, and not cut down, it withereth before any other herb.

† Or, (Heb.) *Hic.* Ch.

seeming is, that he had in his growth and in his greenness, and not cut down, or read. There was nothing solid or substantial in his piety. It was the mere growth of a reed, and it would wither and, will under trial, as the papyrus would when deprived of moisture.

12. Whilst it yet in his greenness. That is, while it seems to be in its vigor, and before it has been cut down, when it is not cut down. If suffered to stand by itself, and if undisturbed, it would grow up and would be one of Nature's divinest and beautiful. Such plants have no self-sustaining power, but they need a support, and they need support. If that is withdrawn, they droop and die. So with the prosperous hypocrite. Nothing ever ever, is compared with that which is genuine, it is like the spongy texture of the papyrus, and it is easily withered. It is sustained in his profound religion by outward prosperity, as the rush is sustained by moisture, and he has never his prosperity is withdrawn, he withers and is cut down like the flag without stems.

13. *So are the paths of all that forget God.* The word "paths" is used figuratively from the margin of the sea shore. The word paths here means the paths of those who forget God are like the paper-reed. They seem to flourish, but they have nothing solid or substantial in them. The paper reed was then, as the flag was, on sea before any other herb, so the paths of those who forget God are generally prosperous. ¶ *And the hypocrite's hope shall perish.* This is a common phrase in the Bible, and is known in the earliest periods of the world; and of the supposition about the hypocrite, it is a phrase which had come down from far distant times, it was probably known to Bildad, and it is not necessary to use particular philological explanation, but is exceedingly superior. We may remark on (1.) That those who are hypocrites even in that early age were not of any particular sect, or period, or country, or religious denomination, or profession. There are hypocrites in all ages, and there are in all in politics, and in business, and in friendship, and in morals. There are hypocrites in all ages, and in all nations, and potentated lovers of virtue, whose hearts are false and hollow, just as there are in our own land, and in our age. Whatever there is genuine virtue, it will be likely to be counterfeited, and it is a fact that there is always a hollow in the outward words of the man—the who would be the man of virtue, and who would be a man of wickedness. For that there are hypocrites in the church, is no invisible. (2.) The hypocrite has a hope of eternal life. This hope is founded on his profession, and on his outward morality; it may be on the expectation that he will be able to procure the favour of God, and of the holy, wholly false and unfounded view of the character and place of God. Or taking the ground of Bildad, it may be one to denote that one who pretends to religion and who has none, this hope may be founded on a mere idea of being in the world, and of being a man of high and fair religion; on some supposed virtue which he had of the sense of God, and of the sacrifice which as a result of the alarm which as occasioned upon experiences, and the consequent reformation of life, and the consequent reformation of that produces a kind of remorse—or the sense in man and heart he after a manner, which is in the world, and of the supposition about the temporary calm which succeeds the true religion, and embraces the hope of eternal life. (3.) "Shall perish." "Yes may arise in various but is exceedingly superior. We may remark on (1.) That those who are hypocrites even in that early age. (a) It may do away immediately, and leave the man to be a very pro-

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18 If he *destroy* him from his place, then *it* shall deny him, saying, I have not seen *him*.

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the unrenewed human heart. Yet it is contained in the tree; it flourish for a time; draws nutriment from remote objects; clings to a crag for support; and attempt return to dust to rise no more! No doubt the hypocrite is in a state of mind such a case. "If death do place of return, Sayst, "and lives in the midst of the rebellious house," is a very striking description of a hypocrite. So Cambiles, cannot refer to the hypocrite, who is cut off from the county earth in the street of life, and on which it stands, or in the ear of the hypocrite.

18. *If he destroy him from his place.* The particular here which is rendered "place" is used in the sense of place, and somewhere correspondingly—"he shall be certainly destroyed." The word is used in the same sense, and literally to swallow (Hag. vi. 16), to swallow up, to absorb; and hence to destroy. It is used in the same sense in, that the wicked or the hypocrite shall be wholly destroyed from the place of his abode, and that the tree is still retained. Some suppose that it means that God would remove the tree from the place of Heaven but and Dr. Good, supposed that the reference is to the soil in which the tree is planted, which would completely absorb all nutriment, and leave the tree to die; that the place of the hypocrite, in which the tree is planted, instead of affording nutriment, acts as a "neck" to cut off the supply of the tree, which would otherwise give support to the tree. This seems to me to be preferable to the interpretation of Dr. Good, see drawn from nature, and one that preserves the consistency of the passage. "It shall deny him, saying, That is, the soil, the earth, or the place where it stood. This represents the hypocrite as denying the tree. The figure is beautiful. The earth will be ashamed of it; ashamed that it contained the tree; ashamed that it nourished the hypocrite, and will refuse to cure it. So with the hypocrite. He shall pass away as if he had never been there, and there is certain any recollection of him. "I have not seen *him*. I never knew him." The hypocrite shall be in no acquaintance with it. There is a striking resemblance here to the language of the Saviour, in Matt. vii. 23, respecting the hypocrite in the day of judgment, "and then will I profess to them, I never knew you." So the hypocrite. The hypocrite has never been known as a great man. The earth will deny him as such and as all the heavens.

19 *Behold, this is the joy of his way,* and out of the earth shall others grow.

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that it contained the tree; ashamed and will refuse to cure it. So with the hypocrite. He shall pass away as if he had never been there, and there is certain any recollection of him. "I have not seen *him*. I never knew him." The hypocrite shall be in no acquaintance with it. There is a striking resemblance here to the language of the Saviour, in Matt. vii. 23, respecting the hypocrite in the day of judgment, "and then will I profess to them, I never knew you." So the hypocrite. The hypocrite has never been known as a great man. The earth will deny him as such and as all the heavens.

19 *Behold, this is the joy of his way.* The word here rendered "joy" is such in the joy of his course". Its house of joy, as all hypocrites do, but it is the joy of his way, or his course. This is the end of it. He is cut down and removed, and the earth and the place of his abode, and the place of the earth shall others grow. This image is still derived from the tree or the place of the hypocrite. The place would be taken away, and that others would spring up in its place and occupy the place of the hypocrite. So the hypocrite is removed to make way for others who will be sincerely pious. The place of the hypocrites and undone now to the church are removed to make way for others who are sincerely pious. This is the cause of the Redeemer. A similar sentiment occurs in chap. xxvii. 16, 17, where the hypocrite is cut off in judgmen which Midian makes from the posts of the fathers ago, and in the place of the hypocrite, and in the place another fresh pertaining to the right man. This fragment is one of the most beautiful in the book of Job. Since it is exceedingly valuable, as an illustration of the end of the course of events in this world, it is extremely beautiful. It is

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5 Which removeth the mountains, and they know not; which overturneth them in his anger.

6 Which shaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

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7 Which commandeth the sun, and it riseth not; and sealeth up the stars.

8 Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.

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9 Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.

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CHAPTER IX. 215

10 Which doeth great things; but God is not with me, neither is he with me.
11 Lo, he goeth by me, and I see him not: he passeth on also, but I perceive him not.
12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?
13 If God will not withdraw his anger, the proud helpers do stoop under him.
14 How much less shall I answer him, and choose out my words to reason with him?
15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.

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14 How much less shall I answer him, and choose out my words to reason with him?
15 Whom, though I were righteous, yet would I not answer, but I would make supplication to my judge.

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CHAPTER IX. 217

10 If I had called, and he had answered me; yet will I not believe that he had hearkened unto my voice.
11 For he breaketh me with a tempest, and multiplieth my wounds without cause.
12 He will not suffer me to take my breath, but filleth me with bitterness.
13 If I speak of strength, lo, he is strong: and if of judgment, who shall set me a time to plead?

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that I should answer him, and we should come together in judgment.

33 Neither is there 7 any 8 days-man betwixt us, that might lay his hand upon us both.

7 Heb. that there is not. 8 Or, umpire, or, daysman.

Or a mediator, or one that is of power and authority, to make up the matter between us, and to bring us together, that we might as well reasonable with one another, as if we were together, without bringing the matter to an issue. It is evident that the disposition of Job to yield was rather because he was willing to be reconciled to God, than because he saw God to be wrong, and that he felt that if he had ability to come into his presence, he could, the matter would not be so much against him as it was then. Though we may be sensible of feeling in this, we can only doubt; but have we never had feelings like Job's? Have we never felt that there we never submitted to God because we felt that he was Almighty, and we felt that we could yield to him, rather than because he was seen to be right? True submission is always to God because he is right; and that God is seen—whether we can see him to be right or not. ¶ And we have seen that there is no way of trial, to have the case adjudicated. That is, that we should meet face to face, and have the matter tried before a superior judge. Nugent.

33. *Neither is there any daysman.* Neither is there any umpire, or arbitrator. The word daysman is English reason "an umpire or arbitor, a mediator, a middle man, a man to compose, or make peace, reconcile, and then to argue down, to confute, to convince." Bailey's Dict. Eng. Lat. "Wherefore dost your arguing reason?" It then means to make a reconciliation, to reconcile, to reason, as an arbitrator, judge, &c. Gen. xxxi. 37. Jerome renders it "qui possit utrique imponere manum." The LXX. "if there exist, or, O that there were a mediator (Δικαστης), and a reprover (ελεγχων), and one to lean on both." (and Θεσβιτης ουκ ενεστιν). The word as used by Job does not mean mediator, but arbiter, umpire, or judge, one who could lay his hand upon both parties, and who would lay the hand of authority on either party, who could bring them into a state of peace and friends, who could preserve the parties within the limits of order and propriety while he should hear and determine the question at issue. Job complains that there could be no such tribunal, that there was no way in which the cause could be referred to or other, and that he had no prospect of being heard in his complaint. It does not appear, therefore, that he desired a mediator, in the sense in which we understand it, as a person who shall come between us and God, and manage our cause before him. The language of Job, in this place, rather says that there was no one above God, or no umpire uninvested with power and authority, before whom his cause could be argued, and who would be competent to decide the matter in a manner satisfactory to both. Job had no hope, therefore, in a cause where one of the parties was to be the judge, and the other was to be the criminal; and he could give up the cause in despair. It is not with interest that we see the language of Job applied to the Lord Jesus, the great Mediator between God and man. He is a mediator in a very different sense in the sense in which Job understood it; he is not an arbiter, to whom the parties are to be referred; he is not a judge to listen to the arguments of the contending parties, and to decide the controversy. He is a mediator between us and God, to make it proper for God to be just, and to make reconciliation for guilty, and to prepare us meet the terms of reconciliation; to make us ready for the trial, and to communicate to us the favours which he proposes to bestow on man. ¶ That might lay his hand upon us both. It

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34 Let him take 9 his rod away from me, and let not his fear terrify me:

9 Or, his scourge.

35 Then would I speak, and not fear him; but I 10 am not so with me.

10 Heb. not so with myself.

is not improbable that this may refer to some ancient ceremony in courts of law, by which the plaintiff and the arbiter laid his hand on both the parties. Or, it may mean merely that he would wish that there might be over both the parties; that it was his office to restrain them within proper limits, and to preserve order and decorum, and to see that the argument was fairly conducted on both sides. The meaning is, that he would wish that if there were such an umpire, Job would be willing to argue the matter with him, and to do anything that he could do, nothing more than to be alert. That there was such a tribunal he could not have admitted; but it is language taken from courts of law, and the substance of it is that he would be willing to maintain his cause before one so great and powerful as God.

34. *Let him take his rod away from me.* Let him suspend my sufferings, and let us come together on equal terms. I am willing to meet him, and I can do nothing. I am oppressed, and broken down, and crushed by his rod. I have no strength to hope to maintain my cause with any degree of success. If my sufferings were suspended, I could meet the question with the vigour of health, and the power of reasoning unweakened by disease. There would be justice in the cases which I mentioned. Nice there would be obvious disparity, if one should be left free to argue, and scourged the other by the mere exercise of power.

Then would I speak, and not fear him. I should then be able to maintain my cause on equal terms, and I would not fear him, if he is as it will me. Marg. *I am not as with myself.* Noyes, "I am not with myself." Bailey, "I am not conscious to myself." Lilly, "but not thus I with myself." Vatablus, "non sum mecum." Rosenmuller, "I am alienated." Very various interpretations have been given of this phrase. The Jews, with Aben Ezra, suppose it means, "for I am yet in my sins, and I cannot, I dare not, take me to be a pious man; but I am conscious, and if I had a fair opportunity, I would be found guilty." Others suppose it to mean, "I am not willing to be guilty to the Most High, and I am conscious that I am not so." Others, "I am conscious to myself that I am innocent." It seems to me that it is more in accordance with the sense than any other interpretation, and certainly his expostulations accords with it, to suppose that he meant to give this the meaning, "I am not able thus to confirm myself in my present state of mind, or I am not conscious of crouching beneath a load of calamities. But if these were removed, and if I could be in a state of health, I feel that I could so alter my course as to make it appear to be just." In this whole chapter, Job speaks of himself in a humiliation and improper feeling. He submits to power, not to truth and justice. He says that God is able and is able to overwhelm him, but he does not seem disposed to admit that he could be just. He says that if he could be had a fair and full opportunity of trial, he could make his cause appear to be just. But he does not do it, or he did not observe his lower subjection. There is much of this kind of feeling in the world, and it is very unjustifiable. It is unjustifiable because they cannot help it, not because they see that God is right and they are wrong, it is nothing cheerful or confiding about it. There is often a secret feeling in the mind that if God would only give proof the chance, and that if he case could be fairly tried, the decision of God would be in favour of the sufferer. Let us not blame Job for his impatience and irreverent language, but let us see in his complaints what we have been in the times of our life, those which he endured. Let us see in his case, what we have been under such, until we are placed in similar circumstances, and are able

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CHAPTER X.

My soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me; show me wherefore thou contendest with me.

3 Is it good unto thee that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?

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4 Hast thou eyes of flesh? or seest thou as man sees?

5 Are thy days as the days of man? are thy years as man's days,

6 That thou inquirest after my iniquity, and searchest after my sin?

7 Thou knowest that I am not wicked; and there is none that can deliver out of thine hand.

8 Thine hands have made me, and fashioned me together round about; yet thou dost destroy me.

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CHAPTER X. 229

out as milk, and curdled me like cheese?

11 Thou [a] hast clothed me with skin and flesh, and hast fenced [1] me with bones and sinews.

12 Thou hast granted me life and favour, and thy visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart: I know that this *is* with thee.

a Ps.139.15. 1 *hedged.*

Note of Dr. Good may be transcribed, as furnishing an illustration of what may have *possibly* been the meaning of Job. "The whole of the simile is highly correct and beautiful, and has not been neglected by the best poets of Greece and Rome. From the well-tempered or mingled milk of the chyle, every individual atom of every individual organ in the human frame, the most compact and consolidated, as well as the soft and pliable, is perpetually supplied and renewed, through the medium of a system of *lacteals* or *milk vessels*, as they are usually called in anatomy, from the nature of this common chyle or milk which they circulate. Into the delicate stomach of the infant it is introduced in the form of milk; but even in the adult it must be reduced to some such form, whatever be the substance he feed upon, by the conjoint action of the stomach and other chylifactive organs, before it can become the basis of animal nutriment. It then circulates through the system, and either continues fluid as milk in its simple state, or is rendered solid as milk is in its caseous or cheese-state, according to the nature of the organ which it supplies with its vital current." True as this is, however, as a matter of physiology, now well understood, a doubt may arise whether Job was acquainted with the method thus described, in which man is sustained. The idea of Job is, that God was the author of the human frame, and that that frame was so formed as to evince his wonderful and incomprehensible wisdom. A consultation of the works on physiology, which explain the facts about the formation and the growth of the human body, will show that there are few things which more strikingly evince the wisdom of God than the formation of the human frame, alike at its origin, and in every stage of its development. It is a subject, however, which cannot, with propriety, be pursued in a work of this kind.

11. *Thou hast clothed me with skin and flesh.* This refers, undoubtedly, to the formation of man in his fœtal existence, and is designed to denote that the whole organization of the human frame was to be traced to God. Grotius remarks that this is the order in which the infant is formed—that the skin appears first, then the flesh, then the harder parts of the frame. On this subject, the reader may consult Dunglison's Physiology, vol. ii. p. 340, seq. ¶ *And hast fenced me.* Marg. *Hedged.* Literally, *Hast covered me.* The sense is plain. God had formed him as he was, and to him he owed his life, and all that he had. Job asks with the deepest interest whether God would take down a frame formed in this manner, and reduce it again to dust? Would it not be more for his honour to preserve it still—at least to the common limit of human life?

12. *Thy visitation hath preserved my spirit.* Thy constant care; thy watchful providence; thy superintendence. The word rendered *visitation* ([illegible]) means properly the *mustering* of an army, the care that is manifested in looking after those who are enlisted; and then denotes care, vigilance, providence, custody, watch. The idea is, that God had watched over him and preserved him, and that to his constant vigilance he owed the preservation of his life.

13. *And these* things *hast thou hid in thine heart.* This may either refer to the arrangements by which God had made him, or to the calamities which he had brought upon him. Most expositors suppose that the latter is intended. Such is the opinion of Rosenmüller, Good, Noyes, and Scott. According to this the idea is, that

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14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, woe [a] unto me; and *if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;

a Is.3.11.

God had purposed in his heart to bring these calamities upon him. They were a part of his counsel and design. To hide in the heart, or to lay up in the heart, is a phrase expressive of a secret purpose. I see no reason to confine it, however, to the calamities which Job had experienced. It may refer to *all* the plans and doings of the Most High, to which Job had just referred. *All* his acts in the creation and preservation of man, were a part of his secret counsel. He had formed the plan in his heart, and was now executing it in the various dispensations of his providence. ¶ *I know that this is with thee.* That all this is a part of thy purpose. It has its origin in thee, and is according to thy counsel. This is the language of piety, recognizing the great truth that all things are in accordance with the purposes of God, or that his plans embrace all events—a doctrine which Job most assuredly held.

