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COMMENTARY

COMMENTARY ON  
JOB

*by Adam Clarke.*

*“Follow peace with all men, and holiness, without  
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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# A COMMENTARY AND CRITICAL NOTES

ON THE

# HOLY BIBLE

## OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING  
OF THE SACRED WRITINGS

**BY ADAM CLARKE, LL.D., F.S.A., &c.**

A NEW EDITION, WITH THE  
AUTHOR'S FINAL CORRECTIONS

**For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.**

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## PREFACE TO THE BOOK OF JOB

THIS is the most singular book in the whole of the Sacred Code: though written by the same inspiration, and in reference to the same end, the salvation of men, it is so different from every other book of the Bible, that it seems to possess nothing in common with them, for even the *language*, in its construction, is dissimilar from that in the *Law*, the *Prophets*, and the *historical books*. But on all hands it is accounted a work that contains “the purest *morality*, the sublimest *philosophy*, the simplest *ritual*, and the most majestic *creed*.” Except the *two first chapters* and the *ten last verses*, which are merely *prose*, all the rest of the book is *poetic*; and is every where reducible to the *hemistich* form, in which all the other poetic books of the Bible are written: it is therefore properly called a POEM; but whether it belongs to the *dramatic* or *epic* species has not been decided by learned men. To try it by those *rules* which have been derived from *Aristotle*, and are still applied to ascertain compositions in these departments of poetry, is, in my opinion, as absurd as it is ridiculous. Who ever made a poem on these rules? And is there a poem in the universe worth reading that is strictly conformable to these rules? *Not one*. The rules, it is true, were deduced from compositions of this description:—and although they may be very useful, in assisting poets to methodize their compositions, and to keep the different parts distinct; yet they have often acted as a species of critical trammels, and have cramped genius. Genuine poetry is like a mountain flood: it pours down, resistless, bursts all bounds, scoops out its own channel, carries woods and rocks before it, and spreads itself abroad, both deep and wide, over all the plain. Such, indeed, is the poetry which the reader will meet with in this singular and astonishing book. As to Aristotle himself, although he was a keen-eyed plodder of nature, and a prodigy for his time; yet if we may judge from his *poetics*, he had a soul as incapable of feeling the true *genie createur*, as *Racine* terms the *spirit of poetry*, as he was, by his physics, metaphysics, and analogies, of discovering the true system of the universe.

As to the book of Job, it is most evidently a *poem*, and a *poem* of the highest order; dealing in *subjects* the most grand and sublime; using *imagery* the most chaste and appropriate; described by language the most happy and energetic; conveying *instruction*, both in Divine and human things, the most ennobling and useful; abounding in *precepts* the most pure

and exalted, which are enforced by *arguments* the most strong and conclusive, and illustrated by *examples* the most natural and striking.

All these points will appear in the strongest light to every attentive reader of the book; and to such its great *end* will be answered: they will learn from it, that God has way every where: that the *wicked*, though bearing rule for a time, can never be ultimately prosperous and happy; and that the *righteous*, though oppressed with sufferings and calamities, can never be forgotten by Him in whose hands are his saints, and with whom their lives are precious; that in this world neither are the wicked ultimately punished, nor the righteous ultimately rewarded; that God's judgments are a great deep, and his ways past finding out; but the issues of all are to the glory of his wisdom and grace, and to the eternal happiness of those who trust in him. This is the grand design of the book, and this design will be strikingly evident to the simplest and most unlettered reader, whose heart is right with God, and who is seeking instruction, in order that he may glorify his Maker, by receiving and by doing good.

Notwithstanding all this, there is not a book in Scripture on the subject of which more *difficulties* have been started. None, says *Calmet*, has furnished more subjects of doubt and embarrassment; and none has afforded less information for the solution of those doubts. On this subject the great questions which have been agitated refer, principally, 1. To the *person* of Job. 2. To his *existence*. 3. To the *time* in which he lived. 4. To his *country*. 5. To his *stock* or *kindred*. 6. To his *religion*. 7. To the *author* of the book. 8. To its *truth*. 9. To its *authenticity*; and, 10. To the *time* and *occasion* on which it was written.

With respect to the *first* and *second*, several writers of eminent note have denied the *personality* of Job; according to them, no such person ever existed; he is merely *fabulous*, and is like the *Il penseroso*, or *sorrowful man* of Milton; sorrow, distress, affliction, and persecution personified, as the name imports. According to them, he is a mere *ideal being*, created by the genius of the poet; clothed with such attributes, and placed in such circumstances, as gave the poet scope and materials for his work.

*Thirdly*, as to the *time* in which those place him who receive this as a *true history*, there is great variety. According to some, he flourished in the *patriarchal age*; some make him *contemporary* with *Moses*; that he was in the captivity in Egypt, and that he lived at the time of the *exodus*. Some place him in the time of the *Israelitish judges*; others in the days of *David*;

others, in those of *Solomon*; and others, in the time of the *Babylonish captivity*, having been teacher of a school at Tiberias in Palestine, and, with the rest of his countrymen, carried away into Babylon; and that he lived under *Ahasuerus* and *Esther*. *Fourthly*, as to his *country*: some make him an *Arab*; others, an *Egyptian*; others, a *Syrian*; some an *Israelite*; and some, an *Idumean*. *Fifthly*, as to his *origin*: some derive him from *Nachor*, and others from *Esau*, and make him the *fifth* in descent from *Abraham*. *Sixthly*, as to his *religion*: some suppose it to have been *Sabæism*; others, that it was *patriarchal*; and others, that he was bred up in the *Jewish* faith. *Seventhly*, as to the *author* of the work, learned men are greatly divided: some suppose the author to have been *Elihu*; others, *Job*; others, *Job* and *his friends*; others, *Moses*; some, *Solomon*; others, *Isaiah*; and others, *Ezra*, or some *unknown Jew*, posterior to the captivity. *Eighthly*, as to the book: some maintain that it is a history of *fact*, given by one best qualified to record it; and others, that it is an instructive *fiction*—facts, persons, dialogues and all, being supposititious; given, however, by the inspiration of God, in a sort of *parabolic* form, like those employed in the Gospel; and similar to that of the *rich man and Lazarus*. *Ninthly*, as to its *authenticity*: while some, and those not well qualified to judge, have asserted it to be a mere *human production*, of no Divine authority; others have clearly shown that the book itself, whatever questions may arise concerning the *person, author, time, place, &c.*, was ever received by the *Jewish Church* and *people* as authentic, genuine, and divinely inspired; and incorporated, with the highest propriety, among the most instructive, sublime, and excellent portions of Divine revelation. *Tenthly*, as to the *occasion* on which it was written, there are considerable differences of opinion: some will have it to be written for the *consolation* of the *Hebrews* in their peregrinations through the *wilderness*; and others, for the comfort and encouragement of the *Israelites* in the *Babylonish captivity*: these state that *Job* represents *Nehemiah*, and that his three professed friends, but real enemies, *Eliphaz* the *Temanite*, *Bildad* the *Shuhite*, and *Zophar* the *Naamathite*, represent *Sanballat* the *Horonite*, *Tobiah* the *Ammonite*, and *Geshem* the *Arabian*! and that the whole book should be understood and interpreted on this ground; and that, with a little allowance for poetic colouring, all its parts perfectly harmonize, thus understood; showing, in a word, that into whatsoever troubles or persecutions God may permit his people to be brought, yet he will sustain them in the fire, bring them safely through it, and discomfit all their enemies: and that whatsoever is true on this *great scale*, is true also on that which is more *contracted*; as he will equally

support, defend, and finally render conqueror, every individual that trusts in him.

I shall not trouble my readers with the arguments which have been used by learned men, *pro* and *con*, relative to the particulars already mentioned: were I to do this, I must transcribe a vast mass of matter, which, though it might display great learning in the authors, would most certainly afford little edification to the great bulk of my readers. My own opinion on those points they may naturally wish to know; and to that opinion they have a right: it is such as I dare avow, and such as I feel no disposition to conceal. I believe Job to have been a *real person*, and his history to be a *statement of facts*.

As the preface to this book (I mean the first chapter) states him to have lived in the land of *Uz*, or *Uts*, I believe, with Mr. *Good* and several other learned men, this place to have been “situated in *Arabia Petraea*, on the south-western coast of the lake *Asphaltites*, in a line between Egypt and Philistia, surrounded with Kedar, Teman, and Midian; all of which were districts of Arabia Petræa; situated in Idumea, the land of Edom or Esau; and comprising so large a part of it, that *Idumea* and *Ausitis*, or the land of *Uz*, and the land of *Edom*, were convertible terms, and equally employed to import the same region: thus, <sup><2702></sup>**Lamentations 4:21**: ‘Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz.’” See Mr. *Good’s Introductory Dissertation*; who proceeds to observe: “Nothing is clearer than that all the persons introduced into this poem were *Idumeans*, dwelling in Idumea; or, in other words, Edomite Arabs. These characters are, *Job* himself, dwelling in the land of *Uz*; *Eliphaz* of *Teman*, a district of as much repute as *Uz*, and (upon the joint testimony of <sup><2440></sup>**Jeremiah 49:7, 20**; <sup><2651></sup>**Ezekiel 25:13**; <sup><3101></sup>**Amos 1:11, 12**, and <sup><3108></sup>**Obadiah 1:8, 9**) a part, and a principal part, of *Idumea*; *Bildad* of *Shuah*, always mentioned in conjunction with *Sheba* and *Dedan*, all of them being uniformly placed in the vicinity of Idumea; *Zophar* of *Naamah*, a city whose name imports *pleasantness*, which is also stated, in <sup><0615></sup>**Joshua 15:21, 41**, to have been situated in Idumea, and to have lain in a southern direction towards its coast, or the shores of the Red Sea; and *Elihu* of *Buz*, which as the name of a place occurs but once in sacred writ, but is there (<sup><2822></sup>**Jeremiah 25:22, 23**) mentioned in conjunction with *Teman* and *Dedan*; and hence necessarily, like themselves, a border city upon *Ausitis*, *Uz*, or *Idumea*. It had a number of names: it was at first called *Horitis*, from the *Horim* or *Horites*, who appear to have first settled there. Among the descendants of

these, the most distinguished was *Seir*; and from him the land was known by the name of the *Land of Seir*. This *chief* had a numerous family, and among the most signalized of his grandsons was *Uz*, or *Uts*; and from him, and not from *Uz* the son of *Nahor*, it seems to have been called *Ausitis*, or the *Land of Uz*. The family of *Hor*, *Seir*, or *Uz*, were at length dispossessed of the entire region by *Esau*, or *Edom*; who strengthened himself by his marriage with one of the daughters of *Ishmael*; and the conquered territory was denominated *Idumea*, or the land of *Edom*." I think this is conclusive as to the *country* of *Job* and his friends. See *Mr. Good* as above.

The *man* and his *country* being thus ascertained, the *time* in which he lived is the point next to be considered.

I feel all the difficulties of the various chronologies of learned men: all that has been offered on the subject is only *opinion* or *probable conjecture*; and, while I differ from many respectable authors, I dare not say that I have more to strengthen my opinion than they have to support theirs.

I do not believe that he lived under the *patriarchal* dispensation; nor in any time *previous* to the *giving of the Law*, or to the *death of Moses*. I have examined the opposite arguments, and they have brought no conviction to my mind. That he lived *after* the giving of the Law appears to me very probable, from what I consider frequent references to the Mosaic institutions occurring in the book, and which I shall notice in their respective places. I know it has been asserted *there are no such references*; and I am astonished at the assertion: the reader will judge whether a plain case is made out where the supposed references occur. An obstinate adherence to a preconceived system is like *prejudice*; it has neither *eyes* nor *ears*.

With this question, that relative to the *author* of the book is nearly connected. Were we to suppose that *Job* himself, or *Elihu*, or *Job* and *his friends*, wrote the work, the question would at once be answered that regards the *time*; but all positive evidence on this point is wanting: and while other suppositions have certain *arguments* to support them, the above claimants who are supported only by critical *conjecture*, must stand where they are for want of evidence. The opinions that appear the most probable, and have plausible arguments to support them, are the following: 1. *Moses* was the author of this book, as many portions of it harmonize with his acknowledged writings. 2. *Solomon* is the most likely author, as

many of the sentiments contained in it are precisely the same with those in the Proverbs; and they are delivered often in nearly the same words. 3. The book was written by some *Jew*, in or soon after the time of the Babylonish captivity.

1. That *Moses* was the author has been the opinion of most learned men; and none has set the arguments in support of this opinion in so strong a light as Mr. *Mason Good*, in his *Introductory Dissertation* to his *translation and notes* on this book. Mr. G. is a gentleman of great knowledge, great learning, and correct thinking; and whatever he says or writes is entitled to respect. If he have *data*, his deductions are most generally consecutive and solid. He contends, “that the writer of this poem must in his style have been equally master of the *simple* and of the *sublime*; that he must have been minutely and elaborately acquainted with *Astronomy*, *Natural History*, and the *general science* of his age; that he must have been a *Hebrew* by birth and *native language*, and an *Arabian* by long residence and local study; and, finally, that he must have flourished and composed the work before the exodus.” And he thinks that “every one of these features is consummated in *Moses*, and in *Moses* alone; and that the whole of them give us his complete lineaments and portraiture. Instructed in all the learning of Egypt, it appears little doubtful that he composed it during some part of his forty years’ residence with the hospitable Jethro, in that district of Idumea which was named Midian.” In addition to these external proofs of identity, Mr. *Good* thinks, “a little attention will disclose to us an internal proof, of peculiar force, in the close and striking similarity of diction and idiom which exists between the book of Job and those pieces of poetry which *Moses* is usually admitted to have composed. This point he proceeds to examine; and thinks that the following examples may make some progress toward settling the question, by exhibiting a very singular proof of general *parallelism*.”

“The order of creation, as detailed in the first chapter of Genesis, is precisely similar to that described in <sup><18380></sup>**Job 38:1-20**, the general arrangement that occupied the *first* day;—the formation of the *clouds*, which employed the *second*;—the separation of the *sea*, which took up a part of the *third*;—and the establishment of the *luminaries* in the skies, which characterized the *fourth*.

“In this general description, as given in Genesis, the vapour in the clouds, and the fluid in the sea, are equally denominated *waters*: thus, <sup><01005></sup>**Genesis**



**1:5-7**, ‘And God said, Let there be a firmament *in the midst of the waters*, and let it divide the *waters from the waters*. And God made the firmament, and divided the *waters which were under* the firmament from the *waters which were above* the firmament.’

“Let us compare this passage with <sup><1824B></sup>**Job 26:8-10**:—

*He driveth together the waters into His thick clouds;  
And the cloud is not rent under them.—  
He setteth a bow on the face of the waters,  
Till the consummation of light and of darkness.*

“These are, perhaps, the only instances in the Bible in which the cloudy vapours are denominated *waters*, before they become concentrated into rain; and they offer an identity of thought, which strongly suggests an identity of person. The following is another very striking peculiarity of the same kind, occurring in the same description, and is perhaps still more in point. The combined simplicity and sublimity of <sup><1910B></sup>**Genesis 1:3**, ‘And God said, Be light! and light was,’ has been felt and praised by critics of every age, Pagan and Mohammedan, as well as Jewish and Christian; and has by all of them been regarded as a characteristic feature in the Mosaic style. In the poem before us we have the following proof of identity of manner, <sup><1837B></sup>**Job 37:6**:—

*Behold! He saith to the snow, Be!  
On earth then falleth it.  
To the rain—and it falleth;—  
The rains of his might.*

“This can hardly be regarded as an allusion, but as an instance of identity of manner. In the psalmist we have an allusion: and it occurs thus, <sup><1933D></sup>**Psalm 33:9**, *yhyw rma awh hu amar vaiyehi*, ‘He spake, and it existed;’ and I copy it that the reader may see the difference. The eulogy of Longinus upon the passage in Genesis is a eulogy also upon that in Job; and the Koran, in verbally copying the psalmist, has bestowed an equal panegyric upon all of them:—

[Arabic]

DIXIT, ‘ESTO;’ ET FUIT.—*He said, BE THOU; and it WAS.*

“With reference to the description of the creation, in the book of Genesis, I shall only farther observe, that the same simplicity of style, adapted to so

lofty a subject, characteristically distinguishes the writer of the book of Job, who commonly employs a diction peculiarly magnificent, as though trusting to the subject to support itself, without the feeble aid of rhetorical ornaments. Of this the description of the tribunal of the Almighty, given in the first and second chapters of the ensuing poem, is a striking example, as indeed I have already remarked; and that of the midnight apparition in the fourth chapter is no less so.

“The following instances are of a more general nature, and lead, upon a broader principle, to the same conclusion:—

Ch.	Ver.	<b>JOB</b>	Ch.	Ver.	<b>EXODUS</b>
13	24	Wherefore accountest thou me thine enemy?	15	7	Thou sentest forth thy wrath, Consuming them as stubble.
4	9	By the blast of God they perish; And by the breath of His nostrils they are consumed.		8	And with the blast of thy nostrils The waters were gathered together.
15	24	<i>Distress</i> and <i>anguish</i> dismay him; They overwhelm him as a king ready for battle.		10	Thou didst blow with thy wind: The sea covered them.
20	26	Terrors shall be upon him— Every <i>horror</i> treasured up in reserve for him. A fire unblown shall consume him.		16	Terror and dread shall fall upon them: By the might of thine arm they shall be still as a stone.
		<b>JOB</b>			<b>DEUTERONOMY</b>
	27	The heavens shall disclose his iniquity, And the earth shall rise up against him.	28	22	And Jehovah shall smite thee with a consumption; And with a fever, and with an inflammation,
18	15	Brimstone shall be rained down upon his dwelling.			And with an extreme burning
	16	Below shall his root be burnt up, And above shall his branch be cut off.		23	And the heaven over thy head shall be brass And the earth under thee, iron.
12	17	Counsellors he leadeth captive, And judges he maketh distracted.		24	And Jehovah shall make the rain of thy land powder and dust; From

					heaven shall it come down upon thee, Until thou be destroyed.
	24	He bewildereth the judgment of the leaders of the people of a land, And causeth them to wander in a pathless desert:		28	Jehovah shall smite thee with destruction, And blindness, and astonishment of heart..
7	25	They grope about in darkness, even without a glimpse; Yea, he maketh them to reel like the drunkard.	28	29	And thou shalt grope at noonday, As the blind gropeth in darkness: And thou shalt not prosper in thy ways: And thou shalt only be oppressed. And consumed continually
8	17	His roots shall be entangled in a rock; With a bed of stones shall he grapple			
	18	Utterly shall it drink him up from his place; Yea, it shall renounce him, and say, "I never knew thee."		63	And it shall come to pass, As Jehovah exulted over you, To do you good, and to multiply you, So will Jehovah exult over you, To destroy you, and reduce you to naught.
	19	Behold the Eternal exulting in his course; Even over his dust shall rise up another.			

“In this specimen of comparison it is peculiarly worthy of remark, that not only the same train of ideas is found to recur, but in many instances the same words, where others might have been employed, and perhaps have answered as well; the whole obviously resulting from the habit of thinking upon subjects in the same manner, and by means of the same terms which is common to every one, and which distinguishes original identity from intentional imitation. I will only advert to one instance: the use of the very powerful, but not very common verb **CC** *sis*, ‘to exult,’ *exulto*, *glorior*, **γαυριω**, which occurs in the last verse of both the above passages, and is

in each instance equally appropriate: **hwby cygy yasis Yehovah—CWCm awb hu mesos**, [Arabic]

“The same term is again employed, <sup><18321></sup>**Job 39:21**, to express the spirited prancing of the high mettled war-horse.

“The above passage from <sup><18189></sup>**Job 8:19** has not been generally understood, and has been given erroneously in the translations.” Mr. *Good*, in his notes, p. 101-103, enters at large into a defense of his version of this passage.

Ch	Ver	Job	Ch.	Ver.	Deuteronomy
8	8	For examine, I beseech thee, the past age; Yea, gird thyself to the study of its forefathers;	32	7	Reflect on the days of old; Contemplate the times of ages beyond ages; Inquire of thy father, and he will show thee;
	10	Shall not they instruct thee, counsel thee, And swell forth the sayings of their wisdom?			Thine elders, <i>and they will</i> instruct thee.
20	17	He shall not behold the branches of the river, Brooks of honey and butter.—		13	He gave him to suck honey out of the rock, And oil out of the flinty rock,
29	6	When my path flowed with butter, And the rock <i>poured out</i> for me rivers of oil.		14	Butter of kine, and milk of sheep.
15	27	Though his face be enveloped with fatness, And heaped up with fatness on his loins.		15	But Jeshurun waxed fat, and kicked: Thou art waxen fat, thou art grown thick; Thou art <i>enveloped with</i> fatness.
6	4	The arrows of the Almighty are within me; Their poison drinketh up my spirit: The <i>terrors</i> of God set themselves in array against me;.		23	I will heap mischiefs upon them, I will spend my arrows upon them.
16	13	His arrows fly around me; He pierceth my reins without mercy		42	I will make mine arrows drunk with blood.

“The fine pathetic elegy of the *ninetieth* psalm has been usually ascribed to Moses; and Dathe imagines it was written by him a little before his death.

“Kennicott and Geddes have some doubt upon this point, chiefly because the ultimate period assigned in it to the life of man is fourscore years; while Moses was at his death a hundred and twenty years old, yet ‘his eye was not dim, nor his natural force abated;’ <sup><16347></sup> **Deuteronomy 34:7.**

“The following comparison will, perhaps, have a tendency to confirm the general opinion, by rendering it probable that its author and the author of the Book of Job were the same person.

Ch.	Ver.	JOB	Ch.	Ver.	PSALM
14	2	He springeth up as a flower, and is cut down;	90	5	They are like the passing grass of the morning;
		Yea, he fleeth as a shadow, and endureth not.		6	In the morning it springeth up and groweth: In the evening it is cut down and withereth.
	3	And dost thou cast thine eyes upon such a one? And wouldst thou bring me into judgment with thyself?		7	For we are consumed by thine anger, And by thy wrath are we troubled.
	16	Yet now art thou numbering my steps; Thou overlookest nothing of my sins:—		8	Thou hast set our iniquities before thee: Our secret sins in the light of thy countenance.
	18	And for ever, as the crumbling mountain dissolveth, And the rock mouldereth away from his place,		9	Behold, all our days are passed away in thy wrath, We spend our years as a tale that is told.
	19	So consumest thou the hope of man,		10	Their strength is labour and sorrow; It is soon cut off, and we flee away.

		Thou harasses him continually till he perish		12	So teach us to number our days That we may apply our hearts unto wisdom.,
7	21	Why wilt thou not turn away from my transgression, And let my calamity pass by?		14	O satisfy us early with thy mercy, That we may rejoice and be glad all our days
11	14	If the iniquity of thy hand thou put away, And let not wickedness dwell in thy tabernacles,		15	Make us glad according to the days of our affliction, To the years we have seen evil:
	16	Lo! then shalt thou forget affliction;As waters passed by shalt thou remember it:			Let thy wonders be shown unto thy servants And thy glory unto their children;
	17	And brighter shall the time be than noontide; Thou shalt shine forth, thou shalt grow vigorous, like the day-spring.			And let the beauty of Jehovah, our God, be upon us, And establish thou the work of our hands

“The strictly and decidedly acknowledged productions of Moses are but few; and in the above examples I have taken a specimen from by far the greater number. It is, indeed, not a little astonishing that, being so few, they should offer a resemblance in so many points.

“There may at times be some difficulty in determining between the similarity of style and diction resulting from established habit, and that produced by intentional imitation; yet, in the former case, it will commonly, if I mistake not, be found looser, but more general; in the latter, stricter, but more confined to particular words or idioms; the whole of the features not having been equally caught, while those which have been laid hold of are given more minutely than in the case of habit. The *manner* runs carelessly through every part, and is perpetually striking us unawares; the *copy* walks after it with measured but unequal pace, and is restless in courting our attention. The specimens of resemblance now produced are obviously of the former kind: both sides have an equal claim to originality, and seem very powerfully to establish a unity of authorship.”

Thus far Mr. Good; who has, on his own side of the question, most certainly exhausted the subject. The case he has made out is a strong one: we shall next examine whether a stronger cannot be made out in behalf of *Solomon*, as the second candidate for the authorship of this most excellent book.

2. That this book was the work of Solomon was the opinion of some early Christian writers, among whom was Gregory Nazianzen; and of several moderns, among whom were Spanheim and Hardouin. The latter has gone so far as to place the death of Job in the *thirty-fifth* year of the reign of David; and he supposes that Solomon wrote the work in question, about the *second* or *third* year of his reign. On this last opinion no stress whatever should be placed.

As the argument for Moses has been supported by supposed *parallelisms* between his acknowledged works and the Book of Job, so has that which attributes the latter to Solomon. That Solomon, from his *vast learning* and *wisdom*, was capable of such a work, none can deny. His knowledge in *astronomy, natural history, politics, theology, languages*, and the *general science* of his age, must have given him at least equal qualifications to those possessed by Moses. And if *he* was the author of the Book of Canticles, which most men believe, he had certainly a *poetic mind*, equal, if not superior, to all the writers who had existed previously to his time. The Book of Proverbs and that of Ecclesiastes are almost universally attributed to him: now, in the Book of Job, there are a multitude of *sentiments, sentences, terms, and modes of speech*, which are almost peculiar to Solomon, as will appear from the whole books.

In both we find the most exalted eulogium of *wisdom*. See <sup><18312></sup>**Job 28:12**; <sup><10181></sup>**Proverbs 8:11**, &c. Job says, “The *fear of the Lord*, that is *wisdom*; and to depart from evil, that is *understanding*,” <sup><18328></sup>**Job 28:28**. Solomon says, “The *fear of the Lord* is the beginning of *knowledge*, but *fools* despise *wisdom* and *instruction*,” <sup><10107></sup>**Proverbs 1:7**.

Job speaks of the *state of the dead* nearly in the same terms as Solomon: compare <sup><182133></sup>**Job 21:33; 12:22; 36:5**, with <sup><101918></sup>**Proverbs 9:18**.

Job says, <sup><183016></sup>**Job 26:6**, “*Hell* is naked before him, and *destruction* hath no covering.” Solomon says, <sup><101511></sup>**Proverbs 15:11**, “*Hell* and *destruction* are before the Lord; how much more the hearts of the children of men?” Job says, “Man drinketh iniquity like water;” <sup><181516></sup>**Job 15:16**. And *Elihu* charges

him with “drinking up scorning like water;” <sup><18347></sup>**Job 34:7**. The same image occurs in *Solomon*, <sup><10816></sup>**Proverbs 26:6**: “He that sendeth a message by the hand of a fool *drinketh* damage.”

In <sup><181534></sup>**Job 15:34** it is said, “Fire shall consume the tabernacle of *bribery*.” The same turn of thought occurs <sup><201527></sup>**Proverbs 15:27**: “He that is greedy of gain troubleth his own house; but he that hateth *gifts* shall live.”

*Both* speak of *weighing the spirits* or *winds*. See <sup><18325></sup>**Job 28:25**; <sup><201612></sup>**Proverbs 16:2** But to me the parallelism in these cases is not evident, as both the reason of the saying, and some of the terms in the original, are different. Job tells his friends, “If they would *hold their peace*, it would be their *wisdom*;” <sup><181316></sup>**Job 13:5**. Solomon has the same sentiment in nearly the same words, <sup><201728></sup>**Proverbs 17:28**: “Even a fool, when he *holdeth his peace*, is counted *wise*; and he that shutteth his lips is esteemed a man of understanding.”

*Solomon* represents the *rephaim* or *giants* as in *hell*, or the *great deep*; <sup><201218></sup>**Proverbs 2:18; 9:18; 7:27**. The like sentiment is in <sup><183415></sup>**Job 26:5**. See the Hebrew.

In <sup><182716></sup>**Job 27:16, 17**, it is said that “If the wicked heap up silver as the dust, and prepare raiment as the clay; the just shall put it on, and the innocent shall divide the silver.” The like sentiment is found, <sup><202808></sup>**Proverbs 28:8**: “He that by usury and unjust gain increaseth his substance, he shall gather for him that will pity the poor.” Solomon says, <sup><201618></sup>**Proverbs 16:18**: “Pride goeth before destruction, and a haughty spirit before a fall:” and, “Before destruction the heart of man is haughty; and before honour is humility;” <sup><201812></sup>**Proverbs 18:12**: and, “A man’s pride shall bring him low; but honour shall uphold the humble in spirit.” The same sentiment is expressed in <sup><182229></sup>**Job 22:29**: “When men are *cast down*, then thou shalt say, There is a *lifting up*; and he shall save the *humble* person.”

*Both* speak nearly in the same way concerning the *creation* of the *earth* and the *sea*. “Where wast thou when I *laid the foundations of the earth*?—Who *shut up the sea* with doors, when it brake forth as if it had issued from the womb?” <sup><183304></sup>**Job 38:4-8**. This seems a reference to the *flood*. In <sup><201822></sup>**Proverbs 8:22-29** *Wisdom* says: “The Lord possessed me in the beginning of his way—when as yet he had not *made the earth*—when he gave to the *sea his decree* that the *waters* should not *pass his commandment*: when he *appointed the foundations of the earth*.” These



are precisely the same kind of conceptions, and nearly the same phraseology.

In <sup><18107></sup>**Job 20:7** it is said, “The wicked shall *perish* for ever, like his own DUNG.” And in <sup><20107></sup>**Proverbs 10:7** it is said, “The name of the wicked shall ROT.”

It would not be difficult to enlarge this list of correspondences by a collation of passages in *Job* and in *Proverbs*; but most of them will occur to the attentive reader. There is, however, another *class of evidence* that appears still more forcible, viz.: There are several *term* used frequently in the Book of Job and in the books of Solomon which are almost *peculiar* to those books, and which argue an *identity of authorship*. The noun **hyvt tushiyah**, which may signify *essence, substance, reality, completeness*, occurs in Job and Proverbs. See <sup><18112></sup>**Job 5:12; 6:13; 11:6; 12:16; 26:3**, and <sup><18112></sup>**Job 30:22**, <sup><10117></sup>**Proverbs 2:7; 3:21; 8:14**, and <sup><20101></sup>**Proverbs 18:1**. And it occurs only *twice*, as far as I can recollect, in all the Bible besides; viz., <sup><23329></sup>**Isaiah 28:29**, and <sup><31619></sup>**Micah 6:9**. The word **hwh havvah**, used in the sense of *misfortune, ruinous downfall, calamity*, occurs <sup><18112></sup>**Job 6:2, 30; 30:13**, and in <sup><20101></sup>**Proverbs 10:3; 11:6; 17:4; 19:13**. It occurs nowhere else, except once in <sup><31726></sup>**Ezekiel 7:26**, once in <sup><31703></sup>**Micah 7:3**, and a few times in the Psalms, <sup><19169></sup>**Psalms 5:9; 52:2, 7; 55:12; 91:3; 94:20; 37:12; 62:3**.

The word **twl bj t tachbuloth**, *wise counsels*, occurs only in <sup><185712></sup>**Job 37:12**, and in <sup><201016></sup>**Proverbs 1:5; 11:14; 12:5; 20:18; 24:6**; and nowhere else in the Bible in this form. And **htp potheh**, *the silly one, simpleton, fool*, is used precisely in the same sense in <sup><181612></sup>**Job 5:2**; <sup><201907></sup>**Proverbs 19:7**, and in various other parts of the same book. The word **wdba**, *abaddon, destruction*, <sup><18316></sup>**Job 26:6; 28:22; 31:12**, connected sometimes with **l wav sheol**, *hell*, or the *grave*; and **twm maveth**, *death*, occurs as above, and in <sup><201511></sup>**Proverbs 15:11; 27:20**.

*Calmet*, who refers to several of the above places, adds: It would be easy to collect a great number of similar parallel passages; but it must make a forcible impression in favour of this opinion when we observe in Job and Proverbs the same *principles*, the same sentiments, the same terms, and some that are found only in Job and Solomon. We may add farther, the beauty of the *style*, the sublimity of the *thoughts*, the dignity of the *matter*,

the *form* and *order* in which the *materials* of this writer are laid down, the vast *erudition* and astonishing *fecundity* of *genius*, all of which perfectly characterize Solomon.

Besides the above, we find many *forms of expression* in this book which prove that its author had a *knowledge of the law of God*, and *many* which show that he was acquainted with the *Psalms* of David, and a few very like what we find in the *writings of the prophets*. I shall insert a few more:—

<p>&lt;1815Z&gt; <b>Job 15:27:</b> Because he covereth his face with <i>fatness</i>.</p>	<p>&lt;1917I0&gt; <b>Psalms 17:10:</b> They are <i>inclosed</i> in their own <i>fat</i>. &lt;1973O7&gt; <b>Psalms 73:7:</b> Their eyes stand out with <i>fatness</i>.</p>
<p>&lt;1834L4&gt; <b>Job 34:14:</b> If he set his heart upon man, he shall gather unto himself his <i>spirit</i> and his <i>breath</i>.</p>	<p>&lt;19A4E9&gt; <b>Psalms 104:29:</b> Thou hidest thy face, and they are troubled: thou <i>takest away</i> their <i>breath</i>; they die, and return to their dust.</p>
<p>&lt;1821O9&gt; <b>Job 21:9:</b> Their houses are safe from fear; neither is the rod of God upon them.</p>	<p>&lt;1973O5&gt; <b>Psalms 73:5:</b> They are not in trouble as other men; neither are they plagued like other men.</p>
<p>&lt;1821I0&gt; <b>Job 21:10:</b> Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.</p>	<p>&lt;19E4I3&gt; <b>Psalms 144:13, 14:</b> Let our sheep bring forth thousands;-and our oxen be strong to labour.</p>
<p>&lt;1821I8&gt; <b>Job 21:18:</b> They (the wicked) are as <i>stubble</i> before the <i>wind</i>; and as <i>chaff</i> that the storm carrieth away.</p>	<p>&lt;1910I4&gt; <b>Psalms 1:4:</b> The ungodly are like the <i>chaff</i> which the <i>wind</i> driveth away.</p>
<p>&lt;1821I9&gt; <b>Job 22:19:</b> The <i>righteous see it</i>, and are <i>glad</i>; and the innocent laugh them to scorn.</p>	<p>&lt;1988I0&gt; <b>Psalms 58:10:</b> The <i>righteous shall rejoice</i> when he seeth the <i>vengeance</i>; he shall wash his feet in the blood of the wicked.</p>
<p>&lt;18384I&gt; <b>Job 38:41:</b> Who provideth for the <i>raven his food</i>? when his <i>young ones cry unto God</i>.</p>	<p>&lt;19E7O9&gt; <b>Psalms 147:9:</b> He giveth to the <i>beast his food</i>; and to the <i>young ravens which cry</i>.</p>
<p>&lt;1812I0&gt; <b>Job 12:21:</b> <i>He poureth contempt upon princes</i>, and weakeneth the strength of the mighty.</p>	<p>&lt;19A740&gt; <b>Psalms 107:40:</b> <i>He poureth contempt upon princes</i>, and causeth them to wander in the wilderness.</p>
<p>&lt;1818I8&gt; <b>Job 3:3:</b> <i>Let the day perish in which I was born</i>; and the night in which it was said, There is</p>	<p>&lt;2451O&gt; <b>Jeremiah 15:10:</b> <i>Wo is me, my mother, that thou hast borne me, a man of strife</i>.</p>

<p>man-child conceived. See also  <small>&lt;181018&gt;</small> <b>Job 10:18</b>.</p>	<p><small>&lt;24114&gt;</small> <b>Jeremiah 20:14, 15</b>: <i>Cursed be the day wherein I was born—let not the day wherein my mother bare me be blessed.</i></p>
<p><small>&lt;182107&gt;</small> <b>Job 21:7</b>: <i>Wherefore do the wicked live, become old, and are mighty in power?</i></p>	<p><small>&lt;24121&gt;</small> <b>Jeremiah 12:1, 2</b>: <i>Wherefore doth the way of the wicked prosper? they grow; yea, they bring forth fruit.</i></p>
<p><small>&lt;182107&gt;</small> <b>Job 28:12</b>: <i>But where shall wisdom be found, and where is the place of understanding?</i>  <small>&lt;182813&gt;</small> <b>Job 28:13</b>: <i>Man knoweth not the price thereof; neither is it found in the land of the living.</i></p>	<p>Collate these verses with <b>Baruch 3:14, 15, 29</b>, and see <small>&lt;210121&gt;</small> <b>Proverbs 1:20-23; 2:2-7</b>; <small>&lt;210113&gt;</small> <b>Proverbs 3:13-18; 4:5-9</b>; <small>&lt;210110&gt;</small> <b>Proverbs 8:10-35</b>.</p>

The remarkable sentiment that “God, as Sovereign of the world, does treat the righteous and the wicked, independently of their respective merits, with a similar lot in this life, and that like events often happen to both,” is maintained in the Book of Job and the Ecclesiastes of Solomon. <18022> **Job 9:22-24**: “He *destroyeth the perfect and the wicked*. If the scourge slay suddenly, he will laugh at the trial of the *innocent*. The *earth* is given into the *hand of the wicked*; he covereth the faces of the judges thereof; if not, where and who is he?” <181015> **Job 10:15**: “If I be *wicked*, wo unto me; and if I be *righteous*, yet will I not lift up my head.” <180915> **Job 9:15**: “*Whom*, though I were *righteous*, yet would I not *answer*; I would make supplication to my Judge.” <181206> **Job 12:6**: “The tabernacles of *robbers prosper*, and they that *provoke God* are *secure*; into whose hand God bringeth abundantly.” <182107> **Job 21:7-9**: “Wherefore do the *wicked live, become old, yea are mighty in power*? Their seed is *established in their sight*, and their *offspring before their eyes*. Their *houses are safe from fear*, neither is the *rod of God upon them*.”

Similar sentiments, with a great similarity of expression, are found in the following passages from Solomon. <210618> **Ecclesiastes 6:8**: “For what hath the *wise* more than the *fool*?” <210814> **Ecclesiastes 8:14**: “There be *just men* to whom it happeneth *according to the work of the wicked*. Again, there be *wicked men* to whom it happeneth *according to the work of the righteous*.” <210902> **Ecclesiastes 9:2**: “*All things come alike to all*: there is *one event to the righteous and to the wicked*; to the *good and to the clean*, and to the *unclean*; to him that *sacrificeth*, and to him that *sacrificeth not*. As is the *good*, so is the *sinner*; and he that *swaureth*, as he that *feareth* an

*oath.*” <sup><210715></sup> **Ecclesiastes 7:15:** “There is a *just man* that *perisheth* in his *righteousness*; and there is a *wicked man* that *prolongeth* his life in his *wickedness*.”

I may conclude this with the words of a learned translator of the book of Job, and apply in reference to *Solomon* what he applies to *Moses*: “The specimens of resemblance now produced have an equal claim to originality, and seem very powerfully to establish a unity of authorship.” I think the argument much stronger in favour of *Solomon* as its author than of *Moses*: and while even here I hesitate, I must enter my protest against the conclusions drawn by others; and especially those who profess to show where *David*, *Solomon*, *Isaiah*, *Jeremiah*, *Ezekiel*, &c., have *copied* and *borrowed* from Job! Some of them, in all probability, never saw the book; and those who did had an *inspiration*, *dignity*, *manner*, and *power* of their own, that rendered it quite unnecessary to borrow from him. Such plagiarism would appear, in common cases, neither requisite nor graceful. I have a high opinion of the book of Job, but God forbid that I should ever bring it on a level with the *compositions* of the *sweet singer of Israel*, the inimitable *threnodies* of *Jeremiah*, or the *ultra-sublime* effusions of the *evangelical prophet*. Let each keep his place, and let God be acknowledged as the inspirer of all.

Thus, by exactly the same process, we come to different conclusions; for the evidence is now as strong *that Job lived posterior to the days of Moses*; that he was acquainted with the *Law* and the *Prophets*; that either he took much from the *Psalms* and *Proverbs*, or that *David* and *Solomon* borrowed much from him; or that *Solomon*, the son of *David*, wrote the history; as it is that he lived in the days of *Moses*.

For my own part, I think the *later date* by far the most probable; and although I think the arguments that go to prove *Solomon* to be the *author* are *weightier* than those so skilfully brought forth by learned men in behalf of *Moses*, yet I think if possible that it was the work of *neither*, but rather of *some learned Idumean*, well acquainted with the Jewish religion and writers; and I still hold the opinion which I formed more than *thirty* years ago, when I read over this book in the *Septuagint*, and afterwards in the *Hebrew*, that it is most probable the work was originally composed in *Arabic*, and afterwards translated into *Hebrew* by a person who either had not the same command of the *Hebrew* as he had of the *Arabic*, or else purposely affected the *Arabic idiom*, retaining many *Arabic* words and

*Arabisms*; either because he could not find appropriate expressions in the *Hebrew*, or because he wished to *adorn* and *enrich* the *one language* by borrowing copiously from the other. The *Hebrew* of the book of Job differs as much from the pure Hebrew of *Moses* and the *early prophets*, as the Persian of *Ferdoosy* differs from that of *Saady*. Both these were *Persian poets*; the *former* wrote in the simplicity and purity of his elegant native language, adopting very few *Arabic* words; while *the latter* labours to introduce them at every turn, and has thus produced a language neither *Persian* nor *Arabic*. And so prevalent is this custom become with all Persian writers, both in *prose* and *verse*, that the pure Persian becomes daily more and more corrupted, insomuch that there is reason to fear that in process of time it will be swallowed up in the language of the conquerors of that country, in which it was formerly esteemed the most polished language of Asia. Such influence has the language of a conqueror on the country he has subdued; witness our own, where a paltry *French phraseology*, the remnant of one of the evils brought upon us by our *Norman conqueror* and *tyrant*, has greatly weakened the strong current of our mother tongue; so that, however amalgamated, filed, and polished by eminent authors, we only speak a very tolerable jargon, *enriched*, as we foolishly term it, by the spoils of other tongues. The best specimen of our ancient language exists in the *Lord's prayer*, which is pure *English*, or what is called *Anglo-Saxon*, with the exception of three frenchified words, *trespasses*, *temptation*, and *deliver*.

But to return to the book of Job. The collections of Mr. Good, Dr. Magee, and others, if they do not prove that *Moses was the author of the book*, prove that the author was well acquainted with the Mosaic writings; and prove that he was also acquainted with the ninetieth Psalm; and this last circumstance will go far to prove that he lived *after* the days of *David*, for we have no evidence whatever that the ninetieth Psalm was *published* previously to the collection and publication of the Psalms now generally termed the *Psalms of David*, though many of them were written by other hands, and not a few even *after the Babylonish captivity*. And, as to the *inscription* to this Psalm, **μϋηλ αη βγα ηβμ ηλ πτ** *tephillah Mosheh ish haelohim*, "A prayer of Moses, the man of God;" 1. We know not that *Moses the Jewish lawgiver* is meant: it might be another person of the same name. 2. And even in that case it does not positively state that this *Moses* was the *author* of it. 3. The *inscriptions* to the Psalms are of *dubious*, and many of them of *no authority*: some of them evidently

*misplaced*; and others either bearing *no relation* to the *matter* of the *Psalms* to which they are prefixed, or evidently contradictory to that matter. Hence our translators have considered these inscriptions as of *no authority*; and have not admitted them, in any case, into the *body* of their respective *Psalms*. The *parallelism*, therefore, drawn from this *Psalm*, will not help much to prove that *Moses was the author of the book of Job*; but it will go far to prove, as will be seen in other cases, that the author of this book was acquainted with the *book of Psalms*, as several of the preceding collections testify; and that there is a probability that he had read the *prophets* that lived and wrote in the *time*, and *after* the time, of the *Babylonish captivity*, which appears to me the only thing that shakes the argument in favour of *Solomon*; unless we take the *converse* of the question, and say that *Moses, David, Solomon, Isaiah, Jeremiah, and Micah*, all knew and borrowed from the *book of Job*. But this supposition will, in its turn, be shaken by the consideration that there are several things in the book of *Job* which evidently refer to the *law as already given*, and to some of the *principal occurrences* in the *Israelitish history*, if such references can be made out. These considerations have led me to think it probable that the book was written *after the captivity* by some unknown but highly eminent and inspired man. We may wonder, indeed, that the author of such an eminent work has not been handed down to posterity; and that the question should be left at the discretion of the whole *limbus* of conjecture; but we find, not only several books in the Bible, but also other works of minor importance and a later date, similarly circumstanced. We have no certain evidence of the *author* of the books of *Judges, Samuel, Kings, Chronicles, Ruth, Ezra, Nehemiah, or Esther*; we can, in reference to them, make *probable conjectures*, but this is all. Even in the *New Testament* the author of the *Epistle to the Hebrews* is still unknown; though a pretty general tradition, and strong internal evidence, give it to St. Paul; yet this point is not so *proved* as to exclude all doubt.

The finest poems of heathen antiquity, the *Iliad* and *Odyssey*, cannot be certainly traced to their author. Of the person called *Homer*, to whom they have been attributed, no one knows any thing. He is still, for aught we know, a *fabulous* person; and the relations concerning him are entitled to little more credit than is due to the *Life of Æsop* by *Planudes*. Seven different *cities* have claimed the honour of being his birth-place. They are expressed in the following distich:—

Ἑπτα πολεις διεριζουσι περι ριζας Ὀμηρου,  
 Σμυρνα, Ῥοδος, Κολαφον, Σαλαμις, Χιος, Αργος, Αθηναι.

*Smyrna, Rhodos, Colophon, Salamis, Chios, Argos, Athenæ,  
 Orbis de Patria certat, HOMERE, tua.*

Nor have these claims ever been adjusted. Some have gone so far as to attribute the work to *Solomon*, king of Israel, composed *after* his defection from the true religion to idolatry! that the word *Homer*, Ὀμηρος *Homeros*, is merely *Hebrew*, *myrma omerim*, with a *Greek* termination, signifying the *sayings* or *discourses*, from *rma amar*, *he spoke*; the whole work being little more than the *dialogues* or *conversations* of the eminent characters of which it is composed. Even the *battles* of *Homer* are full of *parleys*; and the principal information conveyed by the poem is through the *conversation* of the respective chiefs.

The *Makamaton*, or *assemblies*, of the celebrated Arabic author *Hariri*, show us how *conversations* were anciently carried on among the *Arabs*, and even in the same country in which the plan of the poem of *Job* is laid; and were we closely to compare the *sex concessus* of that author, published by *Schultens*, we might find many analogies between them and the turn of conversation in the book of *Job*. But the *uncertainty* relative to the *author* detracts nothing from the *merit* and *excellency* of the *poem*. As it is the most singular, so it is the best, as a whole, in the *Hebrew* canon. It exhibits a full view of the opinions of the eastern sages on the most important points; not only their *religion* and *system of morals* are frequently introduced, but also their *philosophy*, *astronomy*, *natural history*, *mineralogy*, and *arts and sciences* in general; as well those that were *ornamental*, as those which ministered to the comforts and necessities of life. And on a careful examination, we shall probably find that several arts, which are supposed to be the discoveries of the *moderns*, were not unknown to those who lived in a very remote antiquity, and whom it is fashionable to consider as *unlettered* and *uncultivated barbarians*.

As the person, family, time, and descendants of *Job* are so very uncertain, I shall not trouble my readers with the many *genealogical tables* which have been constructed by chronologists and commentators; yet it might be considered a *defect* were I not to notice what is inserted at the end of the *Greek* and *Arabic* Versions relative to this point; to which I shall add Dr. *Kennicott's* Tables, and the substance of a letter which contains some curious particulars.

“And he (Job) dwelt in the land of *Ausitis*, in the confines of Idumea and Arabia; and his former name was *Jobab*. And he took to wife Arabissa, and begat a son whose name was Ennon. And his (Jobab’s) father’s name was Zarith, one of the sons of the children of Esau; and his mother’s name was Bosora; and thus he was the *fifth* from Abraham.”

“And these are the kings who reigned in Edom; which region he also governed; the first was *Balak*, the son of Beor, the name of whose city was Dennaba. And after Balak reigned *Jobab*, who is also called Job. And after him *Assom*, the governor of the country of the Temanites. After him *Adad*, the son of Basad, who cut off Madian in the plain of Moab; and the name of his city was Gethaim.”

“The *friends* who came to visit him were *Eliphaz*, son of Sophan, of the children of Esau, king of the Temanites. *Baldad*, the son of Amnon, of Chobar, tyrant of the Sauchites. *Sophar*, king of the Minaites. *Thaiman*, son of Eliphaz, governor of the Idumeans.”

“This is translated from the Syriac copy. He dwelt in the land of *Ausitis*, on the borders of the Euphrates; and his former name was *Jobab*; and his father was Zareth, who came from the east.” This is verbatim from the *Codex Alexandrinus*.

The *Arabic* is not so circumstantial, but is the same in substance. “And Job dwelt in the land of *Auz*, between the boundaries of Edom and Arabia; and he was at first called *Jobab*. And he married a strange woman, and to her was born a son called *Anun*. But Job was the son of *Zara*, a descendant of the children of *Esau*; his mother’s name was *Basra*, and he was the *sixth* from Abraham. Of the kings who reigned in Edom, the first who reigned over that land was *Balak*, the son of Beor, and the name of his city was Danaba. And after him *Jobab*, the same who is called Job. And after Job, he (*Assom*) who was prince of the land of Teman. And after him (*Adad*) the son of Barak, he who slew and put to flight Madian, in the plains of Moab; and the name of his city was Jatham. And of the *friends* of Job who visited him was *Eliphaz*, the son of Esau, king of the Temanites.”



Dr. Kennicott says, When Job lived seems deducible from his being contemporary with Eliphaz, the Temanite, thus:—

	ABRAHAM	
1	ISAAC	1
2 Esau.		Jacob. 2
3 Eliphaz.		Levi. 3
4 Teman.		Kohath. 4
5 Eliphaz the Temanite.		Amram-Job. 5
		Moses.

The late Miss Mary Freeman Shepherd, well known for her strong masculine genius, and knowledge of various languages, sent me the following genealogy and remarks, which she thought would clearly ascertain the time of Job. I faithfully transcribe them from her letter to me, a short time before her death.

“Shem, two years after the flood, begat Arphaxad and Uz, and also Aram  
— 2

Arphaxad begat Salah at — 35

Salah begat Eber at — 30

Eber begat Peleg at — 34

Peleg, in whose time the earth was divided, begat Reu at — 30

Reu begat Serug at — 32

Serug begat Nahor at — 30

Nahor begat Terah at — 29

Terah begat Abraham at — 70

Abraham begat Ishmael at eighty-six, Israel at — 100

Isaac married at forty, soon after, probably at forty-three, Esau and Jacob born — 43

Jacob married at forty, had Reuben his first-born, and Levi born of Leah, by the time he was forty-four — 44

Levi begat Kohath, suppose at — 40

Kohath begat Amram, suppose at — 40

Amram begat Moses, suppose at — 40

Total After the deluge — 599

“Shem was the father of Aram, who gave his name to the Aramites, i.e., the Syrians; and he was the father of Uz, who gave his name to the *land of Uz*, in which JOB *dwelt*, not was *born*, for the text says, *There was a man in the land of Uz, called Job*.

“In <sup><04613></sup>Genesis 46:13, one of the sons of Issachar is named *Job*. In the genealogies of <sup><02224></sup>Numbers 26:24, and in <sup><13701></sup>1 Chronicles 7:1, he is called *Jashub*. It is remarkable that there is no mention in Chronicles of the sons of Jashub, or of any of the sons of Issachar, among the thousands of Israel, sons of Tola, where, might not *Job* be called *Jashub*? Mitzraim, i.e., Egypt, was a son of Ham; Uz and Aram, sons of Shem; Ishmael by Hagar, and Midian by Keturah, both sons to Abram. How well does this account for the nearness of the languages of these people, being scions from the same mother tongue!

“Ishmael, the father of the tribes of Arabia; Arabic was, therefore, not their mother tongue. The roots of these languages germinated from the Hebrew roots, and so a new language sprang up, afterwards formed according to grammatic rules, and enriched as arts and sciences, and cultivated genius, added new inventions. Things new and unknown before gave rise to new words or names. Nouns, and the action, operation, and effects of arts and sciences, produced verbs or roots. Thus the Arabic become so copious and rich, and has roots not in the pure original Hebrew. All this considered, might not Moses have written the book of Job, as parts of Ezra, Nehemiah, and Daniel were written, after the captivity, in a mixed language, in order that it might be the better understood by those for whom it was written; those of the people who, being left in Jerusalem, had retained their native Hebrew; and those who had, by long residence in Babylon, corrupted and mingled it with the Chaldaic, which is a dialect of the Hebrew, like the modern language of Italy when compared with that of ancient Rome, or our modern Latin when compared with that of the Augustan age.

“By the influence of climate upon the organs of speech, the different avocations, usages, diet, turn of mind, and genius of men, the dialects which all streamed from one language, and *pronounced* in one and the same speech, confounded, (not annihilated, troubled, but not dried up,) no new language then created, yet so confounded in utterance that they

understood not one another's speech. The operation was upon the ear of the heart, as in the day of pentecost: one man spoke, and all, though of different tongues, understood; the ear suggested the various sounds to the tongue, and from thence the varied pronunciations of one and the same language often makes it misunderstood.

“*Shem*, who lived five hundred and two years after the deluge, being still alive, and in the three hundred and ninety-third year of his life, when Abram was born, therefore the Jewish tradition that *Shem* was the Melchisedek, (my righteous king of Salem,) an epithet, or title of honour and respect, not a proper name, and, as the head and father of his race, Abraham paid tithes to him; this seems to me well founded, and the idea confirmed by these remarkable words, <sup><1904></sup>**Psalm 110:4**, *Jehovah hath sworn, and will not repent, qdx-ykl m ytrbd l [ μl w[ l ^hk hta atah cohen leolam al dibrathi malki-tsedek*. As if he had said, *Thou*, my only-begotten Son, first-born of many brethren; not according to the substituted priesthood of the sons of Levi, who, after the sin of the golden calf, stood up in lieu of all the first-born of Israel, invested with their forfeited rights of primogeniture of king and priest; the Lord hath sworn, and will not repent, (change,) *Thou* art a priest for ever after the (my order of Melchisedek, my own original primitive) order of primogeniture; even as *Shem* the *man of name*, the *Shem* that stands the *first* and foremost of the sons of Noah. The *righteous prince and priest of the most high God* meets his descendant Abraham after the slaughter of the kings, with refreshments; blessed him as the head and father of his race, and as such, he receives from Abraham the title of all the spoil.

“How beautifully does Paul of Tarsus, writing to the Hebrews, point through Melchisedek,—*Shem*, the head and father of their race, invested in all the original rights of primogeniture, priest of the most high God, blessing Abraham as such, as Levi even had existence, and as such receiving tithes from Abraham, and in him from Levi yet in the loins of his forefathers, when Moses on this great and solemn occasion records simply this: Melchisedek, king of Salem, priest of the most high God, *sine genealogia*; his pedigree not mentioned, but standing, as *Adam* in St. Luke's genealogy, without father and without mother, *Adam of God*, <sup><1908></sup>**Luke 3:38**;—how beautifully, I say, doth St. Paul point through Melchisedek to Jehoshua our great High Priest and King, whose eternal generation who shall declare! *Hammashiach*, the Lord's Anointed, Priest, and King, after the order of Melchisedek, only begotten first-born Son!

The Levitical priesthood that arose from the sin of the golden calf and the forfeited rights of the first-born, in whose stead stood the sons of Levi, (the reward of their zeal for God, on that sad occasion.) This right of primogeniture, as the streams of Jordan at the presence of God, *conversus est retrorsum*, to its fountain head; and *Judah was his sanctuary*, ~~<0840>~~ **Psalm 114:2**. Reuben forfeited by incest his *excellence*; Simeon and Levi, the right in priority of birth, theirs; and Judah, he to whom his brethren should bow down as their head. From the time of Abraham, who married a sister of Haran, prince of the tribe of Judah, to the time of *Jesus*, the tribes of Levi and Judah intermarried: thus was incorporated the source and streams in one. And the very names of all the sons of the tribes of Israel lost in *one*, that of Jehudah, from which they call themselves Jehudim.

“The *shebit*, tribe, not sceptre, the rod or ensign of the chief of a tribe. ‘The *tribe, genealogy*, shall not recede from Jehudah until Shiloh come;’ for whose genealogy they subsist. Ten, by the schism of Jeroboam, may be carried away beyond the river, and heard of no more; but Jehudah, Levi, and Benjamin, shall be tribes; and their registers shall be clear and unbroken until the temple and city and all the registers of genealogy are destroyed. The people are one; one people worshipping one God. ‘I have prayed,’ said Jehoshua Mashiach, ‘that ye might be one in me, as I and my Father are one.’

“Ham, the son of Noah, begat Cush, and Cush begat Nimrod, and Saba, and others. Nimrod began a monarchy, and founded Babel. Out of that land went forth Asshur, and builded Nineveh. Nimrod was therefore contemporary with Peleg. Compare ~~<0808>~~ **Genesis 2:8, 9**, with ~~<01010>~~ **Genesis 9:10-25**.

“Thus, in about two hundred and ten or twenty years after the deluge, by the confusion of tongues, was the earth divided; as its inhabitants, dispersing no doubt in families together formed themselves into nations, people, and tribes and kindreds, and from thence into tongues.

“From the knowledge I have of the Hebrew, I have caught a glance of the genius, spirit, and tone of the general march of the oriental tongues, and even of the expression of their character. To me the book of Job seems to have much of the Chaldee, both in words and idiom, and much of the sublimity and spirit of the writings of Moses. His grand descriptions of the Most High, his wondrous works, his power, wisdom, justice, and truth, all

speaking the historian of Genesis, the legislator of Israel, the unconsumed fire of the burning bush, the loud thunders of Sinai, and the shinings of the light of God. That pointed exactness and conciseness of narration that distinguish Moses, are also conspicuous in the book of Job. If Moses did indeed write this book, he wrote it for the *nations*, as well as for Israel; and took, as the best vehicle of a general conveyance, a language most generally understood. At this day, for the facilitating of intercourse in the Levant, Mediterranean, Archipelago, &c., there is a language called *Linsua Franca*, the language of the Franks. To Israel Moses conveyed the pure language of their fathers; but rather than the nations should be famished for bread, or die for thirst, he put *manna* in their coarse earthen vessels, and wine in their wooden cups.

“You see, my dear sir, how strong is female obstinacy; I struggle and contend for the body of Moses. I admire Moses; I admire Job. God, by the prophet Ezekiel and the apostle St. James, ascertains the history of Job to be a fact, not a fiction. And thus inspiration sustains its inspiration.

“Will you, dear sir, think it worth while to collect and put together these scattered scraps, as little pegs to better shelves, which you must furbish, smooth, and point;—too hard a work for *Mary* the aged? Blessed are the pure of heart, for they shall see God: and in him see all truth.”—*M. F. S.*

Miss Shepherd is a strong auxiliary to Mr. Good; still I remain unconvinced. My readers must choose for themselves.

The history of Job, but strangely disguised, is well known among the Asiatics. He is called by the Arabic and Persian historians [Persian] *Ayoub*, which is exactly the same as the Hebrew *byya* *Ayoub*, which Europeans have strangely metamorphosed into *Job*. In the *Tareekh Muntekheb* his genealogy is given thus: Ayoub the son of Anosh, the son of Razakh, the son of Ais, (Esau,) the son of Isaac. He was a prophet, and was afflicted by a grievous malady *three years*, or according to others, *seven years*; at the end of which, when eighty years of age, he was restored to perfect health, and had a son named *Bash ben Ayoub*. Other writers say he had *five* sons, with whom he made war on a brutal people called *Dsul Kefel*, whom he exterminated because they refused to receive the knowledge of the true God, whom he preached to them. *Khondemir*, who entitles him *Job the patient*, gives us his history in the following manner:—

“*Job*, by his father’s side, was descended from *Esau*, and by his mother from *Lot*. *Abou Giaffer al Tabary* relates that God sent him to preach to the inhabitants of *Thaniah*, a people who dwelt between Remla and Damascus; but *three* persons only received the truth. Nevertheless, as he was very zealous in the service of God, he rewarded his faith and obedience by heaping riches upon him, and giving him a numerous family. This excited the envy of the devil, who, presenting himself before God, accused Job as one who was *selfish* in his devotion; and, were it not for the temporal blessings which he received from his Maker, he would not worship even once in the day. God having given Satan permission to spoil Job of his goods, and deprive him of his children, he gave the same proofs of his piety, worshipping God as before, and patiently bearing his great losses. Satan, enraged to be thus baffled, presented himself once more before God, and asserted that Job continued thus faithful because he knew that God would reward his constancy with an equal or even greater portion of earthly blessings: but if he would afflict his *body* by some grievous disease, he would soon abandon his service, and be at the end of his patience. In order fully to show the piety of this exemplary man, God permitted Satan to afflict his body as he pleased, with the exception of his *eyes*, his *ears*, and his *tongue*. The devil, having received this permission, blew up the nostrils of Job such a pestilential heat as immediately turned his whole mass of blood into corruption, so that his whole body became one ulcer, the smell of which was so offensive that his greatest intimates could not approach him; and he was obliged to be carried out of the city, and laid in a distant place entirely by himself. Notwithstanding, Job continued both his patience and piety. His wife, *Rosina*, never forsook him, but continued daily to bring him the necessaries of life. Satan observing this, stole from her the provision she had made for her husband; and when reduced to the lowest ebb, he appeared to her under the form of an old *bald woman*, and told her, that if she would give her the two tresses of hair that hung down on her neck, she would provide her daily with what was necessary for her husband’s support. This offer appearing so very advantageous in behalf of her afflicted husband, she accepted the offer, and gave the two tresses to the old woman.

“Satan, overjoyed at the success of his plots, went to Job, told him that his wife had been caught in the act of adultery, and that her tresses had been cut off, and here was the proof of the fact. Job, seeing this, and finding his wife without her tresses, not supposing that he was deceived by the devil,

lost his patience, and bound himself by an oath, that if he should ever recover his health he would inflict on her the most exemplary punishment. Satan, supposing he had now gained his end, transformed himself into an *angel of light*, and went throughout the country as a messenger of God, informing the people that Job, who was counted a prophet, had fallen from his piety and brought the wrath of God upon him; that they should no more listen to his preaching, but banish him from among them, lest the curse of God should fall on the whole country.

“Job, coming to understand how the matter stood, had recourse to God by faith and prayer, and said these remarkable words, which are found in the KORAN: ‘Distress closes me in on every side; but thou, O Lord, art more merciful than all those who can feel compassion.’ On this all his pains and sufferings immediately ceased; for Gabriel, the faithful servant of the Most High, descended from heaven, took Job by the hand, and lifting him up from the place where he lay, stamped on the ground with his foot, and immediately a spring of water rose up from the earth, out of which Job having drunk, and washed his body, he was instantly cleansed of all his ulcers, and restored to perfect health.

“God, having thus restored him, greatly multiplied his goods, so that the rain and the snow which fell around his dwelling were precious; and his riches became so abundant, as if showers of gold had descended upon him.”

This is the sum of the account given by the oriental historians, who, forsaking the truth of the sacred history, have blended the story with their own fables. The great facts are however the same in the main; and we find that with them the personality, temptation, and deliverance of Job, are matters of serious credibility. Abul Faragius says that the trial of Job happened in the twenty-fifth year of Nahor, son of Serug; thus making him prior to Abraham. He calls him [Arabic] *Ayoub assadeek*, *Job the righteous*. See *Abul Faragius, Ebn Batric, D’Herbelot, &c.*

Commentators have considered this book as being divided into distinct parts. Mr. Good, who considers it a regular Hebrew epic, divides it into *six parts* or books, which he considers to be its natural division, and unquestionably intended by the author. These six parts are, an *opening* or *exordium*, containing the introductory history or decree concerning Job; *three* distinct series of arguments, in each of which the speakers are regularly allowed their respective turns; the *summing* up of the

controversy; and the *close* of the *catastrophe*, consisting of the suffering hero's grand and glorious acquittal, and restoration to prosperity and happiness.

PART I.—*The TEMPTATION of Job decreed*

Which contains.—1. A brief narrative of Job. 2. The tribunal of the *Almighty*. 3. His remarks to *Satan* concerning Job's fidelity. 4. *Satan's* reply. 5. The *Almighty* consents to his temptation. 6. Return of the celestial tribunal. 7. The fidelity of Job proved and declared. 8. *Satan* insinuates that he would not have proved true had the attack been made on his person. 9. The *Almighty* consents to a second trial. 10. The trial made. 11. Job's utter misery. 12. The visit of his three friends to condole with him. Chap. 1. and 2.

PART II.—*First Series of Controversy*

1. Exclamation of *Job* on his miserable condition. 2. Speech of *Eliphaz*, accusing him of want of firmness, and suspecting his integrity, on account of the affliction with which he is visited. 3. *Job's* reply, reproaching his friends with cruelty; bewailing the disappointment he had felt in them; calling for death as the termination of his miseries; then longing for life, expostulating with the *Almighty*, and supplicating his forgiveness. 4. *Bildad* resumes the argument of *Eliphaz* with great severity; openly accuses *Job* of hypocrisy; and exhorts him to repentance, in order that he may avoid utter ruin. 5. *Job* in reply longs to plead his cause before God, but is overwhelmed at his majesty. 6. He again desponds, and calls for death as the only refuge from his sorrows. 7. *Zophar* continues the argument on the side of his companions; condemns *Job* acrimoniously for still daring to assert his innocence; and once more exhorts him to repentance, as the only means of obtaining a restoration to the favour of the *Almighty*. 8. *Job* is stimulated to a still severer reply. 9. Accuses his companions of declaiming on the part of God, with the base hope of propitiating him. 10. Boldly demands his trial at the tribunal of the *Almighty*; and, realizing the tribunal before him, commences his pleading, in an address variegated on every side by opposite feelings: fear, triumph, humiliation, expostulation, despondency. Chap. iii.-xiv.

PART III.—*Second Series of Controversy*

1. *Eliphaz* commences the discussion in his regular turn; accuses *Job* of vehemence and vanity; asserts that no man is innocent; and that his own



conduct sufficiently proves himself not to be so. 2. *Job* replies; and complains bitterly of the unjust reproaches heaped upon him; and accuses his companions of holding him up to public derision. 3. He pathetically bemoans his lot; and looks forward to the grave with glimmering, through despair, of a resurrection from its ruins. 4. *Bildad* perseveres in his former argument of *Job*'s certain wickedness, from his signal sufferings; and, in a string of lofty traditions, points out the constant attendance of misery upon wickedness. 5. *Job* rises superior to this attack; appeals to the piety and generosity of his friends; asserts the Almighty to have afflicted him for purposes altogether unknown; and then soars to a full and triumphant hope of a future resurrection, and vindication of his innocence. 6. *Zophar* repeats the former charge; and *Job* replies, by directly controverting his argument, and proving, from a variety of examples, that in the present world the wicked are chiefly prosperous, and the just for the most part subject to affliction. Chap. xv.-xii.

#### PART IV.—*Third Series of Controversy*

1. *Eliphaz*, in direct opposition to *Job*'s last remarks, contends that certain and utter ruin is the uniform lot of the wicked; and adduces the instances of the *deluge*, and of Sodom and the other cities of the plain. 2. *Job* supports his position by fresh and still more forcible examples. Though he admits that, in the mystery of Providence, prosperity and adversity are often equally the lot of both the righteous and the wicked; yet he denies that this ought to be held as an argument in favour of the last, whose prosperity is in the utmost degree precarious, and who in calamity are wholly destitute of hope and consolation. 3. *Bildad* replies in a string of lofty but general apophthegms, tending to prove that *Job* cannot be without sin, since no man is so in the sight of God. 4. *Job* rejoins with indignation; takes a general survey of his life, in the different capacities of a magistrate, a husband, and a master; and challenges his companions to point out a single act of injustice he had committed. Chap. 22.-31.

#### PART V.—*The Summing up of the Controversy*

1. *Zophar*, who ought to have concluded the last series, having declined to prosecute the debate any farther, the general argument is summed up by *Elihu*, who has not hitherto spoken, though present from the first. 2. He condemns the subject matter of the opponents of *Job*, as altogether irrelevant; accuses *Job* himself, not of suffering for any past impiety, but of speaking irreverently during the controversy. 3. He contests several of

Job's positions; asserts that afflictions are often sent by the Almighty for the wisest and most merciful purposes; and that, in every instance, our duty is submission. 4. He closes with describing the Creator as supreme and uncontrollable; and as creating, upholding, and regulating all nature according to his own will and pleasure; incomprehensibly and mysteriously yet ever wisely and benevolently. Chap. 32.-37.

PART VI.—*The Acquittal and Restoration of Job*

1. The *Almighty* appears to pronounce judgment; speaks to Job in a sublime and magnificent address out of a whirlwind. 2. *Job* humbles himself before God, and is accepted. 3. His *friends* are severely reprov'd for their conduct during the controversy, a sacrifice is demanded of them, and Job is appointed their intercessor. 4. He prays for his friends, and his prayer is accepted. 5. He is restored to his former state of prosperity, and his substance in every instance doubled. Chap. 38.-42.

On this plan Mr. Good has constructed his learned translation and excellent observations on this book.

The following *Synopsis* or general view of this book is very intelligible and may serve as an index to the work:—

- I. The Historical Exordium, written in *prose*.—Chap. 1., 2.
- II. The threefold Series of Controversy written in *poetry*.—Chap. 3.-42:1-6.
- III. The *issue* of Job's trial; restoration to health and prosperity in *prose*.—Chap. 42:7-17.

1. Job's Disputation with his three friends who came to visit him is a *threefold* series, chap. 3.: -16.; including Job's speech in which he curses the day of his birth, chap. 3.: this gives rise to the

FIRST Series of Controversy, comprehended in chap. 4.: -14.

- 1. With ELIPHAZ, chap. 4:-7.
  - a. The Speech of *Eliphaz*, chap. 4., 5.
  - b. The Answer of *Job*, chap. 6., 7.
- 2. With BILDAD, chap. 8.: -10.
  - a. The Speech of *Bildad*, chap. 8.
  - b. The Answer of *Job*, chap. 9., 10.

3. With ZOPHAR, chap. 11.-14.

- a. The Speech of *Zophar*, chap. 11.
- b. The Answer of *Job*, chap. 12.-14.

SECOND Series of Controversy, included in chap. 15.-21.

1. With ELIPHAZ, chap. 15., 17.

- a. The Speech of *Eliphaz*, chap. 15.
- b. The Answer of *Job*, chap. 16., 17.

2. With BILDAD, chap. 18., 19.

- a. The Speech of *Bildad*, chap. 18.
- b. The Answer of *Job*, chap. 19.

3. With ZOPHAR, chap. 20., 21.

- a. *Zophar's* Speech, chap. 20.
- b. The Answer of *Job*, chap. 21.

THIRD Series of Controversy, included in chap. 22.-31.

1. With ELIPHAZ, chap. 22.-24.

- a. The Speech of *Eliphaz*, chap. 22.
- b. The Answer of *Job*, chap. 13., 24.

2. With BILDAD, chap. 25.-31.

- a. The Speech of *Bildad*, chap. 25.
- b. The Answer of *Job*, chap. 26.,-31.

ELIHU'S judgment concerning the Controversy, delivered at *four* different intervals, vpausing for Job's answer, chap. 32.-37.

- a. Elihu's *first* Speech, chap. 32., 33.
- b. Elihu's *second* Speech, chap. 34.
- c. Elihu's *third* Speech, chap. 35.
- d. Elihu's *fourth* Speech, chap. 36., 37.

The ALMIGHTY appears, speaks out of a whirlwind, and determines the Controversy, chap. 38.-41.

- a. The first Speech of the *Almighty*, chap. 38., 39.
- b. The second Speech of the *Almighty*, chap. 40., 41.
- c. The Answer and *humiliation* of *Job*, chap. 42:1-6.

*Historical Narration* concerning the restoration of *Job* to health and great worldly prosperity; with the account of his age and death, chap. 42:7-17.

Some have contended that the *whole* of this book is written in *verse*; but I can see no rule or method by which the *two first chapters*, and the *ten last verses* of chap. xlii. can be reduced to poetry or poetic arrangement. They are merely *narrative*; and are utterly destitute of that dignity and pathos everywhere evident in this poem, and in every part of the Hebrew hemistich poetry wherever it occurs. I could almost suppose these places the work of *another hand*; a *Preface* and a *Conclusion* written by some person who was well acquainted with the fact of *Job's* temptation, and who found such additions necessary to cast light upon the poem. But they are most probably the work of the same hand. There are, in different parts of the body of the poem, *sentences in prose*, which are the *headings* to the different speeches. This is frequent among the Arabic and Persian poets. Such headings are generally in *rubric*, and should here stand by themselves.

## THE BOOK OF JOB

As the time in which Job lived is so very uncertain, (see the *preface*, and the *observations* at the end of the notes on the first chapter,) {<sup><R0122></sup> **Job 1:22**} the date found in our common English Bibles, which is upon the supposition that Moses wrote the book while among the Midianites, about *one thousand five hundred and twenty years* before the commencement of the Christian era, is inserted in the margin, not because it is the most probable, but because it is the most generally received.

## CHAPTER 1

*Character of Job, 1. His family, 2. His substance, 3. Care of his family, 4, 5. Satan accuses him to God as a selfish person, who served God only for the hope of secular rewards, 6-11. Satan is permitted to strip him of all his children and property, 12-19. Job's remarkable resignation and patience, 20-22.*

### NOTES ON CHAP. 1

**Verse 1. In the land of Uz]** This country was situated in Idumea, or the land of *Edom*, in *Arabia Petraea*, of which it comprised a very large district. See the *preface*.

