

AN EXPOSITION, WITH PRACTICAL OBSERVATIONS, OF**THE BOOK OF JOB**

This book is so called from Job, whose prosperity, afflictions, and restoration, are here recorded. He lived soon after Abraham, or perhaps before that patriarch. Most likely it was written by Job himself, and it is the most ancient book in existence. The instructions to be learned from the patience of Job, and from his trials, are as useful now, and as much needed as ever. We live under the same Providence, we have the same chastening Father, and there is the same need for correction unto righteousness. The fortitude and patience of Job, though not small, gave way in his severe troubles; but his faith was fixed upon the coming of his Redeemer, and this gave him steadfast and constancy, though every other dependence, particularly the pride and boast of a self-righteous spirit, was tried and consumed. Another great doctrine of the faith, particularly set forth in the book of Job, is that of Providence. It is plain, from this history, that the Lord watched over his servant Job with the affection of a wise and loving father.

CHAPTER 1

The piety and prosperity of Job. (1-5) Satan obtains leave to try Job. (6-12) The loss of Job's property, and the death of his children. (13-19) Job's patience and piety. (20-22)

Job 1:1

Vs. 1-5: Job was prosperous, and yet pious. Though it is hard and rare, it is not impossible for a rich man to enter into the kingdom of heaven. By God's grace the temptations of worldly wealth may be overcome. The account of Job's piety and prosperity comes before the history of his great afflictions, showing that neither will secure from troubles. While Job beheld the harmony and comforts of his sons with satisfaction, his knowledge of the human heart made him fearful for them. He sent and sanctified them, reminding them to examine themselves, to confess their sins, to seek forgiveness; and as one who hoped for acceptance with God through the promised Savior, he offered a burnt-offering for each. We perceive his care for their souls, his knowledge of the sinful state of man, his entire dependence on God's mercy in the way he had appointed.

Job 1:6

Vs. 6-12: Job's afflictions began from the malice of Satan, by the Lord's permission, for wise and holy purposes. There is an evil spirit, the enemy of God, and of all righteousness, who is continually seeking to distress, to lead astray, and, if possible, to destroy those who love God. How far his influence may extend, we cannot say; but probably much unsteadiness and unhappiness in Christians may be ascribed to him. While we are on this earth we are within his reach. Hence it concerns us to be sober and vigilant, ~~408~~ 1 Peter 5:8. See how Satan censures Job. This is the common way of slanderers, to suggest that which they have no reason to think is true. But as there is nothing we should dread more than really being hypocrites, so there is nothing we need dread less than being called and counted so without cause. It is not wrong to look at the eternal recompense in our obedience; but it is wrong to aim at worldly advantages in our religion. God's people are taken under his special protection; they, and all that belong to them. The blessing of the Lord makes rich; Satan himself owns it.

God suffered Job to be tried, as he suffered Peter to be sifted. It is our comfort that God has the devil in a chain, ^{<small>6111</small>} Revelation 20:1. He has no power to lead men to sin, but what they give him themselves; nor any power to afflict men, but what is given him from above. All this is here described to us after the manner of men. The Scripture speaks thus to teach us that God directs the affairs of the world.

^{<small>8113</small>} **Job 1:13**

Vs. 13-19: Satan brought Job's troubles upon him on the day that his children began their course of feasting. The troubles all came upon Job at once; while one messenger of evil tidings was speaking, another followed. His dearest and most valuable possessions were his ten children; news is brought him that they are killed. They were taken away when he had most need of them to comfort him under other losses. In God only have we a help present at all times.

^{<small>8120</small>} **Job 1:20**

Vs. 20-22: Job humbled himself under the hand of God. He reasons from the common state of human life, which he describes. We brought nothing of this world's goods into the world, but have them from others; and it is certain we can carry nothing out, but must leave them to others. Job, under all his losses, is but reduced to his first state. He is but where he must have been at last, and is only unequaled, or unloaded rather, a little sooner than he expected. If we put off our clothes before we go to bed, it is some inconvenience, but it may be the better born when it is near bed-time. The same who gave hath taken away. See how Job looks above instruments, and keeps his eye upon the First Cause. Afflictions must not divert us from, but quicken us to religion. If in all our troubles we look to the Lord, he will support us. The Lord is righteous. All we have is from his gift; we have forfeited it by sin, and ought not to complain if he takes any part from us. Discontent and impatience charge God with folly. Against these Job carefully watched; and so must we, acknowledging that as God has done right, but we have done wickedly, so God has done wisely, but we have done very foolishly. And may the malice and power of Satan render that Savior more precious to our souls, who came to destroy the works of the devil; who, for our salvation, suffered from that enemy far more than Job suffered, or we can think.

CHAPTER 2

Satan obtains leave to try Job. (1-6) Job's sufferings. (7-10) His friends come to comfort him. (11-13)

~~xxx~~ Job 2:1

Vs. 1-6: How well is it for us, that neither men nor devils are to be our judges! but all our judgment comes from the Lord, who never errs. Job holds fast his integrity still, as his weapon. God speaks with pleasure of the power of his own grace. Self-love and self-preservation are powerful in the hearts of men. But Satan accuses Job, representing him as wholly selfish, and minding nothing but his own ease and safety. Thus are the ways and people of God often falsely blamed by the devil and his agents. Permission is granted to Satan to make trial, but with a limit. If God did not chain up the roaring lion, how soon would he devour us! Job, thus slandered by Satan, was a type of Christ, the first prophecy of whom was, that Satan should bruise his heel, and be foiled.

~~xxx~~ Job 2:7

Vs. 7-10: The devil tempts his own children, and draws them to sin, and afterwards torments, when he has brought them to ruin; but this child of God he tormented with affliction, and then tempted to make a bad use of his affliction. He provoked Job to curse God. The disease was very grievous. If at any time we are tried with sore and grievous distempers, let us not think ourselves dealt with otherwise than as God sometimes deals with the best of his saints and servants. Job humbled himself under the mighty hand of God, and brought his mind to his condition. His wife was spared to him, to be a troubler and tempter to him. Satan still endeavors to draw men from God, as he did our first parents, by suggesting hard thoughts of Him, than which nothing is more false. But Job resisted and overcame the temptation. Shall we, guilty, polluted, worthless creatures, receive so many unmerited blessings from a just and holy God, and shall we refuse to accept the punishment of our sins, when we suffer so much less than we deserve? Let murmuring, as well as boasting, be for ever done away. Thus far Job stood the trial, and appeared brightest in the furnace of

affliction. There might be risings of corruption in his heart, but grace had the upper hand.

Job 2:11

Vs. 11-13: The friends of Job seem noted for their rank, as well as for wisdom and piety. Much of the comfort of this life lies in friendship with the prudent and virtuous. Coming to mourn with him, they vented grief which they really felt. Coming to comfort him, they sat down with him. It would appear that they suspected his unexampled troubles were judgments for some crimes, which he had veiled under his professions of godliness. Many look upon it only as a compliment to visit their friends in sorrow; we must look upon it as a duty: if religion live in the heart, this will be a fruit in the life. And if the example of Job's friends is not enough to lead us to pity the afflicted, let us seek the mind that was in Christ.

CHAPTER 3

*Job complains that he was born. (1-10) Job complaining. (11-19)
He complains of his life. (20-26)*

Job 3:1

Vs. 1-10: For seven days Job's friends sat by him in silence, without offering consolidation: at the same time Satan assaulted his mind to shake his confidence, and to fill him with hard thoughts of God. The permission seems to have extended to this, as well as to torturing the body. Job was an especial type of Christ, whose inward sufferings, both in the garden and on the cross, were the most dreadful; and arose in a great degree from the assaults of Satan in that hour of darkness. These inward trials show the reason of the change that took place in Job's conduct, from entire submission to the will of God, to the impatience which appears here, and in other parts of the book. The believer, who knows that a few drops of this bitter cup are more dreadful than the sharpest outward afflictions, while he is favored with a sweet sense of the love and presence of God, will not be surprised to find that Job proved a man of like passions with others; but will rejoice that Satan was disappointed, and could not prove him a hypocrite; for though he cursed the day of his birth, he did not curse his God. Job doubtless was afterwards ashamed of these wishes, and we may suppose what must be his judgment of them now he is in everlasting happiness.

Job 3:11

Vs. 11-19: Job complained of those present at his birth, for their tender attention to him. No creature comes into the world so helpless as man. God's power and providence upheld our frail lives, and his pity and patience spared our forfeited lives. Natural affection is put into parents' hearts by God. To desire to die that we may be with Christ, that we may be free from sin, is the effect and evidence of grace; but to desire to die, only that we may be delivered from the troubles of this life, savors of corruption. It is our wisdom and duty to make the best of that which is, be it living or dying; and so to live to the Lord, and die to the Lord, as in both to be his, ⁶⁴⁸Romans 14:8. Observe how Job describes the repose of the

grave; There the wicked cease from troubling. When persecutors die, they can no longer persecute. There the weary are at rest: in the grave they rest from all their labors. And a rest from sin, temptation, conflict, sorrows, and labors, remains in the presence and enjoyment of God. There believers rest in Jesus, nay, as far as we trust in the Lord Jesus and obey him, we here find rest to our souls, though in the world we have tribulation.

Job 3:20

Vs. 20-26: Job was like a man who had lost his way, and had no prospect of escape, or hope of better times. But surely he was in an ill frame for death when so unwilling to live. Let it be our constant care to get ready for another world, and then leave it to God to order our removal thither as he thinks fit. Grace teaches us in the midst of life's greatest comforts, to be willing to die, and in the midst of its greatest crosses, to be willing to live. Job's way was hid; he knew not wherefore God contended with him. The afflicted and tempted Christian knows something of this heaviness; when he has been looking too much at the things that are seen, some chastisement of his heavenly Father will give him a taste of this disgust of life, and a glance at these dark regions of despair. Nor is there any help until God shall restore to him the joys of his salvation. Blessed be God, the earth is full of his goodness, though full of man's wickedness. This life may be made tolerable if we attend to our duty. We look for eternal mercy, if willing to receive Christ as our Savior.

CHAPTER 4

Eliphaz reproves Job. (1-6) And maintains that God's judgments are for the wicked. (7-11) The vision of Eliphaz. (12-21)

<800> **Job 4:1**

Vs. 1-6: Satan undertook to prove Job a hypocrite by afflicting him; and his friends concluded him to be one because he was so afflicted, and showed impatience. This we must keep in mind if we would understand what passed. Eliphaz speaks of Job, and his afflicted condition, with tenderness; but charges him with weakness and faint-heartedness. Men make few allowances for those who have taught others. Even pious friends will count that only a touch which we feel as a wound. Learn from hence to draw off the mind of a sufferer from brooding over the affliction, to look at the God of mercies in the affliction. And how can this be done so well as by looking to Christ Jesus, in whose unequalled sorrows every child of God soonest learns to forget his own?

<800> **Job 4:7**

Vs. 7-11: Eliphaz argues,

1. That good men were never thus ruined. But there is one event both to the righteous and to the wicked, <200> Ecclesiastes 9:2, both in life and death; the great and certain difference is after death. Our worst mistakes are occasioned by drawing wrong views from undeniable truths.
2. That wicked men were often thus ruined: for the proof of this, Eliphaz vouches his own observation. We may see the same every day.

<800> **Job 4:12**

Vs. 12-21: Eliphaz relates a vision. When we are communing with our own hearts, and are still, <800> Psalm 4:4, then is a time for the Holy Spirit to commune with us. This vision put him into very great fear. Ever since man sinned, it has been terrible to him to receive communications from Heaven, conscious that he can expect no good tidings thence. Sinful man! shall he

pretend to be more just, more pure, than God, who being his Maker, is his Lord and Owner? How dreadful, then, the pride and presumption of man! How great the patience of God! Look upon man in his life. The very foundation of that cottage of clay in which man dwells, is in the dust, and it will sink with its own weight. We stand but upon the dust. Some have a higher heap of dust to stand upon than others but still it is the earth that stays us up, and will shortly swallow us up. Man is soon crushed; or if some lingering distemper, which consumes like a moth, be sent to destroy him, he cannot resist it. Shall such a creature pretend to blame the appointments of God? Look upon man in his death. Life is short, and in a little time men are cut off. Beauty, strength, learning, not only cannot secure them from death, but these things die with them; nor shall their pomp, their wealth, or power, continue after them. Shall a weak, sinful, dying creature, pretend to be more just than God, and more pure than his Maker? No: instead of quarreling with his afflictions, let him wonder that he is out of hell. Can a man be cleansed without his Maker? Will God justify sinful mortals, and clear them from guilt? or will he do so without their having an interest in the righteousness and gracious help of their promised Redeemer, when angels, once ministering spirits before his throne, receive the just recompense of their sins? Notwithstanding the seeming impunity of men for a short time, though living without God in the world, their doom is as certain as that of the villainy angels, and is continually overtaking them. Yet careless sinners note it so little, that they expect not the change, nor are wise to consider their latter end.