14. *If I sin.* The object of this verse and the following is, evidently, to say that he was wholly perplexed. He did not know how to act. He could not understand the reason of the divine dealings, and he was wholly unable to explain them, and hence he did not know how to act in a proper manner. It is expressive of a state of mind where the individual *wishes* to think and feel right, but where he finds so much to perplex him, that he does not know what to do. Job was sure that his friends were not right in the position which they maintained—that he was a sinner of enormous character, and that his sufferings were proof of this, and yet he did not know how to answer their arguments. He desired to have confidence in God, and yet he knew not how to reconcile his dealings with his sense of right. He felt that he was a friend of God, and he did not know why he should visit one who had this consciousness in this distressing and painful manner. His mind was perplexed, vacillating, embarrassed, and he did not know what to do or say. The truth in this whole argument was, that he was more often right than his friends, but that he, in common with them, had embraced some principles which he was compelled to admit to be true, or which he could not demonstrate to be false, which gave them greatly the advantage in the argument, and which they pressed upon him now with overwhelming force. ¶ *Then thou markest me.* Dost carefully observe every fault. *Why* he did this, Job could not see. The same difficulty he expressed in chap. vii. 17—19; see the Notes on that place. ¶ *And wilt not acquit me.* Wilt not pardon me. Job did not understand why God would not do this. It was exceedingly perplexing to him that God held him to be guilty, and would not pardon him if he had sinned. The same perplexity he expressed in chap. vii. 21; see Notes on that verse.

15. *If I be wicked, woe unto me.* The meaning of this in this connection is, "I am full of perplexity and sorrow. Whether I am wicked or righteous, I find no comfort. *Whatever* is my character, my efforts to be happy are unavailing, and my mind is full of anguish. Woe follows if I have been guilty of sin; and if I am not a sinful man, I am equally incapable of enjoyment. In every way I am doomed to wretchedness." *And if I be righteous, yet will I not lift up my head.* That is, with confidence and cheerfulness. The meaning is, that though he was conscious that he was not a hypocrite, yet he did not know what to do. God treated him as if he were wicked, and his friends regarded him as such, and he was overwhelmed with the perplexities of his situation. He could not lift up his head with confidence, though he was certain that he was not a sinner in the sense in which they charged him with being such; and yet

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16 For it increaseth. Thou huntest me as a fierce [a] lion; and again thou showest thyself marvellous upon me.

17 Thou renewest thy [1] wit-

a La.3.10; Hos.13.7,8. 1 that is, *plagues.*

since he was treated by God in a manner so similar to the mode in which the wicked are treated, he felt ashamed and confounded. Who has not felt the same thing? Who has not experienced a sense of shame and mortification at being *sick*,—a proof of guilt, and an expression of the hatred of God against sin? Who has not felt *humbled* that he must die, as the most vile of the race must die, and that his body must become the "prey of corruption" and "the banquet of worms," as a demonstration of guilt? Such humiliation Job experienced. He was treated as if he were the vilest of sinners. He endured from God sufferings such as they endure. He was so regarded by his friends. He felt humbled and mortified that he was brought into this situation, and was ashamed that he could not meet the arguments of his friends. ¶ I am *full of confusion.* Shame, ignominy, distress, and perplexity. On every side there was embarrassment, and he knew not what to do. His friends regarded him as vile, and he could not but admit that he was so treated by God. ¶ *Therefore see thou mine affliction.* The word rendered here "*see*" ([illegible]) in the imperative, Rosenmüller, Gesenius, and others suppose should be regarded as in the infinitive absolute, the finite verb being understood; "seeing I see my affliction," that is, I certainly see it. So the Chaldee and the Syriac render it, and this agrees better with the connection of the passage. "I see the depth of my affliction. I cannot hide it from myself. I see, and must admit, that God treats me *as if* I were a sinner, and I am greatly perplexed and embarrassed by that fact. My mind is in confusion, and I know not what to say."

16. *For it increaseth.* Our translators understand this as meaning that the calamities of Job, so far from becoming less, were constantly increasing, and thus augmenting his perplexity and embarrassment. But a somewhat different explanation is given to it by many interpreters. The word rendered "increaseth" ([illegible]) means properly, to lift up, to lift up one's self, to rise; and Gesenius supposes that it refers here to *the head*, and that the meaning is, "if it lift up itself (sc. my head), thou huntest me as a lion." It cannot be denied that the notion of pride, elation, haughtiness, is usually connected with the use of the word, but it is not necessary here to depart from the common interpretation, meaning that the increase of his affliction greatly augmented his perplexity. Jerome, however, renders it, "and on account of pride, thou dost seize me as a lioness." The idea is, "my affliction, as it were, *exalts itself*, or, becomes more and more prominent." This is a better interpretation than to refer it to the raising up of his head. ¶ *Thou huntest me as a fierce lion.* On the meaning of the word here rendered "fierce lion" ([illegible], *shâhhal*), see Notes on chap. iv. 10. The sense here is, that God hunted or followed him as a fierce lion pursued his prey. ¶ *And again thou showest thyself marvellous.* Or rather, "thou turnest, and art wonderful towards me." The meaning is, that he did not at once spring upon his prey and then leave it, but he came back as if it had not been put to death when first seized, as if a lion should come back and torture his victim again. The meaning of the phrase "showest thyself marvellous" is, that the dealings of God towards him were wonderful. They were wholly incomprehensible. He had no means of finding out the reasons of his doings. On the word here used, comp. Notes on Isa. ix. 6.

17. *Thou renewest thy witnesses against me.* Marg. "that is, *plagues.*" The Hebrew is, *thy witnesses*—[illegible]. So the Vulgate. The LXX. is, "renewing against me my examination," [illegible]. Rabbi Levi supposes that the plague of the leprosy is intended. But the true meaning seems

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13 If thou prepare [a] thine heart, and stretch out thine hands toward him;

a 1 Sa.7.3.

he would nevertheless wish to appear different, and would put on the aspect of sincerity and religion. This is the most simple exposition, and this accords with the drift of the passage exactly, and expresses a sentiment which is unquestionably true. Gesenius, however, and some others render it, "*but man is hollow and wanteth understanding; yea, man is born like a wild ass's colt*, signifying the weakness and dullness of the human understanding in comparison with the divine wisdom." *Others render it*, "but the foolish man becometh wise when the wild ass's colt shall become a man," i. e. *never*, a most forced and unnatural construction. Dr. Good renders it:

Will he then accept the hollow-hearted per[son?
Or shall the wild ass-colt assume the man?

Schultens and Dathe translate it:

Let then vain man be wise,
And the wild ass's colt become a man.

¶ *Though man be born.* Though man by nature, or in connection with his birth, is untamed, lawless, rebellious. The wild ass is a striking image of that which is untamed and unsubdued; comp. Notes on chap. xxxix. 5. Thus Jeremiah describes it, "a wild ass used to the wilderness, that snuffeth up the wind at her pleasure," Jer. ii. 24. Thus it is said of Ishmael (Gen. xvi. 12), "and he will be *a wild man*," פֶּרֶא אָדָם—*a wild ass of a man*. So Job xxxix. 5:

Who hath sent out the wild ass free?
Or who hath loosed the bands of the wild ass?

It is not quite easy for us to understand these allusions, for with us the *ass* is the proverbial image of stupidity, dullness, obstinacy, and immobility. But it was not so with the ancients. It is mentioned as distinguished for velocity, for wildness, and for an unsubdued spirit. Thus Oppian, as quoted by Bochart, Hieroz. Lib. i. c. ix. p. 63, says:

Κραιπνὸν, ἀελλοπόδην, κρατερώνυχον, ἔξοχα θεῖν.

Swift, rapid, with strong hoofs, and most fleet in his course. And Aristotle mentions wild asses as τὰ ταχυτῆτι διαφέροντα, *Hist.* Lib. vi. 6 c. 36. So Ælian says of them, ὠκύτατα δραμεῖν, *fleet in their course*. And Xenophon says of them, πολὺ τοῦ ἵππου θᾶττον ἔτρεχον, they run much swifter than a horse. In describing the march of the younger Cyrus through Syria, he says, "The wild ass, being swifter of foot than our horses, would, in gaining ground upon them, stand still and look around; and when their pursuers got nearly up to them, they would start off, and repeat the same trick; so that there remained to the hunters no other method of taking them but by dividing themselves into dispersed parties which succeeded each other in the chase;" comp. Bochart, Hieroz. P. I. Lib. iii. c. xvi. pp. 867—879. A similar statement is made by Ælian (Lib. xiv. cap. 10, as quoted by Bochart), "The wild asses of Maurusius (ἐν Μαυρουσίᾳ) are most fleet in their course, and at the commencement of their course they seem to be borne along by the winds, or as on the wings of a bird." "In Persia," says the Editor of the Pictorial Bible, "the wild ass is prized above all other animals as an object of chase, not only from its fleetness, but the delicacy of its flesh, which made it an article of luxury even at the royal tables." "They are now most abundantly found in the deserts of Tartary, and of the countries between the Tigris and the Indus, more particularly in the central parts of the regions thus defined. We know that they were also anciently found in the regions of Mesopotamia, Asia Minor, Syria, and Arabia Deserta; but from these regions they seem to have been, in the course of ages, almost entirely expelled or extirpated." *Pict. Bib.* on Job xxxix. 5. The idea in the passage before us is, that man at his birth has a strong resemblance to a wild and untamed animal; and the passage undoubtedly indicates the early belief of the native proneness of man to wander away from God, and of his possessing by nature an insubmissive spirit.

13. *If thou prepare thine heart.* Zo-

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

15 For then shalt thou lift up thy face without spot; yea, thou shalt be steadfast, and shalt not fear:

16 Because thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away:

a Ps.101.3,4.

phar now proceeds to state that if Job even yet would return to God, he might hope for acceptance. Though he had sinned, and though he was now, as he supposed, a hollow-hearted and an insincere man, yet, if he would repent, he might expect the divine favour. In this he accords with the sentiment of Eliphaz, and he concludes his speech in a manner not a little resembling his; see chap. v. 17—27. ¶ *And stretch out thine hands toward him.* In the attitude of supplication. To stretch out or spread forth the hands, is a phrase often used to denote the act of supplication; see 1 Tim. ii. 8, and the Notes of Wetstein on that place. Horace, 3 Carm. xxiii. 1, Cœlo supinas si tuleris manus. Ovid, M. ix. 701, Ad sidera supplex Cressa manus tollens. Trist. i. 10, 21, Ipse gubernator, tollens ad sidera palmas; comp. Livy v. 21. Seneca, Ep. 41; Ps. lxiii. 4; cxxxiv. 2; cxli. 2; Ezra ix. 5.

14. *If iniquity* be *in thine hand.* If you have in your possession any thing that has been unjustly obtained. If you have oppressed the poor and the fatherless, and have what properly belongs to them, let it be restored. This is the obvious duty of one who comes to God to implore his favour; comp. Luke xix. 8.

15. *For then shalt thou lift up thy face without spot.* That is, thy face shall be bright, clear, and cheerful. Thus we speak of a bright and happy countenance. Zophar undoubtedly designs to show what his appearance would be, contrasted with what it then was. Now his countenance was dejected and sad. It was disfigured by tears, and terror, and long continued anguish. But if he would put away iniquity, and return to God, his face would be cheerful again, and he would be a happy man. ¶ *Yea, thou shalt be steadfast, and shalt not fear.* The word rendered "steadfast" (מֻצָק) is from יָצַק, to pour, to pour out, and is applied to liquids, or to metals which are fused and poured into a mould, and which then become hard. Hence it is used in the sense of firm, solid, intrepid. *Gesenius.* Schultens supposes that the reference here is to metallic mirrors, made by casting, and then polished, and that the idea is, that his face would shine like such a mirror. But it may be doubted whether this interpretation is not too refined. The other and more common explanation well suits the sense, and should probably be retained.

16. And *remember* it *as waters* that *pass away.* As calamity that has completely gone by, or that has rolled on and will return no more. The comparison is beautiful. The water of the river is borne by us, and returns no more. The rough, the swollen, the turbid stream, we remember as it foamed and dashed along, threatening to sweep every thing away; but it went swiftly by, and will never come back. So with afflictions. They are soon gone. The most intense pain soon subsides. The days of sorrow pass quickly away. There is an outer limit of suffering, and even ingenuity cannot prolong it far. The man disgraced, and whose life is a burden, will soon die. On the cheeks of the solitary prisoner doomed to the dungeon for life, a "mortal paleness" will soon settle down, and the comforts of approaching death will soothe the anguish of his sad heart. The rack of torture cheats itself of its own purpose, and the exhausted sufferer is released. "The excess [of grief] makes it soon mortal." "No sorrow but killed itself much sooner." *Shakspeare.* When we look back upon our sorrows, it is like thinking of the stream that was so much swollen, and was so impetuous. Its waters rolled on, and they come not back again; and there is a kind of pleasure in thinking of that time of danger, of that flood that was then so fearful, and that has

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17 And *thine* age shall [1] be clearer than the noon-day; thou shalt shine [a] forth, thou shalt be as the morning.

18 And thou shalt be secure, because there is hope; yea, thou shalt dig *about thee, and* thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many [2] shall make suit unto thee.

20 But the eyes [b] of the wicked shall fail, and [3] they shall not escape, and their [c] hope *shall be as* [4] the giving up of the ghost.

1 *arise above the noon-day.* a Pr.4.18; Is.58.8,10.

2 *intreat thy face.* b De.28.65.
3 *flight shall perish from them.* c Pr.11.7.
4 *or, a puff of breath.*

now swept on to come back no more. So there is a kind of peaceful joy in thinking of the days of sorrow that are now fled for ever; in the assurance that those sad times will never, never recur again.

17. *And thine age.* Thy life. This does not mean old age, but the idea is, that his *life* would be cheerful and happy. ¶ *Clearer than the noon-day.* Marg. *Arise above the noon-day.* The margin is a literal rendering; but the sense is clear in the text. The idea is, that the remainder of his life would be bright as the sun if he would return to God. ¶ *Thou shalt shine forth.* Or rather, "thou art now in darkness, but thou shalt be as the morning." The word here used—תָּעֻפָה is from עוּף, to cover—as with wings, to fly, to cover with darkness. In no instance does it mean to shine, or to be clear and bright; and why our translators attached that idea to it, it is now difficult to conjecture. The Chaldee and Syriac read the word as a noun, and render the passage, "and thy *darkness* shall be as the aurora." The Vulgate renders it, "and meridian splendour, as it were, shall arise upon thee at the evening." The LXX., "and thy prayer shall be like the morning star, and life shall rise upon thee from noon-day." The sense in the Hebrew is plain. He was then in darkness. Clouds and calamities were round about him, but if he would return to God, he would be permitted to enjoy a bright day of prosperity. Such a day would return to him like the morning after a long and gloomy night.

18. *And thou shalt be secure.* You will feel confident that your prosperity will be permanent, and you will be free from the distressing anxieties and fears which you now have. ¶ *Thou shalt dig* about thee. The Chaldee renders this, "thou shalt prepare for thyself a sepulchre, and shalt lie down in safety." The word here used (חָפַר) has two significations. It means, (1.) *to dig*—as, *e. g.* a well, and under this signification to search out, to explore; and, (2.) to be ashamed, to blush, Isa. i. 29. According to Gesenius, the latter here is the signification. "Now thou art ashamed, then thou shalt dwell in quiet." *Lex.* So Noyes renders it. Dr. Good translates it, "yea, thou shalt look around;" Rosenmüller, "thou art suffused with shame." This is, probably, the true sense; and the idea is, that though he was now covered with shame, yet he would lie down in peace and safety if he would return to the Lord.

19. *Many shall make suit unto thee.* Many shall come in a suppliant manner to ask counsel and advice. The meaning is, that he would be a man of distinction, to whom many would look for counsel. This was evidently an honour highly valued in the East, and one on which Job had formerly prided himself; see chap. xxix. 7—13.

20. *But the eyes of the wicked shall fail.* That is, they shall be wearied out by anxiously looking for relief from their miseries. *Noyes.* Their expectation shall be vain, and they shall find no relief. *Perhaps* Zophar here means to apply this to Job, and to say to him that with his present views and character, his hope of relief would fail. His only hope of relief was in a change—in turning to God—since it was a settled maxim that the wicked would look for relief in vain. This *assumption* that he was a wicked man, must have been among the most trying things that Job had

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12 With the ancient [a] *is* wisdom; and in length of days understanding.

13 With [1] him *is* wisdom and strength, he hath counsel [b] and understanding.

14 Behold, he breaketh down, and it cannot be built again; he shutteth [2] up a man, and there can be no opening.

a chap. 32.7. b Pr.8.14. 1 i. e. God. 2 upon.

and qualities of objects, and that he ought to exercise that faculty in judging of the lessons which are taught respecting God or his works. ¶ *And the mouth.* Marg. as in the Heb. חֵךְ—*palate.* The word means not merely the palate, but the lower part of the mouth (*Gesenius*), and is especially used to designate the organ or the seat of taste; Ps. cxix. 103; Job vi. 30. ¶ *His meat.* Its food—the word *meat* being used in old English to denote all kinds of food. The sense is, man is endowed with the faculty of distinguishing what is wholesome from what is unwholesome, and he should, in like manner, exercise the faculty which God has given him of distinguishing the true from the false on moral subjects. He should not suppose that all that had been said, or that could be said, must necessarily be true. He should not suppose that merely to string together proverbs, and to utter common-place suggestions, was a mark of true wisdom. He should separate the valuable from the worthless, the true from the false, and the wholesome from the injurious. Job complains that his friends had not done this. They had shown no power of discrimination or selection. They had uttered common-place apothegms, and they gathered adages of former times, without any discrimination, and had urged them in their arguments against him, whether pertinent or not. It was by this kind of irrelevant and miscellaneous remark that he felt that he had been mocked by his friends, ver. 4.