**Whose name was Job]** The original is *bwyā Aiyob*; and this orthography is followed by the *Chaldee*, *Syriac*, and *Arabic*. From the *Vulgate* we borrow *Job*, not very dissimilar from the *Ιωβ Iob* of the *Septuagint*. The name signifies *sorrowful*, or *he that weeps*. He is supposed to have been called *Jobab*. See more in the *preface*.

**Perfect and upright]** *rvyw ꝥatth*[*w tam veyashar*; COMPLETE as to his *mind* and *heart*, and STRAIGHT or CORRECT as to his *moral deportment*.

**Feared God]** Had him in continual reverence as the fountain of justice, truth, and goodness.

**Eschewed evil.]** [*rm rs sar mera*, departing from, or avoiding evil. We have the word *eschew* from the old French *eschever*, which signifies to *avoid*. All *within* was holy, all *without* was righteous; and his whole life was employed in *departing from evil*, and *drawing nigh to God*. Coverdale translates an *innocent and vertuous man, soch one as feared God, an eschued evell*. From this translation we retain the word *eschew*.

**Verse 3. His substance also was seven thousand sheep]** *A thousand,* says the Chaldee, *for each of his sons. Three thousand camels: a thousand for each of his daughters. Five hundred yoke of oxen for himself. And five hundred she-asses for his wife.* Thus the *Targum* divides the substance of this eminent man.

**A very great household]** *dam hbr hdb[ abuddah rabbah meod,* “a very great estate.’ The word *hdb[ abuddah* refers chiefly to husbandry, including *all manner of labour in the field,* with *cattle,* and every description of *servants.*

**The greatest of all the men of the East.]** He was more eminent than any other person in that region in wisdom, wealth, and piety. He was the chief *emir* of that district.

**Verse 4. Feasted in their houses, every one his day]** It is likely that a *birthday festival* is here intended. When the birthday of one arrived, he invited his brothers and sisters to feast with *him;* and each observed the same custom.

**Verse 5. When the days of their feasting were gone about]** At the conclusion of the year, when the birthday of each had been celebrated, the pious father appears to have gathered them all together, that the whole family might hold a *feast to the Lord,* offering burnt-offerings in order to make an atonement for sins of all kinds, whether presumptuous or committed through ignorance. This we may consider as a general custom among the godly in those ancient times.

**And cursed God in their hearts.]** *pyhl a wkrbw uberechu Elohim.* In this book, according to most interpreters, the verb *Ërb barach* signifies both to *bless* and to *curse;* and the noun *pyhl a Elohim* signifies the *true God, false gods,* and *great or mighty.* The reason why Job offered the burnt-offerings appears to have been this: in a country where idolatry flourished, he thought it possible that his children might, in their festivity, have given way to idolatrous thoughts, or done something prescribed by idolatrous rites; and therefore the words may be rendered thus: *It may be that my children have blessed the gods in their hearts.* Others think that the word *Ërb barach* should be understood as implying *farewell, bidding adieu*—lest my children have *bidden adieu* to God, that is, *renounced him,* and *cast off his fear.* To me this is very unlikely. Mr. *Mason Good*

contends that the word should be understood in its regular and general sense, *to bless*; and that the conjunction **ו** *vau* should be translated *nor*. “Peradventure my sons may have sinned, *nor* blessed God in their hearts.” This version he supports with great learning. I think the sense given above is more plain, and less embarrassed. They might have been guilty of some species of idolatry. This is possible even among those called *Christians*, in their *banquets*; witness their songs to Bacchus, Venus, &c., which are countless in number, and often sung by persons who would think themselves injured, not to be reputed Christians. Coverdale, in his translation, (1535,) renders the passage thus **Peradventure my sonnes have done some offence, and have been unthankful to God in their hertes.**

**Thus did Job continually.]** At the end of every year, when all the birthday festivals had gone round.

**Verse 6. There was a day when the sons of God]** All the *versions*, and indeed all the critics, are puzzled with the phrase *sons of God*; **מַיְהִי אֱהֵי בְנֵי הַאֱלֹהִים** *beney haelohim*, literally, *sons of the God*, or *sons of the gods*. The *Vulgate* has simply *filii dei*, *sons of God*. The *Septuagint*, **οἱ ἀγγελοὶ τοῦ θεοῦ**, *the angels of God*. The *Chaldee*, **אַיְקַל מַיְתְּכִי** *kittey malachaiya*, *troops of angels*. The *Syriac* retains the Hebrew words and letters, only leaving out the demonstrative **ה** *he* in the word **מַיְהִי אֱהֵי** *haelohim*, thus, [*Syriac*] *baney Elohim*. The *Arabic* nearly copies the Hebrew also, [*Arabic*] *banoa Iloheem*; to which, if we give not the literal translation of the *Hebrew*, we may give what translation we please. *Coverdale* (1535) translates it, **seruautes of God**. The *Targum* supposes that this assembly took place on the day of the *great atonement*, which occurred once each year. *And there was a day of judgment in the beginning of the year; and the troops of angels came, that they might stand in judgment before the Lord.* But what are we to make of this whole account? Expositions are endless. That of Mr. *Peters* appears to me to be at once the most simple and the most judicious: “The Scripture speaks of God after the manner of men, for there is a necessity of condescending to our capacities, and of suiting the revelation to our apprehension. As kings, therefore, transact their most important affairs in a *solemn council* or *assembly*, so God is pleased to represent himself as having his *council* likewise; and as passing the decrees of his providence in an *assembly* of his *holy angels*. We have here, in the case of *Job*, the same grand assembly held, as was before in that of *Ahab*, <sup><1226></sup>**1 Kings 22:6-23**; the same host of heaven, called here the *sons of God*,

presenting themselves *before* Jehovah, as in the vision of *Micaiah* they are said to stand *on his right hand and on his left*. A *wicked spirit* appearing among them, here called *Satan* or the *adversary*, and there a *lying spirit*; both bent on mischief, and ready to do all the hurt they were permitted to do; for both were under the *control* of his power. The *imagery* is just the same; and the only *difference* is in the *manner* of the relation. That mentioned above, *Micaiah*, as a *prophet*, and in the actual exercise of his prophetic office, delivers, as he received it, in a *vision*. *I saw the Lord sitting on his throne, and all the HOST of HEAVEN standing by him, on his right hand and on his left, and there came forth a LYING SPIRIT, and stood BEFORE the Lord, and said,* <sup><11219></sup> **1 Kings 22:19-22**. The other, as a *historian*, interweaves it with his history; and tells us, in his plain narrative style, *There was a day when the sons of God came to PRESENT themselves BEFORE the Lord, and SATAN came also among them*. And this he delivers in the same manner as he does, *There was a man in the land of Uz, whose name was Job*.

“The things delivered to us by these two inspired writers are the same in substance, equally high, and above the reach of human sight and knowledge; but the *manner* of delivering them is different, each as suited best to his particular purpose. This, then is the prophetic way of representing things, as to the manner of doing them, which, whether done exactly in the same manner, concerns us not to know; but which are really done: and God would have them described as done in this manner, to make the more lively and lasting impression on us. At the same time, it must not be forgotten that representations of this kind are founded in a well-known and established truth, viz., the doctrine of *good and bad angels*, a point revealed from the beginning, and without a previous knowledge of which, the visions of the prophets could scarcely be intelligible.” See <sup><012810></sup> **Genesis 28:10-15**.

**And Satan came also]** This word also is emphatic in the original, <sup>ˆcch</sup> *hassatan*, the *Satan*, or the *adversary*; translated by the *Septuagint* ο **Διαβολος**. The original word is preserved by the *Chaldee*, *Syriac*, and *Arabic*; indeed, in each of them the word signifies an *adversary*. St. *Peter*, <sup><0118></sup> **1 Peter 5:8**, plainly refers to this place; and fully proves that <sup>ˆcch</sup> *hassatan*, which he literally translates ο **αντιδικος**, the *ADVERSARY*, is no other than ο **Διαβολος**, the *DEVIL*, or chief of bad demons, which he adds



to others by way of explanation. There are many **διαμονες**, *demons*, mentioned in Scripture, but the word *Satan* or *devil* is never found in the originals of the Old and New Testaments in the *plural* number. Hence we reasonably infer, that all evil spirits are under the government of ONE *chief*, the DEVIL, who is more powerful and more wicked than the rest. From the GREEK **Διαβολος** comes the LATIN *Diabolus*, the SPANISH *Diablo*, the FRENCH *Diabie*, the ITALIAN *Diavolo*, the German **Teuffel**, the DUTCH *Duivel*, the ANGLO-SAXON [A.S.], and the ENGLISH *Devil*, which some would derive from the compound THE-EVIL; ο **πονηρος**, the *evil one*, or *wicked one*.

It is now fashionable to deny the existence of this evil spirit; and this is one of what St. John (<sup><6124></sup>**Revelation 2:24**) calls **τα βαθη του σατανα**, *the depths of Satan*; as he well knows that they who deny his being will not be afraid of his power and influence; will not watch against his wiles and devices; will not pray to God for deliverance from the evil one; will not expect him to be trampled down under their feet, who has no existence; and, consequently, they will become an easy and unopposing prey to the enemy of their souls. By leading men to disbelieve and deny his existence, he throws them off their guard; and is then their complete master, and they are led captive by him at his will. It is well known that, among all those who make any profession of religion, those who deny the existence of the devil are they who pray little or none at all; and are, apparently, as careless about the existence of God as they are about the being of a devil. Piety to God is with them out of the question; for those who do not pray, especially in *private*, (and I never met with a devil-denier who did,) have no *religion* of any kind, whatsoever pretensions they may choose to make.

**Verse 7. From going to and fro in the earth]** The translation of the *Septuagint* is curious: **περιελθων την γην και εμπεριπατησας την υψουραννον, παρειμι**; “Having gone round the earth, and walked over all that is under heaven, I am come hither.” The *Chaldee* says, “I am come from going round the earth to examine the works of the children of men; and from walking through it.” *Coverdale*, who generally hits the sense, translates thus: *I have gone aboute the londe ond walked thorow it.* Mr. *Good* has it, *from roaming round the earth, and walking about it.*

St. Peter, as has been already stated, (<sup><6188></sup>**1 Peter 5:8**), refers to this: *Be sober, be vigilant; for your ADVERSARY the DEVIL GOETH ABOUT, as a roaring lion, seeking whom he may devour.* I rather think, with *Coverdale*,

that *xra arets* here signifies rather that *land*, than the *habitable globe*. The words are exceedingly emphatic; and the latter verb *Ēl hth hithhallech* being in the *hithpael* conjugation shows how *earnest* and *determined* the devil is in his work: he *sets himself to walk*; he is *busily employed in it*; he is seeking the destruction of men; and while they sleep, he wakes—while they are careless, he is alert. The spirit of this saying is often expressed by the simple inhabitants of the country: when they perceive a man plotting mischief, and frequent in transgression, they say, *The devil is BUSY with him*.

**Verse 8. Hast thou considered my servant Job]** Literally, *Hast thou placed thy heart on my servant Job?* Hast thou viewed his conduct with attention, whilst thou wert roaming about, seeking whom thou mightest devour? viz., the careless, prayerless, and profligate in general.

**Verse 9. Doth Job fear God for naught?]** Thou hast made it his interest to be exemplary in his conduct: for this assertion Satan gives his reasons in what immediately follows.

**Verse 10. Hast not thou made a hedge about him]** Thou hast *fortified* him with *spikes* and *spears*. Thou hast defended him as by an unapproachable hedge. He is an object of thy peculiar care; and is not exposed to the common trials of life.

**Verse 11. But put forth thine hand]** Shoot the dart of poverty and affliction against him.

**And he will curse thee to thy face.]** *Ēkrby Ēynp I [ al ma im lo al paneycha yebarechecca*, “If he will not bless thee to thy appearances.” He will bless thee only in proportion to the temporal good thou bestowest upon him; to the providential and gracious *appearances* or *displays* of thy power in his behalf. If *thou* wilt be gracious, *he* will be pious. The exact maxim of a great statesman, Sir Robert Walpole: *Every man has his price*. “But you have not bought such a one?” “No, because I would not go up to his price. He valued himself at more than I thought him worth; and I could get others cheaper, who, in the general muster, would do as well.” No doubt Sir R. met with many such; and the devil many more. But still God has multitudes that will neither sell their souls, their consciences, nor their country, for any price; who, though God should slay them, will nevertheless trust in him; and be honest men, howsoever tempted by the

devil and his vicegerents. So did Job; so have done thousands; so will all do, in whose hearts Christ dwells by faith.

**Verse 12. All that he hath is in thy power]** Satan cannot deprive a man even of an *ass*, a *sheep*, or a *pig*, but by especial permission of God. His power and malice are ever bounded, and under control.

**So Satan went forth]** The Targum adds, *with authority from the presence of the Lord*.

**Verse 13. There was a day]** *The first day of the week*, says the *Targum*. It no doubt refers to one of those *birthday festivals* mentioned before.

**Verse 14. The asses feeding beside them]** *twnta athonoth*, the *she-asses*, which appear to have been more domesticated, as of more worth and use than the others, both for their milk and their work.

**Verse 15. And the Sabeans fell]** The *Vulgate* alone understands this of a *people*. The *Septuagint*, *Syriac*, and *Arabic*, understand it as implying a *marauding party*. The *Chaldee* says, “Lilith, queen of Zamargad, rushed suddenly upon them, and carried them away.” The *Sabeans* mentioned here are supposed to have been the same with those who were the descendants of Abraham by Keturah, whose son Jokshan begat Sheba. The sons of Keturah were sent by Abraham into the east, <sup><0206></sup>**Genesis 25:6**, and inhabited Arabia Deserta, on the east of the land of Uz. Hordes of predatory banditti were frequent in those countries and continue so to the present day. They made sudden incursions, and carried off *men*, *women*, *children*, *cattle*, and *goods* of every description; and immediately retired to the desert, whither it was in vain to pursue them.

**Verse 16. The fire of God is fallen]** Though *the fire of God* may mean a *great*, a *tremendous* fire, yet it is most natural to suppose *lightning* is meant; for as *thunder* was considered to be the *voice of God*, so *lightning* was the *fire of God*. And as the *prince of the power of the air* was permitted now to arm himself with this dreadful artillery of heaven, he might easily direct the zigzag lightning to every part of the fields where the sheep were feeding, and so destroy the whole in a moment.

**Verse 17. The Chaldeans made out three bands]** The *Chaldeans* inhabited each side of the Euphrates near to Babylon, which was their capital. They were also mixed with the wandering *Arabs*, and lived like them on *rapine*. They were the descendants of *Chesed*, son of Nahor and

brother of Huz, from whom they had their name *Casdim*, which we translate *Chaldeans*. They divided themselves into *three bands*, in order the more speedily and effectually to encompass, collect, and drive off the three thousand camels: probably they mounted the camels and rode off.

**Verse 19. A great wind from the wilderness]** Here was another proof of the influence of *the prince of the power of the air*. What mischief might he not do with this tremendous agent, were he not constantly under the control of the Almighty! He seems to have directed four different currents, which, blowing against the four corners or sides of the house, crushed it together, and involved all within in one common ruin.

**Verse 20. Rent his mantle]** Tearing the garments, shaving or pulling off the hair of the head, throwing dust or ashes on the head, and fitting on the ground, were acts by which immoderate grief was expressed. Job must have felt the bitterness of anguish when he was told that, in addition to the loss of all his *property*, he was deprived of his *ten children* by a violent death. Had he not felt this most poignantly, he would have been unworthy of the name of *man*.

**Worshipped]** *Prostrated himself*; lay all along upon the ground, with his face in the dust.

**Verse 21. Naked came I out of my mother's womb]** I had no earthly possessions when I came into the world; I cannot have less going out of it. What I have the *Lord gave*: as it was his *free gift*, he has a right to resume it when he pleases; and I owe him *gratitude* for the time he has permitted me to enjoy this gift.

**Naked shall I return thither]** Whither? Not to his *mother's womb* surely; nor does he call the *earth* his *mother* in this place. In the first clause of the verse he speaks without a *metaphor*, and in the latter he speaks in reference to the *ground* on which he was about to fall. As I came out of my mother's womb destitute of the earthly possessions, so shall I return *hmv shammah*, THERE; i.e., to the earth on which he was now falling. That *mother earth* was a common expression in different nations, I allow; but I believe no such metaphor was now in the mind of Job.

**The Lord gave]** The *Chaldee* has, "The WORD of the Lord, *yvd armym meymera dayai*, gave; and the WORD of the Lord and the house of his

judgment, have taken away!" WORD is used here *personally*, as in many other places of all the *Targums*.

**Blessed be the name of the Lord.]** The following is a fine paraphrase on the sentiment in this verse:—

**“Good when he gives, supremely good;  
Nor less when he denies;  
Afflictions from his sovereign hand,  
Are blessings in disguise.”**

Seeing I have lost my temporal goods, and all my domestic comforts, may God alone be all my portion! The *Vulgate*, *Septuagint*, and *Covedale*, add, *The Lord hath done as he pleased*.

**Verse 22. In all this Job sinned not]** He did not give way to any action, passion, or expression, offensive to his Maker. He did not charge God with acting unkindly towards him, but felt as perfectly satisfied with the *privation* which the hand of God had occasioned, as he was with the *affluence* and health which that hand had bestowed. This is the transaction that gave the strong and vivid colouring to the character of Job; in this, and in *this alone*, he was a *pattern* of *patience* and *resignation*. In this Satan was utterly disappointed; he found a man who loved his God more than his earthly portion. This was a rare case, even in the experience of the devil. He had seen multitudes who bartered their God for money, and their hopes of blessedness in the world to come for secular possessions in the present. He had been so often successful in this kind of temptation, that he made no doubt he should succeed again. He saw many who, when riches increased, set their hearts on them, and forgot God. He saw many also who, when deprived of earthly comforts, blasphemed their Maker. He therefore inferred that Job, in similar circumstances, would act like the others; he was disappointed. Reader, has he, by *riches* or *poverty*, succeeded with thee? Art thou pious when affluent, and patient and contented when in poverty?

THAT Job lived *after* the giving of the law, seems to me clear from many references to the rites and ceremonies instituted by Moses. In <BOOK> **Job 1:5**, we are informed that he *sanctified* his children, and *offered burnt-offerings daily to the morning for each of them*. This was a general ordinance of the law, as we may see, <BOOK> **Leviticus 9:7**: “Moses said unto Aaron, Go unto the altar, and offer thy sin-offering and thy *burnt-offering*, and make an

atonement for thyself and for the people.” <sup><18022></sup>**Leviticus 9:22**: “And Aaron lifted up his hands towards the people, and blessed them, and came down from offering the *burnt-offering*.”

This sort of offering, we are told above, *Job offered continually*; and this also was according to the law, <sup><1294></sup>**Exodus 29:42**: “This shall be a *continual burnt-offering* throughout your generations.” See also <sup><0428></sup>**Numbers 28:3, 6, 10, 15, 24, 31**.

This custom was observed *after the captivity*, <sup><15385></sup>**Ezra 3:5**: “They offered the *continual burnt-offering*: and of every one that offered a freewill-offering.” See also <sup><16183></sup>**Nehemiah 10:33**. Ezekiel, who prophesied during the captivity, enjoins this positively, <sup><26413></sup>**Ezekiel 46:13-15**: “Thou shalt daily prepare a *burnt-offering* unto the Lord; thou shalt prepare it *every morning*.”

Job appears to have thought that his children might have *sinned through ignorance*, or *sinned privately*; and it was consequently necessary to make the due sacrifices to God in order to prevent his wrath and their punishment; he therefore offered the burnt-offering, which was prescribed by the law in cases of sins committed *through ignorance*. See the ordinances <sup><18001></sup>**Leviticus 4:1-35; 5:15-19**, and particularly <sup><04524></sup>**Numbers 15:24-29**. I think it may be fairly presumed that the offerings which Job made for his children were in reference to these laws.

The *worship of the sun, moon, and stars*, as being the most prevalent and most seductive idolatry, was very expressly forbidden by the law, <sup><16019></sup>**Deuteronomy 4:19**: “Take heed, lest thou lift up thine eyes to heaven; and when thou seest the *sun*, and the *moon*, and the *stars*, even all the *host of heaven*, shouldest be driven to worship them, and serve them.” Job purges himself from this species of idolatry, <sup><183126></sup>**Job 31:26-28**: “If I beheld the *sun* when it shined, or the *moon* walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand: this also were an iniquity *to be punished by the judge*; for I should have *denied the God that is above*.”

He clears himself also from *adultery* in reference to the law enacted against that sin, <sup><183109></sup>**Job 31:9-12**: “If mine heart have been deceived by a woman, or if I have laid wait at my neighbour’s door; then let my wife grind to another: for this is a heinous crime; yea, it is an iniquity *to be punished by the judges*.” See the law against this sin, <sup><02014></sup>**Exodus 20:14, 17**: “Thou

shalt not commit *adultery*: thou shalt not *covet* thy *neighbour's wife*.”

<B3710> **Leviticus 20:10**: “The man that committeth *adultery* with another man’s wife shall surely be put to death;” see <B2222> **Deuteronomy 22:22**. And for the *judge’s* office in such cases, see <B1719> **Deuteronomy 17:9-12**: “Thou shalt come unto the priests and Levites, and unto the *judge* that shall be in those days; and they shall show thee the sentence of *judgment*.” <B1225-1> **Samuel 2:25**: “If one man sin against another, the *judge* shall *judge* him.”

The following will, I think, be considered an evident allusion to the *passage of the Red Sea*, and the destruction of the *proud Egyptian king*:

<B3951> **Job 26:11, 12**: “The pillars of heaven tremble, and are astonished at his reproof. He *divideth* the *sea* with his power; and by his understanding he *smiteth* through the *proud*.” These, with several others that might be adduced, are presumptive proofs that the *writer* of this book lived after the giving and establishment of the law, if not much later, let Job himself live when he might. See other proofs in the notes.

## CHAPTER 2

*The sons of God once more present themselves before him; and Satan comes also, accusing Job as a person whose steadfastness would be soon shaken, provided his body were to be subjected to sore afflictions, 1-5. He receives permission to afflict Job, and smites him with sore boils, 6-8. His wife reviles him, 9. His pious reproof, 10. His three friends come to visit and mourn with him, 11-13.*

## NOTES ON CHAP. 2

**Verse 1. Again there was a day]** How long this was after the former trial, we know not: probably one whole year, when, as the *Targum* intimates, it was the time of the annual atonement; which, if so, must have been at least one whole year after the former; and during which period the patience and resignation of Job had sufficient scope to show themselves. This appearance of the *sons of God* and *Satan* is to be understood metaphorically—there could be nothing *real* in it—but it is intended to instruct us in the doctrine of the existence of good and evil spirits; that Satan pursues man with implacable enmity, and that he can do no man hurt, either in his person or property, but by the especial permission of God; and that God gives him permission only when he purposes to overrule it for the greater manifestation of his own glory, and the greater good of his tempted followers.

**Verse 3. To destroy him without cause.]** Thou wishedst me to permit thee to destroy a man whose sins have not called for so heavy a judgment. This seems to be the meaning of this saying. The original word, **w[ l b] leballeo**, signifies to *swallow down* or *devour*; and this word St. Peter had no doubt in view in the place quoted on verse 7 of the preceding chapter: {<sup><18007></sup>**Job 1:7**} “*Your adversary the devil goeth about as a roaring lion, seeking whom he may DEVOUR*; **ζητων, τινα καταπιη**, *seeking whom he may SWALLOW or GULP DOWN*. See Clarke’s note on “<sup><4118></sup>**1 Peter 5:8**”.

**Verse 4. Skin for skin]** That is, A man will part with all he has in the world to save his life; and he will part with all by piecemeal, till he has nothing left on earth, and even be thankful, provided his life be spared. Thou hast only destroyed his *property*; thou hast left him his *life* and his



health. Thou hast not touched his *flesh* nor his *bone*; therefore he is patient and resigned. Man, through the love of life, will go much farther: he will give up one *member* to save the *rest*; yea, *limb* after *limb* as long as there is hope that, by such sacrifices, life may be spared or *prolonged*. This is the meaning given to the passage by the *Targum*; and, I believe, the true one; hence, <sup><1806></sup>**Job 2:6**, the Lord says, *Save his life*.

**Verse 5. He will curse thee to thy face.**] Literally, *If he will not bless thee to thy face* or *appearances*. His *piety* to *thee* will be always regulated by thy *bounty* to *him*. See Clarke's note on "<sup><18011></sup>**Job 1:11**".

**Verse 6. But save his life.**] His *body* thou shalt have permission to afflict, but against his *life* thou shalt have no power; therefore take care of his life. The original, **rmv wvpn** *naphsho shemor*, may be translated, *keep his soul*; but the word also signifies *life*; yet in the hands of the destroyer the life of this holy man is placed! How astonishing is the economy of salvation! It is so managed, by the unlimited power and skill of God, that the grand adversary of souls becomes himself, by the order of God, the *preserver* of that which the evil of his nature incessantly prompts him to destroy!

**Verse 7. Sore boils**] [**r ^yj cb** *bischin ra*, "with an evil inflammation." What this diabolical disorder was, interpreters are not agreed. Some think it was the *leprosy*, and this is the reason why he dwelt by himself, and had his habitation in an unclean place, *without the city*, (Septuagint, **εξω της πολεως**.) or in the open air: and the reason why his friends beheld him *afar off*, <sup><18012></sup>**Job 2:12**, was because they knew that the disorder was infectious.

His *scraping* himself with a *potsherd* indicates a disease accompanied with intolerable *itching*, one of the characteristics of the *smallpox*. *Query*, Was it not this disorder? And in order to save his life (for that he had in especial command) did not Satan himself direct him to the *cool regimen*, without which, humanly speaking, the disease must have proved fatal? In the *elephantiasis* and *leprosy* there is, properly speaking, no boil or *detached inflammation*, or *swelling*, but *one uniform disordered state* of the *whole surface*, so that the whole body is covered with loathsome scales, and the skin appears like that of the *elephant*, thick and wrinkled, from which appearance the disorder has its name. In the *smallpox* it is different; each *pock* or *pustule* is a separate inflammation, tending to suppuration; and

during this process, the fever is in general very high, and the anguish and distress of the patient intolerable. When the suppuration is pretty far advanced, the *itching* is extreme; and the hands are often obliged to be confined to prevent the patient from literally *tearing* his own flesh.

**Verse 9. Then said his wife]** To this verse the *Septuagint* adds the following words: “Much time having elapsed, his wife said unto him, How long dost thou stand steadfast, saying, ‘Behold, I wait yet a little longer looking for the hope of my Salvation?’ Behold thy memorial is already blotted out from the earth, together with thy sons and thy daughters, the fruits of my pains and labours, for whom with anxiety I have laboured in vain. Thyself also sittest in the rottenness of worms night and day, while I am a wanderer from place to place, and from house to house, waiting for the setting of the sun, that I may rest from my labours, and from the griefs which oppress me. Speak therefore some word against God, and die.” We translate **tmw pyhl a Ērb** *barech Elohim vamuth, Curse God, and die.* The verb **Ērb** *barach* is supposed to include in it the ideas of *cursing* and *blessing*; but it is not clear that it has the former meaning in any part of the sacred writings, though we sometimes translate it so.

Here it seems to be a strong *irony*. *Job* was exceedingly afflicted, and apparently dying through sore disease; yet his soul was filled with gratitude to God. His *wife*, destitute of the salvation which her husband possessed, gave him this *ironical* reproof. *Bless God, and die*—What! bless him for his *goodness*, while he is destroying all that thou hast! bless him for his support, while he is casting thee down and destroying thee! Bless on, and die.

The *Targum* says that *Job*’s wife’s name was *Dinah*, and that the words which she spake to him on this occasion were **tymw yyd armym Ēyrb** *berich meymera dayai umith. Bless the word of the Lord, and die.*

*Ovid* has such an *irony* as I suppose this to have been:—

*Quid vos sacra juvant? quid nunc Ægyptia prosunt  
Sistra?—————*

*Cum rapiant mala fata bonos, ignoscite fasso,  
Sollicitor nullos esse putare deos.*

*Vive plus, moriere pius; cole sacra, colentem  
Mors gravis a templis in cava busta trahet.*

*AMOR. lib. iii., Eleg. ix. ver. 33.*

*“In vain to gods (if gods there are) we pray,  
And needless victims prodigally pay;  
Worship their sleeping deities: yet death  
Scorns votaries, and stops the praying breath.  
To hallow’d shrines intruding fate will come,  
And drag you from the altar to the tomb.”*  
STEPNEY.

**Verse 10. Thou speakest as one of the foolish]** Thou speakest like an infidel; like one who has no knowledge of God, of religion, or of a future state.

The Targum, who calls this woman *Dinah*, translates thus: “Thou speakest like one of those women who have wrought folly in the house of their father.” This is in reference to an ancient rabbinical opinion, that Job lived in the days of the patriarch Jacob, whose daughter Dinah he had married.

**Shall we receive good]** This we have received in great abundance for many years:—

**And shall we not receive evil?]** Shall we murmur when He *afflicts* us for a *day*, who has given us *health* for so *many years*? Shall we blaspheme his name for *momentary privations*, who has given us such a *long succession or enjoyments*? His blessings are his own: he never gave them to us; they were only *lent*. We have had the long, the free, the unmerited use of them; and shall we be offended at the *Owner*, when he comes to reclaim his own property? This would be foolish, ungrateful, and wicked. So may every one reason who is suffering from adversity. But who, besides Job, reasons thus? Man is naturally discontented and ungrateful.

**In all this did not Job sin with his lips.]** The Chaldee adds, *But in his heart he thought words*. He had surmisings of heart, though he let nothing escape from his lips.

**Verse 11. Job’s three friends]** The first was *Eliphaz the Temanite*; or, as the *Septuagint* has it, Ἐλιφάζ ὁ Θαϊμανὼν βασιλεὺς, *Eliphaz the king on the Thaimanites*. Eliphaz was one of the sons of Esau; and Teman, of Eliphaz, <sup><13610></sup>**Genesis 36:10, 11**. Teman was a city of Edom, <sup><4407></sup>**Jeremiah 49:7-20**; <sup><2513></sup>**Ezekiel 25:13**; <sup><3010></sup>**Amos 1:11, 12**.

**Bildad the Shuhite]** Or, as the *Septuagint*, Βαλδαδ ὁ Συχεῶν τυραννος, *Baldad, tyrant of the Suchites*. *Shuah* was the son of Abraham

by Keturah: and his posterity is reckoned among the Easterns. It is supposed he should be placed with his brother *Midian*, and his brother's sons *Sheba* and *Dedan*. See <sup><01280></sup>**Genesis 25:2, 3**. *Dedan* was a city of Edom, see <sup><24008></sup>**Jeremiah 49:8**, and seems to have been situated in its southern boundary, as *Teman* was in its western. <sup><26213></sup>**Ezekiel 25:13**.

**Zophar the Naamathite]** Or, according to the *Septuagint*, **Σωφάρ Μιναιων βασιλευς**, *Sophar king of the Minaites*. He most probably came from that *Naamah*, which was bordering upon the Edomites to the south and fell by lot to the tribe of Judah, <sup><06152></sup>**Joshua 15:21-41**. These circumstances, which have already been mentioned in the *introduction*, prove that Job must have dwelt in the land of *Edom*, and that all his friends dwelt in *Arabia Petraea*, or in the countries immediately adjacent. That some of those Eastern people were highly *cultivated*, we have at least indirect proof in the case of the *Temanites*, <sup><24007></sup>**Jeremiah 49:7**: *Concerning Edom thus saith the Lord of hosts, Is wisdom no more in Teman? Is counsel perished from the prudent? Is their wisdom vanished?* They are celebrated also in **Baruch 3:22, 23**. Speaking of *wisdom* he says: *It hath not been heard of in Chanaan; neither hath it been seen in Theman. The Agarenes that seek wisdom upon earth, the merchants of Meran and of Theman, the expounders of fables, and searchers out of understanding, none of these have known the way of wisdom.* It is evident enough from these quotations that the inhabitants of those districts were celebrated for their knowledge; and the sayings of Job's three friends are proofs that their reputation for wisdom stood on a very solid foundation.

**Verse 12. They rent every one his mantle]** I have already had frequent occasions to point out and illustrate, by quotations from the ancients, the actions that were used in order to express profound grief; such as wrapping themselves in sackcloth, covering the face, strewing dust or ashes upon the head, sitting upon the bare ground, &c., &c.; significant actions which were in use among all nations.

**Verse 13. They sat down with him upon the ground seven days]** They were astonished at the unprecedented change which had taken place in the circumstances of this most eminent man; they could not reconcile his present situation with any thing they had met with in the history of Divine providence. The *seven days* mentioned here were the period appointed for mourning. The Israelites mourned for Jacob *seven days*, <sup><015010></sup>**Genesis 50:10**. And the men of Jabesh mourned so long for the death of Saul, <sup><098113></sup>**1**

**Samuel 31:13;** <sup><131012></sup>**1 Chronicles 10:12.** And Ezekiel sat on the ground with the captives at Chebar, and mourned with and for them *seven days*.  
<sup><131015></sup>**Ezekiel 3:15.** The wise son of Sirach says, “*Seven days* do men mourn for him that is dead;” **Ecclus. 22:12.** So calamitous was the state of Job, that they considered him as a dead man: and went through the prescribed period of mourning for him.

**They saw that his grief was very great.]** This is the reason why they did *not speak* to him: they believed him to be suffering for heavy crimes, and, seeing him suffer so much, they were not willing to add to his distresses by invectives or reproach. Job himself first broke silence.

## JOB

## CHAPTER 3

*Job curses the day of his birth, and regrets that he ever saw the light, 1-12. Describes the empire of death and its inhabitants, 13-19. Regrets that he is appointed to live in the midst of sorrows, for the calamities which he feared had overtaken him, 20-26.*

## NOTES ON CHAP. 3

**Verse 1.** After this opened Job his mouth] After the *seven days'* mourning was over, there being no prospect of relief, Job is represented as thus *cursing the day of his birth*. Here the *poetic* part of the book *begins*; for most certainly there is nothing in the preceding chapters either in the *form* or *spirit* of *Hebrew poetry*. It is easy indeed to break the sentences into *hemistichs*; but this does not constitute them *poetry*: for, although *Hebrew poetry* is in general in *hemistichs*, yet it does not follow that the division of *narrative* into *hemistichs* must necessarily constitute it *poetry*.

In many cases the Asiatic poets introduce their compositions with *prose narrative*; and having in this way prepared the reader for what he is to expect, begin their *deevans*, *cassidehs*, *gazels*, &c. This appears to be the plan followed by the author of this book. Those who still think, after examining the structure of those chapters, and comparing them with the undoubted poetic parts of the book, that *they* also, and the *ten* concluding verses, are *poetry*, have my consent, while I take the liberty to believe most decidedly the opposite.

**Cursed his day.]** That is, the day of his birth; and thus he gave vent to the agonies of his soul, and the distractions of his mind. His execrations have something in them awfully solemn, tremendously deep, and strikingly sublime. But let us not excuse all the things which he said in his haste, and in the bitterness of his soul, because of his former well established character of patience. He bore all his *privations* with becoming resignation to the Divine will and providence: but now, feeling himself the subject of continual sufferings, being in heaviness through manifold temptation, and probably having the light of God withdrawn from his mind, as his consolations most undoubtedly were, he regrets that ever he was born; and in a very high strain of impassioned poetry curses his day. We find a similar

execration to this in Jeremiah, ◀◀◀ **Jeremiah 20:14-18**, and in other places; which, by the way, are no proofs that the one borrowed from the other; but that this was the common mode of Asiatic thinking, speaking, and feeling, on such occasions.

**Verse 3. There is a man-child conceived.]** The word hrh *harah* signifies to *conceive*; yet here, it seems, it should be taken in the sense of *being born*, as it is perfectly unlikely that the night of conception should be either distinctly known or published.

**Verse 4. Let that day be darkness]** The meaning is exactly the same with our expression, “Let it be blotted out of the calendar.” However distinguished it may have been, as the birthday of a man once celebrated for his possessions, liberality, and piety, let it no longer be thus noted; as he who was thus celebrated is now the sport of adversity, the most impoverished, most afflicted, and most wretched of human beings.

**Let not God regard it from above]** whvr dy l a al yidreshuhu, “Let Him not *require* it”—let Him not consider it essential to the completion of the days of the year; and therefore he adds, *neither let the light shine upon it*. If it must be a part of *duration*, let it not be distinguished by the light of the sun.

**Verse 5. Let darkness and the shadow of death stain it]** whl agy yigaluhu, “pollute or avenge it,” from l ag gaal, to *vindicate*, *avenge*, &c.; hence l ag goel, the nearest of kin, whose right it was to *redeem* an inheritance, and *avenge* the death of his relative by slaying the murderer. Let this day be pursued, overtaken, and destroyed. Let natural darkness, the total privation of the solar light, rendered still more intense by death’s shadow projected over it, *seize on* and destroy this day, εκλαβοι αυτην, *Septuagint*; alluding, perhaps, says Mr. *Parkhurst*, to the avenger of blood seizing the offender.

**Let a cloud dwell upon it]** Let the dymme cloude fall upon it.—*Coverdale*. *Let the thickest clouds have there their dwelling-place*—let that be the period of time on which they shall constantly rest, and never be *dispersed*. This seems to be the import of the original, hna wyl [ ^kvt tishcan alaiw ananah. Let it be the place in which *clouds* shall be continually *gathered together*, so as to be the storehouse of the densest vapours, still in the act of being increasingly condensed.

**Let the blackness of the day terrify it.]** And let it be lapped in with sorrowe.—*Coverdale*. This is very expressive: *lap* signifies to fold up, or envelope any particular thing with fold upon fold, so as to *cover it everywhere* and *secure it in all points*. Leaving out the semicolon, we had better translate the whole clause thus: “Let the thickest cloud have its dwelling-place upon it, and let the bitterness of a day fill it with terror.” A *day* similar to that, says the *Targum*, in which *Jeremiah was distressed for the destruction of the house of the sanctuary*; or like that in which *Jonah was cast into the sea of Tarsis*; such a day as that on which some great or national misfortune has happened: probably in allusion to that in which *the darkness that might be felt* enveloped the whole land of Egypt, and the night in which the destroying angel slew all the first-born in the land.

**Verse 6. As for that night, let darkness seize upon it]** I think the *Targum* has hit the sense of this whole verse: “Let darkness seize upon that night; let it not be reckoned among the annual festivals; in the number of the months of the calendar let it not be computed.”

Some understand the word **l pa ophel** as signifying a *dark storm*; hence the Vulgate, *tenebrosus turbo*, “a dark whirlwind.” And hence *Coverdale*, **Let the darck storme overcome that night, let it not be reckoned amonge the dayes off the yeare, nor counted in the monethes**. Every thing is here personified; *day*, *night*, *darkness*, *shadow of death*, *cloud*, &c.; and the same idea of the total extinction of that portion of time, or its being rendered ominous and portentous, is pursued through all these verses, from the *third* to the *ninth*, inclusive. The *imagery* is diversified, the *expressions* varied, but the *idea* is the same.

**Verse 7. Lo, let that night be solitary]** The word **hnh hinneh**, *behold*, or *lo*, is wanting in one of *Deuteronomy Rossi’s MSS.*, nor is it expressed in the *Septuagint*, *Vulgate*, *Syriac*, or *Arabic*.

The word **dwml g galmud**, which we translate *solitary*, is properly *Arabic*. From [Arabic] *ghalama* or *jalama*, signifying to *cut off*, *make bare*, *amputate*, comes [Arabic] *jalmud*, a *rock*, a *great stone*; and [Arabic] *jalameedet*, *weight*, a *burden*, *trouble*, from which we may gather Job’s meaning: “Let that night be grievous, oppressive, as destitute of good as a bare rock is of verdure.” The *Targum* gives the sense, *In that night let there be tribulation*.



**Let no joyful voice come therein.]** Let there be no choirs of singers; no pleasant music heard; no dancing or merriment. The word **hnr** *renanah* signifies any brisk *movement*, such as the vibration of the rays of light, or the brisk modulation of the voice in a cheerful ditty. The *Targum* has, *Let not the crowing of the rural or wild cock resound in it*. Let all work be intermitted; let there be no sportive exercises, and let all animals be totally silent.

**Verse 8. Let them curse it that curse the day]** This translation is scarcely intelligible. I have waded through a multitude of interpretations, without being able to collect from them such a notion of the verse as could appear to me probable. *Schultens*, *Rosenmuller*, and after them Mr. *Good*, have laboured much to make it plain. They think the custom of *sorcerers* who had *execrations* for peoples, places, things, days, &c., is here referred to; such as Balaam, Elymas, and many others were: but I cannot think that a man who knew the Divine Being and his sole government of the world so well as Job did, would make such an allusion, who must have known that such *persons* and their *pretensions* were impostors and execrable vanities. I shall give as near a translation as I can of the words, and subjoin a short paraphrase: **tywl rr [ pydyt [h pwy yr ra whbqy yikkebuhu orerey yom haathidim orer livyathan;** “Let them curse it who detest the day; them who are ready to raise up the leviathan.” That is, Let them curse my birthday who hate daylight, such as adulterers, murderers, thieves, and banditti, for whose practices the *night* is more convenient; and let them curse it who, being like me *weary of life*, are desperate enough to provoke the leviathan, the crocodile, to tear them to pieces. This version is nearly the same as that given by *Coverdale*. **Let them that curse the daye give it their curse also, then those that be ready to raise up leviathan.** By *leviathan* some understand the greatest and most *imminent dangers*; and others, the *devil*, whom the *enchanters* are desperate enough to attempt to raise by their incantations.

*Calmet* understands the whole to be spoken of the *Atlantes*, a people of *Ethiopia*, who *curse the sun* because it parches their fields and their bodies; and who fearlessly *attack, kill, and eat the crocodile*. This seems a good sense.

**Verse 9. Let the stars of the twilight thereof]** The stars of the twilight may here refer to the planets *Venus, Jupiter, Mars, and Mercury*, as well as to the brighter fixed stars.

**Let it look for light]** Here the prosopopœia or personification is still carried on. The *darkness* is represented as *waiting* for the lustre of the *evening star*, but is disappointed; and these for the *aurora* or *dawn*, but equally in vain. He had prayed that its *light*, the *sun*, should not shine upon it, <sup><1800></sup>**Job 3:4**; and here he prays that its *evening star* may be totally obscured, and that it might never see the *dawning of the day*. Thus his execration comprehends every thing that might *irradiate* or *enliven* it.

**Verse 10. Because it shut not up the doors]** Here is the reason why he curses the day and the night in which he was conceived and born; because, had he never been brought into existence, he would never have seen trouble. It seems, however, very harsh that he should have wished the destruction of his *mother*, in order that his birth might have been prevented; and I rather think Job's execration did not extend thus far. The *Targum* understands the passage as speaking of the *umbilical cord*, by which the fœtus is nourished in its mother's womb: had this been shut up, there must have been a miscarriage, or he must have been *dead born*; and thus *sorrow would have been hidden from his eyes*. This seeming gloss is much nearer the letter and spirit of the Hebrew than is generally imagined. I shall quote the words: *yncb ytl d rgs al yk ki lo sagar dalthey bitni, because it did not shut up the doors of my belly*. This is much more consistent with the feelings of humanity, than to wish his mother's womb to have been his grave.

**Verse 11. Why died I not from the womb]** As the other circumstance did not take place, why was I not *still-born*, without the possibility of reviviscence? or, as this did not occur, why did I not *die as soon as born*? These *three* things appear to me to be clearly intended here:—1. Dying in the womb, or never coming to maturity, as in the case of an *abortion*. 2. Being still-born, without ever being able to breathe. 3. Or, if born alive, dying within a short time after. And to these states he seems to refer in the following verses.

**Verse 12. Why did the knees prevent me?]** Why was I dandled on the knees? Why was I nourished by the breasts? In either of the above cases I had neither been received into a mother's lap, nor hung upon a mother's breasts.

**Verse 13. For now should I have lain still]** In that case I had been insensible; *quiet*—without these overwhelming agitations; *slept*—

unconscious of evil; *been at rest*—been out of the reach of calamity and sorrow.

**Verse 14. With kings and counsellors of the earth]** I believe this translation to be perfectly correct. The *counsellors*,  $y \times [y]$  *yoatsey*, I suppose to mean the privy council, or advisers of kings; those without whose advice kings seldom undertake wars, expeditions, &c. These mighty agitators of the world are at rest in their graves, after the lives of commotion which they have led among men: most of whom indeed have been the troublers of the peace of the globe.

**Which built desolate places]** Who erect mausoleums, funeral monuments, sepulchral pyramids, &c., to keep their *names* from *perishing*, while their *bodies* are turned to *corruption*. I cannot think, with some learned men, that Job is here referring to those patriotic princes who employed themselves in repairing the ruins and desolations which others had occasioned. His simple idea is, that, had he died from the womb, he would have been equally at rest, neither troubling nor troubled, as those defunct kings and planners of wars and great designs are, who have nothing to keep even their *names* from perishing, but the monuments which they have raised to contain their corrupting flesh, mouldering bones, and dust.

**Verse 15. Or with princes that had gold]** Chief or mighty men, lords of the soil, or fortunate adventurers in merchandise, who got gold in abundance, filled their houses with silver, left all behind, and had nothing reserved for themselves but the *empty places* which they had made for their last dwelling, and where their dust now sleeps, devoid of care, painful journeys, and anxious expectations. He alludes here to the case of the *covetous*, *whom nothing can satisfy*, as an Asiatic writer has observed, *but the dust that fills his mouth when laid in the grave.*—SAADY.

**Verse 16. Or as a hidden untimely birth]** An early miscarriage, which was scarcely perceptible by the parent herself; and in this case he *had not been*—he had never had the distinguishable form of a human being, whether *male* or *female*.

**As infants]** Little ones; those farther advanced in maturity, but miscarried long before the time of birth.

**Verse 17. There the wicked cease]** In the grave the oppressors of men cease from irritating, harassing, and distressing their fellow creatures and dependents.

**And there the weary be at rest.]** Those who were worn out with the cruelties and tyrannies of the above. The troubles and the troubled, the restless and the submissive, the toils of the great and the labours of the slave, are here put in opposition.

**Verse 18. The prisoners rest together]** Those who were slaves, feeling all the troubles, and scarcely tasting any of the pleasures of life, are quiet in the grave together; and the voice of the oppressor, the hard, unrelenting task-master, which was more terrible than death, is heard no more. *They* are free from his exactions, and *his* mouth is silent in the dust. This may be a reference to the Egyptian bondage. The children of Israel cried by reason of their oppressors or task-masters.

**Verse 19. The small and great are there.]** All sorts and conditions of men are equally blended in the grave, and ultimately reduced to one common dust; and between the bond and free there is no difference. The *grave* is

*“The appointed place of rendezvous, where all  
These travellers meet.”*

*Equality* is absolute among the sons of men in their *entrance* into and *exit* from the world: all the intermediate state is *disparity*. All men *begin* and *end life alike*; and there is no difference between the king and the cottager. A contemplation of this should equally humble the *great* and the *small*. The saying is *trite*, but it is *true*:—

*Pallida mors æquo pulsat pede pauperum tabernas,  
Regumque turres.*

HOR. *Odar. lib. i., Od. iv., ver. 13.*

*“With equal pace impartial Fate  
Knocks at the palace as the cottage gate.”*

*Death* is that state,

*“Where they an equal honour share  
 Who buried or unburied are.  
 Where Agamemnon knows no more  
 Than Irus he contemn’d before.  
 Where fair Achilles and Thersites lie,  
 Equally naked, poor, and dry.”*

And why do not the *living* lay these things to heart?

There is a fine saying in *Seneca ad Marciam*, cap. 20, on this subject, which may serve as a comment on this place: MORS—servitutum invito domino remittit; haec captivorum catenas levat; haec e carcere eduxit, quos exire imperium impotens vetuerat. Haec est in quo nemo humilitatem suam sensit; haec quæ nulli paruit; haec quæ nihil quicquam alieno fecit arbitrio. Haec, ubi res communes fortuna male divisit, et æquo jure genitos alium alii donavit, exæquat omnia.

“Death, in spite of the master, manumits the slave. It loosens the chains of the prisoners. It brings out of the dungeon those whom impotent authority had forbidden to go at large. This is the state in which none is sensible of his humiliation. Death obeys no man. It does nothing according to the will of another. It reduces, by a just law, to a state of equality, all who in their families and circumstances had unequal lots in life.”

**Verse 20. Wherefore is light given]** Why is life granted to him who is incapable of enjoying it, or of performing its functions?

**Verse 21. Which long for death]** They look to it as the *end* of all their miseries; and long more for a separation from life, than those who love gold do for a rich mine.

**Verse 22. Which rejoice exceedingly.]** Literally, *They rejoice with joy, and exult when they find the grave.*

There is a various reading here in one of *Kennicott’s MSS.*, which gives a different sense. Instead of *who rejoice*, *l yg yl a eley gil*, with JOY, it has *l g yl a eley gal*, *who rejoice at the TOMB, and exult when they find the grave.*

**Verse 23. To a man whose way is hid]** Who knows not what is before him in either world, but is full of fears and trembling concerning both.

**God hath hedged in?]** Leaving him no way to escape; and not permitting him to see one step before him.

There is an exact parallel to this passage in <sup><2517></sup>**Lamentations 3:7, 9:** *He hath hedged me about that I cannot get out. He hath inclosed my ways with hewn stone.* Mr. Good translates the verse thus: *To the man whose path is broken up, and whose futurity God hath overwhelmed.* But I cannot see any necessity for departing from the common text, which gives both an *easy* and a *natural* sense.

**Verse 24. For my sighing cometh]** Some think that this refers to the *ulcerated state* of Job's *body, mouth, hands, &c.* He longed for food, but was not able to lift it to his mouth with his hands, nor masticate it when brought thither. This is the sense in which *Origen* has taken the words. But perhaps it is most natural to suppose that he means his sighing took away all appetite, and served him in place of meat. There is the same thought in <sup><1917></sup>**Psalm 42:3:** *My tears have been my meat day and night;* which place is not an imitation of Job, but more likely *Job* an imitation of it, or, rather, both an imitation of *nature*.

**My roarings are poured out]** My lamentations are like the noise of the murmuring stream, or the dashings of the overswollen torrent.

**Verse 25. For the thing which I greatly reared]** Literally, *the fear that I feared;* or, *I feared a fear,* as in the *margin*. While I was in prosperity I thought adversity might come, and I had a dread of it. I feared the loss of my family and my property; and both have occurred. I was not lifted up: I knew that what I possessed I had from Divine Providence, and that he who gave might take away. I am not stripped of my all as a punishment for my self-confidence.

**Verse 26. I was not in safety]** If this verse be read *interrogatively*, it will give a good and easy sense: *Was I not in safety? Had I not rest? Was I not in comfort? Yet trouble came.* It is well known that, previously to this attack of Satan, Job was in great prosperity and peace. Mr. Good translates, *I had no peace; yea, I had no rest. Yea, I had no respite, as the trouble came on;* and refers the whole to the quick succession of the series of heavy evils by which he was tried. There is a similar thought in the Psalmist: *Deep crieth unto deep at the noise of thy water-spouts; all thy waves and thy billows have gone over me;* <sup><1917></sup>**Psalm 42:7.** One evil treads on the heels of another.

IN this chapter Job's conflict begins. *Now*, and not *before*, Satan appears to have access to his *mind*. When he deprived him of his *property*, and, what was still dearer, of his *sons* and his *daughters*, the hope of his family, he bore all with the most exemplary patience, and the deepest resignation to the Divine will. When his adversary was permitted to touch his *body*, and afflict it in the most grievous and distressing manner, rendered still more intolerable by his being previously deprived of all the *comforts* and *necessaries* of life; still he held fast his integrity; no complaint, no murmur was heard. From the Lord's hand he received his *temporal good*; and from that hand he received his *temporal evil*, the privation of that good. Satan was, therefore, baffled in all his attempts; Job continued to be *a perfect and upright man, fearing God, and avoiding evil*. This was Job's triumph, or rather the triumph of Divine grace; and Satan's defeat and confusion.

It is indeed very seldom that God permits Satan to waste the *substance* or afflict the *body* of any man; but at all times this malevolent spirit may have access to the *mind* of any man, and inject doubts, fears, diffidence, perplexities, and even *unbelief*. And here is the spiritual conflict. Now, *their wrestling is not with flesh and blood*—with *men* like themselves, nor about *secular* affairs; but they have to contend with *angels, principalities and powers, and the rulers of the darkness of this world, and spiritual wickednesses in heavenly places*. In such cases Satan is often permitted to diffuse *darkness* into the understanding, and envelope the heavens with clouds. Hence are engendered *false views* of God and his providence, of men, of the spiritual world, and particularly of the person's own state and circumstances. Every thing is distorted, and all seen through a false medium. Indescribable distractions and uneasiness are hereby induced; the mind is like a troubled sea, tossed by a tempest that seems to confound both heaven and earth. Strong *temptations* to things which the soul contemplates with abhorrence are injected; and which are followed by immediate *accusations*, as if the injections were the *offspring of the heart itself*; and the trouble and dismay produced are represented as the sense of guilt, from a consciousness of having, in heart, committed these evils. Thus Satan tempts, accuses, and upbraids, in order to perplex the soul, induce skepticism, and destroy the empire of faith. Behold here the *permission* of God, and behold also his *sovereign control*: all this time the grand tempter is not permitted to touch the *heart*, the seat of the affections, nor offer even the slightest violence to the *will*. The soul is cast down, but not destroyed; perplexed, but not in despair. It is on all sides harassed; without

are fightings, within are fears: but the will is inflexible on the side of God and truth, and the heart, with all its train of affections and passions, follows it. The man does not wickedly depart from his God; the outworks are violently *assailed*, but not *taken*; the city is still safe, and the citadel impregnable. Heaviness may endure for the night, but joy cometh in the morning. Jesus is soon seen walking upon the waters. He speaks peace to the winds and the sea: immediately there is a calm. Satan is bruised down under the feet of the sufferer, the clouds are dispersed, the heavens re-appear, and the soul, to its surprise, finds that the storm, instead of hindering, has driven it nearer to the haven whither it would be.

The reader who closely examines the subject will find that this was the case of Job. The following chapters show the conflict of the soul; the end of the book, God's victory and his exaltation. Satan sifted Job as wheat, but his faith failed not.



## CHAPTER 4

*Eliphaz answers; and accuses Job of impatience, and of despondence in the time of adversity, 1-6; asserts that no innocent man ever perished, and that the wicked are afflicted for their sins, 7-11; relates a vision that he had, 12-16, and what was said to him on the occasion, 17-21.*

## NOTES ON CHAP. 4

**Verse 1. Then Eliphaz the Temanite answered]** For *seven days* this person and his two friends had observed a profound silence, being awed and confounded at the sight of Job's unprecedented affliction. Having now sufficiently contemplated his afflicted state, and heard his bitter complaint, forgetting that he came as a *comforter*, and not as a *reprover*, he loses the feeling of the *friend* in the haughtiness of the *ensor*, endeavouring to strip him of his only consolation,—the testimony of his conscience, that in simplicity and godly sincerity, not in fleshly wisdom, but by the grace of God, he had his conversation among men,—by insinuating that if his ways had been upright, he would not have been abandoned to such distress and affliction; and if his heart possessed that righteousness of which he boasted, he would not have been so suddenly cast down by adversity.

**Verse 2. If we assay to commune with thee]** As if he had said, Should I and my friends endeavour to reason with thee ever so mildly, because we shall have many things to say by way of reprehension, thou wilt be grieved and faint; and this we may reasonably infer from the manner in which thou bearest thy present afflictions. Yet as thou hast uttered words which are injurious to thy Maker, who can forbear speaking? It is our duty to rise up on the part of God, though thereby we shall grieve him who is our friend. This was a plausible beginning, and certainly was far from being insincere.

**Verse 3. Thou hast instructed many]** Thou hast seen many in affliction and distress, and thou hast given them such advice as was suitable to their state, and effectual to their relief; and by this means thou hast *strengthened the weak hands*, and *the feeble knees*—the desponding have been encouraged, and the irresolute confirmed and excited to prompt and proper actions, by thy counsel and example.

**Verse 5. But now it is come upon thee]** Now it is thy turn to suffer, and give an example of the efficacy of thy own principles; but instead of this, behold, thou faintest. Either, therefore, thou didst *pretend* to what thou hadst not; or thou art not making a proper use of the principles which thou didst recommend to others.

**Verse 6. Is not this thy fear]** I think *Coverdale* hits the true meaning: *Where is now thy feare of God, thy stedfastnesse, thy pacience, and the perfectnesse of thy life?* If these be genuine, surely there is no cause for all this complaint, vexation, and despair. That this is the meaning, the next words show.

**Verse 7. Remember, I pray thee]** Recollect, if thou canst, a single instance where God abandoned an innocent man, or suffered him to perish. Didst thou ever hear of a case in which God abandoned a righteous man to destruction? Wert thou a righteous man, and innocent of all hidden crimes, would God abandon thee thus to the malice of Satan? or let loose the plagues of affliction and adversity against thee?

**Verse 8. They that plough iniquity]** A proverbial form of speech drawn from nature. Whatever seed a man sows in the ground, he reaps the same kind; for every seed produces its like. Thus Solomon, <sup><1278></sup>**Proverbs 22:8:** “He that soweth iniquity shall reap vanity.” And St. Paul, <sup><8067></sup>**Galatians 6:7, 8:** “Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he who soweth to the Spirit, shall of the Spirit reap life everlasting.” And of the same nature is that other saying of the apostle, *He that soweth sparingly, shall reap sparingly*, <sup><4906></sup>**2 Corinthians 9:6.**

The same figure is employed by the Prophet Hosea <sup><2807></sup>**Hosea 8:7:** *They have sown the wind, and they shall reap the whirlwind;* and <sup><2812></sup>**Hosea 10:12, 13:** *Sow to yourselves in righteousness; reap in mercy. Ye have ploughed wickedness; ye have reaped iniquity.* The last sentence contains, not only the same *image*, but almost the *same words* as those used by Eliphaz.

Our Lord expresses the same thing, in the following words: <sup><4076></sup>**Matthew 7:16-18:** *Do men gather grapes of thorns, or figs of thistles? Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit.* So the Greeks:—

Ατης αρουρα θανατον εκκαριζεται.

ÆSCH. ἑπτα επι θηβαις, ver. 607.

*“The field of iniquity produces the fruit of death.”*

Ἐβρις γαρ εξανθους εκαρπωσε σταξυν

Ατης, οθεν παγκλαυτον εξαμα θερος.

IB. Περοσαι, ver. 823.

*“For oppression, when it springs,  
Puts forth the blade of vengeance; and its fruit  
Yields a ripe harvest of repentant wo.”*

—POTTER.

The image is common every where because it is a universal law of nature.

**Verse 9. By the blast of God they perish]** As the noxious and parching east wind blasts and destroys vegetation, so the wicked perish under the indignation of the Almighty.

**Verse 10. The roaring of the lion]** By the roaring lion, fierce lion, old lion, stout lion, and lion’s whelps, tyrannous rulers of all kinds are intended. The design of Eliphaz in using these figures is to show that even those who are possessed of the greatest *authority* and *power*—the *kings*, *rulers*, and *princes* of the earth—when they become wicked and oppressive to their subjects are cast down, broken to pieces, and destroyed, by the incensed justice of the Lord; and their *whelps*—their children and intended *successors*, scattered without possessions over the face of the earth.

**Verse 11. The old lion perisheth]** In this and the preceding verse the word *lion* occurs *five times*; and in the original the words are all different:—

1. **hyra** *aryeh*, from **hra** *arah*, to tear off. 2. **l j v** *shachal*, which as it appears to signify *black* or *dark*, may mean the *black lion*, which is said to be found in Ethiopia and India. 3. **rypk** *kephir*, a *young lion*, from **rpk** *capfar*, to cover, because he is said to *hide* himself in order to surprise his prey, which the *old one* does not. 4. **vyl** *lavish*, from **vl** *lash*, to knead, trample upon; because of his method of seizing his prey. 5. **aybl** *labi*, from **abl** *laba*, to suckle with the first milk; a lioness giving suck; at which time they are peculiarly fierce. All these words may point out some *quality* of the lion; and this was probably the cause why they were

originally given: but it is likely that, in process of time, they served only to designate the beast, without any particular reference to any of his properties. We have one and the same idea when we say the *lion*, the *king of beasts*, the *monarch of the forest*, the *most noble of quadrupeds*, &c.

**Verse 12. Now a thing was secretly brought to me]** To give himself the more authority, he professes to have received a vision from God, by which he was taught the secret of the Divine dispensations in providence; and a confirmation of the doctrine which he was now stating to Job; and which he applied in a different way to what was designed in the Divine communication.

**Mine ear received a little thereof.]** Mr. *Good* translates, “And mine ear received a whisper along with it.” The *apparition* was the general subject; and the *words* related <sup><180417></sup>**Job 4:17**, &c., were the *whispers* which he heard when the apparition stood still.

**Verse 13. From the visions of the night]** “It is in vain,” says Mr. *Good*, “to search through ancient or modern poetry for a description that has any pretensions to rival that upon which we are now entering. Midnight—solitude—the deep sleep of all around—the dreadful chill and horripilation or erection of the hair over the whole body—the shivering, not of the *muscles* only, but of the *bones* themselves—the gliding approach of the spectre—the abruptness of his pause—his undefined and indescribable form—are all powerful and original characters, which have never been given with equal effect by any other writer.”

Mr. *Hervey*’s illustration is also striking and natural. “’Twas in the *dead of night*; all nature lay shrouded in darkness; every creature was buried in *sleep*. The most *profound silence* reigned through the universe. In these solemn moments Eliphaz, alone, all wakeful and solitary, was musing on sublime subjects. When, lo! an awful being burst into his apartment. A *spirit passed before his face*. Astonishment seized the beholder. His bones shivered within him; his flesh trembled all over him; and the hair of his head stood erect with horror. *Sudden* and *unexpected* was its appearance; not such its departure. *It stood still*, to present itself more fully to his view. It made a solemn pause, to prepare his mind for some momentous message. After which a *voice was heard*. A *voice*, for the importance of its meaning, worthy to be had in everlasting remembrance. It spoke, and these were its words:”

**Verse 17. Shall mortal man]** *vwna enosh*; Greek *βροτος*, poor, weak, dying man.

**Be more just than God?]** Or, *qdxv hwl am vwnah haenosh meeloah yitsdak*; shall poor, weak, sinful man be justified before God?

**Shall a man]** *rbg gaber*, shall even the *strong* and *mighty man*, be pure before his Maker? Is any man, considered merely in and of himself, either holy in his conduct, or pure in his heart? No. He must be justified by the mercy of God, through an *atonement sacrifice*; he must be *sanctified* by the Holy Spirit of God, and thus made a partaker of the Divine nature. Then he is justified before God, and pure in the sight of his Maker: and this is a work which God himself alone can do; so the work is not *man's* work, but God's. It is false to infer, from the words of this spectre, (whether it came from heaven or hell, we know not, for its communication shows and rankles a wound, without providing a cure,) that no man can be justified, and that no man can be purified, when God both justifies the ungodly, and sanctifies the unholy. The meaning can be no more than this: no man can make an atonement for his own sins, nor purify his own heart. Hence all *boasting* is for ever excluded. Of this Eliphaz believed Job to be guilty, as he appeared to talk of his righteousness and purity, as if they had been his own acquisition.

**Verse 18. Behold, he put no trust in his servants]** This verse is generally understood to refer to the fall of angels; for there were some of those heavenly beings *who kept not their first estate*: they did not persevere to the end of their probation, and therefore fell into condemnation, and are *reserved in chains of darkness unto the judgment of the great day*;

**Jude 1:6.** It is said *he put no trust in them*—he knew that nothing could be *absolutely immutable* but himself; and that no intelligent beings could *subsist* in a state of purity, unless continually dependent on himself, and deriving constant supplies of grace, power, and light, from him who gave them their being.

**And his angels he charged with folly]** Not *chargeth*, as many quote the passage. He *charged* those with folly who kept not their first estate. It does not appear that he is *charging* the others in the same way, who continue steadfast.

The several translations of this verse, both ancient and modern, are different from each other. Here are the chief:—

*In angelis suis reperit pravitatem*, “In his angels he found perverseness,” VULGATE. The SEPTUAGINT is nearly the same. *Il met la lumiere dans ses anges*, “He puts light into his angels,” FRENCH BIBLE. Even those pure intelligences have continual need of being irradiated by the Almighty; [Syriac] *wa—bemalakui neshim tempo*, “And he hath put amazement in his angels,” SYRIAC. The ARABIC is the same. *In angelis suis ponet gloriationem*, “In his angels he will put exultation,” MONTANUS. The Hebrew is **hl ht toholah**, irradiation, from **hl h halah**, to irradiate, glister, or shine. In this place we may consider angels (**μykal m malachim**) as heavenly or earthly messengers or angels of the Lord; and the glory, influence, and honour of their office as being put in them by the Most High. They are as planets which shine with a borrowed light. They have nothing but what they have received. Coverdale translates the whole verse thus: *Beholde he hath founde unfaythfulnesse amonge his owne serbaunts and proude disobedience amonge his angels*. The sense is among all these interpreters; and if the fallen angels are meant, the passage is plain enough.

**Verse 19. How much less]** Rather, with the VULGATE, *How much more?* If angels may be unstable, how can man arrogate stability to himself who dwells in an earthly tabernacle, and who must shortly return to dust?

*Crushed before the moth?* The slightest accident oftentimes destroys. “A fly, a grape-stone, or a hair can kill.” Great men have fallen by all these. This is the general idea in the text, and it is useless to sift for meanings.

**Verse 20. They are destroyed from morning to evening]** In almost every moment of time some human being comes into the world, and some one departs from it. Thus are they “destroyed from morning to evening.”

**They perish for ever]** **wdbay** *yobedu; peribunt*, they pass by; they go out of sight; they moulder with the dust, and are soon forgotten. Who regards the past generation now among the dead?

*Isaiah* has a similar thought, <sup><2501></sup>**Isaiah 57:1**: “The righteous perisheth, and NO MAN LAYETH IT TO HEART: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.” Some think that *Isaiah* borrowed from *Job*; this will appear possible when it has been proved, which has never yet been done, that the writer of this book flourished before *Isaiah*. If, however, he borrowed the above thought, it must be allowed that it has been wondrously improved by coming through his hands.

**Verse 21. Doth not their excellency—go away!]** Personal beauty, corporeal strength, powerful eloquence, and various mental endowments, pass away, or are *plucked up by the roots*; they are no more seen or heard among men, and their memory soon perisheth.

**They die, even without wisdom.]** If wisdom means *the pursuit of the best end, by the most legitimate and appropriate means*, the great mass of mankind appear to perish without it. But, if we consider the subject more closely, we shall find that all men die in a state of comparative ignorance. With all our boasted science and arts, how little do we know! Do we know any thing to *perfection* that belongs either to the *material* or *spiritual* world? Do we understand even what *matter* is? What is its *essence*? Do we understand what *spirit* is? Then, what is its *essence*? Almost all the phenomena of nature, its grandest operations, and the laws of the heavenly bodies, have been explained on the principle of *gravitation* or *attraction*; but in *what does this consist*? Who can answer? We can traverse every part of the huge and trackless ocean by means of the *compass*; but who understands the nature of *magnetism* on which all this depends? We eat and drink in order to maintain life; but what is *nutrition*, and how is it effected? This has never been explained. Life depends on *respiration* for its continuance; but by what kind of action is it, that *in a moment* the *lungs* separate the *oxygen*, which is friendly to life, from the *nitrogen*, which would destroy it; suddenly absorbing the *one*, and expelling the *other*? Who, among the generation of *hypothesis-framers*, has *guessed* this out? Life is continued by the *circulation of the blood*; but by what power and law does it circulate? Have the *systole* and *diastole* of the heart, on which this circulation depends, ever been satisfactorily explained? Most certainly not. Alas, *we die without wisdom*; and must *die*, to know these, and ten thousand other matters equally unknown, and equally important. To be safe, in reference to eternity, we must know the only true God, and Jesus Christ whom he has sent; whom to know is life eternal. This knowledge, obtained and retained, will entitle us to all the rest in the eternal world.

## CHAPTER 5

*Eliphaz proceeds to show that the wicked are always punished by the justice of God, though they may appear to flourish for a time, 1-8; extols the providence of God, by which the counsels of the wicked are brought to naught, and the poor fed and supported, 9-16; shows the blessedness of being corrected by God, in the excellent fruits that result from it; and exhorts Job to patience and submission, with the promise of all secular prosperity, and a happy death in a mature and comfortable old age, 17-27.*

## NOTES ON CHAP. 5

**Verse 1. Call now, if there be any]** This appears to be a strong irony. From whom among those *whose foundations are in the dust, and who are crushed before the moth*, canst thou expect succour?

**To which of the saints wilt thou turn?]** To whom among the *holy ones*, ( $\mu\upsilon\upsilon\delta\eta\kappa$  *kedoshim*.) or among those who are equally dependent on Divine support with thyself, and can do no good but as influenced and directed by God, *canst thou turn* for help? Neither angel nor saint can help any man unless sent especially from God; and all prayers to *them* must be foolish and absurd, not to say impious. Can the *channel* afford me water, if the *fountain* cease to emit it?

**Verse 2. For wrath killeth the foolish man]** *Foolish, silly, and simple*, are epithets given by *Solomon* to sinners and transgressors of all kinds. Such parallelisms have afforded a presumptive argument that *Solomon* was the author of this book. See the *preface*. {<sup><38010></sup>**Job 1:1**} The words of *Eliphaz* may be considered as a sort of *maxim*, which the wisdom and experience of ages had served to establish; viz., The wrath of God is manifested only against the wicked and impious; and if thou wert not such, God would not thus contend with thee.

**Verse 3. I have seen the foolish taking root]** I have seen wicked men for a time in prosperity, and becoming established in the earth; but I well knew, from God's manner of dealing with men, that they must soon be blasted. I even ventured to *pronounce their doom*; for I knew that, in the order of God's providence, that was inevitable. *I cursed his habitation*.



**Verse 4. His children are far from safety]** His posterity shall not continue in prosperity. *Ill gotten, ill spent*; whatever is got by wrong must have God's curse on it.

**They are crushed in the gate]** The *Targum* says, *They shall be bruised in the gate of hell, in the day of the great judgment*. There is reference here to a custom which I have often had occasion to notice: viz., that in the Eastern countries the *court-house*, or *tribunal of justice*, was at the *GATE of the city*; here the magistrates attended, and hither the plaintiff and defendant came for justice.

**Verse 5. Whose harvest]** Their possessions, because acquired by unjust means, shall not be under the protection of God's providence; he shall abandon them to be pillaged and destroyed by the wandering *half-starved* hordes of the *desert banditti*. They shall carry it suddenly off; *even the thorns*—grain, weeds, thistles, and all, shall they carry off in their rapacious hurry.

**The robber swalloweth us]** Or, more properly, the *thirsty*, μϣמ *tsammim*, as is plain from their *swallowing up* or *gulping down*; opposed to the *hungry* or *half-starved*, mentioned in the preceding clause. The *hungry* shall *eat up* their grain, and the *thirsty* shall *drink down* their wine and oil, here termed מל יך *cheylam*, their *strength* or *power*, for the most obvious reasons.

There seem to be *two* allusions in this verse: 1. To the hordes of wandering predatory banditti, or half-starved Arabs of the desert, who have their scanty maintenance by the plunder of others. These descendants of Ishmael have ever had their hands against all men, and live to this day in the same predatory manner in which they have lived for several thousands of years. M. *Volney's* account of them is striking: "These men are smaller, leaner, and blacker, than any of the Bedouins yet discovered. Their wasted legs had only tendons without calves. Their belly was shrunk to their back. They are in general small, lean, and swarthy, and more so in the bosom of the desert than on the borders of the more cultivated country. They are ordinarily about five feet or *five feet two inches* high; they seldom have more than about six ounces of food for the whole day. Six or seven dates, soaked in melted butter, a little milk, or curd, serve a man for twenty-four hours; and he seems happy when he can add a small portion of coarse flour, or a little ball of rice. Their *camels* also, which are their only support,

are remarkably meagre, living on the meanest and most scanty provision. *Nature* has given it a small head without ears, at the end of a long neck without flesh. She has taken from its legs and thighs every muscle not immediately requisite for motion; and in short has bestowed on its withered body only the vessels and tendons necessary to connect its frame together. She has furnished it with a strong jaw, that it may grind the hardest aliments; and, lest it should consume too much, she has straitened its stomach, and obliged it to chew the cud.” Such is the description given of the Bedouin and his camel, by M. Volney, who, while he denies the true God, finds out a deity which he calls *Nature*, whose works evince the highest providence, wisdom, and design! And where does this most wonderful and intelligent *goddess* dwell? Nowhere but in the creed of the infidel; while the genuine believer knows that *nature* is only the *agent* created and employed by the great and wise God to accomplish, under his direction, the greatest and most stupendous beneficial effects.

The *second allusion* in the verse I suppose to be to the loss Job had sustained of his cattle by the predatory *Sabeans*; and all this Eliphaz introduces for the support of his grand argument, to convict Job of hidden crimes, on which account his enemies were permitted to destroy his property; that property, because of this wickedness, being placed out of the protection of God’s providence.

**Verse 6. Affliction cometh not forth of the dust]** If there were not an adequate cause, thou couldst not be so grievously afflicted.

**Spring out of the ground]** It is not from mere *natural* causes that affliction and trouble come; God’s justice inflicts them upon offending man.