CHAPTER 5

Eliphaz urges that the sin of sinners is their ruin. (1-5) God is to be regarded in affliction. (6-16) The happy end of God's correction. (17-27)

Job 5:1

Vs. 1-5: Eliphaz here calls upon Job to answer his arguments. Were any of the saints or servants of God visited with such Divine judgments as Job, or did they ever behave like him under their sufferings? The term, "saints," holy, or more strictly, consecrated ones, seems in all ages to have been applied to the people of God, through the Sacrifice slain in the covenant of their reconciliation. Eliphaz doubts not that the sin of sinners directly tends to their ruin. They kill themselves by some lust or other; therefore, no doubt, Job has done some foolish thing, by which he has brought himself into this condition. The allusion was plain to Job's former prosperity; but there was no evidence of Job's wickedness, and the application to him was unfair and severe.

Job 5:6

Vs. 6-16: Eliphaz reminds Job, that no affliction comes by chance, nor is to be placed to second causes. The difference between prosperity and adversity is not so exactly observed, as that between day and night, summer and winter; but it is according to the will and counsel of God. We must not attribute our afflictions to fortune, for they are from God; nor our sins to fate, for they are from ourselves. Man is born in sin, and therefore born to trouble. There is nothing in this world we are born to, and can truly call our own, but sin and trouble. Actual transgressions are sparks that fly out of the furnace of original corruption. Such is the frailty of our bodies, and the vanity of all our enjoyments, that our troubles arise thence as the sparks fly upward; so many are they, and so fast does one follow another. Eliphaz reproves Job for not seeking God, instead of quarreling with him. Is any afflicted? let him pray. It is heart's ease, a salve for every sore. Eliphaz speaks of rain, which we are apt to look upon as a little thing; but if we consider how it is produced, and what is produced by it, we shall see it to be a great work of power and goodness. Too often the

great Author of all our comforts, and the manner in which they are conveyed to us, are not noticed, because they are received as things of course. In the ways of Providence, the experiences of some are encouragements to others, to hope the best in the worst of times; for it is the glory of God to send help to the helpless, and hope to the hopeless. And daring sinners are confounded, and forced to acknowledge the justice of God's proceedings.

Job 5:17

Vs. 17-27: Eliphaz gives to Job a word of caution and exhortation: Despise not thou the chastening of the Almighty. Call it a chastening, which comes from the Father's love, and is for the child's good; and notice it as a messenger from Heaven. Eliphaz also encourages Job to submit to his condition. A good man is happy though he be afflicted, for he has not lost his enjoyment of God, nor his title to heaven; nay, he is happy because he is afflicted. Correction mortifies his corruptions, weans his heart from the world, draws him nearer to God, brings him to his Bible, brings him to his knees. Though God wounds, yet he supports his people under afflictions, and in due time delivers them. Making a wound is sometimes part of a cure. Eliphaz gives Job precious promises of what God would do for him, if he humbled himself. Whatever troubles good men may be in, they shall do them no real harm. Being kept from sin, they are kept from the evil of trouble. And if the servants of Christ are not delivered from outward troubles, they are delivered by them, and while overcome by one trouble, they conquer all. Whatever is maliciously said against them shall not hurt them. They shall have wisdom and grace to manage their concerns. The greatest blessing, both in our employments and in our enjoyments, is to be kept from sin. They shall finish their course with joy and honor. That man lives long enough who has done his work, and is fit for another world. It is a mercy to die seasonably, as the corn is cut and housed when fully ripe; not till then, but then not suffered to stand any longer. Our times are in God's hands; it is well they are so. Believers are not to expect great wealth, long life, or to be free from trials. But all will be ordered for the best. And remark from Job's history, that steadiness of mind and heart under trial, is one of the highest attainments of faith. There is little exercise for faith when all things go well. But if God raises a storm, permits the enemy to send wave after wave, and seemingly stands aloof from our

prayers, then, still to hang on and trust God, when we cannot trace him, this is the patience of the saints. Blessed Savior! how sweet it is to look unto thee, the Author and Finisher of faith, in such moments!

CHAPTER 6

Job justifies his complaints. (1-7) He wishes for death. (8-13) Job reproves his friends as unkind. (14-30)

~~RHB~~ Job 6:1

Vs. 1-7: Job still justifies himself in his complaints. In addition to outward troubles, the inward sense of God's wrath took away all his courage and resolution. The feeling sense of the wrath of God is harder to bear than any outward afflictions. What then did the Savior endure in the garden and on the cross, when he bare our sins, and his soul was made a sacrifice to Divine justice for us! Whatever burden of affliction, in body or estate, God is pleased to lay upon us, we may well submit to it as long as he continues to us the use of our reason, and the peace of our conscience; but if either of these is disturbed, our case is very pitiable. Job reflects upon his friends for their censures. He complains he had nothing offered for his relief, but what was in itself tasteless, loathsome, and burdensome.

~~RHB~~ Job 6:8

Vs. 8-13: Job had desired death as the happy end of his miseries. For this, Eliphaz had reproved him, but he asks for it again with more vehemence than before. It was very rash to speak thus of God destroying him. Who, for one hour, could endure the wrath of the Almighty, if he let loose his hand against him? Let us rather say with David, O spare me a little. Job grounds his comfort upon the testimony of his conscience, that he had been, in some degree, serviceable to the glory of God. Those who have grace in them, who have the evidence of it, and have it in exercise, have wisdom in them, which will be their help in the worst of times.

~~RHB~~ Job 6:14

Vs. 14-30: In his prosperity Job formed great expectations from his friends, but now was disappointed. This he compares to the failing of brooks in summer. Those who rest their expectations on the creature, will find it fail when it should help them; whereas those who make God their confidence, have help in the time of need, ~~SOB~~ Hebrews 4:16. Those who

make gold their hope, sooner or later will be ashamed of it, and of their confidence in it. It is our wisdom to cease from man. Let us put all our confidence in the Rock of ages, not in broken reeds; in the Fountain of life, not in broken cisterns. The application is very close; “for now ye are nothing.” It were well for us, if we had always such convictions of the vanity of the creature, as we have had, or shall have, on a sickbed, a death-bed, or in trouble of conscience. Job upbraids his friends with their hard usage. Though in want, he desired no more from them than a good look and a good word. It often happens that, even when we expect little from man, we have less; but from God, even when we expect much, we have more. Though Job differed from them, yet he was ready to yield as soon as it was made to appear that he was in error. Though Job had been in fault, yet they ought not to have given him such hard usage. His righteousness he holds fast, and will not let it go. He felt that there had not been such iniquity in him as they supposed. But it is best to commit our characters to Him who keeps our souls; in the great day every upright believer shall have praise of God.

CHAPTER 7

Job's troubles. (1-6) Job expostulates with God. (7-16) He begs release. (17-21)

~~831E~~ Job 7:1

Vs. 1-6: Job here excuses what he could not justify, his desire of death. Observe man's present place: he is upon earth. He is yet on earth, not in hell. Is there not a time appointed for his abode here? yes, certainly, and the appointment is made by Him who made us and sent us here. During that, man's life is a warfare, and as day-laborers, who have the work of the day to do in its day, and must make up their account at night. Job had as much reason, he thought, to wish for death, as a poor servant that is tired with his work, has to wish for the shadows of the evening, when he shall go to rest. The sleep of the laboring man is sweet; nor can any rich man take so much satisfaction in his wealth, as the hiring in his day's wages. The comparison is plain; hear his complaint: His days were useless, and had long been so; but when we are not able to work for God, if we sit still quietly for him, we shall be accepted. His nights were restless. Whatever is grievous, it is good to see it appointed for us, and as designed for some holy end. When we have comfortable nights, we must see them also appointed to us, and be thankful for them. His body was noisome. See what vile bodies we have. His life was hastening apace. While we are living, every day, like the shuttle, leaves a thread behind: many weave the spider's web, which will fail, ch. ~~831H~~8:14. But if, while we live, we live unto the Lord, in works of faith and labors of love, we shall have the benefit, for every man shall reap as he sowed, and wear as he wove.

~~831E~~ Job 7:7

Vs. 7-16: Plain truths as to the shortness and vanity of man's life, and the certainty of death, do us good, when we think and speak of them with application to ourselves. Dying is done but once, and therefore it had need be well done. An error here is past retrieve. Other clouds arise, but the same cloud never returns: so a new generation of men is raised up, but the former generation vanishes away. Glorified saints shall return no more to the cares and sorrows of their houses; nor condemned sinners to the

gaities and pleasures of their houses. It concerns us to secure a better place when we die. From these reasons Job might have drawn a better conclusion than this, I will complain. When we have but a few breaths to draw, we should spend them in the holy, gracious breathings of faith and prayer; not in the noisome, noxious breathings of sin and corruption. We have much reason to pray, that He who keeps Israel, and neither slumbers nor sleeps, may keep us when we slumber and sleep. Job covets to rest in his grave. Doubtless, this was his infirmity; for though a good man would choose death rather than sin, yet he should be content to live as long as God pleases, because life is our opportunity of glorifying him, and preparing for heaven.

Job 7:17

Vs. 17-21: Job reasons with God concerning his dealings with man. But in the midst of this discourse, Job seems to have lifted up his thoughts to God with some faith and hope. Observe the concern he is in about his sins. The best men have to complain of sin; and the better they are, the more they will complain of it. God is the Preserver of our lives, and the Savior of the souls of all that believe; but probably Job meant the Observer of men, whose eyes are upon the ways and hearts of all men. We can hide nothing from Him; let us plead guilty before his throne of grace, that we may not be condemned at his judgment-seat. Job maintained, against his friends, that he was not a hypocrite, not a wicked man, yet he owns to his God, that he had sinned. The best must so acknowledge, before the Lord. He seriously inquires how he might be at peace with God, and earnestly begs forgiveness of his sins. He means more than the removing of his outward trouble, and is earnest for the return of God's favor. Wherever the Lord removes the guilt of sin, he breaks the power of sin. To strengthen his prayer for pardon, Job pleads the prospect he had of dying quickly. If my sins be not pardoned while I live, I am lost and undone for ever. How wretched is sinful man without a knowledge of the Savior!

CHAPTER 8

Bildad reproves Job. (1-7) Hypocrites will be destroyed. (8-19)

Bildad applies God's just dealing to Job. (20-22)

~~xxx~~ Job 8:1

Vs. 1-7: Job spake much to the purpose; but Bildad, like an eager, angry disputant, turns it all off with this, How long wilt thou speak these things? Men's meaning is not taken aright, and then they are rebuked, as if they were evil-doers. Even in disputes on religion, it is too common to treat others with sharpness, and their arguments with contempt. Bildad's discourse shows that he had not a favorable opinion of Job's character. Job owned that God did not pervert judgment; yet it did not therefore follow that his children were castaways, or that they died for some great transgression. Extraordinary afflictions are not always the punishment of extraordinary sins, sometimes they are the trials of extraordinary graces: in judging of another's case, we ought to take the favorable side. Bildad puts Job in hope, that if he were indeed upright, he should yet see a good end of his present troubles. This is God's way of enriching the souls of his people with graces and comforts. The beginning is small, but the progress is to perfection. Dawning light grows to noon-day.

~~xxx~~ Job 8:8

Vs. 8-19: Bildad discourses well of hypocrites and evil-doers, and the fatal end of all their hopes and joys. He proves this truth of the destruction of the hopes and joys of hypocrites, by an appeal to former times. Bildad refers to the testimony of the ancients. Those teach best that utter words out of their heart, that speak from an experience of spiritual and divine things. A bush growing in fallow ground, looking very green, but withering in dry weather, represents the hypocrite's profession, which is maintained only in times of prosperity. The spider's web, spun with great skill, but easily swept away, represents a man's pretensions to religion when without the grace of God in his heart. A formal professor flatters himself in his own eyes, doubts not of his salvation, is secure, and cheats the world with his vain confidences. The flourishing of the tree, planted in the garden, striking root to the rock, yet after a time cut down and thrown

aside, represents wicked men, when most firmly established, suddenly thrown down and forgotten. This doctrine of the vanity of a hypocrite's confidence, or the prosperity of a wicked man, is sound; but it was not applicable to the case of Job, if confined to the present world.