12. *With the ancient is wisdom.* With the aged. The word יָשִׁישׁ here used, means an old man, one gray-headed. It is used chiefly in poetry, and is commonly employed in the sense of one who is decrepit by age. It is rendered *very aged* in Job xv. 10; "*him that stooped for age.*" 2 Chron. xxxvi. 17; "*very old,*" Job xxxii. 6; and *the aged,* Job xxix. 8. The LXX. render it, Ἐν πολλῷ χρόνῳ *in much time.* The sense is, that wisdom might be expected to be found with the man who had had a long opportunity to observe the course of events; who had conversed with a former generation, and who had had time for personal reflection. This was in accordance with the ancient Oriental views, where knowledge was imparted mainly by tradition, and where wisdom depended much on the opportunity of personal observation; comp. chap. xxxii. 7.

13. *With him is wisdom.* Marg. correctly, "*God.*" However much wisdom there may seem to be with aged men, yet the true wisdom—that which was supreme and worthy of the name—was to be found in God alone. The object of Job was to lead the thoughts up to God, and to bring his friends to a contemplation of the wisdom which he manifests in his works. Accordingly he goes on in the remainder of this chapter to state some of the illustrations of wisdom and power which God had exhibited, and particularly to show that he was a sovereign, and did his pleasure every where. He made all things; he sustains all things; he reverses the condition of men at his pleasure; he sets up whom he pleases, and when he chooses he casts them down. His works are contrary in many respects to what we should anticipate; and the sense of all is, that God was a holy and a righteous sovereign, and that such were the reverses under his administration that we could not argue that he treated all according to their character on earth.

14. *Behold, he breaketh down.* None can repair what he pulls down. Cities and towns he can devote to ruin by fire, or earthquake, or the pestilence, and so completely destroy them that they can never be rebuilt. We may now refer to such illustrations as So-

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15 Behold, he withholdeth the waters, and they dry up; also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: the deceived [a] and the deceiver *are* his.

17 He leadeth counsellors away spoiled, and maketh the judges [b] fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

a Eze.14.9. b Is.19.13.

dom, Babylon, Petra, Tyre, Herculaneum, and Pompeii, as full proof of what is here affirmed. ¶ *He shutteth up a man.* He can shut up a man in such difficulties and straits that he cannot extricate himself; see chap. xi. 10. The Chaldee renders this, "he shuts up a man in the grave (בבית קבורא) and it cannot be opened." But the more correct idea is, that God has complete control over a man, and that he can so hedge up his way that he cannot help himself.

15. *He withholdeth the waters.* From the clouds and springs. He has control over the rains and the fountains; and when these are withheld, rivers and lakes become dry. The Syriac renders this,—*if he rebuke the waters,* supposing that there might perhaps be an allusion to the drying up of the Red Sea, or the formation of a passage for the Israelites. But it is remarkable that in the argument here there is no allusion to any *historical* fact, not to the flood, or to the destruction of Sodom and Gomorrah, or to the passage through the Red Sea, though these occurrences would have furnished so appropriate illustrations of the points under discussion. Is it to be inferred that Job had never heard of any of those events? Or may it have been that the lessons which they were adapted to teach had been actually embodied in the proverbs which he was using, and furnished well-known illustrations or the *basis* of such apothegms? ¶ *He sendeth them out, and they overturn the earth.* Such inundations may have occurred in the swollen torrents of Arabia, and indeed are so common everywhere as to furnish a striking illustration of the power and sovereign agency of God.

16. *The deceived and the deceiver are his.* This is designed to teach that all classes of men are under his control. All are dependent on him, and all are subject to him. He has power to keep them, and he can destroy them when he pleases. Dr. Good supposes that Job refers here to himself and his friends who had beguiled him into expressions of impatience and complaint. But it is more probably a *general* declaration that all classes of men were under the control of God.

17. *He leadeth counsellors away spoiled.* Plundered or captive. That is, the counsels of wise and great men do not avail against God. Statesmen who promised themselves victory as the result of their plans he disappoints, and leads away into captivity. The object of this is to show that God is superior over all, and also that men are not dealt with in exact accordance with their character and rank. God is a sovereign, and he shows his sovereignty when defeating the counsels and purposes of the wisest of men, and overturning the plans of the mighty. ¶ *And maketh the judges fools.* He leaves them to distracted and foolish plans. He leaves them to the adoption of measures which result in their own ruin. He is a sovereign, having control over the minds of the great, and power to defeat all their counsels, and to render them infatuated. Nothing can be clearer than this. Nothing has been more frequently illustrated in the history of nations. In accordance with this belief is the well-known expression:

Quem Deus vult perdere prius dementat.

"Whom God purposes to destroy, he first infatuates."

18. *He looseth the bond of kings.* The bond of kings (מוּסַר) here means that by which they bind others. Their

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19 He [a] leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth [b] away the [1] speech of the trusty, and taketh away the understanding of the aged.

21 He [c] poureth contempt upon princes, and [2] weakeneth the strength of the mighty.

a Is 45.1. b Is.3.1-3. 1 lip of the faithful. c Da.2.21. 2 or, looseth the girdle of the strong.

power over others he loosens or takes away. ¶ *And girdeth their loins with a girdle.* That is, he girds them with a rope or cord, and leads them away as prisoners. The whole series of remarks here refers to the reverses and changes in the conditions of life. The meaning here is, that the bonds of authority which they imposed on others are unbound, and that their own loins are bound with a girdle, not a girdle of royal dignity and ornament, but such a one as they are bound with who are servants, or who travel. *Pict. Bib.*

19. *He leadeth princes away spoiled.* That is, plundered. The word here rendered "princes" (כֹּהֲנִים) means properly *priests,* and it is usually so rendered in the Scriptures. The ancient Hebrew interpreters suppose that the word sometimes also means *prince.* The Chaldee Paraphrast has not unfrequently so rendered it, using the word רַבָּא to express it; Gen. xli. 45; Ps. cx. 4. In this place, the Vulgate renders it, *sacerdotes;* and the LXX., ἱερεῖς, *priests.* So Luther renders it, *Priester.* So Castellio. It can be applied to princes or statesmen only because *priests* were frequently engaged in performing the functions of civil officers, and were in fact to a certain extent officers of the government. But it seems to me that it is to be taken in its usual signification, and that it means that even the ministers of religion were at the control of God, and were subject to the same reverses as other men of distinction and power. ¶ *And overthroweth.* The word here used (סִלֵּף) has the notion of slipping, or gliding. So in Arabic, the word means to slip by, and to besmear; see Prov. xiii. 6: "Wickedness overthroweth (תְּסַלֵּף, causes to slip) the sinner;" comp. Prov. xxi. 12; xxii. 12. Here it means to overthrow, to prostrate. The most mighty chieftains cannot stand firm before him, but they glide away and fall.

20 *He removeth away the speech of the trusty.* Marg. *lip of the faithful.* "He takes away the lip," *i. e.* he takes away the power of giving safe counsel or good advice. The "trusty" or "faithful" here refer to those of age and experience, and on whose counsel men are accustomed to rely. The meaning here is, that their most sagacious anticipations are disappointed, their wisest schemes are foiled. They fail in their calculations of the course of events, and the arrangements of Providence are such that they could not anticipate what was to occur. ¶ *The understanding of the aged.* To whom the young were accustomed to look up with deference and respect. The meaning here is, that they who were accustomed to give wise and sound advice, if left by God, give vain and foolish counsels.

21. *He poureth contempt upon princes.* He has power to hurl them from their thrones, and to overwhelm them with disgrace. ¶ *And weakeneth the strength of the mighty.* Marg. as in Heb. *looseth the girdle of the strong.* The Orientals wore loose flowing robes, which were secured by a girdle around the loins. When they laboured, ran, or travelled, their robes were girded up. But this is common everywhere. Wrestlers, leapers, and runners, put a girdle around them, and are able thus to accomplish much more than they otherwise could. To loosen that, is to weaken them. So Job says that God had power to loosen the strength of the mighty. He here seems to labour for expressions, and varies the form of the image in every way to show the absolute control which God has over men, and the fact that his power is seen in the reverses of mankind. Lucretius has a passage strongly resembling this in the general sentiment:

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22 He discovereth [a] deep things out of darkness, and bringeth out to light the shadow [b] of death.

23 He increaseth [c] the nations, and destroyeth them; he enlargeth the nations, and [1] straiteneth them *again*.

24 He taketh way the heart [d] of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.

25 They grope [e] in the dark without light, and he maketh them to [2] stagger like *a* drunken *man*.

a 1 Co.4.5. b chap.34.22. c Ps.107.38. 1 leadeth in. d Da.4.16.33.

e De.28.29. 2 wander.

Usque adeo res humanas vis abdita quædam
Obterit; et pulchros fasces, sævasque secures,
Proculcare, atque ludibrio sibi habere, videtur.
Lib. v. 1232.

So from his awful shades, some Power unseen
O'erthrows all human greatness: Treads to dust
Rods, ensigns, crowns—the proudest pomps of state;
And laughs at all the mockery of man!
Good.

22. *He discovereth deep things out of darkness.* That is, God discloses truths which are wholly beyond the power of man to discover—truths that seem to be hidden in profound night. This may refer either to the revelation which God was believed to have furnished, or to his power of bringing out the most secret thoughts and purposes, or to his power of predicting future events by bringing them out of darkness to the clear light of day, or to his power of detecting plots, intrigues, and conspiracies. ¶ *And bringeth out to light the shadow of death.* On the meaning of the word rendered "shadow of death," see Notes on chap. iii. 5. It here denotes whatever is dark or obscure. It is rather a favourite expression with the author of this poem (see chap. x. 22; xvi. 16; xxiv. 17; xxxiv. 22; xxxviii. 17), though it occurs elsewhere in the Scriptures. The deepest darkness, the obscurest night, are represented by it; and the idea is, that even from the most dark and impenetrable regions God could bring out light and truth. All is naked and open to the mind of God.

23. *He increaseth the nations, and destroyeth them.* He has entire control over them. The sources of prosperity are in his hand, and at his pleasure he can visit them with famine, pestilence, or war, and diminish their numbers and arrest their prosperity. Dr. Good renders this very improperly, "He letteth the nations grow licentious;" but the word [illegible] never has this sense. It means, to make great; to multiply; to increase. ¶ *And straiteneth them* again. Marg. *leadeth in.* So the word [illegible] means. The idea is, that he increases a nation so that it spreads abroad beyond its usual limits, and then at his pleasure *leads* them back again, or *confines* them within the limits whence they had emigrated.

24. *He taketh away the heart.* The word *heart* here evidently means mind, intelligence, wisdom; see Notes on ver. 3. ¶ *Of the chief of the people.* Heb. "*Heads* of the people;" that is, of the rulers of the earth. The meaning is, that he leaves them to infatuated and distracted counsels. By withdrawing from them, he has power to frustrate their plans, and to leave them to an entire want of wisdom; see Notes on ver. 17. ¶ *And causeth them to wander in a wilderness.* They are like persons in a vast waste of pathless sands without a waymark, a guide, or a path. The perplexity and confusion of the great ones of the earth could not be more strikingly represented than by the condition of such a lost traveller.

25. *They grope in the dark.* They are like persons who attempt to feel their way along in the dark; comp. Notes on Isa. lix. 10. ¶ *And he maketh them to stagger like* a *drunken* man. Marg. *wander.* Their unstable and perplexed counsels are like the reelings of a drunken man; see Notes on Isa. xix. 14; xxiv. 20. This closes the chapter, and with it the controversy in regard to the ability to adduce pertinent and striking proverbial expressions; see Notes on ver. 3. Job had showed them that he was as familiar with proverbs re-

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1 Lo, mine eye hath seen all this, mine ear hath heard and understood it.

2 What you know, *the same* do I know also: I am not inferior unto you.

3 Surely I would speak to the Almighty,* and I desire to reason * with God.

4 But ye are forgers of lies, ye are physicians of no value.

5 Oh that ye would altogether hold your peace! and * it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

7 Will ye speak wickedly * for God? and talk deceitfully * for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man

spurning God as they were, and that they were ignorant of the wisdom, control and government of the Most High as they did. It may be added, that some of the most sublime expressions respecting God. They surpass all that can be found in the sacred writings of the Jews, and show that somebody in the earliest ages there prevailed views of God and his character, in his moral attributes, and in the most favourable sense, was not capable of origin; and that these sentiments were the fruitfulness fragments of revelation, which had come down by tradition, and which had been preserved in a form convenient to be transmitted from age to age.

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1. *Lo, mine eye hath seen all this.* I have seen illustrations of all that I have spoken of the wisdom and the methods of divine providence.

2. *What ye know, &c.*; see Note on ch. xii. 3.

3. *Surely I would speak to the Almighty.* I would desire to carry my cause at once to God, and to lay out my reasons before him. This Job often professed to desire; see chap. ix. 33, 34. He was not able to appreciate the arguments which he would urge, and would do justice to his cause, if he could have an audience and access. They set him down justice to his feelings, yet to his reasonings, and instead of correcting his, they very aggravated his trouble, and made him to be ready to curse. But in this if he could carry his cause to God, he would do ample justice to his feelings, and to the views which he entertained of his

Friends he proceeds to state at considerable length, and for the reason, is the following verses.

4. *But ye are forgers of lies.* The charge which he brings against them, large enough, is deceit, sophistry, false accusations, errors. They maintained that God was angry with him, and inferred such truth in respect to the divine dealings, and to the character of Job, as could not be maintained, that Job was a hypocrite, and that God was punishing him for his sins. They had perverted the truth, and had not in exact accordance with their character in this world, all of which Job knew, and which he could easily prove, of that they defended it with sophistical arguments invented for the purpose. *Ye are physicians of no value.* "Forgers of lies." ¶ *Physicians of no value.* The meaning is, that they were not able to heal the wounds in him, but nothing that they had said had imparted comfort. They were physicians of no value, as they were such, who could do nothing when they came; comp. chap. xvi. 2.

5. *Oh that ye altogether held your peace!* You would show your wisdom by silence. Since you can say nothing to the purpose, or to relieve my fear, or to explain the true nature of the case, it would be wise to say nothing; and it would be a sign of wisdom, when so foolish his grace is counted.

6. *Hear now my reasoning, and hearken to the pleadings of my lips.* That is, will you examine subject properly, with a view to answer or to vindicate the truth, and to do justice to my feelings, which they had neglected then in regard to the divine administration, though they had neglected them

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for God? and talk deceitfully * for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man

profoundly in endeavoring God. The sense is, that sound principles ought not to be attempted to vindicate God, and that the cause of God ought to be always be maintained, and even in attempting to vindicate the divine administration, we should be careful of no arguments which are not based on that which is right and true. Job had been accused of sin, and of having in their profound vindication of God, advanced sentiments which were false and unfounded, and which were full of bitter and caustic irony. And is this never done now? Are not many arguments used, and even in attempting to vindicate the divine government? Do we never seem prepared to defend God, and to be ready to assent to arguments and demonstrations if applied to such? Do not good men sometimes feel that their arguments must be defended at all events; and when they can see no reason for the truth of a position, they are ready to resort to sophistry in endeavoring them, which are merely designed to throw dust in the eyes of an opponent? Is it not a common practice in these times? Is it wrong to employ a sophistical argument on any subject, and reasoning on the contrary, when we know, as we think, it is false, as we think, to a point which we believe, and which we know to be true? Is it wrong even as weak or sophistical argument in its delivery, still less can be proceed with an argument, which is based on sound principles. ¶ *And talk deceitfully for him.* Speak deceitfully for God. Use arguments that are not true, but which will vindicate him. Every thing in speaking of God, should be true, pure, and holy. Every thing should be free from any appearance of sophistry, and should be such as will bear the test of the most rigid scrutiny and examination. No honour is done to God by sophistical arguments, nor can he be pleased even to vindicate and honour his character.

8 *Will ye accept his person?* That is, will you be partial to him? The language is such as is used in relation to a judge, when he is said to show favour to one of the parties on account of birth, rank, wealth, or position in society. "Will ye be for him?" "Will you, from partiality to God, maintain unjust principles, and defend what you know to be false and unfounded?" There was a controversy between Job and God. Job maintained that he was treated with injustice, and that divine dealings were unequal and disproportionate to his offences. He had been accused of sin, and had resorted to the arguments which he had urged, but had taken sides with God against Job, and had been partial to him in what he said. So little dreamed were they to do justice to him and to his cause, that they could not see that he was in sin, they set it all down to impatience, rebellion, and insubordination, and to a spirit of murmuring, and that God was wholly right in all things. Of this position that Job was in sin, they had no doubt, and this position which they had defended to vindicate God. They had not, however, in this, dealt fairly and strictly according to their character, and that no matter what they suffered, their reflections were not equal, and they had not, in the case of Job, in this position, they would have nothing that Job could say, and therefore when he, in the course of his argument where he, as they conceived, whether sound or unsound, explained or solved, they saw that it was not in their power to meet it, and he felt that he had a right to complain. We need not so show "partiality" to God, as to be ready to yield to just and equal arguments, and we need never injure others while we vindicate him. Sur-

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9 Is it good that he should search you out? or as one man

arguments for him should indeed be such as would show that we understand his character and government, let the considerations which we urge be such as will bear the test of time and flower. ¶ *Will ye contend for God?* Language taken from a court of justice, where one party is contend in favour of a party or cause. Job asks whether they would under any circumstances, or whether they be may come to intimate that they were which dispatched for such an purpose. He, in the course of them for a want of candour and impartiality, as in the previous expression, he had charged on them, were unfitted to all respects to be the advocates of God. They did not understand his character, and his circumstances. Their views were narrow, their information limited, and their sentiments were unfounded and unsound. According to this interpretation, the emphasis will be on the word "God," "Will ye contend for God?" The whole verse may mean, "God is not to be defended by mere sophistical arguments, and such only should be employed in his cause. Such you have not used, and you have not been prepared to defend God in this great argument." The practical reference which we should draw from this is, that the arguments in defence of the divine administration, should be solid and sound. They should be such as would bear the more searching. They should be such as will become the great throne, and the great God of the universe. Language that can be applied to engaging. These are arguments which will be used in the great day, when God and to search them out should be one of the great employments of our lives, and when we should be prepared, if able to these principles, that would often do much more than they do now to convince the opposers of God and of mankind. In vain are under greater temptations to use such or unsound arguments than they are. They but it to be their duty at all times to be prepared to defend Christianity. They are in circumstances where their arguments will not be subjected to such a rigid examination as an argument at the bar will be, where a keen and interested opponent is on the watch for every flaw in the argument which is urged. Either by inability to explain the difficulties or by a disposition to evade them, they is searching out arguments or by pretending on the ignorance and dullness of those with whom they are dealing, will not allow them to confess their ignorance on any subject, they are in a state of mind, and they are in a difficulty which they cannot explain, or of using arguments and reasoning to convince the opposer of God, whether in counsel or written say where else. A minister should always remember that he is engaged in a great cause, and in religion as in other things, and that there are always some men who can see through the sophistry of his reasoning. With what diligent study then should the ministers of the gospel prepare for their work! How should they be, as the advocates of God and his cause in a world opposed to God, to be able to meet every opponent with candour every objection, and to convince man by sound reasoning, that God is right, and that he is in creation, and in discovery, and if there is any office of responsibility and dignity, it is that of the man undertaking to be the advocate of God.