**Verse 7. Yet man is born unto trouble]** *l m[ l leamal, to labour.* He must *toil* and be *careful*; and if in the course of his labour he meet with trials and difficulties, he should rise superior to them, and not *sink* as thou dost.

**As the sparks By upward.]** *āw[ yhybgy āvr ynbw ubeney resheph yagbihu uph; And the sons of the coal lift up their flight, or dart upwards.* And who are *the sons of the coal*? Are they not bold, intrepid, ardent, fearless men, who rise superior to all their trials; combat what are termed chance and occurrence; succumb under no difficulties; and rise superior to time, tide, fate, and fortune? I prefer this to all the various meanings of the

place with which I have met. *Coverdale* translates, *It is man that is borne unto mysery, like as the byrde for to fle.* Most of the ancient *versions* give a similar sense.

**Verse 8. I would seek unto God]** Were I in your place, instead of wasting my time, and irritating my soul with useless complaints, I would apply to my Maker, and, if conscious of my innocence, would confidently commit my cause to him.

**Verse 9. Which doeth great things]** No work, however complicated, is too deep for his counsel to plan; none, however stupendous, is too great for his power to execute. He who is upright is always safe in referring his cause to God, and trusting in him.

**Verse 10. Who giveth rain upon the earth]** The *Chaldee* gives this verse a fine turn: “Who gives rain on the face of the land of *Israel*, and sends waters on the face of the *provinces* of the *people*.” Similar to our Lord’s saying, which is expressed in the half of the compass: *Your Father which is in heaven*—SENDETH RAIN ON THE JUST AND ON THE UNJUST; <sup><405></sup>**Matthew 5:45.**

**Sendeth waters upon the fields]** The term **twxj** *chutsoth*, which we translate *fields*, and generally signifies *streets*, may here mean those *plantations* which are *laid out* in *ridges* or *plats*, in an *orderly, regular* manner. God does not only send rain upon the *earth* in a *general* manner, but, by an *especial providence*, waters the *cultivated ground*, so that not one ridge is destitute of its due proportion of fructifying moisture.

**Verse 11. To set up on high those that be low]** He so distributes his providential blessings without partiality, that the land of the *poor man* is as well *sunned* and *watered* as that of the *rich*; so that he is thus set upon a level with the lords of the soil.

**Verse 12. He disappointeth the devices of the crafty]** All these sayings refer to God’s *particular providence*, by which he is ever working for the *good*, and counterworking the plots of the *wicked*. And as various as are the contingent, capricious, and malevolent acts of men, so varied are his providential interferences; disappointing the devices, snares, and plots of the crafty, so that their plans being confounded, and their machinery broken in pieces, *their hands cannot perform their enterprises.*

**Verse 13. He taketh the wise in their own craftiness]** So counterworks them as to cause their feet to be taken in their own snares, and their evil dealings to fall on their own pate. Such frequent proofs has God given of his especial interference in behalf of the innocent, who have been the objects of the plots and evil designs of the wicked, by turning those evil devices against their framers, that *he who digs a pit for his neighbour shall fall into it himself* has become a universal *adage*, and has passed, either in so many words or in sense, into all the languages of all the people of the earth. *Lucretius* expresses it strongly:

*Circumretit enim vis atque injuria quemque,  
Atque, unde exorta est, ad eum plerumque revortit.  
LUCRET. lib. v., ver. 1151.*

*“For force and wrong entangle the man that uses them;  
And, for the most part, recoil on the head of the contriver.”*

**Verse 14. They meet with darkness in the daytime]** God confounds them and their measures; and, with all their cunning and dexterity, they are outwitted, and often act on their own projects, planned with care and skill, as if they had been the crudest conceptions of the most disordered minds. They act in *noonday* as if the *sun were extinct*, and their *eyes put out*. Thus does God “abate their pride, assuage their malice, and confound their devices.”

**Verse 15. He saveth the poor from the sword, from their mouth]** This is rather a harsh construction. To avoid this, some have proposed to render **brj m mechereb**, which we translate *from the sword, the persecuted*, but, I am afraid, on very slender authority. Instead of **μhypsum brj m mechereb mippihem**, “from the sword, from their mouth,” eleven of *Kennicott* and *Deuteronomy Rossi’s* MSS. read **μhyps brj m mechereb pihem**, *from the sword of their mouth*; and with these MSS. the *Chaldee, Vulgate, Syriac, and Arabic* agree. The verse, therefore, may be translated thus:—

*He saveth from the sword of their mouth;  
The poor from the hand of the mighty.*

Or thus:—

*He saveth from the sword of their mouth;  
And with a strong hand the impoverished.*

**Verse 16. So the poor]** *l d dal*, he who is made *thin*, who is *wasted*, *extenuated*; *hath hope*—he sees what God is accustomed to do, and he expects a repetition of gracious dealings in his own behalf; and because God deals thus with those who trust in him, therefore the *mouth of impiety is stopped*.

Religion is kept alive in the earth, because of God's signal interventions in behalf of the bodies and souls of his followers.

**Verse 17. Behold, happy is the man]** *j nh hinneh*, *behold*, is wanting in *five of Kennicott's* and *Deuteronomy Rossi's MSS.*, and also in the *Syriac*, *Vulgate*, and *Arabic*.

We have had *fathers of our flesh*, who corrected us for their pleasure, or according to their caprices, and we were subject to them: how much more should we be subject to the *Father of spirits*, and live? for he corrects that we may be partakers of his holiness, in order that we may be rendered fit for his glory. See <sup><S1216></sup>**Hebrews 12:5**; <sup><S012></sup>**James 1:12**; and <sup><A1B12></sup>**Proverbs 3:12**.

**Verse 18. For he maketh sore, and bindeth up.** Thus nervously rendered by *Coverdale*, *For though he make a wounde, he giveth a medicyne agayne; though he sympte, his honde maketh whole agayne*.

**Verse 19. He shall deliver thee in six troubles]** The numbers *six* and *seven* are put here for *many*. Though a number of troubles should come upon thee *all at once*, and there should be no hope, humanly speaking, yet God would rid thee out of them all; for he saves as well from *many* as from *few*. We may also understand the words, He who hath been thy deliverer in past troubles, will not deny his help in those which are to come.

**Verse 20. In famine he shall redeem thee]** The *Chaldee*, which understands this chapter as speaking of the *troubles and deliverances of the Israelites in Egypt and the wilderness*, renders this verse as follows: "In the famine of Egypt he redeemed thee from death; and in the war of Amalek, from the slaying of the sword."

**Verse 21. Thou shalt be hid from the scourge of the tongue]** The *Targum* refers this to the *incantations of Balaam*: "From injury by the tongue of Balaam thou shalt be hidden in the clouds; and thou shalt not fear from the blasting of the Midianites, when it shall come."

Perhaps no evil is more dreadful than the *scourge of the tongue*: evil-speaking, detraction, backbiting, calumny, slander, tale-bearing, whispering, and scandalizing, are some of the terms which we use when endeavouring to express the baleful influence and effects of that member, which is a *world of fire*, kindled from the nethermost hell. The Scripture abounds with invectives and execrations against it. See <sup><19120></sup> **Psalm 31:20; 52:2-4;** <sup><01218></sup> **Proverbs 12:18; 14:3;** <sup><30101></sup> **James 3:1-8.**

**Neither shalt thou be afraid]** “Thou shouldst have such strong confidence in God, that even in the presence of destruction thou shouldst not fear death,” the God of life and power being with thee.

**Verse 22. At destruction and famine thou shalt laugh]** This most forcibly expresses the strongest security, and confidence in that security. “In the desolation of Sihon, and in the famine of the desert, thou shalt laugh; and of the camps of Og, who is compared to a wild beast of the earth, thou shalt not be afraid.”—*Targum*.

**Verse 23. Thou shalt be in league with the stones of the field]** Instead of *ynba abney, stones*, Mr. Good reads *ynb beney, sons, or produce*; but this reading is not supported by any ancient *version*, nor, as far as I know, by any MS. yet collated. We must, therefore, take up the text as we find it, and make the best we can of the present reading.

The *Chaldee* gives a plausible sense: Thou needest not to fear, “because thy covenant is on tables of stone, which are publicly erected in the field; and the Canaanites, which are compared to the beasts of the field, have made peace with thee.”

Perhaps the reference is to those *rocks* or *strong holds*, where banditti secured themselves and their prey, or where the *emirs* or neighbouring *chiefs* had their ordinary residence. Eliphaz may be understood as saying: Instead, then, of taking advantage of thee, as the *Sabeans* have done, the circumjacent chieftains will be confederate with thee; and the very beasts of the field will not be permitted to harm thy flocks.

*Coverdale* seems to have had an idea of this kind, as we find he translates the verse thus:—

**But the castels in the londe shall be confederate with the,  
And the beastes of the felde shall give the peace.**

I believe the above to be the meaning of the place. See the next verse.

**Verse 24. Thou shalt know]** Thou shalt be so fully satisfied of the friendly disposition of all thy neighbours, that thou shalt rest secure in thy bed, and not be afraid of any danger, though sleeping in thy *tent* in the *field*; and when thou returnest from thy country excursions, thou shalt find that thy *habitation* has been preserved in peace and prosperity, and that thou hast *made no mistake* in thy trust, in thy confidence, or in thy confederates.

The word **Ēl ha oholecha**, “thy tabernacle,” means simply a *tent*, or *moveable dwelling*, composed of *poles*, *pins*, and *cloth*, or *skin*, to be pitched any where in a few moments, and struck again with the same ease.

The word **Ēwn navecha**, which we properly translate thy *habitation*, signifies a *solid, permanent dwelling-place*. See <sup><0520></sup>**Joshua 22:4, 6-8;** <sup><10187></sup>**2 Samuel 18:17; 19:8;** <sup><111216></sup>**1 Kings 12:16;** <sup><19537></sup>**Psalm 52:7; 91:10; 132:3;** <sup><29104></sup>**Lamentations 2:4;** <sup><31212></sup>**Malachi 2:12;** and with these passages compare the place in the text.

As to **acj t techeta**, which we translate *thou shalt not SIN*, it comes from **acj chata**, to *err*, to *mistake*, to *miss the mark*: hence to *sin*, *transgress God’s laws*, seeking for happiness in forbidden and unlawful things, and therefore *missing the mark*, because in *them* happiness is not to be found: and it is very likely, from the connection above, that to *mistake* or *err* is its meaning in this place. I need not add, that the Arab chiefs, who had their castles or strong holds, frequently in their country excursions lodged in *tents* in the open fields; and that on such occasions a hostile neighbour sometimes took advantage of their absence, attacked and pillaged their houses, and carried off their families and household. See at the end of this chapter. See Clarke “<sup><18167></sup>**Job 5:27**”.

**Verse 25. Thine offspring as the grass]** Thou shalt have a numerous and permanent issue.

**Verse 26. Thou shalt come to thy grave]** Thou shalt not die before thy time; thou shalt depart from life like a full-fed guest; happy in what thou hast known, and in what thou hast enjoyed.

**Like as a shock of corn]** Thou shalt completely run through the round of the *spring*, *summer*, *autumn*, and *winter* of life; and thou shalt be buried

like a wholesome seed in the earth; from which thou shalt again rise up into an eternal *spring*!

**Verse 27. Lo this, we have searched it]** What I have told thee is the sum of our wisdom and experience on these important points. These are established maxims, which universal experience supports. *Know*—understand, and reduce them to practice *for thy good*. Thus ends *Eliphaz*, the *Temanite*, “full of wise saws and ancient instances;” but he miserably perverted them in his application of them to Job’s case and character. They contain, however, many wholesome truths, of which the wise in heart may make a very advantageous practical use.

THE predatory excursions referred to in <sup><1872></sup>**Job 5:23** were not unfrequent among our own barbarous ancestors. An affecting picture of this kind is drawn by *Shakespeare*, from *Holinshed’s Chronicles*, of the case of *Macduff*, whose castle was attacked in his absence by *Macbeth* and his wife and all his children murdered. A similar incident was the ground of the old heroic ballad of *Hardicanute*. When the veteran heard that a host of Norwegians had landed to pillage the country, he armed, and posted to the field to meet the invading foe. He slew the chief in battle, and routed his pillaging banditti. While this was taking place, another party took the advantage of his absence, attacked his castle, and carried off or murdered his lovely wife and family; which, being perceived on his return by the war and age-worn chief, is thus affectingly described by the unknown poet:—

*Loud and chill blew the westlin wind,  
Sair beat the heavy shower,  
Mirk grew the nicht eir Hardyknute  
Wan neir his stately tower:*

*His tower that us’d with torches bleise  
To shine sae far at night,  
Seim’d now as black as mourning weid,  
Nae marvel, sair he sich’d.*

*“Thair’s nae light in my lady’s bowir,  
Thair’s nae light in my hall;  
Nae blink shynes round my Fairly fair,  
Nor ward stands on my wall.*



“*What bodes it, Thomas! Robert! say?*”  
*Nae answer—speaks their dreid;*  
 “*Stand back, my sons, I’ll be your gyde;*”  
*But bye they pass’d with speid.*

“*As fast I haif sped owr Scotland’s foes*”  
*There ceis’d his brag of weir.*  
*Sair schamt to mind ocht but his dame,*  
*And maiden Fairly fair.*

*Black feir he felt; but what to feir*  
*He wist not yet with dreid;*  
*Sair schook his body, sair his limbs,*  
*And all the warrior fled.*

The ending of this poem is lost; but we here see that the castle of *Hardicanute* was surprised, and his family destroyed, or carried off, while he and his sons had been employed in defeating the invading Norwegians. Thank God! *civilization*, the offspring of the spread of *Christianity*, has put an end to these barbarous practices among us; but in the *East*, where *Christianity* is not, they flourish still. Britons! send out your Bible and your missionaries to tame these barbarians; for whom *heathenism* has done nothing, and the *Koran* next to nothing. *Civilization* itself, without the *Bible*, will do as little; for the civilized Greeks and Romans were barbarians, fell and murderous; living in envy and malice, hateful, hating one another, and offering *hundreds* at a time of *human victims* to their ruthless deities. Nothing but *Christianity* ever did, or even can, cure these evils.

## CHAPTER 6

*Job answers, and vindicates himself; and shows that the great affliction which he suffered was the cause of his complaining, by which life was rendered burdensome to him, 1-13. He complains that, whereas he expected consolation from his friends, he had received nothing but the bitterest reproaches, on the assumed ground that he must be a wicked man, else God would not so grievously afflict him, 14-20. He shows them that they knew nothing of his case, and that they had no compassion, 21-23. And then entreats them, if they can, to show him in what he has offended, as he is ready to acknowledge and correct every trespass, 24-30.*

## NOTES ON CHAP. 6

**Verse 2. O that my grief were thoroughly weighed]** Job wished to be dealt with according to justice; as he was willing that his sins, if they could be proved, should be weighed against his sufferings; and if this could not be done, he wished that his sufferings and his complainings might be weighed together; and it would then be seen that, bitter as his complaint had been, it was little when compared with the distress which occasioned it.

**Verse 3. Heavier than the sand of the sea]** This includes *two ideas*: their *number* was too great to be counted; their *weight* was too great to be estimated.

**Verse 4. The arrows of the Almighty]** There is an evident reference here to *wounds inflicted by poisoned arrows*; and to the burning fever occasioned by such *wounds*, producing such an intense parching thirst as to dry up all the moisture in the system, stop all the salivary ducts, thicken and inflame the blood, induce putrescency, and terminate in raging mania, producing the most terrifying images, from which the patient is relieved only by death. This is strongly expressed in the fine figure: *The POISON DRINKETH UP my SPIRIT; the TERRORS of GOD SET THEMSELVES in ARRAY against me.* That *calamities* are represented among the Eastern writers as the *arrows of the Almighty*, we have abundant proofs. In reference to this, I shall adduce that fine saying attributed to *Aaly*, the son-in-law of *Mohammed* in the *Toozuki Teemour*; which I have spoken of elsewhere. “It

was once demanded of the fourth caliph (*Aaly*,) ‘If the canopy of *heaven* were a *bow*; and if the *earth* were the *cord thereof*; and if *calamities* were the *arrows*; if *mankind* were the *mark* for those arrows; and if *Almighty God*, the tremendous and glorious, were the unerring *Archer*; to whom could the sons of Adam flee for protection?’ The califf answered, ‘The sons of Adam must flee unto the Lord.’” This fine image Job keeps in view in the eighth and ninth verses {<sup><18018></sup>**Job 6:8, 9**}, wishing that the *unerring marksman* may *let fly* these arrows, *let loose his hand*, to destroy and cut him off.

**Verse 5. Doth the wild ass]** *arp pere*, translated *onager*, by the *Vulgate*, from the *ονος αγριος* of the *Septuagint*, which we properly enough, translate *wild ass*. It is the same with the *tame ass*; only in a wild state it grows to a larger size, is stronger, and more fleet. The meaning of Job appears to be this: You condemn me for complaining; do I complain without a cause? The *wild ass* will not *bray*, and the *ox* will not low, unless in *want*. If they have plenty of provender, they are silent. Were I at rest, at ease, and happy, I would not complain.

**Verse 6. Can that which is unsavoury]** Mr. *Good* renders this verse as follows: *Doth insipid food without a mixture of salt, yea, doth the white of the egg give forth pungency? Which he thus illustrates: “Doth that which hath nothing of seasoning, nothing of a pungent or irritable power within it, produce pungency or irritation? I too should be quiet and complain not, if I had nothing provocative or acrimonious, but, alas! the food I am doomed to partake of is the very calamity which is most acute to my soul—that which I most loathe, and which is most grievous or trying to my palate.”* Some render the original, *Is there any dependence on the drivel of dreams?*

There have been a great variety of interpretations given of this verse. I could add another; but that of Mr. *Good* is as likely to be correct as that of any other critic.

**Verse 8. O that I might have]** As Job had no hope that he should ever be redeemed from his present helpless state, he earnestly begs God to shorten it by taking away his life.

**Verse 9. Let loose his hand]** A metaphor taken from *an archer drawing his arrow to the head*, and then *loosing his hold*, that *the arrow may fly to the mark*. See on <sup><18014></sup>**Job 6:4**.

**Verse 10. Then should I yet have comfort]** Instead of *dw* [ *od*, YET, three of *Kennicott's* and *Deuteronomy Rossi's* MSS. have *taz zoth*, THIS. And THIS *should be my comfort*. The expectation that he will speedily make an end of me would cause me to rejoice with great joy. This reading is supported by the *Vulgate* and the *Chaldee*.

**I would harden myself in sorrow]** To know that I should shortly have an end put to my miseries would cause me to endure the present with determinate resolution. *Let him not spare*—let him use whatever *means* he chooses, for I will not resist his decree; he is *holy*, and his decrees must be just.

**Verse 11. What is my strength]** I can never suppose that my strength will be restored; and, were that possible, have I any comfortable prospect of a happy termination of my life? Had I any prospect of *future* happiness, I might well bear my *present* ills; but the state of my *body* and the state of my *circumstances* preclude all hope.

**Verse 12. Is my strength the strength of stones?]** I am neither a *rock*, nor is my flesh *brass*, that I can endure all these calamities. This is a proverbial saying, and exists in all countries. Cicero says, *Non enim est e saxo sculptus, aut e ROBORE dolatus HOMO; habet corpus, habet animum; movetur mente, movetur sensibus*. “For man is not chiselled out of the *rock*, nor hewn out of the *oak*; he has a body, and he has a soul; the one is actuated by intellect, the other by the senses.” Quæst. Acad. iv. 31. So *Homer*, where he represents Apollo urging the Trojans to attack the Greeks:—

Νεμεσησε δ Απολλων,  
Περγαμου εκκατιδων, Τρωεσσι δε κεκλεετ αυσας,  
Ονυσθ, ιπποδαμοι Τρωες, μηδ εικετε χαρμης  
Αργειοις, επει ου σφιλιθος χρως, ουδε σιδηρος,  
Χαλκον ανασχεσθαι ταμεσιχροα βαλλομενοισιν.

ILLIAD, lib. iv., ver. 507.

*But Phæbus now from Ilion's towering height  
Shines forth reveal'd, and animates the fight.  
Trojans, be bold, and force to force oppose;  
Your foaming steeds urge headlong on the foes!  
Nor are their bodies ROCKS, nor ribb'd with STEEL;  
Your weapons enter, and your strokes they feel.*

POPE.

These are almost the same expressions as those in Job.

**Verse 13.** Is not my help in me?] My help is all in myself; and, alas! that is perfect weakness: *and my subsistence, hyvwt tushiyah, all that is real, stable, and permanent, is driven quite from me. My friends have forsaken me, and I am abandoned to myself; my property is all taken away, and I have no resources left. I believe Job neither said, nor intended to say, as some interpreters have it, Reason is utterly driven from me. Surely there is no mark in this chapter of his being deranged, or at all impaired in his intellect.*

**Verse 14.** To him that is afflicted pity should be showed from his friend; but he forsaketh the fear of the Almighty.] The *Vulgate* gives a better sense, *Qui tollit ab amico suo misericordiam, timorem Domini dereliquit*, “He who takes away mercy from his friend, hath cast off the fear of the Lord.” The word *sml lammas*, which we render *to him who is AFFLICTED*, from *hsm masah, to dissolve, or waste away*, is in thirty-two of Dr. Kennicott’s and Deuteronomy Rossi’s MSS. *saml lemoes*, “to him that despiseth his friend;” and hence the passage may be read: *To him who despiseth his friend, it is a reproach; and he will forsake the fear of the Almighty:* or, as Mr. Good translates,

*“Shame to the man who despiseth his friend!  
He indeed hath departed from the fear of the Almighty.”*

*Eliphaz* had, in effect, *despised* Job; and on this ground had acted any thing but the part of a *friend* towards him; and he well deserved the severe stroke which he here receives. A heathen said, *Amicus certus in re incerta cernitur*; the full sense of which we have in our common adage:—

A FRIEND IN NEED is a FRIEND INDEED

Job’s *friends*, so called, supported each other in their attempts to blacken the character of this worthy man; and their hand became the heavier, because they supposed the hand of God was upon him. To each of them, individually, might be applied the words of another heathen:—

—————*Absentem qui rodit amicum,  
 Qui non defendit alio culpante; solutos  
 Qui captat risus hominum, famamque dicacis,  
 Fingere qui non visa potest; commissa tacere  
 Qui nequit; hic niger est; hunc tu, Romane, caveto.*  
*HOR. Satyr. lib. i., s. iv., ver. 81.*

*He who, malignant, tears an absent friend;  
 Or, when attack'd by others, don't defend;  
 Who trivial bursts of laughter strives to raise,  
 And courts, of prating petulance, the praise;*

*Of things he never saw who tells his tale,  
 And friendship's secrets knows not to conceal;—  
 This man is vile; here, Roman, fix your mark;  
 His soul's as black as his complexion's dark.*

*FRANCIS.*

**Verse 15. Have dealt deceitfully as a brook]** There is probably an allusion here to those *land torrents* which make a sudden appearance, and as suddenly vanish; being produced by the rains that fall upon the mountains during the rainy season, and are soon absorbed by the thirsty sands over which they run. At first they seem to promise a *permanent stream*, and are noticed with delight by the people, who fill their tanks or reservoirs from their waters; but sometimes they are so large and rapid as to carry every thing before them: and then suddenly fail, so that there is no time to fill the tanks. The approach of Job's friends promised much of sympathy and compassion; his expectations were raised: but their conduct soon convinced him that they were physicians of no value; therefore he compares them to the *deceitful torrents* that soon *pass away*.

**Verse 16. Blackish by reason of the ice]** He represents the waters as being sometimes suddenly frozen, their foam being turned into the semblance of snow or hoar-frost: when the heat comes, they are speedily liquefied; and the evaporation is so strong from the heat, and the absorption so powerful from the sand, that they soon disappear.

**Verse 18. The paths of their way]** They sometimes forsake their *ancient channels*, which is a frequent case with the river *Ganges*; and growing smaller and smaller from being divided into numerous streams, *they go to nothing and perish*—are at last utterly lost in the sands.

**Verse 19. The troops of Tema looked]** The *caravans* coming from *Tema* are represented as arriving at those places where it was well known torrents did descend from the mountains, and they were full of expectation that here they could not only slake their thirst, but fill their *girbas* or *water-skins*; but when they arrive, they find the waters totally dissipated and lost. In vain did the caravans of Sheba *wait for them*; they did not reappear: and they were *confounded, because they had hoped* to find here refreshment and rest.

**Verse 21. For now ye are nothing]** Ye are just to me as those deceitful torrents to the caravans of Tema and Sheba; they were *nothing* to them; ye are *nothing* to me.

**Ye see my casting down]** Ye see that I have been hurried from my eminence into want and misery, as the flood from the top of the mountains, which is divided, evaporated, and lost in the desert.

**And are afraid.]** Ye are terrified at the calamity that has come upon me; and instead of drawing near to comfort me, ye start back at my appearance.

**Verse 22. Did I say, Bring unto me?]** Why do you stand aloof? Have I asked you to bring me any presents? or to supply my wants out of your stores?

**Verse 23. Or, Deliver me]** Did I send to you to come and avenge me of the destroyers of my property, or to rescue my substance out of the hands of my enemies?

**Verse 24. Teach me]** Show me where I am mistaken. Bring proper arguments to convince me of my errors; and you will soon find that I shall gladly receive your counsels, and abandon the errors of which I may be convicted.

**Verse 25. How forcible are right words]** A well-constructed argument, that has truth for its basis, is *irresistible*.

**But what doth your arguing reprove?]** Your *reasoning* is defective, because your *premises* are false; and your *conclusions* prove nothing, because of the falsity of the premises whence they are drawn. The last clause, literally rendered, is, *What reproof, in a reproof from you?* As you have *proved no fault* you have consequently *reproved no vice*. Instead of **wx̄r̄mn hm mah nimretsu**, “how forcible,” **wx̄l̄ mn hm mah nimletsu**, “how

savoury or pleasant,” is the reading of two MSS., the *Chaldee*, and some of the *rabbins*. Both senses are good, but the common reading is to be preferred.

**Verse 26. Do ye imagine to reprove words]** Is it some expressions which in my hurry, and under the pressure of unprecedented affliction, I have uttered, that ye catch at? You can find no flaw in my conduct; would ye *make me an OFFENDER for a WORD*? Why endeavour to take such advantage of a man who complains in the bitterness of his heart, through despair of life and happiness?

**Verse 27. Ye overwhelm the fatherless]** Ye see that I am as destitute as the most *miserable orphan*; would ye overwhelm such a one? and would you *dig a pit for your friend*—do ye lay wait for me, and endeavour to entangle me in my talk? I believe this to be the spirit of Job’s words.

**Verse 28. Look upon me]** View me; consider my circumstances; compare my words; and you must be convinced that I have spoken nothing but truth.

**Verse 29. Return, I pray you]** *Reconsider the whole subject. Do not be offended. Yea, reconsider the subject; my righteousness is in it*—my argumentation is a sufficient proof of my innocence.

**Verse 30. Is there iniquity in my tongue?]** Amos I not an *honest* man? and if in my haste my tongue had uttered *falsity*, would not my conscience discern it? and do you think that such a man as your friend is would defend what he knew to be wrong?

I HAVE done what I could to make this chapter plain, to preserve the connection, and show the dependence of the several parts on each other; without which many of the sayings would have been very obscure. The whole chapter is an inimitable apology for what he had uttered, and a defence of his conduct. This might have ended the controversy, had not his friends been determined to bring him in guilty. They had prejudged his cause, and assumed a certain position, from which they were determined not to be driven.



## JOB

## CHAPTER 7

*Job continues to deplore his helpless and afflicted state, 1-6. He expostulates with God concerning his afflictions, 7-12; describes the disturbed state of his mind by visions in the night season; abhors life, 13-16; and, showing that he is unworthy of the notice of God, begs pardon and respite, 17-21.*

## NOTES ON CHAP. 7

**Verse 1.** Is there **not an appointed time to man**] The *Hebrew*, with its literal rendering, is as follows: *xra yl [ vwnal abx al h halo tsaba leenosh aley arets*, “Is there not a warfare to miserable man upon the earth?” And thus most of the *versions* have understood the words. The SEPTUAGINT: *Ποτερον ουχι πειρατηριον εστι ο βιος ανθρωπου επι της γης*; “Is not the life of man a place of trial upon earth?” The VULGATE: *Militia est vita hominis super terram*, “The life of man is a warfare upon earth?” The CHALDEE is the same. *N’y a-t-il pas comme un train de guerre ordonne aux mortels sur la terre?* “Is there not a continual campaign ordained for mortals upon the earth?” FRENCH BIBLE. The GERMAN and DUTCH the same. COVERDALE: *Is not the life off man upon earth a very batayle?* CARMARDEN, Rouen, 1566: *¶ath man any certayne tyme upon earth?* SYRIAC and ARABIC: “Now, man has time upon the earth.” *Non e egli il tempo determinato a l’uomo sopra la terra?* “Is there not a determined time to man upon the earth?” BIB. ITAL., 1562. All these are nearer to the true sense than ours; and of a bad translation, worse use has been made by many theologians. I believe the simple sentiment which the writer wished to convey is this: *Human life is a state of probation*; and every day and place is a time and place of *exercise*, to *train us up* for eternal life. *Here is the exercise*, and here the *warfare*: we are *enlisted* in the *bands of the Church militant*, and must accomplish our *time of service*, and be honourably *dismissed* from the *warfare*, having *conquered* through the blood of the Lamb; and then receive the *reward* of the heavenly inheritance.

**Verse 2.** **Earnestly desireth the shadow**] As a man who labours hard in the *heat* of the day earnestly desires to get under a *shade*, or wishes for the *long evening shadows*, that he may rest from his labour, get his day’s

wages, retire to his food, and then go to rest. *Night* is probably what is meant by the *shadow*; as in VIRGIL, *Æn.* iv., ver. 7: *Humentemque Aurora polo dimoverat UMBRAM*. “The morning had removed the humid shadow, i.e., *night*, from the world.” Where SERVIUS justly observes: *Nihil interest, utrum UMBRAM an NOCTEM dicat: NOX enim UMBRA terræ est*, “It makes no difference whether he says *shadow* or *night*; for night is the *shadow* of the earth.”

**Verse 3. So am I made to possess]** But night is no relief to me, it is only a continuance of my anxiety and labour. I am like the *hireling*, I have my *appointed* labour for the *day*. I am like the *soldier* harassed by the enemy: I am obliged to be continually on the watch, always on the look out, with scarcely any rest.

**Verse 4. When I lie down]** I have so little rest, that when I do lie down I long for the return of the light, that I may rise. Nothing can better depict the state of a man under continual afflictions, which afford him no respite, his days and his nights being spent in constant anguish, utterly unable to be in any one posture, so that he is continually changing his position in his bed, finding ease nowhere: thus, as himself expresses it, he is *full of tossings*.

**Verse 5. My flesh is clothed with worms]** This is perhaps no figure, but is literally true: the miserably ulcerated state of his body, exposed to the open air, and in a state of great destitution, was favourable to those insects that sought such places in which to deposit their *ova*, which might have produced the animals in question. But the figure is too horrid to be farther illustrated.

**Clods of dust]** I believe all the commentators have here missed the sense. I suppose Job to allude to those *incrustations* of indurated or dried *pus*, which are formed on the tops of pustules in a state of decay: such as the *scales* which fall from the pustules of the smallpox, when the patient becomes convalescent. Or, if Job’s disease was the *elephantiasis*, it may refer to the *furfuraceous scales* which are continually falling off the body in that disorder. It is well known, that in this disease the *skin* becomes very *rigid*, so as to *crack* across, especially at the different *joints*, out of which fissures a loathsome *ichor* is continually exuding. To something like this the words may refer, *My SKIN is BROKEN*, and become *LOATHSOME*.

**Verse 6. Swifter than a weaver's shuttle]** The word *gra areg* signifies rather the *weaver* than his *shuttle*. And it has been doubted whether any such instrument were in use in the days of Job. Dr. Russell, in his account of Aleppo, shows that though they wove many kinds of curious cloth, yet no *shuttle* was used, as they conducted every thread of the *woof* by their *fingers*. That some such instrument as the *shuttle* was in use from time immemorial, there can be no doubt: and it is certain that such an instrument must have been in the view of Job, without which the figure would lose its expression and force. In almost every nation the whole of human existence has been compared to a *web*; and the principle of life, through the continual succession of moments, hours, days, weeks, months, and years, to a *thread woven through that web*. Hence arose the fable of the *Parcæ* or *Fates*, called also the *Destinies* or *Fatal Sisters*. They were the daughters of *Erebus* and *Nox*, darkness and night; and were *three* in number, and named *Clotho*, *Lachesis*, and *Atropos*. *Clotho* held the distaff; *Lachesis* spun off the thread; and *Atropos* cut it off with her scissors, when it was determined that life should end. Job represents the *thread of his life* as being *spun out* with great rapidity and tenuity, and about to be cut *off*.

**And are spent without hope.]** Expectation of future good was at an end; *hope* of the alleviation of his miseries no longer existed. The *hope* of future good is the *balm of life*: where that is not, there is *despair*; where *despair* is, there is *hell*. The fable above mentioned is referred to by *Virgil*, *Ecl. iv.*, ver. 46, but is there applied to *time*:—

*Talia Secla, suis dixerunt, currite, fusis  
Concordes stabili fatorum numine Parcæ.*

*“The FATES, when they this happy thread have spun  
Shall bless the sacred clue, and bid it smoothly run.”*

DRYDEN.

*Isaiah* uses the same figure, <sup><23812></sup>**Isaiah 38:12**:—

*My life is cut off, as by the weaver:  
He will sever me from the loom.  
In the course of the day thou wilt finish my web.*

LOWTH.

Coverdale translates thus: *My dayes passe over more spedely then a weaver can weabe out his webbe and are gone or I am awarre.*

A fine example of this figure is found in the *Teemour Nameh*, which I shall give in Mr. *Good's* translation:—

“Praise be to God, who hath *woven* the *web* of human affairs in the *loom* of his will and of his wisdom, and hath made *waves of times* and of *seasons* to *flow* from the *fountain* of his *providence* into the *ocean* of his *power*.” The simile is fine, and elegantly expressed.

**Verse 7. My life is wind]** Mr. *Good* translates, “O remember that, if my life pass away, mine eye shall turn no more to scenes of goodness;” which he paraphrases thus: “O remember that, if my life pass away, never more shall I witness those scenes of Divine favour, never more adore thee for those proofs of unmerited mercy, which till now have been so perpetually bestowed on me.” I think the *common translation* gives a very good sense.

**Verse 8. Shall see me no more]** If I die in my present state, with all this load of undeserved odium which is cast upon me by my friends, I shall never have an opportunity of vindicating my character, and regaining the good opinion of mankind.

**Thine eyes are upon one, and I am not.]** Thou canst look me into nothing. Or, Let thine eye be upon me as judged to death, and I shall immediately cease to live among men.

**Verse 9. As the cloud is consumed]** As the cloud is dissipated, so is the breath of those that go down to the grave. As that cloud shall never return, so shall it be with the dead; they return no more to sojourn with the living. See on the following verses.

**Verse 10. He shall return no more to his house, neither shall his place know him any more.]** He does not mean that he shall be *annihilated* but that he shall never more become an inhabitant of the earth.

The word *I wav*, which we properly enough translate *grave*, here signifies also the *state of the dead*, *hades*, and sometimes any *deep pit*, or even *hell* itself.

**Verse 11. Therefore I will not refrain]** All is hopeless; I will therefore indulge myself in complaining.

**Verse 12. Amos I a sea, or a whale]** “Amos I condemned as the Egyptians were who were drowned in the Red Sea? or am I as Pharaoh, who was drowned in it in his sins, that thou settest a keeper over me?” *Targum*.

Amos I as dangerous as the sea, that I should be encompassed about with barriers, lest I should hurt mankind? Amos I like an ungovernable *wild beast* or *dragon*, that I must be put under locks and bars? I think our own version less exceptionable than any other hitherto given of this verse. The meaning is sufficiently plain. Job was hedged about and shut in with insuperable difficulties of various kinds; he was entangled as a wild beast in a net; the more he struggled, the more he lost his strength, and the less probability there was of his being extricated from his present situation. The *sea* is shut in with barriers, over which it cannot pass; for God has “placed the sand for the *bound* of the sea by a perpetual decree, that it cannot pass it: and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it,” <sup><2462></sup> **Jeremiah 5:22**. “For thou hast set a *bound* that they may not pass over; that they turn not again to cover the earth;” <sup><944D></sup> **Psalm 104:9**. “Or *who* shut up the sea with *doors*, when it brake forth, *as if* it had issued out of the womb? When I made the cloud the *garment* thereof, and thick darkness a *swaddling band* for it, and brake up for it my *decreed place*, and set *bars* and *doors*; and said, Hitherto shalt thou come, but no farther: and here shall thy proud waves be stayed;” <sup><830B></sup> **Job 38:8**.

Here then is Job’s allusion: the *bounds*, *doors*, *garment*, *swaddling bands*, *decreed place*, and *bars*, are the *watchers* or *keepers* which God has set to prevent the *sea* from *overflowing the earth*; so Job’s *afflictions* and *distresses* were the *bounds* and *bars* which God had apparently set to prevent him from injuring his fellow creatures. At least Job, in his complaint, so takes it. Amos I like the *sea*, which thou hast imprisoned within bounds, ready to overwhelm and destroy the country? or am I like a *dragon*, which must be cooped up in the same way, that it may not have the power to kill and destroy? Surely in my prosperity I gave no evidence of such a disposition; therefore should not be treated as a man dangerous to society. In this Job shows that *he will not refrain his mouth*.

**Verse 14. Thou sparest me with dreams]** There is no doubt that Satan was permitted to haunt his *imagination* with dreadful dreams and terrific appearances; so that, as soon as he fell asleep, he was suddenly roused and alarmed by those appalling images. He needed rest by sleep, but was afraid to close his eyes because of the horrid images which were presented to his imagination. Could there be a state more deplorable than this?

**Verse 15. Chooseth strangling]** It is very likely that he felt, in those interrupted and dismal slumbers, an oppression and difficulty of breathing something like the *incubus* or *nightmare*; and, distressing as this was, he would prefer death by this means to any longer life in such miseries.

**Verse 16. I loathe it; I would not live alway]** Life, in such circumstances, is hateful to me; and though I wish for long life, yet if length of days were offered to me with the sufferings which I now undergo, I would despise the offer and spurn the boon.

Mr. *Good* is not satisfied with our common version, and has adopted the following, which in his notes he endeavours to illustrate and defend:

*Ver. 15. So that my soul coveteth suffocation,  
And death in comparison with my suffering.*

*Ver. 16. No longer would I live! O, release me!  
How are my days vanity!*

**Verse. 17. What is man that thou shouldest magnify him? and that thou shouldest set thine heart upon him?]** Two different ideas have been drawn from these words:—

1. Man is not worth thy notice; why therefore dost thou contend with him?
2. How astonishing is thy kindness that thou shouldest *fix thy heart*—thy strongest affections, on such a poor, base, vile, impotent creature as man, (*vwna enosh*,) that thou shouldest so highly exalt him beyond all other creatures, and mark him with the most particular notice of thy providence and grace!

The paraphrase of *Calmet* is as follows: “Does man, such as he at present is, merit thy attention! What is man that God should make it his business to examine, try, prove, and afflict him? Is it not doing him too much honour to think thus seriously about him? O Lord! I am not worthy that thou shouldest concern thyself about *me!*”

**Verse 19. Till I swallow down my spittle?]** This is a proverbial expression, and exists among the Arabs to the present day; the very language being nearly the same. It signifies the same as, *Let me draw my breath; give me a moment's space; let me have even the twinkling of an eye.* I am urged by my sufferings to continue my complaint; but my strength is exhausted, my *mouth dry* with speaking. Suspend my sufferings

even for so short a space as is necessary to swallow my spittle, that my parched tongue may be moistened, so that I may renew my complaint.

**Verse 20. I have sinned; what shall I do]** Dr. *Kennicott* contends that these words are spoken to *Eliphaz*, and not to GOD, and would paraphrase them thus: “You say I must have been a sinner. What then? I have not sinned against thee, O thou spy upon mankind! Why hast thou set up *me* as a butt or mark to shoot at? Why am *I* become a burden unto thee? Why not rather overlook my transgression, and pass by mine iniquity? I am now sinking to the dust! To-morrow, perhaps, I shall be sought in vain!” See his vindication of Job at the end of *these notes* on this book. Others consider the address as made to God. Taken in this light, the sense is plain enough.

Those who suppose that the address is made to GOD, translate the 20th verse {<sup><18/72></sup>Job 7:20} thus: “Be it that I have sinned, what injury can I do unto thee, O thou Observer of man? Why hast thou set me up as a mark for thee, and why am I made a burden to thee?” The *Septuagint* is thus: **Εἰ ἐγὼ ἤμαρτον, τί δύνησομαι πράξαι, ὁ ἐπιστάμενος τὸν νοῦν τῶν ἀνθρώπων;** *If I have sinned, what can I do, O thou who knowest the mind of men?* Thou knowest that it is impossible for *me* to make any restitution. I cannot blot out my offenses; but whether I have sinned so as to bring all these calamities upon me, thou knowest, who searchest the hearts of men.

**Verse 21. And why dost thou not pardon]** These words are spoken *after the manner of men*. If thou have any design to save me, if I have sinned, why dost thou not pardon my transgression, as thou seest that I am a dying man; and to-morrow morning thou mayest seek me to do me good, but in all probability I shall then be no more, and all thy kind thoughts towards me shall be unavailing? If I have sinned, then why should not I have a part in that mercy that flows so freely to all mankind?

That Job does not criminate himself here, as our text intimates, is evident enough from his own repeated assertions of his innocence. And it is most certain that *Bildad*, who immediately answers, did not consider him as criminating but as *justifying* himself; and this is the very ground on which *he* takes up the subject. Were we to admit the contrary, we should find strange inconsistencies, if not contradictions, in Job’s speeches: on such a ground the controversy must have immediately terminated, as he would then have acknowledged that of which his friends accused him; and here the book of Job would have ended.

## CHAPTER 8

*Bildad answers, and reproves Job for his justifying himself, 1, 2. Shows that God is just, and never punishes but for iniquity; and intimates that it was on account of their sins that his children were cut off, 3, 4. States that, if Job would humble himself to the Almighty, provided he were innocent, his captivity would soon be turned, and his latter end be abundantly prosperous, 5-7. Appeals to the ancients for the truth of what he says; and draws examples from the vegetable world, to show how soon the wicked may be cut off, and the hope of the hypocrite perish, 8-19. Asserts that God never did cast of a perfect man nor help the wicked; and that, if Job be innocent, his end shall be crowned with prosperity, 20-22.*

## NOTES ON CHAP. 8

**Verse 1. Bildad the Shuhite]** Supposed to be a descendant of *Shuah*, one of the sons of Abraham, by Keturah, who dwelt in Arabia Deserta, called in Scripture the *east country*. See <sup><120></sup>**Genesis 25:1, 2, 6.**

**Verse 2. How long wilt thou speak these things?]** Wilt thou still go on to charge God foolishly? Thy heavy affliction proves that thou art under his wrath; and his wrath, thus manifested, proves that it is for thy sins that he punisheth thee.

**Be like a strong wind?]** The *Arabic*, with which the *Syriac* agrees, is [Syriac] *rucholazomati, the spirit of pride*. Wilt thou continue to *breathe forth a tempest of words*? This is more literal.

**Verse 3. Doth God pervert judgment!]** God afflicts thee; can he afflict thee for naught? As he is just, his judgment is just; and he could not inflict punishment unless there be a cause.

**Verse 4. If thy children have sinned]** I know thy children have been cut off by a terrible judgment; but was it not because by transgression they had filled up the measure of their iniquity?

**And he have cast them away]** *Has sent them off*, says the *Targum*, to the *place of their transgression*—to that punishment due to their sins.



**Verse 5. If thou wouldest seek unto God]** Though God has so severely afflicted thee, and removed thy children by a terrible judgment; yet if thou wilt now humble thyself before him, and implore his mercy, thou shalt be saved. He cut *them* off in their sins, but he spares *thee*; and this is a proof that he waits to be gracious to thee.

**Verse 6. If thou wert pure and upright]** Concerning thy guilt there can be no doubt; for if thou hadst been a holy man, and these calamities had occurred through accident, or merely by the malice of thy enemies, would not God, long ere this, have manifested his power and justice in thy behalf, punished thy enemies, and restored thee to affluence?

**The habitation of thy righteousness]** Strongly ironical. If thy house had been as a temple of God, in which his worship had been performed, and his commandments obeyed, would it now be in a state of ruin and desolation?

**Verse 7. Though thy beginning was small]** Thy *former state*, compared to that into which God would have brought thee, would be small; for to show his respect for thy piety, because thou hadst, through thy faithful attachment to him, suffered the loss of all things, he would have greatly multiplied thy former prosperity, so that thou shouldest now have vastly more than thou didst ever before possess.

**Verse 8. Inquire—of the former age]** *ṽvyr rwdl ledor rishon*, of the *first age*; of the *patriarchs*; the first generation of men that dwelt upon the earth: not of the *age that was just past*, as Mr. *Peters* and several others have imagined, in order to keep up the presumption of Job's high antiquity. *Bildad* most evidently refers to an antiquity exceedingly remote.

**Verse 9. For we are but of yesterday, and know nothing]** It is evident that *Bildad* refers to those times in which human life was protracted to a much *longer date* than that in which Job lived; when men, from the long period of *eight or nine hundred years*, had the opportunity of making many observations, and treasuring up a vast fund of knowledge and experience. In comparison with *them*, he considers *that age* as *nothing*, and that generation as being only of *yesterday*, not having had opportunity of laying up knowledge: nor could they expect it, as their days upon earth would be but a *shadow*, compared with that *substantial* time in which the fathers had lived. Perhaps there may be an allusion here to the *shadow* projected by the *gnomon of a dial*, during the time the sun is above the horizon. As is a single *solar day*, so is our *life*. The following beautiful motto I have seen

on a sundial: UMBRÆ SUMUS! “We are shadows!” referring to the different shadows by which the gnomon marked the hours, during the course of the day; and all intended to convey this moral lesson to the passengers: Your life is composed of time, marked out by such shadows as these. Such as time *is*, such are *you*; as fleeting, as transitory, as unsubstantial. These *shadows* lost, *time* is lost; *time* lost, *soul* lost! Reader take heed!

The writer of this book probably had before his eyes these words of David, in his last prayer, <sup><13915></sup>**1 Chronicles 29:15**: “For we are strangers before thee, and sojourners, as all our fathers *were*; our days upon earth are as a SHADOW, and there is no *expectation*. There is no reason to *hope* that they shall be *prolonged*; for our lives are limited down to *threescore years and ten*, as the average of the life even of *old men*.”

**Verse 10. Shall not they teach thee]** Wilt thou not treat their maxims with the utmost deference and respect? They *utter words from their heart*—what they say is the fruit of long and careful experience.

**Verse 11. Can the rush grow]** The word **amg gome**, which we translate *rush*, is, without doubt, the Egyptian flag *papyrus*, on which the ancients *wrote*, and from which our *paper* derives its name. The *Septuagint*, who made their Greek translation in Egypt, (if this book made a part of it,) and knew well the import of each word in both languages, render **amg gome** by **παπυρος** *papyrus*, thus: **Μη θαλλει παπυρος ανευ υδατος**; *Can the PAPHYRUS flourish without water?* Their translation leaves no doubt concerning the meaning of the original. They were probably *writing* on the *very substance* in question, while making their translation. The technical language of no science is so thoroughly barbarous as that of *botany*: the description of this plant by *Linnaeus*, shall be a proof. The plant he calls “*Cyperus Papyrus*; CLASS *Triandria*; ORDER *Monogynia*; Culm three-sided, naked; umbel longer than the involucre; involucels three-leaved, setaceous, longer; spikelets in threes.—Egypt, &c. *Involucre* eight-leaved; general *umbel* copious, the rays sheathing at the base; *partial* on very short peduncles; *spikelets* alternate, sessile; *culm* leafy at the base; *leaves* hollow, ensiform.”

Hear our plain countryman *John Gerarde*, who describes the same plant: “*Papyrus Nilotica*, Paper Reed, hath many large flaggie leaves, somewhat triangular and smooth, not much unlike those of cats-taile, rising immediately from a tuft of roots, compact of many strings; amongst the

which it shooteth up two or three naked stalkes, square, and rising some six or seven cubits high above the water; at the top whereof there stands a tuft or bundle off chaffie threds, set in comely order, resembling a tuft of floures, but barren and void of seed;" GERARDE'S *Herbal*, p. 40. Which of the two descriptions is easiest to be understood by common sense, either with or without a knowledge of the Latin language? This plant grows in the *muddy* banks of the Nile, as it requires an abundance of water for its nourishment.

**Can the flag grow without water?**] Parkhurst supposes that the word *wj a achu*, which we render *flag*, is the same with that species of *reed* which Mr. *Hasselquist* found growing near the river Nile. He describes it (p. 97) as "having scarcely any branches, but numerous leaves, which are narrow, smooth, channelled on the upper surface; and the plant about eleven feet high. The Egyptians make *ropes* of the leaves. They lay the plant in water, like hemp, and then make good and strong *cables* of them." As *j a ach* signifies to *join, connect, associate*, hence *yj a achi*, a *brother*, *wj a achu* may come from the same root, and have its name from its usefulness in making *ropes, cables, &c.*, which are composed of *associated* threads, and serve to *tie, bind together, &c.*

**Verse 12. Whilst it is yet in his greenness]** We do not know enough of the natural history of this plant to be able to discern the strength of this allusion; but we learn from it that, although this plant be very succulent, and grow to a great size, yet it is short-lived, and speedily withers; and this we may suppose to be in the *dry season*, or on the retreat of the waters of the Nile. However, *Soon* RIPE, *soon* ROTTEN, is a maxim in horticulture.

**Verse 13. So are the paths]** The *papyrus* and the *rush* flourish while they have a plentiful supply of *ooze* and *water*; but take these away, and their prosperity is speedily at an end; so it is with the *wicked* and profane; their prosperity is of short duration, however great it may appear to be in the beginning. Thou also, O thou enemy of God, hast flourished for a time; but the blast of God is come upon thee, and now thou art dried up from the very roots.

**The hypocrite's hope shall perish]** A *hypocrite*, or rather *profligate*, has no inward religion, for his heart is not right with God; he has only *hope*, and that *perishes* when he gives up the ghost.

This is the first place in which the word *hypocrite* occurs, or the noun **אַנְיִ** *chaneph*, which *rather* conveys the idea of *pollution* and *defilement* than of *hypocrisy*. A *hypocrite* is one who only *carries the mask of godliness*, to serve secular purposes; who wishes to be taken for a religionist, though he is conscious he has *no religion*. Such a person cannot have *hope* of any good, because he knows he is *insincere*: but the person in the text has *hope*; therefore *hypocrite* cannot be the meaning of the original word. But all the *vile*, the *polluted*, and the *profligate* have *hope*; they hope to end their iniquities before they end life; and they hope to get at last to the kingdom of heaven. *Hypocrite* is a very improper translation of the Hebrew.

**Verse 14. Whose hope shall be cut off]** Such persons, subdued by the strong habits of sin, hope on fruitlessly, till the last thread of the web of life is cut off from the beam; and then they find no more strength in their hope than is in the threads of the spider's web.

Mr. *Good* renders, *Thus shall their support rot away*. The foundation on which they trust is rotten, and by and by the whole superstructure of their confidence shall tumble into ruin.

**Verse 15. He shall lean upon his house]** This is all allusion to the spider. When he suspects his web, here called his *house*, to be frail or unsure, he leans upon it in different parts, propping himself on his hinder legs, and pulling with his fore claws, to see if all be safe. If he find any part of it injured, he immediately adds new cordage to that part, and attaches it strongly to the wall. When he finds all safe and strong, he retires into his hole at one corner, supposing himself to be in a state of complete security, when in a moment the *brush* or the *besom* sweeps away both himself, his house, and his confidence. This I have several times observed; and it is in this that the strength and point of the comparison consist. The *wicked*, whose hope is in his temporal possessions strengthens and keeps his house in repair; and thus *leans* on his earthly supports; in a moment, as in the case of the *spider*, his house is overwhelmed by the blast of God's judgments, and himself probably buried in its ruins. This is a very fine and expressive metaphor, which not one of the commentators that I have seen has ever discovered.

**Verse 16. He is green before the sun]** This is another metaphor. The wicked is represented as a luxuriant plant, in a good soil, with all the

advantages of a good situation; well exposed to the sun; the roots intervolving themselves with stones, so as to render the tree more stable; but suddenly a blast comes, and the tree begins to die. The sudden fading of its leaves, &c., shows that its root is become as rottenness, and its vegetable life destroyed. I have often observed sound and healthy trees, which were flourishing in all the pride of vegetative health, suddenly struck by some unknown and incomprehensible blast, begin to die away, and perish from the roots. I have seen also the prosperous wicked, in the inscrutable dispensations of the Divine providence, blasted, stripped, made bare, and despoiled, in the same way.

**Verse 18. If he destroy him from his place]** Is not this a plain reference to the *alienation of his inheritance*? God destroys him from it; it becomes the property of another; and on his revisiting it, the place, by a striking *prosopopœia*, says, “I know thee not; I have never seen thee.” This also have I witnessed; I looked on it, felt regret, received instruction, and hasted away.

**Verse 19. Behold this is the joy of his way]** A strong irony. Here is the issue of all his mirth, of his sports, games, and pastimes! See the unfeeling, domineering, polluting and polluted scape-grace, levelled with those whom he had despised, a servant of servants, or unable to work through his debaucheries, cringing for a morsel of bread, or ingloriously ending his days in that bane of any well-ordered and civilized state, a *parish workhouse*. This also I have most literally witnessed.

**Out of the earth shall others gross.]** As in the preceding case, when *one* plant or tree is blasted or cut down, *another* may be planted in the same place; so, when a spendthrift has run through his property, another possesses his inheritance, and grows up from that soil in which he himself might have continued to flourish, had it not been for his extravagance and folly.

This verse Mr. *Good* applies to GOD *himself*, with no advantage to the argument, nor elucidation of the sense, that I can see. I shall give his translation, and refer to his learned notes for his vindication of the version he has given:—

*“Behold the Eternal (awh) exulting in his course;  
Even over his dust shall raise up another.”*

In this way none of the ancient versions have understood the passage. I believe it to be a strong *irony*, similar to that which some think flowed from the pen of the *same writer*: *Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes. But know thou, that for all these God will bring thee into judgment;* <sup><2110></sup> **Ecclesiastes 11:9**. These two places illustrate each other.

**Verse 20. Behold, God will not cast away a perfect man]** This is another of the *maxims* of the *ancients*, which Bildad produces: “As sure as he will punish and root out the wicked, so surely will he defend and save the righteous.”

**Verse 21. Till he fill thy mouth with laughing]** Perhaps it may be well to translate after Mr. *Good* “*Even yet may he fill thy mouth with laughter!*” The two verses may be read as a *prayer*; and probably they were thus expressed by Bildad, who speaks with less virulence than his predecessor, though with equal positiveness in respect to the grand charge, viz., *If thou wert not a sinner of no mean magnitude, God would not have inflicted such unprecedented calamities upon thee.*

This most exceptionable position, which is so contrary to matter of fact, was founded upon maxims which they derived from the *ancients*. Surely *observation* must have, in numberless instances, corrected this mistake. They must have seen many *worthless men* in high *prosperity*, and many of the *excellent of the earth* in deep *adversity* and *affliction*; but the opposite was an article of their *creed*, and all appearances and facts must take its colouring.

Job’s friends must have been acquainted, at least, with the history of the ancient *patriarchs*; and most certainly they contained facts of an opposite nature. Righteous *Abel* was persecuted and murdered by his wicked brother, *Cain*. *Abram* was obliged to leave his own country on account of worshipping the true God; so all tradition has said. *Jacob* was persecuted by his brother *Esau*; *Joseph* was sold into slavery by his brothers; *Moses* was obliged to flee from Egypt, and was variously tried and afflicted, even by his own brethren. Not to mention *David*, and almost all the *prophets*. All these were proofs that the best of men were frequently exposed to sore afflictions and heavy calamities; and it is not by the prosperity or adversity of men in this world, that we are to judge of the approbation or

disapprobation of God towards them. In every case our Lord's rule is infallible: *By their fruits ye shall know them.*

## CHAPTER 9

*Job acknowledges God's justice and man's sinfulness, 1-3. Celebrates his almighty power as manifested in the earth and in the heavens, 4-10. Maintains that God afflicts the innocent as well as the wicked, without any respect to their works: and hath delivered the earth into the hands of the wicked, 11-24. Complains of his lot, and maintains his innocence, 25-35.*

## NOTES ON CHAP. 9

**Verse 2. I know it is so of a truth]** I acknowledge the general truth of the maxims you have advanced. God will not ultimately punish a righteous person, nor shall the wicked finally triumph; and though righteous before man, and truly sincere in my piety, yet I know, when compared with the immaculate holiness of God, all my righteousness is nothing.

**Verse 3. If he will contend with him]** God is so holy, and his law so strict, that if he will enter into judgment with his creatures, the most upright of them cannot be justified in his sight.

**One of a thousand.]** Of a thousand offences of which he may be accused he cannot vindicate himself even in *one*. How little that any man does, even in the way of righteousness, truth, and mercy, can stand the penetrating eye of a just and holy God, when all *motives, feelings, and objects*, come to be scrutinized in his sight, on this ground, no man living can be justified. O, how necessary to fallen, weak, miserable, imperfect and sinful man, is the doctrine of justification by faith, and sanctification through the Divine Spirit, by the sacrificial death and mediation of the Lord Jesus Christ!

**Verse 4. He is wise in heart, and mighty in strength]** By his infinite knowledge he searches out and sees all things, and by his almighty power he can punish all delinquencies. He that rebels against him must be destroyed.

**Verse 5. Removeth the mountains, and they know not]** This seems to refer to earthquakes. By those strong convulsions, mountains, valleys, hills, even whole islands, are removed in an instant; and to this latter circumstance the words, *they know not*, most probably refer. The work is done in the twinkling of an eye; no warning is given; the mountain, that



seemed to be as firm as the earth on which it rested, was in the same moment both *visible* and *invisible*; so suddenly was it swallowed up.

**Verse 6. The pillars thereof tremble.]** This also refers to an earthquake, and to that *tremulous motion* which sometimes gives warning of the approaching catastrophe, and from which this violent convulsion of nature has received its name. *Earthquakes*, in Scripture language, signify also violent commotions and disturbances in *states*; *mountains* often signify *rulers*; *sun, empires; stars, petty states*. But it is most likely that the expressions here are to be understood literally.

**Verse 7. Which commandeth the sun]** Obscures it either with clouds, with thick darkness, or with an eclipse.

**Sealeth up the stars.]** Like the contents of a letter, wrapped up and sealed, so that it cannot be read. Sometimes the heavens become as black as ebony, and no star, figure, or character, in this great book of God can be read.

**Verse 8. And treadeth upon the waves]** This is a very majestic image. God not only walks upon the waters, but when the sea runs mountains high, he steps from billow to billow in his almighty and essential majesty. There is a similar sentiment in David, <sup><19180></sup>**Psalm 29:10**: “The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.” But both are far outdone by the Psalmist, <sup><19180></sup>**Psalm 18:9-15**, and especially in these words, <sup><19180></sup>**Psalm 18:10**, *He did fly on the wings of the wind*. Job is great, but in every respect David is greater.

**Verse 9. Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south.]** For this translation the original words are  $\hat{m}t$   $yr\delta hw$   $hmykw$   $l$   $ysk$   $v[$   $hc[$  *oseh ash, kesil, vechimah veadrey theman*, which are thus rendered by the SEPTUAGINT:  $\text{Ὁ ποιων Πλειαδα, καὶ Ἑσπερον, καὶ Ἀρκτουρον, καὶ ταμεια νοτου}$ ; “Who makes the Pleiades, and Hesperus, and Arcturus, and Orion, and the chambers of the south.”

The VULGATE, *Qui facit Arcturum, et Oriona, et Hyadas, et interiora Austri*; “Who maketh Arcturus, and Orion, and the Hyades, and the innermost chambers of the south.”

The TARGUM follows the Hebrew, but paraphrases the latter clause thus: “and the chambers or houses of the planetary domination in the southern hemisphere.”

The SYRIAC and ARABIC, “Who maketh the Pleiades, and Arcturus, and the giant, (*Orion* or *Hercules*,) and the boundaries of the south.”

COVERDALE has, *He maketh the waynes of heaven, the Orions, the vii starres and the secrete places of the south.* And on the *vii starres* he has this marginal note: *some call these seven starres, the clock henne with hir chickens.* See below.

*Edmund Becke*, in his edition, 1549, follows *Coverdale*, but puts VAYNES *of heaven* for *waynes*, which *Carmarden*, in his Bible, Rouen, 1566, mistaking, changes into WAVES *of heaven*.

*Barker's Bible*, 1615, reads, “He maketh *the starres* Arcturus, Orion, and Pleiades, and the climates of the south.” On which he has this note, “These are the names of certain starres, whereby he meaneth that all starres, both knowen and unknowen, are at His appointment.”

Our early translators seem to agree much with the German and Dutch: *Er machet, den wagen am himmel, und Orion, und die Gluken, und die Sterne gegen mittag;* “He maketh the wagon of heaven, (*Charles's wain*,) and Orion, and the clucking hen, (*the Pleiades*,) and the stars of the mid-day region.” See above, under *Coverdale*.

The *Dutch* version is not much unlike the *German*, from which it is taken: *Die den wagen maecht, den Orion, ende het sevingesternte, end de binnenkameren ban t Zuyden.*

The *European* versions, in general, copy one or other of the above, or make a compound translation from the whole; but all are derived ultimately from the *Septuagint* and *Vulgate*.

As to the *Hebrew* words, they might as well have been applied to any of the other constellations of heaven: indeed, it does not appear that *constellations* are at all meant. *Parkhurst* and *Bate* have given, perhaps, the best interpretation of the words, which is as follows:—

“*hmyk kimah*, from *hmk camah*, to be hot or warm, denotes genial heat or warmth, as opposed to *v[ ash*, a parching, biting air, on the one side; and

I *ysk kesil*, the rigid, contracting *cold*, on the other; and the chambers (thick clouds) of the south.” See more in *Parkhurst*, under [hmk](#).

I need scarcely add that these words have been variously translated by critics and commentators. Dr. *Hales* translates *kimah* and *kesil* by *Taurus* and *Scorpio*; and, if this translation were indubitably correct, we might follow him to his conclusions, viz., that Job lived 2337 years before Christ! See at the end of this chapter. See **Clarke** “~~1805~~ **Job 9:35**”.

**Verse 10. Great things past finding out]** Great things without end; wonders without number.—*Targum*.

**Verse 11. Lo, he goeth by me, and I see him not]** He is incomprehensible in all his ways, and in all his works; and he must be so it he be GOD, and *work* as GOD; for his own nature and his operations are past finding out.

**Verse 12. He taketh away]** He never *gives*, but he is ever *lending*: and while the gift is useful or is improved, he permits it to remain; but when it becomes useless or is misused, he recalls it.

**Who can hinder him?]** Literally, *Who can cause him to restore it?*

**What doest thou?]** He is supreme, and will give account of none of his matters. He is infinitely wise, and cannot mistake. He is infinitely kind, and can do nothing cruel. He is infinitely good, and can do nothing wrong. No one, therefore, should question either his motives or his operations.

**Verse 13. If God will not withdraw his anger]** It is of no use to contend with God; he cannot be successfully resisted; all his opposers must perish.

**Verse 14. How much less shall I answer]** I cannot contend with my Maker. He is the *Lawgiver* and the *Judge*. How shall I stand in judgment before *him*?

**Verse 15. Though I were righteous]** Though clear of all the crimes, public and secret, of which you accuse me, yet I would not dare to stand before his immaculate holiness. Man’s holiness may profit man, but in the sight of the infinite purity of God it is nothing. Thus sung an eminent poet:—

*“I loathe myself when God I see,  
And into nothing fall;  
Content that thou exalted be,  
And Christ be all in all.”*

**I would make supplication to my Judge.]** Though not conscious of any sin, I should not think myself thereby justified; but would, from a conviction of the exceeding breadth of the commandment, and the limited nature of my own perfection, cry out, “Cleanse thou me from secret faults!”

**Verse 16. If I had called, and he had answered]** I could scarcely suppose, such is his majesty and such his holiness, that he could condescend to notice a being so *mean*, and in every respect so infinitely *beneath* his notice. These sentiments sufficiently confuted that slander of his friends, who said he was presumptuous, had not becoming notions of the majesty of God, and used blasphemous expressions against his sovereign authority.

**Verse 17. He breaketh me with a tempest]** The *Targum*, *Syriac*, and *Arabic* have this sense: *He powerfully smites even every hair of my head and multiplies my wounds without cause.* That is, There is no reason known to myself, or to any man, why I should be thus most oppressively afflicted. It is, therefore, cruel, and inconsequent to assert that *I suffer for my crimes.*

**Verse 18. He will not suffer me to take my breath]** I have no respite in my afflictions; I suffer continually in my body, and my mind is incessantly harassed.

**Verse 19. If I speak of strength, lo, he is strong]** Human wisdom, power, and influence avail nothing before him.

**Who shall set me a time]** yndy [ wy ym mi yoideni, “Who would be a witness for me?” or, Who would dare to appear in my behalf? Almost all the *terms* in this part of the speech of Job, <sup><1891></sup> **Job 9:11-24**, are *forensic* or *juridical*, and are taken from *legal processes* and *pleadings* in their *gates* or *courts of justice.*

**Verse 20. If I justify myself]** God must have some reason for his conduct towards me; I therefore do not pretend to justify myself; the attempt to do it would be an insult to his majesty and justice. Though I am conscious of

none of the crimes of which you accuse me; and know not *why* he contends with me; yet he must have some reason, and that reason he does not choose to explain.

**Verse 21.** Though **I** were **perfect**] Had I the fullest conviction that, in every thought, word, and deed, I were blameless before him, yet I would not plead this; nor would I think it any security for a life of ease and prosperity, or any proof that my days should be prolonged.

**Verse 22.** **This is one thing**] My own observation shows, that in the course of providence the righteous and the wicked have an equal lot; for when any sudden calamity comes, the *innocent* and the *guilty* fall alike. There may be a few exceptions, but they are very extraordinary, and very rare.

**Verse 24.** **The earth is given into the hand of the wicked**] Is it not most evident that the worst men possess most of this world's goods, and that the righteous are scarcely ever in power or affluence? This was the case in Job's time; it is the case still. Therefore *prosperity* and *adversity* in this life are no marks either of God's approbation or disapprobation.

**He covereth the faces of the judges thereon**] Or, *The faces of its decisions he shall cover*. God is often stated in Scripture as *doing* a thing which he only *permits* to be done. So he permits the eyes of judgment to be blinded; and hence false decisions. Mr. *Good* translates the verse thus:—

*“The earth is given over to the hand of INJUSTICE;  
She hoodwinketh the faces of its judges.  
Where every one liveth is it not so?”*

And vindicates the translation in his learned notes: but I think the Hebrew will not bear this rendering; especially that in the *third* line.

**Where, and who is he?**] If this be not the case, *who* is he that acts in this way, and *where* is he to be found? If God does not *permit* these things, who is it that *orders* them?

*Coverdale* translates, *As for the worlde, he gebeth it over into the power of the wicked, such as the rulers be wherof all londes are full. Is it not so? Where is there eny, but he is soch one?* This sense is clear enough, if the original will bear it. The last clause is thus rendered by the *Syriac* and *Arabic*, *Who can bear his indignation?*

**Verse 25. Swifter than a post]** *xr ynm minni rats, than a runner.* The light-footed messenger or *courier* who carries messages from place to place.

**They flee away]** The *Chaldee* says, *My days are swifter than the shadow of a flying bird.* So swiftly do they flee away that I cannot discern them; and when past they cannot be recalled. There is a sentiment like this in VIRGIL, *Geor.* lib. iii., ver. 284:—

**Sed FUGIT interea, CUBIT IRREPARABILE tempus!—**

*“But in the meanwhile time flies! irreparable time flies away!”*

**Verse 26. As the swift ships]** *hba twyna oniyoth ebeh.* *Ships of desire,* or *ships of Ebeh,* says our *margin*; perhaps more correctly, *inflated ships,* the sails bellying out with a fair brisk wind, tide favourable, and the vessels themselves lightly freighted.

The *Vulgate* has, *Like ships freighted with apples. Ships laden with the best fruits.*—TARGUM. *Ships well adapted for sailing.*—ARABIC. ~~Ships~~ *that be good under sale.*—COVERDALE. Probably this relates to the light fast-sailing ships on the Nile, which were made of *reeds* or *papyrus*.

Perhaps the idea to be seized is not so much the *swiftness* of the passage, as their leaving *no trace* or *track* behind them. But instead of *hba ebeh,* *hbya eybah,* *hostile ships* or the *ships of enemies,* is the reading of *forty-seven* of *Kennicott's* and *Deuteronomy Rossi's* MSS., and of the *Syriac* version. If this be the true reading what is its sense? My days are gone off like the light vessels of the pirates, having stripped me of my property, and carried all irrecoverably away, under the strongest press of sail, that they may effect their escape, and secure their booty.

The next words, *As the eagle that hasteth to the prey,* seem at least to countenance, if not confirm, the above reading: the idea of *robbery* and *spoil,* *prompt attack* and *sudden retreat,* is preserved in both images.

**Verse 27. I will forget my complaint]** I will *forsake* or *forego* my complaining. *I will leave off my heaviness.* VULGATE, *I will change my countenance*—force myself to smile, and endeavour to assume the *appearance of comfort.*

**Verse 28. I am afraid of all my sorrows]** *Coverdale* translates, after the *Vulgate*, *Then am I afrayed of all my workes*. Even were I to cease from complaining, I fear lest not one of my works, however well intentioned, would stand thy scrutiny, or meet with thy approbation.

**Thou wilt not hold me innocent.]** *Coverdale*, after the *Vulgate*, *For I knowe thou favourest not an evil doer*; but this is not the sense of the original: Thou wilt not acquit me so as to take away my afflictions from me.

**Verse 29. If I be wicked]** If I am the sinner you suppose me to be, in vain should I labour to counterfeit joy, and cease to complain of my sufferings.

**Verse 30. If I wash myself with snow water]** Supposed to have a more detergent quality than common water; and it was certainly preferred to common water by the ancients. Of this we find an example in an elegant but licentious author: *Tandem ergo discubimus, pueris Alexandrinis AQUAM in manus NIVATAM infudentibus, aliisque insequentibus ad pedes.*—PETR. *Satyr.*, cap. xxxi. “At length we sat down, and had *snow water* poured on our hands by lads of Alexandria,” &c.

Mr. *Good* supposes that there is an allusion here to the ancient rite of *washing the hands* in token of *innocence*. See <sup><19216></sup>**Psalm 26:6**: *I will WASH my hands in INNOCENCY*; and <sup><19713></sup>**Psalm 73:13**: *Verily I have cleansed my heart in vain, and WASHED my HANDS IN INNOCENCY*. And by this ceremony *Pilate* declared himself *innocent* of the blood of Christ, <sup><10724></sup>**Matthew 27:24**.

**Verse 31. And mine own clothes shall abhor me.]** Such is thine infinite purity, when put in opposition to the purity of man, that it will bear no comparison. Searched and tried by the eye of God, I should be found as a *leper*, so that my *own clothes* would dread to touch me, for fear of being infected by my corruption. This is a strong and bold figure; and is derived from the corrupted state of his *body*, which his clothes dreaded to touch, because of the contagious nature of his disorder.

**Verse 32. For he is not a man as I am]** I cannot contend with him as with one of my fellows in a court of justice.

**Verse 33. Neither is there any day's-man]** *j ykwm wnynyb beyneynu mochiach*, a *reprover*, *arguer*, or *umpire between us*. DAY'S-MAN, in our law, means an arbitrator, or umpire between party and party; as it were

bestowing a *day*, or certain time on a *certain day*, to decree, judge, or decide a matter.—*Minshieu*. DAY is used in law for the *day of appearance in court*, either originally or upon assignation, for hearing a matter for trial.—*Idem*. But *arbitrator* is the proper meaning of the term here: one who is, by the consent of both parties, to judge between them, and settle their differences.

Instead of **vy al** *lo yesh, there is not*, fifteen of *Kennicott's* and *Deuteronomy Rossi's MSS.*, with the *Septuagint, Syriac, and Arabic*, read **vy wl** *lu vesh, I wish there were: or, O that there were!* **ΕΙΘΕ ΗΝ Ο ΜΕΣΙΤΗΣ ΗΜΩΝ, ΚΑΙ ΕΛΕΓΧΩΝ ΚΑΙ ΔΙΑΚΟΥΩΝ ΑΝΑΜΕΣΟΝ ΑΜΦΟΤΕΡΩΝ;** *O that we had a mediator, an advocate, and judge between us both!*—SEPT. Poor Job! He did not yet know the *Mediator* between God and man: the only means by which God and man can be brought together and reconciled. Had St. Paul this in his eye when he wrote <sup><540B></sup> **1 Timothy 2:5, 6?** *For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all.* Without this *Mediator*, and the *ransom price* which he has laid down, God and man can never be united: and that this union might be made possible, Jesus took the human into conjunction with his Divine nature; and thus *God was manifest in the flesh*.

**Verse 34. Let him take his rod away]** In the Masoretic Bibles, the word **שִׁבְטוֹ** *shibto, his rod*, is written with a large **ש** *teth*, as above; and as the letter in numerals stands for 9, the *Masora* says the word was thus written to show the *nine calamities* under which Job had suffered, and which he wished God to remove.