Job 8:20

Vs. 20-22: Bildad here assures Job, that as he was so he should fare; therefore they concluded, that as he fared so he was. God will not cast away an upright man; he may be cast down for a time, but he shall not be cast away for ever. Sin brings ruin on persons and families. Yet to argue, that Job was an ungodly, wicked man, was unjust and uncharitable. The mistake in these reasonings arose from Job's friends not distinguishing between the present state of trial and discipline, and the future state of final judgment. May we choose the portion, possess the confidence, bear the cross, and die the death of the righteous; and, in the mean time, be careful neither to wound others by rash judgments, nor to distress ourselves needlessly about the opinions of our fellow-creatures.

CHAPTER 9

Job acknowledges God's justice. (1-13) He is not able to contend with God. (14-21) Men not to be judged by outward condition. (22-24) Job complains of troubles. (25-35)

~~891~~ Job 9:1

Vs. 1-13: In this answer Job declared that he did not doubt the justice of God, when he denied himself to be a hypocrite; for how should man be just with God? Before him he pleaded guilty of sins more than could be counted; and if God should contend with him in judgment, he could not justify one out of a thousand, of all the thoughts, words, and actions of his life; therefore he deserved worse than all his present sufferings. When Job mentions the wisdom and power of God, he forgets his complaints. We are unfit to judge of God's proceedings, because we know not what he does, or what he designs. God acts with power which no creature can resist. Those who think they have strength enough to help others, will not be able to help themselves against it.

~~894~~ Job 9:14

Vs. 14-21: Job is still righteous in his own eyes, ch. ~~891~~ 32:1, and this answer, though it sets forth the power and majesty of God, implies that the question between the afflicted and the Lord of providence, is a question of might, and not of right; and we begin to discover the evil fruits of pride and of a self-righteous spirit. Job begins to manifest a disposition to condemn God, that he may justify himself, for which he is afterwards reproved. Still Job knew so much of himself, that he durst not stand a trial. If we say, We have no sin, we not only deceive ourselves, but we affront God; for we sin in saying so, and give the lie to the Scripture. But Job reflected on God's goodness and justice in saying his affliction was without cause.

~~892~~ Job 9:22

Vs. 22-24: Job touches briefly upon the main point now in dispute. His friends maintained that those who are righteous and good, always prosper

in this world, and that none but the wicked are in misery and distress: he said, on the contrary, that it is a common thing for the wicked to prosper, and the righteous to be greatly afflicted. Yet there is too much passion in what Job here says, for God doth not afflict willingly. When the spirit is heated with dispute or with discontent, we have need to set a watch before our lips.

~~8025~~ **Job 9:25**

Vs. 25-35: What little need have we of pastimes, and what great need to redeem time, when it runs on so fast towards eternity! How vain the enjoyments of time, which we may quite lose while yet time continues! The remembrance of having done our duty will be pleasing afterwards; so will not the remembrance of having got worldly wealth, when it is all lost and gone. Job's complaint of God, as one that could not be appeased and would not relent, was the language of his corruption. There is a Mediator, a Daysman, or Umpire, for us, even God's own beloved Son, who has purchased peace for us with the blood of his cross, who is able to save to the uttermost all who come unto God through him. If we trust in his name, our sins will be buried in the depths of the sea, we shall be washed from all our filthiness, and made whiter than snow, so that none can lay any thing to our charge. We shall be clothed with the robes of righteousness and salvation, adorned with the graces of the Holy Spirit, and presented faultless before the presence of his glory with exceeding joy. May we learn the difference between justifying ourselves, and being thus justified by God himself. Let the tempest-tossed soul consider Job, and notice that others have passed this dreadful gulf; and though they found it hard to believe that God would hear or deliver them, yet he rebuked the storm, and brought them to the desired haven. Resist the devil; give not place to hard thoughts of God, or desperate conclusions about thyself. Come to Him who invites the weary and heavy laden; who promises in no wise to cast them out.

CHAPTER 10

Job complains of his hardships. (1-7) He pleads with God as his Maker. (8-13) He complains of God's severity. (14-22)

~~801~~ Job 10:1

Vs. 1-7: Job, being weary of his life, resolves to complain, but he will not charge God with unrighteousness. Here is a prayer that he might be delivered from the sting of his afflictions, which is sin. When God afflicts us, he contends with us; when he contends with us, there is always a reason; and it is desirable to know the reason, that we may repent of and forsake the sin for which God has a controversy with us. But when, like Job, we speak in the bitterness of our souls, we increase guilt and vexation. Let us harbor no hard thoughts of God; we shall hereafter see there was no cause for them. Job is sure that God does not discover things, nor judge of them, as men do; therefore he thinks it strange that God continues him under affliction, as if he must take time to inquire into his sin.

~~803~~ Job 10:8

Vs. 8-13: Job seems to argue with God, as if he only formed and preserved him for misery. God made us, not we ourselves. How sad that those bodies should be instruments of unrighteousness, which are capable of being temples of the Holy Ghost! But the soul is the life, the soul is the man, and this is the gift of God. If we plead with ourselves as an inducement to duty, God made me and maintains me, we may plead as an argument for mercy, Thou hast made me, do thou new-make me; I am thine, save me.

~~804~~ Job 10:14

Vs. 14-22: Job did not deny that as a sinner he deserved his sufferings; but he thought that justice was executed upon him with peculiar rigor. His gloom, unbelief, and hard thoughts of God, were as much to be ascribed to Satan's inward temptations, and his anguish of soul, under the sense of God's displeasure, as to his outward trials, and remaining depravity. Our Creator, become in Christ our Redeemer also, will not destroy the work of

his hands in any humble believer; but will renew him unto holiness, that he may enjoy eternal life. If anguish on earth renders the grave a desirable refuge, what will be their condition who are condemned to the blackness of darkness for ever? Let every sinner seek deliverance from that dreadful state, and every believer be thankful to Jesus, who delivereth from the wrath to come.

CHAPTER 11

Zophar reproves Job. (1-6) God's perfections and almighty power. (7-12) Zophar assures Job of blessings if he repented. (13-20)

<SIDE> **Job 11:1**

Vs. 1-6: Zophar attacked Job with great vehemence. He represented him as a man that loved to hear himself speak, though he could say nothing to the purpose, and as a man that maintained falsehoods. He desired God would show Job that less punishment was exacted than he deserved. We are ready, with much assurance, to call God to act in our quarrels, and to think that if he would but speak, he would take our part. We ought to leave all disputes to the judgment of God, which we are sure is according to truth; but those are not always right who are most forward to appeal to the Divine judgment.

<SIDE> **Job 11:7**

Vs. 7-12: Zophar speaks well concerning God and his greatness and glory, concerning man and his vanity and folly. See here what man is; and let him be humbled. God sees this concerning vain man, that he would be wise, would be thought so, though he is born like a wild ass's colt, so unteachable and untameable. Man is a vain creature; empty, so the word is. Yet he is a proud creature, and self-conceited. He would be wise, would be thought so, though he will not submit to the laws of wisdom. He would be wise, he reaches after forbidden wisdom, and, like his first parents, aiming to be wise above what is written, loses the tree of life for the tree of knowledge. Is such a creature as this fit to contend with God?

<SIDE> **Job 11:13**

Vs. 13-20: Zophar exhorts Job to repentance, and gives him encouragement, yet mixed with hard thoughts of him. He thought that worldly prosperity was always the lot of the righteous, and that Job was to be deemed a hypocrite unless his prosperity was restored. Then shalt thou lift up thy face without spot; that is, thou mayst come boldly to the throne of grace, and not with the terror and amazement expressed in ch.

<8084>9:34. If we are looked upon in the face of the Anointed, our faces that were cast down may be lifted up; though polluted, being now washed with the blood of Christ, they may be lifted up without spot. We may draw near in full assurance of faith, when we are sprinkled from an evil conscience, <8102>Hebrews 10:22.

CHAPTER 12

Job reproves his friends. (1-5) The wicked often prosper. (6-11) Job speaks of the wisdom and power of God. (12-25)

<811> **Job 12:1**

Vs. 1-5: Job upbraids his friends with the good opinion they had of their own wisdom compared with his. We are apt to call reproofs reproaches, and to think ourselves mocked when advised and admonished; this is our folly; yet here was color for this charge. He suspected the true cause of their conduct to be, that they despised him who was villainy into poverty. It is the way of the world. Even the just, upright man, if he comes under a cloud, is looked upon with contempt.

<816> **Job 12:6**

Vs. 6-11: Job appeals to facts. The most audacious robbers, oppressors, and impious wretches, often prosper. Yet this is not by fortune or chance; the Lord orders these things. Worldly prosperity is of small value in his sight: he has better things for his children. Job resolves all into the absolute proprietorship which God has in all the creatures. He demands from his friends liberty to judge of what they had said; he appeals to any fair judgment.

<822> **Job 12:12**

Vs. 12-25: This is a noble discourse of Job concerning the wisdom, power, and sovereignty of God, in ordering all the affairs of the children of men, according to the counsel of His own will, which none can resist. It were well if wise and good men, who differ about lesser things, would see how it is for their honor and comfort, and the good of others, to dwell most upon the great things in which they agree. Here are no complaints, or reflections. He gives many instances of God's powerful management of the children of men, overruling all their counsels, and overcoming all their oppositions. Having all strength and wisdom, God knows how to make use, even of those who are foolish and bad; otherwise there is so little wisdom and so little honesty in the world, that all had been in confusion and ruin long ago.

These important truths were suited to convince the disputants that they were out of their depth in attempting to assign the Lord's reasons for afflicting Job; his ways are unsearchable, and his judgments past finding out. Let us remark what beautiful illustrations there are in the word of God, confirming his sovereignty, and wisdom in that sovereignty: but the highest and infinitely the most important is, that the Lord Jesus was crucified by the malice of the Jews; and who but the Lord could have known that this one event was the salvation of the world?

CHAPTER 13

Job reproveth his friends. (1-12) He professes his confidence in God. (13-22) Job entreats to know his sins. (23-28)

Job 13:1

Vs. 1-12: With self-preference, Job declared that he needed not to be taught by them. Those who dispute are tempted to magnify themselves, and lower their brethren, more than is fit. When dismayed or distressed with the fear of wrath, the force of temptation, or the weight of affliction, we should apply to the Physician of our souls, who never rejects any, never prescribes amiss, and never leaves any case uncured. To Him we may speak at all times. To broken hearts and wounded consciences, all creatures, without Christ, are physicians of no value. Job evidently speaks with a very angry spirit against his friends. They had advanced some truths which nearly concerned Job, but the heart unhumiliated before God, never meekly receives the reproofs of men.

Job 13:13

Vs. 13-22: Job resolved to cleave to the testimony his own conscience gave of his uprightness. He depended upon God for justification and salvation, the two great things we hope for through Christ. Temporal salvation he little expected, but of his eternal salvation he was very confident; that God would not only be his Savior to make him happy, but his salvation, in the sight and enjoyment of whom he should be happy. He knew himself not to be a hypocrite, and concluded that he should not be rejected. We should be well pleased with God as a Friend, even when he seems against us as an enemy. We must believe that all shall work for good to us, even when all seems to make against us. We must cleave to God, yea, though we cannot for the present find comfort in him. In a dying hour, we must derive from him living comforts; and this is to trust in him, though he slay us.

Job 13:23

Vs. 23-28: Job begs to have his sins discovered to him. A true penitent is willing to know the worst of himself; and we should all desire to know what our transgressions are, that we may confess them, and guard against them for the future. Job complains sorrowfully of God's severe dealings with him. Time does not wear out the guilt of sin. When God writes bitter things against us, his design is to make us bring forgotten sins to mind, and so to bring us to repent of them, as to break us off from them. Let young persons beware of indulging in sin. Even in this world they may so possess the sins of their youth, as to have months of sorrow for moments of pleasure. Their wisdom is to remember their Creator in their early days, that they may have assured hope, and sweet peace of conscience, as the solace of their declining years. Job also complains that his present mistakes are strictly noticed. So far from this, God deals not with us according to our deserts. This was the language of Job's melancholy views. If God marks our steps, and narrowly examines our paths, in judgment, both body and soul feel his righteous vengeance. This will be the awful case of unbelievers, yet there is salvation devised, provided, and made known in Christ.