9. *Is it good that he should search you out?* Would it be well for you if he should go into an investigation of your conduct, and of the principles which you utter? The idea is that if God should make such an investigation, it would be well for those who contend in him. Perhaps Eliphaz intimates that, if they were subjected to such a rigid scrutiny, it would be well, it would be seen that they could not bear it. ¶ *Or as one man mocketh another.* The idea here is, "Is it pos-

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a man's feelings and declared principles, in order to determine what his character is, and not to expressions made under the influence of temptation, or under the severity of pain. On the sentiment here expressed, comp. Ps. xxiii. 4; Prov. xiv. 32. ¶ *Yet will I trust in him.* The word here used (יחל) means properly to wait, stay, delay; and it usually conveys the idea of *waiting* on one with an expectation of aid or help. Hence it means to hope. The sense here is, that his expectation or hope was in God; and if the sense expressed in our common version be correct, it implies that even *in* death, or *after* death, he would confide in God. He would adhere to him, and would still feel that beyond death he would bless him. ¶ *In him.* In God. But there is here an important variation in the reading. The present Hebrew is לא—*not.* The *keri*, or marginal reading, is לו—*in him.* Jerome renders it as if it were לו—*in ipso*, that is, in him. The LXX. followed some reading which does not now appear in any copies of the Hebrew text, or which was the result of mere imagination: "Though the Almighty, as he hath begun, may subdue me—χειρώσεται—yet will I speak, and maintain my cause before him." The Chaldee renders it, קדמוי אצלי—*I will pray before him;* evidently reading it as if it were לו *in him.* So the Syriac, *in him.* I have no doubt, therefore, that this was the ancient reading, and that the true sense is retained in our common version; though Rosenmüller, Good, Noyes, and others, have adopted the other reading, and suppose that it is to be taken as a negative. Noyes renders it, "Lo! he slayeth me, and I have no hope!" Good, much worse, "Should he even slay me, I would not delay." It may be added, that there are frequent instances where לא and לו are interchanged, and where the copyist seems to have been determined by the *sound* rather than by a careful inspection of the letters. According to the Masorites, there are fifteen places where לא, *not*, is written for לו, *to him.* Ex. xxi. 8; Lev. xi. 21; xxv. 30; 1 Sam. ii. 3; 2 Sam. xvi. 18; Ps. c. 4; cxxxix. 16; Job xiii. 15; xli. 4; Ezra iv. 2; Prov. xix. 7; xxvi. 2; Isa. ix. 2; lxiii. 9. On the other hand, לו is put for לא in 1 Sam. ii. 16; xx. 2; Job vi. 21. A mistake of this kind may have easily occurred here. The *sentiment* here expressed is one of the noblest that could fall from the lips of man. It indicates unwavering confidence in God, even in death. It is the determination of a mind to adhere to him, though he should strip away comfort after comfort, and though there should be no respite to his sorrows until he should sink down in death. This is the highest expression of piety, and this it is the privilege of the friends of God to experience. When professed earthly friends become cold towards us, our love for them also is chilled. Should they leave and forsake us in the midst of suffering and want, and especially should they leave us on a bed of death, we should cease to confide in them. But not so in respect to God. Such is the nature of our confidence in him, that though he takes away comfort after comfort, though our health is destroyed and our friends are removed, and though we are led down into the valley and the shadow of death, yet still we never lose our confidence in him. We feel that all will yet be well. We look forward to another state, and anticipate the blessedness of another and a better world. Reader, can you in sincerity lift the eye toward God, and say to him, "Though Thou dost slay me, though comfort after comfort is taken away, though the waves of trouble roll over me, and though I go down into the valley of the shadow of death, yet I WILL TRUST IN THEE;—Thine I will be even then, and when all is dark I will believe that God is right, and just, and true, and good, and will never doubt that he is worthy of my eternal affection and praise!" Such is religion. Where else is it found but in the views of God and of his government which the Bible reveals? The infidel may have apathy in his sufferings, the blasphemer may be stupid, the moralist or the formalist may be unconcerned; but that is not to have *confidence in God.* That

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16 He also *shall be* my salvation: for an hypocrite [b] shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered my cause; I know that I shall be justified.

19 Who [c] *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.

a Ps. 27. 1. b Is. 33. 14. c Is. 50. 8; Ro. 8. 33, 34.

results from religion alone. ¶ *But I will maintain mine own ways before him.* Marg. *prove*, or *argue.* The sense is, I will *vindicate* my ways, or myself. That is, I will maintain that I am his friend, and that I am not a hypocrite. His friends charged him with insincerity. They were not able, Job supposed, to appreciate his arguments and to do justice to him. He had, therefore, expressed the wish to carry his cause directly before God (ver. 3); and he was assured that He would do justice to his arguments. Even should he slay him, he would still stand up as his friend, and would still maintain that his calamities had not come upon him, as his friends supposed, because he was a hypocrite and a secret enemy of his Maker.

16. *He also shall be my salvation.* See Notes on Is. xii. 2. Literally, "He is unto me for salvation," that is, "I put my trust in him, and he will save me. The opportunity of appearing before God, and of maintaining my cause in his presence, will result in my deliverance from the charges which are alleged against me. I shall be able there to show that I am not a hypocrite, and God will become my defender." ¶ *For an hypocrite shall not come before him.* This seems to be a proverb, or a statement of a general and indisputable principle. Job admitted this to be true. Yet he expected to be able to vindicate himself before God, and this would *prove* that he was not an hypocrite—on the general principle that a man who was permitted to stand before God and to obtain his favour, could not be an unrighteous man. To God he looked with confidence; and God, he had no doubt, would be his defender. *This fact* would prove that he could not be an hypocrite, as his friends maintained.

17. *Hear diligently my speech.* That which I *have* made; that is, the declaration which I have made of my innocence. He refers to his solemn declaration, (ver. 15, 16,) that he had unwavering confidence in God, and that even should God slay him he would put confidence in him. This solemn appeal he wished them to attend to as one of the utmost importance.

18. *I have ordered my cause.* Literally, "judgment!"—משפט. The LXX. render it, "I am near (ἐγγύς εἰμι) to my judgment," or my trial. The meaning may be, that he had gone through the pleading, and had said what he wished in self-vindication, and he was willing to leave the cause with God, and did not doubt the issue. Or more probably, I think, the word ערכתי should be taken, as the word ידעתי is, in the *present* tense, meaning "I now set in order my cause; I enter on the pleading; I am confident that I shall so present it as to be declared righteous." ¶ *I know that I shall be justified.* I have no doubt as to the issue. I shall be declared to be an holy man, and not a hypocrite. The word rendered "I shall be justified" (אצדק) is used here in the proper and literal sense of the word *justify.* It is a term of law; and means, "I shall be *declared* to be righteous. I shall be shown not to be guilty in the form charged on me, and shall be acquitted or vindicated." This sense is different from that which so often occurs in the Scriptures when applied to the doctrine of the justification of a sinner. Then it means, *to treat one* AS IF *he were righteous, though he is personally guilty and undeserving.*

19. *Who is he that will plead with me?* That is, "who is there now that will take up the cause, and enter into an argument against me? I have set my cause before God. I appeal now to all to take up the argument against me, and have no fear if they do as to

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20 Only do not two *things* unto me: then will I not hide myself from thee.

21 Withdraw [a] thine hand far from me: and let not thy dread make me afraid.

22 Then call [b] thou, and I will answer: or let me speak, and answer thou me.

a Ps. 39. 10. b chap. 38. 3.

the result. I am confident of a successful issue, and await calmly the divine adjudication." ¶ *For now, if I hold my tongue, I shall give up the ghost.* This translation, in my view, by no means expresses the sense of the original, if indeed it is not exactly the reverse. According to this version, the meaning is, that if he did not go into a vindication of himself he would die. The Hebrew, however is, "*for now I will be silent, and die.*" That is, "I have maintained my cause, I will say no more. If there is any one who can successfully contend with me, and can prove that my course cannot be vindicated, then I have no more to say. I will be silent, and die. I will submit to my fate without further argument, and without a murmur. I have said all that needs to be said, and nothing would remain but to submit and die."

20. *Only do not two things unto me.* The two things which are specified in the following verse. This is an address to God as Job argues his cause before him, and the request is, that he would remove every obstacle to his presenting his cause in the most favourable manner, and so that he may be on equal terms with him. See Notes chap. ix. 34, 35. He was ready to present his cause, and to plead before God, as (ver. 18) he had the utmost confidence that he would be able so to present it as to vindicate himself; and he asks of God that he would withdraw his hand for a time (ver. 21) and not terrify him (ver. 21), so that he could present his case with the full vigour of his mind and body, and so that he need not be overawed by the sense of the majesty and glory of the Most High. He wished to be free to present his cause without the impediments arising from a deeply distressing and painful malady. He wished to have his full intellectual and bodily vigour restored for a time to him, and then he was confident that he could successfully defend himself. *He* felt that he was now enfeebled by disease, and incapacitated from making the effort for self-vindication and for maintaining his cause, which he would have been enabled to make in his palmy days. ¶ *Then will I not hide myself from thee.* From God. I will stand forth boldly and maintain my cause. I will not attempt to conceal myself, or shun the trial and the argument. See chap. ix. 34, 35.

21. *Withdraw thine hand far from me.* Notes chap. ix. 34. The *hand* of God here is used to denote the calamity or affliction which Job was suffering. The meaning is, "Remove my affliction; restore me to health, and I will then enter on the argument in vindication of my cause. I am now oppressed, and broken down, and enfeebled by disease, and I cannot present it with the vigour which I might evince if I were in health." ¶ *And let not thy dread make me afraid.* "Do not so overpower me by thy severe majesty, that I cannot present my cause in a calm and composed manner." See Notes chap. ix. 34. Job felt that God had power to overawe him, and he asked, therefore, that he might have a calm and composed mind, and then he would be able to do justice to his own cause.

22. *Then call thou, and I will answer.* Call me to trial; summon me to make my defence. This is language taken from courts of justice, and the idea is, that if God would remove his calamity, and not overawe him, and would then call on him to make a defence, he would be ready to respond to his call. The language means, "be thou *plaintiff* in the case, and I will enter on my defence." He speaks now to God not as to *a judge* but as *a party*, and is disposed to go to trial. See Notes on chap. ix. 33–35. ¶ *Or let me speak, and answer thou me.* "Let me be the plaintiff, and commence the cause. In any way, let the cause come to an issue. Let me open the

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22 How many are mine iniquities and sins? make me to know my transgression and my sin.

23 Wherefore hidest thou thy face, and holdest me for thine enemy?

24 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

25 For thou writest bitter things against me, and makest me to possess the iniquities of my youth.

26 Thou sealest up my transgression in a bag, and thou sewest up mine iniquity.

27 Thou putest my feet also in the stocks, and [illegible] unto all my paths; thou setest a print upon the heels of my feet.

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19 And surely the mountain falling cometh to nought, and the rock is removed out of his place.

20 The waters wear the stones:

Job.

it. Hence a man might be put in a bag, as a sort of certificate of the contents of the bag, or as a means of securing it again. ¶ *So thou—thing.* So Jerome, in extenso. So the LXX. Vulg. Syr. Arab. Aethiop. Chaldee, usually a bundle (1 Sam. xxv. 29; Cant. i. 13), or any thing bound up (Deut. xxxiv. 3; Ruth iv. 7; Ezra ix. 5; Ezr. xxi. 2; Isa. xlvi. 19; Gen. xlii. 35; Cant. i. 13; Prov. xxiii. 31). Hence, a purse, or money, considering it. The idea is, that they were counted and numbered (literally, *sealed*) as a bundle, and then tied up and laid away. God had made an accurate enumeration of their number, and he treated them as a man would treat a bundle in a mere date bags of gold—so that none might be lost. His eye seemed to be upon them, and they were as sure to the Almighty eyes of which he allowed now to escape his notice as a man would be sure of a bundle of Nepos enclosed in a bag, and tied up with strict integrity." Good, "from the Hebrew word *tsrar*, which signifies to patch, to patch together, to sew, to make a bundle, to tie together, to weave, and then to define or forge—as a falsehood,—to give a malicious or false sense to a thing." Noyes, "Ch. "The period have *frowed* in the Trans. "sealed against me," that is, they have sealed up my transgressions, as a bundle of dried sea. So in *Zeb.* ix. 7, "to set *forgers of lies.*" The word does not occur elsewhere in the Hebrew, but a similar expression in the phrase *sewed together* the word *tsrar*. The idea is, that God had so arranged the sense of sewing up money in a bag, as well as sealing it. This is done in the case of a purse, to secure the intermediate of receiving it. The seen is marked on the bag, and a seal is placed on it, so that the money is thus passed from one to another without the trouble of counting. If a man put money in a purse, and then sealed it, he knowingly it not; and they are brought low, but he perceiveth it not of them.

Everyman.

valuable for its assigned value, without being opened for examination. It is said that in the time of Augustus Caesar ten hundred pennies, and hence each a sum is called "a penny," and "pennies." Hence, in the Gospel, "penny," see Hanson, in His Chronicle, and Pict. Bible in loc. The sense of the text is, that God had counted the hairs on, and numbered them, and meant that none of them should escape his notice, or be lost, or be forgotten. They could not be referred to in the *prism*, without the trouble of counting, and of opening the bag. The sum of a man's past life are summed up and sealed with reference to the day of judgment.

19. *And surely the mountain falling.* Mary. *Footed.* The sense of this is, that as the mountain falling, and being again, must certainly fall—as a mountain falls and does not rise again—so the man who has died, and has been placed, or as the waters wear away the stones, and they disappear. The large rock, or mountain, is removed, and that would spring up again (see 7—9). It was like the falling mountain, which was removed, and the rock that was removed. The reference is to the *pledge* before us is, probably, to a mountain, or a rock, which is, as it appears—as is sometimes the case in violent convulsions of nature. It does not rise again, but is lost, and is no more. So *Job* says it was of *forgery of lies.* The word does not occur elsewhere in the Hebrew, but is from *to foundation*, and it is not so place.

20. *The waters wear the stones.* By their constant attrition they wear away even the hard rocks, and they disappear. The sense is, that as it is so in that constant changes are going on in nature, and man resembles those waters, and the mountains, and stones, and are the productions of the vegetable world that spring up again. It is possible that there may

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20 Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away.

also be included the idea here, that the waters wear away the stones, the life of any man must be worn out by long continued trials, as even hard stones would be worn away by the constant action of water. ¶ *Thou—weather stung.* Marg. Overthrest. This is literally the meaning of the Hebrew *tsrar*. But there is included in it the idea of sewing up, or of sealing, as in *Zeb.* ix. 7. ¶ *The things which grow out of the dust of the earth.* Marg. Or, *sprouts out of the earth.* Or, *overflow the dust of the earth,* and the phrase with the interpretation of the Hebrew *tsrar* is, and so Luther—*Troubles drown the flesh* says. This is literally the meaning of the Hebrew word rendered "the things which grow out" (יצמח, נצמח, *yatsmach, natsmach*), from the root *tsmach*, to spring up, to spread out—and is applied to grain produced spontaneously, or to vegetable productions without new seed. See Gen. i.—11. 2 Kings xix. 29. See Notes on Isa. xxxvii. 30. The word here is used to denote a food—that which flows out—and which washes away the earth. It is used in the sense of a food, or in the land on the margin of streams. The sense is, that as a flood swamps the land, and washes away the earth, so God *destroyed.* ¶ *Thou destroyest the hope of man.* By death—for death is represented in the Bible in the language of despondency. The dead would spring up, but man would not. He would be destroyed, and washed away, like a falling mountain, and would receive no more. If Job had the hope of a future life, he could not that hope sense of them, also, wholly to fall him, and he sinks down in the deepest despondency. The views of the future world were dark and obscure. He seems to have had no hope of a future existence, and he was—of the future holiness and blessedness of the righteous; but he seemed, at best, only a resistance in him. If His sons come to honour, and he perceiveth it not; and they are brought low, but he perceiveth it not of them.

21 But his flesh upon him shall have pain, and his soul within him shall mourn.

22 Nevertheless his flesh upon him shall have pain, and his soul within him shall mourn.

the world of demoralized spirits—the dead, the world of the dead. The grave was the entrance, and when the light was so darkness. With such views of the future state, it is no wonder that he sank into despondency; nor are we to be surprised at the expressions which he so often used, and which seem so unlike the language of faith and hope, and of God, and to clamor. In our trials let us take his patience, but not his despondency. We have the advantage of better moments, and when he was full of confidence in God, and not his despondency, we have the advantage of reflections on the government of the Most High.