As **שב** *shebet* signifies, not only *rod*, but also *sceptre* or the *ensign of royalty*, Job might here refer to God sitting in his majesty upon the judgment-seat; and this sight so appalled him, that, filled with terror, he was unable to speak. When a sinful soul sees God in his majesty, terror seizes upon it, and prayer is impossible. We have a beautiful illustration of this, <sup><230B></sup> **Isaiah 6:1-5:** “I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Then said I, Wo is me, for I am undone, because I am a man of unclean lips; for mine eyes have seen the King, the Lord of hosts.”

**Verse 35. But it is not so with me.]** I am not in such circumstances as to plead with my Judge. I believe the sense of these words is nearly as



*Coverdale* has expressed it:—**F**or as longe as I am in soch fearfulnesse, I can make no answere. A natural picture of the state of a penitent soul, which needs no additional colouring.

ON the names of the constellations mentioned <sup><1800></sup>**Job 9:9**, and again <sup><1883></sup>**Job 38:31**, &c., much has been written, and to little effect. I have already, in the notes, expressed my doubts whether any constellation be intended. Dr. *Hales*, however, finds in these names, as he thinks, astronomical data, by which he ascertains the time of *Job*. I shall give his words:—

“The cardinal constellations of spring and autumn, in *Job*’s time, were *Chimah*, and *Chesil* or *Taurus*, and *Scorpio*; noticed <sup><1800></sup>**Job 9:9**, and again, <sup><1883></sup>**Job 38:31, 32**; of which the principal stars are, *Aldebaran*, the bull’s eye, and *Antares*, the scorpion’s heart. Knowing, therefore, the longitudes of these stars, at present, the interval of time from thence to the assumed date of *Job*’s trial will give the difference of the longitudes; and ascertain their positions then, with respect to the vernal and autumnal points of intersection of the equinoctial and ecliptic; according to the usual rate of the *precession of the equinoxes*, one degree in 71 years. See that article, vol. i. p. 185.

“The following calculations I owe to the kindness and skill of the respectable *Dr. Brinkley*, *Andrew*’s Professor of Astronomy in the University of Dublin.

“In A.D. 1800 *Aldebaran* was in 2 signs, 7 degrees, east longitude. But since the date of *Job*’s trial, B.C. 2338, i.e., 4138 years, the precession of the equinoxes amounted to 1 sign, 27 degrees, 53 minutes; which, being subtracted from the former quantity, left *Aldebaran* in only 9 degrees, 7 minutes longitude, or distance from the *vernal* intersection; which, falling within the constellation *Taurus*, consequently rendered it the cardinal constellation of *spring*, as *Pisces* is at present.

“In A.D. 1800 *Antares* was in 8 signs, 6 degrees, 58 minutes, east longitude; or 2 signs, 6 degrees, 58 minutes, east of the *autumnal* intersection: from which subtracting as before the amount of the precession, *Antares* was left only 9 degrees, 5 minutes east. Since then, the autumnal equinox was found within *Scorpio*, this was the cardinal constellation of *autumn*, as *Virgo* is at present.

“Such a combination and coincidence of various rays of evidence, derived from widely different sources, *history*, sacred and profane, *chronology*, and *astronomy*, and all converging to the same focus, tend strongly to establish the time of *Job’s* trial, as rightly assigned to the year B.C. 2337, or 818 years after the deluge, 184 years before the birth of Abram; 474 years before the settlement of *Jacob’s* family in *Egypt*; and 689 years before their *exode* or departure from thence.” *New Analysis of Chronology*, vol. ii., p. 57.

Now all this is specious; and, were the *foundation* sound, we might rely on the permanence of the building, though the rains should descend, the floods come, and the winds blow and beat on that house. But all these deductions and conclusions are founded on the *assumption* that *Chimah* and *Chesil* mean *Taurus* and *Scorpio*: but this is the very point that is to be proved; for proof of this is not offered, nor, indeed, can be offered; and such assumptions are palpably nugatory. That  $\vee$  [ *ash* has been generally understood to signify the *Great Bear*;  $\text{I ysk}$  *Kesil*, *Orion*; and  $\text{hmyk}$  *Kimah*, the *Pleiades*; may be seen everywhere: but that they do signify these constellations is perfectly uncertain. We have only conjectures concerning their meaning; and on such conjectures no *system* can be built. Genuine *data*, in Dr. *Hales’s* hands, are sure to be conducted to legitimate conclusions: but neither he nor any one else can construct an astronomical fabric in the limbus of conjecture. *When JOB* lived is perfectly uncertain: but that this book was written 818 years after the deluge; 184 years before the birth of Abram, and 689 years before the exodus; and that all this is demonstrable from *Chimah* and *Chesil* signifying *Taurus* and *Scorpio*, whence the positions of the equinoxes at the time of *Job’s* trial can be ascertained; can never be proved, and should never be credited.

In what many learned men have written on this subject, I find as much solidity and satisfaction as from what is piously and gravely stated in the *Glossa Ordinaria*:—

Qui facit Arcturum. Diversæ sunt constellationes, varios status ecclesiæ signantes. Per Arcturum, qui semper super orizontem nostrum apparet, significatur status apostolorum qui in episcopis remanet. Per Oriona, qui est tempestatis signum, significatur status martyrum. Per Hyadas, quæ significant pluvios, status doctorum doctrinæ pluvium effudentium. Per interiora austru, quæ sunt nobis

occulta, status Anachoretarum, hominum aspectus declinantium. “These different constellations signify various states of the Church. By Arcturus, which always appears above our horizon, is signified the apostolic state, which still remains in episcopacy. By Orion, which is a tempestuous sign, is signified the state of the martyrs. By the Hyades, (kids,) which indicate rain, the state of the doctors, pouring out the rain of doctrine, is signified. And by the inner chambers of the south, which are hidden from us, the state of the Anchorets (hermits) is signified, who always shun the sight of men.”

Much more of the same allegorical matter may be found in the same place, the *Glossa Ordinaria* of *Strabus* of *Fulda*, on the ninth chapter of Job. But how unreal and empty are all these things! What an *uncertain* sound do such trumpets give!

## CHAPTER 10

*Job is weary of life, and expostulates with God, 1-6. He appeals to God for his innocence; and pleads on the weakness of his frame, and the manner of his formation, 7-13. Complains of his sufferings, and prays for respite, 14-20. Describes the state of the dead, 21, 22.*

## NOTES ON CHAP. 10

**Verse 1. My soul is weary of my life]** Here is a proof that **vpn** *nephesh* does not signify the animal life, but the soul or immortal mind, as distinguished from **yj** *chai*, that animal life; and is a strong proof that Job believed in the distinction between these two principles; was no materialist; but, on the contrary, credited the proper immortality of the soul. This is worthy of observation. See <sup><181210></sup>**Job 12:10**.

**I will leave my complaint]** I still charge myself with the cause of my own calamities; and shall not charge my Maker foolishly: but I must deplore my wretched and forlorn state.

**Verse 2. Do not condemn me]** Let me not be afflicted in thy wrath.

**Show me wherefore thou contendest]** If I am afflicted because of my sins, show me what that sin is. God never afflicts but for past sin, or to try his followers; or for the greater manifestation of his grace in their support and deliverance.

**Verse 3. Is it good unto thee]** Surely it can be no gratification to thee to distress the children of men, as if thou didst despise the work of thy own hands.

**And shine upon the counsel]** For by my afflictions the harsh judgments of the wicked will appear to be confirmed: viz., that God regards not his most fervent worshippers; and it is no benefit to lead a religious life.

**Verse 4. Hast thou eyes of flesh!]** Dost thou judge as *man* judges? Illustrated by the next clause, *Seest thou as man seeth?*

**Verse 5. Are thy days as the days of man]** *vwna enosh, wretched, miserable man. Thy years as man's days; rbg gaber, the strong man.*

Thou art not short-lived, like man in his present imperfect state; nor can the years of the long-lived patriarchs be compared with thine. The difference of the phraseology in the original justifies this view of the subject. Man in his *low estate* cannot be likened unto thee; nor can he in his *greatest excellence*, though made in thy own image and likeness, be compared to thee.

**Verse 6. That thou inquirest]** Is it becoming thy infinite dignity to concern thyself so much with the affairs or transgressions of a despicable mortal? A word spoken in the heart of most sinners.

**Verse 7. Thou knowest that I am not wicked]** While thou hast this knowledge of me and my conduct, why appear to be sifting me as if in order to find out sin; and though none can be found, treating me as though I were a transgressor?

**Verse 8. Thine hands have made me]** Thou art well acquainted with human nature, for thou art its author.

**And fashioned me together round about]** All my powers and faculties have been planned and executed by thyself. It is thou who hast refined the materials out of which I have been formed, and modified them into that excellent symmetry and order in which they are now found; so that the *union* and *harmony* of the different parts, (*dj y yachad,*) and their arrangement and *completion*, (*bybs sabib,*) proclaim equally thy wisdom, skill, power, and goodness.

**Yet thou dost destroy me.] yn[ l btw vatteballeeni,** “and thou wilt swallow me up.” Men generally care for and prize those works on which they have spent most time, skill, and pains: but, although thou hast formed me with such incredible skill and labour, yet thou art about to destroy me! How dreadful an evil must sin be, when, on its account, God has pronounced the sentence of death on all mankind; and that body, so curiously and skilfully formed, must be decomposed, and reduced to dust!

**Verse 9. Thou hast made me as the clay]** Thou hast fashioned me, according to thy own mind, out of a mass of clay: after so much skill and pains expended, men might naturally suppose they were to have a permanent being; but thou hast decreed to turn them into dust!

**Verse 10. Hast thou not poured me out as milk]** After all that some learned men have said on this subject, in order to confine the images here to simple *nutrition*, I am satisfied that *generation* is the true notion. *Respicit ad fetus in matris utero primam formationem, quum in embryonem ex utriusque parentis semine coalescit.—Exodus semine liquido, lac quodammodo referente, me formasti.—In interpretando, inquit Hieronymus, omnino his accedo qui de genitali semine accipiunt, quod ipsa tanquam natura emulget, ac dein concreescere in utero ad coalescere jubet.* I make no apology for leaving this untranslated.

The different expressions in this and the following verse are very appropriate: *the pouring out like milk*—coagulating, *clothing with skin and flesh, fencing with bones and sinews*, are well imagined, and delicately, and at the same time forcibly, expressed.

If I believed that Job referred to *nutrition*, which I do not, I might speak of the *chyle*, the *chylopoietic* organs, the *lacteal* vessels, and the generation of all the solids and fluids from this substance, which itself is derived from the food taken into the *stomach*. But this process, properly speaking, does not take place till the human being is brought into the world, it being previously nourished by the *mother* by means of the *funis umbilicus*, without that action of the *stomach* by which the *chyle* is prepared.

**Verse 12. Thou hast granted me life and favour]** Thou hast brought me from my mother's womb; given me an actual existence among men; by thy favour or mercy thou hast provided me with the means of life; and *thy visitation*—thy continual providential care, has *preserved me in life*—has given me the air I breathe, and furnished me with those powers which enable me to respire it as an agent and preserver of life. It is by God's continued visitation or influence that the life of any man is preserved; *in him we live, move, and have our being*.

**Verse 13. And these things hast thou hid in thine heart]** Thou hast had many gracious purposes concerning me which thou hast not made known; but thy visitations and mercy are sufficient proofs of kindness towards me; though for purposes unknown to me thou hast sorely afflicted me, and continuest to treat me as an enemy.

**Verse 14. If I sin]** From thee nothing can be hidden; if I sin, thou takest account of the transgression, and canst not hold me for innocent when thou knowest I am guilty.

**Verse 15. If I be wicked]** I must meet with that punishment that is due to the workers of iniquity.

If **I be righteous]** I am only in the state which my duty to my Creator requires me to be in; and I cannot therefore suppose that on this account I can deserve any thing by way of *favour* from the justice of my Maker.

I am **full of confusion]** I am confounded at my state and circumstances. I know that thou art merciful, and dost not afflict willingly the children of men; I know I have not wickedly departed from thee; and yet I am treated by thee as if I were an apostate from every good. I am therefore full of confusion. See thou to my affliction; and bring me out of it in such a way as shall at once prove my innocence, the righteousness of thy ways, and the mercy of thy nature.

**Verse 16. For it increaseth.]** Probably this refers to the *affliction* mentioned above, which is increased in proportion to its duration. Every day made his escape from such a load of evils less and less probable.

**Thou huntest me as a fierce lion]** As the hunters attack the king of beasts in the forest, so my friends attack me. They assail me on every side.

**Thou showest thyself marvellous]** Thy designs, thy ways, thy works, are all incomprehensible to me; thou dost both confound and overpower me. Mr. *Good* translates thus:—

*“For uprousing as a ravenous lion dost thou spring upon me.  
And again thou showest over me thy vast power.”*

**Verse 17. Thou renewest thy witnesses]** In this speech of Job he is ever referring to *trials in courts of judicature*, and almost all his terms are *forensic*. Thou bringest witnesses in continual succession to confound and convict me.

**Changes and war]** I am as if attacked by successive troops; one company being wearied, another succeeds to the attack, so that I am harassed by continual warfare.

**Verse 18. Wherefore then]** Why didst thou give me a being, when thou didst foresee I should be exposed to such incredible hardships? See on

<88E10> **Job 3:10**, &c.

**Verse 19. I should have been as though]** Had I given up the ghost as soon as born, as I could not then have been conscious of existence, it would have been, as it respects myself, as though I had never been; being immediately transported from my mother's womb to the grave.

**Verse 20. Are not my days few?]** My life cannot be long; let me have a little respite before I die.

**Verse 21. I shall not return]** I shall not return again from the *dust* to have a dwelling among *men*.

**To the land of darkness]** See Clarke's notes on "~~1886~~ Job 3:5". There are here a crowd of obscure and dislocated terms, admirably expressive of the obscurity and uncertainty of the subject. What do we know of the state of separate spirits? What do we know of the spiritual world? How do souls exist separate from their respective bodies? Of what are they capable and what is their employment? Who can answer these questions? Perhaps nothing can be said much better of the state than is here said, *a land of obscurity, like darkness*.

**The shadow of death]** A place where death rules, over which he projects his shadow, intercepting every light of every kind of life. *Without any order, pyrds al w velo sedarim*, having no arrangements, no distinctions of inhabitants; the poor and the rich are there, the master and his slave, the king and the beggar, their bodies in equal corruption and disgrace, their souls distinguished only by their moral character. Stripped of their flesh, they stand in their naked simplicity before God in that place.

**Verse 22. Where the light is as darkness.]** A palpable obscure: it is space and place, and has only such light or capability of distinction as renders "darkness visible." The following words of *Sophocles* convey the same idea: *ιω σκοτος εμοι φως*; "Thou darkness be my light." It is, as the *Vulgate* expresses it, *Terra tenebrosa, et operta mortis caligine: Terra miseriae et tenebrarum, ubi umbra mortis, et nullus ordo, sed sempiternus horror inhabitat*: "A murky land, covered with the thick darkness of death: a land of wretchedness and obscurities, where is the shadow of death, and no order, but sempiternal horror dwells everywhere." Or, as *Coverdale* expresses this last clause, *Wheras is no ordre but terrible feare as in the darkness*. A *duration* not characterized or measured by any of the attributes of time; where there is *no order* of darkness and light, night and day, heat and cold, summer and winter. It is the *state of the dead!* The *place of separate*



*spirits!* It is *out of time, out of probation, beyond change or mutability.* It is on the *confines of eternity!* But *what* is THIS? and *where?* *Eternity!* how can I form any conception of thee? In thee there is no order, no bounds, no substance, no progression, no change, no past, no present, no future! Thou art an indescribable something, to which there is no analogy in the compass of creation. Thou art infinity and incomprehensibility to all finite beings. Thou art what, living, I know not, and what I must die to know; and even then I shall apprehend no more of thee than merely that thou art  
E-T-E-R-N-I-T-Y!

## CHAPTER 11

*Zophar answers Job, and reproves him severely for his attempts to justify himself; charges him with secret iniquity, and contends that God inflicts less punishment on him than his iniquities deserve, 1-6. Shows the knowledge and perfections of God to be unsearchable, and that none can resist his power, 7-11. Warns him against vanity of mind, and exhorts him to repentance on the ground that his acceptance with God is still a possible case, and that his latter days may yet become happy and prosperous, 12-20.*

## NOTES ON CHAP. 11

**Verse 1. Zophar the Naamathite]** Of this man and his friends, see <sup><8121></sup>**Job 2:11**. He is the most inveterate of Job's accusers, and generally speaks without feeling or pity. In *sour godliness* he excelled all the rest. This chapter and the twentieth comprehends all that he said. He was too crooked to speak much in measured verse.

**Verse 2. Should not the multitude of words be answered?]** Some translate, "To multiply words profiteth nothing."

**And should a man full of talk be justified]** **μytpc vya ish** *sephathayim*, "a man of lips," a proper appellation for a great talker: he is "a man of lips," i.e., his *lips* are the only active parts of his system.

**Verse 3. Should thy lies make men hold their peace?]** This is a very severe reproof, and not justified by the occasion.

**And when thou mockest]** As thou despisest others, shall no man put thee to scorn? Zophar could never think that the solemn and awful manner in which Job spoke could be called *bubbling*, as some would translate the term **g[ l laag**. He might consider Job's speech as *sarcastic* and *severe*, but he could not consider it as *nonsense*.

**Verse 4. My doctrine is pure]** **yj ql likchi**, "my assumptions." What I assume or take as right, and just, and true, are so; the precepts which I have formed, and the practice which I have founded on them, are all correct and perfect. Job had not exactly said, *My doctrine and way of life are pure, and I am clean in thine eyes*; but he had vindicated himself from

their charges of *secret sins* and *hypocrisy*, and appealed to God for his general uprightness and sincerity: but Zophar here begs the question, in order that he may have something to say, and room to give vent to his invective.

**Verse 5. But O that God would speak]** How little feeling, humanity, and charity is there in this prayer!

**Verse 6. The secrets of wisdom]** All the depths of his own counsels; the heights, lengths, and breadths, of holiness. *That they are double to that which is*, **hyvwt** *tushiyah*, which we translate *that which is*, is a word frequent in *Job* and in the *Book of Proverbs*, and is one of the evidences brought in favour of *Solomon* as the author of this book. It signifies *substance* or *essence*, and is translated by a great variety of terms; enterprise, completeness, substance, the whole constitution, wisdom, law, sound wisdom, solid complete happiness, solidity of reason and truth, the complete total sum, &c., &c. See Taylor's Hebrew and English Concord., under **hvy**. In this place the versions are various. *Coverdale*, following the *Vulgate*, translates: *That he might shewe the (out of his secreite wissdome) how manyfolde his lawe is.* The *Septuagint*, **οτι διπλους εσται των κατα σε**, *that it is double to what it is with thee.* Mr. *Good* translates, "For they are intricacies to INIQUITY." This is a meaning never before given to **hyvwt** *tushiyah*, and a meaning which even his own learned note will not make generally prevalent. Perhaps Zophar is here, in mind, comparing the wisdom which has been *revealed* with the wisdom *not revealed*. The perfection and excellence of the Divine nature and the purity of his law, are, in substance and essence, double or manifold to the revelation already made.

Less **than thine iniquity** deserveth.] Mr. *Good* translates, *And the knowledge hath withdrawn from thee because of thy sins*; and represents Zophar as praying that God would reveal to him the secrets of wisdom, and the knowledge which he had withdrawn from him because of his transgressions. That Zophar intends to insinuate that God afflicted Job because of his iniquities, is evident; and that he thought that God had inflicted less chastisement upon him than his sins deserved, is not less so; and that, therefore, Job's complaining of harsh treatment was not at all well founded.

**Verse 7. Canst thou by searching find out God?] What is God? A Being self-existent, eternal, infinite, immense, without bounds, incomprehensible either by mind, or time, or space. Who then can find this Being out? Who can fathom his depths, ascend to his heights, extend to his breadths, and comprehend the infinitude of his perfections?**

**Verse 8. It is as high as heaven] High as the heavens, what canst thou work? Deep below *sheol*, (the invisible world,) what canst thou know? Long beyond the earth, and broad beyond the sea, is its measure. These are instances in the immensity of created things, and all out of the reach of human power and knowledge; and if these things are so, how incomprehensible must he be, who designed, created, preserves, and governs the whole!**

We find the same thought in Milton:—

*“These are thy glorious works, Parent of good!  
Almighty! Thine this universal frame:  
How wondrous fair! Thyself how wondrous then!”*

**Verse 10. If he cut off] As he is unlimited and almighty, he cannot be controlled. He will do whatsoever he pleases; and he is pleased with nothing but what is right. Who then will dare to find fault? Perhaps Zophar may refer to Job’s former state, his losses and afflictions. *If he cut off*, as he has done, thy children; *if he shut up*, as he has done, thyself by this sore disease; or *gather together* hostile bands to invade thy territories and carry away thy property; who can hinder him? He is sovereign, and has a right to dispose of his own property as he pleases.**

**Verse 11. He knoweth vain men] *awv ytm methey shau*, “men of falsehood.”**

**He seeth wickedness] He sees as well what is *in man*, as what man *does*; and of his actions and propensities he cannot be an indifferent spectator.**

**Verse 12. For vain man would be wise] The original is difficult and uncertain, *bwn vyaw bbl y veish nabub yillabeb*, “And shall the hollow man assume courage,” or “pride himself?” Or, as Mr. *Good* rather paraphrases it, *Will he then accept the hollow-hearted person?* The *Chaldee* gives two renderings: *An eloquent man shall become wiser in his heart, and the colt of the wild ass is born as the son of man.* Or, *The wise man shall ponder it; and the refractory youth, who at last becomes***

*prudent, shall make a great man. Coverdale.*—*A bayne body exalteth him self; and the son of man is like a wyld asse s foale. Houbigant translates thus:—A man who hath understanding will become prudent; but he who is as the wild ass hath no heart, i.e., sense.* According to this critic, the meaning is this:—A man of sense, should he at any time transgress, will learn wisdom from it; but a man of a brutish mind, uncultivated and unreflecting, will plunge yet deeper into iniquity.

**Though man be born like a wild ass's colt]** Is translated by Mr. *Good, Or shall the wild ass colt assume the man?* This is making a sense, but such as I fear the original will never allow. There is no end to the translations of this verse, and conjectures relative to its meaning. I shall conclude with the *Vulgate.*—*Vir vanus in superbiam erigitur, et tanquam pullum onagri se liberum natum putat,* “Vain man is puffed up with pride; and he supposes himself to be born free like the wild ass's colt.” Man is full of self-conceit; and imagines himself born to act as he pleases, to roam at large, to be under no control, and to be accountable to none for his actions.

**Verse 13. If thou prepare thine heart]** Make use of the powers which God has given thee, and be determined to seek him with all thy soul.

**And stretch out thine hands toward him]** Making fervent prayer and supplication, putting away *iniquity* out of thy *hand*, and not permitting *wickedness to dwell in thy tabernacle*; then thou shalt *lift up thy face without a blush*, thou wilt become *established*, and *have nothing to fear*,  
<8114> **Job 11:14, 15.**

There is a sentiment in <2060> **Proverbs 16:1**, very similar to that in the 13th verse, which we translate very improperly:—

bl ykr [m p̄dal leadam maarchey leb.

*To man are the preparations of the heart:*

ˆwvl hn [m hwhmw umeyehovah maaneh lashon.

*But from Jehovah is the answer to the tongue.*

It is man's duty to pray; it is God's prerogative to answer. Zophar, like all the rest, is true to his principle. Job must be a wicked man, else he had not been afflicted. There must be some iniquity in his hand, and some wickedness tolerated in his family. So they all supposed.

**Verse 16. Because thou shalt forget thy misery]** Thou shalt have such long and complete rest, that thou shalt scarcely remember thy *labour*.

**As waters that pass away]** Like as the mountain floods, which sweep every thing before them, houses, tents, cattle, and the produce of the field, and are speedily absorbed by the sandy plains over which they run, so shalt thou remember thy sufferings: they were wasting and ruinous for the time, but were soon over and gone.

**Verse 17. Thine age shall be clearer than the noonday]** The *rest of thy life* shall be unclouded prosperity.

**Thou shalt shine forth]** Thou shalt be in this unclouded state, as the sun in the firmament of heaven, giving light and heat to all around thee.

**Thou shalt be as the morning.]** Thus the sun of thy prosperity shall arise, and shine more and more unto the perfect day. This is the image which the sacred writer employs, and it is correct and elegant.

**Verse 18. And thou shalt be secure]** Thou shalt not fear any farther evils to disturb thy prosperity, for thou shalt have a well-grounded *hope* and confidence that thou shalt no more be visited by adversity.

**Yea, thou shalt dig]** I believe this neither refers to *digging* his grave, nor to *curiously investigating* surrounding circumstances; but to the custom of *digging for water* in the places where they pitched their tents. It was a matter of high importance in Asiatic countries to find good wells of wholesome water; and they were frequently causes of contention among neighbouring chiefs, who sometimes stopped them up, and at other times seized them as their own. Through envy of Isaac's prosperity the Philistines stopped up all the wells which Abraham had digged, <sup><02612></sup>**Genesis 26:12-16**. And we find the herdsmen of Gerar contending with Isaac's servants about the wells which the latter had digged; so that they were obliged to abandon two of the chief of them, and remove to a distance in order to dig and find quiet possession. See <sup><01317></sup>**Genesis 31:17-22**. Zophar, in reference to all these sorts of contentions and petty wars about *wells* and *springs*, tells Job that in the state of prosperity to which he shall be brought by the good providence of God, he shall *dig*—find wells of living water; none shall contend with him; and he shall rest in safety, all the neighbouring chieftains cultivating friendship with him; see on <sup><18623></sup>**Job 5:23, 24**; and that this is the meaning of the passage the following verse shows: *Thou shalt lie down,*

*and none shall make thee afraid; yea, many shall make suit unto thee. Thou shalt be in perfect security; no enemy shall molest thee, and many shall seek thy friendship.*

**Verse 20. The eyes of the wicked shall fail]** They shall be continually looking out for help and deliverance; but their expectation shall be cut off.

**And they shall not escape]** They shall receive the punishment due to their deserts; for God has his eye continually upon them. **phnm dba swnmw** *umanos abad minnehem*, literally, “And escape perishes from them.” *Flight* from impending destruction is impossible.

**And their hope shall be as the giving up of the ghost.]** **cpn j pm** **wtwqtw** *vethikratham mappach naphesh*, “And their hope an exhalation of breath,” or *a mere wish of the mind*. They retain their hope to the last; and the *last breath* they breathe is the final and eternal termination of their hope. They give up their *hope* and their *ghost* together; for a *vain* hope cannot enter into that place where *shadow* and *representation* exist not; all being *substance* and *reality*. And thus endeth Zophar the Naamathite; whose premises were in general good, his conclusions legitimate, but his *application* of them to Job’s case totally erroneous; because he still proceeded on the ground that Job was a wicked man, if not *ostensibly*, yet *secretly*; and that the sufferings he was undergoing were the means by which God was unmasking him to the view of men.

But, allowing that Job had been a bad man, the exhortations of Zophar were well calculated to enforce repentance and excite confidence in the Divine mercy. Zophar seems to have had a full conviction of the all-governing providence of God; and that those who served him with an honest and upright heart would be ever distinguished in the distribution of temporal good. He seems however to think that rewards and punishments were distributed in this *life*, and does not refer, at least very evidently, to a *future state*. Probably his information on subjects of divinity did not extend much beyond the grave; and we have much cause to thank God for a clearer dispensation. *Deus nobis haec otia fecit*. God grant that we may make a good use of it!

## CHAPTER 12

*Job reproves the boasting of his friends, and shows their uncharitableness towards himself, 1-5; asserts that even the tabernacles of robbers prosper; and that, notwithstanding, God is the Governor of the world; a truth which is proclaimed by all parts of the creation whether animate or inanimate, and by the revolutions which take place in states, 6-25.*

## NOTES ON CHAP. 12

**Verse 2. No doubt but ye are the people]** Doubtless ye are the wisest men in the world; all wisdom is concentrated in you; and when ye die, there will no more be found on the face of the earth! This is a strong irony.

**Verse 3. I am not inferior to you]** I do not fall short of any of you in understanding, wisdom, learning, and experience.

**Who knoweth not such things as these?]** All your boasted wisdom consists only in *strings of proverbs* which are in every person's mouth, and are no proof of wisdom and experience in them that use them.

**Verse 4. I am as one mocked of his neighbour]** Though I am invoking God for help and salvation, yet my friends mock me in this most solemn and sacred work. But God answereth me.

**The just upright man is laughed to scorn]** This is a very difficult verse, on which no two critics seem to be agreed. Mr. *Good* translates the fourth and fifth verses thus:—

*“Thus brother is become a laughing-stock to his companions,  
While calling upon God that he would succour him.  
The just, the perfect man, is a laughing-stock to the proud,  
A derision amidst the sunshine of the prosperous,  
While ready to slip with his foot.*

For a vindication of this version, I must refer to his notes. *Coverdale* gives at least a good sense. Thus he that calleth upon God, and whom God heareth, is mocked of his neighbour: the godly and innocent man is laughed to scorne. Godlynesse is a light despysed in the hertes of the rich; and is set for them to stomble upon. The *fifth* verse is thus rendered by Mr. *Parkhurst*: “A torch of contempt, or



contemptible link, (see <sup><23704></sup> **Isaiah 7:4; 40:2, 3**), **twtv[|** *leashtoth*, to the splendours of the prosperous (is he who is) ready (<sup>^</sup>**wkn** *nachon*, <sup><181523></sup> **Job 15:23; 18:12**; <sup><193817></sup> **Psalm 38:17**) to slip with his foot.” The general sense is tolerably plain; but to *emendations* and *conjectures* there is no end.

**Verse 6. The tabernacles of robbers prosper.]** Those who live by the plunder of their neighbours are often found in great secular prosperity; and they that provoke God by impiety and blasphemy live in a state of security and affluence. These are administrations of Providence which cannot be accounted for; yet the Judge of all the earth does right. Therefore prosperity and adversity are no evidences of a man’s spiritual state, nor of the place he holds in the approbation or disapprobation of God.

**Verse 7. But ask now the beasts, and they shall teach thee]** Mr. Good’s paraphrase here is very just: “Why tell ye me that the Almighty hath brought this calamity upon me? Every thing in nature, the beasts of the field, the fowls of the heaven, every inhabitant of earth and sea, and every thing that befalls them, are the work of his hands; and every thing feels and acknowledges him to be the universal Creator and Controller. It is the common doctrine of all nature; but to apply it as ye would apply it to me, and to assert that I am suffering from being guilty of hypocrisy, is equally impertinent. He ordains every thing in wisdom as well as in power; but why events happen as they happen, why good and evil are promiscuously scattered throughout nature or human life, ye are as ignorant of as myself.”

**Verse 10. In whose hand is the soul of every living thing]** **yj | k vpn** *nephesh col chai*, “the soul of all life.”

**And the breath of all mankind.]** **rcb | k j wrw** *veruach col besar*, “and the spirit or breath of all flesh.” Does not the *first* refer to the *immortal soul*, the principle of all *intellectual life*; and the *latter* to the *breath, respiration*, the grand means by which *animal existence* is continued? See <sup><181001></sup> **Job 10:1**.

**Verse 11. Doth not the ear try words?]** All these are common-place sayings. Ye have advanced nothing new; ye have cast no light upon the dispensations of Providence.

**Verse 12. With the ancient is wisdom]** Men who have lived in those primitive times, when the great facts of nature were recent, such as the creation, fall, flood, confusion of tongues, migration of families, and

consequent settlement of nations, had much knowledge from those facts; and their *length of days*—the many hundreds of years to which they lived, gave them such an opportunity of accumulating wisdom by *experience*, that they are deservedly considered as oracles.

**Verse 13. With him is wisdom and strength]** But all these things come from GOD; he is the Fountain of wisdom and the Source of power. He alone can give us unerring counsel, and understanding to comprehend and act profitably by it. See on <sup><181216></sup>**Job 12:16**.

**Verse 14. He breaketh down]** He alone can *create*, and he alone can *destroy*. Nothing can be annihilated but by the same Power that created it. This is a most remarkable fact. No power, skill, or cunning of man can annihilate the smallest particle of matter. Man, by chemical agency, may change its *form*; but to reduce it to *nothing* belongs to God alone. In the course of his providence God breaks down, so that it cannot be built up again. See proofs of this in the total political destruction of *Nineveh*, *Babylon*, *Persepolis*, *Tyre*, and other cities, which have broken down never to be rebuilt; as well as the Assyrian, Babylonian, Grecian, and Roman empires, which have been dismembered and almost annihilated, never more to be regenerated.

**He shutteth up a man]** He often frustrates the best laid purposes, so that they can never be brought to good effect.

**Verse 15. He withholdeth the waters]** This is, I think, an allusion to the *third day's* work of the creation, <sup><010109></sup>**Genesis 1:9**: *And God said, Let the waters be gathered together unto one place, and let the dry land appear*. Thus the earth was drained, and the waters collected into seas, and bound to their particular places.

**Also he sendeth them out]** Here is also an allusion to the *flood*, for when he broke up the fountains of the great deep, then the *earth was overturned*.

**Verse 16. With him is strength and wisdom]** **hyvwtw z[ oz** *vethushiyah, strength and sufficiency*. Strength or power, springing from an exhaustless and infinite source of potency. In the *thirteenth* verse it is said, *With him is wisdom and strength*; but the expressions are not the same, **hrwbgw hmkj** *chochmah ugeburah, intelligence and fortitude, or strength in action, the wisdom ever guiding the exertions of power*; but here is *strength or power in essence, and an eternal potentiality*. With him

is every excellence, *in potentia* and *in esse*. He *borrow*s nothing, he *derives* nothing. As he is self-existent, so is he self-sufficient. We have had the word *tushiyah* before. See Clarke's note on "<sup>18106</sup>Job 11:6".

**The deceived and the deceiver are his.]** Some think this refers to the *fall*; even *Satan* the deceiver or beguiler, and *Adam* and *Eve*, the *deceived* or beguiled, are his. *Satan*, as this book shows, cannot act without especial *permission*; and *man*, whom the seducer thought to make his own property for ever, is claimed as the *peculium* or especial property of God, for the *seed of the woman* was then appointed to *bruise the head of the serpent*; and Jesus Christ has assumed the nature of man, and thus brought human nature into a *state of fellowship with himself*. Thus *he who sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren*; <sup>18111</sup>Hebrews 2:11.

**Verse 17. He leadeth counsellors away spoiled]** The events of *war* are also in his hand. It is he who gives *victory*; through him even the *counsellors*—the great men and chief men, are often led into captivity, and found among the spoils.

**And maketh the judges fools.]** He infatuates the judges. Does this refer to the foolish conduct of some of the *Israelitish judges*, such as *Samson*?

**Verse 18. He looseth the bond of kings]** He takes away their splendid robes, and clothes them with sackcloth; or, he dissolves their authority, permits their subjects to rebel and overthrow the state, to bind them as captives, and despoil them of all power, authority, and liberty. Many proofs of this occur in the *Israelitish history* and in the history of the principal nations of the earth, and not a few in the history of Britain.

**Verse 19. He leadeth princes away spoiled, and overthroweth the mighty.]** What multitudes of proofs of this does the history of the world present! Even the late disastrous war with the French republic and empire, which began in 1793, and continued without intermission till 1814, was afterwards renewed, and had a catastrophe that went nearly to ruin Europe. How many princes, or rather *priests*, מַנְחִיךְ *cohanim*, have been spoiled of their power, influence, and authority; and how many *mighty men*—captains, generals, admirals, &c., have been overthrown! But supposing that the writer of the Book of Job lived, as some think, *after the captivity*, how many *priests* were led away spoiled, both from Israel and

Judah; and how many *kings* and *mighty men* were overthrown in the disastrous wars between the Assyrians, Babylonians, and Jews!

**Verse 20. He removeth away the speech of the trusty]** The faithful counsellor and the eloquent orator avail nothing: *Quos Deus vult perdere, prius dementat*; “God infatuates those whom he is determined to destroy.” The writer might have had his eyes on <sup><2300></sup>**Isaiah 3:1-3**, which the reader will do well to consult.

**The understanding of the aged.]**  $\mu\eta\eta\eta\eta$  *zekenim* signifies the same here as our word *elders* or *elder-men*; which includes in itself the two ideas of *seniority*, or considerably advanced age, and *official authority*. These can do no more to save a state which God designs to destroy, notwithstanding their great political wisdom and knowledge, than the child who can neither reason nor speak.

**Verse 21. He poureth contempt upon princes]**  $\mu\eta\eta\eta\eta$  *nedibim*, “those of royal extraction;” widely different from the  $\mu\eta\eta\eta\eta$  *cohanim* mentioned <sup><8129></sup>**Job 12:19**.

**Weakeneth the strength of the mighty.]**  $\mu\eta\eta\eta\eta$  *aphikim*, the *compact*; the *well-strung together*; the *nervous* and *sinewy*. Perhaps there is a reference here to the *crocodile*, as the same term is applied, <sup><8403></sup>**Job 40:13**, to the *compactness* of his bones: and as  $\eta\eta\eta\eta$  *rippah meziach*, which we translate *weakeneth the strength*, signifies more properly *looseth the girdle*, as the *margin* has properly rendered it, the reference seems still more pointed; for it is known that “the crocodile, from the shoulders to the extremity of the tail, is covered with large *square scales*, disposed like *parallel girdles*, *fifty-two* in number. In the middle of each *girdle* are *four protuberances*, which become higher as they approach the end of the tail, and compose *four rows*.” See the quotation in *Parkhurst*, under the word  $\eta\eta\eta\eta$  *aphak*. What is human strength against this? We may say as the Lord said, <sup><8409></sup>**Job 40:19**: *He that made him can make his sword to approach unto him. He alone can loose the girdles of this mighty one.*

**Verse 22. He discovereth deep things out of darkness]** This may refer either to God’s works in the great deep, or to the plots and stratagems of wicked men, conspiracies that were deeply laid, well digested, and about to be produced into existence, when *death*, whose *shadow* had hitherto concealed them, is to glut himself with *carnage*.

**Verse 23. He increaseth the nations]** Mr. *Good* translates, *He letteth the nations grow licentious*. Pride, fulness of bread, with extensive trade and commerce, produce luxury; and this is ever accompanied with profligacy of manners. When, then, the cup of this iniquity is full, God destroys the nation, by bringing or permitting to come against it a nation less pampered, more necessitous, and inured to toil.

**He enlargeth the nations]** Often permits a nation to acquire an accession of territory, and afterwards shuts them up within their ancient boundaries, and often contracts even those. All these things seem to occur as natural events, and the consequences of state intrigues, and such like causes; but when Divine inspiration comes to pronounce upon them, they are shown to be the consequence of God's acting in his judgment and mercy; for it is by *him* that kings reign; it is *he* who putteth down one and raiseth up another.

**Verse 24. He taketh away the heart of the chief]** Suddenly deprives the leaders of great counsels, or mighty armies of courage; so that, panic-struck, they flee when none pursueth, or are confounded when about to enter on the accomplishment of important designs.

**And causeth them to wander in a wilderness]** A plain allusion to the journeyings of the Israelites in the deserts of Arabia, on their way to the promised land. Their *chief*, *Aaron*, had his *courage all taken away* by the clamours of the people; and so made them a molten calf to be the object of their worship, which defection from God was the cause of their wandering nearly *forty* years in the trackless wilderness. The reference is so marked, that it scarcely admits of a doubt; yet *Houbigant* and some others have called it in question, and suppose that those *chiefs* or *heads of families* which led out colonies into distant parts are principally intended. It answers too well to the case of the Israelites in the wilderness to admit of any other interpretation.

**Verse 25. They grope in the dark]** The writer seems to have had his eye on those words of Moses, <sup><16:28></sup>**Deuteronomy 28:28, 29:** *The Lord shall smite thee with madness, and blindness, and astonishment of heart; and thou shalt GROPE AT NOONDAY, as the BLIND GROPE IN DARKNESS*. And this also may refer to the unaccountable errors, transgressions, and judicial blindness of the Israelites in their journeying to the promised land: but it will apply also to the state of wicked nations under judicial blindness. The writer is principally indebted for his *imagery*, and indeed for the *chief expressions* used here, to <sup><19:7></sup>**Psalm 107:27:** *They reel to and fro, and*

*stagger like a drunken man.* <sup><19A73></sup> **Psalm 107:39, 40:** *Again, they are minished and brought low through oppression, affliction, and sorrow. He POURETH CONTEMPT UPON PRINCES, and CAUSETH THEM TO WONDER IN THE WILDERNESS, where there is NO WAY.*

Mr. *Good* has some judicious reflections on this chapter, particularly on <sup><181213></sup> **Job 12:13-22:** “It should be observed,” says he, “that the entire passage has a reference to the machinery of a regular and political government; and that its general drift is to imprint on the mind of the hearer the important doctrine that the whole of the constituent principles of such a government, its officers and institutions; its monarchs and princes; its privy-counsellors, judges, and ministers of state; its chieftains, public orators, and assembly of elders; its nobles, or men of hereditary rank; and its stout robust peasantry, as we should express it in the present day; nay, the deep designing villains that plot in secret its destruction;—that the nations themselves, and the heads or sovereigns of the nations, are all and equally in the hands of the Almighty: that with him human pomp is poverty; human excellence, turpitude; human judgment, error; human wisdom, folly; human dignity, contempt; human strength, weakness.”

## CHAPTER 13

*Job defends himself against the accusations of his friends, and accuses them of endeavouring to pervert truth, 1-8. Threatens them with God's judgments, 9-12. Begg some respite, and expresses strong confidence in God, 13-19. He pleads with God, and deploras his severe trials and sufferings, 20-28.*

## NOTES ON CHAP. 13

**Verse 1. Lo, mine eye hath seen all this]** Ye have brought nothing *new* to me; I know those maxims as well as you: nor have you any knowledge of which I am not possessed.

**Verse 3. Surely I would speak to the Almighty]** *אֲנִי וְאֵלֹהִים וְאֵלֹהִים וְאֵלֹהִים* *ulam, O that:—I wish I could speak to the Almighty!*

**I desire to reason with God.]** He speaks here to reference to the proceedings in a court of justice. Ye pretend to be advocates for God, but ye are forgers of lies: O that God himself would appear! Before him I could soon prove my innocence of the evils with which ye charge me.

**Verse 4. Ye are forgers of lies]** Ye frame deceitful arguments: ye reason sophistically, and pervert truth and justice, in order to support your cause.

**Physicians of no value.]** Ye are as feeble in your reasonings as ye are inefficient in your skill. Ye can neither heal the wound of my mind, nor the disease of my body. In ancient times every wise man professed skill in the healing art, and probably Job's friends had tried their skill on his *body* as well as on his *mind*. He therefore had, in his argument against their teaching, a double advantage: Your skill in *divinity* and *physic* is equal: in the former ye are *forgers of lies*; in the latter, ye are *good-for-nothing* physicians. I can see no reason to depart from the general meaning of the original to which the ancient versions adhere. The Chaldee says: "Ye are idle physicians; and, like the mortified flesh which is cut off with the knife, so are the whole of you." The imagery in the former clause is *chirurgical*, and refers to the *sewing together*, or *connecting the divided sides* of wounds; for *אֲנִי וְאֵלֹהִים וְאֵלֹהִים וְאֵלֹהִים* *topheley*, which we translate *forgers*, comes from *אֲנִי וְאֵלֹהִים וְאֵלֹהִים וְאֵלֹהִים* *taphal*, to fasten, tie, connect, sew together. And I question whether *אֲנִי וְאֵלֹהִים וְאֵלֹהִים וְאֵלֹהִים*

*topheley* here may not as well express SURGEONS, as *yapꝛ ropheey*, in the latter clause, PHYSICIANS. Ye are CHIRURGEONS of *falsity*, and *worthless* PHYSICIANS.

**Verse 5. Hold your peace! and it should be your wisdom.]** In

<sup><01728></sup>**Proverbs 17:28** we have the following *apophthym*: “Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips, a man of understanding.” There is no reason to say that Solomon quotes from Job: I have already expressed my opinion that the high antiquity attributed to this book is perfectly unfounded, and that there is much more evidence that *Solomon* was its *author*, than there is that it was the composition of *Moses*. But, whenever Job lived, whether *before* Abraham or *after* Moses, the book was not written till the time of Solomon, if not later. But as to the saying in question, it is a general apophthegm, and may be found among the wise sayings of all nations.

I may observe here, that a *silent man* is not likely to be a *fool*; for a *fool will be always prating*, or, according to another adage, *a fool’s bolt is soon shot*. The Latins have the same proverb: *Vir sapit, qui pauca loquitur*, “A wise man speaks little.”

**Verse 6. Hear now my reasoning]** The speeches in this book are conceived as it delivered in a *court of justice*, different counsellors pleading against each other. Hence most of the terms are *forensic*.

**Verse 7. Will ye speak wickedly for God?]** In order to support your own cause, in contradiction to the evidence which the whole of my life bears to the uprightness of my heart, will ye continue to assert that God could not thus afflict me, unless flagrant iniquity were found in my ways; for it is on this ground alone that ye pretend to vindicate the providence of God. Thus ye tell lies for God’s sake, and thus ye wickedly contend for your Maker.

**Verse 8. Will ye accept his person?]** Do you think to act by him as you would by a *mortal*; and, by telling lies in his favour, attempt to conciliate his esteem?

**Verse 9. Is it good that he should search you out?]** Would it be to your credit if God should try your hearts, and uncover the motives of your conduct? Were you tried as I am, how would you appear?



**Do ye so mock him?]** Do ye think that you can deceive him; and by flattering speeches bring him to your terms, as you would bring an undiscerning, empty mortal, like yourselves?

**Verse 10. He will surely reprove you]** You may expect, not only his disapprobation, but his hot displeasure.

**Verse 11. His dread fall upon you?]** The very apprehension of his wrath is sufficient to crush you to nothing.

**Verse 12. Your remembrances are like unto ashes]** Your *memorable sayings* are *proverbs of dust*. This is properly the meaning of the original: **rpa yl vm mkynrkz** *zichroneycem mishley epher*. This he speaks in reference to the ancient and reputedly wise sayings which they had so copiously quoted against him.

**Your bodies to bodies of clay.]** This clause is variously translated: *Your swelling heaps are swelling heaps of mire*. That is, *Your high-flown speeches* are dark, involved, and incoherent; they are all sound, no sense; great swelling words, either of difficult or no meaning, or of no point as applicable to my case.

**Verse 13. Hold your peace]** You have perverted righteousness and truth, and your pleadings are totally irrelevant to the case; you have travelled out of the road; you have left law and justice behind you; it is high time that you should have done.

**Let come on me what will.]** I will now defend myself against you, and leave the cause to its issue.

**Verse 14. Wherefore do I take my flesh in my teeth]** A proverbial expression. I risk every thing on the justice of my cause. *I put my life in my hand*, <sup><0221></sup>**1 Samuel 28:21**. I run all hazards; I am fearless of the consequences.

**Verse 15. Though he slay me]** I have no dependence but God; I trust in him alone. Should he even destroy my life by this affliction, yet will I hope that when he has tried me, I shall come forth as gold. In the common printed Hebrew text we have **l j ya al** *lo ayachel*, *I will NOT hope*; but the Vulgate, Syriac, Arabic, and Chaldee have read **wl lo**, HIM, instead of **al lo** NOT; with *twenty-nine* of Kennicott's and Deuteronomy Rossi's MSS., and the Complutensian and Antwerp Polyglots. Our translators have

followed the best reading. Coverdale renders the verse thus: *Lo, there is nether comforte ner hope for me, pt he wil slaye me.*

**But I will maintain mine own ways]** I am so conscious of my innocence, that I fear not to defend myself from your aspersions, even in the presence of my Maker.

**Verse 16. He also shall be my salvation]** He will save me, *because* I trust in him.

**A hypocrite]** A *wicked man* shall never be able to stand before him. I am conscious of this, and were I, as you suppose, *a secret sinner*, I should not dare to make this appeal.

**Verse 18. Behold now, I have ordered]** I am now ready to come into court, and care not how many I have to contend with, provided they speak truth.

**Verse 19. Who is he that will plead with me?]** Let my accuser, the *plaintiff*, come forward; I will defend my cause against him.

**I shall give up the ghost.]** I shall cease to breathe. Defending myself will be as respiration unto me; or, While he is stating his case, I will be *so silent* as scarcely to *appear to breathe*.

**Verse 20. Only do not two things unto me]** These *two* things are the following: 1. *Withdraw thine hand far from me*—remove the heavy affliction which thy hand has inflicted. 2. *Let not thy dread make me afraid*—terrify me not with dreadful displays of thy majesty. The *reasons* of this request are sufficiently evident: 1. How can a man stand in a court of justice and plead for his life, when under grievous bodily affliction? *Withdraw thy hand far from me.* 2. Is it to be expected that a man can be sufficiently recollected, and in self-possession, to plead for his life, when he is overwhelmed with the awful appearance of the judge, the splendour of the court, and the various ensigns of justice? *Let not thy dread make me afraid.*

**Verse 22. Then call thou]** Begin thou first to plead, and I will answer for myself; or, I will first state and defend my own case, and then answer *thou* me.

**Verse 23. How many are mine iniquities]** Job being permitted to begin first, enters immediately upon the subject; and as it was a fact that he was

grievously afflicted, and this his friends asserted was in consequence of grievous iniquities, he first desires to have them specified. What are the *specific* charges in this indictment? To say I must be a *sinner* to be thus afflicted, is saying nothing; tell me *what* are the *sins*, and show me the *proofs*.

**Verse 24. Wherefore hidest thou thy face]** Why is it that I no longer enjoy thy *approbation*?

**Holdest me for thine enemy?]** Treatest me as if I were the vilest of sinners?

**Verse 25. Wilt thou break a leaf]** Is it becoming thy dignity to concern thyself with a creature so contemptible?

**Verse 26. Thou writest bitter things against me]** The indictment is filled with bitter or grievous charges, which, if proved, would bring me to bitter punishment.

**The iniquities of my youth]** The levities and indiscretions of my *youth* I acknowledge; but is this a *ground* on which to form charges against a man the integrity of whose *life* is unimpeachable?

**Verse 27. Thou puttest my feet also in the stocks]** *dsb bassad*, “in a clog,” such as was tied to the feet of slaves, to prevent them from running away. This is still used in the West Indies, among *slave-dealers*; and is there called the *pudding*, being a large collar of iron, locked round the ankle of the unfortunate man. Some have had them *twenty* pounds’ weight; and, having been condemned to carry them for several years, when released could not walk without them! A case of this kind I knew: The slave had learned to walk well with his *pudding*, but when taken off, if he attempted to walk, he fell down, and was obliged to resume it occasionally, till practice had taught him the proper centre of gravity, which had been so materially altered by wearing so large a weight; the badge at once of *his oppression*, and of the *cruelty* of his *task-masters*!

**And lookest narrowly]** Thou hast seen all my goings out and comings in; and there is no step I have taken in life with which thou art unacquainted.

**Thou settest a print upon the heels of my feet.]** Some understand this as the *mark* left on the foot by the clog; or the *owner’s mark* indented on this clog; or, Thou hast pursued me as a hound does his game, by the *scent*.

**Verse 28. And he, as a rotten thing]** I am like a *vessel* made of *skin*; rotten, because of old age, or like a *garment* corroded by the *moth*. So the *Septuagint*, *Syriac*, and *Arabic* understood it. The word *he* may refer to himself.

## CHAPTER 14

*The shortness, misery, and sinfulness of man's life, 14. The unavoidable necessity of death; and the hope of a general resurrection, 5-15. Job deplures his own state, and the general wretchedness of man, 16-22.*

## NOTES ON CHAP. 14

**Verse 1. Man-born of a woman]** There is a delicacy in the original, not often observed:

*hva dwl y mda Adam yelud ishah*, “Adam born of a woman, few of days, and full of tremor.” *Adam*, who did *not* spring from *woman*, but was immediately formed by *God*, had *many days*, for he lived *nine hundred and thirty* years; during which time neither sin nor death had multiplied in the earth, as they were found in the days of *Job*. But the *Adam* who springs *now from woman*, in the way of ordinary generation, has *very few years*. *Seventy*, on an average, being the highest term, may be well said to be *few in days*; and all matter of fact shows that they are full of fears and apprehensions, *zgr rogez*, cares, anxieties, and tremors. He seems born, not indeed to *live*, but to *die*; and, by living, he forfeits the title to life.

**Verse 2. He cometh forth like a flower]** This is a frequent image both in the Old and New Testament writers; I need not quote the places here, as the readers will find them all in the *margin*.

**He fleeth also as a shadow]** Himself, as he appears among men, is only the *shadow* of his *real, substantial, and eternal* being. He is here compared to a *vegetable*; he springs up, bears his flower is often nipped by disease, blasted by afflictions and at last cut down by death. The bloom of youth, even in the most prosperous state, is only the forerunner of hoary hairs, enfeebled muscles, impaired senses, general debility, anility, and dissolution. All these images are finely embodied, and happily expressed, in the beautiful lines of a very nervous and correct poet, too little known, but whose compositions deserve the *first place* among what may be called the *minor poets* of Britain. See at the end of the chapter. See Clarke “~~184-22~~ Job 14:22”.

**Verse 3. Dost thou open thine eyes upon such a one]** The whole of this chapter is directed to God alone; in no part of it does he take any notice of his friends.

**Verse 4. Who can bring a clean thing]** This verse is thus rendered by the *Chaldee*: “Who will produce a clean thing from man, who is polluted with sins, except God, who is one?” By *Coverdale* thus: ~~Who~~ *Who can make it cleane, that commeth of an uncleane thinge? No body.*

The text refers to man’s *original* and corrupt nature. Every man that is born into the world comes into it in a corrupt or sinful state. This is called *original sin*; and is derived from *fallen Adam*, who is the stock, to the utmost ramifications of the human family. Not one human spirit is born into the world without this corruption of nature. All are impure and unholy; and from this principle of depravity all transgression is produced; and from this corruption of nature God alone can save.

The *Septuagint*, in the *Codex Alexandrinus*, reads the verse thus: *Τις γαρ εσται καθαρο, απο ρυπου; ουδε εις, εαν και μιας ημερας γενηται ο βιος αυτου επι της γης*; “Who is pure from corruption? Not one, although he had lived but one day upon the earth.”

**Verse 5. Seeing his days are determined]** The general *term* of human life is fixed by God himself; in vain are all attempts to prolong it beyond this term. Several attempts have been made in all nations to find an *elixir* that would expel all the seeds of disease, and keep men in continual health; but all these attempts have failed. *Basil, Valentine, Norton, Dastin, Ripley, Sandivogius, Artephius, Geber, Van Helmont, Paracelsus, Philalethes*, and several others, both in Europe and Asia, have written copiously on the subject, and have endeavoured to prove that a *tincture* might be produced, by which all *imperfect metals* may be transmuted into *perfect*; and an *elixir* by which the *human body* may be kept in a state of endless repair and health. And these profess to teach the method by which this *tincture* and this *elixir* may be made! Yet all these are dead; and dead, for aught we know, comparatively young! *Artephius* is, indeed, said to have lived *ninety* years, which is probable; but some of his foolish disciples, to give credit to their thriftless craft, added another *cipher*, and made his age *nine hundred*! Man may endeavour to pass the *bound*; and God may, here and there, produce a *Thomas Parr*, who died in 1635, aged *one hundred and fifty-two*; and a *Henry Jenkins*, who died in 1670, aged *one hundred and sixty-nine*; but these are rare instances, and do not affect the general term.

Nor can death be avoided. *Dust thou art, and unto dust thou shalt return*, is the *law*, and that will ever render nugatory all such pretended *tinctures* and *elixirs*.

But, although man *cannot pass his appointed bounds*, yet he may so live as *never to reach them*; for folly and wickedness abridge the term of human life; and therefore the psalmist says, *Bloody and deceitful men shall not live out HALF their days*, <sup><16523></sup>**Psalm 55:23**, for by indolence, intemperance, and disorderly passions, the life of man is shortened in cases innumerable. We are not to understand the *bounds* as applying to *individuals*, but to the *race* in general. Perhaps there is no case in which God has determined absolutely that man's age shall be so long, and shall neither be more nor less. The contrary supposition involves innumerable absurdities.

**Verse 6. Turn from him, that he may rest]** Cease to try him by afflictions and distresses, that he may enjoy some of the comforts of life, before he be removed from it: and thus, like a *hireling*, who is permitted by his master to take a little repose in the heat of the day, from severe labour, I shall also have a breathing time from affliction, before I come to that bound over which I cannot pass. See <sup><18102></sup>**Job 10:20**, where there is a similar request.

**Verse 7. For there is hope of a tree]** We must not, says *Calmet*, understand this of an *old tree*, the stem and roots of which are *dried up* and *rotted*: but there are some trees which grow from *cuttings*, and some which, though pulled out of the earth, and having had their roots dried and withered by long exposure to the sun and wind, will, on being replanted, take root and resume their verdure. There are also certain trees, the fibres of which are so solid, that if after several years they be steeped in water, they resume their vigour, the tubes dilate, and the blossoms or flowers which were attached to them expand; as I have often witnessed in what is called the *rose of Jericho*. There are few trees which will not send forth new shoots, when the stock is cut down level with the earth.

**Verse 9. Through the scent of water it will bud]** A fine metaphor: the water acts upon the decaying and perishing tree, as strong and powerful odours from musk, otto of roses, ammonia, &c., act on a fainting or swooning person.

**Verse 10. But man dieth]** No human being ever can spring from the dead body of man; that wasteth away, corrupts, and is dissolved; for the man

dies; and when he breathes out his last breath, and his body is reduced to dust, then, *where is he?* There is a beautiful verse in the Persian poet *Khosroo*, that is not unlike this saying of Job:—

[Persic]

[Persic]

[Persic]

[Persic]

*“I went towards the burying ground, and wept  
To think of the departure of friends which were captives to death;  
I said, Where are they! and Fate  
Gave back this answer by Echo, Where are they?”*

Thus paraphrased by a learned friend:—

*Beneath the cypress’ solemn shade,  
As on surrounding tombs I gazed,  
I wept, and thought of friends there laid,  
Whose hearts with warmest love had blazed.*

*Where are those friends my heart doth lack,  
Whose words, in grief, gave peace? Ah, where?  
And Fate, by Echo, gave me back  
This short but just reply, Ah, where?*

**Verse 11. The waters fail from the sea]** I believe this refers to *evaporation*, and nothing else. As the waters are evaporated from the sea, and the river in passing over the sandy desert is partly exsiccated, and partly absorbed; and yet the waters of the sea are not exhausted, as these vapours, being condensed, fall down in rain, and by means of rivers return again into the sea: so man is imperceptibly removed from his fellows by death and dissolution; yet the human race is still continued, the population of the earth being kept up by perpetual generations.

**Verse 12. So man lieth down]** He falls asleep in his bed of earth.

**And riseth not]** Men shall not, like cut down trees and plants, reproduce their like; nor shall they arise till the heavens are no more, till the earth and all its works are burnt up, and the general resurrection of human beings shall take place. Surely it would be difficult to twist this passage to the denial of the resurrection of the body. Neither can these expressions be fairly understood as implying Job’s belief in the *materiality* of the soul, and



that the whole man *sleeps* from the day of his death to the morning of the resurrection. We have already seen that Job makes a distinction between the animal life and rational soul in man; and it is most certain that the doctrine of the *materiality of the soul*, and its *sleep* till the resurrection, has no place in the sacred records. There is a most beautiful passage to the same purpose, and with the same imagery, in Moschus's epitaph on the death of Bion:—

Αι, αι ται μαλαχαι μεν επαν κατα καπον ολωνται,  
 Η τα χλωρα σελινα, το τ ευθαλες ουλον ανηθον,  
 Ύστερον αυ ζωντι, και εις ετος αλλο φυοντι,  
 Αμμες δ, οι μεγαλοι, και καρτεροι, η σοφοι ανδρες,  
 Οποτε πρωτα θανωμες, ανακοοι εν χθονι κοιλα  
 Ευδομες ευ μαλα μακρον, ατερμονα, νηγρετον υπνον.

*Idyll. iii., ver. 100.*

*Alas! alas! the mallows, when they die,  
 Or garden herbs, and sweet Anethum's pride,  
 Blooming in vigour, wake again to life,  
 And flourish beauteous through another year:  
 But we, the great, the mighty, and the wise,  
 When once we die, unknown in earth's dark womb  
 Sleep long and drear, the endless sleep of death.*

*J. B. B. C.*

A more cold and comfortless philosophy was never invented. The next verse shows that Job did not entertain this view of the subject.

**Verse 13.** **O that thou wouldst hide me in the grave]** Dreadful as death is to others, I shall esteem it a high privilege; it will be to me a covert from the wind and from the tempest of this affliction and distress.

**Keep me secret]** Hide my soul with thyself, where my enemies cannot invade my repose; or, as the poet expresses it:—

*“My spirit hide with saints above,  
 My body in the tomb.”*

Job does not appear to have the *same thing* in view when he entreats God to *hide him in the grave*; and to *keep him secret, until his wrath be past*. The former relates to the *body*; the latter to the *spirit*.

**That thou wouldst appoint me a set time]** As he had spoken of the death of his body before, and the secreting of his spirit in the invisible

world, he must refer here to the *resurrection*; for what else can be said to be an object of desire to one whose body is mingled with the dust?

**And remember me!**] When my body has paid that debt of death which it owes to thy Divine justice, and the morning of the resurrection is come, when it may be said thy *wrath*, *Ēpa appecha*, “thy displeasure,” against the body is past, it having suffered the sentence denounced by thyself: *Dust thou art, and unto dust thou shalt return*, for *in the day thou eatest thereof thou shalt surely die*; then *remember me*—raise my body, unite my spirit to it, and receive both into thy glory for ever.

**Verse 14. If a man die, shall he live again?**] The *Chaldee* translates, If a wicked man die, can he ever live again? or, *he can never live again*. The *Syriac* and *Arabic* thus: “If a man die, shall he revive? Yea, all the days of his youth he awaits till his old age come.” The *Septuagint*: “If a man die, shall he live, having accomplished the days of his life? I will endure till I live again.” Here is no doubt, but a strong persuasion, of the certainty of the general resurrection.

**All the days of my appointed time]** *yabx tsebai*, “of my warfare;” see on <sup><18701></sup>**Job 7:1**. *Will I await till ytpyl j chaliphathi, my renovation, come*. This word is used to denote the springing again of grass, <sup><19015></sup>**Psalm 90:5, 6**, after it had once withered, which is in itself a very expressive emblem of the resurrection.

**Verse 15. Thou shalt call]** Thou shalt say *There shall be time no longer: Awake, ye dead! and come to judgment!*

**And I will answer thee]** My dissolved frame shall be united at thy call; and body and soul shall be rejoined.

**Thou wilt have a desire]** *āskt tichsoph*, “Thou wilt *pant* with desire;” or, “Thou wilt *yearn* over the work of thy hands.” God has subjected the creature to vanity, in *hope*; having determined the resurrection. Man is one of the noblest works of God. He has exhibited him as a master-piece of his creative skill, power, and goodness. Nothing less than the strongest call upon justice could have induced him thus to destroy the work of his hands. No wonder that he has an earnest desire towards it; and that although *man dies, and is as water spilt upon the ground that cannot be gathered up again; yet doth he devise means that his banished be not expelled from him*. Even God is represented as *earnestly longing* for the ultimate

reviviscence of the sleeping dust. He cannot, he will not, forget the work of his hands.

**Verse 16. For now thou numberest my steps]** *ht[ yk ki attah*, ALTHOUGH *thou*, &c. Though thou, by thy conduct towards me, seemest bent on my utter destruction, yet thou delightest in mercy, and I shall be saved.

**Verse 17. My transgression is sealed up in a bag]** An allusion to the custom of collecting evidence of state transgressions, *sealing them up in a bag*, and presenting them to the judges and officers of state to be examined, in order to trial and judgment. Just at this time (July, 1820) charges of state transgressions, *sealed up in a GREEN BAG*, and presented to the two houses of parliament, for the examination of a secret committee, are making a considerable noise in the land. Some suppose the allusion is to *money sealed up in bags*; which is common in the East. This includes two ideas: 1. Job's transgressions were all *numbered*; not one was passed by. 2. They were sealed up; so that none of them could be lost. These bags were indifferently *sewed* or *sealed*, the two words in the text.

**Verse 18. The mountain falling cometh to naught]** Every thing in nature is exposed to mutability and decay:—even mountains themselves may fall from their bases, and be dashed to pieces; or be suddenly swallowed up by an earthquake; and, by the same means, the strongest and most massive rocks may be removed.

**Verse 19. The waters wear the stones]** Even the common stones are affected in the same way. Were even *earthquakes* and violent concussions of nature wanting, the action of *water*, either *running* over them as a *stream*, or *even falling upon them in drops*, will wear these stones. Hence the proverb:—

*Gutta cavat lapidem non vi sed saepe cadendo.*

“Constant droppings will make a hole in a flint.”

Ἐκ θαμίνης ραθαμιγγος, οκως λογος, αιες ιοισας,  
 Ἰ α λιθος ες ρωχμον κοιλαινεται.

“From frequent dropping, as the proverb says, perpetually falling, even a stone is hollowed into a hole.”

**Thou washest away the things]** Alluding to sudden falls of rain occasioning floods, by which the fruits of the earth are swept away; and thus *the hope of man*—the *grain* for his household, and *provender* for his cattle, *is destroyed*.

**Verse 20. Thou prevailest for ever against him]** It is impossible for him to withstand thee: every stroke of thine brings him down.

**Thou changest his countenance]** Probably an allusion to the custom of *covering the face*, when the person was condemned, and *sending him away* to execution. See the case of Haman, in the note on **Esther**, See **Clarke** “**Es 7:8**”.

**Verse 21. His sons come to honour]** When dead, he is equally indifferent and unconscious whether his children have met with a splendid or oppressive lot in life; for as to this world, when man dies, *in that day all his thoughts perish*.

**Verse 22. But his flesh upon him shall have pain]** The sum of the life of man is this, *pain of body* and *distress of soul*; and he is seldom without the one or the other, and often oppressed by both. Thus ends Job’s discourse on the miserable state and condition of man.

THE last verse of the preceding chapter has been differently translated and explained.

Mr. *Good’s* version is the following, which he vindicates in a learned note:—

*For his flesh shall drop away from him;  
And his soul shall become a waste from him.*

The Chaldee thus: “Nevertheless his flesh, on account of the worms, shall grieve over him; and his soul, in the house of judgment, shall wail over him.” In another copy of this version it is thus: “Nevertheless his flesh, before the window is closed over him, shall grieve; and his soul, for seven days of mourning, shall bewail him in the house of his burial.” I shall give the *Hebrew*:—

baky wyl [ wrcb Ēa

*Ach besaro alaiv yichab,*

## I bat wyl [ wvprw

*Venaphsho alaiv teebal.*

Which Mr. *Stock* translates thus, both to the spirit and letter:—

*But over him his flesh shall grieve;  
And over him his breath shall mourn.*

“In the daring spirit of oriental poetry,” says he, “the *flesh*, or body, and the *breath*, are made conscious beings; the former lamenting its putrefaction in the grave, the latter mourning over the mouldering clay which it once enlivened.”

This version is, in my opinion, the most natural yet offered. The *Syriac* and *Arabic* present nearly the same sense: “But his body shall grieve over him; and his soul be astonished over him.”

*Coverdale* follows the Vulgate: ~~W~~hyle he lybeth his flesh must have travayle; and wyle the soul is in him, he must be in sorowe.

On <sup><18142></sup>**Job 14:2**. I have referred to the following beautiful lines, which illustrate these finely figurative texts:—

*He cometh forth as a FLOWER, and is CUT Down; he fleeth also as a shadow, and continueth not.*

*All flesh is GRASS, and all the goodness thereof is as the FLOWER of the field.*

*The GRASS withereth, the FLOWER fadeth; but the word of our God shall stand for ever.*

*The morning flowers display their sweets,  
And gay their silken leaves unfold;  
As careless of the noonday heats,  
As fearless of the evening cold.*

*Nipp'd by the wind's untimely blast,  
Parch'd by the sun's directer ray,  
The momentary glories waste,  
The short-lived beauties die away.*

*So blooms the human face divine,  
When youth its pride of beauty shows;  
Fairer than spring the colours shine,  
And sweeter than the virgin rose.*

*Or worn by slowly-rolling years,  
Or broke by sickness in a day,  
The fading glory disappears,  
The short-lived beauties die away.*

*Yet these, new rising from the tomb,  
With lustre brighter far shall shine;  
Revive with ever-during bloom,  
Safe from diseases and decline.*

*Let sickness blast, let death devour,  
If heaven must recompense our pains:  
Perish the grass and fade the flower,  
If firm the word of God remains.*

See a Collection of Poems on Sundry Occasions, by the Rev. *Samuel Wesley*, Master of *Blundell's School, Tiverton*.

## CHAPTER 15

*Eliphaz charges Job with impiety in attempting to justify himself, 1-13; asserts the utter corruption and abominable state of man, 14-16; and, from his own knowledge and the observations of the ancients, shows the desolation to which the wicked are exposed, and insinuates that Job has such calamities to dread, 17-35.*

## NOTES ON CHAP. 15

**Verse 2. Should a wise man utter vain knowledge]** Or rather, *Should a wise man utter the science of wind?* A science without solidity or certainty.

**And fill his belly with the east wind?]** <sup>cb</sup> *beten*, which we translate *belly*, is used to signify any part of the cavity of the body, whether the region of the *thorax* or *abdomen*; here it evidently refers to the *lungs*, and may include the *cheeks* and *fauces*. The *east wind*, <sup>μυδq</sup> *kadim*, is a very *stormy wind* in the Levant, or the eastern part of the Mediterranean Sea, supposed to be the same with that called by the Greeks *ευροκλυδων*, *euroclydon*, the *east storm*, mentioned <sup><42714></sup> **Acts 27:14**. Eliphaz, by these words, seems to intimate that Job's speech was a perfect *storm* or *tempest of words*.

**Verse 3. Should he reason with unprofitable talk?]** Should a man talk disrespectfully of his Maker, or speak to him without reverence? and should he suppose that he has *proved* any thing, when he has uttered words of little meaning, and used *sound* instead of *sense*?

**Verse 4. Thou castest off fear]** Thou hast no reverence for God.

**And restrainest prayer]** Instead of *humbling* thyself, and making *supplication* to thy Judge, thou spendest thy time in arraigning his providence and justifying thyself.

When a man has any doubts whether he has grieved God's Spirit, and his mind feels troubled, it is much better for him to go immediately to God, and ask *forgiveness*, than spend any time in finding excuses for his conduct, or labouring to divest it of its seeming obliquity. *Restraining* or *suppressing prayer*, in order to find excuses or palliations for infirmities,

indiscretions, or improprieties of any kind, which appear to trench on the sacred limits of *morality* and *godliness*, may be to a man the worst of evils: humiliation and prayer for *mercy* and *pardon* can never be out of their place to any soul of man who, surrounded with evils, is ever liable to offend.

**Verse 5. For thy mouth uttereth]** In attempting to justify thyself, thou hast added iniquity to sin, and hast endeavoured to impute blame to thy Maker.

**The tongue of the crafty.]** Thou hast *varnished* thy own conduct, and used *sophistical* arguments to defend thyself. Thou resemblest those *cunning persons*, מַיְמָר [ *arumim*, who derive their *skill* and *dexterity* from the *old serpent*, “the *nachash*, who was מַיְמָר [ *arum*, *subtle*, or *crafty*, beyond all the beasts of the field;” <sup><DIGEST></sup> **Genesis 3:1**. Thy wisdom is not from *above*, but from *beneath*.

**Verse 7. Art thou the first man that was born?]** Literally, “Wert thou born before Adam?” Art thou in the pristine state of purity and innocence? Or art thou like Adam in his *first state*? It does not become the fallen descendant of a fallen parent to talk as thou dost.

**Made before the hills?]** Did God create thee the beginning of his ways? or wert thou the first intelligent creature which his hands have formed?

**Verse 8. Hast thou heard the secret of God?]** “Hast thou hearkened in God’s council?” Wert thou one of the *celestial cabinet*, when God said, *Let US make man in OUR image, and in OUR likeness?*

**Dost thou restrain wisdom to thyself?]** Dost thou wish us to understand that God’s counsels were revealed to none but thyself? And dost thou desire that we should give implicit credence to whatsoever thou art pleased to speak? These are all strong sarcastic questions, and apparently uttered with great contempt.

**Verse 9. What knowest thou]** Is it likely that thy intellect is greater than ours; and that thou hast cultivated it better than we have done ours?

**What understandest thou]** Or, *Dost thou understand* any thing, *and it is not with us?* Show us any point of knowledge possessed by thyself, of which we are ignorant.



**Verse 10. With us are both the gray-headed]** One copy of the *Chaldee Targum* paraphrases the verse thus: “Truly Eliphaz the hoary-headed, and Bildad the long-lived, are among us; and Zophar, who in age surpasseth thy father.” It is very likely that Eliphaz refers to himself and his friends in this verse, and not either to the old men of their tribes, or to the masters by whom they themselves were instructed. Eliphaz seems to have been the *eldest* of these sages; and, therefore, he takes the lead in each part of this dramatic poem.

**Verse 11. Are the consolations of God small with thee?]** Various are the renderings of this verse. Mr. *Good* translates the verse thus: “Are then the mercies of God of no account with thee?” or, “the addresses of kindness before thee?”

The VULGATE thus:—”Can it be a difficult thing for God to comfort thee? But thou hinderest this by thy intemperate speeches.”