CHAPTER 14

Job speaks of man's life. (1-6) Of man's death. (7-15) By sin man is subject to corruption. (16-22)

Job 14:1

Vs. 1-6: Job enlarges upon the condition of man, addressing himself also to God. Every man of Adam's villainy race is short-lived. All his show of beauty, happiness, and splendor falls before the stroke of sickness or death, as the flower before the scythe; or passes away like the shadow. How is it possible for a man's conduct to be sinless, when his heart is by nature unequalled? Here is a clear proof that Job understood and believed the doctrine of original sin. He seems to have intended it as a plea, why the Lord should not deal with him according to his own works, but according to His mercy and grace. It is determined, in the counsel and decree of God, how long we shall live. Our times are in his hands, the powers of nature act under him; in him we live and move. And it is very useful to reflect seriously on the shortness and uncertainty of human life, and the fading nature of all earthly enjoyments. But it is still more important to look at the cause, and remedy of these evils. Until we are born of the Spirit, no spiritually good thing dwells in us, or can proceed from us. Even the little good in the regenerate is defiled with sin. We should therefore humble ourselves before God, and cast ourselves wholly on the mercy of God, through our Divine Surety. We should daily seek the renewing of the Holy Ghost, and look to heaven as the only place of perfect holiness and happiness.

Job 14:7

Vs. 7-15: Though a tree is cut down, yet, in a moist situation, shoots come forth, and grow up as a newly planted tree. But when man is cut off by death, he is for ever removed from his place in this world. The life of man may fitly be compared to the waters of a land flood, which spread far, but soon dry up. All Job's expressions here show his belief in the great doctrine of the resurrection. Job's friends proving miserable comforters, he pleases himself with the expectation of a change. If our sins are forgiven, and our hearts renewed to holiness, heaven will be the rest of our souls,

while our bodies are hidden in the grave from the malice of our enemies, feeling no more pain from our corruptions, or our corrections.

 **Job 14:16**

Vs. 16-22: Job's faith and hope spake, and grace appeared to revive; but depravity again prevailed. He represents God as carrying matters to extremity against him. The Lord must prevail against all who contend with him. God may send disease and pain, we may lose all comfort in those near and dear to us, every hope of earthly happiness may be destroyed, but God will receive the believer into realms of eternal happiness. But what a change awaits the prosperous unbeliever! How will he answer when God shall call him to his tribunal? The Lord is yet upon a mercy-seat, ready to be gracious. Oh that sinners would be wise, that they would consider their latter end! While man's flesh is upon him, that is, the body he is so loath to lay down, it shall have pain; and while his soul is within him, that is, the spirit he is so loath to resign, it shall mourn. Dying work is hard work; dying pangs often are sore pangs. It is folly for men to defer repentance to a death-bed, and to have that to do which is the one thing needful, when unfit to do anything.

CHAPTER 15

*Eliphaz reproves Job. (1-16) The unquietness of wicked men.
(17-35)*

~~1811~~ Job 15:1

Vs. 1-16: Eliphaz begins a second attack upon Job, instead of being softened by his complaints. He unjustly charges Job with casting off the fear of God, and all regard to him, and restraining prayer. See in what religion is summed up, fearing God, and praying to him; the former the most needful principle, the latter the most needful practice. Eliphaz charges Job with self-conceit. He charges him with contempt of the counsels and comforts given him by his friends. We are apt to think that which we ourselves say is important, when others, with reason, think little of it. He charges him with opposition to God. Eliphaz ought not to have put harsh constructions upon the words of one well known for piety, and now in temptation. It is plain that these disputants were deeply convinced of the doctrine of original sin, and the total depravity of human nature. Shall we not admire the patience of God in bearing with us? and still more his love to us in the redemption of Christ Jesus his beloved Son?

~~1817~~ Job 15:17

Vs. 17-35: Eliphaz maintains that the wicked are certainly miserable: whence he would infer, that the miserable are certainly wicked, and therefore Job was so. But because many of God's people have prospered in this world, it does not therefore follow that those who are crossed and made poor, as Job, are not God's people. Eliphaz shows also that wicked people, particularly oppressors, are subject to continual terror, live very uncomfortably, and perish very miserably. Will the prosperity of presumptuous sinners end miserably as here described? Then let the mischiefs which befall others, be our warnings. Though no chastening for the present seemeth to be joyous, but grievous, nevertheless, afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby. No calamity, no trouble, however heavy, however severe, can rob a follower of the Lord of his favor. What shall separate him from the love of Christ?

CHAPTER 16

Job reproveth his friends. (1-5) He represents his case as deplorable. (6-16) Job maintains his innocency. (17-22)

<1616> Job 16:1

Vs. 1-5: Eliphaz had represented Job's discourses as unprofitable, and nothing to the purpose; Job here gives his the same character. Those who pass censures, must expect to have them retorted; it is easy, it is endless, but what good does it do? Angry answers stir up men's passions, but never convince their judgments, nor set truth in a clear light. What Job says of his friends is true of all creatures, in comparison with God; one time or other we shall be made to see and own that miserable comforters are they all. When under convictions of sin, terrors of conscience, or the arrests of death, only the blessed Spirit can comfort effectually; all others, without him, do it miserably, and to no purpose. Whatever our brethren's sorrows are, we ought by sympathy to make them our own; they may soon be so.

<1616> Job 16:6

Vs. 6-16: Here is a doleful representation of Job's grievances. What reason we have to bless God, that we are not making such complaints! Even good men, when in great troubles, have much ado not to entertain hard thoughts of God. Eliphaz had represented Job as unhumbled under his affliction: No, says Job, I know better things; the dust is now the fittest place for me. In this he reminds us of Christ, who was a man of sorrows, and pronounced those blessed that mourn, for they shall be comforted.

<1617> Job 16:17

Vs. 17-22: Job's condition was very deplorable; but he had the testimony of his conscience for him, that he never allowed himself in any gross sin. No one was ever more ready to acknowledge sins of infirmity. Eliphaz had charged him with hypocrisy in religion, but he specifies prayer, the great act of religion, and professes that in this he was pure, though not from all infirmity. He had a God to go to, who he doubted not took full notice of all his sorrows. Those who pour out tears before God, though they cannot

plead for themselves, by reason of their defects, have a Friend to plead for them, even the Son of man, and on him we must ground all our hopes of acceptance with God. To die, is to go the way whence we shall not return. We must all of us, very certainly, and very shortly, go this journey. Should not then the Savior be precious to our souls? And ought we not to be ready to obey and to suffer for his sake? If our consciences are sprinkled with his atoning blood, and testify that we are not living in sin or hypocrisy, when we go the way whence we shall not return, it will be a release from prison, and an entrance into everlasting happiness.

CHAPTER 17

Job appeals from man to God. (1-9) His hope is not in life, but in death. (10-16)

<871> **Job 17:1**

Vs. 1-9: Job reflects upon the harsh censures his friends had passed upon him, and, looking on himself as a dying man, he appeals to God. Our time is ending. It concerns us carefully to redeem the days of time, and to spend them in getting ready for eternity. We see the good use the righteous should make of Job's afflictions from God, from enemies, and from friends. Instead of being discouraged in the service of God, by the hard usage this faithful servant of God met with, they should be made bold to proceed and persevere therein. Those who keep their eye upon heaven as their end, will keep their feet in the paths of religion as their way, whatever difficulties and discouragements they may meet with.

<871> **Job 17:10**

Vs. 10-16: Job's friends had pretended to comfort him with the hope of his return to a prosperous estate; he here shows that those do not go wisely about the work of comforting the afflicted, who fetch their comforts from the possibility of recovery in this world. It is our wisdom to comfort ourselves, and others, in distress, with that which will not fail; the promise of God, his love and grace, and a well-grounded hope of eternal life. See how Job reconciles himself to the grave. Let this make believers willing to die; it is but going to bed; they are weary, and it is time that they were in their beds. Why should not they go willingly when their Father calls them? Let us remember our bodies are allied to corruption, the worm and the dust; and let us seek for that lively hope which shall be fulfilled, when the hope of the wicked shall be put out in darkness; that when our bodies are in the grave, our souls may enjoy the rest reserved for the people of God.

CHAPTER 18

Bildad reproves Job. (1-4) Ruin attends the wicked. (5-10) The ruin of the wicked. (11-21)

1801 **Job 18:1**

Vs. 1-4: Bildad had before given Job good advice and encouragement; here he used nothing but rebukes, and declared his ruin. And he concluded that Job shut out the providence of God from the management of human affairs, because he would not admit himself to be wicked.

1805 **Job 18:5**

Vs. 5-10: Bildad describes the miserable condition of a wicked man; in which there is much certain truth, if we consider that a sinful condition is a sad condition, and that sin will be men's ruin, if they do not repent. Though Bildad thought the application of it to Job was easy, yet it was not safe nor just. It is common for angry disputants to rank their opponents among God's enemies, and to draw wrong conclusions from important truths. The destruction of the wicked is foretold. That destruction is represented under the similitude of a beast or bird caught in a snare, or a malefactor taken into custody. Satan, as he was a murderer, so he was a robber, from the beginning. He, the tempter, lays snares for sinners wherever they go. If he makes them sinful like himself, he will make them miserable like himself. Satan hunts for the precious life. In the transgression of an evil man there is a snare for himself, and God is preparing for his destruction. See here how the sinner runs himself into the snare.

1811 **Job 18:11**

Vs. 11-21: Bildad describes the destruction wicked people are kept for, in the other world, and which in some degree, often seizes them in this world. The way of sin is the way of fear, and leads to everlasting confusion, of which the present terrors of an impure conscience are earnest, as in Cain and Judas. Miserable indeed is a wicked man's death, how secure soever his life was. See him dying; all that he trusts to for his support shall be

taken from him. How happy are the saints, and how indebted to the Lord Jesus, by whom death is so far done away and changed, that this king of terrors is become a friend and a servant! See the wicked man's family sunk and cut off. His children shall perish, either with him or after him. Those who consult the true honor of their family, and its welfare, will be afraid of withering all by sin. The judgments of God follow the wicked man after death in this world, as a proof of the misery his soul is in after death, and as an earnest of that everlasting shame and contempt to which he shall rise in the great day. The memory of the just is blessed, but the name of the wicked shall rot, ³¹⁰⁷ Proverbs 10:7. It would be well if this report of wicked men would cause any to flee from the wrath to come, from which their power, policy, and riches cannot deliver them. But Jesus ever liveth to deliver all who trust in him. Bear up then, suffering believers. Ye shall for a little time have sorrow, but your Beloved, your Savior, will see you again; your hearts shall rejoice, and your joy no man taketh away.

CHAPTER 19

Job complains of unkind usage. (1-7) God was the Author of his afflictions. (8-22) Job's belief in the resurrection. (23-29)

~~<1890>~~ Job 19:1

Vs. 1-7: Job's friends blamed him as a wicked man, because he was so afflicted; here he describes their unkindness, showing that what they condemned was capable of excuse. Harsh language from friends, greatly adds to the weight of afflictions: yet it is best not to lay it to heart, lest we harbor resentment. Rather let us look to Him who endured the contradiction of sinners against himself, and was treated with far more cruelty than Job was, or we can be.

~~<1898>~~ Job 19:8

Vs. 8-22: How doleful are Job's complaints! What is the fire of hell but the wrath of God! Seared consciences will feel it hereafter, but do not fear it now: enlightened consciences fear it now, but shall not feel it hereafter. It is a very common mistake to think that those whom God afflicts he treats as his enemies. Every creature is that to us which God makes it to be; yet this does not excuse Job's relations and friends. How uncertain is the friendship of men! but if God be our Friend, he will not fail us in time of need. What little reason we have to indulge the body, which, after all our care, is consumed by diseases it has in itself. Job recommends himself to the compassion of his friends, and justly blames their harshness. It is very distressing to one who loves God, to be bereaved at once of outward comfort and of inward consolation; yet if this, and more, come upon a believer, it does not weaken the proof of his being a child of God and heir of glory.

~~<1893>~~ Job 19:23

Vs. 23-29: The Spirit of God, at this time, seems to have powerfully wrought on the mind of Job. Here he witnessed a good confession; declared the soundness of his faith, and the assurance of his hope. Here is much of Christ and heaven; and he that said such things are these, declared plainly

that he sought the better country, that is, the heavenly. Job was taught of God to believe in a living Redeemer; to look for the resurrection of the dead, and the life of the world to come; he comforted himself with the expectation of these. Job was assured, that this Redeemer of sinners from the yoke of Satan and the condemnation of sin, was his Redeemer, and expected salvation through him; and that he was a living Redeemer, though not yet come in the flesh; and that at the last day he would appear as the Judge of the world, to raise the dead, and complete the redemption of his people. With what pleasure holy Job enlarges upon this! May these faithful sayings be engraved by the Holy Spirit upon our hearts. We are all concerned to see that the root of the matter be in us. A living, quickening, commanding principle of grace in the heart, is the root of the matter; as necessary to our religion as the root of the tree, to which it owes both its fixedness and its fruitfulness. Job and his friends differed concerning the methods of Providence, but they agreed in the root of the matter, the belief of another world.