21. *But his flesh upon him.* *Thus God always show that* thou art stronger than he is. Wherever he goes, he is under the control of God. ¶ *And he passeth.* He cannot stand before God, but is vanquished, and he passes away, and is no more. ¶ *Thou changest his countenance.* Possibly the allusion is to the change of his countenance, from the countenance that glowed with health and warfaced with beauty and hope—blooming and smiling—to that which was pale, under the hand of God. What an affecting exhibition of the power of God, and of the frailty of man! The language seems to be that of superstition that man would still live though he was dead, and that he was in the earth were blasted, and he was away from his friends and possessions and his soul within him.

22. *His sons come to honour, and he perceiveth it not.* He is unacquainted with what is passing in the world. Even should that occur which is most gratifying to a parent's heart, should his children be raised to honour and influence, he would not be permitted to enjoy the happiness which would result from it. He is dead, he is well. This is suggested as one of the evils of death. ¶ *They are brought low, but he perceiveth it not of them.*

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was born? or wast thou made before the hills?
8 Hast thou heard the secret of God? and dost thou restrain wisdom to thyself?
a Prov. 8 to 31.

and preserved up all the wisdom of God? Hast thou heard the secret of God? and dost thou restrain wisdom to thyself? ¶ *Hast thou heard the secret of God?* Literally, "in the secret of God hast thou heard?"—Vulg. "Hast thou been present at the secret counsels of God?" Hast thou been admitted to the council of state—there is deliberation about the concerns of his government—and thou hast heard what God has decided, and Eliphaz asks of Job whether he had been admitted to that council, and whether, if he had not, he was qualified to pronounce as he had done on the ways and government of Almighty. ¶ *And dost thou restrain wisdom to thyself?* Having obtained the secret of God, hast thou been so selfish as to keep it wholly to thyself—as a prime minister might be supposed to do with the secrets of state, which he alone? Hast thou listened to the counsel of Jehovah, and dost thou not communicate it to others?

9 *What knowest thou that we know not?* what understandest thou, which is not in us? what is there in thy mind, or what hast thou learned, which we have had, or (and, equal advantages, and may be presumed to know as well as thou) not?

10 *With us are both the grey-headed and very aged men, much ancienter than thy father.*

11 *Are the consolations of God small with thee?* is there any secret thing with thee?
12 Why doth thine heart carry

Eliphaz, who is older than thy father.—Bishop Patrick, on this place, has a curious remark on this. It seems to me probable that this whole discussion was carried on in public, in assembly, and perhaps was a public contest. It is clear, I think, that Eliphaz and his friends were well known, and, if so, and it would accord well with Oriental habits to suppose that they had come to the place where Job resided to witness, and which was continued for a considerable time, it is not improbable that there would be any, that among his friends who had assembled to hear this debate, there would be many who would side with him in sentiment, who were much more aged than Job, and who had had much larger experience in the world.

11. *Are the consolations of God small with thee?* Eliphaz, in the preceding verse, refers to the consolations which had been suggested by Eliphaz and his friends, and which he takes to be the "secrets" of God, and which he asks if they are the affirmed. He asks whether they were regarded by Job as of little value? "Are the secrets of God, and the consolations so kind had provided, so little to be regarded, that you have thought it lawful to speak against God?" The LXX. render the 11th, "Does hast been chastened by God, and hast thou been chastened upon with excessive kindness?" But the first idea seems to be, that the secrets of God, the consolations afforded by him and his friends, or the gracious consolations which God has given to his people, are not small, or the results of all human reflections on the design of God in sending trial, are not to be regarded as of little value, and maintaining sentiments directly at variance with them? "Are they so little to be trifled with?" "Seems so little to you?" "Are words so full of kindness to thee?" "Are they so little to be regarded?" "Are they so little of an object to you?" Rosenmüller, and other critics, have contended that the word here rendered "secrets" (סוד) means, not "secrets," but "counsels," or "deliberations." Gesenius, however, contends that the word here means "secrets." The word is used in Ps. xxiv. 14, in an indication of quiet or triumph over a prostrate

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headed * and very aged men, much ancienter than thy father.
11 Are the consolations of God
a Ang.Bib.

and with thee? is there any secret thing with thee?
12 Why doth thine heart carry

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thee away? and what do thine eyes winks at,
13 That thou turnest thy spirit against God, * and lettest such words go out of thy mouth?
14 What is man, that he should

Lit. and what do thine eyes winks at?
Heb. winks at.
Rom. 1. 28. Ps. 50. 21. Ecc. 8. 11.

Lit. and turn thy spirit against God.
Heb. against God.
Ps. 78. 8. Ezek. 20. 32.

In Prov. xi. 12, it is an indication of folly, (foward, self-conceited person.)

A foolish person, a wicked man,
Who is perverse in his speech,
He winketh with his eyes,
He speaketh with his feet,
He teacheth with his fingers.

Lit. and what do thine eyes winks at?—Bishop Patrick, on this place, and in it therefore difficult to determine its true signification. "Why dost thou winke with thine eyes as a person of little and mean condition?" comp. Notes on Isa. 32. 10. "Why dost thou winke at those things? Thinkest thou Wisdom, though so many great things, can be thus ignorant or unconcerned?" Bish.—"Why are thine eyes elevated?" Rosenmüller renders the 13th, "Why dost thou turn thy *Spirit against God?* Rosenmüller, and Luther, "Why set thou so proud?" Gesenius, however, contends that the word conveys the idea of pride and haughtiness manifested in some way or other.

13. *That thou turnest thy spirit against God.* Eliphaz, in this verse, charges that Job had spoken against God, and to overweening self-confidence, and to unbecoming pride.

14. *What is man, that he should be clean?* The object of Eliphaz in this verse is to show that it was not likely that he was righteous, and had been persecuted beyond his desert. He had no reason to complain, and there was no ever persecuted being innocent, and that the righteous were not cut off. The 14th, 15th, and 16th verses are positive; and indeed the whole drift of the argument maintained by him and his friends, and the use of such common sentiments were proof of no common guilt. Job had insisted on

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be clean? and *he which is born of a woman, that he should be righteous?*
15 Behold, he putteth no trust in his saints; yea, the * heavens are not clean in his sight.
a Ang.Bib.

that he was a righteous man, and had not deserved the calamities which had come upon him. The argument of Eliphaz comes to have regarded as an assertion of innocence. To meet this argument, he asserts the doctrine of sin; that all, that are born of woman are guilty; and in proof of this he adds, that God himself could not make an impression on his mind, and to the declaration then made, he adds the declaration, "Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight." The word rendered "saints" (קדשים) means, not "saints," but "sacred things," or "holy things." Bishop Patrick, on this place, and in it therefore difficult to determine its true signification. "Why dost thou winke with thine eyes as a person of little and mean condition?" "Why set thou so proud?" Gesenius, however, contends that the word conveys the idea of pride and haughtiness manifested in some way or other.

15. *Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.* Eliphaz, in this verse, charges that Job had insisted on his innocence, and that he should be righteous, and had not deserved the calamities which had come upon him. The argument of Eliphaz comes to have regarded as an assertion of innocence. To meet this argument, he asserts the doctrine of sin; that all, that are born of woman are guilty; and in proof of this he adds, that God himself could not make an impression on his mind, and to the declaration then made, he adds the declaration, "Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight." The word rendered "saints" (קדשים) means, not "saints," but "sacred things," or "holy things." Bishop Patrick, on this place, and in it therefore difficult to determine its true signification. "Why dost thou winke with thine eyes as a person of little and mean condition?" "Why set thou so proud?" Gesenius, however, contends that the word conveys the idea of pride and haughtiness manifested in some way or other.

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taken from the mode in which men
ruined into battle. It was with
ruled concentrics, and usually with a
shoop, that they might cutting down
lines, and overthrow them with
lines and overthrow them. The mode
of warfare is now changed, and it is
the vanished circulatory of modern war-
fare, and the mode in which men
and cavalry to put each other to death.
¶ Even on his land. Literally, "with
his land." Hebrew, בְּאַדְמָתוֹ, *be-*
ad-mah-to, *adh*. Sept. Κατεναντι
ἀναμέσον, or with pride—the idea
is, that he would not be afraid of the
word of his adversary—as would seem
to be implied in our translation—but
would meet it with a proud and
fitted manner; with a head erect and
firm, as the indication of self-confi-
dence, and of a determination to
overcome his foe. See *Kimchoo* in
loc. ¶ Upon the thick bosses. The
word here used, properly denotes the
protuberant ornament of silver, brass,
or ivory on a harness or a bridle; then
the protuberant part of a shield, or
round or swelling body of any kind.
The Hebrew word here used (עָבִי)
properly denotes the thick, or
coarse, nodled, and hairy, or hard
—as of animals. Applied to a shield,
it denotes the protuberant part
of it—the part which was presented
to an enemy, and which was made
thick and hard for the purpose of
literalis defensio, or accepitum. Gro-
nesius supposes that the metaphor
is taken from the manner in which
their shields together, and bore indeed
upon an enemy. This was one mode
of warfare among the ancients, and
a phrase noticed they attribute to God,
as that nothing could penetrate them.
The idea is, that God would not be
when approaching a fortress, that they
would safely march under them as a
protection. The shield of the Romans
and Greeks was commonly practised
when approaching a besieged town.
The shield, which was borne at the
expense of the Greeks, was formed
by the soldiers, pressed close together
and joined so closely that they were
bound to such a manner as to form a
compact covering. J. H. Eschenbach,
Warrant of Classical Literature, by S.
W. Tolan, pt. III. § 147. The Vul-
gate renders this, "and he is armed
with a fat neck"—*pingui cervice ar-*
matus. The idea of a fat neck as
idea that is adopted by Gesenius and
others to Arabic customs to show that
shields were thus suited in defending
an army from a foe, or in making an
attack on a foe. The idea, that it
is a common expression—a proverb
—among the Arabs, "he takes the
shield of his land, or he takes the land
to be an adversary; and another is pa-
ralgot from Harizan, "Wien a blood
is shed, the land is a shield, and it is
to him, the land, of my shield—a pro-
verb, whose origin is derived from the
Arabs, who call their country, the
his shield to his foe." Parkhurst sup-
poses that the expression here is taken
from the manner in which the horse is
trained. But the idea here is not that
which our translation would seem to
indicate, that he would not be afraid
or against the hard or thick shield of
the *Almighty*—and that, therefore, he
would not be afraid of any foe that
comes; it is that he rushes upon God
with his own shield. He puts himself
in the place of God, and he would
the loss of heaven shield against God,
and between his antagonist. He is
not, however, the idea of the shield
with in the passage—or the preposition
which is in the Hebrew (מִן), but to
the shield of God, or against God. Pro-
nage is often quoted in a popular man-
ner to denote that the *minor* racine
shield, or be overcome. It should
be quoted only to denote that the ob-
ject of the shield is God, and that
opposition to God, and in his enemy
¶ *Of his bosses.* Or his shields
Hebrew, בְּצִנָּה, *be-tsi-nah*, *adh*. Sept.
the *minor* bar; not the shield of God.
The shield was a well-known instru-
ment of defence among the Greeks
of wood or metal, and covered with
skins, and carried on the left arm;
and was made of a round form, or
surface was made covering from the
centre to the edge, and was sensibly
the shield of the Romans, whose would
glide off and not penetrate.

27. *Because he covereth his face*
with his fatness. That is, he not very

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27 Because he covereth his face
with his fatness, and maketh
collops of fat on his flanks.
28 And he dwelleth in desolate
cities, and in houses which no man
inhabiteth, which are ready to be-
come heaps.

a Ps. 91. 4.

stretches out his hand against God
(ver. 24) and raises upon him an ar-
mour of defence. He has made
self up in a life of luxury, gluttony,
and licentiousness—and that this man
is designed to be a description of a lu-
urious and licentious person—a man
of the world, of the type of Esau, is
therefore, most lovely for displeasure.
¶ *And maketh collops of fat.* Like
Esau, who was a man of the world,
collop properly means "a small slice
of meat, a piece of flesh." (Webster).
The word is used in this sense in
some. The word is used in this sense
in New England. The sense is, that
he has become fat and sleek, and
—as they usually do who live in sen-
sual indulgence and who forget God.
¶ *Upon his flanks.* Hebrew, עַל־כְּסָלָיו
"therefore he shall dwell." As a
consequence of his opposing God, and
of his sensual life, and of his luxuries
and ease, he shall dwell in a desolate
place. Instead of living in affluence
and ease, he shall be driven to be
compelled to take up his abode in
places that have been deserted and
desolated by the judgments of God,
or Babylon now—because the temper
very indulgent of carnivous and insect-
ing, and the mode in which they
sudden. The meaning here is, that
the proud and wicked man shall be
compelled to leave his habitation and
to seek a refuge far away from the
usual haunts of men. ¶ *Which are*
ready to become heaps. Hebrew, אֲשֶׁר
לְמוֹ־לְגַלִּים לִהְיוֹת, literally, "which are
just ready to become heaps."

29 *He shall not be rich.* That is,
he shall not be rich, and he shall
not again become rich. He shall be
permanently poor. ¶ *Neither shall*
his substance continue. Hebrew, וְלֹא
יַטֶּה בָאָרֶץ קִנְיָנוֹ, literally, "and
he not bend to earth, his property."
Noyes renders thus, "
29 He shall not be rich, neither
shall his substance continue, neither
shall he prolong the perfection
thereof upon the earth.
30 He shall not depart out of
darkness; the flame shall dry up
his branch, and by the breath of
his mouth shall he go away.
31 Let not him that is deceived
trust in vanity: for vanity shall
be his recompence.
32 It shall be accomplished
before his time, and his branch
shall not be green.

a Ps. 1. 4.

and let his possessions shall not be re-
tained upon the earth." Noyes,
"Nor shall he be master of his con-
tent." Lowth, "Neither shall he
remove abroad in the land." Lodge,
Evil sate Greek wind sets night mor-
tuous in land." Lowth, "Neither
shall he bend itself forward in the
land." Vulg. "Neither shall he need
his root in the earth." Sept. Οὐδὲ
τοῦ πεδίου πάν. The LXX. a
very different reading. "Nor shall
not cast a shadow upon the earth."
The word rendered perfection (יִתְמָה)
properly means "completion," and
from יתם to finish, to prosper, and
hence the noun may be applied to
the completion of a thing, or to the
ultimate possession. According to this
the correct rendering is, "and he does
not bend his possessions upon
the land." And he, his possessions do
not extend abroad. Gesenius suppo-
ses that the meaning is, that he
regrets for spiritus—*ulate Ecclo.* I am
no objection, however, to its being re-
garded as a proper rendering, and
then the sense is, that he would fail
in that which is as much the object of
his ambition, the extension of his
that his possessions should extend
through the land; comp. Notes on
ver. 24.

30. *He shall not depart out of dark-*
ness. He shall not escape from ca-
lamity, or from the grave, and be
able to rise again, but shall be contin-
ually poor. ¶ *The flame shall dry up*
his branch. The flame, or heat, of
the green branches of a tree, or shall
punishment do to him. This compa-
rison is very common in the Bible
that the man who has been prospered
as a tree shall be concerned—as the
prosperous man is—as a tree shall
through its branches. The compari-
son of a prosperous man with a tree is

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33 Let not him that is deceived
trust in vanity: for vanity shall
be his recompence.
33 It shall be accomplished
a vain, or, *or* 4 Pr. 14.
vary commas, and very beautiful.
Hebrew, בַּל־יַאֲמִן הַשָּׁוְא
I have seen the wicked in great power,
corresponding to based this is given to ver.
Comp. Ps. xcii. 11, 12. The spirit
Nicodemus—a chief of the Greeks
Hebrew, בַּל־יַאֲמִן הַשָּׁוְא
hundred. The winds of an hundred
winters have whistled through my
branches on falling? &c. ¶ *And by*
the branch of his month shall be ac-
complished. Hebrew, וְלֹא־יִרְאֶה בְּמוֹ־
month of that. Not is not indeed
specified, but it is not meant to speak
of a time in the future. The idea is
that he is in that of the destruc-
tion of a man by a burning wind or by
lightning. As a tree is dried up
by the wind, so the wicked man
the roots by a violent wind by the
Deity—so the wicked will be destroyed.
31. *Let not him that is deceived trust*
in vanity. Let not the man who
not trust in vanity. He will be de-
ceived. Vanity will be his recom-
pence. The idea is, that he
should not confide in that which will
furnish no support. He should not
place his confidence in his wealth
and lands; his servants, his armies,
or his power, if he is wicked, for all
these will be vain. He should not
reliance, and that can be found only
in a righteous life. The word vanity
(שָׁוְא) denotes that which is empty,
(שׁוא) which cannot uphold or support,
which will certainly give way. ¶ *For*
vanity shall be his recompence.
will find only vanity. He will be
stripped of all his treasure and pos-
sessions.
32. *It shall be accomplished before*
his time. Marg. *out of.* The image
is that of a tree in full leaf, and is
suggested in ver. 31. Here it is the
bowed up by various illustrations drawn
from the vegetable world, and
which are designed to denote the same
thing—that a Wicked man will not be
before his time, and his branch
shall not be green.
33. *He shall shake off his unripe*
grape as the vine, and shall cast off
his flower as the olive.
permanently prosperous; he will not
be in his prime, and he will not
have vigorous. He will be like a
tree that is cut down before its proper
time, and which will not be in full
fruit and foliage ceasing to perfection.
The phrase here literally is, "It shall
be accomplished before his time;"
a wicked man will be cut off before he
has filled up the measure of his days,
or before he has arrived at maturity
in prosperous. A similar idea occurs
in Ps. lv. 23. "Bloody and deceitful
men shall not live out half their days."
The meaning is, that he would not
the generation of the ancient lim-
mons was cursed. The temperate
—the image from the vineyards, the
vine, and the olive, is that which
that controls and governs his passions
the image that he who gives his mind
to the world, and who is in the
vary and wrtes longer than he who
lives for virtue. Pure religion makes
the man more vigorous, more
dependently, and capable in his tem-
per; more from brain, contentions,
and from the vexations of life and
man, and this tends to longitude, and
life. ¶ *His branch shall not be green.*
Hebrew, לֹא יָרֹק עוֹד, literally, "not
—retaining the image of a tree.
34. *He shall shake off his unripe*
grape as the vine. The idea is
that the wicked man shall be like a
vine that casts off its grapes while
they are yet unripe, and before they
come to perfection; comp. Notes on
Isa. xviii. 5. Scott renders thus.
"Let him, the vain but indigenous hatter
He would also be satisfied hereafter
Ere the time shall be ripe and the olive might

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24 For the corruption of a hypocrite shall *be* desolate, and fire shall consume the tabernacles of bribery.