The SYRIAC and ARABIC thus:—”Remove from thee the threatenings (*Arabic*, reproaches) of God, and speak tranquilly with thy own spirit.”

The SEPTUAGINT thus:—”Thou hast been scourged lightly for the sins which thou hast committed; and thou hast spoken greatly beyond measure; or, with excessive insolence.”

*Houbigant* thus:—”Dost thou not regard the threatenings of God; or, has there been any thing darkly revealed to thee.”

*Coverdale*:—~~Dost thou no more regarde the comforte of God? But thy wicked wordes wil not suffre the.~~

Scarcely any two translators or interpreters agree in the *translation*, or even *meaning* of this verse. The *sense*, as expressed in the *Vulgate*, or in our own *version*, or that of *Coverdale*, is plain enough:—”Hast thou been so unfaithful to God, that he has withdrawn his consolations from thy heart? And is there any secret thing, any bosom sin, which thou wilt not give up, that has thus provoked thy Maker?” This is the sense of our version: and I believe it to be as near the original as any yet offered. I may just add the *Chaldee*.—”Are the consolations of God few to thee? And has a word in secret been spoken unto thee?” And I shall close all these with the *Hebrew text*, and the literal version of *Arius Montanus*:—

I a t w m w j n y Ę m m c [ m h

*hameat mimmecha tanchumoth el.*

Ę m [ c a l r b d w

*vedabar laat immak.*

*Nonne parum a te consolationes Dei?*

*Et verbum latet tecum?*

“Are not the consolations of God small to thee? And does a word (or thing) lie hidden with thee?”

Now, let the reader choose for himself.

**Verse 12. Why doth thine heart carry thee away?**] Why is it that thou dost conceive and entertain such high sentiments of thyself?

**And what do thy eyes wink at?**] With what splendid opinion of thyself is thine eye dazzled? Perhaps there is an allusion here to that *sparkling in the eye* which is excited by sensations of joy and pleasing objects of sight, or to that furious *rolling of the eyes* observed in deranged persons. *Rosenmuller* translates thus:—

*Quo te tuus animus rapit?*

*Quid oculi tui vibrantes?*

*“Whither does thy soul hurry thee?*

*What mean thy rolling eyes?”*

Thou seemest transported beyond thyself; thou art actuated by a furious spirit. Thou art *beside thyself*; thy words and thy eyes show it.

None but a *madman* could speak and act as thou dost; for *thou turnest thy spirit against God, and lettest such words go out of thy mouth,* <sup><181513></sup> **Job**

**15:13.** This latter sense seems to agree best with the words of the text, and with the context.

**Verse 13. That thou turnest thy spirit against God]** The ideas here seem to be taken from an *archer*, who *turns his eye* and his *spirit*—his *desire*—against the object which he wishes to hit; and then *lets loose* his arrow that it may attain the mark.

**Verse 14. What is man, that he should be clean?]** *vwna hm mah enosh*; what is *weak, sickly, dying, miserable* man, that he should be clean? This is the import of the original word *enosh*.

**And-born of a woman, that he should be righteous?]** It appears, from many passages in the sacred writings, that *natural birth* was supposed to be a defilement; and that every man born into the world was in a state of moral pollution. Perhaps the word *qdxj yitsdak* should be translated, *that he should justify himself*, and not *that he should be righteous*.

**Verse 15. Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight.]** The Vulgate has, “Behold, among his saints, none is immutable; and the heavens are not clean in his sight.”

*Coverdale*.—Beholde, he hath found unfaithfulnesse amonge his owne sanctes, yea the very heabens are unclene in his sight.

*Eliphaz* uses the same mode of speech, <sup><180417></sup>**Job 4:17, 18**; where see the notes. Nothing is immutable but GOD: *saints* may fall; *angels* may fall; all their goodness is *derived* and *dependent*. The *heavens* themselves have no purity compared with his.

**Verse 16. How much more abominable and filthy is man]** As in the preceding verse it is said, *he putteth no trust in his saints*, it has appeared both to translators and commentators that the original words, *yk āa aph ki*, should be rendered *how much LESS*, not *how much MORE*: How much less would he put confidence in man, who is filthy and abominable in his natures and profligate in his practice, as he *drinks down iniquity like water*? A man who is under the power of sinful propensities commits sin as greedily as the *thirsty man* or *camel* drinks down water. He thinks he can never have enough. This is a finished character of a *BAD man*; *he hungers and thirsts after SIN*: on the contrary, the *GOOD man hungers and thirsts after RIGHTEOUSNESS*.

**Verse 17. I will show thee, hear me; and that which I have seen I will declare]** *Eliphaz* is now about to quote a whole collection of *wise sayings* from the ancients; all good enough in themselves, but sinfully misapplied to the case of *Job*.

**Verse 19. Unto whom alone the earth was given]** He very likely refers to the *Israelites*, who got possession of the promised land from God himself;



his enemy in the field, he is not only deserted but slain by his troops. How true are the words of the poet:—

*Ad generum Cereris sine caede et vulnere pauci  
Descendunt reges, et sicca morte tyranni.  
Juv. Sat., ver. 112.*

*“For few usurpers to the shades descend  
By a dry death, or with a quiet end.”*

**Verse 25. He stretcheth out his hand against God]** While in *power* he thought himself *supreme*. He not only did not acknowledge God, by whom kings reign, but *stretched out his hand*—used his *power*, not to *protect*, but to *oppress* those over whom he had supreme rule; and thus *strengthened himself against the Almighty*.

**Verse 26. He runneth upon him.]** *Calmet* has properly observed that this refers to GOD, who, like a mighty conquering hero, marches against the ungodly, rushes upon him, seizes him by the throat, which the *mail* by which it is encompassed cannot protect; neither his shield nor spear can save him when the *Lord of hosts* comes against him.

**Verse 27. Because he covereth his face]** He has lived in luxury and excess; and like a man overloaded with flesh, he cannot defend himself against the strong gripe of his adversary.

The *Arabic*, for *maketh collops of fat on his flanks*, has [*Arabic*] *He lays the Pleiades upon the Hyades*, or, *He places Surrea upon aiyuk*, a proverbial expression for, His ambition is boundless; He aspires as high as heaven; His head touches the stars; or, is like the *giants* of old, who were fabled to have attempted to scale heaven by placing one high mountain upon another:—

*Ter sunt conati imponere Pelio Ossam  
Scilicet, atque Ossæ frondosum involvere Olympum  
Ter Pater extractos disjecit fulmine montes.  
VIRG. Geor. i., ver. 281.*

*“With mountains piled on mountains, thrice they strove  
To scale the steepy battlements of Jove;  
And thrice his lightning and red thunder play’d,  
And their demolished works in ruins laid.”*

DRYDEN.

To the lust of power and the schemes of ambition there are no bounds; but see the end of such persons: the haughty spirit precedes a fall; their palaces become desolate; and their heaven is reduced to a chaos.

**Verse 28. He dwelleth in desolate cities]** It is sometimes the fate of a tyrant to be obliged to take up his habitation in some of those cities which have been ruined by his wars, and in a house so ruinous as to be ready to fall into heaps. Ancient and modern history afford abundance of examples to illustrate this.

**Verse 29. He shall not be rich]** The whole of what follows, to the end of the chapter, seems to be directed against Job himself, whom Eliphaz indirectly accuses of having been a *tyrant* and *oppressor*. The threatened evils are, 1. *He shall not be rich*, though he labours greatly to acquire riches. 2. *His substance shall not continue*—God will blast it, and deprive him of power to preserve it. 3. *Neither shall he prolong the perfection thereof*—all his works shall perish, for God will blot out his remembrance from under heaven.

**Verse 30. He shall not depart out of darkness]** 4. He shall be in continual afflictions and distress. 5. *The flame shall dry up his branches*—his *children* shall be cut off by sudden judgments. 6. *He shall pass away by the breath of his mouth*; for by the breath of his mouth doth God slay the wicked.

**Verse 31. Let not him that is deceived]** 7. He has many *vain imaginations* of obtaining wealth, power, pleasure, and happiness; but he is *deceived*; and he finds that he has trusted **awvb** *bashshav, in a lie*; and this lie is his recompense.

**Verse 32. It shall be accomplished before his time]** I believe the *Vulgate* gives the true sense: *Antequam dies ejus impleantur, peribit*; “He shall perish before his time; before his days are completed.” 8. He shall be removed by a violent death, and not live out half his days. 9. *And his branch shall not be green*—there shall be no *scion* from his roots; all his *posterity* shall fail.

**Verse 33. He shall shake off his unripe grape]** 10. Whatever *children* he may have, they shall never survive him, nor come to mature age. They shall be like *wind-fall grapes* and *blasted olive blossoms*. As the *vine* and *olive*, which are among the most *useful* trees, affording *wine* and *oil*, so

necessary for the worship of God and the comfort of man, are mentioned here, they may be intended to refer to the hopeful progeny of the oppressor; but who fell, like the untimely grape or the blasted olive flower, without having the opportunity of realizing the public expectation.

**Verse 34. The congregation of hypocrites]** 11. Job is here classed with *hypocrites*, or rather the *impious* of all kinds. The *congregation*, or **td[ adath**, *society*, of such, shall be *desolate*, or a *barren rock*, **dwml g galmud**. See this Arabic word explained in **Clarke's note on "<sup><1807></sup>Job 3:7"**.

**Fire shall consume the tabernacles of bribery.]** 12. Another insinuation against Job, that he had perverted justice and judgment, and had taken *bribes*.

**Verse 35. They conceive mischief]** The figure here is both elegant and impressive. The wicked *conceive* mischief, from the seed which Satan sows in their hearts; in producing which they *travail* with many pangs, (for sin is a sore labour,) and at last their *womb* produces *fraud* or *deception*. This is an *accursed* birth, from an *iniquitous* conception. St. James gives the figure at full length, most beautifully touched in all its parts: *When lust hath conceived it bringeth forth sin; and sin, when it is finished, bringeth forth death;* <sup><5015></sup>**James 1:15**, where see the note.

Poor Job! what a fight of affliction had he to contend with! His *body* wasted and tortured with sore *disease*; his *mind* harassed by *Satan*; and his *heart* wrung with the unkindness, and false accusations of his *friends*. No wonder he was greatly agitated, often distracted, and sometimes even thrown off his guard. However, all his enemies were chained; and beyond that chain they could not go. God was his unseen Protector, and did not suffer his faithful servant to be greatly moved.

## CHAPTER 16

*Job replies to Eliphaz, and through him to all his friends, who, instead of comforting him, had added to his misfortunes; and shows that, had they been in his circumstances, he would have treated them in a different manner, 1-5. Enters into an affecting detail of his suffering, 6-16. Consoles himself with the consciousness of his own innocence, of which he takes God to witness, and patiently expects a termination of all his sufferings by death. 17-22.*

## NOTES ON CHAP. 16

**Verse 2. I have heard many such things]** These sayings of the ancients are not strange to me; but they do not apply to my case: ye see me in affliction; ye should endeavour to console me. This ye do not; and yet ye pretend to do it! *Miserable comforters are ye all.*

**Verse 3. Vain words]** Literally, *words of air.*

**What emboldeneth thee]** Thou art totally ignorant of the business; what then can induce thee to take part in this discussion?

**Verse 4. I also could speak]** It is probably better to render some of these *permissives* or *potential verbs* literally in the *future tense*, as in the Hebrew: *I also WILL speak.* Mr. *Good* has adopted this mode.

**If your soul were in my soul's stead]** If you were in my place, I also could quote many wise sayings that might tend to show that you were hypocrites and wicked men; but would this be fair? Even when I might not choose to go farther in *assertion*, I might *shake my head* by way of *insinuation* that there was much more behind, of which I did not choose to speak; but would this be right? That such sayings are in memory, is no proof that they were either made for me, or apply to my case.

**Verse 5. I would strengthen you with my mouth]** Mr. *Good* translates thus:—

*“With my own mouth will I overpower you,  
Till the quivering of my lips shall fail;”*



for which rendering he contends in his learned notes. This translation is countenanced by the *Septuagint*, *Syriac*, and *Arabic* versions.

**Verse 6. Though I speak]** But it will be of no avail thus to speak; for reprehensions of *your* conduct will not serve to mitigate *my* sufferings.

**Verse 7. But now he hath made me weary]** The *Vulgate* translates thus:—*Nunc autem oppressit me dolor meus; et in nihilum redacti sunt omnes artus mei*; “But now my grief oppresses me, and all my joints are reduced to nothing.” Perhaps Job alluded here to his *own afflictions*, and the *desolation of his family*. Thou hast made me weary with continual affliction; my strength is quite exhausted; and thou hast made desolate all my company, not leaving me a single child to continue my name, or to comfort me in sickness or old age. Mr. *Good* translates:—

*“Here, indeed, hath he distracted me;  
Thou hast struck apart all my witnesses.”*

**Verse 8. Thou hast filled me with wrinkles]** If Job’s disease were the *elephantiasis*, in which the whole skin is *wrinkled* as the skin of the *elephant*, from which this species of leprosy has taken its name, these words would apply most forcibly to it; but the whole passage, through its obscurity, has been variously rendered. *Calmet* unites it with the preceding, and *Houbigant* is not very different. He translates thus:—“For my trouble hath now weakened all my frame, and brought wrinkles over me: he is present as a witness, and ariseth against me, who telleth lies concerning me; he openly contradicts me to my face.” Mr. *Good* translates nearly in the same way; others still differently.

**Verse 9. He teareth me in his wrath]** Who the person is that is spoken of in this verse, and onward to the end of the *fourteenth*, has been a question on which commentators have greatly differed. Some think God, others Eliphaz, is intended: I think *neither*. Probably God permitted *Satan* to *show* himself to Job, and the *horrible* form which he and his *demons* assumed increased the misery under which Job had already suffered so much. All the expressions, from this to the end of the *fourteenth* verse, may be easily understood on this principle; e.g., <sup><8160></sup>**Job 16:9**: “He (*Satan*) gnasheth upon me with his teeth; mine enemy sharpeneth his eyes upon me.” <sup><8160></sup>**Job 16:10**: “They (*demons*) have gaped on me with their mouth;—they have gathered themselves together against me.” <sup><8160></sup>**Job 16:11**: “God hath delivered me to the ungodly, (I yw[ *avil*, to the EVIL ONE,) and turned me

over into the hands of the wicked.” He hath abandoned me to be tortured by the *tempter* and his *host*.

If we consider all these expressions as referring to Job’s *three friends*, we must, in that case, acknowledge that the *figures* are all strained to an insufferable height, so as not to be justified by any *figure* of speech.

**Verse 13. His archers compass me]** *wybr rabbaiv* “his great ones.” The *Vulgate* and *Septuagint* translate this *his spears*; the *Syriac*, *Arabic*, and *Chaldee*, *his arrows*. On this and the following verse Mr. *Heath* observes: “The metaphor is here taken from huntsmen: first, they surround the beast; then he is shot dead; his entrails are next taken out; and then his body is broken up limb by limb.”

**Verse 15. I have sewed sackcloth]** *qc sak*, a word that has passed into almost all languages, as I have already had occasion to notice in other parts of this work.

**Defiled my horn in the dust.]** The *horn* was an emblem of *power*; and the metaphor was originally taken from beasts, such as the *urus*, wild ox, *buffalo*, or perhaps the *rhinoceros*, who were perceived to have so much power in their horns. Hence a horn was frequently worn on crowns and helmets, as is evident on ancient coins; and to this day it is an appendage to the diadem of the kings and chiefs of Abyssinia. In the second edition of Mr. Bruce’s *Travels in Abyssinia*, vol. viii., plates 2 and 3, we have engravings of two chiefs, *Kefla Yasous*, and *Woodage Ashahel*, who are represented with this emblem of *power* on their forehead. Mr. Bruce thus describes it: “One thing remarkable in this cavalcade, which I observed, was the head dress of the *governors of provinces*. A large broad fillet was bound upon their forehead, and tied behind their head. In the middle of this was a *horn*, or a conical piece of silver, gilt, about *four* inches in length, much in the shape of our common candle extinguishers. This is called *kirn*, or horn; and is only worn in reviews, or *parades after victory*. This, I apprehend, like all others of their usages is taken from the Hebrews; and the several allusions made in Scripture to it arise from this practice. ‘I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the *horn*.’ ‘Lift not up your *horn* on high, speak not with a stiff neck; for promotion cometh not,’ &c. ‘But my *horn* shalt thou *exalt* like the horn of a unicorn.’ ‘And the *horn* of the righteous shall be *exalted* with honour.’ And so in many other places throughout the *Psalms*.” In a note on the same page we

have the following observation: “The crooked manner in which they hold their neck when this ornament is on their forehead, for fear it should fall forward, perfectly shows the meaning of ‘Speak not with a stiff neck when you hold the horn on high (or erect) like the horn of the unicorn.’” — Bruce’s Travels, vol. iv., p. 407.

*Defiling or rolling the horn in the dust*, signifies the disgrace or destruction of power, authority, and eminence.

Mr. *Good* translates, *I have rolled my turban in the dust*, which he endeavours to justify in a long note. But in this, I think, this very learned man is mistaken. The Hebrew  $\hat{r}q$  *keren* is the same as the Æthiopic *kirn*, and both mean exactly, in such connection, what Mr. Bruce has noticed above. The *horn* on the *diadem* is the emblem of power, authority, and eminence.

**Verse 16. On my eyelids is the shadow of death]** Death is now *fast approaching* me; already his *shadow* is projected over me.

**Verse 17. Not for any injustice]** I must assert, even with my last breath, that the charges of my friends against me are groundless. I am afflicted unto death, but not on account of my iniquities.

**Also my prayer is pure.]** I am no hypocrite, God knoweth.

**Verse 18. O earth, cover not thou my blood]** This is evidently an allusion to the murder of Abel, and the verse has been understood in *two* different ways: 1. Job here calls for justice against his destroyers. His *blood* is his *life*, which he considers as taken away by *violence*, and therefore calls for vengeance. Let my blood cry against my murderers, as the blood of Abel cried against Cain. My innocent life is taken away by violence, as his innocent life was; as therefore the *earth* was not permitted *to cover his blood*, so that his murderer should be concealed, let my death be avenged in the same way. 2. It has been supposed that the passage means that Job considered himself accused of shedding innocent blood; and, conscious of his own perfect innocence, he prays that the earth may not cover any blood shed by him. Thus Mr. Scott:—

*“O earth, the blood accusing me reveal;  
Its piercing voice in no recess conceal.”*

And this notion is followed by Mr. *Good*. But, with all deference to these learned men, I do not see that this meaning can be supported by the Hebrew text; nor was the passage so understood by any of the ancient versions. I therefore prefer the first sense, which is sufficiently natural, and quite in the manner of Job in his impassioned querulousness.

**Verse 19. My witness is in heaven]** I appeal to God for my innocence.

**Verse 20. My friends scorn me]** They deride and insult me, but my eye is towards God; I look to him to vindicate my cause.

**Verse 21. O that one might plead]** Let me only have liberty to plead with God, as a man hath with his fellow.

**Verse 22. When a few years are come]** I prefer Mr. *Good's* version:—

*“But the years numbered to me are come.  
And I must go the way whence I shall not return.”*

Job could not, in his present circumstances, expect *a few years of longer life*; from his own conviction he was expecting death every hour. The next verse, the *first* of the following chapter, should come in here: *My breath is corrupt, &c.*] He felt himself as in the arms of death: he saw the grave as already digged which was to receive his dead body. This verse shows that our translation of the *twenty-second* verse is improper, and vindicates Mr. *Good's* version.

I HAVE said on <sup><1816D></sup>**Job 16:9** that a part of Job's sufferings probably arose from appalling representations made to his eye or to his imagination by Satan and his agents. I think this neither irrational nor improbable. That he and his demons have power to make themselves manifest on especial occasions, has been credited in all ages of the world; not by the weak, credulous, and superstitious only, but also by the wisest, the most learned, and the best of men. I am persuaded that many passages in the Book of Job refer to this, and admit of an easy interpretation on this ground.

## CHAPTER 17

*Job complains of the injustice of his friends, and compares his present state of want and wo with his former honour and affluence, 1-6. God's dealings with him will ever astonish upright men; yet the righteous shall not be discouraged, but hold on his way, 7-9. Asserts that there is not a wise man among his friends, and that he has no expectation but of a speedy death, 10-16.*

## NOTES ON CHAP. 17

**Verse 1. My breath is corrupt]** Rather, *My spirit is oppressed*, **hl bj yj wr ruchi chubbalah**: *My days are extinct, and the sepulchral cells are ready for me.*—PARKHURST. There is probably a reference here to cemeteries, where were several niches, in each of which a corpse was deposited. See on <sup><181716></sup>**Job 17:16**.

For **hl bj chubbalah**, *corrupted* or *oppressed*, some MSS. have **hl j chalah**, *is made weak*; and one has **hl bg is worn down, consumed**: this is agreeable to the *Vulgate*, *Spiritus meus attenuabatur*; “My spirit is exhausted.”

**Verse 2. Are there not mockers with me?]** This has been variously translated. The *VULGATE*: “I have not sinned, and yet my eye dwells upon afflictions.” *SEPTUAGINT*: “I conjure you, labouring under afflictions, what evil have I done? Yet strangers have robbed me of my substance.” *Mr. GOOD*: “But are not revilers before me? Alas, mine eye penetrateth their rebukes.” *CALMET* thinks the Hebrew might be translated thus: “If I have not been united in friendship with the wicked, why are my eyes in bitterness?” *COVERDALE* translates both verses thus: *My breth fayleth, my dayes are shortened, I am harde at deathes dore. I have disceaved no man, yet must myne eye continue in hevynesse.* *Mr. HEATH* “Were it not so, I have sarcasms enow in store; and I could spend the whole night unmoved at their aggravations.” The general meaning is sufficiently plain, and the reader has got translations enough.

**Verse 3. Lay down now]** Deposit a pledge; stake your conduct against mine, and your life and soul on the issue; let the cause come before God,

let him try it; and see whether any of you shall be justified by him, while I am condemned.

**Verse 4. For thou hast hid their heart]** This address is to *God*; and here he is represented as *doing* that which in the course of his providence he only *permits* to be done.

**Shalt thou not exalt them.]** This was exactly fulfilled: not one of Job's friends was exalted; on the contrary, God condemned the whole; and they were not received into the Divine favour till Job sacrificed, and made intercession for them.

**Verse 5. He that speaketh flattery]** There is a great variety of meaning given to the terms in this verse. The general sense is, The man who expects much from his friends will be disappointed: while depending on them his children's eyes may fail in looking for bread.

**Verse 6. He hath made me also a by-word]** My afflictions and calamities have become a subject of general conversation, so that my poverty and affliction are proverbial. *As poor as Job, As afflicted as Job*, are proverbs that have even reached our times and are still in use.

**Aforetime I was as a tabret.]** This is not the translation of the Hebrew *hyha μynpl tptw vethopheth lephanim eheyeh*. Instead of *μynpl lephanim*, I would read *μhynpl liphneghem*, and then the clause might be translated thus: *I shall be as a furnace, or consuming fire (Topheth) before them*. They shall have little reason to mock when they see the end of the Lord's dealings with me; my example will be a consuming fire to them, and my false friends will be confounded. COVERDALE translates thus: *He hath made me as it were a byworde of the comon people. I am his gestinge stocke amonge them*.

**Verse 7. Mine eye also is dim]** Continual weeping impairs the sight; and indeed any affliction that debilitates the frame generally weakens the *sight* in the same proportion.

**All my members are as a shadow.]** Nothing is left but *skin* and *bone*. I am but the *shadow* of my former self.

**Verse 8. Upright men shall be astonied]** In several of these verses Job is supposed to speak prophetically of his future restoration, and of the good which religious society should derive from the history of his original

affluence, consequent poverty and affliction, and final restoration to health, peace, and prosperity. The *upright* will receive the account with astonishment, and wonder at the dispensations of the Almighty; while *hypocrites*, false professors and the *sour-headed*, godly, shall be unmasked, and *innocent* men, whether in affliction or affluence, shall be known to be favourites of the Almighty.

**Verse 9. The righteous also shall hold on his way]** There shall be no doubt concerning the dispensations of the Divine providence. My case shall illustrate all seemingly intricate displays of God's government. None shall be stumbled at seeing a godly man under oppression, knowing that God never permits any thing of the kind but for the good of the subject, and the manifestation of his own mercy, wisdom, and love. Therefore whatever occurs to the righteous man, he will take it for granted that all is well and justly managed, and that the end will be glorious.

**Shall be stronger and stronger.]** He shall take encouragement from my case, stay himself on the Lord, and thus gain strength by every blast of adversity. This is one grand use of the book of Job. It casts much light on seemingly partial displays of Divine providence: and has ever been the great *text-book* of godly men in a state of persecution and affliction. This is what Job seems prophetically to declare.

**Verse 10. But as for you all]** Ye are too proud, and too full of self-importance, to profit by what ye see. *Return*—enter into yourselves, consider your ways, go again to school, get back to your own houses, and endeavour to acquire humility and knowledge; for there is not one wise man among you.

**Verse 11. My days are past]** Job seems to relapse here into his former state of gloom. These *transitions* are very frequent in this poem; and they strongly mark the struggle of piety and resignation with continued affliction, violent temptation, and gloomy providences.

**The thoughts of my heart.]** All my purposes are interrupted; and all my schemes and plans, in relation to myself and family, are torn asunder, destroyed, and dissipated.

**Verse 12. They change the night into day]** These purposes and thoughts are so very gloomy, that they change day into night.

**The light is short because of darkness.]** *Ėvj ynpm bwrq rwa* or *karob mippeney choshek*, “The light is near from the face of darkness.” I have scarcely any light: what is called *light* is so near akin to darkness, that it is scarcely severed from it. There is either *no light*, or merely such as is sufficient to render *darkness visible*. A fine picture of the state of his mind—he was generally in darkness; but had occasional *gleams* of hope.

**Verse 13. The grave is mine house]** Let my life be long or short, the grave at last will be my *home*. I expect soon to lie down in darkness—there is my end: I cannot reasonably hope for any thing else.

**Verse 14. I have said to corruption]** I came from a corrupted stock, and I must go to corruption again. The Hebrew might be thus rendered: *To the ditch I have called, Thou art my father. To the worm, Thou art my mother and my sister.* I am in the nearest state of affinity to *dissolution* and *corruption*: I may well call them my *nearest relations*, as I shall soon be blended with them.

**Verse 15. And where is now my hope?]** In the circumstances in which I am found, of what use can *hope* be? Were I to form the expectation of future good, who could ever see it realized? Is it then any wonder that I should complain and bemoan my wretched lot?

**Verse 16. They shall go down to the bars of the pit]** All that I have must descend into the depths of the grave. Thither are we all going; and there alone can I *rest*.

*ydb baddey*, which we translate *bars*, signifies also *branches*, *distended limbs*, or *claws*, and may here refer either to a personification of the grave, a monster who seizes on human bodies, and keeps them fast in his *deadly gripe*; or to the different *branching-off-alleys* in subterranean cemeteries, or catacombs, in which *niches* are made for the reception of different bodies.

**When our rest together is in the dust.]** That is, according to some critics, *My hope* and *myself* shall descend together into the grave. It shall never be realized, for the time of my departure is at hand.

IN those times what deep shades hung on the state of man after death, and on every thing pertaining to the eternal world! Perplexity and uncertainty were the consequences; and a corresponding gloom often dwelt on the minds of even the best of the Old Testament believers. Job’s friends,



though learned in all the wisdom of the Arabians, connected with the advantages derivable from the Mosaic writings, and perhaps those of the earlier prophets, had little clear or distinct in their minds relative to all subjects *post mortem*, or of the invisible world. Job himself, though sometimes strongly confident, is often harassed with doubts and fears upon the subject, insomuch that his sayings and experience often appear contradictory. Perhaps it could not be otherwise; the true light was not then come: Jesus alone brought life and immortality to light by his Gospel.

## CHAPTER 18

*Bildad, in a speech of passionate invective, accuses Job of impatience and impiety, 1-4; shows the fearful end of the wicked and their posterity; and apparently applies the whole to Job, whom he threatens with the most ruinous end, 5-21.*

## NOTES ON CHAP. 18

**Verse 1. Then answered Bildad]** The following analysis of this speech, by Mr. *Heath*, is judicious: “Bildad, irritated to the last degree that Job should treat their advice with so much contempt, is no longer able to keep his passions within the bounds of decency. He proceeds to downright abuse; and finding little attention given by Job to his arguments, he tries to terrify him into a compliance. To that end he draws a yet more terrible picture of the final end of wicked men than any yet preceding, throwing in all the circumstances of Job’s calamities, that he might plainly perceive the resemblance, and at the same time insinuating that he had much worse still to expect, unless he prevented it by a speedy change of behaviour. That it was the highest arrogance in him to suppose that he was of consequence enough to be the cause of altering the general rules of Providence, ~~<181804>~~ **Job 18:4**. And that it was much more expedient for the good of the whole, that he, by his example, should deter others from treading in the same path of wickedness and folly;” ~~<181805>~~ **Job 18:5-7**.

**Verse 2. How long will it be ere ye make an end]** It is difficult to say to whom this address is made: being in the *plural* number, it can hardly be supposed to mean Job only. It probably means all present; as if he had said, It is vain to talk with this man, and follow him through all his quibbles: take notice of this, and then let us all deliver our sentiments fully to him, without paying any regard to his self-vindications. It must be owned that this is the plan which Bildad followed; and he amply unburdens a mind that was labouring under the spirit of rancour and abuse. Instead of *How long will it be ere ye make an end of words?* Mr. *Good* translates: “*How long will ye plant thorns* (irritating, lacerating, wounding invectives) *among words?*” translating the unusual term **yxnq** *kintsey*, *thorns*, instead of *bounds* or *limits*. The word **yxnq** *kintsey* may be the Chaldee form for **yxcq**

*kitsey*, the **n nun** being inserted by the Chaldeans for the sake of *euphony*, as is frequently done; and it may be considered as the contracted plural from **xq kats**, a *thorn*, from **xq kats**, to lacerate, rather than **xq kets**, an *end*, from **hxq katsah**, to cut off.

*Schultens* and others have contended that **xnq kanats**, is an Arabic word, used also in Hebrew; that [Arabic] *kanasa*, signifies to *hunt*, to *lay snares*; and hence [Arabic] *maknas*, a snare: and that the words should be translated, “How long will you put captious snares in words?” But I prefer **ynq kintsey**, as being the *Chaldee* form for **yxq kitsey**, whether it be considered as expressing *limits* or *thorns*; as the whole instance is formed after the Chaldee model, as is evident, not only in the word in question, but also in **yl ml lemillin**, to *words*, the Chaldee plural instead of **μyl ml lemillim**, the Hebrew plural.

**Verse 3. Counted as beasts]** Thou treatest us as if we had neither reason nor understanding.

**Verse 4. He teareth himself in his anger]** Literally, *Rending his own soul in his anger*; as if he had said, Thou art a madman: thy fury has such a sway over thee that thou eatest thy own flesh. While thou treatest us as beasts, we see thee to be a furious maniac, destroying thy own life.

**Shall the earth be forsaken for thee?]** To say the least, afflictions are the common lot of men. Must God work a miracle in providence, in order to exempt thee from the operation of natural causes? Dost thou wish to engross all the attention and care of providence to thyself alone? What pride and insolence!

**Verse 5. The light of the wicked shall be put out]** Some think it would be better to translate the original, “Let the light of the wicked be extinguished!” Thou art a bad man, and thou hast perverted the understanding which God hath given thee. Let that understanding, that abused gift, be taken away. From this verse to the end of the chapter is a continual invective against Job.

**Verse 6. The light shall be dark in his tabernacle]** His *property* shall be destroyed, his house pillaged, and himself and his family come to an untimely end.

**His candle shall be put out]** He shall have no *posterity*.

**Verse 7. The steps of his strength]** Even in his greatest prosperity he shall be in straits and difficulties.

**His own counsel]** He shall be the dupe and the victim of his own airy, ambitious, and impious schemes.

**Verse 8. For he is cast into a net]** His own conduct will infallibly bring him to ruin. He shall be like a wild beast taken in a net; the more he flounders in order to extricate himself, the more he shall be entangled.

**He walketh upon a snare.]** He is continually walking on the meshes of a net, by which he must soon be entangled and overthrown.

**Verse 9. The gin shall take him]** *Houbigant* reads the *tenth* before the *ninth* verse, thus: “The snare is laid for him in the ground, and a trap for him in the way. The gin shall take him by the heel, and the robber shall prevail against him.”

From the beginning of the *seventh* verse to the end of the *thirteenth* there is an allusion to the various arts and methods practiced in hunting. 1. A number of persons extend themselves in a forest, and drive the game before them, still straitening the space from a broad base to a narrow point in form of a triangle, so that the farther they go the less room have they on the right and left, the hunters lining each side, while the drovers with their dogs are coming up behind. “The steps of his strength shall be straitened,”

<18187> **Job 18:7.** 2. *Nets, gins, and pitfalls*, are laid or formed in different places, so that many are taken before they come to the point where the two lines close. “He is cast into a net, he walketh upon a snare—the trap is laid for him in the way—the snare in the ground,” <18188> **Job 18:8-10.** 3. The *howling of the dogs*, with the *shouts of the huntsmen*, fill him with dismay, and cause him to run himself beyond his strength and out of breath.

“Terrors shall make him afraid on every side, and shall drive him to his feet,” <181811> **Job 18:11.** 4. While spent with hunger and fatigue, he is

entangled in the spread nets; and the huntsman either pierces him with an arrow or spear, or cuts the sinews of his legs, so that he is easily captured and destroyed. “The robbers shall prevail against him,” <181819> **Job 18:9.** “His

strength is hunger-bitten, and destruction is ready at his side,” <181812> **Job**

**18:12.** This latter verse is thus paraphrased by the Chaldee: “Let his first-born son be famished; and affliction be prepared for his wife.”

**Verse 13. It shall devour the strength of his skin]** This may refer to the *elephant*, or to the *rhinoceros*, whose skin scarcely any dart can pierce: but in the case referred to above, the animal is taken in a pitfall, and then the *first-born of death*—a sudden and *overwhelming stroke*—deprives him of life. See the account of hunting the *elephant* in the East at the end of the chapter. See Clarke “<sup><181821></sup>**Job 18:21**”. The Chaldee has: “The strength of his skin shall devour his flesh; and the angel of death shall consume his children.”

**Verse 14. His confidence shall be rooted out]** His dwelling-place, how well soever fortified, shall now be deemed utterly insecure.

**And it shall bring him to the king of terrors.]** Or, as Mr. *Good* translates, “And dissolution shall invade him as a monarch.” He shall be completely and finally overpowered.

The phrase *king of terrors* has been generally thought to mean *death*; but it is not used in any such way in the text. For **twhl b Ēl ml lemelech ballahoth**, *to the king of destructions*, one of *Deuteronomy Rossi’s MSS.* has **Ēl mk kemelech**, “as a king;” and one, instead of **twhl b ballahoth**, with **w vau holem**, to indicate the plural, terrors or destructions, has **twhl b ballahuth**, with **w vau shurek**, which is singular, and signifies *terror, destruction*. So the Vulgate seems to have read, as it translates, *Et calcet super eum, quasi rex, interitis*; “And shall tread upon him as a king or destroyer. Or as a king who is determined utterly to destroy him.” On this verse the bishop of Killala, Dr. Stock, says, “I am sorry to part with a beautiful phrase in our common version, *the king of terrors*, as descriptive of *death*; but there is no authority for it in the Hebrew text.”

It may however be stated that death has been denominated by similar epithets both among the Greeks and Romans,

So Virgil, *Æn.* vi., ver. 100.

—————Quando hic *inferni* janua regis  
Dicitur.

***“The gates of the king of hell are reported to be here.”***

And OVID, *Metam.* lib. v., ver. 356, 359.

*Inde tremit tellus: et rex pavit ipse silentum.  
Hanc metuens cladem, tenebrosa sede tyrannus  
Exierat*

*“Earth’s inmost bowels quake, and nature groans;  
His terrors reach the direful KING of HELL.  
Fearing this destruction, the tyrant left his gloomy court.”*

And in SOPHOCLES, (*Œdip. Colon.*, ver. 1628, edit. Johnson.)

Εννυχιῶν ἀναξ,  
Αἰδῶνευ.

*“O Pluto, king of shades.” That is, the invisible demon,  
who dwells in darkness impenetrable.*

Old COVERDALE translates: *Very fearfulnesse shall bringe him to the kynge.*

**Verse 15.** **It shall dwell in his tabernacle]** *Desolation* is here *personified*, and it is said that it shall be the inhabitant, its former owner being destroyed. *Brimstone shall be scattered upon his habitation*, so that, like Sodom and Gomorrah, it may be an everlasting monument of the Divine displeasure.

In the Persian poet *Saady*, we find a couplet which contains a similar sentiment:—

[Persic]

[Persic]

*Purdeh daree meekund dar keesri Keesar ankeboot  
Boomee Noobat meezund ber kumbed Afraseeab.*

*“The spider holds the veil in the palace of Cæsar;  
The owl stands sentinel on the watchtower of Afrasiab.”*

The palaces of those mighty kings are so desolate that the *spider* is the only *chamberlain*, and the *owl* the only *sentinel*. The *web* of the former is all that remains as a substitute for the *costly veil* furnished by the *chamberlain* in the palace of the *Roman monarch*; and the *hooting* of the latter is the only remaining substitute for the sound of *drums* and *trumpets* by which the *guards* were accustomed to be relieved at the watchtower of the *Persian king*.

The word [Persic] *Keesur*, the same as **Καίσαρ** or *Cæsar*, is the term which the Asiatics always use when they designate the *Roman emperor*.

*Afrasiab* was an ancient king who invaded and conquered Persia about *seven hundred* years before the Christian era. After having reigned *twelve* years, he was defeated and slain by *Zalzer* and his son, the famous *Rustem*. The present reigning family of Constantinople claim descent from this ancient monarch.

**Brimstone shall be scattered upon his habitation.]** This may either refer to the destruction of Sodom and Gomorrah, as has already been intimated, or to an ancient custom of *fumigating houses* with brimstone, in order to *purify* them from defilement. PLINY says, Hist. Nat., lib. xxxv., c. 15, speaking of the uses of sulphur, *Habet et in religionibus locum ad expiandas suffitu domos*; which Dr. *Holland* paraphrases thus: “Moreover brimstone is employed ceremoniously in hallowing of houses; for many are of opinion that the perfume and burning thereof will keep out all enchantments; yea, and drive away foul fiends and evil sprites that do haunt a place.”

OVID refers to the same, *Deuteronomy Arte. Am.*, lib. ii. ver. 329.

*Et veniat, quæ lustret anus lectumque locumque:  
Præferat et tremula sulphur et ova manu.*

This alludes to the ceremony of purifying the *bed* or place in which a sick person was confined; an *old woman* or *nurse* was the operator, and *eggs* and *sulphur* were the instruments of *purification*.

On this and other methods of purgation see an excellent note in Servius on these words of Virgil, *Æn.* vi., ver. 740.

—————*Alicæ panduntur inanes  
Suspensæ ad ventos: aliis sub gurgite vasto  
Infectum eluitur scelus, aut exuritur igni.*

*“For this are various penances subjoin’d;  
And some are hung to bleach upon the wind;  
Some plunged in waters, others, plunged in fires.”*

Unde etiam, says *Servius*, in sacris Liberi omnibus tres sunt istæ purgationes: nam aut *taeda* purgantur et *sulphure*, aut *aqua* abluuntur, aut *ære* ventilantur.

“These three kinds of purgation are used in the rites of Bacchus: they are purged by flame and sulphur, or washed in water, or ventilated by the winds.”

But it is most likely that Bildad, in his usual uncharitable manner, alludes to the destruction of Job’s property and family by *winds* and *fire*: *for the FIRE OF GOD fell from heaven and burnt up the sheep and the servants, and CONSUMED them; and a great wind, probably the sulphureous suffocating simoom, smote the four corners of the house*, where Job’s children were feasting, and killed them; see <sup><180116></sup>**Job 1:16, 19**.

**Verse 16. His roots shall be dried up-his branch be cut off.]** He shall be as utterly destroyed, both in *himself*, his *posterity*, and his *property*, as a tree is whose branches are all lopped off, and whose every root is cut away.

**Verse 17. His remembrance shall perish]** He shall have none to survive him, to continue his name among men.

**No name in the street.]** He shall never be a man of reputation; after his demise, none shall talk of his *fame*.

**Verse 18. He shall be driven from light]** He shall be taken off by a violent death.

**And chased out of the world.]** The wicked is DRIVEN AWAY in *his iniquity*. This shows his reluctance to depart from life.

**Verse 19. He shall neither have son nor nephew]** *Coverdale*, following the *Vulgate*, translates thus: *¶He shal neither have children ner kynss folk among his people, no ner eny posterite in his countrie: yonge and olde shal be astonysed at his death.*

**Verse 20. They that come after him]** The *young* shall be struck with astonishment when they hear the relation of the judgments of God upon this wicked man. *As they that went before*. The *aged* who were his contemporaries, and who saw the judgments that fell on him, were affrighted, *r [c wzj a achazu saar, seized with horror—were horrified*; or, as Mr. *Good* has well expressed it, *were panic-struck*.

**Verse 21. Such are the dwellings]** This is the common lot of the wicked; and it shall be particularly the case with him *who knoweth not God*, that is



*Job*, for it is evident he alludes to him. Poor Job! hard was thy lot, severe were thy sufferings.

ON the elephant hunt to which I have referred, ~~181813~~ **Job 18:13**, I shall borrow the following account extracted from Mr. Cordiner's History of Ceylon, by Mr. *Good*:—

“We have a curious description of the elephant hunt, which is pursued in a manner not essentially different from the preceding, except that the snares are pallisadoed with the strongest possible stakes, instead of being netted, and still farther fortified by interlacings. They are numerous, but connected together; every snare or inclosure growing gradually narrower, and opening into each other by a gate or two that will only admit the entrance of a single animal at a time.

“The wood in which elephants are known to abound is first surrounded, excepting at the end where the foremost and widest inclosure is situated, with fires placed on moveable pedestals, which in every direction are drawn closer and closer, and, aided by loud and perpetual shouts, drive the animals forward till they enter into the outer snare. After which the same process is continued, and they are driven by fear into a second, into a third, and into a fourth; till at length the elephants become so much sub-divided, that by the aid of cordage fastened carefully round their limbs, and the management of decoy elephants, they are easily capable of being led away one by one, and tamed. A single hunt thus conducted will sometimes occupy not less than two months of unremitting labour; and the entrance of the elephants into the snares is regarded as an amusement or sport of the highest character, and as such is attended by all the principal families of the country.” *Account of Ceylon*, p. 218-226.

## CHAPTER 19

*Job complains of the cruelty of his friends, 1-5. Pathetically laments his sufferings, 6-12. Complains of his being forsaken by all his domestics, friends, relatives, and even his wife, 13-19. Details his sufferings in an affecting manner, calls upon his friends to pity him, and earnestly wishes that his speeches may be recorded, 20-24. Expresses his hope in a future resurrection, 25-27. And warns his persecutors to desist, lest they fall under God's judgments, 28, 29.*

## NOTES ON CHAP. 19

**Verse 2. How long will ye vex my soul]** Every thing that was irritating, vexatious, and opprobrious, his friends had recourse to, in order to support their own system, and overwhelm him. Not one of them seems to have been touched with a feeling of tenderness towards him, nor does a kind expression drop at any time from their lips! They were called *friends*; but this term, in reference to them, must be taken in the sense of *cold-blooded acquaintances*. However, there are many in the world that go under the sacred name of *friends*, who, in times of difficulty, act a similar part. Job's friends have been, by the general consent of posterity, consigned to endless infamy. May all those who follow their steps be equally enrolled in the annals of bad fame!

**Verse 3. These ten times]** The exact arithmetical number is not to be regarded; *ten times* being put for many times, as we have already seen. See particularly **Clarke's note on "~~013107~~Genesis 31:7"**.

**Ye make yourselves strange to me.]** When I was in affluence and prosperity, ye were my intimates, and appeared to rejoice in my happiness; but now ye scarcely know me, or ye profess to consider me a wicked man because I am in adversity. Of this you had no suspicion when I was in prosperity! Circumstances change men's minds.

**Verse 4. And be it indeed that I have erred]** Suppose indeed that I have been mistaken in any thing, that in the simplicity of my heart I have gone astray, and that this matter remains with myself, (for most certainly there is no public stain on my life,) you must grant that this error, whatsoever it is, has hurt no person except myself. Why then do ye treat me as a person

whose life has been a general blot, and whose example must be a public curse?

**Verse 6. Know now that God hath overthrown me]** The matter is between him and me, and he has not commissioned *you* to add reproaches to *his* chastisements.

**And hath compassed me with his net.]** There may be an allusion here to the different modes of *hunting* which have been already referred to in the preceding chapter. But if we take the whole verse together, and read the latter clause before the former, thus, “Know, therefore, that God hath encompassed me with his net, and overthrown me;” the allusion may be to an ancient mode of combat practised among the ancient Persians, ancient Goths, and among the Romans. The custom among the Romans was this: “One of the combatants was armed with a *sword* and *shield*, the other with a *trident* and *net*. The *net* he endeavoured to cast over the head of his adversary, in which, when he succeeded, the entangled person was soon pulled down by a noose that fastened round the neck, and then despatched. The person who carried the *net* and *trident* was called *Retiarius*, and the other who carried the sword and shield was termed *Secutor*, or the *pursuer*, because, when the *Retiarius* missed his throw, he was obliged to run about the ground till he got his net in order for a second throw, while the *Secutor* followed hard to prevent and despatch him.” The *Persians* in old times used what was called [Persic] *kumund*, the *noose*. It was not a *net*, but a sort of *running loop*, which horsemen endeavoured to cast over the heads of their enemies that they might pull them off their horses.

That the *Goths* used a *hoop net* fastened to a pole, which they endeavoured to throw over the heads of their foes, is attested by *Olaus Magnus*, *Hist. de Gentibus Septentrionalibus*, Rom. 1555, lib. xi., cap. 13, *Deuteronomy diversis Modis præliandi Finnorum*. His words are, Quidam restibus instar *retium* ferinorum ductilibus sublimi jactatione utuntur: ubi enim cum hoste congressi sunt, injiciunt eos restes quasi laqueos in caput resistentis, ut equum aut hominem ad se trahant. “Some use elastic ropes, formed like hunting nets, which they throw aloft; and when they come in contact with the enemy, they throw these ropes over the head of their opponent, and by this means they can then drag either man or horse to themselves.” At the head of the page he gives a wood-cut representing the *net*, and the manner of throwing it over the head of the enemy. To such a device Job might allude, *God hath encompassed me with his NET, and overthrown me*.

**Verse 7. I cry out of wrong]** I complain of violence and of injustice; but no one comes to my help.

**Verse 8. He hath fenced up my way]** This may allude to the mode of hunting the elephant, described at the conclusion of the preceding chapter; or to the operations of an invading army. See under <sup><18191></sup>**Job 19:11**.

**Verse 9. He hath stripped me of my glory]** I am reduced to such circumstances, that I have lost all my honour and respect.

**Verse 10. Mine hope hath he removed like a tree.]** There is no more hope of my restoration to affluence, authority, and respect, than there is that a tree shall grow and flourish, whose roots are extracted from the earth. I am pulled up by the roots, withered, and *gone*.

**Verse 11. And he counteth me unto him as one of his enemies.]** From the *seventh* to the *thirteenth* verse there seems to be an allusion to a hostile invasion, battles, sieges, &c. 1. A neighbouring chief, *without provocation*, invades his neighbour's territories, and none of his friends will come to his help. "I cry out of wrong, but I am not heard," <sup><18197></sup>**Job 19:7**. 2. The foe has seized on all the passes, and he is hemmed up. "He hath fenced up my way that I cannot pass," <sup><18198></sup>**Job 19:8**. 3. He has surprised and carried by assault the regal city, seized and possessed the treasures. "He hath stripped me of my glory, and taken the crown from my head," <sup><18199></sup>**Job 19:9**. 4. All his armies are routed in the field, and his strong places carried. "He hath destroyed me on every side," <sup><181910></sup>**Job 19:10**. 5. The enemy proceeds to the greatest length of outrage, wasting every thing with fire and sword. "He hath kindled his wrath against me, and treateth me like one of his adversaries," <sup><181911></sup>**Job 19:11**. 6. He is cooped up in a small camp with the wrecks of his army; and in this he is closely besieged by all the power of his foes, who encompass the place, and *raise forts* against it. "His troops come together, and raise up their way against me, and encamp round about my tabernacle." 7. Not receiving any assistance from friends or neighbours, he abandons all hope of being able to keep the field, escapes with the utmost difficulty, and is despised and neglected by his friends and domestics because he has been unfortunate. "I am escaped with the skin of my teeth," <sup><181920></sup>**Job 19:20**. "My kinsfolk have failed—all my intimate friends abhorred me," <sup><181914></sup>**Job 19:14-19**.

**Verse 14. My kinsfolk have failed]** Literally, *departed*: they have all left my house, now there is no more hope of *gain*.

**Verse 15. They that dwell in mine house]** In this and the following verses the disregard and contempt usually shown to men who have fallen from affluence and authority into poverty and dependence, are very forcibly described: formerly revered by all, now esteemed by none. Pity to those who have fallen into adversity is rarely shown; the *rich have many friends*, and to him who appears to be gaining worldly substance much court is paid; for *many worship the rising sun, who think little of that which is gone down*. Some are even reproached with that eminence which they have lost, though not culpable for the loss. A *bishop*, perhaps *Bale*, of *Ossory*, being obliged to leave his country and fly for his life, in the days of bloody Queen Mary, and who never regained his bishopric, was met one morning by one like those whom Job describes, who, intending to be witty at the expense of the venerable prelate, accosted him thus: “Good morrow, BISHOP *quondam*.” To which the bishop smartly replied, “Adieu, KNAVE *semper*.”

**Verse 17. Though I entreated for the children’s sake of mine own body.]** This may imply no more than adjuring her by the tenderest ties, by their affectionate intercourse, and consequently by the *children* which had been the seals of their mutual affection, though these children were no more.

But the mention of his *children* in this place may intimate that he had still some remaining; that there might have been *young ones*, who, not being of a proper age to attend the festival of their elder brothers and sisters, escaped that sad catastrophe. The *Septuagint* have, Προσεκαλουμην δε κολακευων υιους παλλακιδων μου, “I affectionately entreated the *children of my concubines*.” But there is no ground in the Hebrew text for such a strange exceptionable rendering. *Coverdale* has, *I am fayne to speake fayne to the children of myne own body*.

**Verse 19. My inward friends]** Those who were my greatest *intimates*.

**Verse 20. My bone cleaveth to my skin.]** My flesh is entirely wasted away, and nothing but skin and bone left.

**I am escaped with the skin of my teeth.]** I have had the most narrow escape. If I still live, it is a thing to be wondered at, my sufferings and privations have been so great. To *escape with the skin of the teeth* seems to have been a proverbial expression, signifying great difficulty. I had as

narrow an escape from death, as the thickness of the enamel on the teeth. I was within a hair's breadth of destruction; see on <sup><1891></sup>**Job 19:11**.

**Verse 21. Have pity upon me]** The iteration here strongly indicates the depth of his distress, and that his spirit was worn down with the length and severity of his suffering.

**Verse 22. Why do ye persecute me as God]** Are not the afflictions which God sends enough? Do ye not see that I have as much as I can bear? When the papists were burning Dr. Taylor at Oxford, while wrapped in the flames, one of the true sons of the Church took a stick out of the faggots, and threw it at his head, and split open his face. To whom he calmly said, *Man, why this wrong? Do not I suffer enough?*

**And are not satisfied with my flesh?]** Will ye persecute my *soul*, while God is persecuting my *body*? Is it not enough that my *body* is destroyed? Why then labour to torment my *mind*?

**Verse 23. O that my words were now written!]** Job introduces the important subject which follows in a manner unusually solemn; and he certainly considers the words which he was about to utter of great moment, and therefore wishes them to be *recorded* in every possible way. All the modes of writing then in use he appears to refer to. As to *printing*, that should be out of the question, as no such art was *then* discovered, nor for nearly *two thousand* years after. Our translators have made a strange mistake by rendering the verb **wqj y yuchaku**, *printed*, when they should have used *described*, *traced out*. O that my words were fairly traced out in a book! It is necessary to make this remark, because superficial readers have imagined that the *art of printing* existed in Job's time, and that it was not a discovery of the *fifteenth* century of the Christian era: whereas there is no proof that it ever existed in the world before A.D. 1440, or thereabouts, for the first printed book with a date is a *psalter* printed by *John Fust*, in 1457, and the first *Bible* with a date is that by the same artist in 1460.

*Three kinds* of writing Job alludes to, as being practised in his time: 1. *Writing in a book*, formed either of the leaves of the *papyrus*, already described, (see on <sup><1881></sup>**Job 8:11**,) or on a sort of *linen cloth*. A roll of this kind, with unknown characters, I have seen taken out of the envelopments of an Egyptian mummy. *Denon*, in his travels in Egypt, gives an account of a book of this kind, with an engraved *facsimile*, taken also out of an

Egyptian mummy. 2. *Cutting with an iron stile on plates of lead.* 3. *Engraving on large stones or rocks*, many of which are still found in different parts of Arabia.

To the present day the *leaves* of the *palm tree* are used in the East instead of *paper*, and a *stile* of brass, silver, iron, &c., with a *steel point*, serves for a pen. By this instrument the letters are cut or engraved on the substance of the leaf, and afterwards some black colouring matter is rubbed in, in order to make the letters apparent. This was probably the oldest mode of writing, and it continues among the Cingalese to the present day. It is worthy of remark that PLINY (*Hist. Nat.*, lib. xiii., c. 11) mentions most of these methods of writing, and states that the *leaves* of the *palm tree* were used before other substances were invented. After showing that *paper* was not used before the conquest of Egypt by Alexander the Great, he proceeds: In palmarum foliis primo scriptitatum; deinde quarundam arborum libris: *postea publica monumenta plumbeis voluminibus, mox et privata linteis confici capta, aut ceris.* “At first men wrote on palm tree leaves, and afterwards on the bark or rind of other trees. In process of time, public monuments were written on *rolls of lead*, and those of a private nature on *linen books*, or tables covered with *wax*.”

*Pausanias*, lib. xii., c. 31, giving an account of the Bœotians, who dwelt near fount Helicon, states the following fact:—Και μοι μολιβδον εδεικνυσαν, ενθα η πηγη, τα πολλα υπο του χρονου λελυμασμενον, εγγεγραπται γαρ αυτω τα εργα; “They showed me a *leaden table* near to the fountain, all which his works (*Hesiod’s*) were written; but a great part had perished by the injuries of time.”

**Verse 24. Iron pen and lead]** Some suppose that the meaning of this place is this: the *iron pen* is the *chisel* by which the letters were to be *deeply cut* in the *stone* or *rock*; and the *lead* was melted into those cavities in order to preserve the engraving distinct. But this is not so natural a supposition as what is stated above; that Job refers to the different kinds of writing or perpetuating public events, used in his time: and the quotations from *Pliny* and *Pausanias* confirm the opinion already expressed.

**Verse 25. For I know that my Redeemer liveth]** Any attempt to establish the *true meaning* of this passage is almost hopeless. By learned men and eminent critics the words have been understood very differently; some vehemently contending that they refer to the *resurrection of the body*, and the *redemption of the human race by Jesus Christ*; while others, with equal

vehemence and show of argument, have contended that they refer only to *Job's restoration to health, family comforts, and general prosperity, after the present trial should be ended*. In defense of these two opinions larger treatises have been written than the whole book of Job would amount to, if written even in *capitals*. To discuss the arguments on either side the nature of this work forbids; but my own view of the subject will be reasonably expected by the reader. I shall therefore lay down *one principle*, without which no mode of interpretation hitherto offered can have any weight. The principle is this: *Job was now under the especial inspiration of the Holy Spirit, and spoke prophetically*.

Now, whether we allow that the passage refers to the *general resurrection and the redemption by Christ*, or to *Job's restoration to health, happiness, and prosperity*, this principle is equally necessary. 1. In those times no man could speak so clearly concerning the general resurrection and the redemption by Jesus Christ as Job, by one class of interpreters, is supposed here to do, unless especially inspired for this very purpose. 2. Job's restoration to health and happiness, which, though it did take place, was so totally improbable to himself all the way through, so wholly unexpected, and, in every sense, impossible, except to the almighty power of God, that it could not be *inferred* from any thing that had already taken place, and must be foreshown by direct inspiration. Now, that it was *equally easy* to predict either of these events, will be at once evident, because both were in *futurity*, and both were *previously determined*. Nothing *contingent* could exist in either; with them *man* had nothing to do; and they were equally within the knowledge of Him to whose *ubiquity* there can be neither *past* nor *future time*; in whose *presence absolute and contingent events* subsist in their own *distinctive characters*, and are never resolved into each other.

But another question may arise, *Which was most likely to be the subject of this oracular declaration, the general resurrection and redemption by Christ; or the restoration of Job to health and affluence?*

If we look only to the *general importance* of these things, this question may be soon decided; for the doctrine of human redemption, and the general resurrection to an eternal life, are of infinitely greater importance than any thing that could affect the personal welfare of Job. We may therefore say, of two things which only the power of God can effect, and one of which only shall be done it is natural to conclude he will do that which is of most importance; and that is of most importance by which a



greater measure of glory is secured to himself, and a greater sum of good produced to mankind.

As, therefore, a revelation by which the *whole human race*, in all its successive generations, to the end of time, may be most essentially benefited, is superior in its worth and importance to that by which one *man* only can be benefited, it is natural to conclude here, that the revelation relative to the general resurrection, &c., is that which most likely the text includes.

But to this it may be answered, God does not do always in the first instance that which is most necessary and important *in itself*, as every thing is done in that *order* and in that *time* which seems best to his godly wisdom; therefore, a thing of *less importance* may be done *now*, and a thing of *greater importance* left to a *future time*. So, God made the *earth* before he made *man*, produced *light* before he formed the *celestial luminaries*, and instituted the *Mosaic economy* before the *Christian dispensation*. This is all true, for every thing is done in that *season* in which it may best fulfil the designs of providence and grace. But the question still recurs, Which of the predictions was most congruous to the circumstances of Job, and those of his companions; and which of them was most likely to do most good on that occasion, and to be most useful through the subsequent ages of the world? The subject is now considerably narrowed; and, if this question could be satisfactorily answered, the true meaning of the passage would be at once found out. 1. For the sake of righteousness, justice, and truth, and to vindicate the ways of God with man, it was necessary that Job's *innocence* should be cleared; that the false judgments of his friends should be corrected; and that, as Job was now reduced to a state of the lowest distress, it was worthy the kindness of God to give him some direct intimation that his sufferings should have a happy termination. That such an event *ought* to take place, there can be no question: and that it did take place, is asserted in the book; and that Job's friends *saw* it, were reproved, corrected, and admitted into his favour of whom they *did not speak that which was right*, and who had, in consequence, *God's wrath kindled against them*, are also attested facts. But surely there was no need of *so solemn a revelation* to inform them of what was shortly to take place, when they lived to see it; nor can it be judged essentially necessary to the support of Job, when the ordinary consolations of God's Spirit, and the excitement of a good hope through grace, might have as completely answered the end.

2. On the other hand, to give men, who were the chiefs of their respective tribes, proper notice of a doctrine of which they appear to have had no adequate conception, and which was so necessary to the peace of society, the good government of men, and the control of unruly and wayward passions, which the doctrine of the general resurrection and consequent judgment is well calculated to produce; and to stay and support the suffering godly under the afflictions and calamities of life; were objects worthy the highest regards of infinite philanthropy and justice, and of the most pointed and solemn revelation which could be given on such an occasion. In short, they are the *grounds* on which *all revelation* is given to the sons of men: and the prophecy in question, viewed in this light, was, in that dark age and country, *a light shining in a dark place*; for the doctrine of the general resurrection and of future rewards and punishments, existed among the *Arabs* from time immemorial, and was a part of the public creed of the different tribes when Mohammed endeavoured to establish his own views of that resurrection and of future rewards and punishments, by the edge of the sword. I have thus endeavoured dispassionately to view this subject; and having instituted the preceding mode of reasoning, without foreseeing where it would tend, being only desirous to find out truth, I arrive at the conclusion, that the prophecy in question was not designed to point out the *future prosperity of Job*; but rather the *future redemption of mankind by Jesus Christ, and the general resurrection of the human race*.

After what has been stated above, a short paraphrase on the words of the text will be all that is necessary to be added.

*I know, yt [dy yadati, I have a firm and full persuasion, that my Redeemer, yl ag goali, my Kinsman, he whose right it was among the ancient Hebrews to redeem the forfeited heritages belonging to the family, to vindicate its honour, and to avenge the death of any of his relatives by slaying the murderer; (~~<RB25>~~ Leviticus 25:25; ~~<RB12>~~ Numbers 35:12; ~~<RB13>~~ Ruth 3:13;)* but here it must refer to *Christ*, who has truly the *right* of redemption, being of the *same kindred*, who was *born of woman, flesh of flesh and bone of our bone*.

*Liveth, yj chai, is the living One, who has the keys of hell and death: the Creator and Lord of the spirits of all flesh, and the principle and support of all life.*

And that he shall stand at the latter day upon the earth. The latter day, <sup>^</sup>wrj a acharon, the latter day, or *time*, when God comes to judgment; or *finally*, or *at last*, or *in the last time*, or *latter days*, as the Gospel is termed, he shall be manifested in the flesh.

He shall stand, <sup>μ</sup>wqy yakum, he shall arise, or stand up, i.e., to give sentence in judgment: or he himself shall arise from the dust, as the passage has been understood by some to refer to the resurrection of Christ from the dead.

Upon the earth, rp[ l [ al apha, over the dead, or those who are reduced to dust. This is the meaning of rp[ apha in <sup><1819></sup>Psalm 30:9: *What profit is there in my blood when I go down to the pit? Shall the DUST (i.e., the dead) praise thee? He shall arise over the dust—over them who sleep in the dust, whom he shall also raise up.*

**Verse 26.** And though after my skin worms destroy this body] My skin, which is now almost all that remains of my former self, except the bones; see <sup><1819></sup>Job 19:20. *They destroy this—not body. taz wpqn nikkephu zoth, they—diseases and affliction, destroy THIS wretched composition of misery and corruption.*

**Yet in my flesh shall I see God]** Either, I shall arise from the dead, have a renewed body and see him with eyes of flesh and blood, though what I have now shall shortly moulder into dust, or, I shall see him *in the flesh*; my Kinsman, who shall partake of my flesh and blood, in order that he may ransom the lost inheritance.

**Verse 27. Whom I shall see for myself]** Have a personal interest in the *resurrection*, as I shall have in the Redeemer.

**And mine eyes shall behold]** That very person who shall be the *resurrection*, as he is the *life*.

**And not another]** rz al w velo zar, and not a *stranger*, one who has no relation to human nature; but yl ag goali, my redeeming Kinsman.

Though my reins be consumed within me.] Though I am now apparently on the brink of death, the thread of life being spun out to extreme tenuity.

This, on the mode of interpretation which I have assumed, appears to be the meaning of this passage. The words may have a somewhat different colouring put on them; but the basis of the interpretation will be the same.

I shall conclude with the version of *Coverdale*:—

For I am sure that my Redeemer liveth;  
 And that I shal ryse out of the earth in the latter daye;  
 That I shal be clothed againe with this skynne  
 And se God in my flesh.  
 Yee, I myself shal beholde him,  
 Not with other, but with these same eyes.  
 My reins are consumed within me, when ye saye,  
 Why do not we persecute him?  
 We have founde an occasion against him.

**Verse 28. But ye should say]** Or, *Then ye shall say.*

**Why persecute we him]** Or, as Mr. *Good*, How did we persecute him! Alas! we are now convinced that we did wrong.

**Seeing the root of the matter]** A *pure practice*, and a *sound hope*, resting on the solid ground of *sound faith*, received from God himself. Instead of *yb bi*, in ME, *yb bo*, in HIM, is the reading of more than *one hundred* of *Kennicott's* and *Deuteronomy Rossi's* MSS., and in several of the versions. *Seeing the root of the matter is found in HIM.*

**Verse 29. Be ye afraid of the sword]** Of God's judgments.

**For wrath bringeth]** Such anger as ye have displayed against me, God will certainly resent and punish.

**That ye may know there is a judgment.]** That ye may know that God will judge the world; and that the unequal distribution of riches and poverty, afflictions and health, in the present life, is a proof that there must be a future judgment, where evil shall be punished and virtue rewarded.

IT would not be fair, after all the discussion of the preceding verses in reference to the two grand opinions and modes of interpretation instituted by learned men, not to inform the reader that a *third* method of solving all difficulties has been proposed, viz., that Job refers to a Divine conviction which he had just then received, that God would appear in the most evident manner to vindicate his innocence, and give the fullest proofs to his friends

and to the world that his afflictions had not been sent as a scourge for his iniquities. Dr. Kennicott was the proposer of this third mode of solving these difficulties, and I shall give his method in his own words.

“These five verses, though they contain but *twelve* lines, have occasioned controversies without number, as to the general meaning of Job in this place, whether he here expressed his firm belief of a *resurrection to happiness after death*, or of a *restoration to prosperity during the remainder of his life*.

“Each of these positions has found powerful as well as numerous advocates; and the short issue of the whole seems to be, that each party has confuted the opposite opinion, yet without establishing its own. For how could Job here express his conviction of a reverse of things in *this* world, and of a restoration to *temporal prosperity*, at the very time when he strongly asserts that his miseries would soon be terminated by death? See <sup><18061></sup>**Job 6:11; 7:21; 17:11-15; 19:10**, and particularly in <sup><18070></sup>**Job 7:7**: *O remember that my life is wind; mine eye shall no more see good*.

“Still less could Job here express *a hope full of immortality*, which sense cannot be extorted from the words without every violence. And as the possession of such belief is not to be reconciled with Job’s so bitterly cursing the day of his birth in <sup><18001></sup>**Job 3:1-3**, so the declaration of such belief would have solved at once the whole difficulty in dispute.

“But if neither of the preceding and opposite opinions can be admitted, if the words are not meant to express Job’s belief either of a *restoration* or of a *resurrection*, what then are we to do? It does not appear to me that any other interpretation has *yet* been proposed by the learned; yet I will now venture to offer a *third* interpretation, different from both the former, and which, whilst it is free from the preceding difficulties, does not seem liable to equal objections.

“The conviction, then, which I suppose Job to express here, is this: That though his dissolution was hastening on amidst the unjust accusations of his pretended friends, and the cruel insults of his hostile relations; and though, whilst he was thus singularly oppressed with anguish of mind, he was also tortured with pains of

body, torn by sores and ulcers from head to foot, and sitting upon dust and ashes; yet still, out of that miserable body, in his flesh thus stripped of skin, and nearly dropping into the grave, HE SHOULD SEE GOD, who would *appear in his favour*, and vindicate THE INTEGRITY *of his character*. This opinion may perhaps be fairly and fully supported by the sense of the words themselves, by the context, and by the following remarks.

“We read in <sup><18107></sup>**Job 2:7**, that *Job* was smitten with *sore boils from the sole of his foot unto his crown*; and <sup><18108></sup>**Job 2:8**, ‘He sat down among the *ashes*.’ In <sup><18106></sup>**Job 7:5**, *Job* says, ‘My flesh is clothed with worms, and clods of *dust*; my skin is broken, and become loathsome.’ In <sup><18169></sup>**Job 16:19**: ‘Also now, behold, my witness is in heaven, and my record is on high.’ Then come the words of *Job*, <sup><181925></sup>**Job 19:25-29**. And then, in opposition to what *Job* had just said, that God would soon appear to vindicate him, and that even his accusing *friends* would acquit him, *Zophar* says, <sup><18117></sup>**Job 20:27**, that ‘*the heaven* would reveal his iniquity, and the *earth* would rise up against him.’ Lastly, this opinion concerning *Job*’s words, as to God’s *vindication* of him, is confirmed strongly at the end of the book, which records the conclusion of *Job*’s history. His firm hope is here supposed to be that, *before his death*, he should, *with his bodily eyes*, see GOD *appearing and vindicating his character*. And from the conclusion we learn that God did thus appear: *Now*, says *Job*, *mine eye seeth thee*. And then did God most effectually and for ever brighten the glory of *Job*’s fame, by *four* times calling him HIS SERVANT; and, as his anger was kindled against *Job*’s *friends*, by speaking to them in the following words: ‘Ye have not spoken of me the thing that is right, as *my servant Job* hath. Go to *my servant Job*,—and *my servant Job* shall pray for you,—in that ye have not spoken of me the thing which is right, like *my servant Job*,’ <sup><18107></sup>**Job 40:7, 8.**”

Dr. K. then gives the common version, and proposes the following as a new version:—

*Ver. 25. For I know that my Vindicator liveth,  
And he at last shall arise over this dust.*

*26. And after that mine adversaries have mangled me thus,  
Even in my flesh shall I see God.*

*27. Whom I shall see on my side;  
And mine eyes shall behold, but not estranged from me:  
All this have I made up in mine bosom.*

*28. Verily ye shall say, Why have we persecuted him;  
Seeing the truth of the matter is found with him?*

*29. Tremble for yourselves at the face of the sword;  
For the sword waxeth hot against iniquities:  
Therefore be assured that judgment will take place.*

KENNICOTT'S *Remarks on Select Passages of Scripture*, p. 165.

There is something very plausible in this plan of Dr. Kennicott; and in the conflicting opinions relative to the meaning of this celebrated and much controverted passage, no doubt some will be found who will adopt it as a middle course. The theory, however, is better than some of the arguments by which it is supported. Yet had I not been led, by the evidence mentioned before, to the conclusion there drawn, I should probably have adopted Dr. K.'s opinion with some modification: but as to his *new version*, it is what I am persuaded the Hebrew text can never bear. It is even too loose a paraphrase of the original, as indeed are most of the new versions of this passage. Dr. Kennicott says, that such a confidence as those cause Job to express, who make him speak concerning the *future resurrection*, ill comports with his cursing so bitterly the day of his birth, &c. But this objection has little if any strength, when we consider that it is not at all probable that Job had this confidence any time before the moment in which he uttered it: it was then a *direct revelation*, nothing of which he ever had before, else he had never dropped those words of impatience and irritation which we find in several of his speeches. And this may be safely inferred from the consideration, that *after this time* no such words escaped his lips: he bears the rest of his sufferings with great patience and fortitude; and seems to look forward with steady hope to that day in which all tears shall be wiped away from off all faces, and it be fully proved that the Judge of all the earth has done right.

## CHAPTER 20

*Zophar answers Job, and largely details the wretchedness of the wicked and the hypocrite; shows that the rejoicing of such is short and transitory, 1-9. That he is punished in his family and in his person, 10-14. That he shall be stripped of his ill-gotten wealth, and shall be in misery, though in the midst of affluence, 15-23. He shall at last die a violent death, and his family and property be finally destroyed, 24-29.*

## NOTES ON CHAP. 20

**Verse 2. Therefore do my thoughts]** It has already been observed that Zophar was the most inveterate of all Job's *enemies*, for we really must cease to call them *friends*. He sets no bounds to his invective, and outrages every rule of charity. A man of such a bitter spirit must have been, in general, very unhappy. With him Job is, by insinuation, every thing that is base, vile, and hypocritical. Mr. *Good* translates this verse thus: "Whither would my tumult transport me? And how far my agitation within me?" This is all the modesty that appears in Zophar's discourse. He acknowledges that he is pressed by the impetuosity of his spirit to reply to Job's self-vindication. The original is variously translated, but the sense is as above.

**For this I make haste.]** *yb yvwj rwb [bw ubaabur chushi bi, there is sensibility in me, and my feelings provoke me to reply.*

**Verse 3. I have heard the check of my reproach]** Some suppose that Zophar quotes the words of Job, and that some words should be supplied to indicate this meaning; e.g., "I have heard (sayest thou) the check or charge of my reproach?" Or it may refer to what Job says of Zophar and his companions, <sup><8191></sup>**Job 19:2, 3:** *How long will ye vex my soul-these ten times have ye reproached me.* Zophar therefore assumes his old ground, and retracts nothing of what he had said. Like many of his own complexion in the present day, he was determined to believe that *his* judgment was infallible, and that *he* could not err.



**Verse 4. Knowest thou not this of old]** This is a maxim as ancient as the world; it began with the first man: A wicked man shall triumph but a short time; God will destroy the proud doer.

**Since man was placed upon earth]** Literally, *since ADAM was placed on the earth*; that is, since the fall, wickedness and hypocrisy have *existed*; but they have never *triumphed* long. Thou hast lately been expressing confidence in reference to a general judgment; but such is thy character, that thou hast little reason to anticipate with any joy the decisions of that day.

**Verse 6. Though his excellency mount up to the heavens]** Probably referring to the original state of Adam, of whose fall he appears to have spoken, <sup><18304></sup>**Job 20:4**. He was created in the *image of God*; but by his sin against his Maker he fell into wretchedness, misery, death, and destruction.

**Verse 7. He shall perish for ever]** He is *dust*, and shall return to the dust from which he was taken. Zophar here hints his disbelief in that doctrine, the resurrection of the body, which Job had so solemnly asserted in the preceding chapter. Or he might have been like some in the present day, who believe that the wicked shall be annihilated, and the bodies of the righteous only be raised from the dead; but I know of no scripture by which such a doctrine is confirmed.

**Like his own dung]** His reputation shall be abominable, and his putrid carcass shall resemble his own excrement. A speech that partakes as much of the malevolence as of the asperity of Zophar's spirit.