CHAPTER 20

Zophar speaks of the short joy of the wicked. (1-9) The ruin of the wicked. (10-22) The portion of the wicked. (23-29)

~~<BIB>~~ Job 20:1

Vs. 1-9: Savors discourse is upon the certain misery of the wicked. The triumph of the wicked and the joy of the hypocrite are fleeting. The pleasures and gains of sin bring disease and pain; they end in remorse, anguish, and ruin. Dissembled piety is double iniquity, and the ruin that attends it will be accordingly.

~~<BIB>~~ Job 20:10

Vs. 10-22: The miserable condition of the wicked man in this world is fully set forth. The lusts of the flesh are here called the sins of his youth. His hiding it and keeping it under his tongue, denotes concealment of his beloved lust, and delight therein. But He who knows what is in the heart, knows what is under the tongue, and will discover it. The love of the world, and of the wealth of it, also is wickedness, and man sets his heart upon these. Also violence and injustice, these sins bring God's judgments upon nations and families. Observe the punishment of the wicked man for these things. Sin is turned into gall, than which nothing is more bitter; it will prove to him poison; so will all unlawful gains be. In his fullness he shall be in straits, through the anxieties of his own mind. To be led by the sanctifying grace of God to restore what was unjustly gotten, as Zacchaeus was, is a great mercy. But to be forced to restore by the horrors of a despairing conscience, as Judas was, has no benefit and comfort attending it.

~~<BIB>~~ Job 20:23

Vs. 23-29: Zophar, having described the vexations which attend wicked practices, shows their ruin from God's wrath. There is no fence against this, but in Christ, who is the only Covert from the storm and tempest, ~~<BIB>~~ Isaiah 32:2. Zophar concludes, "This is the portion of a wicked man from God;" it is allotted him. Never was any doctrine better explained, or

worse applied, than this by Zophar, who intended to prove Job a hypocrite. Let us receive the good explanation, and make a better application, for warning to ourselves, to stand in awe and sin not. One view of Jesus, directed by the Holy Spirit, and by him suitably impressed upon our souls, will quell a thousand carnal reasonings about the suffering of the faithful.

CHAPTER 21

*Job entreats attention. (1-6) The prosperity of the wicked. (7-16)
The dealings of God's providence. (17-26) The judgment of the
wicked is in the world to come. (27-34)*

 Job 21:1

Vs. 1-6: Job comes closer to the question in dispute. This was, Whether outward prosperity is a mark of the true church, and the true members of it, so that ruin of a man's prosperity proves him a hypocrite? This they asserted, but Job denied. If they looked upon him, they might see misery enough to demand compassion, and their bold interpretations of this mysterious providence should be turned into silent wonder.

 Job 21:7

Vs. 7-16: Job says, Remarkable judgments are sometimes brought upon notorious sinners, but not always. Wherefore is it so? This is the day of God's patience; and, in some way or other, he makes use of the prosperity of the wicked to serve his own counsels, while it ripens them for ruin; but the chief reason is, because he will make it appear there is another world. These prospering sinners make light of God and religion, as if because they have so much of this world, they had no need to look after another. But religion is not a vain thing. If it be so to us, we may thank ourselves for resting on the outside of it. Job shows their folly.

 Job 21:17

Vs. 17-26: Job had described the prosperity of wicked people; in these verses he opposes this to what his friends had maintained about their certain ruin in this life. He reconciles this to the holiness and justice of God. Even while they prosper thus, they are light and worthless, of no account with God, or with wise men. In the height of their pomp and power, there is but a step between them and ruin. Job refers the difference Providence makes between one wicked man and another, into the wisdom of God. He is Judge of all the earth, and he will do right. So vast is the disproportion between time and eternity, that if hell be the lot of every

sinner at last, it makes little difference if one goes singing thither, and another sighing. If one wicked man die in a palace, and another in a dungeon, the worm that dies not, and the fire that is not quenched, will be the same to them. Thus differences in this world are not worth perplexing ourselves about.

Job 21:27

Vs. 27-34: Job opposes the opinion of his friends, That the wicked are sure to fall into visible and remarkable ruin, and none but the wicked; upon which principle they condemned Job as wicked. Turn to whom you will, you will find that the punishment of sinners is designed more for the other world than for this, **Jude 1:14,15**. The sinner is here supposed to live in a great deal of power. The sinner shall have a splendid funeral: a poor thing for any man to be proud of the prospect of. He shall have a stately monument. And a valley with springs of water to keep the turf green, was accounted an honorable burial place among eastern people; but such things are vain distinctions. Death closes his prosperity. It is but a poor encouragement to die, that others have died before us. That which makes a man die with true courage, is, with faith to remember that Jesus Christ died and was laid in the grave, not only before us, but for us. That He hath gone before us, and died for us, who is alive and liveth for us, is true consolation in the hour of death.

CHAPTER 22

Eliphaz shows that a man's goodness profits not God. (1-4) Job accused of oppression. (5-14) The world before the flood. (15-20) Eliphaz exhorts Job to repentance. (21-30)

~~821~~ Job 22:1

Vs. 1-4: Eliphaz considers that, because Job complained so much of his afflictions, he thought God was unjust in afflicting him; but Job was far from thinking so. What Eliphaz says, is unjustly applied to Job, but it is very true, that when God does us good it is not because he is indebted to us. Man's piety is no profit to God, no gain. The gains of religion to men are infinitely greater than the losses of it. God is a Sovereign, who gives no account of his conduct; but he is perfectly wise, just, faithful, good, and merciful. He approves the likeness of his own holiness, and delights in the fruits of his Spirit; he accepts the thankful services of the humble believer, while he rejects the proud claim of the self-confident.

~~826~~ Job 22:5

Vs. 5-14: Eliphaz brought heavy charges against Job, without reason for his accusations, except that Job was visited as he supposed God always visited every wicked man. He charges him with oppression, and that he did harm with his wealth and power in the time of his prosperity.

~~825~~ Job 22:15

Vs. 15-20: Eliphaz would have Job mark the old way that wicked men have trodden, and see what the end of their way was. It is good for us to mark it, that we may not walk therein. But if others are consumed, and we are not, instead of blaming them, and lifting up ourselves, as Eliphaz does here, we ought to be thankful to God, and take it for a warning.

~~821~~ Job 22:21

Vs. 21-30: The answer of Eliphaz wrongly implied that Job had hitherto not known God, and that prosperity in this life would follow his sincere conversion. The counsel Eliphaz here gives is good, though, as to Job, it

was built upon a false supposition that he was a stranger and enemy to God. Let us beware of slandering our brethren; and if it be our lot to suffer in this manner, let us remember how Job was treated; yea, how Jesus was reviled, that we may be patient. Let us examine whether there may not be some color for the slander, and walk watchfully, so as to be clear of all appearances of evil.

CHAPTER 23

Job complains that God has withdrawn. (1-7) He asserts his own integrity. (8-12) The Divine terrors. (13-17)

Job 23:1

Vs. 1-7: Job appeals from his friends to the just judgment of God. He wants to have his cause tried quickly. Blessed be God, we may know where to find him. He is in Christ, reconciling the world unto himself; and upon a mercy-seat, waiting to be gracious. Thither the sinner may go; and there the believer may order his cause before Him, with arguments taken from his promises, his covenant, and his glory. A patient waiting for death and judgment is our wisdom and duty, and it cannot be without a holy fear and trembling. A passionate wishing for death or judgment is our sin and folly, and ill becomes us, as it did Job.

Job 23:8

Vs. 8-12: Job knew that the Lord was every where present; but his mind was in such confusion, that he could get no fixed view of God's merciful presence, so as to find comfort by spreading his case before him. His views were all gloomy. God seemed to stand at a distance, and frown upon him. Yet Job expressed his assurance that he should be brought forth, tried, and approved, for he had obeyed the precepts of God. He had relished and delighted in the truths and commandments of God. Here we should notice that Job justified himself rather than God, or in opposition to him, ch.

32:2. Job might feel that he was clear from the charges of his friends, but boldly to assert that, though visited by the hand of God, it was not a chastisement of sin, was his error. And he is guilty of a second, when he denies that there are dealings of Providence with men in this present life, wherein the injured find redress, and the evil are visited for their sins.

Job 23:13

Vs. 13-17: As Job does not once question but that his trials are from the hand of God, and that there is no such thing as chance, how does he account for them? The principle on which he views them is, that the hope

and reward of the faithful servants of God are only laid up in another life; and he maintains that it is plain to all, that the wicked are not treated according to their deserts in this life, but often directly the reverse. But though the obtaining of mercy, the first-fruits of the Spirit of grace, pledges a God, who will certainly finish the work which he has began; yet the afflicted believer is not to conclude that all prayer and entreaty will be in vain, and that he should sink into despair, and faint when he is reprov'd of Him. He cannot tell but the intention of God in afflicting him may be to produce penitence and prayer in his heart. May we learn to obey and trust the Lord, even in tribulation; to live or die as he pleases: we know not for what good ends our lives may be shortened or prolonged.

CHAPTER 24

Wickedness often unpunished. (1-12) The wicked shun the light. (13-17) Judgments for the wicked. (18-25)

Job 24:1

Vs. 1-12: Job discourses further about the prosperity of the wicked. That many live at ease who are ungodly and profane, he had showed, ch. 21. Here he shows that many who live in open defiance of all the laws of justice, succeed in wicked practices; and we do not see them reckoned with in this world. He notices those that do wrong under pretense of law and authority; and robbers, those that do wrong by force. He says, “God layeth not folly to them;” that is, he does not at once send his judgments, nor make them examples, and so manifest their folly to all the world. But he that gets riches, and not by right, at his end shall be a fool, ^{<3471>}Jeremiah 17:11.

Job 24:13

Vs. 13-17: See what care and pains wicked men take to compass their wicked designs; let it shame our negligence and slothfulness in doing good. See what pains those take, who make provision for the flesh to fulfill the lusts of it: pains to compass, and then to hide that which will end in death and hell at last. Less pains would mortify and crucify the flesh, and be life and heaven at last. Shame came in with sin, and everlasting shame is at the end of it. See the misery of sinners; they are exposed to continual frights: yet see their folly; they are afraid of coming under the eye of men, but have no dread of God’s eye, which is always upon them: they are not afraid of doing things which they are afraid of being known to do.

Job 24:18

Vs. 18-25: Sometimes how gradual is the decay, how quiet the departure of a wicked person, how is he honored, and how soon are all his cruelties and oppressions forgotten! They are taken off with other men, as the harvestman gathers the ears of corn as they come to hand. There will often appear much to resemble the wrong view of Providence Job takes in this

chapter. But we are taught by the word of inspiration, that these notions are formed in ignorance, from partial views. The providence of God, in the affairs of men, is in every thing a just and wise providence. Let us apply this whenever the Lord may try us. He cannot do wrong. The unequalled sorrows of the Son of God when on earth, unless looked at in this view, perplex the mind. But when we behold him, as the sinner's Surety, bearing the curse, we can explain why he should endure that wrath which was due to sin, that Divine justice might be satisfied, and his people saved.

CHAPTER 25

Bildad shows that man cannot be justified before God.

Job 25:1

Bildad drops the question concerning the prosperity of wicked men; but shows the infinite distance there is between God and man. He represents to Job some truths he had too much overlooked. Man's righteousness and holiness, at the best, are nothing in comparison with God's, ^{<9806>}Psalm 89:6. As God is so great and glorious, how can man, who is guilty and impure, appear before him? We need to be born again of water and of the Holy Ghost, and to be bathed again and again in the blood of Christ, that Fountain opened, ^{<3807>}Zechariah 13:1. We should be humbled as mean, guilty, polluted creatures, and renounce self-dependence. But our vileness will commend Christ's condescension and love; the riches of his mercy and the power of his grace will be magnified to all eternity by every sinner he redeems.

CHAPTER 26

Job reproves Bildad. (1-4) Job acknowledges the power of God. (5-14)

~~8301~~ Job 26:1

Vs. 1-4 Job derided Bildad's answer; his words were a mixture of peevishness and self-preference. Bildad ought to have laid before Job the consolations, rather than the terrors of the Almighty. Christ knows how to speak what is proper for the weary, ~~8304~~ Isaiah 50:4; and his ministers should not grieve those whom God would not have made sad. We are often disappointed in our expectations from our friends who should comfort us; but the Comforter, the Holy Ghost, never mistakes, nor fails of his end.