24 For the corruption of hypocrites. The word translated "corruption" is a very uncommon word, signifying a meeting together, a meeting together of by appointment or at stated times, or, as in the margin, "a company or city band." It is commonly applied to an assembly for public worship; but it may refer to a meeting of any kind, good or bad. It occurs in Ezekiel, xxxvi. 38. It refers here, I suppose, to such a community that a man can get around him in his own city, or family, or neighborhood, or friends, &c. The word rendered "hypocrites" (חנף) is in the singular number, and means a man of a bad heart. It does not seem that a worshipping assembly composed of hypocrites is meant, but the meaning is simply this—that the community which a man who is a hypocrite can gather around him, his family, his friends, his children, his dependents, and his retinue of servants, shall be taken away and be desolate. Probably there was an allusion here to Job, who had been stripped of all his property, and who, if such a man was one, if it were a quotation from the ancient sayings of the Arabians, would be a proverbial illustration of what is here meant. ¶ *And fire shall consume.* This is all the apparent reason why Bildad thinks it probable that they who received a bribe would be certainly punished. ¶ *The tabernacles of bribery.* The tents or dwellings of those who receive bribes, and who therefore are easily corrupted, or who are easily corrupted. This is probably an allusion here to Job; and no doubt Eliphaz meant to apply it to the family of Job. The word *bribery* is *Zaith*, an *Zaith*, a band of a tribe, and, therefore, a magnates; one clap. Job, xv. 34. It is said that his servants and servant had been cut off by fire from heaven (chap. i. 16); and Bildad intimated that it was for this it had been because he had been guilty of receiving a bribe. This ancient proverb thinked that the

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17 My face is foul with weeping,
and on my eyelids is the shadow
of death;
17 Not* for any injustice in mine
or Heb. in.

at: they are not easily broken off. This peculiar kind of horn is probably the kind made by the false prophet Zedekiah, 1 Kings xxii. 11, and, when Ahab was about to attack the enemy, "With these shall thou push the Syrians until they be consumed (Heb.)" Kings xxii. 11; 2 Chron. xviii. 10; comp. Deut. xxxiii. 17; and, as Job was now in the depth of his afflictions, and his glory, of Job, was now completely prostrate, he felt as if it were buried in the dust.

16 *My face is foul with weeping*. The Hebrew word here rendered "weeping" is *bakah*, "to weep, to lamentation." Gesenius, "to weep, to lamentation." So Jerome, *Fletu rubefactus sum*, "I grew red with weeping." The word *bakah* is formed with weeping." The word *bakah* is formed with weeping." The word *bakah* is formed from a root meaning to be red, and the word is often used in the sense in footer—from the effect of weeping upon the face. How it is pronounced, or what is the method, or by what does that process, or in its end, or if finished—the being *skilful* is not in the end. ¶ *And on my eyelids is the shadow of death*, "shadow of death," see Notes on chap. 3. 5. The meaning is, that he was almost in the shadow of death that he was about to die. One of the usual indications of the approach of death is the sunken eyelids, and this seems to be the case. Since Hebrew so often describes death by the phrase "shadow of death," "valley of death," or the form "a cloud of death" covered his eyes "—*Sunken eyes*, &c. Gesenius, "Sunken eyes, as he experienced the indications of approaching death.

17 *Not for any injustice*, &c. Not showing that he does not deserve his sorrows, and that those calamities had not come upon him on account of any crimes or sins, as his friends believed. ¶ *My prayer is pure*. My devotion, my worship of God is not hypocritical or my prayers are sincere.

18, 19 *O earth*. Passionate appeals to the earth are not uncommon in the Hebrew poetry. Comp. Isa. xxvi. 21. Such appeals indicate deep emotion, and are among the most animated and sublime expressions. *Cover thou not my blood*. Blood here seems to denote the wrong done to him. Blood is often used for murder, and for those who had been murdered, and calls on the earth not to conceal the crime, but to let it be known and punished. Abel, as you remember, Abel, Gen. iv. 10, Heb. xii. 24, Rev. vi. 10, cried to God, and God heard their cry, and that the idea, that he would have the earth reveal and avenge his murder, was a common one. Job, in the same way, calls on the earth to reveal the innocence. But the former interpretation seems to me best with the connection. It is not a prayer that God would do, but it seems as a man about to die, but he says that he would die as an innocent man, and that God would do what necessity prays that his death may not be unavenged. And had resided in the earth, and had been covered up, and he now earnestly implores that his character may yet be vindicated. The blood of one who was unjustly slain remained upon the earth without being covered up, and it was still the blood came up. It was regarded as a proof of innocence." Rosenmüller, on the other hand, says that, in the present case, all this must, I think, be conceded, it is not language for us to imitate. But it is a mere rhetorical expression, nothing than what often occurs, and it is designed to show what the human heart may sometimes do, and what it is to give utterance to its real feelings. ¶ *And let my cry have no place*. Let it not be hid or concealed. Let there

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19 Also now, behold, my witness
is in heaven, and my record* is on
high.
20 My friends* scorn me: *but*
mine eye poureth out tears unto
God.
1 Or the high place. Ps. 14.
2 Heb. my scorners.

be nothing to hinder my cry from succeeding to heaven. The meaning is, that Job wished his account, presenting his case, to be known in heaven. He desired that all might hear him. He called on the nations and heavens to witness his innocence. He earnestly desired that the earth would not conceal the proof of his wrongs, and that the blood of his murdered children, left by any bounds, but that it might go abroad so that all mortals might know it.

19 *My witness is in heaven*. That is, I can appeal to God for my uprightness. He knows my case, and is a great record for me. This is an evidence of retaining confidence in God amidst all his afflictions, and of his effort because of unanimate and interested expression. Such is his real trust in God, and such is his real trust in times into expressions of impatience or cold irreverence, yet he is sure to return to his confidence in God, and to express this confidence in the Most High. The strength the power, and the point of the expression, is that he could not be in times into original friends; but they sometimes insinuate to God, as if even God had forsaken him, and had left him. But he still had possessed in abiding confidence in God. ¶ *My record is on high*. Margin, "Or, the high place." Gesenius, in heaven. Luther renders it, and der mich kennet, ist in der Höhe, "and he who knows me is on high." The Hebrew is עדי—עד with a suffix—properly an eye-witness. The word is used in a legal sense, to denote a witness of his character.

20 *My friends scorn me*. Margin, *my scorners*. That is, his friends had become his scorners, and had taken a second position with his enemies. ¶ *Mine eye poureth out tears unto God*. Designed and manifest to his friends, he feels for aspect in one who he had

21 Oh* that one might plead
for a man with God, as a son
pleadeth for his* neighbour!
22 When a few years are
come, then I shall go* the way
whence I shall not return.
1 Heb. who giveth.
2 Heb. of a man.

know would regard him with compassion. This shows that the heart of Job was substantially right. Notwithstanding his sufferings, and notwithstanding his expressions, when he was urged on by his friends to express his feelings, he continues in relation to God; yet he had a firm confidence in him, and always felt that he was a friend to his cause. The heart may sometimes err. The best of men may sometimes give expression to what is improper, but God's ways will return to just views, and will ultimately return answering confidence in him.

21, 22 *Oh that one might plead for a man*. A more correct rendering of the original is, "Oh that he would plead for a man to contend with God;" that is, in a judicial controversy. It is the language of a man who would wish for my cause at once before God, and to be permitted to argue it there. This is the sense in which it is used in Isa. xlvi. 8; Notes on chap. xiii. 3, 15—23. As the grammatical construction of the Hebrew is not easily determined, it is even plausible for his neighbour." Heb. "the son of man;" that is, the offspring of man, or a man, or a man contended with his neighbour; as one man may carry on a cause with another, or as he would wish to argue directly before God, and to be permitted to argue the case with him, as one man would argue a cause or argument with a man; see Notes on chap. xiii. 21, 22.

22 *When a few years are come*. Margin, *years of number*; that is, numbered years, or a few years. The same idea is expressed in chap. xiii. 21; that he must soon die. He desired, therefore, before he went down to the grave, to carry his cause before the Lord, that he might be vindicated. Job

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CHAPTER XVII.

MY breath is corrupt, my days are extinct, the graves *are ready for me.*

5 *for there are* not mockers with me, and doth not mine eye continue in their provocations?

6 He hath made me also a byword of the people, and I was aforetime as a tabret.

7 *Mine eye also is dim by reason of sorrow, and all my members are as a shadow.*

8 Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10 But as for you, all ye, do you return, and come now: for I cannot find one wise man among you.

11 My days are past, my purposes are broken off, even the thoughts of my heart.

12 They change the night into day: the light is short because of darkness.

13 If I wait, the grave is my house: I have made my bed in the darkness.

14 I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister.

15 And where is now my hope? as for my hope, who shall see it?

16 They shall go down to the bars of the pit, when our rest together is in the dust.

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4 For then had I hid thyself from understanding: therefore shall thou not exalt them.

5 He that speaketh flattery to his friends, even the eyes of his children shall fail.

6 He hath made me also a byword of the people, and I was aforetime as a tabret.

7 *Mine eye also is dim by reason of sorrow, and all my members are as a shadow.*

8 Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

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6 He hath made me also a byword of the people, and I aforetime I was as a tabret.

7 Mine eye also is dim by reason of sorrow, and all my members are as a shadow.

8 Upright men shall be astonished at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.

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15 And where is now my hope? as for my hope, who shall see it?

A Proverb.

Remember. The name of the whole is that Job felt that he hastened to the grave, and that he was ready for it, regular. He was soon to be down with the dead. His apartment and his bed were prepared in the grave. He felt, soulbound and oppressed, that he seemed to belong to the family of the pantheon, and of those covered with the dust of death. *Darkness, Sunshine*, and yet how long is it all at? The next *Lyrics* Hymn, the *Sunshine* of the Spirit, the *Darkness* mean brilliant exemplarism, life a near relationship to the worm, and well nigh to the dust of the grave, and to the earth the ground? Curious sense! such are you; such am I. Well, in the dust of the grave, and the worm gnaw our bones; in the mouldering people there are parents, and brothers, and sisters, and friends, and with the worm. There is a brighter scene beyond—a world where we shall be with our friends, and with our friends among the sons of God. In that world we shall be united with immortal friends, and with our friends among the sons. Then our eyes will shine with unalienated brilliancy for ever; our souls will be united with our friends; our hearts long with the palatines of eternal life. Then our hands shall be united with our friends, with friends of age, as sister, and then the sweet of health and joy shall be with our friends, "for ever and ever." Afford now to weep we are, but we are afraid to the grave, and we are afraid to the bosom, but we are a bosom; the worm is our brother, but to also is our friend; the dust of the grave are his prospects here, such his hopes and destiny is the world to come. He shall be with God, in the glory and honour hereafter for ever.

Shall man, O God of light and life,
Thy image, thy delegate, die?
Dies man as the flowers? Man's immortal spirit
Dies not, neither can it die.

Shall life crush dying worms,
And spare the lofty lords? sing.

16 They shall go down to the bars* of the pit, when our rest together is in the dust.

* Heb. *Bar*.

And wretch man awaks no more,
Nor in his native dust repose,
Hath sun the length, eternal dawn,
Thinned to reached children was,
Or shall the sun of life, the Son of life,
And ether in everlasting sky.

For to stay God crush the dead shall wake,
Shall wake, and shall be immortal, and
Through grave and dust shall shine forever.
Shall shine, and shall be, as the Eternal.

15. *And where is now my hope?* What hope have I of life? What possibility is there of my escape from the grave? *As for my hope, who shall see it?* Is, who will see my hopes fled I may now cherish fulfilled. If I cherish hope, who will see my hopes fulfilled or can will see them accomplished.

16. *They shall go down.* That is, I shall go down to the grave, the palatines fled. I have cherished of life and happiness, will descend there with me, and I shall see them no more, when we say, that a man "has buried his hopes in the grave;" when we say, that he "*Dies* in the *Bosom* of the pit," *Bosom of Dust*"—say we, Virg., "*Profundat dogs*" Sopa, "Dark, dark, dark, amid the blaze of noon," was supposed to be under the earth. Its entrance was by the grave as a gate or door. "Dark, dark, dark, amid the blaze—on primest are—on this those who entered there could not escape; see Virgil, Dante, Milton, Pope, Young, gloom dwelling, far away from light, and from the comforts which man, in the world, has to cheer him. Yet to God dark could not expected man to descend; and though he did not see light, yet he was not in the pitchhouse, yet I was not a place of positive joy. It was a gloomy and dark place, yet it was not a place of and of the shadow of death; and he looked to the certainty of going there as a place of rest, and to the bosom of dust. But Job been favoured with the clear and elevated views of the Eternal, and of the world beyond this revelation, death to him would have lost its gloom. We wonder, often, that so good a man expressed

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8 For he is cast into a net by his own feet, and he walketh upon a snare.

9 The gin shall take him by the heel, and a snare against him.

10 The snare is hid for him in the ground, and a trap for him in the way.

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[This trap appears as if in a vertical position, although, doubtless, it is laid upon the ground.]

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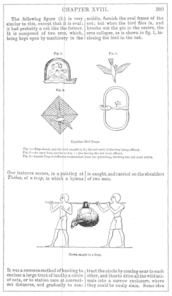

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CHAPTER XIX. 319

hosted me; and they whom I love-ed are turned against me.

20 My* bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth.

* Heb.

those who were admitted to the sanctuary of Sinai-lay or who were permitted to be acquainted with Moses, and who knew him as a friend. The word here used (יָדַע) denotes properly a cool, collect, yellow, or pale-yellow color, and hence, the concurse of persons sitting together for consultation or conversation; and hence, a company of persons living together in intimate connection (see Rolus on chap. xv. 8; xxi., 5). The word here used (מְיֻדָּעַי) means, Men the phrase "men of my intimacy" (מְיֻדָּעַי) denotes those who were in the habit of intercourse, or all such persons had now deserted him, and turned against him.

19 *All my inward friends.* Heb. "men of my flesh. The meaning of this probably is, "my skin and flesh are wasted away, and I am reduced to have no flesh, and so that the bones of the bone becomes visible." It is a common thing for Job to use exaggeration, and therefore an effect which we often use. ¶ *And I am escaped with the skin of my teeth.* A very difficult expression, and which has greatly perplexed commentators, and which has been variously interpreted. Dr. Good renders it, "and (i)the skin of my teeth am I detached." Noyes renders it, "and I escape by exaggeration, as the original. Noyes, "and I have scarcely escaped with the skin of my teeth." Carey translated by Harris, "and scarcely the skin is my lot, I have I brought to my teeth." Dr. Lee renders it, "I have fallen from the jaw which wild beasts carry to their haunts; I have escaped with the skin of my teeth which alone he had escaped with. His friends are represented as controversing with Job, and he says, "Look upon the poor remnant of Job; the fellows will not hear this consumption." Dr. Lee renders it, "I escape that it scarcely," I am scarcely made and white and free from scurvy in any part of my skin, except that of my teeth and to my flesh, and I am escaped with the skin of my teeth. This being, as Green observes, the devil's policy, to make the world believe that he might more freely express his mind and vent his blasphemies against God. "Skin for skin, yea, all that a man hath will he give for his life." Schultens harmonized four different interpretations of the word, and the last of them seems to be perfectly satisfactory. They are the following: (1.) That it was a proverbial phrase, "whether skin was preserved, or the gum and intimacy." (2.) That he had the power of the skin, so that he had the power of wasted away, and this expression is given, accompanied with the suggestion, "I am scarcely made and preserved entire by fetus, in order that he might be able to view the lacerated skin." (3.) That the skin was excised and exhausted completely, so that it was not for them to be in his lips, and that by them he was kept alive; that if it were not for them he would be dead, and that he escaped. (4.) That the teeth decomposed, and fallen out by the force of disease, and that he escaped with the skin of his gums. This opinion Schultens himself adopts. The tongue, he says, is taken from the teeth, and the teeth are joined to each other; and the meaning, he supposes to be, that Job had been so wasted by disease, that he scarcely had lost all his teeth, and nothing was left of them except the gums, and that he was in that the existence is to the guard of the teeth, and that the teeth are left, and that he escaped and existed of his affliction that all his teeth between before and were decayed, and that he escaped with the skin of his gums. To illustrate the meaning, he adduces a multitude of instead conjectures; but the meaning of the phrase and of the imperfection is the same. The phrase that he was almost consumed. Dionus had prepared upon his bones until he was

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21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

22 Why do ye persecute* me as God, and are not satisfied with my flesh?

23 Oh! that my words were now written, Oh that they were printed in a book!

* Heb. pursue.

wasted away. Nothing was left but his lips, or his gums; he was just able to keep his lips and his gums. Dr. Good renders it, Attuta ossi hodosmodo Intra cutis dentes meos. Lodge renders it, "I escape with the skin of my teeth." Rosenmüller—"and I escaped over my teeth with the skin;" that is, I escaped.