**Verse 8. He shall fly away as a dream]** Instead of rising again from corruption, as thou hast asserted, (<sup><181925></sup>**Job 19:26**.) with a new body, his flesh shall rot in the earth, and his spirit be dissipated like a vapour; and, like a vision of the night, nothing shall remain but the bare impression that such a creature had once existed, but shall appear no more for ever.

**Verse 10. His children shall seek to please the poor]** They shall be reduced to the lowest degree of poverty and want, so as to be obliged to become servants to the poor. *Cursed be Ham, a servant of servants shall he be*. There are cases where the poor actually serve the poor; and this is the lowest or most abject state of poverty.

**His hands shall restore their goods.]** He shall be obliged to restore the goods that he has taken by violence.

Mr. *Good* translates: *His branches shall be involved in his iniquity*; i.e., his children shall suffer on his account. “His own hands shall render to himself the evil that he has done to others.”—*Calmet*. The clause is variously translated.

**Verse 11. His bones are full of the sin of his youth]** Our translators have followed the VULGATE, *Ossa ejus implebuntur vitiis adolescentiæ ejus*; “his bones shall be filled with the sins of his youth.” The SYRIAC and ARABIC have, *his bones are full of marrow*; and the TARGUM is to the same sense. At first view it might appear that Zophar refers to those infirmities in old age, which are the consequences of youthful vices and irregularities. *wmwł* [ *alumau*, which we translate *his youth*, may be rendered *his hidden things*; as if he had said, *his secret vices* bring down his strength to the dust. For this rendering *Rosenmuller* contends, and several other German critics. Mr. *Good* contends for the same.

**Verse 12. Though wickedness be sweet in his mouth]** This seems to refer to the *secret sins* mentioned above.

**Hide it under his tongue]** This and the *four* following verses contain an allegory; and the reference is to a man who, instead of taking wholesome food, takes what is *poisonous*, and is so delighted with it because it is sweet, that he rolls it under his tongue, and will scarcely let it down into his stomach, he is so delighted with the taste; “he spares it, and forsakes it not, but keeps it still within his mouth,” <sup><18013></sup> **Job 20:13**. “But when he swallows it, it is turned to the gall of asps within him,” <sup><18014></sup> **Job 20:14**, which shall corrode and torture his bowels.

**Verse 15. He shall vomit them up again]** This is also an allusion to an effect of most ordinary *poisons*; they occasion a nausea, and often excruciating *vomiting*; nature striving to eject what it knows, if retained, will be its bane.

**Verse 16. He shall suck the poison of asps]** That delicious morsel, that *secret, easily-besetting sin*, so palatable, and so pleasurable, shall act on the life of his soul, as the poison of asps would do on the life of his body.

The poison is called *the gall of asps*, it being anciently supposed that the *poison of serpents* consists in their *gall*, which is thought to be copiously exuded when those animals are *enraged*; as it has been often seen that their bite is *not poisonous* when they are *not angry*. *Pliny*, in speaking of the

various parts of animals, *Hist. Nat.* lib. xi., c. 37, states, from this circumstance, that in the gall, the poison of serpents consists; *ne quis miretur id (fel) venenum esse serpentum*. And in lib. xxviii., c. 9, he ranks the *gall* of horses among the poisons: *Damnatur (fel) equinum tantum inter venena*. We see, therefore, that the *gall* was considered to be the source whence the poison of serpents was generated, not only in Arabia, but also in Italy.

**Verse 17. He shall not see the rivers]** Mr. *Good* has the following judicious note on this passage: “Honey and butter are the common results of a rich, well-watered pasturage, offering a perpetual banquet of grass to kine, and of nectar to bees; and thus loading the possessor with the most luscious luxuries of pastoral life, peculiarly so before the discovery of the means of obtaining *sugar*. The expression appears to have been proverbial; and is certainly used here to denote a very high degree of temporal prosperity.” See also <sup><18206></sup>**Job 29:6**. To the Hebrews such expressions were quite familiar. See <sup><11118></sup>**Exodus 3:8; 13:5; 33:3;** <sup><21832></sup>**2 Kings 18:32;** <sup><53121></sup>**Deuteronomy 31:20**, and elsewhere.

The Greek and Roman writers abound in such images.

*Milk and honey* were such delicacies with the ancients, that *Pindar* compares his song to them for its *smoothness* and *sweetness*:—

Χαιρε  
 Φιλος. Εγω τοδε τοι  
 Πεμπω μεμιγμενον μελι λευκω  
 Συν γαλακτι, κερναμενα δ εερῶ  
 αμφεπει πομό αοιδιμον,  
 Αιολισιν εν πνοαισιν αυλων.  
 PIND. Nem. iii., ver. 133.

*“Hail, friend! to thee I tune my song;  
 For thee its mingled sweets prepare;  
 Mellifluous accents pour along;  
 Verse, pure as milk, to thee I bear;  
 On all thy actions falls the dew of praise;  
 Pierian draughts thy thirst of fame assuage,  
 And breathing flutes thy songs of triumph raise.”*

J. B. C.

*Qui te, Pollio, amat, veniat, quo te quoque gaudet;  
Mella fluant illi, ferat et rubus asper amomum.  
VIRG. Ecl. iii., ver. 88.*

*“Who Pollio loves, and who his muse admires;  
Let Pollio’s fortune crown his full desires  
Let myrrh, instead of thorn, his fences fill;  
And showers of honey from his oaks distil!”  
DRYDEN.*

OVID, describing the *golden age*, employs the same image:—

*Flumina jam lactis, jam flumina nectaris ibant;  
Flavaque de viridi stillabant ilice mella.  
Metam. lib. i., ver. 3.*

*“Floods were with milk, and floods with nectar, fill’d;  
And honey from the sweating oak distill’d.”  
DRYDEN.*

HORACE employs a similar image in nearly the same words:—

*Mella cava manant ex ilice, montibus altis;  
Levis crepante lympa desilit pede.  
Epod. xvi., ver. 46.*

*“From hollow oaks, where honey’d streams distil,  
And bounds with noisy foot the pebbled rill.”  
FRANCIS.*

Job employs the same metaphor, <sup><182906></sup>Job 29:6:—

*When I washed my steps with butter,  
And the rock poured out to me rivers of oil.*

Isaiah, also, <sup><23722></sup>Isaiah 7:22, uses the same when describing the produce of a *heifer* and two *ewes*:—

*From the plenty of milk that they shall produce,  
He shall eat butter: butter and honey shall he eat,  
Whosoever is left in the midst of the land.*

And Joel, <sup><2018></sup>**Joel 3:18**:—

*And it shall come to pass in that day,  
The mountains shall drop down new wine,  
And the hills shall flow with milk;  
And all the rivers of Judah shall flow with waters.*

These expressions denote *fertility* and *abundance*; and are often employed to point out the *excellence* of the promised land, which is frequently denominated *a land flowing with milk and honey*: and even the superior blessings of the *Gospel* are thus characterized, <sup><2510></sup>**Isaiah 51:1**.

**Verse 18.** **That which he laboureth for shall he restore**] I prefer here the reading of the *Arabic*, which is also supported by the *Syriac*, and is much nearer to the *Hebrew* text than the common version. *He shall return to labour, but he shall not eat; he shall toil, and not be permitted to enjoy the fruit of his labour.* The whole of this verse Mr. *Good* thus translates:—

*“To labour shall he return, but he shall not eat.  
A dearth his recompense: yea, nothing shall he taste.”*

It may be inquired how Mr. *Good* arrives at this meaning. It is by considering the word **sl** [**y** *yaalos*, which we translate *he shall rejoice*, as the *Arabic* [*Arabic*] *alasa*, “he ate, drank, tasted;” and the word **lyhk** *kehil*, which we make a compound word, *keeheyl*, “according to substance,” to be the pure *Arabic* word [*Arabic*] *kahala*, “it was fruitless,” applied to a year of *dearth*: hence *kahlan*, “a barren year.” Conceiving these two to be pure *Arabic* words, for which he seems to have sufficient authority, he renders **wtrwmt** *temuratho*, *his recompense*, as in <sup><1815></sup>**Job 15:31**, and not *restitution*, as here.

The general meaning is, He shall labour and toil, but shall not reap, for God shall send on his land blasting and mildew. *Houbigant* translates the verse thus: *Reddet labore partum; neque id absumet; copiosa fuerunt mercaturæ ejus, sed illis non fruetur.* “He shall restore what he gained by labour, nor shall he consume it; his merchandises were abundant, but he shall not enjoy them.” O, how doctors disagree! Old *Coverdale* gives a good sense, which is no unfrequent thing with this venerable translator:—

*But laboure shal he, and yet have nothinge to eate; great trabyale shal he make for riches, but he shal not enjoye them.*

**Verse 19. He hath oppressed and hath forsaken the poor]** Literally, *He hath broken in pieces the forsaken of the poor; μϣ d bz[ xxr yk ki ritstsats azab dallim.* The poor have fled from famine, and left their children behind them; and this hard-hearted wretch, meaning Job all the while, has suffered them to perish, when he might have saved them alive.

**He hath violently taken away a house which he builded not]** Or rather, He hath thrown down a house, and hath not rebuilt it. By neglecting or destroying the forsaken orphans of the poor, mentioned above, he has destroyed a house, (*a family,*) while he might, by helping the wretched, have preserved the family from becoming extinct.

**Verse 20. Surely he shall not feel quietness in his belly]** I have already remarked that the word <sup>^</sup>cb *beten*, which we translate *belly*, often means in the sacred Scriptures the whole of the human trunk; the regions of the *thorax* and *abdomen*, with their contents; the heart, lungs, liver, &c., and consequently all the *thoughts, purposes, and inclinations* of the mind, of which those viscera were supposed to be the functionaries. The meaning seems to be, “He shall never be satisfied; he shall have an endless desire after secular good, and shall never be able to obtain what he covets.”

**Verse 21. There shall none of his meat be left]** *Coverdale* translates thus: *He devoured so greedily, that he left nothinge behynde, therefore his goodes shal not prosper.* He shall be stripped of every thing.

**Verse 22. In the fullness of his sufficiency he shall be in straits]** This is a fine saying, and few of the menders of Job’s text have been able to improve the version. It is literally true of every great, rich, wicked man; he has no God, and anxieties and perplexities torment him, notwithstanding he has his portion in this life.

**Every hand of the wicked shall come upon him.]** All kinds of misery shall be his portion. *Coverdale* translates: *Though he had plenteousnesse of every thinge, yet was he poore; and, therefore, he is but a wretch on every syde.*

**Verse 23. When he is about to fill his belly]** Here seems a plain allusion to the *lustings of the children of Israel in the desert.* God showered down *quails* upon them, and showered down his wrath while the flesh was in their mouth. The allusion is too plain to be mistaken; and this gives some countenance to the bishop of Killala’s version of the 20th verse, {~~<18m>~~ **Job 20:20**}:—

*“Because he acknowledged not the quail in his stomach,  
In the midst of his delight he shall not escape.”*

That **wl c**, which we translate *quietness*, means a *quail*, also the history of the Hebrews’ lustings, <sup><0216D></sup>**Exodus 16:2-11**, and <sup><0413B></sup>**Numbers 11:31-35**, sufficiently proves. Let the reader mark all the expressions here, <sup><031D></sup>**Job 20:20-23**, and compare them with <sup><0413B></sup>**Numbers 11:31-35**, and he will probably be of opinion that Zophar has that history immediately in view, which speaks of the Hebrews’ murmurings for bread and flesh, and the miraculous *showers* of *manna* and *quails*, and the judgments that fell on them for their murmurings. Let us compare a few passages:—

Ver. 20. *He shall not feel quietness*] **wl c selav**, the quail. “He shall not save of that which he desired.”

Ver. 21: *There shall none of his meat be left.*] <sup><0216D></sup>**Exodus 16:19**: “Let no man leave of it till the morning.”

Ver. 22. *In the fulness of his sufficiency, he shall be in straits.*] <sup><0216D></sup>**Exodus 16:20**: “But some of them left of it until the morning, and it bred worms and stank.”

Ver. 23. *When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.*] <sup><0413B></sup>**Numbers 11:33**: “And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.” <sup><0978D></sup>**Psalm 78:26-30**: “He rained flesh upon them as dust, and feathered fowls like as the sand of the sea: so they did eat and were filled-but, while the meat was in their mouth, the wrath of God came upon them,” &c. These show to what Zophar refers.

**Verse 24. He shall flee from the iron weapon**] Or, “Though he should flee from the iron armour, the brazen bow should strike him through.” *So that yf he fle the yron weapens, he shal be shott with the stele bow.—Coverdale.* That is, he shall most certainly perish: all kinds of deaths await him.

**Verse 25. It is drawn, and cometh out**] This refers to *archery*: The arrow is *drawn out* of the sheaf or quiver, and discharged from the bow against its mark, and pierces the vitals, and passes through the body. *So Coverdale.—The arrowe shal be taken forth, and go out at his backe.*

**Verse 26. A fire not blown shall consume him]** As Zophar is here showing that the wicked cannot escape from the Divine judgments; so he points out the different instruments which God employs for their destruction. The *wrath of God*—any secret or supernatural curse. The *iron weapon*—the spear or such like. The *bow*, and its swift-flying *arrow*. *Darkness*—deep horror and perplexity. *A fire not blown*—a supernatural fire; *lightning*: such as fell on Korah, and his company, to whose destruction there is probably here an allusion: hence the words, *It shall go ill with him who is left in his tabernacle*. “And the Lord spake unto Moses and Aaron, Separate yourselves from among this congregation, that I may consume them in a moment. *Get ye up from about the tabernacle of Korah, Dathan, and Abiram. Depart from the tents of these wicked men. There came out a fire from the Lord and consumed the two hundred and fifty men that offered incense;*” <sup><04162></sup>**Numbers 16:20**, &c.

**Verse 27. The heaven shall reveal his iniquity; and the earth shall rise up against him.]** Another allusion, if I mistake not, to the destruction of Korah and his company. The heaven revealed their iniquity; God declared out of heaven his judgment of their rebellion. “And the glory of the Lord appeared unto all the congregation;” <sup><04162></sup>**Numbers 16:20**, &c. And then *the earth rose up against them*. “The ground clave asunder that was under them, and the earth opened her mouth and swallowed them up; and they went down alive into the pit, and the earth closed upon them;” <sup><04163></sup>**Numbers 16:31-33**.

**Verse 28. The increase of his house shall depart, and his goods shall flow away in the day of his wrath.]** A farther allusion to the punishment of the rebellious company of Korah, who not only perished *themselves*, but their *houses* also, and their *goods*. <sup><04162></sup>**Numbers 16:32**.

These examples were all in point, on the ground assumed by Zophar; and such well-attested facts would not be passed over by him, had he known the record of them; and that he did know it, alludes to it, and quotes the very circumstances, is more than probable.

**Verse 29. This is the portion]** As God has dealt with the *murmuring Israelites*, and with the *rebellious sons of Korah*, so will he deal with those who *murmur* against the *dispensations* of his *providence*, and rebel against his *authority*. Instead of an *earthly portion*, and an *ecclesiastical heritage*, such as Korah, Dathan, and Abiram sought; they shall have *fire* from God to *scorch them*, and the *earth* to *swallow them up*.



Dr. *Stock*, bishop of Killala, who has noticed the allusion to the *quails*, and for which he has been most unmeritedly ridiculed, gives us the following note on the passage:—

“Here I apprehend is a fresh example of the known usage of Hebrew poets, in adorning their compositions by allusions to facts in the history of their own people. It has escaped all the interpreters; and it is the more important, because it fixes the date of this poem, so far as to prove its having been composed *subsequently* to the transgression of Israel, at Kibroth Hattaavah, recorded in <sup><041133></sup>**Numbers 11:33, 34**. Because the wicked acknowledges not the *quail*, that is, the meat with which God has filled his stomach; but, like the ungrateful Israelites, *crammed*, and *blasphemed his feeder*, as *Milton* finely expresses it, he shall experience the same punishment with them, and be cut off in the midst of his enjoyment, as Moses tells us the people were who lusted.”

If I mistake not, I have added considerable strength to the prelate’s reasoning, by showing that there is a reference also to the history of the *manna*, and to that which details the *rebellion of Korah* and his company; and if so, (and they may dispute who please,) it is a proof that the Book of Job is not *so old* as, much less *older* than, the *Pentateuch*, as some have endeavoured to prove, but with no evidence of success, at least to my mind: a point which never has been, and I am certain never can be, proved; which has multitudes of presumptions against it, and not one clear incontestable fact for it. Mr. *Good* has done more in this case than any of his predecessors, and yet Mr. *Good* has failed; no wonder then that *others*, unmerciful criticisers of the bishop of Killala, have failed also, who had not a tenth part of Mr. *Good*’s learning, nor one-hundredth part of his critical acumen.

It is, however, strange that men cannot suffer others to differ from them on a subject of confessed difficulty and comparatively little importance, without raising up the cry of *heresy* against them, and treating them with superciliousness and contempt! These should know, if they are *clergymen*, whether *dignified* or *not*, that such conduct ill becomes the *sacerdotal* character; and that *ante barbam docet senes* cannot be always spoken to the *teacher*’s advantage.

As a good story is not the worse for being twice told, the following lines from a clergyman, who, for his *humility* and piety, was as much an honour to his *vocation* as he was to human nature, may not be amiss, in point of advice to all *Warburtonian* spirits:—

*“Be calm in arguing, for fierceness makes  
Error a fault, and truth discourtesy.  
Why should I feel another man’s mistakes  
More than his sickness or his poverty?”*

*In love I should: but anger is not love  
Nor wisdom neither; therefore, gently move.  
Calmness is great advantage: he that lets  
Another chafe, may warm him at his fire,*

*Mark all his wanderings, and enjoy his frets;  
As cunning fencers suffer heat to tire.  
Truth dwells not in the clouds: the bow that’s there  
Doth often aim at, never hit, the sphere.”*

*HERBERT.*

Dr. *Stock*’s work on the Book of Job will stand honourably on the same shelf with the best on this difficult subject.

## CHAPTER 21

*Job expresses himself as puzzled by the dispensations of Divine Providence, because of the unequal distribution of temporal goods; he shows that wicked men often live long, prosper in their families, in their flocks, and in all their substance, and yet live in defiance of God and sacred things, 1-16. At other times their prosperity is suddenly blasted, and they and their families come to ruin, 17-21. God, however, is too wise to err; and he deals out various lots to all according to his wisdom: some come sooner, others later, to the grave: the strong and the weak, the prince and the peasant, come to a similar end in this life; but the wicked are reserved for a day of wrath, 22-33. He charges his friends with falsehood in their pretended attempts to comfort him, 34.*

## NOTES ON CHAP. 21

**Verse 2. Let this be your consolations.]**  $\mu\kappa\upsilon\tau\mu\omega\jmath$   $nt$   $taz$   $yhtw$  *uthehi zoth tanchumotheychem* may be translated, “And let this be your retractations.” Let what I am about to say induce you to *retract* what you have said, and to *recall* your false judgments.

$\mu\jmath$   $n$  *nacham* signifies, not only to *comfort*, but to *change one’s mind*, to *repent*; hence the *Vulgate* translates *et agite pœnitentiam*, “and repent,” which *Coverdale* follows in his version, *and amende yourselves*. Some suppose the verse to be understood ironically: I am now about to give you consolations for those you have given me. When I have done, then turn them into *mockery* if you please.

**Verse 4. As for me]**  $yknah$  *heanochi*, “Alas for me!” Is it not with a man that I speak? And, if this be the case, why should not my spirit be troubled? I do not reply against my *Maker*: I suffer much from God and man; why then may I not have the privilege of complaining to creatures like myself?

**Verse 5. Mark me, and be astonished]** Consider and compare the state in which I was once, with that in which I am now; and be astonished at the judgments and dispensations of God. You will then be confounded; you will put your hands upon your mouths, and keep silent.

*Putting the hand on the mouth, or the finger on the lips, was the token of silence. The Egyptian god Harpocrates, who was the god of silence, is represented with his finger compressing his upper lip.*

**Verse 6. I am afraid]** I am about to speak of the mysterious workings of Providence; and I tremble at the thought of entering into a detail on such a subject; my very flesh trembles.

**Verse 7. Wherefore do the wicked live]** You have frequently asserted that the wicked are invariably punished in this life; and that the righteous are ever distinguished by the strongest marks of God's providential kindness; how then does it come that many wicked men live long and prosperously, and at last die in peace, without any evidence whatever of God's displeasure? This is a fact that is occurring daily; none can deny it; how then will you reconcile it with your maxims?

**Verse 8. Their seed is established]** They see their own *children* grow up, and become settled in the land; and behold their *children's children* also; so that their generations are not cut off. Even the posterity of the wicked continue.

**Verse 9. Neither is the rod of God upon them.]** They are not afflicted as other men.

**Verse 10. Their bull gendereth] rb[** *ibbar, passes over, i.e., on the cow, referring to the actions of the bull when coupling with the female. Their flocks multiply greatly, they bring forth in time, and none of them is barren.*

**Verse 11. They send forth their little ones]** It is not very clear whether this refers to the *young of the flocks* or to their *children*. The first clause may mean the former, the next clause the latter; while the *young* of their *cattle* are in flocks, their numerous *children* are healthy and vigorous, *and dance for joy.*

**Verse 12. They take the timbrel and harp]** *wacy yisu, they rise up or lift themselves up, probably alluding to the rural exercise of dancing.*

*āt toph, which we translate timbrel, means a sort of drum, such as the tom-tom of the Asiatics.*

*rwk kinnor may mean something of the harp kind.*

bgw[ *ugab, organ*, means nothing like the instrument now called the *organ*, though thus translated both by the *Septuagint* and *Vulgate*; it probably means the *syrix*, composed of several unequal pipes, close at the bottom, which when blown into at the top, gives a very *shrill* and *lively* sound. To these instruments the youth are represented as *dancing joyfully*. Mr. *Good* translates: “They trip merrily to the sound of the pipe.” And illustrates his translation with the following verse:—

*“Now pursuing, now retreating,  
Now in circling troops they meet;  
To brisk notes in cadence beating,  
Glance their many twinkling feet.”*

The original is intended to convey the true notion of the gambols of the rustic nymphs and swains on festival occasions, and let it be observed that this is spoken of the children of those who say unto God, “Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?” <sup><18214></sup> **Job 21:14, 15.** Is it any wonder that the children of such parents should be living to the flesh, and serving the lusts of the flesh? for neither they nor their parents know God, nor pray unto him.

**Verse 13. They spend their days in wealth]** There is a various reading here of some importance. In the text we have **wl by yeballu, they grow old**, or wear out as with old age, *terent vetustate*; and in the *margin*, **wl ky yechallu, they consume**; and the *Masora* states that this is one of the *eleven* words which are written with **b beth** and must be read with **k caph**. Several *editions* have the former word in the *text*, and the latter in the *margin*; the former being what is called the *kethib*, the latter *keri*. **wl by yeballu, they grow old**, or wear out, is the reading of the *Antwerp, Paris, and London Polyglots*; **wl ky yechallu, they accomplish or spend**, is the reading of the *Complutensian Polyglot*, thirteen of *Kennicott’s* and *Deuteronomy Rossi’s MSS.*, the *Septuagint, Chaldee, Syriac, and Arabic*. The *Vulgate* has *ducunt*, “they lead or spend,” from which our translation is borrowed. I incline to the former, as Job’s argument derives considerable strength from this circumstance; they not only *spend* their days in faring sumptuously every day; but they even *wear out* so as to *grow old* in it; they are not cut off by any sudden judgment of God. This is fact; therefore your

doctrine, that the wicked are cut off suddenly and have but a short time, is far from the truth.

**In a moment go down to the grave.]** They wear out their years in pleasure; grow old in their gay and giddy life; and die, as in a moment, without previous sickness; or, as Mr. *Good* has it, *They quietly descend into the grave.*

**Verse 14. They say unto God ]** This is the language of their *conduct*, though not directly of their *lips*.

**Depart from us]** Let us alone; we do not trouble thee. Thy ways are painful; we do not like cross-bearing. Thy ways are spiritual; we wish to live after the flesh. We have learned to do our own will; we do not wish to study thine.

**Verse 15. What is the Almighty]** What allegiance do we owe to him? We feel no *obligation* to *obey* him; and what profit can we derive from *prayer*? We are as happy as flesh and blood can make us: our kingdom is of this world; we wish for no other portion than that which we have.

Those who have never prayed as they ought know nothing of the benefits of prayer.

**Verse 16. Their good is not in their hand]** With all their boasting and self-dependence, God only *lends* them his bounty; and though it appears to be their own, yet it is at his disposal. Some of the wicked he permits to live and die in *affluence*, provided it be acquired in the ordinary way of his providence, by trade, commerce, &c. Others he permits to possess it for a *while* only, and then strips them of their illegally procured property.

**The counsel of the wicked is far from me.]** Some understand the words thus: “Far be it from me to advocate the cause of the wicked.” I have nothing in common with them, and am not their apologist. I state a fact: they are often found in continual prosperity. I state another fact: they are often found in wretchedness and misery.

**Verse 17. How oft is the candle of the wicked put out?]** The *candle* or *lamp* is often used, both as the emblem of *prosperity* and of *posterity*. Oftentimes the rejoicing of the wicked is short; and, not unfrequently, his *seed* is cut off from the earth. The *root* is dried up, and the *branch* is withered.

**God distributeth sorrows in his anger.]** He must be incensed against those who refuse to *know*, *serve*, and *pray* unto him. In his anger, therefore, he portions out to each his due share of misery, vexation, and wo.

**Verse 18. They are as stubble before the wind]** “His fan is in his hand; he will thoroughly cleanse his floor, and the chaff he will burn with unquenchable fire. Therefore the wicked shall not stand in the judgment, but shall be like the *chaff* which the wind driveth away.” Were not this a common thought, I should have supposed that the author of this book borrowed it from <sup><1904></sup>**Psalm 1:4**. The original signifies that they shall be *carried away by a furious storm*; and borne off as *booty* is by the swift-riding robbers of the desert, who make a sudden irruption, and then set off at full speed with their prey.

**Verse 19. God layeth up his iniquity for his children]** This is according to the declaration of God, <sup><1216></sup>**Exodus 20:5**: “Visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me.” This always supposes that the *children*, who are thus visited, have *copied their parents’ example*; or that *ill-gotten property* is found in their hands, which has descended to them from their wicked fathers; and of this God, in his judgments, strips them. It is, however, very natural to suppose that children brought up without the fear of God will walk in the sight of their own eyes, and according to the imaginations of their own hearts.

**He rewardeth him, and he shall know it.]** He shall so visit his transgressions upon him, that he shall at last discern that it is God who hath done it. And thus they will find that there would have been *profit* in *servng* him, and *safety* in *praying* unto him. But this they have neglected, and now it is too late.

**Verse 20. His eyes shall see his destruction]** He shall perceive its approach, and have the double punishment of *fearing* and *feeling*; *feeling* a THOUSAND deaths in *fearing* ONE.

**He shall drink of the wrath]** The cup of God’s wrath, the cup of trembling, &c., is frequently expressed or referred to in the sacred writings, <sup><1623></sup>**Deuteronomy 32:33**; <sup><2517></sup>**Isaiah 51:17-22**; <sup><24515></sup>**Jeremiah 25:15**; <sup><6148></sup>**Revelation 14:8**. It appears to be a metaphor taken from those cups of poison which certain criminals were obliged to drink. A *cup* of the *juice* of

*hemlock* was the *wrath* or *punishment* assigned by the Athenian magistrates to the philosopher *Socrates*.

**Verse 21. For what pleasure hath he in his house after him]** What may happen to his posterity he neither knows nor cares for, as he is now numbered with the dead, and numbered with them before he had lived out half his years. Some have translated the verse thus: “Behold how speedily God destroys the house of the wicked after him! How he shortens the number of his months!”

**Verse 22. Shall any teach God knowledge?]** Who among the sons of men can pretend to teach GOD how to govern the world, who himself teaches *those that are high*—the heavenly inhabitants, that excel us infinitely both in knowledge and wisdom? Neither angels nor men can comprehend the reasons of the Divine providence. It is a depth known only to God.

**Verse 23. One dieth in his full strength]** In this and the three following verses Job shows that the inequality of fortune, goods, health, strength, &c., decides nothing either for or against persons in reference to the approbation or disapprobation of God, as these various lots are no indications of their *wickedness* or *innocence*. One has a *sudden*, another a *lingering* death; but by none of these can their eternal states be determined.

**Verse 24. His breasts are full of milk]** The word **wynyc** [ *atinaiv*, which occurs nowhere else in the Hebrew Bible, is most likely an *Arabic* term, but probably so *provincial* as to be now lost. [Arabic] *atana* signifies to macerate hides so as to take off the hair: hence Mr. *Good* thinks it means here, that *sleekness of skin* which is the effect of *fatness* both in man and beast. But as the radical idea signifies to *stink*, as leather does which is thus macerated, I cannot see how this meaning can apply here. Under the root **^c** [ *atan*, Mr. *Parkhurst* gives the following definitions: “**^c** [ occurs, not as a verb, but as a noun masculine plural, in construction, **ynyc** [ *atiney*, the bowels, intestines; once <sup><R212></sup> **Job 21:24**, **wynyc** [ *atinaiv*, his bowels or intestines, are full of, or abound with, **bl j** *chalab*, fat. So the LXX.: **τα δε εγκατα αυτου πληρη στεατος**. The VULGATE: *Viscera, ejus plena sent adipe*, ‘his intestines are full of fat.’ May not **μynyc** [ *atinim* be a noun masculine plural from **hc** [ *atah*, to involve, formed as **μynwyl g** *gailyonim*, mirrors, from **hl g** *galah*, to reveal? And may nor the *intestines*, including those fatty parts, the mesentery and omentum, be so called on account of



their wonderful *involutions*?" I think this conjecture to be as likely as any that has yet been formed.

**Verse 26. They shall lie down alike in the dust]** Death levels all distinctions, and the grave makes all equal. There may be a difference in the grave itself; but the human corpse is the same in all. Splendid monuments enshrine *corruption*; but the *sod* must lie close and heavy upon the putrefying carcass, to prevent it from becoming the bane of the living.

**Verse 27. I know your thoughts]** Ye still think that, because I am grievously afflicted, I must therefore be a felonious transgressor.

**Verse 28. For ye say, Where is the house of the prince?]** In order to prove your point, ye ask, *Where is the house of the tyrant and oppressor?* Are they not overthrown and destroyed? And is not this a proof that God does not permit the wicked to enjoy prosperity?

**Verse 29. Have ye not asked them that go by the way?]** This appears to be Job's answer. Consult travellers who have gone through different countries; and they will tell you that they have seen both examples—the wicked in great prosperity in some instances, while suddenly destroyed in others. See at the end of the chapter. See Clarke “<R2134>Job 21:34”.

**Do ye not know their tokens]** Mr. *Good* translates the whole verse thus: “Surely thou canst never have inquired of men of travel; or thou couldst not have been ignorant of their tokens. Hadst thou made proper inquiries, thou wouldst have heard of their awful end in a thousand instances. And also of their *prosperity*.” See at the end of this chapter. See Clarke “<R2134>Job 21:34”.

**Verse 30. That the wicked is reserved to the day of destruction?]** Though every one can tell that he has seen the wicked in prosperity, and even spend a long life in it; yet this is no proof that God loves him, or that he shall enjoy a prosperous lot in the next world. There, he shall meet with the *day of wrath*. There, the wicked shall be punished, and the just rewarded.

**Verse 31. Who shall declare his way to his face?]** But while the wicked is in power, who shall dare to tell him to his face what his true character is? or, who shall dare to repay him the evil he has done? As such a person cannot have his punishment in this life, he must have it in another; and for this the *day of wrath*—the day of judgment, is prepared.

**Verse 32. Yet shall he be brought to the grave]** He shall die like other men; and the corruption of the grave shall prey upon him. Mr. Carlyle, in his specimens of Arabic poetry, Translations, p. 16, quotes this verse, which he translates and paraphrases, **l bwy twrbql awhw** “He shall be brought to the grave,” **dwqcy cwdg l [w** *And shall watch upon the high-raised heap.*”

It was the opinion of the pagan Arabs, that upon the death of any person, a bird, by them called *Manah*, issued from the brain, and haunted the sepulchre of the deceased, uttering a lamentable scream. This notion, he adds, is evidently alluded to in <sup><182132></sup>**Job 21:32**. Thus *Abusahel*, on the death of his mistress:—

*“If her ghost’s funereal screech  
Through the earth my grave should reach,  
On that voice I loved so well  
My transported ghost would dwell.”*

**Verse 33. The clods of the valley shall be sweet unto him]** Perhaps there is an allusion here to the Asiatic mode of interment for princes, saints, and nobles: a well-watered valley was chosen for the tomb, where a perpetual spring might be secured. This was intended to be the emblem of a *resurrection*, or of a *future life*; and to *conceal* as much as possible the disgrace of the rotting carcass.

**Every man shall draw after him]** There seem to be two allusions intended here: 1. To *death*, the common lot of all. *Millions have gone before him* to the tomb; and **µda l k col adam**, *all men, shall follow him*: all past generations have died, all succeeding generations shall die also. 2. To pompous *funeral processions*; multitudes *preceding*, and multitudes *following*, the corpse.

**Verse 34. How then comfort ye me in vain]** Mr. *Good* translates: “How vainly then would ye make me retract!” See the note on <sup><182102></sup>**Job 21:2**. I cannot *retract* any thing I have said, as I have proved by fact and testimony that your positions are false and unfounded. Your pretensions to comfort me are as hollow as the arguments you bring in support of your exceptionable doctrines.

THIS chapter may be called Job’s triumph over the insinuated calumnies, and specious but false doctrines, of his opponents. The irritability of his

temper no longer appears: from the time he got that glorious discovery of his *Redeemer*, and the JOYOUS hope of an eternal *inheritance*, <sup><181925></sup>**Job 19:25**, &c., we find no more murmurings, nor unsanctified complainings. He is now full master of himself; and reasons conclusively, because he reasons coolly. Impassioned transports no longer carry him away: his mind is serene; his heart, fixed; his hope, steady; and his faith, strong. Zophar the Naamathite is now, in his presence, as an infant in the gripe of a mighty giant. Another of these pretended friends but real enemies comes forward to renew the attack with virulent invective, malevolent insinuation, and unsupported assertion. Him, Job meets, and vanquishes by pious resignation and fervent prayer. Though, at different times after this, Job had his buffetings from his grand adversary, and some seasons of comparative darkness, yet his faith is unshaken, and he stands as a beaten anvil to the stroke. He effectually exculpates himself, and vindicates the dispensations of his Maker.

There appears to be something in the 29th verse which requires to be farther examined: *Have ye not asked them that go by the way? And do ye not know their tokens?* It is probable that this verse may allude to the custom of *burying the dead by the way-side*, and raising up *specious and descriptive monuments* over them. Job argues that the lot of outward prosperity fell alike to the just and to the unjust, and that the sepulchral monuments by the wayside were proofs of his assertion; for his friends, as well as himself and others, had noted them, and asked the history of such and such persons, from the nearest inhabitants of the place; and the answers, in a great variety of cases, had been: “*That monument points out the place where a wicked man lies, who was all his lifetime in prosperity and affluence, yet oppressed the poor, and shut up the bowels of his compassion against the destitute; and this belongs to a man who lived only to serve his God, and to do good to man according to his power, yet had not a day of health, nor an hour of prosperity; God having given to the former his portion in this life, and reserved the recompense of the latter to a future state.*”

The *Septuagint* render the verse thus:— **Ερωτησατε παραπορευμενους οδον, και τα σημεια αυτων ουκ απαλλοτριωσατε**, “*Inquire of those who pass by the way, and their signs [monuments] ye will not alienate.*” That is, When ye hear the history of these persons, ye will not then assert that the man who lived in prosperity was a genuine worshipper of the true God, and therefore was blessed with temporal good, and that he who lived

in adversity was an enemy to God and was consequently cursed with the want of secular blessings. Of the *former* ye will hear a different account from those who dare now speak the truth, because the prosperous oppressor is no more; And of the *latter* ye shall learn that, though afflicted, destitute, and distressed, he was one of those who acknowledged God in all his ways, and never performed an act of religious service to him in hope of *secular gain*; sought his approbation only, and met death cheerfully, in the hope of being eternally with the Lord.

Neither good nor evil can be known by the occurrences of this life. Every thing argues the certainty of a future state, and the necessity of a day of judgment. They who are in the habit of marking casualties, especially if those whom they love not are the subjects of them, as tokens of Divine displeasure, only show an ignorance of God's dispensations, and a malevolence of mind that would fain arm itself with the celestial thunders, in order to transfix those whom they deem their enemies.

## CHAPTER 22

*Eliphaz reproves Job for his attempts to clear his character and establish his innocence, 1-4. Charges him with innumerable transgressions; with oppressions towards his brethren, cruelty to the poor, hard-heartedness to the needy, and uncharitableness towards the widow and the orphan; and says it is on these accounts that snares and desolations are come upon him, 5-11. Speaks of the majesty and justice of God: how he cut off the ante-diluvians, the inhabitants of Sodom and the cities of the plain, 12-20. Exhorts him to repent and acknowledge his sins, and promises him great riches and prosperity, 21-30.*

## NOTES ON CHAP. 22

**Verse 2. Can a man be profitable unto God]** God does not afflict thee because thou hast deprived him of any excellency. A man may be profitable to a man, but no man can profit his Maker. He has no interest in thy conduct; he does not punish thee because thou hast offended and deprived him of some good. Thy iniquities are against justice, and justice requires thy punishment.

**Verse 3. Is it any pleasure to the Almighty]** Infinite in his perfections, he can neither gain nor *lose* by the wickedness or righteousness of men.

**Verse 4. For fear of thee?]** Is it because he is afraid that thou wilt do him some *injury*, that he has stripped thee of thy power and wealth?

**Verse 5. Is not thy wickedness great?]** Thy sins are not only *many*, but they are *great*; and of thy continuance in them *there is no end*, xq ʿya ein kets.

**Verse 6. Thou hast taken a pledge]** Thou hast been vexatious in all thy doings, and hast exacted where nothing was due, so that through thee the poor have been unable to procure their necessary clothing.

**Verse 7. Thou hast not given water]** It was esteemed a great virtue in the East to furnish thirsty travellers with water; especially in the deserts, where scarcely a *stream* was to be found, and where *wells* were very rare. Some of the Indian devotees are accustomed to stand with a *girbah* or skin full of

water, on the public roads, to give drink to weary travellers who are parched with thirst.

**Verse 8. But as for the mighty man, he had the earth]** [*wr*z *vya ish zera*, the man of arm. Finger, hand, and arm, are all emblems of strength and power. The *man of arm* is not only the *strong man*, but the *man of power and influence*, the man of *rapine and plunder*.

**The honourable man]** Literally, the man whose *face is accepted*, the respectable man, the man of *wealth*. Thou wert an enemy to the *poor* and *needy*, but thou didst favour and flatter the *rich* and *great*.

**Verse 9. The arms of the fatherless]** Whatever *strength* or *power* or property they had, of that thou hast deprived them. Thou hast been hard-hearted and cruel, and hast enriched thyself with the spoils of the poor and the defenceless.

**Verse 10. Therefore snares]** As thou hast dealt with others, so has God, in his retributive providence, dealt with thee. As thou hast spoiled, so art thou spoiled. Thou art taken in a net from which thou canst not escape. There is an allusion here to the hunting of the elephant: he is driven into an inclosure in the woods, passing from strait to strait, till brought into a narrow point, from which he cannot escape; and then his consternation is great, and his roaring terrible. God hath hunted thee down, as men hunt down those wild and dangerous beasts. See on <sup><181821></sup>**Job 18:21**

**Verse 11. Or darkness, that thou canst not see]** The sense of this passage, in the connection that the particle *or* gives it with the preceding verse, is not easy to be ascertained. To me it seems very probable that a letter has been lost from the first word; and that *wa o* which we translate OR, was originally *rwa* or LIGHT. The copy used by the *Septuagint* had certainly this reading; and therefore they translate the verse thus: **Το φως σοι εις σκοτος απεβη**; *Thy LIGHT is changed into darkness*; that is, *Thy prosperity is turned into adversity*.

*Houbigant* corrects the text thus: instead of *hart al Ēcj wa o chosech lo tireh*, or *darkness thou canst not see*, he reads *hart rwa al Ēcj chosech lo or tireh*, *darkness, not light, shalt thou behold*; that is, *Thou shalt dwell in thick darkness*. Mr. *Good* translates: “Or darkness which thou canst not penetrate, and a flood of waters shall cover thee.” Thou shalt either be enveloped in deep darkness, or overwhelmed with a flood.

The versions all translate differently; and neither they nor the MSS. give any light, except what is afforded by the Septuagint. *Coverdale* is singular: *Shuldest thou then send darcknesse? Shulde not the water floude runne over the?* Perhaps the meaning is: “Thou art so encompassed with darkness, that thou canst not see thy way; and therefore fallest into the snares and traps that are laid for thee.”

**Verse 12. Is not God in the height of heaven?**] It appears, from this and the following verses, that Eliphaz was attributing infidel and blasphemous speeches or sentiments to Job. As if he had said: “Thou allowest that there is a God, but thou sayest that he is infinitely exalted above the heavens and the stars, and that there is so much dense ether and thick cloud between his throne and the earth, that he can neither see it nor its inhabitants.” These were sentiments which Job never held, and never uttered; but if a man be dressed in a bear’s skin, he may be hunted and worried by his own dogs. Job’s friends attribute falsities to him, and then dilate upon them, and draw inferences from them injurious to his character. *Polemic writers*, both in *theology* and *politics*, often act in this way.

**Verse 14. He walketh in the circuit of heaven]** He confines himself to those infinitely exalted regions and cares nothing for the inhabitants of the earth.

**Verse 15. Hast thou marked the old way]** This is supposed to be another accusation; as if he had said, “Thou hollowest the same way that the wicked of old have walked in.” Here is an evident allusion to the FLOOD, as is particularly noted in the next verse.

**Verse 16. Whose foundation was overflown with a flood]** The unrighteous in the days of Noah, who appear to have had an abundance of all temporal good, (~~18218~~ **Job 22:18**), and who surpassed the deeds of all the former wicked, said in effect to God, *Depart from us*. And when Noah preached unto them the terrors of the Lord, and the necessity of repentance, they rejected his preaching with, *What can the Almighty do for us?* Let him do his worst; we care not for him, ~~18217~~ **Job 22:17**.

For **wml** *lamo*, to THEM, the *Septuagint*, *Syriac*, and *Arabic* have evidently read **wml** *lanu*, to US. This reading quotes their *own saying*; the former reading narrates it in *the third person*. The meaning, however, is the same.

**Verse 18. But the counsel of the wicked is far from me.]** Sarcastically quoting Job's words, <sup><K214></sup>**Job 21:14, 16.** Job, having in the preceding chapter described the wicked, who said unto the Almighty, "Depart from us," &c., adds, *But the counsel of the wicked is far from me.* Eliphaz here, having described the impious, among whom he evidently ranks Job, makes use of the same expression, as if he had said, "Thank God, I have no connection with you nor your companions, nor is my mind contaminated by your creed."

**Verse 19. The righteous see it, and are glad]** They see God's judgments on the incorrigibly wicked, and know that the Judge of all the earth does right; hence they rejoice in all the dispensations of his providence.

**Verse 20. Whereas our substance is not cut down]** We, who fear the Lord, still continue in health and peace; whereas they who have departed from him are destroyed even to their very remnant.

Mr. *Good* thinks that **wnmyq** *kimanu*, which we translate *our substance*, is the same as the Arabic [Arabic] *our people* or *tribe*; and hence he translates the clause thus: "For our tribe is not cut off; while even the remnant of these a conflagration consumed." The reference here is supposed to be to the destruction of the men of Sodom and Gomorrah. A judgment by a *flood* took off the world of the ungodly in the days of *Noah*. Their remnant, those who lived in the same ungodly way, were taken off by a judgment of fire, in the days of *Lot*. Eliphaz introduces these two examples in order to terrify Job into a compliance with the exhortation which immediately follows.

**Verse 21. Acquaint now thyself with him]** Perhaps the verb **ˆksh** *hasken* should be translated here, *treasure up*, or *lay up*. *Lay up* or procure an *interest now with him, and be at peace*. Get the Divine favour, and then thou wilt be at peace with God, and have happiness in thy own soul.

**Thereby good shalt come unto thee.]** **µhb** *bahem*, "in them," shall good come unto thee. That is, in getting an interest in the Divine favour, and in having thy soul brought into a state of peace with him; thereby, in them, that is, these two things, good will come unto thee. First, thou wilt have an interest in his favour, from which thou mayest expect all blessings; and, secondly, from his peace in thy conscience thou wilt feel unutterable happiness. Get these blessings *now*, for thou knowest not what a day may bring forth. Reader, hast *thou* these blessings?



**Verse 22. Receive, I pray thee, the law from his mouth]** Some, who wish to place Job *before* the law given by Moses, say that this means the *Noahic precepts*; others, that the *law of nature* is intended! Stuff and vanity! The allusion is plainly to the *law* given by God to the children of Israel, called here by way of emphasis, **hrwt** *torah, the LAW*, which contained **wyrma** *amaraiv, his WORDS*, the *words or sayings of God* himself; consequently, it is not the *Noahic precepts*, nor the *law of nature*, neither of which were ever *written* or *registered* as the *words of God's mouth*.

**Verse 23. Thou shalt be built up]** God will restore thee to thy wonted state of prosperity; and thou shalt again have a *household*, not only of *servants*, but of *children* also. So much may be Implied in the words, *Thou shalt be BUILT UP*. See my sermon on <sup><1822></sup>**Job 22:21-23**.

**Verse 24. Then shalt thou lay up gold as dust]** The original is not fairly rendered in this translation, **rxbrp[ l [ tyvw** *veshith al aphar batser*, which *Montanus* renders: *Et pone super pulverem munitionem*, “And fix a tower upon the dust;” **rypwa pyl j n rwxbw** *ubetsur necholim Ophir, et in petra torrentes Ophir*, “and in the rock, the torrents of Ophir.”

The *Vulgate* is widely different: *Dabit pro terra silicem, et pro silice torrentes aureos*, “He will give thee flint for earth: and torrents of gold for flint;” which *Calmet* thus paraphrases: “Instead of brick thou shalt build with solid stone; and for ornaments, instead of stone as formerly, thou shalt have massive gold!”

All the versions are different. Mr. *Good* translates: “Then count thou treasure as dust: then shall he make fountains to gush forth amidst the rocks.”

*Coverdale* is different from all: *We shal give the an harvest which, in plenty and abundance, shal exceade the dust of the earthe, and the golde of Ophir like ryver stones*.

**Verse 25. Thou shalt have plenty of silver.]** Here again the versions and critics vary. The critics may disagree; but the doctrine of Eliphaz is sufficiently plain: “To those whom God loves best he gives the most earthly good. The rich and the great are his high favorites: the poor and the distressed he holds for his enemies.”

In the above verses there seems to be a reference to the mode of obtaining the precious metals: 1. Gold in dust; 2. Gold in streams from the hills and mountains; 3. Silver in mines; **twp[wt āsk** *keseph toaphoth*, “silver of giddiness,” of mines so deep as to make one giddy by looking into them. See Mr. *Good*.

**Verse 26. For then shalt thou have thy delight]** Thou shalt know, from thy temporal prosperity, that God favours thee; and for his bounty thou shalt be grateful. How different is this doctrine from that of St. Paul and St. John! “Being justified by faith, we have peace with God, through our Lord Jesus.” “Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father!” “The Spirit himself beareth witness with our spirits that we are the children of God.” “We glory in tribulation also, knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.” “We love him because he first loved us.” *Tribulation* itself was often a mark of God’s favour.

**Verse 27. Thou shalt make thy prayer unto him]** **ryt[ t** *tatir, thou shalt open or unbosom thyself*. And when the *heart* prays, God hears; and the person, being blessed, vows fidelity, prays on, is supported, and enabled to pay his vows.

**Verse 28. Thou shalt also decree a thing]** Whatsoever thou purporest in his strength, thou shalt be enabled to accomplish.

**Verse 29. When men are cast down]** There is a great difficulty in this verse; the sense, however, is tolerably evident, and the following is nearly a literal version: *When they shall humble themselves, thou shalt say, Be exalted, or, there is exaltation: for the down-cast of eye he will save*. The same sentiment as that of our Lord, “He that exalteth himself shall be abased; but he that humbleth himself shall be exalted.”

**Verse 30. He shall deliver the island of the innocent]** The word **ya ai**, which we translate *island*, is most probably the Arabic particle [Arabic] *whosoever, whatsoever, any, whosoever he may be*, as [Arabic] *ai rajuli, whatsoever man he may be*. And it is most probable that both words are Arabic, [Arabic] or [Arabic] *any innocent, chaste, pure, or holy person*; for the word has the same meaning both in Hebrew and Arabic. The text may therefore be translated, *He shall deliver every innocent person: He,*

the innocent person, *shall be delivered by the pureness of thy hands*; i.e., as thou lovest justice, so thou wilt do justice. Instead of *Ëypk cappeyca, thy hands*, the *Vulgate*, *Syriac*, and *Arabic* have read *wypk cappaiv, his* or their *hands*. Mr. *Good* thinks that *ya ai* signifies *house*, as [Arabic] and [Arabic] in Arabic signify *to reside, to have a home, &c.*; and therefore translates the passage thus: “The house of the innocent shall be delivered; and delivered by the pureness of thy hands.” The reader may adopt which he pleases; but the word *island* must be given up, as it cannot make any consistent sense.

THUS ends Eliphaz the Temanite, who began with a tissue of the bitterest charges, continued with the most cruel insinuations, and ended with common-place exhortations to repentance, and promises of secular blessings in consequence: and from his whole speech scarcely can one new or important maxim be derived. Blessed be God for Moses and the prophets! for Jesus, the evangelists and the apostles! Their trumpet gives no uncertain sound: but by that of Job’s friends who can prepare himself for the battle?

## CHAPTER 23

*Job answers; apologizes for his complaining; wishes to plead his cause in the presence of his Maker, from whom he knows he should receive justice; but regrets that he cannot find him, 1-9. He, however, gives himself and his cause up to God, with the conviction of his own innocence, and God's justice and goodness, 10-14. He is, nevertheless, afraid when he considers the majesty of his Maker, 15-17.*

## NOTES ON CHAP. 23

**Verse 2. Even to-day is my complaint bitter]** Job goes on to maintain his own innocence, and shows that he has derived neither conviction nor consolation from the discourses of his friends. He grants that his complaint is bitter; but states that, loud as it may be, the affliction which he endures is heavier than his complaints are loud.

Mr. *Good* translates: “And still is my complaint rebellion?” Do ye construe my lamentations over my unparalleled sufferings as rebellion against God? This, in fact, they had done from the beginning: and the original will justify the version of Mr. *Good*; for *yrm meri*, which we translate *bitter*, may be derived from *hrm marah*, “he rebelled.”

**Verse 3. O that I knew where I might find him!]** This and the following verse may be read thus: “Who will give me the knowledge of God, that I may find him out? I would come to his establishment; (the place or way in which he has promised to communicate himself;) I would exhibit, in detail, my judgment (the cause I wish to be tried) before his face; and my mouth would I fill with convincing or decisive arguments;” arguments drawn from his common method of saving sinners, which I should prove applied fully to my case. Hence the confidence with which he speaks, <sup><18216></sup>**Job 23:6.**

**Verse 5. I would know the words which he would answer me]** He would speak nothing but what was true, decree nothing that was not righteous, nor utter any thing that I could not comprehend.

**Verse 6. Will he plead against me]** He would not exhibit his majesty and his sovereign authority to strike me dumb, or so overawe me that I could not speak in my own vindication.

**No; but he would put strength in me.]** On the contrary, he would treat me with tenderness, he would rectify my mistakes, he would show me what was in my favour, and would temper the rigid demands of justice by the mild interpretations of equity; and where *law* could not clear me, *mercy* would conduct all to the most favourable issue.

**Verse 7. There the righteous might dispute with him]** j kwn *nochach*, might *argue* or *plead*. To *dispute with God* sounds very harsh.

**So should I be delivered for ever]** Mr. *Good* translates: “And triumphantly should I escape from my condemnation.” The Hebrew word j xnl *lanetsach* may as well be translated *to victory* as *for ever*: and in this sense the *Vulgate* understood the words: *Proponat æquitatem contra me; et perveniat ad victoriam judicium meum*. “He would set up equity against me; and would lead on my cause to victory.” *Coverdale* renders thus:—~~But~~ let hym gibe me like power to go to lawe, then am I sure to wyne my matter. Nothing less than the fullest conviction of his own innocence could have led Job to express himself thus to the Judge of quick and dead!

**Verse 8. Behold, I go forward]** These two verses paint in vivid colours the distress and anxiety of a soul in search of the favour of God. No *means* are left *untried*, no *place unexplored*, in order to find the object of his research. This is a true description of the conduct of a genuine penitent.

**Verse 9. On the left hand, where he doth work]** In these two verses Job mentions the four cardinal points of the heavens: the EAST, by the word םדק *kedem*, which signifies *before*; the WEST, by רװj a *achor*, which signifies *after*, or the *back part*; the NORTH, by l amc *semol*, which signifies the *left*; and the SOUTH, by ^ymy *yamin*, which signifies the *right*. Such is the situation of the world to a man who faces the *east*; see <013> **Genesis 13:9, 11; 28:14**. And from this it appears that the Hebrews, Idumeans, and Arabs had the same ideas of these points of the heavens. It is worthy of remark that Job says, *He hideth himself on the right hand*, (the *south*,) *that I cannot see him*: for in fact, the southern point of heaven is not visible in Idumea, where Job was. Hence it comes that when he spake before, <189> **Job 9:9**, of the constellations of the antarctic pole, he terms them the *hidden chambers of the south*; i.e., those compartments of the celestial concave that never appeared above the horizon in that place.— See *Calmet*.

Mr. *Good* translates these verses as follows:—

*Behold! I go forward, and he is not there;  
And backward, but I cannot perceive him.  
On the left hand I feel for him, but trace him not:  
He enshroudeth the right hand, and I cannot see him.*

The simple rendering of *Coverdale* is nervous and correct:—

For though I go before, I fynde hym not:  
Of I come behynde, I can get no knowledge of him:  
Of I go on the left syde to pondre his workes,  
I cannot attayne unto them:  
Agayne, yf I go on the right syde, he hydeth himself,  
That I cannot se him.

**Verse 10. But he knoweth the way that I take]** He *approves* of my conduct; my ways *please* him. He tries me: but, like gold, I shall lose nothing in the fire; I shall come forth more pure and luminous. If that which is reputed to be gold is exposed to the action of a strong fire, if it be genuine, it will lose nothing of its *quality*, nor of its *weight*. If it went into the fire *gold*, it will come out *gold*; the strongest fire will neither alter nor destroy it. So Job: he went into this furnace of affliction an innocent, righteous man; he came out the same. His character lost nothing of its *value*, nothing of its *lustre*.

**Verse 11. My foot hath held his steps, his way have I kept]** I have carefully marked his *providential dealings*; and in his *way*—his pure and undefiled religion—have I walked. I have not only been *generally* but *particularly* religious: I have attended carefully to the *weightier* matters of the law, and have not forgotten its *slightest* injunctions.

*Coverdale* is curious:—*Nevert heles my fete kepe his path, his hye strete have I holden, and not gone out of it.* The *hye strete* is *highway*, the *causeway*, or *raised road*; formed, as they anciently were, by stones in the manner of *pavement*. It has its name from the Latin *strata*, paved, *via* being understood: *via lapidibus strata*, “a way paved with stones:” hence *street*, a raised road or pavement either in town or country. And hence the *four grand Roman or British roads* which intersected this kingdom: viz. *Watling street*, *Icknild* or *Ricknild street*, *Ermin street*, and *Fosse street*. Some say these *streets* or roads were made by *Bellinus*, a British king.

*Fosse street* began in Cornwall, passed through Devonshire, Somersetshire, and along by Titbury upon Toteswould, beside Coventry, unto Leicester; and thence by the wide plains to Newark and to Lincoln, where it ends.

*Watling street* begins at Dover, passes through the middle of Kent, over the Thames by London, running near Westminster, and thence to St. Alban's, Dunstable, Stratford, Towcester, Weden, Lilbourn, Atherston, Wreaken by Severn, Worcester, Stratton, through Wales unto Cardigan, and on to the Irish sea.

*Ermin*, or *Erminage street*, running from St. David's in Wales, to Southampton.

*Ricknild*, or *Icknild street*, running by Worcester, Wycomb, Birmingham, Lichfield, Derby, Chesterfield, and by York, into Tynemouth. See *Camden*, *Holinshed*, and *Minshieu*.

**Verse 12. The commandment of his lips]** The written law that proceeded from his own mouth.

**I have esteemed the words of his mouth]** Mr. *Good* has given a better version of the original: *In my bosom have I stored up the words of his mouth*. The Asiatics carry every thing precious or valuable in their *bosom*, their handkerchiefs, jewels, purses, &c. Job, therefore, intimates that the words of God's mouth were to him a *most precious treasure*.

**Verse 13. But he is in one mind]** The original is *dj ab awhw vehu beechad*, and is literally, *But he is in one*: properly rendered by the *Vulgate*, *Ipse enim solus est. But he is alone*. And not badly rendered by *Coverdale*.—*It is he himself alone*. He has no partner; his designs are his own, they are formed in his infinite wisdom, and none can turn his determinations aside. It is vain, therefore, for man to contend with his Maker. He designs my happiness, and you cannot prevent its accomplishment.

**Verse 14. For he performeth the thing that is appointed for me]** *Coverdale* translates:—*He rewardeth me into my bosome, and many other things mo doth he, as he maye by his power.* *yqj chukki* may as well be translated *bosom* here as in the 12th verse; {<182312>**Job 23:12**;} but probably it may mean a *portion, lot, sufficiency*: *For he hath appointed me my lot; and like these there are multitudes with him*. He diversifies human affairs: scarcely any two men have the same lot; nor has the same person the same portion at all

times. He has multitudes of resources, expedients, means, &c., which he employs in governing human affairs.

**Verse 15. Therefore am I troubled]** I do not as yet see an end to my afflictions: he has not exhausted his means of trial; therefore, when I consider this, I am afraid of him.

**Verse 16. For God maketh my heart soft]** Prostrates my *strength*, deprives me of *courage*, so that I sink beneath my burden, and I am troubled at the thought of the Almighty, the self-sufficient and eternal Being.

**Verse 17. Because I was not cut off]** “O, why can I not draw darkness over my face? Why may not thick darkness cover my face?” Mr. *Good*. This verse should be read in connection with the preceding; and then we shall have the following sense. Ver. 16: “The Lord hath beaten down my strength, and my soul has been terrified by his fear.” Ver. 17: “For it is not this deep night in which I am enveloped, nor the evils which I suffer, that have overwhelmed me; I sink only through the fear which the presence of his Majesty inspires. This is my greatest affliction; sufferings, diseases, yea, death itself, are nothing in comparison of the terror which my soul feels in the presence of his tremendous holiness and justice.”

NOTHING can humble a pious mind so much as Scriptural apprehensions of the majesty of God. It is easy to contemplate his *goodness*, *loving-kindness*, and *mercy*; in all these we have an interest, and from them we expect the greatest good: but to consider his *holiness* and *justice*, the infinite *righteousness* of his nature, under the conviction that we have *sinned*, and *broken the laws* prescribed by his *sovereign Majesty*, and to feel ourselves brought as into the presence of his judgment-seat,—who can bear the thought? If cherubim and seraphim veil their faces before his throne, and the *holiest* soul exclaims,

*I loathe myself when God I see,  
And into nothing fall;*

what must a *sinner* feel, whose conscience is not yet purged from dead works and who feels the wrath of God abiding on him? And how without such a mediator and sacrifice as Jesus Christ is, can any human spirit come into the presence of its Judge? Those who can approach him *without terror*, know little of his justice and nothing of *their* sin. When we



approach him in prayer, or in any ordinance, should we not feel more *reverence* than we generally do?

## CHAPTER 24

*Job asserts that there are various transgressors whose wickedness is not visited on them in this life; and particularizes the unjust and oppressive, 1-6; those who are cruel to the poor, 7-13; the murderer, 14; the adulterer, 15; thieves and plunderers, 16, 17. Nevertheless they have an accursed portion, and shall die, and their memory perish, 18-20. He speaks of the abuse of power, and of the punishment of oppressors, 21-24; and asserts that what he has said on these subjects cannot be contradicted, 25.*

## NOTES ON CHAP. 24

**Verse 1.** Why, seeing times are not hidden from the Almighty] Mr. Good translates: "Wherefore are not doomsdays kept by the Almighty, so that his offenders may eye their periods?" *Doomsdays* are here used in the same sense as *term times*; and the wish is, that God would appoint such times that the falsely accused might look forward to them with comfort; knowing that, on their arrival, they should have a fair hearing, and their innocence be publicly declared; and their detractors, and the unjust in general, meet with their deserts. But God reserves the knowledge of these things to himself. "The holy patriarch," says Mr. Good, "has uniformly admitted that in the aggregate scale of Providence the just are rewarded and the wicked punished for their respective deeds, in some period or other of their lives. But he has contended in various places, and especially in <sup><182107></sup>**Job 21:7-13**, that the exceptions to this general rule are numerous: so numerous, as to be sufficient to render the whole scheme of providential *interposition* perfectly mysterious and incomprehensible, <sup><182318></sup>**Job 23:8-12**; so in the passage before us: if the retribution ye speak of be universal, and which I am ready to admit to a certain extent to be true and unquestionable, I not only ask, Why do the just ever suffer in the midst of their righteousness? but, Why do not the wicked see such retribution displayed before their eyes by stated judgments, so that they may at one and the same time know and tremble?"

**Verse 2.** Some remove the landmarks] Stones or posts were originally set up to ascertain the bounds of particular estates: and this was necessary in open countries, before *hedges* and *fences* were formed. Wicked and covetous men often removed the landmarks or *termini*, and set them *in* on

their neighbours' ground, that, by contracting their boundaries, they might enlarge their own. The law of Moses denounces curses on those who remove their neighbours' landmarks. See <sup><61914></sup>**Deuteronomy 19:14; 27:17**, and the note on the former place, where the subject is considered at large.

**They violently take away flocks, and feed** thereof.] Mr. *Good* translates w[ry *yiru*, *they destroy*, deriving the word, not from h[r *raah*, to *feed*, but from [r *ra*, to *rend*, to *destroy*.

The Septuagint had read h[r *roch*, a *shepherd*; and therefore have translated ποιμνιον συν ποιμενι αρπασαντες, “violently carrying off both the flock and the shepherd.”

**Verse 4. They turn the needy out of the way]** They will not permit them to go by the accustomed paths; they oblige them to take circuitous routes. When the Marquis of H. was made ranger of Richmond Park, he thought it his duty to shut up a pathway which had existed for a long time; and those who presumed, after this shutting up, to break the fence, and take that path as formerly, were prosecuted. A *cobbler* near the place entered an action against the marquis: the cause was tried, the marquis cast, and the path ordered to be opened, on the ground that it had, time out of mind, been a public undisputed path. When one asked the *cobbler*, “How he could have the boldness to go to law with the Marquis of H.?” he answered, “Because I did not like to leave the world worse than I found it.” All tolerated oppression and voluntary forfeiture of ancient rights, are injurious to society at large, and they who *wink* at them *leave the world worse than they found it*.

**Verse 5. Rising betimes for a prey]** The general sense here seems plain enough. There are some who live a lawless roaming life: make a predatory life their employment; for this purpose, frequent the wilderness, where they seize on and appropriate whatsoever they find, and by this method they and their families are supported.

Mr. *Good* says: “The sense has never yet been understood by any commentator;” and hence he proposes a different division of the words, placing hbr [ *arabah*, the *desert* or *wilderness*, in the first hemistich, thus:—

*“Rising early for the pillage of the wilderness;  
The bread of themselves and of their children.”*

Others think that the words are spoken solely of the poor under the hand of oppression, who are driven away from their homes, and obliged to seek such support as the wilderness can afford. Such was originally the state of the *Bedouins*, and of the wandering Arab hordes in general: the oppression of the tyrannous governors obliged them to seek refuge in the deserts, where they still live in a roaming predatory life.

**Verse 6. They reap every one his corn in the field]** This is perfectly characteristic. These wandering hordes often make sudden irruptions, and carry off the harvest of grain, olives, vines, &c., and plunge with it into the wilderness, where none can follow them. The *Chaldee* gives the same sense: “They reap in a field that is not their own, and cut off the vineyard of the wicked.”

**Verse 7. They cause the naked to lodge without clothing]** Or rather, *They spend the night naked, without clothing; and without a covering from the cold:* another characteristic of the wandering Arabs. They are *ill-fed, ill-clothed.* and often miserable off, even for *tents.* They can have little household stuff: as they are plunderers, they are often obliged to fly for their lives, and cannot encumber themselves with what is not absolutely needful.

**Verse 8. They are wet with the showers of the mountains]** Mr. *Good* thinks that *torrents*, not *showers*, is the proper translation of the original  $\mu\text{r}\text{z}$  *zerem*; but I think *showers of the mountain* strictly proper. I have seen many of these in mountainous countries, where the tails of *water-spouts* have been intercepted and broken, and the *outpouring* of them would be incredible to those who have never witnessed similar phenomena. The *rain* fell in *torrents*, and produced torrents on the land, carrying away earth and stones and every thing before them, scooping out great gullies in the sides of the mountains. *Mountain torrents* are not produced but by such extraordinary *outpourings of rain*, formed either by *water-spouts*, or by vast *masses of clouds intercepted and broken* to pieces by the mountain tops.

**And embrace the rock for want of a shelter.]** In such cases as that related above, the *firm rock* is the only shelter which can be found, or safely trusted.

**Verse 9. They pluck the fatherless from the breast]** They forcibly take young children in order that they may bring them up in a state of *slavery*.

This verse is the commencement of a new paragraph, and points out the arbitrary dealings of oppressors, under despotic governors.

**Take a pledge of the poor.]** Oppressive landlords who let out their grounds at an exorbitant rent, which the poor labourers, though using the utmost diligence, are unable at all times to pay; and then the unfeeling wretch *sells then up*, as the phrase here is, or takes their *cow*, their *horse*, their *cart*, or their *bed*, in pledge, that the money shall be paid in such a time. This is one of the crying sins of some countries of Europe.

**Verse 10. They cause him to go naked]** These cruel, hard-hearted oppressors seize the *cloth* made for the *family wear*, or the *wool* and *flax* out of which such *clothes* should be made.

**And they take away the sheaf]** Seize the *grain* as soon as it is reaped, that they may pay themselves the exorbitant rent at which they have leased out their land: and thus the *sheaf*—the *thraves* and *ricks*, by which they should have been supported, are taken away from the hungry.

**Verse 11. Make oil within their walls]** Thus stripped of all that on which they depended for *clothing* and *food*, they are obliged to become *vassals* to their lord, labour in the fields on scanty fare, or *tread their wine-presses*, from the produce of which they are not permitted to quench their *thirst*.

**Verse 12. Men groan from out of the city]** This is a new paragraph. After having shown the oppressions carried on in the *country*, he takes a view of those carried on in the *town*. Here the miseries are too numerous to be detailed. The *poor* in such places are often in the most wretched state; they are not only *badly fed*, and *miserably clothed*, but also most *unwholesomely lodged*. I was once appointed with a benevolent gentleman, J. S., Esq., to visit a district in St. Giles's London, to know the real state of the poor. We took the district in *House Row*, and found each dwelling full of people, dirt, and wretchedness. Neither old nor young had the appearance of health: some were *sick*, and others lying *dead*, in the same place! Several beds, if they might be called such, on the floor in the same apartment; and, in one single house, *sixty souls*! These were groaning under various evils; *and the soul of the wounded*, wounded in spirit, and *afflicted* in body, *cried out* to God and man for help! It would have required no subtle investigation to have traced all these miseries to the *doors*, the *hands*, the *lips*, and the *hearts*, of ruthless landlords; or to oppressive systems of public expenditure in the support of ruinous wars,

and the stagnation of trade and destruction of commerce occasioned by them: to which must be added the enormous taxation to meet this expenditure.

**Yet God layeth not folly to them.]** He does not impute their calamities to their own folly. Or, according to the *Vulgate, Et Deus inultum abire non patitur*; “And God will not leave (these disorders) unpunished.” But the Hebrew may be translated *And God doth not attend to their prayers*. Job’s object was to show, in opposition to the mistaken doctrine of his friends, that God did not hastily punish every evil work, nor reward every good one. That vice often went long unpunished, and *virtue* unrewarded; and that we must not judge of a man’s state either by his *prosperity* or *adversity*. Therefore, there might be cases in which the innocent oppressed poor were crying to God for a redress of their grievances, and were not immediately heard; and in which their oppressors were faring sumptuously every day, without any apparent mark of the Divine displeasure. These sentiments occur frequently.

**Verse 13. They-rebel against the light]** Speaking of wicked men. They rebel against the light of God in their consciences, and his light in his word. They are tyrants *in grain*, and care neither for God nor the poor. *They know not the ways thereof*—they will not learn their duty to God or man. *Nor abide in the paths thereof*—if brought at any time to a better mind, they speedily relapse; and are *steady* only in *cruelty* and *mischief*. This is the character of the oppressors of suffering humanity, and of sinners audacious and hardened.

This whole verse Mr. *Good* translates in the following manner:—

*They are indignant of the light;  
They respect not its progress;  
And will not return to its paths.*

They hate good; they regard not its operation; they go out of the way of righteousness, and refuse to return.

**Verse 14. The murderer rising with the light]** Perhaps the words should be read as Mr. *Good* has done:—

*With the daylight ariseth the murderer;  
Poor and needy, he sheddeth blood.*

This description is suitable to a *highwayman*; one who robs in daylight, and who has been *impelled* by *poverty* and *distress* to use this most unlawful and perilous mode to get bread; and for fear of being discovered or taken, commits murder, and thus adds crime to crime.

**In the night is as a thief.]** Having been a *highwayman* in the *daytime*, he turns *footpad* or *housebreaker* by *night*; and thus goes on from sin to sin.

There have been several instances like the case above, where poverty and distress have induced a man to go to the highway and rob, to repair the ruin of himself and family. I shall introduce an authentic story of this kind, which the reader may find at the end of this chapter. See Clarke “<sup><182425></sup> Job 24:25”.

**Verse 15. The eye also of the adulterer]** This is another sin particularly of the city. The *adulterer* has made his *assignation*; he has *marked the house* of her into whose good graces he has *insinuated himself*, called *digging through the house*; he *waits* impatiently for the *dusk*; and then goes forth, having *muffled* or *disguised his face*, and spends a criminal night with the faithless wife of another man. The *morning dawns*: but it is to him as the *shadow of death*, lest he should be detected before he can reach his own home. *And if one know him*—if he happen to be *recognized* in coming out of the forbidden house; *the terrors of death* seize upon him, being afraid that the thing shall be brought to light, or that he shall be called to account, a sanguinary account, by the injured husband.

This seems to be the general sense of the very natural picture which Job draws in the 15th, 16th, and 17th verses. {<sup><182415></sup> Job 24:15-17}

**Verse 16. In the dark they dig through houses]** Thieves in Bengal very frequently dig through the *mud wall* and under the *clay floors* of houses, and, entering unperceived, plunder them while the inhabitants are asleep.

Mr. *Good*'s version of this paragraph I shall lay before the reader:—

*Ver. 15. For the dark too watcheth the eye of the adulterer;  
Exclaiming, No eye shall behold me.  
Then putteth he the muffler on his face;*

*Ver. 16. He wormeth into houses amidst the darkness.  
In the daytime they seal themselves up,  
They know not the light:*

*Ver. 17. For, the dawn they reckon to themselves as the death-shade;  
The horrors of the death-shade as it returneth.*

**Verse 18. He is swift as the waters]** Literally, *Light is he on the face of the waters: and cursed shall be their portion on the earth*, which Mr. *Good* translates:—

*Miserable is this man on the waters:  
Deeply miserable the lot of those on dry land.*

**He beholdeth not the way of the vineyards.]** These no longer flourish or bring forth fruit. The labour of the vintage fails.

**Verse 19. Drought and heat consume the snow-waters]** The public cisterns or large tanks which had been filled with water by the melting of the snow on the mountains, and which water was stored for the irrigation of their lands, had been entirely exhausted by the intensity of the heat, and the long continuance of drought.

So doth **the grave** those which **have sinned.]** For this whole paragraph we have only two words in the original; viz., **wacj l wav sheol chatau**, “the pit, they have sinned;” which Mr. *Good* translates:—“They fall to their lowest depth.”

I believe the meaning to be,—even the deepest tanks, which held most water, and retained it longest, had become exhausted; so that expectation and succour were cut off from this as well as from every other quarter.

I have elsewhere shown that **l wav sheol** signifies, not only *hell* and the *grave*, but any deep *pit*; and, also, that **acj chata** signifies to *miss the mark*. Mr. *Good*, properly aware of these acceptations of the original words, has translated as above; and it is the only ground on which any consistent meaning can be given to the original.

**Verse 20. The womb shall forget him]** The mother that bare him shall have no affection for him, nor be afflicted at his death. But the word **uj r rechem** signifies *compassion, mercy*. *Mercy shall be unmindful of him*. How dreadful such a state! When mercy itself forgets the sinner, his perdition slumbereth not.

**The worm shall feed sweetly on him]** The *Chaldee* has, “The cruel, who have neglected to commiserate the poor, shall be sweet to the worms.” He



shall be brought into a state of the greatest degradation, and shall be no more remembered.