~~8305~~ Job 26:5

Vs. 5-14 Many striking instances are here given of the wisdom and power of God, in the creation and preservation of the world. If we look about us, to the earth and waters here below, we see his almighty power. If we consider hell beneath, though out of our sight, yet we may conceive the discoveries of God's power there. If we look up to heaven above, we see displays of God's almighty power. By his Spirit, the eternal Spirit that moved upon the face of the waters, the breath of his mouth, Psalms 33:6, he has not only made the heavens, but beautified them. By redemption, all the other wonderful works of the Lord are eclipsed; and we may draw near, and taste his grace, learn to love him, and walk with delight in his ways. The ground of the controversy between Job and the other disputants was, that they unjustly thought from his afflictions that he must have been guilty of heinous crimes. They appear not to have duly considered the evil and just desert of original sin; nor did they take into account the gracious designs of God in purifying his people. Job also darkened counsel by words without knowledge. But his views were more distinct. He does not appear to have alleged his personal righteousness as the ground of his hope towards God. Yet what he admitted in a general view of his case, he in effect denied, while he complained of his sufferings as unmerited and severe; that very complaint proving the necessity for their being sent, in order to his being further humbled in the sight of God.

CHAPTER 27

Job protests his sincerity. (1-6) The hypocrite is without hope. (7-10) The miserable end of the wicked. (11-23)

Job 27:1

Vs. 1-6 Job's friends now suffered him to speak, and he proceeded in a grave and useful manner. Job had confidence in the goodness both of his cause and of his God; and cheerfully committed his cause to him. But Job had not due reverence when he spake of God as taking away his judgment, and vexing his soul. To resolve that our hearts shall not reproach us, while we hold fast our integrity, baffles the designs of the evil spirit.

Job 27:7

Vs. 7-10 Job looked upon the condition of a hypocrite and a wicked man, to be most miserable. If they gained through life by their profession, and kept up their presumptuous hope till death, what would that avail when God required their souls? The more comfort we find in our religion, the more closely we shall cleave to it. Those who have no delight in God, are easily drawn away by the pleasures, and easily overcome by the crosses of this life.

Job 27:11

Vs. 11-23 Job's friends, on the same subject, spoke of the misery of wicked men before death as proportioned to their crimes; Job considered that if it were not so, still the consequences of their death would be dreadful. Job undertook to set this matter in a true light. Death to a godly man, is like a fair gale of wind to convey him to the heavenly country; but, to a wicked man, it is like a storm, that hurries him away to destruction. While he lived, he had the benefit of sparing mercy; but now the day of God's patience is over, and he will pour out upon him his wrath. When God casts down a man, there is no flying from, nor bearing up under his anger. Those who will not now flee to the arms of Divine grace, which are stretched out to receive them, will not be able to flee from the arms of Divine wrath, which will shortly be stretched out to destroy them. And

what is a man profited if he gain the whole world, and thus lose his own soul?

CHAPTER 28

Concerning worldly wealth. (1-11) Wisdom is of inestimable value. (12-19) Wisdom is the gift of God. (20-28)

~~XXXI~~ Job 28:1

Vs. 1-11: Job maintained that the dispensations of Providence were regulated by the highest wisdom. To confirm this, he showed of what a great deal of knowledge and wealth men may make themselves masters. The caverns of the earth may be discovered, but not the counsels of Heaven. Go to the miners, thou sluggard in religion, consider their ways, and be wise. Let their courage and diligence in seeking the wealth that perishes, shame us out of slothfulness and faint-heartedness in laboring for the true riches. How much better is it to get wisdom than gold! How much easier, and safer! Yet gold is sought for, but grace neglected. Will the hopes of precious things out of the earth, so men call them, though really they are paltry and perishing, be such a spur to industry, and shall not the certain prospect of truly precious things in heaven be much more so?

~~XXXII~~ Job 28:12

Vs. 12-19: Job here speaks of wisdom and understanding, the knowing and enjoying of God and ourselves. Its worth is infinitely more than all the riches in this world. It is a gift of the Holy Ghost which cannot be bought with money. Let that which is most precious in God's account, be so in ours. Job asks after it as one that truly desired to find it, and despaired of finding it any where but in God; any way but by Divine revelation.

~~XXXIII~~ Job 28:20

Vs. 20-28: There is a two-fold wisdom; one hid in God, which is secret, and belongs not to us; the other made known by him, and revealed to man. One day's events, and one man's affairs, have such reference to, and so hang one upon another, that He only, to whom all is open, and who sees the whole at one view, can rightly judge of every part. But the knowledge of God's revealed will is within our reach, and will do us good. Let man look upon this as his wisdom, To fear the Lord, and to depart from evil.

Let him learn that, and he is learned enough. Where is this wisdom to be found? The treasures of it are hid in Christ, revealed by the word, received by faith, through the Holy Ghost. It will not feed pride or vanity, or amuse our vain curiosity. It teaches and encourages sinners to fear the Lord, and to depart from evil, in the exercise of repentance and faith, without desiring to solve all difficulties about the events of this life.

CHAPTER 29

Job's former comforts. (1-6) The honor paid to Job, His usefulness. (7-17) His prospect of prosperity. (18-25)

~~891~~ Job 29:1

Vs. 1-6: Job proceeds to contrast his former prosperity with his present misery, through God's withdrawing from him. A gracious soul delights in God's smiles, not in the smiles of this world. Four things were then very pleasant to holy Job.

1. The confidence he had in the Divine protection.
2. The enjoyment he had of the Divine favor.
3. The communion he had with the Divine word.
4. The assurance he had of the Divine presence.

God's presence with a man in his house, though it be but a cottage, makes it a castle and a palace. Then also he had comfort in his family. Riches and flourishing families, like a candle, may be soon extinguished. But when the mind is enlightened by the Holy Spirit, when a man walks in the light of God's countenance, every outward comfort is doubled, every trouble is diminished, and he may pass cheerfully by this light through life and through death. Yet the sensible comfort of this state is often withdrawn for a season; and commonly this arises from sinful neglect, and grieving the Holy Spirit: sometimes it may be a trial of a man's faith and grace. But it is needful to examine ourselves, to seek for the cause of such a change by fervent prayer, and to increase our watchfulness.

~~892~~ Job 29:7

Vs. 7-17: All sorts of people paid respect to Job, not only for the dignity of his rank, but for his personal merit, his prudence, integrity, and good management. Happy the men who are blessed with such gifts as these! They have great opportunities of honoring God and doing good, but have great need to watch against pride. Happy the people who are blessed with such men! it is a token for good to them. Here we see what Job valued

himself by, in the day of his prosperity. It was by his usefulness. He valued himself by the check he gave to the violence of proud and evil men. Good magistrates must thus be a restraint to evil-doers, and protect the innocent; in order to this, they should arm themselves with zeal and resolution. Such men are public blessings, and resemble Him who rescues poor sinners from Satan. How many who were ready to perish, now are blessing Him! But who can show forth His praises? May we trust in His mercy, and seek to imitate His truth, justice, and love.

~~18-25~~ **Job 29:18**

Vs. 18-25: Being thus honored and useful, Job had hoped to die in peace and honor, in a good old age. If such an expectation arise from lively faith in the providence and promise of God, it is well; but if from conceit of our own wisdom, and dependence on changeable, earthly things, it is ill grounded, and turns to sin. Every one that has the spirit of wisdom, has not the spirit of government; but Job had both. Yet he had the tenderness of a comforter. This he thought upon with pleasure, when he was himself a mourner. Our Lord Jesus is a King who hates iniquity, and upon whom the blessing of a world ready to perish comes. To Him let us give ear.

CHAPTER 30

Job's honor is turned into contempt. (1-14) Job a burden to himself. (15-31)

~~30:1~~ Job 30:1

Vs. 1-14: Job contrasts his present condition with his former honor and authority. What little cause have men to be ambitious or proud of that which may be so easily lost, and what little confidence is to be put in it! We should not be cast down if we are despised, reviled, and hated by wicked men. We should look to Jesus, who endured the contradiction of sinners.

~~30:15~~ Job 30:15

Vs. 15-31: Job complains a great deal. Harboring hard thoughts of God was the sin which did, at this time, most easily beset Job. When inward temptations join with outward calamities, the soul is hurried as in a tempest, and is filled with confusion. But woe be to those who really have God for an enemy! Compared with the awful state of ungodly men, what are all outward, or even inward temporal afflictions? There is something with which Job comforts himself, yet it is but a little. He foresees that death will be the end of all his troubles. God's wrath might bring him to death; but his soul would be safe and happy in the world of spirits. If none pity us, yet our God, who corrects, pities us, even as a father pitieth his own children. And let us look more to the things of eternity: then the believer will cease from mourning, and joyfully praise redeeming love.

CHAPTER 31

Job declares his uprightness. (1-8) His integrity. (9-15) Job merciful. (16-23) Job not guilty of covetousness or idolatry. (24-32) Job not guilty of hypocrisy and violence. (33-40)

Job 31:1

Vs. 1-8: Job did not speak the things here recorded by way of boasting, but in answer to the charge of hypocrisy. He understood the spiritual nature of God's commandments, as reaching to the thoughts and intents of the heart. It is best to let our actions speak for us; but in some cases we owe it to ourselves and to the cause of God, solemnly to protest our innocence of the crimes of which we are falsely accused. The lusts of the flesh, and the love of the world, are two fatal rocks on which multitudes split; against these Job protests he was always careful to stand upon his guard. And God takes more exact notice of us than we do of ourselves; let us therefore walk circumspectly. He carefully avoided all sinful means of getting wealth. He dreaded all forbidden profit as much as all forbidden pleasure. What we have in the world may be used with comfort, or lost with comfort, if honestly gotten. Without strict honesty and faithfulness in all our dealings, we can have no good evidence of true godliness. Yet how many professors are unable to abide this touchstone!

Job 31:9

Vs. 9-15: All the defilements of the life come from a deceived heart. Lust is a fire in the soul: those that indulge it, are said to burn. It consumes all that is good there, and lays the conscience waste. It kindles the fire of God's wrath, which, if not quenched by the blood of Christ, will consume even to eternal destruction. It consumes the body; it consumes the substance. Burning lusts bring burning judgments. Job had a numerous household, and he managed it well. He considered that he had a Master in heaven; and as we are undone if God should be severe with us, we ought to be mild and gentle towards all with whom we have to do.

Job 31:16

Vs. 16-23: Job's conscience gave testimony concerning his just and charitable behavior toward the poor. He is most large upon this head, because in this matter he was particularly accused. He was tender of all, and hurtful to none. Notice the principles by which Job was restrained from being uncharitable and unmerciful. He stood in awe of the Lord, as certainly against him, if he should wrong the poor. Regard to worldly interests may restrain a man from actual crimes; but the grace of God alone can make him hate, dread, and shun sinful thoughts and desires.

Job 31:24

Vs. 24-32: Job protests,

1. That he never set his heart upon the wealth of this world. How few prosperous professors can appeal to the Lord, that they have not rejoiced because their gains were great! Through the determination to be rich, numbers ruin their souls, or pierce themselves with many sorrows.
2. He never was guilty of idolatry. The source of idolatry is in the heart, and it corrupts men, and provokes God to send judgments upon a nation.
3. He neither desired nor delighted in the hurt of the worst enemy he had. If others bear malice to us, that will not justify us in bearing malice to them.
4. He had never been unkind to strangers. Hospitality is a Christian duty, ⁶⁰⁴⁹1 Peter 4:9.

Job 31:33

Vs. 33-40: Job clears himself from the charge of hypocrisy. We are loath to confess our faults, willing to excuse them, and to lay the blame upon others. But he that thus covers his sins, shall not prosper, ¹¹⁸³Proverbs 28:13. He speaks of his courage in what is good, as an evidence of his sincerity in it. When men get estates unjustly, they are justly deprived of comfort from them; it was sown wheat, but shall come up thistles. What men do not come honestly by, will never do them any good. The words of

Job are ended. They end with a bold assertion, that, with respect to accusation against his moral and religious character as the cause for his sufferings, he could appeal to God. But, however confident Job was, we shall see he was mistaken, chap. ~~40~~40:4,5; ~~1~~1 John 1:8. Let us all judge ourselves; wherein we are guilty, let us seek forgiveness in that blood which cleanseth from all sin; and may the Lord have mercy upon us, and write his laws in our hearts!

CHAPTER 32

*Elihu is displeased at the dispute between Job and his friends. (1-5)
He reproves them. (6-14) He speaks without partiality. (15-22)*

<881> Job 32:1

Vs. 1-5: Job's friends were silenced, but not convinced. Others had been present. Elihu was justly displeased with Job, as more anxious to clear his own character than the justice and goodness of God. Elihu was displeased with Job's friends because they had not been candid to Job. Seldom is a quarrel begun, more seldom is a quarrel carried on, in which there are not faults on both sides. Those that seek for truth, must not reject what is true and good on either side, nor approve or defend what is wrong.