21. *Have pity on me.* A tender, pathetic cry for sympathy. "God has smitten me, and I am left a poor, disconsolate, forsaken man. I make my appeal to you, my friends, and I beg you to have pity; to sympathize with me, and to succor me by the words of comfort and kindness. Let your grandfather-ness and well have pity on me in the heart, and that we should lose as sympathy, and that we should be as miserable as my lot. ¶ *The hand of God hath touched me.* Hath smitten me; or is heavy upon me. The meaning is, that he had been subjected to a severe visitation of God, and that he was right to appeal to his friends, and to expect their sympathy and assistance. The phrase, "the hand of the Lord has smitten," "God has smitten me from (or), am smitten, (i.)

22. *Why do ye persecute me as God?* Why do you persecute me, giving me any excuse for it, assuming for of crimes without proof, and condemning me without religious. This, as we shall see, is what they did, and as that, will be apparent to all. It accords with what Job frequently expresses, that he was treated by his judging him severely, and as one of the ludicrous which gives rise to was treated by his friends, and was satisfied with my flesh. That is, we not contented that my body is wasted, and that I am reduced to have no is wholly waking away, but will be this the interest of the, Why is it is not enough that my body is thus

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a book—אוּט. The word אוּט is derived from אוּט. In Arabic the kindred word signifies means to scratch, to cut, to engrave, to write, to mark, to note—and the idea, etymologically that of incising or engraving on a stone, or on a tablet, or on a roll, or on a book, of any substance, or made to any then. Pliny, speaking of the Egyptian, says, "Ægyptii, quibus in palmarum folia scriptitatum, et tiveli quarundam arborum; postea membranarum, quas pergamenas vocitamus, non ut priscis illorum certis regis ad certa. Lib. xiii. 11. "At first, they used the leaves of the palm, or the bark of certain trees, but afterwards public documents were written on skins, which we call parchment, and those of a private nature on rolls or lines." "Membranes purchased at Pergamos." Lib. xiii. 11. "Pergamos, a city in Mysia, which was about four miles long, and three miles broad, and was famous for two things that formed its entire, and the leaves, etc. in number, of trees, and the skins of sheep, which the Greeks go bind the leaves together, as well as the fingers and nails." It was from this city that the Greeks first manufactured paper-making. Brass, or some durable, was used for the inscriptions designed to last the longest, such as treaties, laws, and alliances. These public documents were, however, written on tablets of wood, or on the style for writing on brass and other hard substances was sometimes tipped with a point of gold or silver. The word here is evidently a round mass on stone or lead—for as the following quotation shows, it was used for the purpose of engraving was known in the time of Job; but I do not know that there is any evidence that lead, or any other, lead, or other was prevalent. As lead is the form in which it is found in the mines, it would have been an evidence that at that time anything like sulphur or salts were known, and that lead was thus early prepared in tablets of stone or lead; and as the entire description of the manner of writing, and of the engraved, and as this mass is mentioned by the Arabic work from which the Greeks, and the Latin, and the word Jubal, or some kindred word, will better express the sense of the Greek and Latin than the word lead, and it is the translation. It may be interesting, however, to see a quotation from Pliny, and to see the purpose, and accordingly I insert one in this place—*See next page.*

Assyrian cuneiform tablets, from Kouyunjik, representing the assault of the royal of Sargon, the king of Assyria, upon the city of Ashdod, in the year B.C. 711, and the capture of the five-eight years of the reign of Hezekiah (B.C. 726-697), with an account of the Egyptian author making note of prisoners, heads of slain, arrow, &c., from Kouyunjik.

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322 JOB.

24 That they were graven with an iron pen and lead in the rock for ever!

24. *That they were graven.* Col. Chesney's translation runs thus: "That that might become thus a permanent record. ¶ With an iron pen, and lead in the rock for ever!" The word (מעט) means. The instrument formerly used for writing or engraving was a pointed iron, or a piece of iron or steel, that was employed to mark on lead or stone—the ancient tablet, or pencil, and black-lead. When the writing was on wax, the instrument was made with a blunt point, and the letters formed by pressing it on or passing it over the wax.

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The following cut from Montfaucon's Palæographia Græca, will illustrate the ancient use of the stylus:

though such plates were early used, and perhaps were used in the time of Job. ¶ *In the rock.* It was common, at an early period, to make inscriptions on pieces of stone, or on the rock. Perhaps the first that were made were on stones, which were placed in the form of a pillar, or cairn, over the dead—as we now make such inscriptions on grave-stones. Thus it is probable that some of the most memorable transactions—as a battle—on stones or rocks; and perhaps, also, inscriptions on the tombs of those who died in battle, were recorded in this manner, to admonish travellers, or to transmit the memory of the transaction. Stones of this kind are found by travellers in the East, on tombs, and on other places, and it may be not inappropriate here to a notice of such early inscriptions of this kind in Arabia, which are found in countries that they existed in the time of Job, or such as indicate great antiquity. Burckhardt, in his Travels, gives inscriptions on rocks in the country where Job lived.

The Wady Mokatta, the cliffs of which are perpendicular, is formed by entering Wady Sheikh, and bending the upper region of the Sinai mountains, in a direction between hours' march, and in most places its rocks present almost cliffs, twenty or thirty feet high, on which the large masses have separated, and lie at the bottom of the valley. The rocks are covered on all sides with inscriptions, which are continued at intervals of a few hundred paces for half an hour, or perhaps two hours and a half. Burckhardt, in his travels from Akaba to Cairo, by Mount Sinai, mentions inscriptions on the rocks, part of which he has copied. See his Travels in Syria, Arabia, and Egypt, vol. 1, p. 100, 4th. Porcelin, who also visited the regions of Mount Sinai in 1721, has given a number of inscriptions which he saw on the rocks at Mount Sinai. Vol. i, 145, he says, "These rocks are full of inscriptions. Some of these resemble and in the end, a great many inscriptions in an ancient

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23 For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth:

character; many of them I copied, and observed that many of them were not, but stained, making the granite of a dark colour, as if they had been washed, I could see the stain had sunk into the stone." Numerous specimens of these inscriptions are seen in Porcelin vol. i, p. 145. These inscriptions were also observed by Niebuhr, who gives a number of them in their Reisebeschr. vol. i, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197. They are also mentioned by Cosmas, about A.D. 535, who says, "Many of the rock of the ancient Sabæans, and very than certain Jews, who had read them, explained them to him as not of a people, but of a tribe, in such a year of such a tribe, in such a year and month." They have also been noticed by Pococke, Description of the East, vol. ii, p. 148; Mariaga, i, p. 241; and also by Niebuhr in his Reise. Niebuhr, i, 185. The specimens given by Porcelin and Niebuhr are said to be very imperfect; those by Burckhardt, Pococke, and Mariaga, and Burckhardt, are tolerably accurate. Reb. Bib. Research, i. 155. A large number of these inscriptions were published by Mr. Gray, in the Transactions of the Royal Society of Literature, vol. i, p. 1, 2, 3, 4, 5, 6, consisting of one hundred and seventy-seven in the unknown character, nine in Greek, and one in Latin. These inscriptions, which so long excited the curiosity of travellers, have been at last deciphered, and found to be Arabic, by Professor Rosenmüller, of the University of Leipzig. He had turned his attention to them, and had long in vain without success. In the year 1828 his attention was again turned to them, and, after a long and tedious, but, from persevering application, he succeeded in varying out the alphabet, and was enabled to read the whole of those which have been copied, with a good degree of accuracy. According to the opinion of Rosenmüller, the whole of the mass of the Sinaitic inscriptions belong to a distinct and independent alphabet. Some of the letters are wholly peculiar; the others have more or less affinity with the Palmyrene, the Nabatæan, the Cufic, the Hebrew, and the Cufic. They are written from right to left. The contents of the inscriptions are, for the most part, merely of proper names, preceded by a word which is usually bin, ben, or bar, "the son of," and followed by the word . In one of two instances the name is followed by a sentence which has not yet been deciphered. The inscriptions are very ancient. It is a remarkable fact that not one Jewish or Christian name has been found. The question, as to the antiquity of these inscriptions, throws little light from their contents. A word at the end of some of them may be read as the word Christ, in Greek ciphrian, and this opinion Professor Rosenmüller, but this is not certain. The place where they are found, seems apparent from many of the events connected with the Israelites, and from the nature of the inscriptions, receives no light from their contents, as no date has yet been read. Some of them, it is thought, the most of them could not have been written earlier than the fourth century. Little is known of the people who made them (the who wrote them; what was their design; in what age they were written; and what was the object of the writers claim. See Reb. Bib. Research, i. 162—168. That there were such people, and such inscriptions, is certain.

23. *For I know that my Redeemer liveth.* There are few passages in the Bible which have more attracted more than this, or in respect to which the opinions of expositors have been more divided. The interpretation of this passage (ver. 23—27) has contributed much to the anxiety to understand its meaning, and to the hope of a Messiah; it is one of the most valuable of all the controversies now remaining between the Christian and the Jew. The importance of the passage will justify a somewhat more extended examination.

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plexion to their language which the original does not necessarily convey. Hence, the word "Redeemer," which is now used technically to denote the Messiah, is employed, though the original may, and commonly *does*, have a much more general signification; and hence, the phrase "at the latter day," also a technical phrase, occurs, though the original means no more than *afterwards* or *after this;* and hence, they have employed the phrase "in my flesh," though the original means no more than "though my flesh be all wasted away." The following I believe to express fairly the meaning of the Hebrew: "I know that my deliverer, or avenger, lives, and that he will yet appear in some public manner on the earth; and though after the destruction of my skin, the process of corruption shall go on till *all* my flesh shall be destroyed, yet when my flesh is entirely wasted away, I shall see God; I shall have the happiness of seeing him for myself, and beholding him with my own eyes, even though my very vitals shall be consumed. He will come and vindicate me and my cause. I have such confidence in his justice, that I do not doubt that he will yet show himself to be the friend of him who puts his trust in him."

(2.) It is inconsistent with the argument, and the whole scope and connection of the book, to suppose that this refers to the Messiah and to the resurrection of the body after death. The book of Job is strictly an *argument*—a train of clear, consecutive reasoning. It discusses a great inquiry about the doctrines of divine Providence and the divine dealings with men. The three friends of Job maintained that God deals with men strictly according to their character in this life—that eminent wickedness is attended with eminent suffering; and that when men experience any great calamity, it is proof of eminent wickedness. All this they meant to apply to Job, and all this Job denied. Yet he was perplexed and confounded. He did not know what to do with *the facts* in the case; but still he felt embarrassed. All that he could say was, that God would *yet* come forth and show himself to be the friend of those who loved him, and that though they suffered now, yet he had confidence that he would appear for their relief. Now, had they possessed the knowledge of the doctrine of the *resurrection of the dead*, it would have ended the whole debate. It would not only have met all the difficulties of Job, but we should have found him perpetually recurring to it—placing it in every variety of form—appealing to it as relieving his embarrassments, and as demanding an answer from his friends. But, on the supposition that this refers to the resurrection, it is remarkable that the passage here stands alone. Job never adverted to it before, but allowed himself to be greatly embarrassed for the want of just such an argument, and he never refers to it again. He goes on to argue again *as if* he believed no such doctrine. He does not ask his friends to notice this; he expresses no surprise that they should pass by, in entire neglect, an argument which *must have been seen* to be decisive of the controversy. It is equally unaccountable that his friends should not have noticed it. *If* the doctrine of the resurrection was true, it settled the case. It rendered all their arguments worthless, and would have met the case just as we meet similar cases now. It was incumbent on them to show that there was no evidence of the truth of any such doctrine as the resurrection, and that this could not be urged to meet their arguments. Yet they never allude to so important and unanswerable an argument, and evidently did not suppose that Job referred to any such event. It is equally remarkable that neither Elihu nor God himself, in the close of the book, make any such allusion, or refer to the doctrine of the resurrection at all, as meeting the difficulties of the case. In the argument with which the Almighty is represented as closing the book, the whole thing is resolved into a matter of *sovereignty*, and men are required to submit because God is great, and is inscrutable in his ways—not because

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the dead will be raised, and the inequalities of the present life will be recompensed in a future state. The doctrine of a *resurrection*—a great and glorious doctrine, such as, if once *suggested*, could not have escaped the profound attention of these sages—would have solved the whole difficulty; and yet, confessedly, it is never alluded to by them—never introduced—never examined—never admitted or rejected—never becomes a matter of inquiry, and is never referred to by God himself as settling the matter—never occurs in the book in any form, unless it be in this. This is wholly unaccountable on the supposition that this refers to the resurrection.

(3.) The interpretation which refers this to the resurrection of the dead, is inconsistent with numerous passages where Job expresses a contrary belief. Of this nature are the following: ch. vii. 9, "As the cloud is consumed, and vanisheth away, so he that goeth down to the grave shall come up no more;" vii. 21, "I shall sleep in the dust—thou shalt seek me in the morning, but I shall not be;" see ch. x. 21, 22, "I go whence I shall not return—to the land of darkness, and the shadow of death; a land of darkness as darkness itself;" ch. xiv. throughout, particularly vs. 7, 9, 11, 12, "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep." Ch. xvi. 22, "When a few years are come, then I shall go the way whence I shall not return." These passages all imply that when he should die, he would not appear again on the earth. This is not such language as one would use who believed in the resurrection of the dead. It is true, that in the discourses of Job, various and sometimes apparently contradictory feelings are expressed. He was a severe sufferer; and under strong conflicting emotions he sometimes expressed himself in a manner which he at other times regrets, and gives vent to feelings which, on mature reflection, he confesses to have been wrong. But how is it *possible* to believe that a man, in his circumstances, would ever deny the doctrine of the resurrection if he held it? How could he forget it? How could he throw out a remark that *seemed* to imply a doubt of it? If he had known of this, it would have been a sheet-anchor to his soul in all the storms of adversity—an unanswerable argument to all that his friends advanced—a topic of consolation which he could never have lost sight of, much less denied. He would have clung to that hope as the refuge of his soul, and not for one moment would he have denied it, or expressed a doubt of its truth.

(4.) I may urge as a distinct argument what has before been hinted at, that this is not referred to as a topic of consolation by either of the friends of Job, by Elihu, or by God himself. Had it been a doctrine of those times, his friends would have understood it, and it would have reversed all their theology. Had it been understood by Elihu, he would have urged it as a reason for resignation in affliction. Had God designed that it should be known in that age, no more favourable opportunity could be conceived for the purpose than at the end of the arguments in this book. What a flood of light would it have thrown on the design of afflictions! How effectually would it have rebuked the arguments of the friends of Job! And how clear is it, therefore, that God did not *intend* that it should then be revealed to man, but meant that it should be reserved for a more advanced state of the world, and particularly that it should be reserved as the grand doctrine of the Christian revelation.

(5.) A fifth consideration is, that on the supposition that it refers to the resurrection, it would be inconsistent with the views which prevailed in the age when Job is supposed to have lived. It is wholly in advance of that age. It makes little difference in regard to this whether

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we suppose him to have lived in the time of Abraham, Jacob, or Moses, or even at a later period—such a supposition would be equally at variance with the revelations which had then been given. The clear doctrine of the resurrection of the dead, is one of the peculiar doctrines of Christianity—one of the last truths of revelation, and is one of the glorious truths which seem to have been reserved for the Redeemer himself to make known to man. There are, indeed, obscure traces of it in the Old Testament. Occasionally we meet with a hint on the subject that was sufficient to excite the hopes of the ancient saints, and to lead them to suppose that more glorious truths were in reserve to be communicated by the Messiah. But those hints occur at distant intervals; are obscure in their character, and perhaps if all in the Old Testament were collected, they would not be sufficient to convey any very intelligible view of the resurrection of the dead. But on the supposition that the passage before us refers to that doctrine, we have here one of the most clear and full revelations on the subject, laid far back in the early ages of the world, originating in Arabia, and entirely in advance of the prevailing views of the age, and of all that had been communicated by the Spirit of inspiration to the generations then living. It is admitted, indeed, that it was *possible* for the Holy Spirit to communicate that truth in its fulness and completeness to an Arabian sage; but it is not the way in which revelation, in other respects, has been imparted. It has been done *gradually*. Obscure intimations are given at first—they are increased from time to time—the light becomes clearer, till some prophet discloses the whole truth, and the doctrine stands complete before us. Such a course we should expect to find in regard to the doctrine of the resurrection, and such is exactly the course pursued, unless *this* passage teaches what was in fact the highest revelation made by the Messiah.

(6.) All which the words and phrases fairly convey, and all which the argument demands, is fully met by the supposition that it refers to some such event as is recorded in the close of the book. God appeared in a manner corresponding to the meaning of the words here upon the earth. He came as the Vindicator, the Redeemer, the *Goël*, of Job. He vindicated his cause, rebuked his friends, expressed his approbation of the sentiments of Job, and blessed him again with returning prosperity and plenty. The disease of the patriarch may have advanced, as he supposed it would. His flesh may have wasted away, but his confidence in God was not misplaced, and he came forth as his vindicator and friend. It was a noble expression of faith on the part of Job; it showed that he *had* confidence in God, and that in the midst of his trials he truly relied on him; and it was a sentiment worthy to be engraved in the eternal rock, and to be transmitted to future times. It was an invaluable lesson to sufferers, showing them that confidence could, and should be placed in God in the severest trials. So far as I can see, all that is fairly implied in the passage, when properly interpreted, is fully met by the events recorded in the close of the book. Such an interpretation meets the exigency of the case, accords with the strain of the argument and with the result, and is the most simple and natural that has been proposed. These considerations are so weighty in my mind that they have conducted me to a conclusion, contrary I confess to what I had *hoped* to have reached, that this passage has no reference to the Messiah and the doctrine of the resurrection. We do not *need* it—for all the truths respecting the Messiah and the resurrection which we need, are fully revealed elsewhere; and though this is an exquisitely beautiful passage, and piety would love to retain the belief that it refers to the resurrection of the dead, yet *truth* is to be preferred to indulgence of the wishes and desires of the heart, however amiable or pious, and the *desire* to find certain doctrines in the Bible should yield to what we are constrained to believe the Spirit of inspiration actually taught. I confess

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28 But ye should say, Why persecute we him, seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath bringeth the punishments of the sword, that ye may know there is a judgment.