**And wickedness shall be broken as a tree.]** He shall be as a rotten or decayed tree, easily broken to pieces. If it were clear that **hl w** [ *avlah*, here rendered *wickedness*, has the same sense as **hl** [ *aleh*, a leaf, sucker, or shoot, then we might translate according to the ingenious version of Mr. Good; viz., *But the shoot shall be broken off as a tree*; which might, in this case, be supposed to refer to illicit commerce, the *fruit* of the *womb* becoming *abortive*.

**Verse 21. He evil entreateth the barren]** I believe the original word **hl w** should be translated *he feedeth*, and so the *Vulgate* understood the word: *Pavit enim sterilem*. He has been kind to the barren woman; but he has done no good to the widow. He has shown no mercy to *large families*; he has been an enemy to the procreation of children. Though he may, for particular reasons, have provided for a *barren woman*; yet the *widow* he has not comforted, she being old or infirm, or such as might not suit his purpose.

**Verse 22. He draweth also the mighty]** *Calmet* gives the following version of the original: “He draws with him guards for his defense; he raises himself up, and does not feel assured of his life.” In the midst even of his guards he is afraid; and dares not put confidence in any person. This is an admirable delineation of the inquietudes and terrors of a tyrant.

**Verse 23. Though it be given him to be in safety]** The *Vulgate* gives this verse a singular turn: *Dedit ei Deus locum pœnitentiæ, et ille abutitur eo in superbiam*, “God gave him space for repentance, but he has abused it through pride.” This is by no means conformable to the original. I think the words should be translated thus: “He gives *them* (i.e., the guards) to him for security, and he leans upon them; yet his eyes are upon their ways.” Though he have taken the guards, mentioned in the preceding verse, for his personal defence, and for this purpose he uses them; yet he is full of diffidence, and he is continually watching them lest they should be plotting his destruction. The true picture of an Eastern tyrant. *Without* are fightings; *within* are fears.

**Verse 24. They are exalted for a little while]** Such tyrants are exalted for a time, for God putteth down one and raiseth up another; but he turns his hand against them, and they are gone. They are removed by his justice as

all of the same character have been and shall be; time and judgment shall mow them down as the grass, and crop them off as the ears of ripe corn. They may flourish for a time, and continue their oppressions; but they shall at last come to an untimely end. Few tyrants ever visit the eternal world *sicca morte*, but by a violent death. All Eastern history is full of this great *fact*.

**Verse 25.** And if it be **not** so **now**] Job has proved by examples that the righteous are often oppressed; that the wicked often triumph over the just, that the impious are always wretched even in the midst of their greatest prosperity; and he defies his friends to show one flaw in his argument, or an error in his illustration of it; and that existing facts are farther proofs of what he has advanced.

IN the preceding chapters we find Job's friends having continual recourse to this assertion, which it is the grand object of all their discourses to prove, viz., The righteous are so distinguished in the approbation of God, that they live always in prosperity, and die in peace.

On the other hand, Job contends that the dispensations of Providence are by no means thus equal in this life; that experience shows that the righteous are often in adversity, and the wicked in power and prosperity.

Job's friends had also endeavoured to prove that if a reported good man fell into adversity, it was a proof that his character had been mistaken, that he was an internal sinner and hypocrite; and that God, by these manifest proofs of his disapprobation, unmasked him. Hence they charged Job with hypocrisy and secret sins, because he was now suffering adversity, and that his sins must be of the most heinous nature, because his afflictions were uncommonly great. This Job repels by appeals to numerous facts where there was nothing equivocal in the character; where the *bad* was demonstrably bad, and yet in *prosperity*; and the *good* demonstrably good, and yet in *adversity*. It is strange that none of these could hit on a middle way: viz., The wicked may be in prosperity, but he is ever miserable in his soul: the righteous may be in adversity, but he is ever happy in his God. In these respects, God's ways are always equal.

On <sup><18244></sup>**Job 24:14**, I have referred to the case of unfortunate men who, falling into adversity, madly have recourse to plunder to restore their ruined circumstances. The following anecdote is told of the justly celebrated Dr. Sharp, archbishop of York, the grandfather of that highly

benevolent, useful, learned, and eminent man, Granville Sharp, Esq., with whom I had for several years the honour of a personal acquaintance.

“Never was any man, as well by the tenderness of his nature as by the impulse of religion, better disposed to succour the distressed, and relieve the necessities of the poor; to which merciful offices he had so strong an inclination that no reasonable solicitations were ever in danger of meeting with a repulse. Nay, he was more prone to seek out proper objects of his bounty, than to reject them when recommended; and so far was his charity from any suspicion of being extorted by importunity, that it appeared rather a delight than uneasiness to him to extend his liberality upon all proper occasions.”

For the same reason, a singular anecdote of the archbishop, related in the London Chronicle of Aug. 13, 1785, and always credited by his family, may be thought worth preserving.

“It was his lordship’s custom to have a saddle-horse attend his carriage, that in case of fatigue from sitting, he might take the refreshment of a ride. As he was thus going to his episcopal residence, and was got a mile or two before his carriage, a decent, well-looking young man came up with him; and, with a trembling hand and a faltering tongue presented a pistol to his lordship’s breast, and demanded his money. The archbishop, with great composure, turned about; and, looking steadfastly at him, desired he would remove that dangerous weapon, and tell him fairly his condition. ‘Sir! sir!’ with great agitation, cried the youth; ‘no words, ‘tis not a time; your money instantly.’ ‘Hear me, young man,’ said the archbishop; ‘you see I am an old man, and my life is of very little consequence: yours seems far otherwise. I am named Sharp, and am archbishop of York; my carriage and servants are behind. Tell me what money you want, and who you are, and I will not injure you, but prove a friend. Here, take this; and now ingenuously tell me how much you want to make you independent of so destructive a business as you are now engaged in.’ ‘O sir,’ replied the man, ‘I detest the business as much as you. I am-but-but-at home there are creditors who will not stay-fifty pounds, my lord, indeed would do what no tongue besides my own can tell.’ ‘Well, sir, I take it on your word; and, upon my honour, if

you will, in a day or two, call on me at \_\_\_\_, what I have now given you shall be made up that sum.’ The highwayman looked at him, was silent, and went off; and, at the time appointed, actually waited on the archbishop, and assured his lordship his words had left impressions which nothing could ever destroy.

“Nothing more transpired for a year and a half or more; when one morning a person knocked at his grace’s gate, and with peculiar earnestness desired to see him. The archbishop ordered the stranger to be brought in. He entered the room where his lordship was, but had scarce advanced a few steps before his countenance changed, his knees tottered, and he sank almost breathless on the floor. On recovering, he requested an audience in private. The apartment being cleared, ‘My lord,’ said he, ‘you cannot have forgotten the circumstances at such a time and place; gratitude will never suffer them to be obliterated from my mind. In me, my lord, you now behold that once most wretched of mankind; but now, by your inexpressible humanity, rendered equal, perhaps superior, in happiness to millions. O, my lord!’ tears for a while preventing his utterance, ‘’tis you, ’tis you that have saved me, body and soul; ’tis you that have saved a dear and much-loved wife, and a little brood of children, whom I tendered dearer than my life. Here are the fifty pounds; but never shall I find language to testify what I feel. Your God is your witness; your deed itself is your glory; and may heaven and all its blessings be your present and everlasting reward! I was the younger son of a wealthy man; your lordship knows him; his name was \_\_\_\_\_. My marriage alienated his affection; and my brother withdrew his love, and left me to sorrow and penury. A month since my brother died a bachelor and intestate. What was *his*, is become *mine*; and by your astonishing goodness, I am now at once the most penitent, the most grateful, and happiest of my species.”

See *Prince Hoar’s* life of *Granville Sharp, Esq.*, page 13.

I have no doubt there have been several cases of a similar kind, when the *first step* in delinquency was urged by *necessity*; but few of such wretched adventurers have met with an *Archbishop Sharp*. An *early* and *pious education* is the only means under God to prevent such dangerous steps, which generally lead to the most fearful catastrophe. Teach a child, that whom God loveth he

chasteneth. Teach him, that God suffers men to hunger, and be in want, that he may try them if they will be faithful, and do them good in their latter end. Teach him, that he who patiently and meekly bears providential afflictions, shall be relieved and exalted in due time. Teach him, that it is no sin to die in the most abject poverty and affliction, brought on in the course of Divine providence, but that any attempts to alter his condition by robbery, knavery, cozening, and fraud, will be distinguished with heavy curses from the Almighty, and necessarily end in perdition and ruin. A child thus educated is not likely to abandon himself to unlawful courses.

## CHAPTER 25

*Bildad, the Shuhite, in an irregular speech, shows that God's dominion is supreme, his armies innumerable, and his providence extended over all, 1-3; that man cannot be justified before God; that even the heavenly bodies cannot be reputed pure in his sight; much less man, who is naturally weak and sinful, 4-6.*

## NOTES ON CHAP. 25

**Verse 1. Bildad the Shuhite]** This is the last attack on Job; the others felt themselves foiled, though they had not humility enough to acknowledge it, but would not again return to the attack. Bildad has little to say, and that little is very little to the point. He makes a few assertions, particularly in reference to what Job had said in the commencement of the preceding chapter, of his *desire to appear before God, and have his case tried by him, as he had the utmost confidence that his innocence should be fully proved.* For this Bildad reprehends Job with arguments which had been brought forth often in this controversy, and as repeatedly confuted, <sup><180418></sup> **Job 4:18; 15:14-16.**

**Verse 2. Dominion and fear are with him]** God is an absolute sovereign; his fear is on all the hosts of heaven; and by his sovereignty he establishes and preserves order in the heavens, and among all the inhabitants of the eternal world: how canst thou, therefore, dare to appeal to him, or desire to appear before him?

**Verse 3. Is there any number of his armies?]** He has *troops* innumerable; he can serve himself of all his creatures; every thing may be a means of *help* or *destruction*, according to his Divine will. When he purposes to save, none can destroy; and when he is determined to destroy, none can save. It is vain to trust in his creatures against himself.

**Upon whom doth not his light arise?]** That is, his providence rules over all; he is universal Lord; he causes his sun to arise on the evil and the good, and sends his rain on the just and unjust.

**Verse 4. How then can man be justified?]** Or, *hnnw umah, With what, shall a man be justified with God?* Though this is no conclusion from

Bildad's premises, yet the question is of the highest importance to man. Neither Bildad nor any of his fellows could answer it; the doctrine of redemption through the *blood of the cross* was then known only through *types* and *shadows*. We who live in the Gospel dispensation, can readily answer the question, With what shall *miserable man* (**vwna enosh**) be justified with God?—*Ans.* By bringing forward, by *faith*, to the throne of the Divine justice, the *sacrificial offering of the Lord Jesus Christ*; and confiding absolutely in it, as being a full, sufficient, and complete atonement and sacrifice for his sins, and for the salvation of a lost world.

How, or with *what* (**hmw umah**) shall he be clean that is born of a woman?—*Ans.* By receiving that grace or heavenly influence communicated by the power and energy of the eternal Spirit applying to the heart the efficacy of that blood which cleanses from all unrighteousness. This, and this only, is the way in which a *sinner*, when truly *penitent*, can be *justified before God*: and in which a *believer*, convinced of indwelling sin, can be *sanctified* and cleansed from all unrighteousness. This is the only means of *justification* and *sanctification*, without which there can be no *glorification*. And these two great works, which constitute the whole of *salvation*, have been procured for a lost world by the incarnation, passion, death, and resurrection of the Lord Jesus Christ, who was delivered for our offences, and rose again for our justification; to whom be glory and dominion now and for evermore, Amen!

**Verse 5. Behold even to the moon, and it shineth not]** It is continually *changing* its appearance. It never appears twice in its whole revolution with the *same face*: it is ever *waxing* or *waning*; and its face is variegated with opaque spots. Its changeableness can never be compared with the unchangeable nature of God.

**Yea, the stars are not pure in his sight.]** Whatever their excellence may be as stars, it is nothing in comparison with him from whom they have derived their being and splendour. See the notes on <sup><180418></sup>**Job 4:18**; **15:14-16**. The *Targum* reads: “Behold, the moon is as yet spotted in her eastern part; the sun shines not; and the stars are not pure in his sight.”

Some think that by *stars* are meant those *angels who kept not their first estate*: this may be so, but I cannot see it in the text. It may, however, mean the *heavenly host*, as it is supposed to do, <sup><182807></sup>**Job 28:7**; but I still must hesitate on the propriety of such applications.

It is probable this speech of Bildad was delivered in the *night-season*, when clouds interrupted the bright shining of the moon. The third verse seems to refer immediately to the *stars*, which to the naked eye are innumerable. The *sun* is not mentioned, because of his absence.

This speech of Bildad is both confused and inconclusive. His reasoning is absurd, and he draws false conclusions from his premises. In the third verse, he says, "Is there any number of his armies? and upon whom does not his light arise?" But how absurd is the conclusion which he draws from his questions:—"How then can a man be justified with God, or he be clean who is born of a woman?"

This has no relation to the premises; still to us the question is not difficult, and has already been answered in the notes: "A man can be justified with God," through the blood of Christ; and "he can be clean who is born of a woman." through the sanctification of the Spirit.

**Verse 6. How much less man, that is a worm?] Or as the *Targum*.—**"How much more man, who in his life is a reptile; and the son of man, who in his death is a worm." Almost all the *versions* read, "Truly man is corruption, and the son of man a worm." The *original* is degradingly expressive: "Even because **vwna** *enosh, miserable man*, is **hmr** *rimmah, a crawling worm*; and the son of Adam, who is **h[lwt** *toleah, a worm, or rather maggot*, from its eating into and dividing certain substances."—*Parkhurst*.

Thus endeth Bildad the Shuhite, who endeavoured to speak on a subject which he did not understand; and, having got on bad ground, was soon confounded in his own mind, spoke incoherently, argued inconclusively, and came abruptly and suddenly to an end. Thus, his three friends being confounded, Job was left to pursue his own way; they trouble him no more; and he proceeds in triumph to the end of the thirty-first chapter.



## CHAPTER 26

*Job, perceiving that his friends could no longer support their arguments on the ground they had assumed, sharply reproves them for their want both of wisdom and feeling, 1-4; shows that the power and wisdom of God are manifest in the works of creation and providence; gives several proofs; and then adds that these are a small specimen of his infinite skill and unlimited power, 5-14.*

## NOTES ON CHAP. 26

**Verse 2. How hast thou helped him]** This seems a species of irony. How wonderfully hast thou counselled the unskilful and strengthened the weak! Alas for you! ye could not give what ye did not possess! In this way the *Chaldee* understood these verses: “Why hast thou pretended to give succour, when *thou art* without strength? And save, while thy arm is weak? Why hast thou given counsel, when *thou art* without understanding? And supposest that thou hast shown the very essence of wisdom?”

**Verse 4. Whose spirit came from thee?]** Mr. *Good* renders the verse thus: *From whom hast thou pillaged speeches? And whose spirit hath issued forth from thee?* The retort is peculiarly severe; and refers immediately to the proverbial sayings which in several of the preceding answers have been adduced against the irritated sufferer; for which see <sup><1801></sup>**Job 8:11-19; 15:20-35**, some of which he has already complained of, as in <sup><1812></sup>**Job 12:3**, and following. I concur most fully therefore with Dr. Stock in regarding the remainder of this chapter as a sample, ironically exhibited by Job, of the harangues on the power and greatness of God which he supposes his friends to have taken out of the mouths of other men, to deck their speeches with borrowed lustre. Only, in descanting on the same subject, he shows how much he himself can go beyond them in eloquence and sublimity.

Job intimates that, whatever *spirit* they had, it was not the Spirit of God, because in their answers falsehood was found.

**Verse 5. Dead things are formed from under the waters]** This verse, as it stands in our version, seems to convey no meaning; and the Hebrew is obscure; **uyaprh**, *harephaim*, “the Rephaim,” certainly means not *dead*

*things*; nor can there be any propriety in saying that *dead things*, or things without life, *are formed under the waters*, for such things are formed everywhere in the earth, and under the earth, as well as under the waters.

The *Vulgate* translates: *Ecce gigantes gemunt sub aquis, et qui habitant cum eis*. “Behold the giants, and those who dwell with them, groan from under the waters.”

The *Septuagint*: Μη γιγαντες μαιωθησονται υποκατωθεν υδατος, και των γειτονων αυτου; “Are not the giants formed from under the waters, and their neighbours?”

The *Chaldee*: *wh̄tyrvmw ayml [rl m w̄naw yrbty yzmzmtmd ayrbgd rvpa* *eposhar degibraiya demithmazmezim yithbareyan veinnun millera lemaiya umashreiyatehon*,

“Can the trembling giants be regenerated, when they and their hosts are under the water?”

The *Syriac* and *Arabic*: “Behold, the giants are slain, and are drawn out of the water.” None of these appear to give any sense by which the true meaning can be determined.

There is probably here an allusion to the destruction of the earth by the general deluge. Moses, speaking concerning the state of the earth before the flood, says, <sup><01004></sup> **Genesis 6:4**, “There were giants *μυλ ρη nephilim*, in the earth in those days.” Now it is likely that Job means the same by *μυαπρ rephaim* as Moses does by the *nephilim*; and that both refer to the antediluvians, who were all, for their exceeding great iniquities, overwhelmed by the waters of the deluge. Can those mighty men and their neighbours, all the sinners who have been gathered to them since, be rejected from under the waters, by which they were judicially overwhelmed?

Mr. *Good* thinks the shades of the heroes of former times, the gigantic spectres, the mighty or enormous dead, are meant.

I greatly question whether *sea-monsters* be not intended, such as porpoises, sharks, narwals, grampuses, and whales. We know, however that an opinion anciently prevailed, that the Titans, a race of men of enormous stature, rebelled against the gods, and endeavoured to scale heaven by placing one mountain on the top of another; and that they and

their structure were cast down by the thunder of the deities, and buried under the earth and sea; and that their struggles to arise produce the earthquakes which occur in certain countries. Now although this opinion is supported by the most respectable antiquity among the heathens, it is not to be supposed that in the word of God there can be any countenance given to an opinion at once as absurd as it is monstrous. (But still the poet may use the language of the common people.) I must therefore either refer the passage here to the *antediluvians*, or to the vast *sea-monsters* mentioned above.

**Verse 6. Hell is naked before him]** *Sheol*, the *place of the dead*, or of *separate spirits*, is always in his view. *And there is no covering to Abaddon*—the place of the *destroyer*, where *destruction* reigns, and where those dwell who are eternally separated from God. The ancients thought that hell or Tartarus was a vast space in the centre, or at the very bottom of the earth. So VIRGIL, *Æn.* lib. vi., ver. 577:—

————— *Tum Tartarus ipse*  
*Bis patet in præceptis tantum, tenditque sub umbras,*  
*Quantus ad æthereum cæli suspectus Olympum*  
*Hic genus antiquum terræ, Titania pubes,*  
*Fulmine dejecti, fundo volvuntur in imo.*

“*Full twice as deep the dungeon of the fiends,*  
*The huge Tartarean gloomy gulf, descends*  
*Below these regions, as these regions lie*  
*From the bright realms of yon ethereal sky.*  
*Here roar the Titan race, th’ enormous birth;*  
*The ancient offspring of the teeming earth.*  
*Pierced by the burning bolts of old they fell,*  
*And still roll bellowing in the depths of hell.”*

PITT.

And some have supposed that there is an allusion to this opinion in the above passage, as well as in several others in the Old Testament; but it is not likely that the sacred writers would countenance an opinion that certainly has nothing in fact or philosophy to support it. Yet still a poet may avail himself of popular opinions.

**Verse 7. He stretcheth out the north over the empty place]** *wh̄t̄ l̄* [*al tohu, to the hollow waste*. The same word as is used, <sup><DIOIO2></sup>**Genesis 1:2**, *The earth was without form, wh̄t̄ tohu*. The north must here mean the *north*

*pole*, or northern hemisphere; and perhaps what is here stated may refer to the opinion that the earth was a vast extended plain, and the heavens poised upon it, resting on this plain all round the horizon. Of the *south* the inhabitants of Idumea knew nothing; nor could they have any notion of inhabitants in that hemisphere.

**Hangeth the earth upon nothing.]** The *Chaldee* says: “He lays the earth upon the waters, nothing sustaining it.”

**Verse 8. He bindeth up the waters]** Drives the aqueous particles together, which were raised by evaporation, so that, being condensed, they form clouds which float in the atmosphere, till, meeting with strong currents of wind, or by the agency of the electric fluid, they are farther condensed; and then, becoming too heavy to be sustained in the air, fall down in the form of rain, when, in this poetic language, *the cloud is rent under them*.

**Verse 9. He holdeth back the face of his throne]** Though all these are most elegant effects of an omniscient and almighty power, yet the great Agent is not personally discoverable; he dwelleth in light unapproachable, and in mercy hides himself from the view of his creatures. The words, however may refer to those obscurations of the face of heaven, and the hiding of the body of the sun, when the atmosphere is laden with dense vapours, and the rain begins to be poured down on the earth.

**Verse 10. He hath compassed the waters with bounds]** Perhaps this refers merely to the *circle* of the horizon, the line that terminates light and commences darkness, called here  $\text{Ĕcj } \mu[ \text{ rwa tyl kt d[}$  *ad tachlith or im chosech*, “until the completion of light with darkness.” Or, if we take  $\text{tyl kt}$  *tachlith* here to be the same with  $\text{tl kt}$  *techeleth*, <sup><12504></sup>**Exodus 25:4**, and elsewhere, which we translate *blue*, it may mean that sombre sky-blue appearance of the horizon at the time of *twilight*, i.e., between light and darkness; the line where the one is terminating and the other commencing. Or, He so circumscribes the waters, retaining them in their own place, that they shall not be able to overflow the earth until day and night, that is, time itself, come to an end.

**Verse 11. The pillars of heaven tremble]** This is probably a poetical description either of thunder, or of an earthquake:—

*“He shakes creation with his nod;  
Earth, sea, and heaven, confess him God.”*

But there may be an allusion to the *high mountains*, which were anciently esteemed by the common people as the *pillars* on which the *heavens rested*; and when these were shaken with earthquakes, it might be said *the pillars of heaven tremble*. Mount *Atlas* was supposed to be one of those pillars, and this gave rise to the fable of *Atlas* being a man who bore the heavens on his shoulders. The Greek and Roman poets frequently use this image. Thus *SILIUS ITALICUS*, lib. i., ver. 202:—

*Atlas subducto tracturus vertice cælum:  
Sidera nubiferum fulcit caput, æthereasque  
Erigit æternum compages ardua cervix:  
Canet barba gelu, frontemque immanibus umbris  
Pinea silva premit; vastant cava tempora venti  
Nimboaque ruunt spumantia flumina rictu.*

*“Atlas’ broad shoulders prop th’ incumbent skies:  
Around his cloud-girt head the stars arise.  
His towering neck supports th’ ethereal way;  
And o’er his brow black woods their gloom display.  
Hoar is his beard; winds round his temples roar;  
And from his jaws the rushing torrents pour.”*  
*J. B. C.*

**Verse 12. He divideth the sea with his power]** Here is a manifest allusion to the passage of the Red Sea by the Israelites, and the overthrow of Pharaoh and his host, according to the opinion of the most eminent critics.

**He smiteth through the proud.]** *bhr* *Rahab*, the very name by which Egypt is called <sup><2510></sup>**Isaiah 51:9**, and elsewhere. *Calmet* remarks: “This appears to refer only to the passage of the Red Sea, and the destruction of Pharaoh. Were we not prepossessed with the opinion that *Job* died before *Moses*, every person at the first view of the subject must consider it in this light.” I am not thus prepossessed. Let *Job* live when he might, I am satisfied the *Book of Job* was written long after the death of *Moses*, and not earlier than the days of *Solomon*, if not later. The farther I go in the work, the more this conviction is deepened; and the opposite sentiment appears to be perfectly gratuitous.

**Verse 13. By his Spirit he hath garnished the heavens]** See the observations below.

**Verse 14.** Lo, these are parts of his ways] **twxq** *ketsoth*, the ends or extremities, the outlines, an indistinct sketch, of his eternal power and Godhead.

**How little a portion is heard]** **xmv** *shemets*, a mere whisper; admirably opposed, as Mr. Good has well observed, to **μ[ r** *raam*, the thunder, mentioned in the next clause. As the *thunder* is to a *whisper*, so are the *tremendous and infinitely varied works* of God to the *faint outlines* exhibited in the above discourse. Every reader will relish the dignity, propriety, and sense of these expressions. They force themselves on the observation of even the most heedless.

*By his Spirit he hath garnished the heavens.*—Numerous are the opinions relative to the true meaning of this verse. Some think it refers to the *clearing of the sky* after a storm, such as appears to be described <sup><18351></sup>**Job 26:11, 12**; and suppose *his Spirit* means the *wind*, which he directs to sweep and cleanse the face of the sky, by which the splendour of the day or the lustre of the night is restored: and by the *crooked, flying, or aerial serpent*, as it is variously rendered, the *ecliptic* is supposed to be meant, as the sun's apparent course in it appears to be *serpentine*, in his approach to and recession from each of the *tropics*. This *tortuous line* may be seen on any terrestrial globe. Many will object to this notion as too refined for the time of Job; but this I could easily admit, as astronomy had a very *early existence* among the *Arabians*, if not its *origin*. But with me the chief objection lies against the *obscurity* of the allusion, if it be one; for it must require no small ingenuity, and almost the spirit of divination, to find out the *sun's oblique path in the zodiac* in the words *His hand hath formed the crooked serpent*. Others have imagined that the allusion is to the *lightning* in that *zigzag form* which it assumes when discharged from one cloud into another during a thunder storm. This is at once a natural and very apparent sense. To *conduct* and *manage* the *lightning* is most certainly a work which requires the *skill* and *omnipotence* of GOD, as much as *garnishing the heavens by his Spirit*, *dividing the sea by his power*, or causing *the pillars of heaven to tremble by his reproof*. Others think that the *act of the creation* of the solar system is intended to be expressed, which is in several parts of the sacred writings attributed to the *Spirit of God*; (<sup><010102></sup>**Genesis 1:2**; <sup><19306></sup>**Psalm 33:6**;) and that the *crooked serpent* means either *Satan*, who deceived our first parents, or *huge aquatic animals*; for in <sup><23701></sup>**Isaiah 27:1**, we find the *leviathan* and *dragon of the*

sea called **j r b v j n nachash bariach**, the very terms that are used by Job in this place: “In that day the Lord with his sore and great and strong sword shall punish leviathan, the piercing serpent, (**j r b v j n nachash bariach**,) even leviathan, that crooked serpent, (**wtl q[ v j n nachash akallathon**,) and he shall slay the dragon (**ynth hattannin**) that is in the sea.” And we know that in <sup><0102></sup>**Genesis 1:21** **μυλ dgh μνynth**

*hattanninim haggedolim*, which we translate *great whales*, includes all *sea-monsters* or *vast aquatic animals*. Calmet, who without hesitation adopts this sentiment, says: “I see no necessity to have recourse to allegory here. After having exhibited the effects of the sovereign power of God in the *heavens*, in the *clouds*, in the vast collection of *waters* in the *sea*, it was natural enough for Job to speak of the production of *fishes*.” The intelligent Dr. *Sherlock* gives another interpretation. After strongly expressing his disapprobation of the opinion that Job should descend, after speaking of the *creation of the heavens and their host*, to the *formation of snakes and adders*, he supposes “that Job here intended to oppose that grand religious system of *sabaeism* which prevailed in his time, and to which, in other parts of this book, he alludes; a system which acknowledged two opposite independent principles by which the universe was governed, and paid Divine adoration to the celestial luminaries. Suppose, therefore, Job to be acquainted with the fall of man, and the part ascribed to the *serpent* of the introduction of evil, see how aptly the parts cohere. In opposition to the idolatrous practice of the time, he asserts God to be the maker of all the host of heaven: *By his Spirit he garnished the heavens*. In opposition to the false notion of two independent principles, he asserts God to be the maker of him who was the author of evil: *His hand hath formed the crooked serpent*. You see how properly the *garnishing of the heavens* and the *forming of the serpent* are joined together. That this is the ancient traditionary explication of this place, we have undeniable evidence from the translation of the *Septuagint*, who render the latter part of this verse, which relates to the serpent, in this manner: **Προσταγματι δε εθανατωσε δρακοντα αποστατην**, *By a decree he destroyed the apostate dragon*. The *Syriac* and *Arabic* versions are to the same effect: *And his hand slew the flying serpent*.

“These translators apply the place to the *punishment* inflicted on the serpent; and it comes to the same thing, for the *punishing the serpent* is as clear an evidence of God’s power over the author of

evil as the *creating* him. We need not wonder to see so much concern in this book to maintain the supremacy of God, and to guard it against every false notion; for this was the theme, the business of the author.”—Bp. *Sherlock* on Prophecy, Diss. ii.

From the contradictory opinions on this passage, the reader will no doubt feel cautious what mode of interpretation he adopts, and the absolute necessity of admitting no texts of doubtful interpretation as vouchers for the essential doctrines of Christianity. Neither metaphors, allegories, similes, nor figurative expressions of any kind, should ever be adduced or appealed to as proofs of any article in the Christian faith. We have reason to be thankful that this is at present the general opinion of the most rational divines of all sects and parties, and that the *allegory* and *metaphor men* are everywhere vanishing from the meridian and sinking under the horizon of the Church. Scriptural Christianity is prevailing with a strong hand, and going forward with a firm and steady step.



## CHAPTER 27

*Job strongly asserts his innocence; determines to maintain it, and to avoid every evil way, 1-7. Shows his abhorrence of the hypocrite by describing his infamous character, accumulated miseries, and wretched end, 8-23.*

## NOTES ON CHAP. 27

**Verse 1. Continued his parable]** After having delivered the preceding discourse, Job appears to have *paused* to see if any of his friends chose to make any reply; but finding them all silent, he resumed his discourse, which is here called **wl vm meshalo**, *his parable*, his authoritative weighty discourse; from **l vm mashal**, *to exercise rule, authority, dominion, or power.*—*Parkhurst*. And it must be granted that in this speech he assumes great boldness, exhibits his own unsullied character, and treats his friends with little ceremony.


**Verse 2. Who hath taken away my judgment]** Who has *turned aside my cause*, and has not permitted it to come to a hearing, where I might have justice done to me, but has abandoned me to the harsh and uncharitable judgment of my enemies? There appears to be a great want of reverence in these words of Job; he speaks with a degree of irritation, if not bitterness, which cannot be justified. No man should speak thus of his Maker.

**Verse 3. All the while my breath is in me]** As Job appears to allude to the *creation of Adam*, whom God made out of the dust of the earth, and *breathed into his nostrils the breath of life*, so that *he became a living soul*, the whole of Job's assertion may be no more than a periphrasis for *As long as I live and have my understanding*. Indeed **ytmvn nishmathi** may be rendered *my mind or understanding*, and **hwl a j wr ruach Eloah**, *the breath of God, the principle of animal life*, the same that he breathed into Adam; for it is there said, <sup><0007></sup>**Genesis 2:7**, He breathed into his nostrils, **tmcn pyyj nismath chaim**, *the breath of lives*, or that principle from which *animal and spiritual life* proceeds; in consequence of which he became **hyj vpon lenephesh chayah**, *an intelligent or rational animal*.

**Verse 4. My lips shall not speak wickedness]** As I have hitherto lived in all good conscience before God, as he knoweth, so will I continue to live.

**Verse 5. God forbid]** *yl hl yl j chalilah lli, far be it from me, that I should justify you*—that I should now, by any kind of acknowledgment of wickedness or hypocrisy justify your harsh judgment. You say that God afflicts me for my crimes; I say, and God knows it is truth, that I have not sinned so as to draw down any such judgment upon me. Your judgment, therefore, is pronounced at your own risk.

**Verse 6. My righteousness I hold fast]** I stand firmly on this ground; I have endeavoured to live an upright life, and my afflictions are not the consequence of my sins.

**My heart shall not reproach me]** I shall take care so to live that I shall have a conscience void of offense before God and man. “Beloved, if our heart condemn us not, then have we confidence toward God;”  **1 John 3:21**. This seems to be Job’s meaning.

**Verse 7. Let mine enemy be as the wicked]** Let my accuser be proved a lying and perjured man, because he has laid to my charge things which he cannot prove, and which are utterly false.

**Verse 8. What is the hope of the hypocrite]** The word *pnj chaneph*, which we translate, most improperly, *hypocrite*, means a *wicked fellow*, a *defiled*, *polluted wretch*, a *rascal*, a *knave*, a man who sticks at nothing in order to gain his ends. In this verse it means a *dishonest man*, a *rogue*, who by overreaching, cheating, &c., has amassed a fortune.

**When God taketh away his soul?]** Could he have had any well grounded hope of eternal blessedness when he was acquiring earthly property by guilt and deceit? And of what avail will this property be when his soul is summoned before the judgment-seat? A righteous man *yields up* his soul to God; the wicked does not, because he is afraid of God, of death, and of eternity. God therefore takes the soul away—forces it out of the body. Mr. *Blair* gives us an affecting picture of the death of a wicked man. Though well known, I shall insert it as a striking comment on this passage:—

*“How shocking must thy summons be, O death!  
 To him that is at ease in his possessions;  
 Who, counting on long years of pleasures here;  
 Is quite unfurnished for that world to come!  
 In that dread moment how the frantic soul  
 Raves round the walls of her clay tenement;  
 Runs to each avenue, and shrieks for help,  
 But shrieks in vain! How wishfully she looks  
 On all she’s leaving, now no longer hers!  
 A little longer, yet a little longer,*

*O, might she stay, to wash away her stains,  
 And fit her for her passage! Mournful sight!  
 Her very eyes weep blood; and every groan  
 She heaves is big with horror. But the foe,  
 Like a stanch murderer, steady to his purpose,  
 Pursues her close, through every lane of life,  
 Nor misses once the track, but presses on;  
 Till, forced at last to the tremendous verge,  
 At once she sinks to everlasting ruin.”*

**THE GRAVE.**

The Chaldee has, *What can the detractor expect who has gathered together (rḡvd ḥwmm mamon dishkar, the mammon of unrighteousness) when God plucks out his soul?* The Septuagint: *Τις γαρ εστιν επι ελπις ασεβει, οτι επεχει μη πεποιθως επι κυριον ει αρα σωθησεται;* “*For what is the hope of the ungodly that he should wait for? shall he, by hoping in the Lord, be therefore saved?*” Mr. Good translates differently from all the versions:—

*“Yet what is the hope of the wicked that he should prosper,  
 That God should keep his soul in quiet?”*

I believe our version gives as true a sense as any; and the words appear to have been in the eye of our Lord, when he said, “For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?” <016> **Matthew 16:26.**

**Verse 11.** **I will teach you by the hand of God]** Relying on *Divine assistance*, and not speaking out of my own head, or quoting what *others* have said I will teach you what the mind of the Almighty is, and I will conceal nothing. Job felt that the *good hand of his God was upon him*, and that therefore he should make no mistake in his doctrines. In this way the

*Chaldee* understood the words, **l a dyb** *beyad El, by the hand of God*, which it translates **ahl a tawbnb** *binbuath Elaha, by the prophecy of God*. Those who reject the literal meaning, which conveys a very good sense, may adopt the translation of Mr. *Good*, which has much to recommend it: “I will teach you concerning the *dealings of God*.”

**Verse 12. Ye yourselves have seen it]** Your own experience and observation have shown you that the righteous are frequently in affliction, and the wicked in affluence.

**Why then are ye thus altogether vain?]** The original is very emphatical: **wl bht l bh** *hebel tehbalu*, and well expressed by Mr. *Good*: “Why then should ye thus *babble babblings!*” If our language would allow it, we might say *vanitize vanity*.

**Verse 13. This is the portion of a wicked man]** Job now commences his promised teaching; and what follows is a description of the *lot* or *portion* of the *wicked man* and of *tyrants*. And this remuneration shall they have *with God* in general, though the hand of man be not laid upon them. Though he does not at all times show his displeasure against the wicked, by reducing them to a state of poverty and affliction, yet he often does it so that men may see it; and at other times he seems to pass them by, reserving their judgment for *another world*, that men may not forget that there is a day of judgment and perdition for ungodly men, and a future recompense for the righteous.

**Verse 14. If his children be multiplied]** As numerous families were supposed to be a proof of the benediction of the Almighty, Job shows that this is not always the case; for the offspring of the wicked shall be partly cut off by *violent deaths*, and partly reduced to great *poverty*.

**Verse 15. Those that remain of him]** **wydyrc** *seridaiv, his remains*, whether meaning himself personally, or his family.

**Shall be buried in death]** Shall come to *utter* and *remediless destruction*. Death shall have his *full conquest* over them, and the *grave* its *complete victory*. These are no common dead. All the *sting*, all the *wound*, and all the *poison* of sin, remains: and so evident are God’s judgments in his and their removal, that even *widows* shall not weep for them; the *public* shall not bewail them; for when the wicked perish *there is shouting*.

Mr. *Good*, following the *Chaldee*, translates: *Entombed in corruption*, or *in the pestilence*. But I see no reason why we should desert the literal reading. *Entombed in corruption* gives no nervous sense in my judgment; for in corruption are the high and the low, the wicked and the good, entombed: but *buried in death* is at once nervous and expressive. Death itself is the *place* where he shall lie; he shall have no redemption, no resurrection to life; death shall ever have dominion over him. The expression is very similar to that in <sup><2162></sup>**Luke 16:22**, as found in several versions and MSS.: *The rich man died, and was buried in hell; and, lifting up his eyes, being in torment, he saw, &c.* See my note there.

**Verse 16. Though he heap up silver]** Though he amass riches in the greatest abundance, he shall not enjoy them. Unsanctified wealth is a curse to its possessor. *Money*, of all earthly possessions, is the most dangerous, as it is the *readiest* agent to do good or evil. He that *perverts* it is doubly cursed, because it affords him the most immediate means of sinful gratification; and he can sin more in an hour through this, than he can in a day or week by any other kind of property. On the other hand, they who use it *aright* have it in their power to do the most *prompt* and *immediate* good. Almost every kind of want may be speedily relieved by it. Hence, he who uses it as he ought is doubly blessed; while he who *abuses* it is doubly cursed.

**Verse 17. The just shall put it on]** Money is God's property. "The silver is mine, and the gold is mine, saith the Lord;" and though it may be abused for a time by unrighteous hands, God, in the course of his providence, brings it back to its proper use; and often the righteous possess the inheritance of the wicked.

**Verse 18. He buildeth his house as a moth]** With great skill, great pains, and great industry; but the structure, however skilful, shall be dissolved; and the materials, however costly, shall be brought to corruption. To its owner it shall be only a temporary habitation, like that which the *moth* makes in its *larve* or *caterpillar* state, during its change from a *chrysalis* to a winged insect.

**As a booth that the keeper maketh.]** A *shed* which the *watchman* or *keeper of a vineyard* erects to cover him from the scorching sun, while watching the ripening grapes, that they may be preserved from depredation. Travellers in the East have observed that such *booths* or *sheds* are made of the *lightest* and most *worthless* materials; and after the harvest

or vintage is in, they are quite neglected, and by the winter rains, &c., are soon dissolved and destroyed.

**Verse 19. The rich man shall lie down]** In the grave.

**But he shall not be gathered]** Neither have a respectable burial among men, nor be gathered with the righteous in the kingdom of God. It may be that Job alludes here to an opinion relative to the state of certain persons after death, prevalent in all nations in ancient times, viz., that those whose funeral rites had not been duly performed, wander about as *ghosts*, and find *no rest*.

**He openeth his eyes]** In the morning of the resurrection.

**And he is not.]** He is utterly lost and undone for ever. This seems to be the plain sense of the passage; and so all the *versions* appear to have understood it; but *Reiske* and some others, by making *āsay* *yeaseph* an *Arabic* word, signifying, not the idea of *gathering*, but *care*, *anxiety*, &c., have quite altered this sense of the passage; and Mr. *Good*, who copies them, translates thus: *Let the rich man lie down, and care not*. I see no manner of occasion to resort to this interpretation, which, in my judgment, gives a sense inferior to that given above, or to the following: *The rich man shall lie down—go to his rest, fully persuaded that his property is in perfect safety; but he shall not be gathered, or he shall not gather—make any farther addition to his stores: he openeth his eyes in the morning, when he is not—marauders in the night have stripped him of all his property, as in the case of Job himself; a case quite probable, and not unfrequent in Arabia, when a hostile tribe makes a sudden incursion, and carries off an immense booty. But I prefer the first meaning, as it is obtained without crucifying the text. Coverdale translates: When the rich man dyeth, he carieth nothinge with him: he is gone in the twinklinge of an eye.*

**Verse 20. Terrors take hold on him as waters]** They come upon him as an irresistible flood; and he is overwhelmed as by a tempest in the night, when darkness partly hides his danger, and deprives him of discerning the way to escape.

**Verse 21. The east wind carrieth him away]** Such as is called by Mr. *Good*, a *levanter*, the *euroclydon*, the *eastern storm* of ~~42714~~ **Acts 27:14**.

**Verse 22.** God shall cast upon him] Or, rather, the *storm* mentioned above shall incessantly pelt him, and give him no respite; nor can he by any means escape from its fury.

**Verse 23.** Men shall clap their hands at him] These two verses refer to the storm, which is to sweep away the ungodly; therefore the word *God*, in ~~<1872>~~ **Job 27:22**, and *men* in this verse, should be omitted. Ver. 22: “For it shall fall upon him, and not spare: flying from its power he shall continue to fly. Ver. 23. It shall clap its hands against him, and hiss, *qr̄vyw veyishrok, shriek*, him out of his place.” Here the storm is personified and the wicked actor is *hissed* and driven by it from off the stage. It seems it was an ancient method to *clap the hands* against and *hiss* a man from any public office, who had acted improperly in it. The populace, in European countries, express their disapprobation of public characters who have not pleased them in the same manner to the present day, by *hisses, groans*, and the like.

## CHAPTER 28

*Job, in showing the vanity of human pursuits in reference to genuine wisdom, mentions mining for and refining gold and silver, 1; iron and other minerals, 2; the difficulties of mining, 3, 4; produce of grain for bread from the earth, and stones of fire from under it, 5. He speaks of precious stones and gold dust, 6; of the instinct of fowls and wild beasts in finding their way, 7, 8; and of the industry and successful attempts of men in mining and other operations, 9-11: but shows that with all their industry, skill, and perseverance, they cannot find out true wisdom, 12; of which he gives the most exalted character, 13-22; and shows that God alone, the fountain of wisdom, knows and can teach it, 24-27; and in what this true wisdom consists, 28.*

## NOTES ON CHAP. 28

**Verse 1. Surely there is a vein for the silver]** This chapter is the oldest and finest piece of *natural history* in the world, and gives us very important information on several curious subjects; and could we ascertain the precise meaning of all the original words, we might, most probably, find out allusions to several useful arts which we are apt to think are of modern, or comparatively modern, invention.

The word **axwm** *motsa*, which we here translate *vein*, signifies literally, *a going out*; i.e., a *mine*, or place dug in the earth, whence the silver ore is extracted. And this ore lies generally in *veins* or *loads*, running in certain directions.

**A place for gold where they fine it.]** This should rather be translated, *A place for gold which they refine*. Gold ore has also its peculiar mine, and requires to be refined from earthy impurities.

**Verse 2. Iron is taken out of the earth]** This most useful metal is hidden under the earth, and men have found out the method of separating it from its ore.

**Brass is molten out of the stone.]** As brass is a factitious metal, *copper* must be the meaning of the Hebrew word **hcwj n** *nechusah*: literally, the stone is poured out for brass. If we retain the common translation, perhaps the process of making brass may be that to which Job refers; for this metal



is formed from copper melted with the stone *calamine*; and thus *the stone is poured out* to make *brass*.

**Verse 3. He setteth an end to darkness]** As it is likely Job still refers to mining, the words above may be understood as pointing out the persevering industry of man in penetrating into the bowels of the earth, in order to seek for metals and precious stones. Even the stones that lay hidden in the bowels of the earth he has digged for and brought to light, and has penetrated in directions in which the solar light could not be transmitted; so that he appears to have gone to the regions of the shadow of death. Mr. *Good* translates: “*Man delveth into the region of darkness; and examineth, to the uttermost limit, the stones of darkness and death-shade.*”

**Verse 4. The flood breaketh out from the inhabitant]** This passage is very difficult. Some think it refers to *mining*; others to *navigation*. If it refer to the former, it may be intended to point out the waters that spring up when the miners have sunk down to a considerable depth, so that the mine is drowned, and they are obliged to give it up. Previously to the invention of the steam-engine this was generally the case: hence ancient mines may be reopened and worked to great advantage, because we have the means now to take off the water which the ancient workers had not. When, therefore, floods break out in those *shafts*, they are abandoned; and thus they are,

**Forgotten of the foot]** No man treads there any more. The waters increase **wl d dallu**, *they are elevated*, they rise up to a level with the spring, or till they meet with some fissure by which they can escape; and thence **w[ n vwnam** *meenosh nau*, *they are moved* or carried away *from men*; the stream is lost in the bowels of the earth.

Mr. *Peters* thinks that both this verse, and <sup><18026></sup>**Job 9:26**, refer to navigation, then in a state of infancy; for the *sea* is not so much as mentioned; but **l j n nachal**, a torrent or flood, some river or arm of the sea perhaps of a few leagues over, which, dividing the several nations, must interrupt their hospitality and commerce with each other, unless by the help of navigation. According to this opinion the verse may be translated and paraphrased thus: *The flood—rivers and arms of the sea—separateth from the stranger*, **rg μ[ m meim gar**, divides different nations and peoples: *they are forgotten of the foot—they cannot walk over*

these waters, they must embark in vessels; then *they dwindle away*, w[ d *dallu*, from the size of men, that is, in proportion to their departure from the land they lessen on the sight; w[ n *nau*, they are tossed up and down, namely, by the action of the waves. This receives some countenance from the psalmist's fine description, <sup><19A726></sup> **Psalm 107:26, 27**, of a ship in a rough sea: *They mount up to heaven; they go down again to the depths: their soul is melted because of trouble. They reel to and fro*, w[ wny *yanuu*, (the same word as above,) *they stagger like a drunken man*. Mr. Good's translation is singular:—

*He breaketh up the veins from the matrice,  
Which, though thought nothing of under the foot,  
Are drawn forth, are brandished among mankind.*

This learned man thinks that it applies solely to *mining*, of which I cannot doubt; and therefore I adopt the first interpretation: but as to agreement among translators, it will be sought in vain. I shall just add *Coverdale*:  
 ¶ With the ryber of water parteth he a sunder the straunge people, that knoweth no good neighbourheade; such as are rude, unmannerly, and boysterous.

**Verse 5. The earth, out of it cometh bread]** Or the earth, hnmm *mimmennah*, from itself, by its own vegetative power, it sends out bread, or the *corn* of which bread is made.

**And under it is turned up as it were fire.]** It seems as if this referred to some combustible fossil, similar to our stone coal, which was dug up out of the earth in some places of Arabia. The *Chaldee* gives a translation, conformable to a very ancient opinion, which supposed the centre of the earth to be a vast *fire*, and the place called *hell*. “The earth from which food proceeds, and under which is gehenna, whose cold snow is converted into the likeness of fire; and the garden of Eden, which is the place whose stones are sapphires,” &c. The *Vulgate* has, “The land from which bread has been produced has been destroyed by fire.” If this be the meaning of the original, there is probably an allusion to the destruction of Sodom and Gomorrah; and the seventh and eighth verses { <sup><18807></sup> **Job 28:7, 8** } may be supposed to refer to that catastrophe, there being no place left tangible or visible where those cities once stood: neither *fowl* nor *beast* could discern a *path* there, the whole land being covered with the lake Asphaltites.

**Verse 6. The stones-the place of sapphires]** In the language of mineralogists, the gangue, matrix, or bed in which the sapphire is found. For a description of this stone, see on ~~18216~~ **Job 28:16.**

**Dust of gold]** Or rather, *gold dust*.

**Verse 7. There is a path which no fowl knoweth]** The instinct of birds is most surprising. They traverse vast forests, &c., in search of food, at a great distance from the place which they have chosen for their general residence; and return in all weathers, never missing their track: they also find their own nest without ever mistaking another of the same kind for it. Birds of passage, also, after tarrying in a foreign clime for six or seven months, return to their original abode over kingdoms and oceans, without missing their way, or deviating in the least from the proper direction; not having a single object of sight to direct their peregrinations. In such cases even the keen scent of the vulture, and the quick, piercing sight of the eagle, would be of no use. It is possible that Job may here refer to undiscovered mines and minerals; that notwithstanding man had already discovered much, yet much remained undiscovered, especially in the internal structure and contents of the earth. Since his time innumerable discoveries have been made; and yet how little do we know! Our various conflicting and contradictory *theories* of the earth are full proofs of our ignorance, and strong evidences of our folly. The present dogmatical systems of *geology* itself are almost the *ne plus ultra* of brain-sick visionaries, and system-mad mortals. They talk as confidently of the structure of the globe, and the manner and time in which all was formed, as if they had examined every part from the centre to the circumference; though not a soul of man has ever penetrated two miles in perpendicular depth into the bowels of the earth.

And with this scanty, defective knowledge, they pretend to build systems of the universe, and blaspheme the revelation of God! Poor souls! All these things are to them *a path which no fowl knoweth*, which the *vulture's eye hath not seen*, on which the *lion's whelps have not trodden*, and by which the *fierce lion have not passed*. The *wisdom* necessary to such investigations is out of *their reach*; and they have not simplicity of heart to seek it where it may be found.

One of the *Chaldee Targums* gives a strange turn to this verse:—"The path of the tree of life Sammael, (Satan,) though flying like a bird, hath not

known; nor hath the eye of Eve beheld it. The children of men have not walked in it; nor hath the serpent turned towards it.”

**Verse 9. He putteth forth his hand upon the rock,]** Still there appears to be a reference to *mining*. Man puts his hand upon the rock, he breaks that to pieces, in order to extract the metals which it contains.

**He overturneth the mountains]** He excavates, undermines, or digs them away, when in search of the metals contained in them: this is not only poetically, but literally, the case in many instances.

**Verse 10. He cutteth out rivers among the rocks]** He cuts canals, adits, &c., in the rocks, and drives levels under ground, in order to discover *loads* or *veins* of ore. These are often continued a great way under ground; and may be poetically compared to rivers, channels, or canals.

**His eye seeth every precious thing.]** He sinks those *shafts*, and drives those *levels*, in order to discover where the precious minerals lie, of which he is in pursuit.

**Verse 11. He bindeth the floods]** Prevents the risings of springs from drowning the mines; and conducts rivers and streams from their wonted course, in order to *bring forth to light what was hidden under their beds*. The *binding* or *restraining* the *water*, which, at different depths, annoys the miner, is both difficult and expensive: in some cases it may be drawn off by pipes or canals into neighbouring water courses; in others, it is conducted to one receptacle or reservoir, and thence drawn off. In Europe it is generally done by means of *steam-engines*. What method the ancients had in mining countries, we cannot tell; but they *dug deep* in order to find out the riches of the earth. PLINY says, nervously, *Imus in viscera terræ; et in sede manium opes quærimus*. “We descend into the bowels of the earth; and seek for wealth even in the abodes of departed spirits.” The *manes* or ghosts of the dead, or spirits presiding over the dead, were supposed to have their habitation in the centre of the earth; or in the deepest pits and caves. OVID, speaking of the degeneracy of men in the iron age, *Met. lib. i., ver. 137*, says:—

*Nec tantum segetes alimentaque debita dives  
 Poscebatur humus; sed itum est in viscera terræ:  
 Quasque recondiderat, Stygiisque admoverat umbris,  
 Effodiuntur opes, irritæ nenta malorum.  
 Jamque nocens ferrum, ferroque nocentius aurum  
 Prodiertat: prodit bellum, quod pugnat utroque;  
 Sanguineaque manu crepitantia concutit arma.*

*“Nor was the ground alone required to bear  
 Her annual income to the crooked share:  
 But greedy mortals, rummaging her store,  
 Digg’d from her entrails first the precious ore;  
 And that alluring ill to sight display’d,  
 Which, next to hell, the prudent gods had laid.  
 Thus cursed steel, and more accursed gold,  
 Gave mischief birth, and made that mischief bold;  
 And double death did wretched man invade,  
 By steel assaulted, and by gold betray’d.”*

DRYDEN.

By *binding the floods from overflowing*, some have supposed that there is an allusion to the *flux and reflux* of the sea. In its *flowing* it is so *bound*, has its *bounds* assigned by the Most High, that it does not drown the adjacent country; and in its *ebbing* the parts which are ordinarily *covered* with the water are *brought* to view.

**Verse 12. But where shall wisdom be found?**] It is most evident that the terms *wisdom* and *understanding* are used here in a widely different sense from all those arts and sciences which have their relation to man in his animal and social state, and from all that *reason* and *intellect* by which man is distinguished from all other animals. Now as these terms **hmkj** *chochmah*, *wisdom*, and **hnyb** *binah*, *understanding* or *discernment*, are often applied in the sacred writings in their common acceptations, we must have recourse to what Job says of them, to know their meaning in *this place*. In ~~1028~~ **Job 28:28**, he says, *The fear of the Lord is WISDOM, and to depart from evil is UNDERSTANDING*. We know that the *fear of the Lord* is often taken for the whole of that religious reverence and holy obedience which God prescribes to man in his word, and which man owes to his Maker. Hence the Septuagint render **hmkj** *chochmah*, *wisdom*, by **θεοσεβια**, *Divine worship*; and as to a *departure from evil*, that is necessarily implied in a religious life, but it is here properly distinguished,

that no man might suppose that a *right faith*, and a proper performance of the rites of religious worship, is the whole of religion. No. They must not only worship God *in the letter*, but also in the *spirit*; they must not only have the *form*, but also the *power of godliness*: and this will lead them to worship God in spirit and truth, to walk in his testimonies, and abstain from every appearance of evil; hence they will be truly *happy*: so that *wisdom* is another word for *happiness*. Now these are things which man by study and searching could never find out; they are not of an *earthly origin*. The *spirit of a man*, human understanding, *may know the things of a man*—those which concern him in his animal and social state: *but the Spirit of God alone knows the things of God*; and therefore WISDOM—all true religion—must come by Divine revelation, which is the mode of its attainment. *Wisdom* finds out the *thing*, and *understanding* uses and applies the *means*; and then the great *end* is obtained.

**Verse 13. Man knoweth not the price thereof]** It is of infinite value; and is the only science which concerns *both worlds*. Without it, the wisest man is but a beast; with it, the simplest man is next to an angel.

**Neither is it found in the land of the living.]** The world by wisdom, *its* wisdom, never knew God. True religion came by Divine revelation: that alone gives the true notion of God, his attributes, ways, designs, judgments, providences, &c., whence man came, what is his duty, his nature, and his end. *Literature, science, arts, &c., &c.*, can only avail man for the *present life*, nor can they contribute to his true *happiness*, unless tempered and directed by genuine religion.

**Verse 14. The depth saith, It is not in me]** Men may dig into the bowels of the earth, and there find gold, silver, and precious stones; but these will not give them true happiness.

**The sea saith, It is not with me.]** Men may explore foreign countries, and by navigation connect as it were the most distant parts of the earth, and multiply the comforts and luxuries of life; but every voyage and every enjoyment proclaim, True happiness is not here.

**Verse 15. It cannot be gotten for gold]** Genuine religion and true happiness are not to be acquired by earthly property. Solomon made gold and silver as plentiful as the stones in Jerusalem, and had all the delights of the sons of men, and yet he was not happy; yea, he had *wisdom*, was the wisest of men, but he had not the wisdom of which Job speaks here, and

therefore, to him, all was vanity and vexation of spirit. If Solomon, as some suppose, was the author of this book, the sentiments expressed here are such as we might expect from this deeply experienced and wise man.

**Verse 16. The gold of Ophir]** Gold is *five* times mentioned in this and verses 17 and 19, and *four* of the times in different words. I shall consider them all at once.

1. **rwgs** SEGOR, from **rgs** *sagar*, to *shut up*. *Gold*. in the *mine*, or *shut up* in the *ore*; *native gold* washed by the streams out of the mountains, &c.; *unwrought gold*.

Ver. 16. 2. **ptk** KETHEM, from **ptk** *catham*, to *sign* or *stamp*: *gold* made *current* by being *coined*, or *stamped* with its *weight* or *value*; what we would call *standard* or *sterling* gold.

Ver. 17. 3. **bhz** ZAHAB, from **bhz** *zahab*, to be *Lear*, *bright*, or *resplendent*: the *untarnishing* metal; the only metal that always keeps its lustre. But probably here it means *gold chased*, or that in which precious stones are *set*; *burnished* gold.

4. **zp** PAZ, from **zp** *paz*, to *consolidate*, joined here with **yl k** *keley*, *vessels*, *ornaments*, *instruments*, &c.: *hammered* or *wrought* gold; gold in the finest *forms*, and most elegant *utensils*. This metal is at once the brightest, most solid, and most precious, of all the *metals* yet discovered, of which we have no less than *forty* in our catalogues.

In these verses there are also *seven* kinds of *precious stones*, &c., mentioned: *onyx*, *sapphire*, *crystal*, *coral*, *pearls*, *rubies*, and *topaz*. These I shall also consider in the order of their occurrence.

Ver. 16. 1. **phv** *shoham*, the ONYX, from **ovvξ**, *a man's nail*, *hoof of a horse*, because in *colour* it resembles both. This stone is a species of *chalcedony*; and consists of alternate layers of white and brown *chalcedony*, under which it generally ranges. In the *Vulgate* it is called *sardonyx*, compounded of *sard* and *onyx*. *Sard* is also a variety of *chalcedony*, of a deep reddish-brown colour, of which, and alternate layers of *milk-white* *chalcedony*, the *sardonyx* consists. A most beautiful block of this mineral *sardonyx*, from Iceland, now lies before me.

2. **ryps sappir**, the SAPPHIRE stone, from **rps saphar**, to *count, number*; probably from the number of *golden spots* with which it is said the *sapphire of the ancients* abounded. PLINY says, *Hist. Nat.* lib. xxxvii., cap. 8: Sapphirus aureis punctis collucet: cœruleæ et sapphiri, raraque cum purpura: optimæ apud Medos, nusquam tame perlucidæ. “The sapphire glitters with golden spots. Sapphires are sometimes of an azure, never of a purple colour. Those of Media are the best, but there are none transparent.” This may mean the *blood stones*; but see below.

What we call the *sapphire* is a variety of the perfect *corundum*; it is in hardness inferior only to the *diamond*. It is of several colours, and from them it has obtained several names. 1. The transparent or translucent is called the *white sapphire*. 2. The *blue* is called the *oriental sapphire*. 3. The *violet blue*, the *oriental amethyst*. 4. The *yellow*, the *oriental topaz*. 5. The *green*, the *oriental emerald*. 6. That with *pearly reflections*, the *opalescent sapphire*. 7. When transparent, with a pale, reddish, or bluish reflection, it is called the *girasol sapphire*. 8. A variety which, when polished, shows a *silvered star* of six rays in a direction perpendicular to the axis, is called *asteria*. When the meaning of the Hebrew word is collated with the description given by *Pliny*, it must be evident that a *spotted opaque* stone is meant, and consequently not what is now known by the name *sapphire*. I conjecture, therefore, that *lapis lazuli*, which is of a *blue colour*, with *golden-like spots*, formed by *pyrites* of iron, must be intended. The *lapis lazuli* is that from which the beautiful and unfading colour called *ultramarine* is obtained.

Ver. 17. 3. **tykwkz zechuchith**, CRYSTAL, or *glass*, from **hkz zachah**, to be *pure, clear, transparent*. *Crystal* or *crystal of quartz* is a six-sided prism, terminated by six-sided pyramids. It belongs to the *siliceous* class of minerals: it is exceedingly clear and brilliant, insomuch that this property of it has become proverbial, as *clear as crystal*.

Ver. 18. 4. **twmar ramoth**, CORAL, from **µar raam**, to be *exalted or elevated*; probably from this remarkable property of coral, “it always grows from the tops of marine rocky caverns with the head downwards.” *Red coral* is found in the Mediterranean, about the isles of Majorca and Minorca, on the African coast, and in the Ethiopic ocean.



5. **vybg gabish**, PEARLS, from **vbg gabash**, in Arabic, to be *smooth*, to *shave off the hair*; and hence **vybg gabish**, the *pearl*, the *smooth round substance*; and also *hail* or *hailstones*, because of their resemblance to *pearls*. The *pearl* is the production of a shell-fish of the *oyster* kind, found chiefly in the East Indies, and called *berberi*; but pearls are occasionally found in the *common oyster*, as I have myself observed, and in the *muscle* also. They are of a brilliant sparkling white, perfectly round in general, and formed of *coats* in the manner of an *onion*. Out of one oyster I once took *six pearls*. When large, fine, and without spots, they are valuable. I have seen one that formed the whole body of a Hindoo idol, *Creeshna*, more than an inch in length, and valued at 300 guineas.

Ver. 18. 6. **μynynp peninim**, RUBIES, from **hnp panah**, he *turned*, *looked*, *beheld*. The *oriental ruby* is blood-red, rose-red, or with a tinge of violet. It has occasionally a mixture of *blue*, and is generally in the form of *six-sided prisms*. It is a species of the *sapphire*, and is sometimes *chatoyant* in its appearance, i.e., has a curious kind of reflection, similar to the *cat's eye*: and as this is particularly striking, and *changes* as you *turn* the stone, hence probably the name *peninim*, which you derive from **hnp panah**, to turn, look, behold, &c.

But some learned men are of opinion that the *magnet* or *loadstone* is meant, and it is thus called because of the remarkable property it has of *turning north* and *south*. And this notion is rendered the more likely, because it agrees with another word in this verse, expressive of a different property of the magnet, viz., its *attractive* influence: for the Hebrew words **μynynpm hmkj Ēvm** *meshech chochmah mippeninim*, which we render, *The price of wisdom is above rubies*, is literally, *The ATTRACTION of wisdom is beyond the peninim, the loadstone*; for all the gold, silver, and precious stones, have strong influence on the human heart, attracting all its passions strongly; yet the *attraction of wisdom*—that which insures a man's *happiness* in both worlds—is more powerful and influential, when understood, than all of these, and even than the *loadstone*, for that can only attract *iron*; but, *through desire* of the other, *a man, having separated himself* from all those earthly entanglements, *seeketh and intermeddleth with ALL WISDOM*. The *attractive* property of the loadstone must have been observed from its first discovery; and there is every reason to believe

that the *magnet* and its virtues were known in the East long before they were discovered in Europe.

7. **hdcp** *pitdah*, the **TOPAZ**. This word occurs only in <sup><12817></sup>**Exodus 28:17; 39:10;** <sup><2813></sup>**Ezekiel 28:13**, and in the present place; in all of which, except that of Ezekiel, where the Septuagint is all confusion, the *Septuagint* and *Vulgate* render the word always **τοπαζιον**, *topazius*, the **TOPAZ**. This stone is generally found in a prismatic form, sometimes limpid and nearly transparent, or of various *shades* of *yellow*, *green*, *blue*, *lilac*, and *red*.

I have thus given the best account I can of the stones here mentioned, allowing that they answer to the names by which we translate them. But on this point there is great uncertainty, as I have already had occasion to observe in other parts of this work. Beasts, birds, plants, metals, precious stones, unguents, different kinds of grain, &c., are certainly mentioned in the sacred writings; but whether we know what the different Hebrew terms signify, is more than we can certainly affirm. Of some there is little room to doubt; of others *conjecture* must in the present state of our knowledge, supply the place of *certainty*. See PHILIP'S *Elementary Introduction to MINERALOGY*; an accurate work, which I feel pleasure in recommending to all students in the science.

**Verse 19. The topaz of Ethiopia]** The country called *Cush*, which we call *Ethiopia*, is supposed to be that which extends from the eastern coast of the Red Sea, and stretches towards Lower Egypt. *Diodorus Siculus* says that the topaz was found in great abundance, as his description intimates, in an island in the Red Sea called *Ophiodes*, or the *isle of serpents*, *Hist. lib. iii.*, p. 121. His account is curious, but I greatly doubt its correctness; it seems too much in the form of a legend: yet the reader may consult the place.

**Verse 20. Whence then cometh wisdom?]** Nearly the same words as in <sup><18812></sup>**Job 28:12**, where see the note.

**Verse 22. Destruction and death say, We have heard the fame thereof]** **twmw ^wdba** *Abaddon vamaveth*, the destroyer, and his offspring death. This is the very name that is given to the *devil* in Greek letters **Αβαδδων**, <sup><6911></sup>**Revelation 9:11**, and is rendered by the Greek word **Απολλυων**, *Apollyon*, a word exactly of the same meaning. No wonder *death* and the *devil* are brought in here as saying *they had heard the fame of wisdom*,

seeing ~~1828~~ **Job 28:28** defines it to be *the fear of the Lord, and a departure from evil*; things point blank contrary to the interests of Satan, and the extension of the empire of death.

**Verse 23. God understandeth the way thereof]** It can only be taught by a revelation from himself. Instead of  $\hat{y}bh$  *hebin, understandeth*, six MSS. have  $\hat{y}kh$  *hechin, disposed or established*. This reading is also supported by the *Septuagint*;  $\delta\ \Theta\epsilon\omicron\varsigma\ \epsilon\upsilon\ \sigma\upsilon\nu\epsilon\sigma\tau\eta\sigma\epsilon\nu\ \alpha\upsilon\tau\eta\varsigma\ \omicron\delta\omicron\nu$ , “God hath well established her way:” *falsely rendered bene cognovit, hath well known*, in the *Latin version* of the *Septuagint* in the *London Polyglot*; but *bene constituit, hath well established*, in the *Complutensian, Antwerp, and Paris Polyglots*.

**Verse 24. For he looketh to the ends of the earth]** His knowledge is unlimited, and his power infinite.

**Verse 25. To make the weight for the winds]** God has given an atmosphere to the earth, which, possessing a certain degree of *gravity* perfectly suited to the necessities of all animals, plants, vegetables, and fluids, is the cause in his hand of preserving animal and vegetative life through the creation; for by it the *blood* circulates in the veins of animals, and the *juices* in the tubes of vegetables. Without this *pressure* of the atmosphere, there could be no respiration; and the *elasticity* of the particles of air included in animal and vegetable bodies, without this superincumbent pressure, would rupture the vessels in which they are contained, and destroy both kinds of life. So exactly is this *weight of the winds* or *atmospheric air* proportioned to the necessities of the globe, that we find it in the mean neither too *light* to prevent the undue *expansion* of animal and vegetable tubes, nor too *heavy* to *compress* them so as to prevent due circulation. See at the end of the chapter. **See Clarke** “~~1828~~ **Job 28:28**”.

**And he weigheth the waters by measure.]** He has exactly proportioned the *aqueous surface* of the earth to the *terrene parts*, so that there shall be an adequate surface to produce, by *evaporation*, moisture sufficient to be treasured up in the atmosphere for the irrigation of the earth, so that it may produce grass for cattle, and corn for the service of man. It has been found, by a pretty exact calculation, that the aqueous surface of the globe is to the terrene parts as *three to one*; or, that *three-fourths* of the surface of the globe is *water*, and about *one-fourth* earth. And other experiments on evaporation, or the quantity of vapours which arise from a given space in a

given time, show that it requires such a proportion of *aqueous surface* to afford moisture sufficient for the other proportion of *dry land*. Thus God has given the waters by measure, as he has given the due proportion of *weight* to the *winds*.

**Verse 26. When he made a decree for the rain]** When he determined how that should be *generated*, viz., By the *heat* of the sun *evaporation* is produced: the particles of vapour being lighter than the air on the surface, ascend into the atmosphere, till they come to a region where the air is of their own *density*; there they are formed into *thin clouds*, and become suspended. When, by the sudden passages of *lightning*, or by *winds* strongly *agitating* these clouds, the particles are driven together and condensed so as to be *weightier* than the *air* in which they float, then they fall down in the form of *rain*; the drops being greater or less according to the *force* or *momentum*, or suddenness, of the agitation by which they are driven together as well as to the *degree* of *rarity* in the lower regions of the atmosphere through which they fall.

**A way for the lightning of the thunder]** *twl wq zyzj l Ērdw vederech lachaziz koloth. l wq kol* signifies *voice* of any kind; and *koloth* is the plural and is taken for the frequent *claps* or *rattlings* of thunder. *zj chaz* signifies to *notch*, *indentate*, or *serrate*, as in the edges of the leaves of trees; *zyzj chaziz* must refer to the *zigzag* form which lightning assumes in passing from one cloud into another. We are informed that “this is a frequent occurrence in hot countries.” Undoubtedly it is; for it is frequent in *cold countries* also. I have seen this phenomenon in England in the most distinct manner for hours together, with a few seconds of interval between each flash. Nothing can better express this appearance than the original word.

**Verse 27. Then did he see it, and declare it]** When he had finished all his creative operations, and tried and proved his work, *hrqj chakarah*, investigated and found it to be very good; then he gave the needful revelation to man; for,

**Verse 28. Unto man he said]** *pdal laadam, unto man*, he said: This probably refers to the revelation of his will which God gave to Adam after his fall. He had before sought for *wisdom* in a *forbidden way*. When he and Eve saw that the tree was pleasant to the eyes, and a tree to be desired to make one wise, they took and did eat, <sup><DICEBS></sup> **Genesis 3:6**. Thus they lost all the *wisdom* that they had, by not setting the *fear of the Lord* before their

eyes; and became *foolish, wicked, and miserable*. Hear, then, what God prescribes as a proper remedy for this dire disease: The fear of the Lord, that is wisdom; it is thy only wisdom now to set God always before thy eyes, that thou mayest not again transgress.

**Depart from evil is understanding.]** Depart from the evil *within* thee, and the evil *without* thee; for thy own evil, and the evil that is now, through thee, brought into the world, will conspire together to sink thee into ruin and destruction. Therefore, let it be thy constant employment to shun and avoid that evil which is everywhere diffused through the whole moral world by thy offense; and labour to be *reconciled* to him by the righteousness and true holiness, that thou mayest escape the bitter pains of an eternal death. See the note on ~~182812~~ **Job 28:12**.

FROM what has been observed on verses 25, 26, { ~~182825~~ **Job 28:25, 26,** } and from the doctrine of the atmosphere in general, I can safely draw the following conclusions:—

1. From the *gravity* and *elasticity* of the air, we learn that it closely invests the earth, and all bodies upon it, and binds them down with a force equal to 2160 pounds on every square foot. Hence it may properly be termed the *belt* or *girdle* of the globe.
2. It prevents the arterial system of animals and plants from being too much distended by the impetus of the circulating juices, or by the elastic power of the air so plenteously contained in the blood, and in the different vessels both of plants and animals.
3. By its gravity it prevents the blood and juices from oozing through the pores of the vessels in which they are contained; which, were it not for this circumstance, would infallibly take place. Persons who ascend high mountains, through want of a sufficiency of pressure in the atmosphere, become relaxed, and spit blood. Animals, under an exhausted receiver, swell, vomit, and discharge their fæces.
4. It promotes the mixture of contiguous fluids; for when the air is extracted from certain mixtures, a separation takes place, by which their properties, when in combination, are essentially changed.
5. To this principle we owe winds in general, so essential to navigation, and so necessary to the purification of the atmosphere. The air is put into motion by any alteration of its equilibrium.

6. Vegetation depends entirely on the gravity and elasticity of the air. Various experiments amply prove that plants in vacuo never grow.

7. Without air there could be no evaporation from the sea and rivers; and, consequently, no rain; nor could the clouds be suspended, so necessary to accumulate and preserve, and afterwards to distil, these vapours, in the form of dew, rain, snow, and hail, upon the earth.

8. Without air, all the charms of vocal and instrumental sounds would become extinct; and even language itself would cease.

9. Without it heat could not be evolved, nor could fire exist; hence a universal rigour would invest the whole compass of created nature.

10. Without air, animal life could never have had a being; hence God created the firmament or atmosphere before any animal was produced. And without its continual influence animal life cannot be preserved; for it would require only a few moments of a total privation of the benefits of the atmosphere to destroy every living creature under the whole heaven.

11. It has been found, by repeated *experiments*, that a column or rod of *quicksilver*, about *twenty-nine inches and a half high*, and *one inch in diameter*, weighs about *fifteen pounds*; and such a column is suspended in an exhausted tube by the weight of the *atmosphere*; hence it necessarily follows, that a column of *air*, one *square inch* in diameter, and as *high as the atmosphere*, weighs about *fifteen pounds* at a medium. Thus it is evident that the atmosphere presses with the weight of *fifteen pounds* on every *square inch*; and, as a *square foot* contains *one hundred and forty-four square inches*, every such foot must sustain a weight of incumbent atmospheric air equal to *two thousand one hundred and sixty pounds*, as has been before stated. And from this it will follow, that a middle-sized man, whose surface is about *fifteen square feet*, constantly sustains a load of air equal to *thirty-two thousand four hundred pounds!* But this is so completely counterbalanced by the air *pressing equally in all directions*, and by the *elasticity* of the air included in the various cavities of the body, that no person in a pure and healthy state of the atmosphere feels any inconvenience from it; so accurately has God *fitted the weight to the winds*.

It has been suggested that my computation of 15 *square feet* for the surface of a *middle-sized man*, is too *much*; I will, therefore, take it at 14 *square feet*. From this computation, which is within the measure, it is

evident that every such person sustains *a weight of air* equal, at a medium, to about 30,240 *lbs.* troy, or 24,882 1/2 *lbs.* avoirdupois, which make 1,777 *stone*, 4 *lbs.* equal to *eleven* TONS, *two* HUNDRED and *eighteen* pounds and *a half*.