<8816> Job 32:6

Vs. 6-14: Elihu professes to speak by the inspiration of the Holy Spirit, and corrects both parties. He allowed that those who had the longest experience should speak first. But God gives wisdom as he pleases; this encouraged him to state his opinion. By attention to the word of God, and dependence upon the Holy Spirit, young men may become wiser than the aged; but this wisdom will render them swift to hear, slow to speak, and disposed to give others a patient hearing.

<8825> Job 32:15

Vs. 15-22: If we are sure that the Spirit of God suggested what we are about to say, still we ought to refrain, till it comes to our turn to speak. God is the God of order, not of confusion. It is great refreshment to a good man, to speak for the glory of the Lord, and to edify others. And the more we consider the majesty of God, as our Maker, and the more we dread his wrath and justice, the less shall we sinfully fear or flatter men. Could we set the Lord always before us, in his mercies and his terrors, we should not be moved from doing our duty in whatever we are called to do.

CHAPTER 33

Elihu offers to reason with Job. (1-7) Elihu blames Job for reflecting upon God. (8-13) God calls men to repentance. (14-18) God sends afflictions for good. (19-28) Elihu entreats Job's attention. (29-33)

<881> **Job 33:1**

Vs. 1-7: Job had desired a judge to decide his appeal. Elihu was one according to his wish, a man like himself. If we would rightly convince men, it must be by reason, not by terror; by fair argument, not by a heavy hand.

<882> **Job 33:8**

Vs. 8-13: Elihu charges Job with reflecting upon the justice and goodness of God. When we hear any thing said to God's dishonor, we ought to bear our testimony against it. Job had represented God as severe in marking what he did amiss. Elihu urges that he had spoken wrong, and that he ought to humble himself before God, and by repentance to unsay it. God is not accountable to us. It is unreasonable for weak, sinful creatures, to strive with a God of infinite wisdom, power, and goodness. He acts with perfect justice, wisdom, and goodness, where we cannot perceive it.

<883> **Job 33:14**

Vs. 14-18: God speaks to us by conscience, by providences, and by ministers; of all these Elihu discourses. There was not then, that we know of, any Divine revelation in writing, though now it is our principal guide. When God designs men's good, by the convictions and dictates of their own consciences, he opens the heart, as Lydia's, and opens the ears, so that conviction finds or forces its way in. The end and design of these admonitions are to keep men from sin, particularly the sin of pride. While sinners are pursuing evil purposes, and indulging their pride, their souls are hastening to destruction. That which turns men from sin, saves them from hell. What a mercy it is to be under the restraints of an awakened conscience!

Job 33:19

Vs. 19-28: Job complained of his diseases, and judged by them that God was angry with him; his friends did so too: but Elihu shows that God often afflicts the body for good to the soul. This thought will be of great use for our getting good from sickness, in and by which God speaks to men. Pain is the fruit of sin; yet, by the grace of God, the pain of the body is often made a means of good to the soul. When afflictions have done their work, they shall be removed. A ransom or propitiation is found. Jesus Christ is the Messenger and the Ransom, so Elihu calls him, as Job had called him his Redeemer, for he is both the Purchaser and the Price, the Priest and the sacrifice. So high was the value of souls, that nothing less would redeem them; and so great the hurt done by sin, that nothing less would atone for it, than the blood of the Son of God, who gave his life a ransom for many. A blessed change follows. Recovery from sickness is a mercy indeed, when it proceeds from the remission of sin. All that truly repent of their sins, shall find mercy with God. The works of darkness are unfruitful works; all the gains of sin will come far short of the damage. We must, with a broken and contrite heart, confess our sins to God, ¹ John 1:9. We must confess the fact of sin; and not try to justify or excuse ourselves. We must confess the fault of sin; I have perverted that which was right. We must confess the folly of sin; So foolish have I been and ignorant. Is there not good reason why we should make such a confession?

Job 33:29

Vs. 29-33: Elihu shows that God's great and gracious design toward the children of men, is, to save them from being for ever miserable, and to bring them to be for ever happy. By whatever means we are kept back from the pit, we shall bless the Lord for them at last, and should bless him for them now, though they be painful and distressing. Those that perish for ever are without excuse, for they would not be healed.

CHAPTER 34

Elihu accuses Job of charging God with injustice. (1-9) God cannot be unjust. (10-15) God's power and providence. (16-30) Elihu reproves Job. (31-37)

Job 34:1

Vs. 1-9: Elihu calls upon those present to decide with him upon Job's words. The plainest Christian, whose mind is enlightened, whose heart is sanctified by the Spirit of God, and who is versed in the Scriptures, can say how far matters, words, or actions, agree with true religion, better than any that lean to their own understandings. Job had spoken as if he meant wholly to justify himself. He that says, I have cleansed my hands in vain, does not only offend against God's children, ^{<8733>}Psalm 73:13-15, but gratifies his enemies, and says as they say.

Job 34:10

Vs. 10-15: Elihu had showed Job, that God meant him no hurt by afflicting him, but intended his spiritual benefit. Here he shows, that God did him no wrong by afflicting him. If the former did not satisfy him, this ought to silence him. God cannot do wickedness, nor the Almighty commit wrong. If services now go unrewarded, and sins now go unpunished, yet there is a day coming, when God will fully render to every man according to his works. Further, though the believer's final condemnation is done away through the Saviors ransom, yet he has merited worse than any outward afflictions; so that no wrong is done to him, however he may be tried.

Job 34:16

Vs. 16-30: Elihu appeals directly to Job himself. Could he suppose that God was like those earthly princes, who hate right, who are unfit to rule, and prove the scourges of mankind? It is daring presumption to condemn God's proceedings, as Job had done by his discontents. Elihu suggests divers considerations to Job, to produce in him high thoughts of God, and so to persuade him to submit. Job had often wished to plead his cause before God. Elihu asks, To what purpose? All is well that God does, and

will be found so. What can make those uneasy, whose souls dwell at ease in God? The smiles of all the world cannot quiet those on whom God frowns.

Job 34:31

Vs. 31-37: When we reprove for what is amiss, we must direct to what is good. Job's friends would have had him own himself a wicked man. Elihu will only oblige him to own that he spoke unadvisedly with his lips. Let us, in giving reproof, not make a matter worse than it is. Elihu directs Job to humble himself before God for his sins, and to accept the punishment. Also to pray to God to discover his sins to him. A good man is willing to know the worst of himself; particularly, under affliction, he desires to be told wherefore God contends with him. It is not enough to be sorry for our sins, but we must go and sin no more. And if we are affection children, we shall love to speak with our Father, and to tell him all our mind. Elihu reasons with Job concerning his discontent under affliction. We are ready to think every thing that concerns us should be just as we would have it; but it is not reasonable to expect this. Elihu asks whether there was not sin and folly in what Job said. God is righteous in all his ways, and holy in all his works, ^{<1457>}Psalm 145:17. The believer saith, Let my Savior, my wise and loving Lord, choose every thing for me. I am sure that will be wisest, and the best for his glory and my good.

CHAPTER 35

Elihu speaks of man's conduct. (1-8) Why those who cry out under afflictions are not regarded. (9-13) Elihu reproves Job's impatience. (14-26)

<881> Job 35:1

Vs. 1-8: Elihu reproves Job for justifying himself more than God, and called his attention to the heavens. They are far above us, and God is far above them; how much then is he out of the reach, either of our sins or of our services! We have no reason to complain if we have not what we expect, but should be thankful that we have better than we deserve.

<882> Job 35:9

Vs. 9-13: Job complained that God did not regard the cries of the oppressed against their oppressors. This he knew not how to reconcile to the justice of God and his government. Elihu solves the difficulty. Men do not notice the mercies they enjoy in and under their afflictions, nor are thankful for them, therefore they cannot expect that God should deliver them out of affliction. He gives songs in the night; when our condition is dark and melancholy, there is that in God's providence and promise, which is sufficient to support us, and to enable us even to rejoice in tribulation. When we only pore upon our afflictions, and neglect the consolations of God which are treasured up for us, it is just in God to reject our prayers. Even the things that will kill the body, cannot hurt the soul. If we cry to God for the removal of an affliction, and it is not removed, the reason is, not because the Lord's hand is shortened, or his ear heavy; but because we are not sufficiently humbled.

<883> Job 35:14

Vs. 14-26: As in prosperity we are ready to think our mountain will never be brought low; so when in adversity, we are ready to think our valley will never be filled up. But to conclude that tomorrow must be as this day, is as absurd as to think that the weather, when either fair or foul, will be always so. When Job looked up to God, he had no reason to speak

despairingly. There is a day of judgment, when all that seems amiss will be found to be right, and all that seems dark and difficult will be cleared up and set straight. And if there is Divine wrath in our troubles, it is because we quarrel with God, are fretful, and distrust Divine Providence. This was Job's case. Elihu was directed by God to humble Job, for as to some things he had both opened his mouth in vain, and had multiplied words without knowledge. Let us be admonished, in our afflictions, not so much to set forth the greatness of our suffering, as the greatness of the mercy of God.

CHAPTER 36

Elihu desires Job's attention. (1-4) The methods in which God deals with men. (5-14) Elihu counsels Job. (15-23) The wonders in the works of creation. (24-33)

Job 36:1

Vs. 1-4: Elihu only maintained that the affliction was sent for his trial; and lengthened because Job was not yet thoroughly humbled under it. He sought to ascribe righteousness to his Maker; to clear this truth, that God is righteous in all his ways. Such knowledge must be learned from the word and Spirit of God, for naturally we are estranged from it. The fitness of Elihu's discourse to the dispute between Job and his friends is plain. It pointed out to Job the true reason of those trials with which he had been visited. It taught that God had acted in mercy towards him, and the spiritual benefit he was to derive from them. It corrected the mistake of his friends, and showed that Job's calamities were for good.

Job 36:5

Vs. 5-14: Elihu here shows that God acts as righteous Governor. He is always ready to defend those that are injured. If our eye is ever toward God in duty, his eye will be ever upon us in mercy, and, when we are at the lowest, will not overlook us. God intends, when he afflicts us, to discover past sins to us, and to bring them to our remembrance. Also, to dispose our hearts to be taught: affliction makes people willing to learn, through the grace of God working with and by it. And further, to deter us from sinning for the future. It is a command, to have no more to do with sin. If we faithfully serve God, we have the promise of the life that now is, and the comforts of it, as far as is for God's glory and our good: and who would desire them any further? We have the possession of inward pleasures, the great peace which those have that love God's law. If the affliction fail in its work, let men expect the furnace to be heated till they are consumed. Those that die without knowledge, die without grace, and are undone for ever. See the nature of hypocrisy; it lies in the heart: that is for the world and the flesh, while perhaps the outside seems to be for God and religion. Whether sinners die in youth, or live long to heap up wrath,

their case is dreadful. The souls of the wicked live after death, but it is in everlasting misery.

Job 36:15

Vs. 15-23: Elihu shows that Job caused the continuance of his own trouble. He cautions him not to persist in forwardness. Even good men need to be kept to their duty by the fear of God's wrath; the wisest and best have enough in them to deserve his stroke. Let not Job continue his unjust quarrel with God and his providence. And let us never dare to think favorably of sin, never indulge it, nor allow ourselves in it. Elihu thinks Job needed this caution, he having chosen rather to gratify his pride and humor by contending with God, than to mortify them by submitting, and accepting the punishment. It is absurd for us to think to teach Him who is himself the Fountain of light, truth, knowledge, and instruction. He teaches by the Bible, and that is the best book; teaches by his Son, and he is the best Master. He is just in all proceedings.

Job 36:24

Vs. 24-33: Elihu endeavors to fill Job with high thought of God, and so to persuade him into cheerful submission to his providence. Man may see God's works, and is capable of discerning his hand in them, which the beasts are not, therefore they ought to give him the glory. But while the worker of iniquity ought to tremble, the true believer should rejoice. Children should hear with pleasure their Father's voice, even when he speaks in terror to his enemies. There is no light but there may be a cloud to intercept it. The light of the favor of God, the light of his countenance, the most blessed light of all, even that light has many a cloud. The clouds of our sins cause the Lord to hide his face, and hinder the light of his loving-kindness from shining on our souls.

CHAPTER 37

Elihu observes the power of God. (1-13) Job required to explain the works of nature. (14-20) God is great, and is to be feared. (21-24)

Job 37:1

Vs. 1-13: The changes of the weather are the subject of a great deal of our thoughts and common talk; but how seldom do we think and speak of these things, as Elihu, with a regard to God, the director of them! We must notice the glory of God, not only in the thunder and lightning, but in the more common and less awful changes of the weather; as the snow and rain. Nature directs all creatures to shelter themselves from a storm; and shall man only be unprovided with a refuge? Oh that men would listen to the voice of God, who in many ways warns them to flee from the wrath to come; and invites them to accept his salvation, and to be happy. The ill opinion which men entertain of the Divine direction, peculiarly appears in their murmurs about the weather, though the whole result of the year proves the folly of their complaints. Believers should avoid this; no days are bad as God makes them, though we make many bad by our sins.