I am not sure that it is not a misfortune that I have never been so pained as I have been of late by the perversion of the Bible in the interpretation of this Bible, as in the case before us. I would like to have the Bible, as it is, the Word of God, the Messiah in this mortal and visible body. I would like to have every the faith of this world rest upon the Bible, as it is, in its literal and visible existence. It would then have found evidence that this expectation had become incorporated in the minds of men, which it never has found in Arabia. I would like to have found traces of the early belief of the Jews in a Messiah, and of their ardent and enduring the souls of the patriarchs first, as it does each one, in the Bible, as it is, and in the Bible, as it is, as a most beautiful and fervent expression of confidence in God, and of a hope that, as far as it could, as Job desired it might be, in the solid rock for ever, that the passing generations of men, and the transitory worlds of trial some permanent record which it has received by being "printed in a book," and which it has received, and may then to the end of the world to be read and admired in all generations.

The opinion which has now been expressed, it is not necessary to say, is not that of a few, but it is that of the most distinguished critics. Gesenius says that the Jews never applied it to the Messiah, and that it is not so applied. The same opinion is held by Gesenius himself, by Warburton, Rosenmuller, Dr. Good, Dr. Adam Clarke, Dr. Mason, and others. Calvin seems to be doubtful—sometimes giving it an interpretation which is applicable to the Messiah, and then passing his remarks as if it referred to the Messiah. Most of the critics, ancient and modern, seem, it is to be admitted, suppose that it refers to the Messiah, and that it is so applied.

28 *But ye should say.* Sequence does this, "Since ye say, 'How may we persecute him?' Dr. Good, 'Why persecute we him?' Dr. Good, 'Why shall we say, "How did we presume to persecute him?"'"

Why persecute we him, seeing the root of the matter is found in me.

The Vulgate, "Why now do ye say, 'We persecute him, and we find ground of accusation against him?'" Dr. Good, "Why shall we say, 'How did we presume to persecute him?'" The LXX., "If you also say, 'What shall we say against him? and we find ground of accusation against him?'" Dr. Good, "Why shall we say, 'How did we presume to persecute him?'" Dr. Good, "When you say, let us persecute him, and we find ground of accusation against him, fear the sword." Most critics concur in such an interpretation as implies that Job had been charged with bringing charges against him, and that they would have occasion to fear the divine displeasure and punishment. It seems to me, however, that our translators have given substantially the fair sense of the original. The Vulgate, however, would, perhaps, better express the idea. "For you will yet say, Why did we persecute him? and we find the matter was found in him—and since this will be the case, fear now that the sword will come upon you, for vengeance will not always slumber when a friend of God is wronged." "*Seeing the root of the matter is found in me.*" "*and what root of matter is found in me.*" The word rendered matter (דבר) is a word of very general signification, and may refer to any thing. Here it is used in one of the two opposite senses, according to the view which we take of the consideration. The interpretation to be adopted must depend on the view which we take of the character of the person. Were it unwarrantable doubtful, and that the idea is, that the person referred to was a hypocrite, the word *root* is an expression to be used in an unfavorable sense, as it is used in Deuteronomy xxix. 18, "Lest there should be among you a root that bareth gall and wormwood;" and in Deuteronomy xxiv. 9, "Remember what the Lord your God did unto Miriam, by the way, after that you were come out of Egypt." Job xxxvi. 26, margin. Here it is used in a good sense, and in the sense—the root is of a tree, and

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CHAPTER XXI. 349

6 Their seed is established in their sight with them, and their offspring before their eyes.

7 They houses are safe from fear, neither is the rod of God upon them.

Introduction.

Christian is oppressed, afflicted, and tempted, as Job was, yet he may, there can be no doubt, of the outcome for the fact, there will be a fairer dawn for him, than for forty world than there can be for any world-ling. The friends of Job had maintained that the wicked would be cut off. Job, on the other hand, affirms that they live long and prosper. He says that some of the wicked are cut off for their sins in early life, but that some live to a ripe old age. The whole sequence of Job is founded on the fact, that may should live to old age, and that God should bless the wicked, all were wanted in this life according to their character. ¶ For, as Dr. Adam Clarke, in his "Commentary on the Bible," says, "Job, in the fortieth to sixty-second chapter, shows that God blessed him, that they houses were rich.

6 *Their seed.* Their children—*established.* Their children are *established.* Around them, where they may when are them—where they may be, they are established. As Job had maintained, with great patience and astonishment, that the wicked were not cut off, he proceeds. See chap. xvii. 11, xx. 21. This position Job now directly contradicts, and shows that the wicked, far from being cut off, they are often established in the very presence of their children, and they are established. How, he asks, is this consistent with the position, that God deals with men in this life according to their character?

7. *Their houses* are *safe from fear.* Job had maintained, just the contrary see chap. xx. 17, 20; xv. 21—28, that the wicked, in their houses, would never be free from alarm. Job says, that they lived in security and ease, and that their houses were preserved from the intrusions of evil-minded men. ¶ *Neither is the rod of God upon them.* The rod is an emblem

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10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

11 They send forth their little ones like a flock, and their children dance.

12 They take the timbrel and harp, and rejoice at the sound of the organ.

Man of punishment. The idea is that men are free from the chastisements which their sins deserved. There can be no doubt that there are cases enough in which the wicked live long and prosper, and in which, if there have been offences, or there are instances enough in which the wicked are cut off in early life, for their sins. The Hebrew and plausible. The truth is, the good and evil are intermingled. There are many instances in which the good and the wicked are involved in calamity in this life, and the righteous are preserved in safety. It is not in accordance with exception as to show the necessity of a future state of rewards and punishments, and of a day of judgment, in the world, all is clear. But that view of the future state of retribution was not in the mind of the author of Job.

10. *Their bull gendereth.* See Remembrance Lev as this verse, comp. Deut. xxiv. 19, Ex. xxiii. 26, 27. The general idea is that the wicked were prospered as well as the pious, that their cattle were not cut off, that their cattle, and be prevented their becoming rich.

11. *They send forth their little ones.* Their numerous and happy children, they send forth to pipes and pastures. The word "flock" is used in Ezekiel. There is an exquisitely beautiful image of prosperity. What can be more in the world than a flock of children, and a man's dwelling? ¶ *And their children dance.* Dance for joy. They are as light-hearted and happy as the flock. It is the sign of playfulness and exhilaration that is referred to here. The idea is that the children, whose children are instructed in the art, the spontaneous of children in the dance, and that they are not cut off and the art they taught in the dancing-school. The word here used is the word used in Exodus xv. 20, and Ezra iii. 10, dance. Dance has well rendered it, exultant footfall—"They leap about in their pipes." So exists all that is nearly the million

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13 They spend their days in wealth, and in a moment go down to the grave.

of contentment and peace. Rosenmüller says, "Hebrew, literally, means, "They sing to the tabrel and harp;" that is, "they raise up" (עוד) the tabrel and harp." Gesenius, in his lexicon, gives the following explanation: "Rise up, to the tabrel and harp." Rosenmüller, "Hebrew, literally, "They raise up to the tabrel and harp." Hengstenberg, "Literally, "They raise up with the tabrel." and the word is used in the Hebrew, in the same sense, as in Ezra iii. 10, "Rise up the tabrel." Dr. Good supposes that the allusion is to the practice of the children of raising themselves in an erect position, and then changing their position—adverting to the practice of the Greek dancers, and cannot the following exquisite piece of poetry as illustrating it:

> "Now spacing, now retreating,
> Now in the circle, now in the mazy wind,
> Down their accordant limbs
> Sweep the light-waving robes."

Still, it seems to me, that the exact idea is not given in the word עוד. Gesenius, "Rise up, or elevate (voice) and, consequently," that is, they become exalted in the sense of the sound of music. It is in their dwellings, and it is one of the indications of joy, that they sing and dance. The friends said, there would be in such dwellings. Job says that there was no such thing, that they were happy, that they cultivated themselves, and were happy. So the word rendered "organ" (עוגב) is used in Ezra iii. 27. ¶ *At the sound of the organ.* The word occurs only in this place, and the nature of music which was then in unknown in the time of Job. With as it denotes a wind instrument, it is probable that which was filled with wind, and of which touched by the fingers. It is the lute, or some other instrument, or a wind instrument, and is known by tradition. That such an instrument was known, and used in the Job, is which Gesenius, table, and it is not probable that it

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CHAPTER XXI. 361

34 *How then comfort ye me in* [a] *vain, seeing in your answers there remaineth* [1] *falsehood?*

a chap. 16.2. 1 *transgression.*

same feeling is expressed by Fingal over the grave of Gaul:

Prepare, ye children of musical strings,
The bed of Gaul, and his sun-beam by him;
Where may be seen his resting place from afar
Which branches high overshadow,
Under the wing of the oak of greenest flourish,
Of quickest growth, and most durable form,
Which will shoot forth its leaves to the breeze
of the shower,
While the heath around is still withered.
Its leaves, from the extremity of the land,
Shall be seen by the birds in Summer;
And each bird shall perch, as it arrives,
On a sprig of its verdant branch;
Gaul in this mist shall hear the cheerful note,
While the virgins are singing of Evirchoma.

Thus, also, Knolles (History of the Turks, p. 332) remarks of the Sultan Murad II., that "after his death, his son raised the siege, and returned back to Adrianople. He caused the dead to be buried with great solemnity in the Western suburbs of Broosa, in a chapel without a roof, in accordance with the express desire of the Sultan, in order that the mercy and blessing of God might descend on him, that the sun and the moon might shine on his grave, and the rain and the dew of heaven fall upon it." Rosenmüller's Alte u. neue Morgenland, *in loc.* The word *clods* here, is rendered *stones* by Prof. Lee, but the more general interpretation is that of *sods*, or *clods*. The word is used only here, and in Job xxxviii. 38, where it is also rendered clods. The word *valley* (נחל) means usually a stream, brook, or rivulet, and then a valley where such a brook runs. Notes chap. vi. 15. It is not improbable that such valleys were chosen as burial places, from the custom of planting shrubs and flowers around a grave, because they would flourish best there. The valley of Jehoshaphat, near Jerusalem, was long occupied as a burial place. ¶ *And every man shall draw after him.* Some suppose that this means, that he shall share the common lot of mortals—that innumerable multitudes have gone thither before him—and that succeeding generations shall follow to the same place appointed for all the living. *Noyes.* Others, however, suppose that this refers to a funeral procession and that the meaning is, that all the world is drawn out after him, and that an innumerable multitude precedes him when he is buried. Others, again, suppose it means, that his example shall attract many to follow and adopt his practices, as many have done before him in imitating similar characters. *Lee.* It is clear, that there is some notion of honour, respect, or pomp in the language; and it seems to me more likely that the meaning is, that he would draw out every body to go to the place where he was buried, that they might look on it, and thus honour him. What multitudes would go to look on the grave of Alexander the Great! How many have gone to look on the place where Cæsar fell! How many have gone, and will go, to look on the place where Nelson or Napoleon is buried! This, I think, is the idea here, that the man who should thus die, would draw great numbers to the place where he was buried, and that before him, or in his presence, there was an innumerable multitude, so greatly would he be honoured.

34. *How then comfort ye me in vain, &c.* That is, how can you be qualified to give me consolation in my trials, who have such erroneous views of the government and dealings of God? True consolation could be founded only on correct views of the divine government; but such views, Job says, they had not. With their conceptions of the divine administration, they could not administer to him any real consolation. We may learn hence, (1.) That all real consolation in trial must be based on correct apprehensions of the divine character and plans. Falsehood, delusion, error, can give no permanent comfort. (2.) They whose office it is to administer consolation to the afflicted, should seek after the *truth* about God and his government. They should endeavour to learn why he afflicts men, what purpose he proposes to accomplish, and what are the proper ends of trial. They should have an unwavering conviction that he

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is right, and should see as far as possible *why* he is right, before they attempt to comfort others. Their own souls should be imbued with the fullest conviction that all the ways of God are holy, and then they should go and endeavour to pour their convictions into other hearts, and make them feel so too. A minister of the gospel, who has unsettled, erroneous, or false views of the character and government of God, is poorly qualified for his station, and will be a "*miserable comforter*" to those who are in trial. Truth alone sustains the soul in affliction. Truth only can inspire confidence in God. Truth only can break the force of sorrow, and enable the sufferer to look up to God and to heaven with confidence and joy.

SUPPLEMENTARY NOTE TO CHAP. V. Ver. 9.

The labours of astronomers, aided by instruments of remarkable accuracy and power, and by improved methods of observation, are ever adding to our knowledge of the "wonderful things without number" which render the mechanism of the heavens such a spectacle of sublimity. Among the most interesting and beautiful of the celestial phenomena are the star-clusters and nebulæ. A small number of the star-clusters are bright enough to be distinguished by the naked eye, to which they appear as a faint cloudlike patch of light; but it is only when the telescope is used that their real character becomes known, and they are then seen to be vast agglomerations of stars—connected systems of suns. The greater number are of a rounded and apparently globular form, the stars being densely crowded together in the centre; though others are very irregular in shape. Those of a globular form often consist of an astonishingly great number of stars. "Herschel has calculated that many clusters contain 5000 collected in a space, the apparent dimensions of which are scarcely the tenth part of the surface of the lunar disk." "The beautiful cluster in Aquarius, which Sir J. Herschel's drawing exhibits as fine luminous dust, when examined through the Earl of Rosse's powerful reflector, appeared like a magnificent globular cluster, entirely separated into stars. But the most beautiful specimen of this kind is without doubt the splendid cluster in Toucan, quite visible to the naked eye, in the vicinity of the smaller Magellanic cloud, in a region of the southern sky entirely void of stars. The condensation at the centre of this cluster is extremely decided; there are three perfectly distinct gradations, and the orange red colour of the central agglomeration contrasts wonderfully with the white light of the concentric envelopes." It was formerly supposed by many that all nebulæ were resolvable into star-clusters, and that it was only the want of instruments of sufficient power that prevented this from being done; but spectrum analysis has now demonstrated what was before conjectured, that although there may be many nebulæ that would appear as distinct stars if more powerful instruments were brought to bear upon them, there are others of a different nature, consisting, namely, of glowing masses of gaseous matter. The forms assumed by nebulæ are extremely varied, and some of them very remarkable. The round or globular form is very common; others resemble rings, circular or oval; others are conical or fan-shaped, resembling the tail of a comet; some consist of spirals, radiating from a common nucleus; while many assume forms so irregular and bizarre as to be difficult to describe. The names given to some of them, such as the Crab Nebula, the Dumb-bell Nebula, the Fish-mouth Nebula (Nebula in Orion, see Plate), sufficiently intimate the striking aspects that they sometimes present. Many of the nebulæ, in which the separate stars could not previously be distinguished, have been resolved by Lord Rosse's great telescope; while others as seen by it have very different shapes from what less powerful instruments gave them. This is the case with the Dumb-bell Nebula in particular, its form as described and figured by Sir John Herschel being considerably different from that in our engraving, which shows its aspect under Lord Rosse's telescope. "Two luminous masses symmetrically placed and bound together by a rather short neck, the whole surrounded with a light nebulous envelope of oval form, gave it a very marked appearance of regularity. This aspect was however

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modified by Lord Rosse's telescope of three feet aperture, and the nebulous masses showed a decided tendency to resolvability. Later still, with the six-feet telescope, numerous stars were observed standing out, however, on a nebulous ground. The general aspect retains its primitive shape, less regular, but striking nevertheless." With regard to the nebula in Orion we extract the following passage from Guillemin's *The Heavens*, edited by J. N. Lockyer, F.R.A.S., the work from which the above passages are taken:—"Sir J. Herschel compares the brightest portion to the head of a monstrous animal, the mouth of which is open, and the nose of which is in the form of a trunk. Hence its name, the Fish-mouth Nebula. It is at the edge of the opening, in a space free from nebula that the four brightest of the components of θ [a sevenfold star, *i. e.* a connected system of seven stars which appear to the naked eye a single luminous point] are to be found; around, but principally above the trapezium formed by these four stars is a luminous region, with a mottled appearance, which Lord Rosse and Bond have partly resolved. This region is remarkable on account, not only of the brilliancy of its lights, but also of the numerous centres where this light is condensed, and each of which appears to form a stellar cluster. The rectangular form of the whole is also worthy of attention. The nebulous masses surrounding it, the light of which is much fainter than that of the central region, are lost gradually; according to Bond they assume a spiral form as indicated in the drawing executed by that astronomer" (from which our engraving is taken). Writing soon after Lord Rosse's observation had resolved the nebula of Orion, Dr. Nichol says:—"The great cluster in Hercules has long dazzled the heart with its splendours; but we have learned now, that among circular and compact galaxies, a class to which the nebulous stars belong, there are multitudes which infinitely surpass it; nay, that schemes of being rise above it, sun becoming nearer to sun, until their skies must be one blaze of light, a throng of burning activities! But far aloft stands Orion, the pre-eminent glory and wonder of the starry universe!—It would seem almost that if all other clusters, hitherto gauged, were collected and compressed into one, they would not surpass this mighty group, in which every wisp, every wrinkle, is a SAND HEAP of stars. There are cases in which, though imagination has quailed, reason may still adventure inquiry, and prolong its speculations; but at times we are brought to a limit across which no human faculty has the strength to penetrate, and where, as if at the very footstool of the secret THRONE, we can only bend our heads, and silently ADORE!" "These facts furnish a most impressive commentary upon the words of Eliphaz—which doeth great things and unsearchable, *marvellous things till there be no number* (margin)—and become the more significant from their connection with the constellation of ORION, which is more than once mentioned in the book of Job" (ch. ix. 9; xxxviii. 31).

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Fig. 1 Arnaud Sorin, Series of the Tomb of Mary Magdalene, 2011
Source: Photographs by Thomas Jackson

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