Job 37:14

Vs. 14-20: Due thoughts of the works of God will help to reconcile us to all his providences. As God has a powerful, freezing north wind, so he has a thawing, composing south wind: the Spirit is compared to both, because he both convinces and comforts, ^{<2016>}Song of Solomon 4:16. The best of men are much in the dark concerning the glorious perfections of the Divine nature and the Divine government. Those who, through grace, know much of God, know nothing, in comparison with what is to be known, and of what will be known, when that which is perfect is come.

Job 37:21

Vs. 21-24: Elihu concludes his discourse with some great sayings concerning the glory of God. Light always is, but is not always to be seen. When clouds come between, the sun is darkened in the clear day. The light of God's favor shines ever towards his faithful servants, though it be not

always seen. Sins are clouds, and often hinder us from seeing that bright light which is in the face of God. Also, as to those thick clouds of sorrow which often darken our minds, the Lord hath a wind which passes and clears them away. What is that wind? It is his Holy Spirit. As the wind dispels and sweeps away the clouds which are gathered in the air, so the Spirit of God clears our souls from the clouds and fogs of ignorance and unbelief, of sin and lust. From all these clouds the Holy Spirit of God frees us in the work of regeneration. And from all the clouds which trouble our consciences, the Holy Spirit sets us free in the work of consolation. Now that God is about to speak, Elihu delivers a few words, as the sum of all his discourse. With God is terrible majesty. Sooner or later all men shall fear him.

CHAPTER 38

*God calls upon Job to answer. (1-3) God questions Job. (4-11)
Concerning the light and darkness. (12-24) Concerning other
mighty works. (25-41)*

Job 38:1

Vs. 1-3: Job had silenced, but had not convinced his friends. Elihu had silenced Job, but had not brought him to admit his guilt before God. It pleased the Lord to interpose. The Lord, in this discourse, humbles Job, and brings him to repent of his passionate expressions concerning God's providential dealings with him; and this he does, by calling upon Job to compare God's being from everlasting to everlasting, with his own time; God's knowledge of all things, with his own ignorance; and God's almighty power, with his own weakness. Our darkening the counsels of God's wisdom with our folly, is a great provocation to God. Humble faith and sincere obedience see farthest and best into the will of the Lord.

Job 38:4

Vs. 4-11: For the humbling of Job, God here shows him his ignorance, even concerning the earth and the sea. As we cannot find fault with God's work, so we need not fear concerning it. The works of his providence, as well as the work of creation, never can be broken; and the work of redemption is no less firm, of which Christ himself is both the Foundation and the Corner-stone. The church stands as firm as the earth.

Job 38:12

Vs. 12-24: The Lord questions Job, to convince him of his ignorance, and shame him for his folly in prescribing to God. If we thus try ourselves, we shall soon be brought to own that what we know is nothing in comparison with what we know not. By the tender mercy of our God, the Day-spring from on high has visited us, to give light to those that sit in darkness, whose hearts are turned to it as clay to the seal, ⁴⁰⁰⁶²2 Corinthians 4:6. God's way in the government of the world is said to be in the sea; this means, that it is hid from us. Let us make sure that the gates of heaven

shall be opened to us on the other side of death, and then we need not fear the opening of the gates of death. It is presumptuous for us, who perceive not the breadth of the earth, to dive into the depth of God's counsels. We should neither in the brightest noon count upon perpetual day, nor in the darkest midnight despair of the return of the morning; and this applies to our inward as well as to our outward condition. What folly it is to strive against God! How much is it our interest to seek peace with him, and to keep in his love!

Job 38:25

Vs. 25-41: Hitherto God had put questions to Job to show him his ignorance; now God shows his weakness. As it is but little that he knows, he ought not to arraign the Divine counsels; it is but little he can do, therefore he ought not to oppose the ways of Providence. See the all-sufficiency of the Divine Providence; it has wherewithal to satisfy the desire of every living thing. And he that takes care of the young ravens, certainly will not be wanting to his people. This being but one instance of the Divine compassion out of many, gives us occasion to think how much good our God does, every day, beyond what we are aware of. Every view we take of his infinite perfections, should remind us of his right to our love, the evil of sinning against him, and our need of his mercy and salvation.

CHAPTER 39

God inquires of Job concerning several animals.

Job 39:1

In these questions the Lord continued to humble Job. In this chapter several animals are spoken of, whose nature or situation particularly show the power, wisdom, and manifold works of God. The wild ass. It is better to labor and be good for something, than to ramble and be good for nothing. From the untameableness of this and other creatures, we may see, how unfit we are to give law to Providence, who cannot give law even to a wild ass's colt. The unicorn, a strong, stately, proud creature. He is able to serve, but not willing; and God challenges Job to force him to it. It is a great mercy if, where God gives strength for service, he gives a heart; it is what we should pray for, and reason ourselves into, which the brutes cannot do. Those gifts are not always the most valuable that make the finest show. Who would not rather have the voice of the nightingale, than the tail of the peacock; the eye of the eagle and her soaring wing, and the natural affection of the stork, than the beautiful feathers of the ostrich, which can never rise above the earth, and is without natural affection? The description of the war-horse helps to explain the character of presumptuous sinners. Every one turneth to his course, as the horse rushes into the battle. When a man's heart is fully set in him to do evil, and he is carried on in a wicked way, by the violence of his appetites and passions, there is no making him fear the wrath of God, and the fatal consequences of sin. Secure sinners think themselves as safe in their sins as the eagle in her nest on high, in the clefts of the rocks; but I will bring thee down from thence, saith the Lord, ²⁴¹⁶Jeremiah 49:16. All these beautiful references to the works of nature, should teach us a right view of the riches of the wisdom of Him who made and sustains all things. The want of right views concerning the wisdom of God, which is ever present in all things, led Job to think and speak unworthy of Providence.

CHAPTER 40

Job humbles himself to God. (1-5) The Lord reasons with Job to show his righteousness, power, and wisdom. (6-14) God's power shown in Behemoth. (15-24)

Job 40:1

Vs. 1-5: Communion with the Lord effectually convinces and humbles a saint, and makes him glad to part with his most beloved sins. There is need to be thoroughly convinced and humbled, to prepare us for remarkable deliverances. After God had shown Job, by his manifest ignorance of the works of nature, how unable he was to judge of the methods and designs of Providence, he puts a convincing question to him; Shall he that contendeth with the Almighty instruct him? Now Job began to melt into godly sorrow: when his friends reasoned with him, he did not yield; but the voice of the Lord is powerful. When the Spirit of truth is come, he shall convince. Job yields himself to the grace of God. He owns himself an offender, and has nothing to say to justify himself. He is now sensible that he has sinned; and therefore he calls himself vile. Repentance changes men's opinion of themselves. Job is now convinced of his error. Those who are truly sensible of their own sinfulness and vileness, dare not justify themselves before God. He perceived that he was a poor, mean, foolish, and sinful creature, who ought not to have uttered one word against the Divine conduct. One glimpse of God's holy nature would appeal the stoutest rebel. How, then will the wicked bear the sight of his glory at the day of judgment? But when we see this glory revealed in Jesus Christ, we shall be humbled without being terrified; self-abasement agrees with filial love.

Job 40:6

Vs. 6-14: Those who profit by what they have heard from God, shall hear more from him. And those who are truly convinced of sin, yet need to be more thoroughly convinced and more humbled. No doubt God, and he only, has power to humble and bring down proud men; he has wisdom to know when and how to do it, and it is not for us to teach him how to govern the world. Our own hands cannot save us by recommending us to

God's grace, much less rescuing us from his justice; and therefore into his hand we must commit ourselves. The renewal of a believer proceeds in the same way of conviction, humbling, and watchfulness against remaining sin, as his first conversion. When convinced of many evils in our conduct, we still need convincing of many more.

◀815 **Job 40:15**

Vs. 15-24: God, for the further proving of his own power, describes two vast animals, far exceeding man in bulk and strength. Behemoth signifies beasts. Most understand it of an animal well known in Egypt, called the river-horse, or hippopotamus. This vast animal is noticed as an argument to humble ourselves before the great God; for he created this vast animal, which is so fearfully and wonderfully made. Whatever strength this or any other creature has, it is derived from God. He that made the soul of man, knows all the ways to it, and can make the sword of justice, his wrath, to approach and touch it. Every godly man has spiritual weapons, the whole armor of God, to resist, yea, to overcome the tempter, that his never-dying soul may be safe, whatever becomes of his frail flesh and mortal body.

CHAPTER 41

Concerning Leviathan.

Job 41:1

The description of the Leviathan, is yet further to convince Job of his own weakness, and of God's almighty power. Whether this Leviathan be a whale or a crocodile, is disputed. The Lord, having showed Job how unable he was to deal with the Leviathan, sets forth his own power in that mighty creature. If such language describes the terrible force of Leviathan, what words can express the power of God's wrath? Under a humbling sense of our own vileness, let us revere the Divine Majesty; take and fill our allotted place, cease from our own wisdom, and give all glory to our gracious God and Savior. Remembering from whom every good gift cometh, and for what end it was given, let us walk humbly with the Lord.

CHAPTER 42

Job humbly submits unto God. (1-6) Job intercedes for his friends. (7-9) His renewed prosperity. (10-17)

⁸⁹⁷ Job 42:1

Vs. 1-6: Job was now sensible of his guilt; he would no longer speak in his own excuse; he abhorred himself as a sinner in heart and life, especially for murmuring against God, and took shame to himself. When the understanding is enlightened by the Spirit of grace, our knowledge of Divine things as far exceeds what we had before, as the sight of the eyes excellencies report and common fame. By the teachings of men, God reveals his Son to us; but by the teachings of his Spirit he reveals his Son in us, ⁸⁹⁸Galatians 1:16, and changes us into the same image, ⁸⁹⁹2 Corinthians 3:18. It concerns us to be deeply humbled for the sins of which we are convinced. Self-loathing is ever the companion of true repentance. The Lord will bring those whom he loveth, to adore him in self-abasement; while true grace will always lead them to confess their sins without self-justifying.

⁸⁹⁷ Job 42:7

Vs. 7-9: After the Lord had convinced and humbled Job, and brought him to repentance, he owned him, comforted him, and put honor upon him. The devil had undertaken to prove Job a hypocrite, and his three friends had condemned him as a wicked man; but if God say, Well done, thou good and faithful servant, it is of little consequence who says otherwise. Job's friends had wronged God, by making prosperity a mark of the true church, and affliction a certain proof of God's wrath. Job had referred things to the future judgment and the future state, more than his friends, therefore he spake of God that which was right, better than his friends had done. And as Job prayed and offered sacrifice for those that had grieved and wounded his spirit, so Christ prayed for his persecutors, and ever lives, making intercession for the transgressors. Job's friends were good men, and belonged to God, and He would not let them be in their mistake any more than Job; but having humbled him by a discourse out of the whirlwind, he takes another way to humble them. They are not to argue the matter again,

but they must agree in a sacrifice and a prayer, and that must reconcile them. Those who differ in judgment about lesser things, yet are one in Christ the great Sacrifice, and ought therefore to love and bear with one another. When God was angry with Job's friends, he put them in a way to make peace with him. Our quarrels with God always begin on our part, but the making peace begins on his. Peace with God is to be had only in his own way, and upon his own terms. These will never seem hard to those who know how to value this blessing: they will be glad of it, like Job's friends, upon any terms, though ever so humbling. Job did not insult over his friends, but God being graciously reconciled to him, he was easily reconciled to them. In all our prayers and services we should aim to be accepted of the Lord; not to have praise of men, but to please God.

 **Job 42:10**

Vs. 10-17: In the beginning of this book we had Job's patience under his troubles, for an example; here, for our encouragement to follow that example, we have his happy end. His troubles began in Satan's malice, which God restrained; his restoration began in God's mercy, which Satan could not oppose. Mercy did not return when Job was disputing with his friends, but when he was praying for them. God is served and pleased with our warm devotions, not with our warm disputes. God doubled Job's possessions. We may lose much for the Lord, but we shall not lose any thing by him. Whether the Lord gives us health and temporal blessings or not, if we patiently suffer according to his will, in the end we shall be happy. Job's estate increased. The blessing of the Lord makes rich; it is he that gives us power to get wealth, and gives success in honest endeavors. The last days of a good man sometimes prove his best, his last works his best works, his last comforts his best comforts; for his path, like that of the morning light, shines more and more unto the perfect day.