12. Though it may appear more *curious* than *useful*, yet from the simple fact which I have completely demonstrated myself by experiment, that *the atmosphere presses with the weight or fifteen pounds on every square inch*, we can tell the *quantum of pressure* on the *whole globe*, and weigh the whole atmosphere to a pound!

The *polar* and *equatorial* circumference of the earth is well known. Without, therefore, entering too much into *detail*, I may state that the surface of the terraqueous globe is known to contain about *five thousand, five hundred, and seventy-five* BILLIONS of *square* FEET; hence, allowing *fifteen pounds to each square inch, and two thousand one hundred and sixty pounds to each square foot*, the whole surface must sustain a pressure from the atmosphere equal to *twelve* TRILLIONS and *forty-two thousand billions* of POUNDS! or *six thousand and twenty-one* BILLIONS of TONS! And this weight is the *weight of the whole atmosphere* from its contact with every part of the earth's surface to its utmost highest extent!

Experiments also prove that the air presses *equally in all directions*, whether *upwards, downwards, or laterally*; hence the earth is not incommoded with this enormous weight, because its *zenith* and *nadir, north* and *south* pressure, being perfectly equal, *counterbalance* each other! This is also the case with respect to the human body, and to all bodies on the earth's surface.

To make the foregoing calculations more satisfactory, it may be necessary to add the following observations:—

A bulk of atmospheric air, equal to one *quart*, when taken near the level of the sea, at a temperature of 50° Fahrenheit, weighs about 16 *grains*, and the same bulk of *rain water*, taken at the same temperature, weighs about 14,621 *grains*: hence *rain water* is about 914 times specifically heavier than *air*.

I have already shown that the *pressure* of the atmosphere is equal to about 15 *lbs.* troy on every *square inch*; and that this pressure is the same in all directions; and thence shown that on this datum the *whole weight of the atmosphere* may be computed. I shall re-state this from a computation of

the earth's surface in *square miles*, which is recommended to me as peculiarly accurate. A square mile contains 27,878,400 square feet. The earth's surface, in round numbers, is 200,000,000, or *two hundred millions*, of square miles. Now, as from the preceding data it appears that there is a pressure of 19,440 *lbs. troy* on every *square yard*, the pressure or *weight* of the *whole atmosphere*, circumfused round the whole surface of the earth, amounts to 12,043,468,800,000,000, or, *twelve TRILLIONS. forty-three thousand four hundred and sixty-eight BILLIONS, eight hundred thousand MILLIONS of pounds.*

Though we cannot tell to what *height* the atmosphere extends, the air growing more and more *rare* as we ascend in it; yet we can ascertain, as above, the quantum of *weight* in the whole of this atmosphere, which the terraqueous globe sustains equally diffused over its surface, as well as over the surfaces of all bodies existing on it. At first view, however, it is difficult for minds not exercised in matters of philosophy to conceive how such an immense pressure can be borne by animal beings. Though this has been already explained, let the reader farther consider that, as *fishes* are surrounded by *water*, and live and move in it, which is a much denser medium than our atmosphere; so all *human beings* and all other animals are surrounded by *air*, and live and move in it. A *fish taken out of the water* will die in a very short time: a *human being*, or any other animal, *taken out of the air*, or put in a place *whence the air is extracted*, will die in a much shorter time. *Water gravitates* towards the *centre* of the earth, and so does *air*. Hence, as a *fish* is pressed on every side by that fluid, so are all animals on the earth's surface by atmospheric air. And the pressure in both cases, on a given surface, is as has been stated above; the air contained in the vessels and cells of animal bodies being a sufficient counterpoise to the air without.

Having said thus much on the pressure of the atmosphere, as intimated by Job, the reader will permit me to make the following general reflections on the subject, of which he may make what use he may judge best.

It is generally supposed that former times were full of barbaric ignorance; and that the system of philosophy which is at present in repute, and is established by experiments, is quite a modern discovery. But nothing can be more false than this; as the Bible plainly discovers to an attentive reader that the doctrine of *statics*, the circulation of the blood, the *rotundity* of the earth, the *motions* of the celestial bodies, the process of *generation*, &c.,



were all known long before *Pythagoras*, *Archimedes*, *Copernicus*, or *Newton* were born.

It is very reasonable to suppose that God implanted the first principles of every science in the mind of his first creature; that *Adam* taught them to his posterity, and that *tradition* continued them for many generations with their proper improvements. But many of them were lost in consequence of wars, captivities, &c. Latter ages have re-discovered many of them, principally by the direct or indirect aid of the Holy Scriptures; and others of them continue hidden, notwithstanding the accurate and persevering researches of the moderns.

## CHAPTER 29

*Job laments his present condition, and gives an affecting account of his former prosperity, having property in abundance, being surrounded by a numerous family, and enjoying every mark of the approbation of God, 1-6. Speaks of the respect he had from the young, 7, 8; and from the nobles, 9, 10. Details his conduct as a magistrate and judge in supporting the poor, and repressing the wicked, 11-17; his confidence, general prosperity, and respect, 18-25.*

## NOTES ON CHAP. 29

**Verse 2. O that I were as in months past]** Job seems here to make an apology for his complaints, by taking a view of his former prosperity, which was very great, but was now entirely at an end. He shows that it was not removed because of any bad use he had made of it; and describes how he behaved himself before God and man, and how much, for justice, benevolence, and mercy, he was esteemed and honoured by the wise and good.

**Preserved me]** Kept, guarded, and watched over me.

**Verse 3. When his candle shined upon my head]** Alluding most probably to the custom of illuminating festival or assembly rooms by lamps pendant from the ceiling. These shone literally *on the heads* of the guests.

**By his light I walked through darkness]** His *light*—prosperity and peace—continued to illuminate my way. If adversity came, I had always the light of God to direct me. Almost all the nations of the world have represented their great men as having a *nimbus* or *Divine glory* about their heads, which not only signified the honour they had, but was also an emblem of the inspiration of the Almighty.

**Verse 4. The days of my youth]** The original word rather means *in the days of my winter*, *yprj charpi*, from *ārj charaph*, “to strip or make bare.” Mr. *Harmer* supposes the *rainy season* is intended, when the fields, &c., parched up by long drought, are revived by the *plentiful showers*. Mr. *Good* thinks the word as found in the *Arabic*, which means *top* or *summit*, and which he translates *perfection*, is that which should be preferred.

Others think the *autumnal* state is meant, when he was *loaded with prosperity*, as the trees are with *ripe fruit*.

**The secret of God was upon my tabernacle]** *hwl a dwsb besod Eloah*, “the secret assembly of God,” meaning probably the same thing that is spoken of in the beginning of this book, the *sons of God, the devout people, presenting themselves before God*. It is not unlikely that such a *secret assembly of God* Job had in his own house; where he tells us, in the next verse, “The Almighty was with him, and his children were about him.”

Mr. *Good* translates differently: *When God fortified my tent over me*; supposing that the Hebrew *dws sod* is the *Arabic* [Arabic] *sud*, “a barrier or fortification.” Either will make a good sense.

**Verse 6. Washed my steps with butter]** See Clarke’s note on “<sup><83017></sup>Job 20:17”.

**Verse 7. When I went out to the gate]** Courts of justice were held at the gates or entrances of the cities of the East; and Job, being an *emir*, was *supreme magistrate*: and here he speaks of his going to the gate to administer justice.

**I prepared my seat in the street]** I administered judgment openly, in the most public manner, and none could say that I, in any case, perverted justice. Mr. *Good* translates:— “As I went forth the city rejoiced at me, as I took my seat abroad.”

**Verse 8. The young men saw me, and hid themselves]** From all classes of persons I had the most marked respect. The *YOUNG*, through modesty and bashfulness, shrunk back, and were afraid to meet the eye of their prince; and the *AGED* *rose from their seats* when I entered the place of judgment. These were the *elders* of the people, who also sat with the judge, and assisted in all legal cases.

**Verse 9. The princes refrained talking]** They never ventured an opinion in opposition to mine; so fully were they persuaded of the justice and integrity of my decision.

**Verse 10. The nobles held their peace]** *PRINCES* *μyrc sarim*, and *NOBLES*, *μydygn negidim*, must have been *two* different classes of the great men of Idumea. *rc sar*, *PRINCE*, *director*, or *ruler*, was probably the *head*

of a township, or what we would call a *magistrate* of a particular district. **dygn nagid**, a NOBLE, or one of those who had the privilege of standing *before*, or in the *presence* of, the chief ruler. The participle **dgn neged** is frequently used to signify *before, in the presence of, publicly, openly*. And on this account, it is most likely that the *noun* means one of those nobles or counsellors who were always admitted to the royal presence. Mr. Good thinks that *renowned speakers* or *eminent orators* are meant: and others have embraced the same opinion. Job here intimates that his *judgment* was so *sound*, his decisions so *accredited*, and his *reasoning power* so *great*, that every person paid him the utmost deference.

**Verse 11. When the ear heard me]** This and the six following verses present us with a fine exhibition of a man full of benevolence and charity, acting up to the highest dictates of those principles, and rendering the miserable of all descriptions happy, by the constant exercise of his unconfined philanthropy.

**Verse 12. Because I delivered the poor that cried]** This appears to be intended as a *refutation* of the charges produced by *Eliphaz*, <sup><18216></sup>**Job 22:5-10**, to confute which Job appeals to *facts*, and to *public testimony*.

**Verse 15. I was eyes to the blind, and feet was I to the lame.]** Alluding probably to the difficulty of travelling in the Arabian deserts. *I was eyes to the blind*—those who *did not know the way*, I furnished with *guides*. *I was feet to the lame*—those who were *worn out*, and *incapable* of walking, I set forward on my *camels*, &c.

**Verse 16. The cause which I knew not I searched out.]** When any thing difficult occurred, I did not give it a *slight* consideration; I examined it to the bottom, whatever pain, time, and trouble it cost me, that I might not pronounce a hasty judgment.

**Verse 17. I brake the jaws of the wicked]** A metaphor taken from hunting. A *beast of prey* had entered into the fold, and carried off a *sheep*. “The *hunter* comes, assails the *wicked* beast, *breaks his jaws*, and *delivers the spoil out of his teeth*. See the case <sup><09173></sup>**1 Samuel 17:34-37**.

**Verse 18. I shall die in my nest]** As I endeavoured to live *soberly* and *temperately*, *fearing God*, and *departing from evil*, endeavouring to *promote the welfare of all around me*, it was natural for me to conclude

that I should live long, be very prosperous, and see my posterity multiply as the sands on the seashore.

**Verse 19. My root was spread out by the waters]** A metaphor taken from a healthy tree growing beside a rivulet where there is plenty of water; which in consequence flourishes in *all seasons*; its leaf does not *wither*, nor its fruit *fall off*. See <sup><19010B></sup>**Psalm 1:3**; <sup><2417B></sup>**Jeremiah 17:8**.

**Verse 20. My glory was fresh in me]** My *vegetative* power was great; my *glory*—my splendid *blossom*, large and *mellow fruit*, was always in season, and in every season.

**My bow was renewed]** I was never without means to accomplish all my wishes. I had prosperity everywhere.

**Verse 21. Unto me men gave ear]** The same idea as in <sup><1820B></sup>**Job 29:9-11**.

**Verse 22. My speech dropped upon them.]** It descended as *refreshing dew*; they were encouraged, comforted, and strengthened by it.

**Verse 23. They waited for me as for the rain]** The idea continued. They longed as much to hear me speak, to receive my counsel and my decisions, as the thirsty land does for refreshing waters.

**They opened their mouth wide]** A metaphor taken from ground *chapped* with long drought.

**The latter rain.]** The rain that falls a little before *harvest*, in order to *fill* and *perfect* the grain. The *former* rain is that which falls about *seed-time*, or in *spring*, in order to impregnate and *swell* the seed, and *moisten* the earth to produce its nourishment.

**Verse 24. I laughed on them, they believed it not]** Similar to that expression in the Gospel, <sup><0241B></sup>**Luke 24:41**: *And while they believed not for joy, and wondered, he said* —. Our version is sufficiently perspicuous, and gives the true sense of the original, only it should be read in the *indicative* and not in the *subjunctive* mood: *I laughed on them—they believed it not*. We have a similar phrase: *The news was too good to be true*.

**The light of my countenance]** This evidence of my benevolence and regard. A *smile* is, metaphorically, *the light of the countenance*.

**They cast not down.]** They gave me no occasion to change my sentiments or feelings towards them. I could still smile upon them, and they were *then* worthy of my approbation. Their *change* he refers to in the beginning of the next chapter.

**Verse 25. I chose out their way, and sat chief-as a king in the army]** I cannot see, with some learned men, that our version of the original is wrong. I have not seen it mended, and I am sure I cannot improve it. The whole verse seems to me to point out Job in his *civil, military, and domestic* life.

As *supreme magistrate* he *chose out their way*, adjusted their differences, and *sat chief*, presiding in all their civil assemblies.

As *captain general* he *dwelt as a king in the midst of his troops*, preserving order and discipline, and seeing that his fellow soldiers were provided with requisites for their warfare, and the necessaries of life.

As a *man* he did not think himself superior to the meanest offices in domestic life, to relieve or support his fellow creatures; he went about *comforting the mourners*—visiting the sick and afflicted, and ministering to their wants, and seeing that the *wounded* were properly attended. Noble Job! Look at him, ye *nobles* of the earth, ye lieutenants of counties, ye generals of armies, and ye lords of provinces. Look at JOB! Imitate his active benevolence, and be healthy and happy. Be as guardian angels in your particular districts, blessing all by your example and your bounty. Send your *hunting horses* to the plough, your *game cocks* to the *dunghill*; and at last live like *men* and *Christians*.

## CHAPTER 30

*Job proceeds to lament the change of his former condition, and the contempt into which his adversity had brought him, 1-15. Pathetically describes the afflictions of his body and mind, 16-31.*

## NOTES ON CHAP. 30

**Verse 1. But now they that are younger than I have me in derision]** Compare this with <sup><1820></sup>**Job 29:8**, where he speaks of the respect he had from the youth while in the days of his prosperity. Now he is no longer affluent, and they are no longer respectful.

**Dogs of my flock.]** Persons who were not deemed sufficiently respectable to be trusted with the care of those dogs which were the guardians of my flocks. Not confidential enough to be made shepherds, ass-keepers, or camel-drivers; nor even to have the care of the dogs by which the flocks were guarded. This saying is what we call an expression of *sovereign contempt*.

**Verse 2. The strength of their hands profit me]** He is speaking here of the fathers of these young men. What was the strength of their hands to me? Their old age also has perished. The sense of which I believe to be this: I have never esteemed their strength even in their most vigorous youth, nor their conduct, nor their counsel even in old age. They were never good for any thing, either young or old. As their youth was without profit, so their old age was without honour. See *Calmet*.

Mr. *Good* contends that the words are Arabic, and should be translated according to the meaning in that language, and the first clause of the third verse joined to the latter clause of the second, without which no good meaning can be elicited so as to keep properly close to the letter. I shall give the Hebrew text, Mr. *Good's* Arabic, and its translation:—

The Hebrew text is this:—

j l k dba wmyl [  
 aleymo abad calach  
 dwml g ^pkbw rsj b

becheser ubechaphan galmud

The Arabic version this:—

[Arabic]

[Arabic]

Which he translates thus:—

*“With whom crabbed looks are perpetual,  
From hunger and flinty famine.”*

This translation is very little distant from the import of the present Hebrew text, if it may be called *Hebrew*, when the principal words are pure Arabic, and the others constructively so.

**Verse 3. Fleeing into the wilderness]** Seeking something to sustain life even in the barren desert. This shows the extreme of want, when the desert is supposed to be the only place where any thing to sustain life can possibly be found.

**Verse 4. Who cut up mallows by the bushes]** *j wl m malluach*, which we translate *mallows*, comes from *j l m melach*, *salt*; some herb or shrub of a salt nature, sea-purslane, or the *salsaria*, *salsola*, or *saltwort*. *Bochart* says it is the *αλιμος* of the Greeks, and the *halimus* of the Romans. Some translate it *nettles*. The *Syriac* and *Arabic* omit the whole verse. The *halimus*, or *atriplex halimus*, grows near the sea in different countries, and is found in Spain, America, England, and Barbary. The *salsaria*, *salsola*, or *saltwort*, is an extensive genus of plants, several common to Asia, and not a few indigenous to a dry and sandy soil.

**And juniper roots for their meat.]** *μy mtr rethamim*. This is variously translated *juniper*, *broom*, *furze*, *gorse*, or *whin*. It is supposed to derive its name from the *toughness* of its twigs, as *μtr ratham* signifies to *bind*; and this answers well enough to the *broom*. *Genista quoque vinculi usum præstat*, “The broom serves for bands,” says *PLINY*, *Hist. Nat.* lib. xxiv., c. 9. But how can it be said that the roots of this shrub were eaten? I do not find any evidence from Asiatic writers that the roots of the juniper tree were an article of food; and some have supposed, because of this want of evidence, that the word *μmj l lachmam*, *for their bread*, should be understood thus, *to bake their bread*, because it is well known that the wood of the juniper gives an intense heat, and the coals of it endure a long



time; and therefore we find *coals of juniper*,  $\mu\gamma\mu\text{j } \text{r } \text{yl } \text{j } \text{g}$  *gachaley rethamim*, used <sup><19004></sup> **Psalm 120:4** to express severe and enduring punishment. But that the roots of the juniper were used for food in the *northern countries*, among the *Goths*, we have a positive testimony from Olaus Magnus, himself a Goth, and archbishop of Upsal, in lib. vii., c. 4, of his *Hist. de Gentibus Septentrionalibus*. Speaking of the great number of different trees in their woods, he says: “There is a great plenty of beech trees in all the northern parts, the virtue whereof is this: that, being cut between the bark and the wood, they send forth a juice that is good for drink. The fruit of them in famine serves for *bread*, and their bark for clothing. Likewise also the berries of the juniper, yea, even the roots of this tree are eaten for bread, as holy Job testifies, though it is difficult to come at them by reason of their prickles: in these prickles, or thorns, live coals will last a whole year. If the inhabitants do not quench them, when winds arise they set the woods on fire, and destroy all the circumjacent fields.” In this account both the properties of the juniper tree, referred to by Job and David, are mentioned by the Gothic prelate. They use its berries and roots for *food*, and its wood for *fire*.

**Verse 5. They were driven forth]** They were persons whom no one would employ; they were driven away from the city; and if any of them appeared, the hue and cry was immediately raised up against them. The last clause Mr. *Good* translates, “They slunk away from them like a thief,” instead of “They cried after them,” &c.

**Verse 6. To dwell in the cliffs of the valleys]** They were obliged to take shelter in the most dangerous, out-of-the-way, and unfrequented places. This is the meaning.

**Verse 7. Among the bushes they brayed]** They cried out among the bushes, seeking for food, as the wild ass when he is in want of provender. Two MSS. read  $\text{wqany}$  *yinaku*, *they groaned*, instead of  $\text{wqhny}$  *yinhaku*, *they brayed*.

**Under the nettles]**  $\text{l } \text{wrj}$  *charul*, the *briers* or *brambles*, under the brushwood in the thickest parts of the underwood; they huddled together like wild beasts.

**Verse 8. Children of fools]** *Children of nabal; children without a name;* persons of no consideration, and descendants of such.

**Viler than the earth.]** Rather, *driven out of the land*; persons not fit for civil society.

**Verse 9. Now am I their song]** I am the subject of their mirth, and serve as a proverb or by-word. They use me with every species of indignity.

**Verse 10. They abhor me]** What a state must civil society be in when such indignities were permitted to be offered to the aged and afflicted!

**Verse 11. Because he hath loosed my cord]** Instead of *yr ty yithri, my cord*, which is the *keri* or marginal reading, *wr ty yithro, his cord*, is the reading of the text in many copies; and this reading directs us to a metaphor taken from an archer, who, observing his butt, sets his arrow on the string, draws it to a proper degree of tension, levels, and then loosing his hold, the arrow flies at the mark. He hath let loose his arrow against me; it has hit me; and I am wounded. The *Vulgate* understood it in this way: *Pharetram enim suam aperuit*. So also the *Septuagint*: *Ανοιξας γαρ φαρετραν αυτου*; “He hath opened his quiver.”

**They have also let loose the bridle]** When they perceived that God had afflicted me, they then threw off all restraints; like headstrong horses, *swallowed the bit*, got the *reins on their own neck*, and *ran off at full speed*.

**Verse 12. Upon my right hand rise the youth]** The word *j j r p* *pirchach*, which we translate *youth*, signifies properly *buds*, or the *buttons of trees*. Mr. *Good* has *younglings*. *Younkers* would be better, were it not too colloquial.

**They push away my feet]** They trip up my heels, or they in effect trample me under their feet. They rush upon and overwhelm me. They are violently incensed against me. They roll themselves upon me, *wl gl gth hithgalgalu, velut unda impellit undam*, as waves of the sea which wash the sand from under the feet, and then swamp the man to the bottom; see <sup><1804></sup> **Job 30:14**.

**Verse 13. They mar my path]** They destroy the *way-marks*, so that there is no safety in travelling through the deserts, the *guide-posts* and *way-marks* being gone.

These may be an allusion here to a besieged city: the besiegers strive by every means and way to distress the besieged; *stopping up the fountains, breaking up the road, raising up towers* to project arrows and stones into

the city, called here *raising up against it the ways of destruction*, <sup><183012></sup>**Job 30:12**; preventing all succour and support.

**They have no helper.]** “There is not an adviser among them.”—Mr. *Good*. There is none to give them better instruction.

**Verse 14. They came upon me as a wide breaking in]** They *storm* me on every side.

**In the desolation they rolled themselves]** When they had made the *breach*, they *rolled in* upon me as an *irresistible torrent*. There still appears to be an allusion to a besieged city: the *sap*, the *breach*, the *storm*, the *flight*, the *pursuit*, and the *slaughter*. See the following verse.

**Verse 15. Terrors are turned upon me]** Defence is no longer useful; they have beat down my walls.

**They pursue my soul as the wind]** I seek safety in flight, my strong holds being no longer tenable; but they pursue me so swiftly, that it is impossible for me to escape. They follow me like a *whirlwind*; and as *fast* as that drives away the *clouds* before it, so is my prosperity destroyed. The word **ytbdn** *nedibathi*, which we translate *my soul*, signifies properly *my nobility*, *my excellence*: they endeavour to destroy both *my reputation* and *my property*.

**Verse 18. Is my garment changed]** There seem to be here plain allusions to the effect of his cruel disease; the whole body being enveloped with a kind of elephantine hide, formed by innumerable incrustations from the ulcerated surface.

**It bindeth me about]** There is now a new kind of covering to my body, formed by the effects of this disease; and it is not a garment which I can cast off; it is as closely attached to me as the collar of my coat. Or, my disease seizes me as a strong armed man; it *has throttled me, and cast me in the mud*. This is probably an allusion to two persons struggling: the stronger seizes the other by the throat, brings him down, and treads him in the dirt.

**Verse 20. I cry unto thee]** I am persecuted by man, afflicted with sore disease, and apparently forsaken of God.

**I stand up]** Or, as some translate, “*I persevere*, and thou lookest upon me.” Thou seest my desolate, afflicted state; but thine eye doth not affect thy heart. Thou leavest me unsupported to struggle with my adversities.

**Verse 21. Thou art become cruel to me]** Thou appearest to treat me with cruelty. I cry for mercy, trust in thy goodness, and am still permitted to remain under my afflictions.

**Thou opposest thyself]** Instead of *helping*, thou opposest me; thou appearest as my *enemy*.

**Verse 22. Thou liftest me up to the wind]** Thou hast so completely stripped me of all my substance, that I am like *chaff* lifted up by the wind; or as a *straw*, the sport of every breeze; and at last carried totally away, being *dissipated* into particles by the continued agitation.

**Verse 23. Thou wilt bring me to death]** This must be the issue of my present affliction: to God alone it is possible that I should survive it.

**To the house appointed for all living.]** Or to the house, d [wm *moed*, the *rendezvous*, the place of general assembly of human beings: the great devourer in whose jaws all that have lived, now live, and shall live, must necessarily meet.

“————— *O great man-eater!*  
*Whose every day is carnival; not sated yet!*  
*Unheard of epicure! without a fellow!*  
*The veriest gluttons do not always cram!*  
*Some intervals of abstinence are sought*  
*To edge the appetite: thou seekest none.*  
*Methinks the countless swarms thou hast devour'd,*  
*And thousands that each hour thou gobblest up,*  
*This, less than this, might gorge thee to the full.*  
*But O! rapacious still, thou gap'st for more,*  
*Like one, whole days defrauded of his meals,*  
*On whom lank hunger lays her skinny hand,*  
*And whets to keenest eagerness his cravings;*  
*As if diseases, massacres, and poisons,*  
*Famine, and war, were not thy caterers.”*  
 THE GRAVE.

**Verse 24. He will not stretch out his hand to the grave]** After all that has been said relative to the just *translation* and true *meaning* of this verse,

is it not evident that it is in the mouth of Job a *consolatory* reflection? As if he said, Though I suffer *here*, I shall not suffer *hereafter*. Though he add stroke to stroke, so as to destroy my life, yet his displeasure shall not proceed beyond the grave.

**Though they cry in his destruction.]** Mr. *Good* translates: *Surely there, in its ruin, is freedom*. In the *sepulchre* there is *freedom* from calamity, and rest for the weary.

**Verse 25. Did not I weep for him that was in trouble?]** Mr. *Good* translates much nearer the sense of the original, מִי הִוָּיָה *liksheh yom*. “Should I not then weep for the *ruthless day*?” May I not lament that my sufferings are only to terminate with my life? Or, Did I not mourn for those who *suffered by times of calamity*?

Was not *my soul grieved for the poor*? Did I not relieve the distressed according to my power; and did I not sympathize with the sufferer?

**Verse 27. My bowels boiled]** This alludes to the strong commotion in the bowels which every humane person feels at the sight of one in misery.

**Verse 28. I went mourning without the sun]** חֲמַי *chammah*, which we here translate *the sun*, comes from a root of the same letters, which signifies to hide, protect, &c., and may be translated, *I went mourning without a protector or guardian*; or, the word may be derived from חַמ *cham*, to be *hot*, and here it may signify fury, rage, anger; and thus it was understood by the *Vulgate*: *Maerens incedebam, sine furore*, I went mourning without anger; or, as *Calmet* translates, *Je marchois tout triste, mais sans me laisser aller a l'emportement*; “I walked in deep sadness, but did not give way to an angry spirit.” The *Syriac* and *Arabic* understood it in the same way.

**Verse 29. I am a brother to dragons]** By my mournful and continual cry I resemble טַנִּים *tannim*, the *jackals* or *hyenas*.

**And a companion to owls.]** בָּנֵי יַעֲנָן *benoth yaanah*, to the *daughters of howling*: generally understood to be the *ostrich*; for both the *jackal* and the *female ostrich* are remarkable for their mournful cry, and for their attachment to desolate places.—*Dodd*.

**Verse 30. My skin is black]** By continual exposure to the open air, and parching influence of the sun.

**My bones are burned with heat.]** A strong expression, to point out the raging fever that was continually preying upon his vitals.

**Verse 31. My harp also is turned to mourning]** Instead of the *harp*, my only music is my own *plaintive cries*.

**And my organ]** What the *bg[ uggab* was, we know not; it was most probably some sort of *pipe* or *wind instrument*. His *harp*, *rwnk kinnor*, and his *pipe*, *bg[ uggab*, were equally mute, or only used for mournful ditties.

THIS chapter is full of the most painful and pathetic sorrow; but nevertheless tempered with a calmness and humiliation of spirit, which did not appear in Job's lamentations previously to the time in which he had that remarkable revelation mentioned in the nineteenth chapter. {~~181925~~ **Job 19:25**} After he was assured that his *Redeemer was the living God*, he submitted to his dispensations, kissed the rod, and mourned not without hope, though in deep distress, occasioned by his unremitting sufferings. If the groaning of Job was great, his stroke was certainly heavy.

## CHAPTER 31

*Job makes a solemn protestation of his chastity and integrity, 1-12; of his humanity, 13-16; of his charity and mercy, 17-23; of his abhorrence of covetousness and idolatry, 24-32; and of his readiness to acknowledge his errors, 33, 34; and wishes for a full investigation of his case, being confident that this would issue in the full manifestation of his innocence, 36-40.*

## NOTES ON CHAP. 31

**Verse 1. I made a covenant with mine eyes]** *yny*[*l ytrk tyrb berith carats leeynai*: “I have cut” or divided “the covenant sacrifice with my eyes.” My conscience and my eyes are the contracting parties; God is the Judge; and I am therefore bound not to look upon any thing with a delighted or covetous eye, by which my conscience may be defiled, or my God dishonoured.

**Why then should I think upon a maid?]** *hl wtb l [ ^nwbta hmw umah ethbonen al bethulah*. And why should I set myself to contemplate, or think upon, Bethulah? That Bethulah may here signify an idol, is very likely. *Sanchoniatho* observes, that *Ouranos* first introduced *Baithulia* when he erected *animated stones*, or rather, as *Bochart* observes, ANOINTED stones, which became representatives of some deity. I suppose that Job purges himself here from this species of idolatry. Probably the *Baithulia* were at first emblems only of the *tabernacle*; *hwl a tyb beith Eloah*, “the house of God;” or of that *pillar* set up by Jacob, <sup><012818></sup>**Genesis 28:18**, which he called *pyhl a tyb beith Elohim*, or *Bethalim*; for idolatry always supposes a pure and holy worship, of which it is the counterfeit. For more on the subject of the *Baithulia*, see **Clarke’s notes on** “<sup><012819></sup>**Genesis 28:19**”.

**Verse 2. For what portion of God is there from above?]** Though I have not, in this or in any other respect, wickedly departed from God, yet what reward have I received?

**Verse 3. Is not destruction to the wicked]** If I had been guilty of such secret hypocritical proceedings, professing faith in the *true God* while in

*eye and heart an idolater*, would not such a worker of iniquity be distinguished by a *strange* and unheard-of punishment?

**Verse 4. Doth not he see my ways]** Can I suppose that I could screen myself from the eye of God while guilty of such iniquities?

**Verse 5. If I have walked with vanity]** If I have been guilty of *idolatry*, or the worshipping of a *false god*: for thus **wav shau**, which we here translate *vanity*, is used <sup><41815></sup>**Jeremiah 18:15**; (compare with <sup><93106></sup>**Psalm 31:6**; <sup><2121></sup>**Hosea 12:11**; and <sup><3309></sup>**Jonah 2:9**.) and it seems evident that the whole of Job's discourse here is a vindication of himself from all idolatrous dispositions and practices.

**Verse 6. Mine integrity.] ytm tummathi**, my perfection; the totality of my unblameable life.

**Verse 7. If my step hath turned out of the way]** I am willing to be sifted to the uttermost—for every *step* of my *foot*, for every *thought* of my *heart*, for every *look* of mine *eye*, and for every *act* of my *hands*.

**Verse 8. Let me sow, and let another eat]** Let me be plagued both in my circumstances and in my family.

**My offspring be rooted out.]** It has already appeared probable that *all* Job's children were not destroyed in the fall of the house mentioned <sup><8018></sup>**Job 1:18, 19**.

**Verse 9. If mine heart have been deceived by a woman]** The Septuagint add, **ανδρος ετερου**, *another man's wife*.

**Verse 10. Let my wife grind unto another]** Let her work at the *handmill*, grinding corn; which was the *severe* work of the meanest *slave*. In this sense the passage is understood both by the *Syriac* and *Arabic*. See <sup><2116></sup>**Exodus 11:5**, and <sup><2370></sup>**Isaiah 47:2**; and see at the end of the chapter. See Clarke <sup><18314></sup>“**Job 31:40**”.

**And let others bow down upon her.]** Let her be in such a state as to have no command of her own person; her owner disposing of her person as he pleases. In Asiatic countries slaves were considered so absolutely the property of their owners, that they not only served themselves of them in the way of scortation and concubinage, but they were accustomed to accommodate their guests with them! Job is so conscious of his own



innocence, that he is willing it should be put to the utmost proof; and if found guilty, that he may be exposed to the most distressing and humiliating punishment; even to that of being deprived of his goods, bereaved of his children, his wife made a *slave*, and subjected to all indignities in that state.

**Verse 11. For this is a heinous crime]** Mr. *Good* translates,

*“For this would be a premeditated crime,  
And a profligacy of the understanding.”*

See also <sup><1812></sup>**Job 31:28.**

That is, It would not only be a sin against the *individuals* more particularly concerned, but a sin of the first magnitude against *society*; and one of which the *civil magistrate* should take particular cognizance, and punish as justice requires.

**Verse 12. For it is a fire]** Nothing is so destructive of domestic peace. Where *jealousy* exists, unmixed misery dwells; and the adulterer and fornicator *waste their substance* on the unlawful objects of their impure affections.

**Verse 13. The cause of my man-servant]** In ancient times *slaves* had no action at law against their owners; they might dispose of them as they did of their cattle, or any other property. The slave might complain; and the owner might hear him if he pleased, but he was not compelled to do so. Job states that he had admitted them to all civil rights; and, far from preventing their case from being heard, he was ready to permit them to complain even against *himself*, if they had a cause of complaint, and to give them all the benefit of the law.

**Verse 15. Did not he that made me-make him?]** I know that God is the Judge of all; that all shall appear before him in that state where the king and his subject, the master and his slave, shall be on an equal footing, all civil distinctions being abolished for ever. If, then I had treated my slaves with injustice, how could I stand before the judgment-seat of God? I have treated others as I wish to be treated.

**Verse 17. Or have eaten my morsel myself alone]** Hospitality was a very prominent virtue among the ancients in almost all nations: friends and strangers were equally welcome to the board of the affluent. The supper was their grand meal: it was then that they saw their friends; the business

and fatigues of the day being over, they could then enjoy themselves comfortably together. The *supper* was called *coena* on this account; or, as *Plutarch* says, Το μεν γαρ δειπνον φασι κοινα δια την κοινωνιαν καλεισθαι, καθ̄ εαυτους γαρ ηριστων επιεικως οι παλαι ρωμαιοι, συνδειπνουντες τοις φιλοις. “The ancient Romans named *supper* COENA, (κοινα,) which signifies *communion* (κοινωνια) or *fellowship*; for although they *dined alone*, they *supped with their friends*.”—PLUT. *Symp.* lib. viii., prob. 6, p. 687. But Job speaks here of dividing his bread with the hungry: Or *have eaten my morsel myself alone*. And he is a poor despicable caitiff who would eat it alone, while there was another at hand, full as hungry as himself.

**Verse 18.** This is a very difficult verse, and is variously translated. Take the following instances:—For from his youth *he* (the male orphan) was brought up with me as a father. Yea, I have guided *her* (the female orphan) from her mother’s womb.—*Heath*.

Nam a pueris educavit me commiseratio; jam inde ab utero matris meæ illa me deduxit.—*Houbigant*.

*“For commiseration educated me from my childhood;  
And she brought me up even from my mother’s womb.”*

This is agreeable to the Vulgate.

*“Behold, from my youth calamity hath quickened me;  
Even from my mother’s womb have I distributed it.”*

This is Mr. Goods version, and is widely different from the above.

*For mercy grewe up with me fro my youth,  
And compassion fro my mother s wombe.  
Coverdale.*

Ἐτι εκ νεοτητος μου εξετροφος ως πατηρ, και εκ γαστρος μητρος μου ωδηγησα.—*Septuagint*. “For from my youth I nourished them as a father; and I was their guide from my mother’s womb.”

The *Syriac*. “For from my childhood he educated me in distresses, and from the womb of my mother in groans.” The *Arabic* is nearly the same.

The general meaning may be gathered from the above; but who can reconcile such discordant translations?

**Verse 20. If his loins have not blessed me]** This is a very delicate touch: the part that was cold and shivering is now covered with *warm woollen*. It *feels* the comfort; and by a fine *prosopopœia*, is represented as blessing him who furnished the clothing.

**Verse 21. If I have lifted up my hand against the fatherless]** I have at no time opposed the orphan, nor given, in behalf of the rich and powerful, a decision against the poor, *when I saw my help in the gate*—when I was sitting chief on the throne of judgment, and could have done it without being called to account.

There are sentiments very like these in the poem of *Lebeid*, one of the authors of the *Moallakhat*. I shall quote several verses from the elegant translation of Sir William Jones, in which the character of a charitable and bountiful chief is well described:—

“Oft have I invited a numerous company to the death of a camel bought for slaughter, to be divided with arrows of equal dimensions.”

“I invite them to draw lots for a camel without a foal, and for a camel with her young one, whose flesh I distribute to all the neighbours.”

“The guest and the stranger admitted to my board seem to have alighted in the sweet vale of *Tebaala*, luxuriant with vernal blossoms.”

“The cords of my tent approaches every needy matron, worn with fatigue, like a camel doomed to die at her master’s tomb, whose venture is both scanty and ragged.”

“There they crown with meat (while the wintry winds contend with fierce blasts) a dish flowing like a rivulet, into which the famished orphans eagerly plunge.”

“He distributes equal shares, he dispenses justice to the tribes, he is indignant when their right is diminished; and, to establish their right, often relinquishes his own.”

“He acts with greatness of mind, and nobleness of heart: he sheds the dew of his liberality on those who need his assistance; he

scatters around his own gains and precious spoils, the prizes of his valour.”—Ver. 73-80.

**Verse 22. Let mine arm fall]** Mr. *Good*, as a medical man, is at home in the translation of this verse:—

*“May my shoulder-bone be shivered at the blade,  
And mine arm be broken off at the socket.”*

Let judgment fall particularly on those parts which have either done wrong, or refused to do right when in their power.

**Verse 23. Destruction from God was a terror]** I have ever been preserved from outward sin, through the fear of God’s judgments; I knew his eye was constantly upon me, and I could

*“Never in my Judge’s eye my Judge’s anger dare.”*

**Verse 24. Gold my hope]** For the meaning of *bhz zahab*, polished gold, and *מִתְקֵה* *kethem*, stamped gold, see on <sup><182815></sup>**Job 28:15-17**.

**Verse 26. If I beheld the sun when it shined]** In this verse Job clears himself of that idolatrous worship which was the most ancient and most consistent with reason of any species of idolatry; viz., *Sabæism*, the worship of the heavenly bodies; particularly the *sun* and *moon*, *Jupiter* and *Venus*, the two latter being the *morning* and *evening stars*, and the most resplendent of all the heavenly bodies, the sun and moon excepted.

“Job,” says *Calmet*, “points out three things here:

“1. The worship of the sun and moon; much used in his time, and very anciently used in every part of the East; and in all probability that from which idolatry took its rise.

“2. The custom of adoring the sun at its rising, and the moon at her change; a superstition which is mentioned in <sup><24816></sup>**Ezekiel 8:16**, and in every part of profane antiquity.

“3. The custom of *kissing the hand*; the form of adoration, and token of sovereign respect.”

*Adoration*, or the religious act of *kissing the hand*, comes to us from the Latin; *ad*, to, and *os*, *oris*, the mouth. The hand lifted to the mouth, and there saluted by the lips.

**Verse 28. For I should have denied the God that is above.]** Had I paid Divine adoration to them, I should have thereby denied the God that made them.

**Verse 29. If I rejoiced]** I did not avenge myself on my enemy; and I neither bore malice nor hatred to him.

**Verse 30. Neither have I suffered my mouth to sin]** I have neither *spoken evil* of him, nor *wished evil* to him. How few of those called *Christians* can speak thus concerning their *enemies*; or those who have done them any mischief!

**Verse 31. If the men of my tabernacle said]** I believe the *Targum* gives the best sense here:—"If the men of my tabernacle have not said, Who hath commanded that we should not be satisfied with his flesh?" My domestics have had all kindness shown them; they have lived like my own children, and have been served with the *same viands* as my family. They have never seen *flesh* come to my table, when they have been obliged to live on *pulse*.

Mr. *Good's* translation is nearly to the same sense:—

*"If the men of my tabernacle do not exclaim,  
Who hath longed for his meat without fulness?"*

"Where is the man that has not been satisfied with his flesh?" i.e., fed to the full with the provisions from his table. See <sup><1023></sup>**Proverbs 23:20**, <sup><2313></sup>**Isaiah 23:13**, and <sup><2710></sup>**Daniel 10:3**.

**Verse 32. The stranger did not lodge in the street]** My kindness did not extend merely to my family, domestics, and friends; the *stranger*—he who was to me perfectly unknown, and the *traveller*—he who was on his journey to some other district, found my doors ever open to receive them, and were refreshed with my *bed* and my *board*.

**Verse 33. If I covered my transgressions as Adam]** Here is a most evident allusion to the *fall*. Adam *transgressed* the commandment of his Maker, and he endeavoured to *conceal* it; *first*, by *hiding himself* among the trees of the garden: "I heard thy voice, and went and HID myself;" *secondly*, by laying the *blame* on his *wife*: "The woman gave me, and I did eat;" and *thirdly*, by *charging* the whole directly on *God* himself: "The woman which THOU GAVEST ME to be with me, SHE gave me of the tree, and I did eat." And it is very likely that Job refers immediately to the

Mosaic account in the Book of *Genesis*. The spirit of this saying is this: When I have departed at any time from the path of rectitude, I have been ready to *acknowledge* my error, and have not sought excuses or palliatives for my sin.

**Verse 34. Did I fear a great multitude]** Was I ever prevented by the voice of the *many* from decreeing and executing what was right? When many *families* or *tribes* espoused a particular cause, which I found, on examination, to be wrong, did they *put me in fear*, so as to prevent me from doing justice to the weak and friendless? Or, in any of these cases, was I ever, *through fear*, self-seeking, or favour, prevented from declaring my mind, or constrained to keep my house, lest I should be obliged to give judgment against my conscience? Mr. *Good* thinks it an imprecation upon himself, if he had done any of the evils which he mentions in the preceding verse. He translates thus:—

*“Then let me be confounded before the assembled multitude,  
And let the reproach of its families quash me!  
Yea, let me be struck dumb! let me never appear abroad!”*

I am satisfied that <sup><18138></sup>**Job 31:38-40**, should come in either here, or immediately after <sup><18125></sup>**Job 31:25**; and that Job’s words should end with <sup><18137></sup>**Job 31:37**, which, if the others were inserted in their proper places, would be <sup><18140></sup>**Job 31:40**. See the reasons at the end of the chapter. See Clarke <sup><18140></sup>“**Job 31:40**”.

**Verse 35. O that one would hear me!]** I wish to have a fair and full hearing: I am grievously accused; and have no proper opportunity of clearing myself, and establishing my own innocence.

**Behold, my desire is]** Or, *ywt ʿh hen tavi*, “There is my pledge.” I bind myself, on a great penalty, to come into court, and abide the issue.

That **the Almighty would answer me]** That he would call this case immediately *before himself*; and oblige my *adversary* to come into court, to put his accusations into a legal form, that I might have the opportunity of vindicating myself in the presence of a judge who would hear dispassionately my pleadings, and bring the cause to a righteous issue.

**And that mine adversary had written a book]** That he would not indulge himself in vague accusations, but would draw up a proper *bill of*

*indictment*, that I might know to what I had to plead, and find the accusation in a tangible form.

**Verse 36. Surely I would take it upon my shoulder]** I would be contented to stand before the bar as a criminal, bearing upon my shoulder the *board* to which the *accusation* is affixed. In a book of *Chinese punishments* now before me, containing *drawings* representing various criminals brought *to trial*, *in trial*, and *after trial*, charged with different offences; in almost all of them a *board* appears, on which the *accusation* or *crime* of which they are accused, or for which they suffer, is fairly written. Where the punishment is capital, this board appears fastened to the *instrument*, or stuck near the *place of punishment*. In one case a large, heavy plank, through which there is a hole to pass the head,—or rather a *hole* fitting the *neck*, like that in the *pillory*,—with the *crime* written upon it, rests on the *criminal's shoulders*; and this he is obliged to carry about for the *weeks* or *months* during which the punishment lasts. It is probable that Job alludes to something of this kind, which he intimates he would *bear about with him* during the *interim* between *accusation* and the *issue* in judgment; and, far from considering this a disgrace, would clasp it as dearly as he would adjust a crown or diadem to his head; being fully assured, from his *innocence*, and the *evidence* of it, which would infallibly appear on the trial, that he would have the *most honourable acquittal*. There may also be an allusion to the manner of receiving a favour from a superior: it is immediately *placed on the head*, as a mark of respect; and if a piece of *cloth* be given at the *temple*, the receiver not only puts it on his *head*, but *binds* it there.

**Verse 37. I would declare unto him the number of my steps]** I would show this adversary the different *stations* I had been in, and the *offices* which I had filled in life, that he might trace me through the whole of my civil, military, and domestic life, in order to get evidence against me.

**As a prince would I go near]** Though carrying my own accusation, I would go into the presence of my judge as the *dlygn nagid*, *chief*, or *sovereign commander* and *judge*, of the people and country, and would not shrink from having my conduct investigated by even the meanest of my subjects.

In these *three* verses we may observe the following particulars:—

1. Job wishes to be *brought to trial*, that he might have the opportunity of vindicating himself: *O that I might have a hearing!*
2. That his *adversary*, Eliphaz and his companions, whom he considers as *one party*, and joined together *in one*, would *reduce* their vague charges to *writing*, that they might come before the court in a legal form: *O that my adversary would write down the charge!*
3. That the Almighty, *ydv Shaddai*, the *all-sufficient* GOD, and not *man*, should be the judge, who would not permit his adversaries to attempt, by false evidence, to establish what was false, nor suffer himself to cloak with a hypocritical covering what was iniquitous in his conduct: *O that the Almighty might answer for me*—take notice of or be judge in the cause!
4. To him he purposes cheerfully to confess all his ways, who could at once judge if he prevaricated, or concealed the truth.
5. This would give him the strongest encouragement: he would go *boldly* before him, with the highest persuasion of an honourable acquittal.

**Verse 38. If my land cry]** The most careless reader may see that the introduction of this and the two following verses here, disturbs the connection, and that they are most evidently out of their place. Job seems here to refer to that law, <sup><R20></sup>**Leviticus 25:1-7**, by which the Israelites were obliged to give the *land rest every seventh year*, that the soil might not be too much exhausted by perpetual cultivation, especially in a country which afforded so few advantages to improve the arable ground by manure. He, conscious that he had acted according to this law, states that his *land could not cry out against him*, nor its *furrows complain*. He had not broken the law, nor exhausted the soil.

**Verse 39. If I have eaten the fruits thereof without money]** I have never been that *narrow-minded* man who, through a principle of *covetousness*, exhausts his land, putting himself to no *charges*, by *labour* and *manure*, to strengthen it; or defrauds those of their *wages* who were employed under him. *If I have eaten the fruits of it*, I have cultivated it *well* to produce those fruits; and this has not been *without money*, for I have gone to expenses on the soil, and *remunerated* the labourers.

**Or have caused the owners thereof to lose their life]** Coverdale translates, *¶ee yf I have greved eny of the plowmen*. They have not panted in labour without due recompense.



**Verse 40. Let thistles grow instead of wheat]** What the word **j wj choach** means, which we translate *thistles*, we cannot tell: but as **j j chach** seems to mean *to hold, catch as a hook, to hitch*, it must signify some kind of *hooked thorn*, like the brier; and this is possibly its meaning.

**And cockle]** **hvab bashah**, some *fetid* plant, from **vab baash**, to *stink*. In <sup>23RD</sup>**Isaiah 5:2, 4**, we translate it *wild grapes*; and Bishop *Lowth*, *poisonous berries*: but *Hasselquist*, a pupil of the famous *Linnæus*, in his *Voyages*, p. 289, is inclined to believe that the *solanum incanum*, or *hoary nightshade* is meant, as this is common in *Egypt*, *Palestine*, and the *East*. Others are of opinion that it means the *aconite*, which [*Arabic*] *beesh*, in *Arabic*, denotes: this is a *poisonous herb*, and grows luxuriantly on the sunny hills among the vineyards, according to *Celsus* in *Hieroboticon*. [*Arabic*] *beesh* is not only the name of an *Indian poisonous herb*, called the *napellus moysis*, but [*Arabic*] *beesh moosh*, or [*Arabic*] *farut al beesh*, is the name of an *animal*, resembling a mouse, which lives among the roots of this very plant. “May I have a crop of this instead of barley, if I have acted improperly either by my land or my labourers!”

**The words of Job are ended.]** That is, his defence of himself against the accusations of his *friends*, as they are called. He spoke afterwards, but never to *them*; he only addresses *God*, who came to determine the whole controversy.

These words seem very much like an *addition* by a later hand. They are wanting in many of the MSS. of the *Vulgate*, two in my own possession; and in the *Editio Princeps* of this version.

I suppose that at first they were inserted in *rubric*, by some scribe, and afterwards taken into the text. In a MS. of my own, of the *twelfth* or *thirteenth* century, these words stand in *rubric*, actually *detached from the text*; while in another MS., of the *fourteenth* century, they form a *part of the text*.

In the *Hebrew text* they are also *detached*: the hemistichs are complete without them; nor indeed can they be incorporated with them. They appear to me an *addition* of no authority. In the first edition of our Bible, that by *Coverdale*, 1535, there is a *white line* between these words and the conclusion of the chapter; and they stand, forming no part of the text, thus:—

**Here ende the wordes of Job.**

Just as we say, in reading the Scriptures “Here ends such a chapter;” or, “Here ends the first lesson,” &c.

Or the subject of the *transposition*, mentioned above, I have referred to the *reasons* at the end of the chapter.

Dr. Kennicott, on this subject, observes: “Chapters xxix., xxx., and xxxi., contain Job’s animated *self-defence*, which was made necessary by the reiterated accusation of his friends. This defense now concludes with six lines (in the Hebrew text) which declare, that if he had enjoyed his estates *covetously*, or procured them *unjustly*, he wished them to prove *barren* and *unprofitable*. This part, therefore seems naturally to follow <sup><183125></sup>**Job 31:25**, where he speaks of his *gold*, and how *much his hand had gotten*. The remainder of the chapter will then consist of these *four* regular parts, viz.,

“1. His *piety to God*, in his freedom from idolatry, <sup><183126></sup>**Job 31:26-28**.

“2. His *benevolence to men*, in his charity both of temper and behaviour, <sup><183129></sup>**Job 31:29-32**.

“3. His *solemn assurance* that he did not *conceal* his guilt, from fearing either the *violence* of the *poor*, or the *contempt* of the *rich*, <sup><183133></sup>**Job 31:33, 34**.

“4. (Which must have been the last article, because conclusive of the work) he infers that, being *thus secured by his integrity*, he may *appeal safely to God himself*. This appeal he therefore makes boldly, and in such words as, when rightly translated, form an image which perhaps has no parallel. For where is there an image so magnificent or so splendid as this? Job, thus conscious of innocence, wishing even God *himself* to draw up his indictment, [rather his *adversary* Eliphaz and companions to draw up this indictment, the *Almighty* to be *judge*,] that very indictment *he would bind round his head*; and with that indictment as *his crown* of glory, he would, with the dignity of a *prince*, *advance* to his trial! Of this wonderful passage I add a version more just and more intelligible than the present:—

“Ver. 35. O that one would grant me a hearing!  
Behold, my desire is that the Almighty would answer me;  
And, as plaintiff against me, draw up the indictment.  
With what earnestness would I take it on my shoulders!  
I would bind it upon me as a diadem.  
The number of my steps would I set forth unto Him;  
Even as a prince would I approach before Him!”

I have already shown that *Eliphaz* and his *companions*, not GOD, are the *adversary* or *plaintiff* of whom Job speaks. This view makes the whole clear and consistent, and saves Job from the charge of presumptuous rashness. See also Kennicott’s Remarks, p. 163.

It would not be right to say that no other interpretation has been given of the first clause of <sup><189110></sup>Job 31:10 than that given above. The manner in which Coverdale has translated the 9th and 10th verses is the way in which they are generally understood: *¶ If my hert hath lusted after my neghbour s wife, or yf I have layed wayte at his dore; ¶ then let my wife be another man s harlot, and let other lye with her.*

In this sense the word *grind* is not unfrequently used by the ancients. *Horace* represents the *divine Cato* commending the young men whom he saw frequenting the stews, because they left other men’s wives undefiled!

*Virtute esto, inquit sententia dia Catonis,  
Nam simul ac venas inflavit tetra libido,  
Hue juvenes æquum est descendere, non alienas  
Permolere uxores.  
SAT. lib. i., s. 2., ver. 32.*

*“When awful Cato saw a noted spark  
From a night cellar stealing in the dark:  
‘Well done, my friend, if lust thy heart inflame,  
Indulge it here, and spare the married dame.’”  
FRANCIS.*

Such were the *morals* of the *holiest state* of heathen Rome; and even of *Cato*, the purest and severest *ensor* of the public manners! O tempora! O mores!

I may add from a scholiast:—*Molere* vetus verbum est pro *adulterare*, *subagitare*, quo verbo in deponenti significatione utitur alibi *Ausonius*, inquiens, Epigr. vii., ver. 6, de crispa impudica et detestabili:—

*Deglubit, fellat, molitur, per utramque cavernam.  
 Qui enim coit, quasi molere et terere videtur.  
 Hinc etiam molitores dicti sunt, subactores, ut apud eundem,  
 Epigr. xc., ver. 3.*

*Cum dabit uxori molitor tuus, et tibi adulter.*

Thus the rabbins understand what is spoken of *Samson grinding* in the prison-house: quod ad ipsum Palæstini certatim suas uxores adduxerunt, suscipiendæ ex eo prolis causa, ob ipsius robur.

In this sense St. *Jerome* understands <sup><29513></sup>**Lamentations 5:13**: *They took the young men to GRIND. Adolescentibus ad impudicitiam sunt abusi, ad concubitum scilicet nefandum. Concerning grinding of corn, by portable millstones, or querns, and that this was the work of females alone, and they the meanest slaves; see Clarke's note on <sup><602116></sup>"Exodus 11:5", and on <sup><071621></sup>"Judges 16:21".*

The *Greeks* use *μύλλας* to signify a harlot; and *μύλλω*, to grind, and also *cæo, ineo*, in the same sense in which *Horace*, as quoted above, *alienas PERMOLERE uxores*.

So *Theocritus*, *Idyll. iv.*, ver. 58.

εἰπ' ἀγε μοι κορυδῶν, τὸ γερωντιὸν ἢ ῥ' ἐτι μύλλει  
 τήναν τὰν κυανοφρὺν ἐρωτιδα, τὰς ποτ' ἐκνισθη,

*Dic age mihi, Corydon, senecio ille num adhuc molit,  
 Illud nigro supercilio scortillum, quod olim deperibat?*

Hence the Greek *paronomasia*, *μύλλαδα μύλλειν, scortam molere*. I need make no apology for leaving the principal part of this note in a foreign tongue. To those for whom it is designed it will be sufficiently plain. If the above were *Job's* meaning, how dreadful is the wish or imprecation in verse the *tenth*! {<sup><183110></sup>**Job 31:10**}

## CHAPTER 32

*Elihu comes forward, and expresses his disapprobation both of Job and his three friends-with the one for justifying himself; and with the others for taking up the subject in a wrong point of view, and not answering satisfactorily-and makes a becoming apology for himself, 1-22.*

## NOTES ON CHAP. 32

**Verse 1. These three men ceased to answer Job]** They supposed that it was of no use to attempt to reason any longer with a man who justified himself before God. The truth is, they failed to convince Job of any point, because they argued from false principles; and, as we have seen, Job had the continual advantage of them. There were points on which he might have been successfully assailed; but they did not know them. Elihu, better acquainted both with human nature and the nature of the Divine law, and of God's moral government of the world, steps in, and makes the proper discriminations; acquits Job on the ground of their accusations, but condemns him for his too great self-confidence, and his trusting too much in his external righteousness; and, without duly considering his frailty and imperfections, his incautiously arraiging the providence of God of unkindness in its dealings with him. This was the point on which Job was particularly vulnerable, and which Elihu very properly clears up.

**Because he was righteous in his own eyes]** The *Septuagint*, *Syriac*, *Arabic*, and *Chaldee*, all read, "Because he was righteous in THEIR eyes;" intimating, that they were now convinced that he was a holy man, and that they had charged him foolishly. The reading of these ancient versions is supported by a MS. of the *thirteenth* century, in Dr. *Kennicott's* collections; which, instead of *wyny* [ *b beeinaiv*, in HIS eyes, has *μhyny* [ *b beeineyhem*, in THEIR eyes. This is a reading of considerable importance, but it is not noticed by *Deuteronomy Rossi*. *Symmachus* translates nearly in the same way: *Δια τον αυτον δικαιον φαινεσθαι επ αυτων*; *Because he appeared more righteous than themselves.*

**Verse 2. Then was kindled the wrath]** This means no more than that Elihu was *greatly excited*, and felt a *strong* and *zealous desire* to vindicate

the justice and providence of God, against the aspersions of Job and his friends.

**Elihu the son of Barachel the Buzite]** Buz was the second son of Nahor, the brother of Abram, <sup><01221></sup>**Genesis 22:21**.

**Of the kindred of Ram]** Kemuel was the third son of Nahor; and is called in Genesis (see above) *the father of Aram*, which is the same as *Ram*. A city of the name of *Buz* is found in <sup><2523></sup>**Jeremiah 25:23**, which probably had its name from this family; and, as it is mentioned with Dedan and Tema, we know it must have been a city in *Idumea*, as the others were in that district. Instead of the *kindred of Ram*, the Chaldee has *of the kindred of Abraham*. But still the question has been asked, *Who was Elihu?* I answer, He was “the son of Barachel the Buzite, of the kindred of Ram:” this is all we know of him. But this Scriptural answer will not satisfy those who are determined to find out mysteries where there are none. Some make him a descendant of Judah; St. Jerome, Bede, Lyranus, and some of the rabbins, make him Balaam the son of Beor, the magician; Bishop Warburton makes him Ezra the scribe; and Dr. Hodges makes him the second person in the glorious Trinity, the Lord Jesus Christ, and supposes that the chief scope of this part of the book was to convict Job of self-righteousness, and to show the necessity of the doctrine of justification by faith! When these points are *proved*, they should be *credited*.

**Because he justified himself rather than God.]** Literally, *he justified his soul, wvpi naphhso, before God*. He defended, not only the *whole of his conduct*, but also his *motives, thoughts, &c.*

**Verse 3. They had found no answer]** They had condemned Job; and yet could not answer his arguments on the general subject, and in vindication of himself.

**Verse 6. I am young]** How *young* he was, or how *old* they were, we cannot tell; but there was no doubt a great disparity in their ages; and among the Asiatics the *youth* never spoke in the presence of the *elders*, especially on any subject of controversy.

**Verse 7. Days should speak]** That is, men are to be reputed wise and experienced in proportion to the time they have lived. The Easterns were remarkable for treasuring up wise sayings: indeed, the principal part of

their boasted wisdom consisted in *proverbs* and *maxims* on different subjects.

**Verse 8.** But there is a spirit in man] Mr. *Good* translates:—

*“But surely there is an afflation in mankind,  
And the inspiration of the Almighty actuateth them.”*

Coverdale, thus:—

Every man (no doute) hath a mynde; but it is the inspyration of the Almightye that gebeth understandinge.

I will now offer my own opinion, but first give the original text: **tmvvnw vwnab ayh j wr μnybt ydv ruach hi beenosh venishmath shaddai tebinem.** “The spirit itself is in miserable man, and the breath of the Almighty causeth them to understand,” How true is it that *in God we live, move, and have our being!* The *spirit itself* is in man as the spring or fountain of his animal existence, and by the afflatus of this spirit he becomes capable of understanding and reason, and consequently of discerning Divine truth. The animal and intellectual lives are here stated to be *from God*; and this appears to be an allusion to man’s creation, **<0007>Genesis 2:7:** “And God breathed into man’s nostrils the breath of lives,” **μyyj tmvvn nishmath chaiyim**, i.e., animal and intellectual, and thus he became *a living soul*, **hyj vvn nephesh chayah**, *a rational animal*.

When man fell from God, the Spirit of God was grieved, and departed from him; but was restored, as the enlightener and corrector, in virtue of the *purposed* incarnation and atonement of our Lord Jesus; hence, he is “the true Light that lighteth every man that cometh into the world,”

**<0009>John 1:9.** That afflatus is therefore still continued to **vwna enosh**, man, in his *wretched, fallen state*; and it is by *that Spirit*, the **μyhl a j wr Ruach Elohim**, “the Spirit of the merciful or covenant God,” that we have any conscience, knowledge of good and evil, judgment in Divine things, and, in a word, *capability of being saved*. And when, through the light of that Spirit, convincing of sin, righteousness, and judgment, the sinner turns to God through Christ, and finds redemption in his blood, the remission of sins; then it is the office of *that same Spirit* to give him *understanding* of the great work that has been done *in and for him*; “for *the Spirit itself* (**αυτο το πνευμα**, **<0016>Romans 8:16**, the same words in *Greek* as the

Hebrew *ayh j wr ruach hi* of Elihu) beareth witness with his spirit that he is a child of God.” It is the *same Spirit* which *sanctifies*, the *same Spirit* that *seals*, and the *same Spirit* that *lives* and *works* in the believer, *guiding* him by his *counsel* till it *leads* him into *glory*. In this one saying, independently of the above paraphrase, Elihu spoke more sense and sound doctrine than all Job’s friends did in the whole of the controversy.

**Verse 9. Great men are not always wise]** This is a true saying, which the experience of every age and every country increasingly verifies. And it is most certain that, in the case before us, the aged did not understand judgment; they had a great many wise and good sayings, which they had collected, but showed neither wisdom nor discretion in applying them.

**Verse 11. I waited for your words; I gave ear to your reasons]** Instead of *μkytwnwb̄t* *tebunotheychem*, your *reasons*, *μkytwnwkt* *techunotheychem*, your *arguments*, is the reading of *nine* of Kennicott’s and Deuteronomy Rossi’s MSS. The sense, however, is nearly the same.

**Whilst ye searched out what to say.]** *ˆyl m ˆwrqj t d[* *ad tachkerun millin*; “Whilst ye were searching up and down for words.” A fine irony, which they must have felt.

**Verse 12. Yea, I attended unto you]** Instead of *μkyd[w* *veadeychem*, and *unto you*, one MS. reads the above letters with *points* that cause it to signify *and your testimonies*; which is the reading of the *Syriac*, *Arabic*, and *Septuagint*.

**Behold, there was none of you that convinced Job]** *Confuted Job*. They spoke multitudes of *words*, but were unable to overthrow his *arguments*.

**Verse 13. We have found out wisdom]** We by dint of our own wisdom and understanding, have found out the *true system of God’s providence*; and have been able to account for all the sufferings and tribulations of Job. Had they been able to *confute* Job, they would have *triumphed* over him in their own self-sufficiency.

**God thrusteth him down, not man.]** This is no *accidental* thing that has happened to him: he is suffering under the just judgments of God, and therefore he must be the wicked man which we supposed him to be.

**Verse 14. He hath not directed]** I am no *party* in this controversy; I have no party feeling in it: he has not spoken a word against me, therefore I



have no cause of irritation. I shall speak for *truth*; not for *conquest* or *revenge*. *Neither will I answer him with your speeches*; your passions have been inflamed by contradiction, and you have spoken foolishly with your lips.

**Verse 15. They were amazed]** Mr. *Good* translates: “They (the *speeches*) are dissipated; they no longer produce effect; the words have flirted away from them.” Your words, being without proper reference and point, are scattered into thin air: there is nothing but *sound* in them; they are quite destitute of *sense*. But I prefer the words as spoken of Job’s *friends*. They took their several parts in the controversy as long as they could hope to maintain their ground: for a considerable time they had been able to bring nothing *new*; at last, weary of their own *repetitions*, they gave up the contest.

**Verse 16. When I had waited]** I waited to hear if they had any thing to reply to Job; and when I found them in effect speechless, then I ventured to come forward.

**Verse 17. I will answer also my part]** *yqI j hn[a aaneh chelki*, “I will recite my portion.” We have already seen that the book of Job is a sort of *drama*, in which several persons have their different *parts* to *recite*. Probably the book was used in this way, in ancient times, for the sake of public instruction. Eliphaz, Zophar, and Bildad, had *recited* their *parts*, and Job had *responded* to each: nothing was brought to issue. Elihu, a bystander, perceiving this, comes forward and takes a *part*, when all the rest had expended their materials: yet Elihu, though he spoke well, was incapable of closing the controversy; and God himself appears, and decides the case.

**Verse 18. I am full of matter]** *µyI m millim*, “I am full of WORDS,” or *sayings*; i.e., wise sentences, and ancient opinions.

**The spirit within me constraineth me.]** How similar to the words of St. Paul! *The love of Christ constraineth us*. Elihu considered himself *under the influence of that Spirit of God* which gives understanding, and felt anxiously concerned for the welfare both of Job and his friends.

**Verse 19. My belly is as wine which hath no vent]** New wine in a state of effervescence.

**Like new bottles.]** *Bottles*, or rather *bags*, made of *goat-skins*. The head and shanks being cut off, the animal is *cased* out of the skin. The skin is then properly dressed; the *anus* and four shank holes properly tied up; and an aperture left at the neck or in some other place for the liquor to be poured in, and drawn out. One of these now lies before me, well tanned, and beautifully ornamented, and capable of holding many gallons. They are used, not only to carry wine and water, but for butter, and also for various *dry goods*. I have mentioned this in another place. When the wine is in a state of fermentation, and the skin has no vent, these bottles or *bags* are ready to *burst*; and if they be *old*, the *new wine* destroys them, breaks the old stitching, or rends the old skin. Our Lord makes use of the same figure, <sup><40917></sup>Matthew 9:17; where see the note. See Clarke “<sup><40917></sup>Matthew 9:17”.

**Verse 20. I will open my lips and answer.]** In the preceding verse Elihu compares himself to a *skin-bottle*, in which the wine was in a state of *fermentation*, and the *bottle* ready to burst for want of *vent*. He carries on the metaphor in this verse: the bottle must be *opened* to save it from bursting; *I will OPEN my mouth*.

**Verse 21. Let me not-accept any man’s person]** I will speak the truth without fear or favour.

**Neither let me give flattering titles]** I will not give epithets to any man that are not descriptive of his true state. I will not beguile him by telling him he *is* what he *is not*. *hnka acanneh*, from *hnk canah*, is generally supposed to signify to *surname*, to put a name *to* or *upon* a name, as the French word *surnom* implies. It means to give proud titles to persons who are worthless. It is well known that the Arabs make court to their superiors by carefully avoiding to address them by their proper names, instead of which they salute them with some title or epithet expressive of respect.—SCOTT. See below. Titles expressive of *office*, *ecclesiastical*, *civil*, or *military*, are always proper, and never forbidden, because they serve for *distinction*; but the Asiatic titles are in general bombastically and sinfully complimentary. The reader will find several specimens at the end of this chapter. See Clarke “<sup><18322></sup>Job 32:22”.

**Verse 22. My Maker would soon take me away.]** Were I to copy this conduct while under the influence which I now feel, God might justly consume me as in a moment. He is my Maker; he made me to *know truth*, to *tell truth*, and to *live* according to *truth*; for he is the *God of truth*: I

shall, therefore through his help, speak *the* TRUTH, *the* WHOLE TRUTH, *and* NOTHING BUT THE TRUTH.

WE find from the above that *vain titles* of ceremony, expressive of the most eminent qualities, were given to *worthless men*, from time immemorial; and no wonder, for *hypocrisy* entered into *man* at the same time that *sin* entered into the *world*.

Of the flattering titles used in the East, I shall give a few specimens from the [Arabic] *Kooayid us Sultamet* SHAH JEHAN, or, “The Rules observed during the Reign of the Mogul Emperor Shah Jehan.”

Speaking of the emperor, he is entitled,

“The SUN which illuminates the firmament in the universe of royalty and dominion; the MOON, which irradiates the sky of monarchy and felicity; the King who in pomp resembles *Gem-sheed*. His hand is boundless as the ocean in bestowing bounties, being the key of the gates of kindness and liberality!” Again:—

“The Sun of the heaven of prosperity and empire, the SHADOW OF GOD, the Asylum of the Universe, the splendour of whose instructive front causes light and gladness to the world and to mankind.”

“The just and vigilant Monarch; the Asylum of Truth, the Refuge of the World; the Diffuser of Light, the Solver of all human difficulties.”

“The Lord of the Age, who is endowed with such perfect excellence, both in internal and external qualifications, that on all occasions he holds fast the thread of good counsel, prudence, and purity of morals.”

“The faculty of apprehension is possessed by him in such a degree, that before the matter has scarcely obtained utterance he comprehends the purport, and gives answers with the tongue of inspiration.”

### *Addresses to Persons of Distinction*

“Let them convey to the presence of glorious empire, the Sultan, in pomp like Solomon, the centre of the universe, powerful as heaven!”

“Let them who kiss the carpet of the palace, in pomp like heaven, convey this letter to his majesty, whose sight is as creative as alchemy, king of kings, the asylum of the world!”

“To the exalted presence, which gratifies the desires of all people, the most beneficent of the age, the *vizier*, protector of the universe, may the Almighty perpetuate his fortune!”

“May this letter be dignified in the presence of *Naweeb Saheb*, diffuser of benefits, of exalted pomp, the respectable, the discriminator of ranks! May his power increase!”

“Let them convey this to the perusal of his excellency, conversant in realities and mysteries, the support of excellencies, the cream of his contemporaries, and the cherisher of the poor!”

These are a specimen of the *flattering titles* given in the East to persons in eminent stations. Their kings they clothe in all the attributes of the Deity, when both in their public and private character they are corrupt and unholy, rascals in grain, and the ruthless oppressors of suffering humanity.

## CHAPTER 33

*Elihu offers himself in God's stead to reason with Job in meekness and sincerity, 1-7. Charges Job with irreverent expressions, 8-12. Vindicates the providence of God, and shows the various methods which he uses to bring sinners to himself:—By dreams and visions, 13-15; by secret inspirations, 16-18; by afflictions, 19-22; by messengers of righteousness, 23; and by the great atonement, 24. How and from what God redeems men, and the blessings which he communicates, 25-30. Job is exhorted to listen attentively to Elihu's teaching, 31-33.*

## NOTES ON CHAP. 33

**Verse 3.** My words shall be of the uprightness] As God has given me his Spirit, from that Spirit alone will I speak; therefore all my words shall be of uprightness, knowledge, and truth.

**Knowledge clearly.]** *rwr b t [d daath barur, pure science.* I shall lay down no false positions, and I shall have no false consequences.

**Verse 4. The Spirit of God hath made me]** Another plain allusion to the account of the creation of man, <sup><OR></sup>Genesis 2:7, as the words *tmvn nishmath, the breath or breathing of God, and ynyj t techaiyeni, hath given me life, prove: “He breathed into his nostrils the breath of lives, and he became a living soul.”*

**Verse 6. I am according to thy wish in God's stead: I also am formed out of the clay.]** Mr. Good, and before him none other that I have seen, has most probably hit the true meaning:—

*“Behold, I am thy fellow.  
I too was formed by God out of the clay.”*

The word *Ëypk kephicha*, which we translate *according to thy wish*, and which, if *Hebrew*, would mean *like to thy mouth*; he considers as pure Arabic, with a Hebrew postfix, [Arabic] *kefoo*, signifying *fellow, equal, like*. Taken in this way, the passage is very plain, only *l al lael, by or through God*, must be added to the *last* clause of the verse instead of the *first*, as Mr. Good has properly done.

**Verse 7. My terror shall not make thee afraid]** This is an allusion to what Job had said, <sup><18034></sup>**Job 9:34:** “Let him take his rod away from me, and let not his fear terrify me.” Being thy *equal*, no fear can impose upon thee so far as to overawe thee; so that thou shouldst not be able to conduct thy own defence. We are on *equal terms*; now prepare to defend thyself.

**Verse 8. Surely thou hast spoken]** What Elihu speaks here, and in the three following verses, contains, in general, simple quotations from Job’s own words, or the obvious sense of them, as the reader may see by referring to the margin, and also to the notes on those passages.

**Verse 11. He putteth my feet in the stocks]** See Clarke’s note on <sup><18137></sup>**Job 13:27”**.

**Verse 12. In this thou art not just]** Thou hast laid charges against God’s dealings, but thou hast not been able to *justify* those charges; and were there nothing else against thee, these irreverent speeches are so many proofs that thou art not *clear* in the sight of God.

**Verse 13. Why dost thou strive against him?]** Is it not useless to contend with God? Can he do any thing that is *not right*? As to his giving thee *any account* of the *reasons why he deals thus and thus* with thee, or any one else, thou needest not expect it; he is sovereign, and is not to be called to the bar of his creatures. It is sufficient for thee to know that “he is too wise to err, and too good to be unkind.”

**Verse 14. For God speaketh once]** Though he will not be summoned to the bar of his creatures, nor condescend to detail the reasons of his conduct, which they could not comprehend, yet he so acts, in the main, that the *operation* of his *hand* and the *designs* of his *counsel* may sufficiently appear, provided men had their *eyes* open upon his *ways*, and their *hearts* open to receive his *influence*.

Elihu, having made the general statement that God would not come to the bar of his creatures to give account of his conduct, shows the *general means* which he uses to bring men to an acquaintance with themselves and with him: he states these in the six following *particulars*, which may be collected from <sup><18315></sup>**Job 33:15-24**.

**Verse 15. I. In a DREAM-when deep sleep falleth upon men]** Many, by such means, have had the most salutary warnings; and to decry all such, because there are many *vain dreams*, would be nearly as much wisdom as

to deny the Bible, because there are many foolish books, the authors of which supposed they were under a Divine influence while composing them.

**II. In a VISION of the night-in slumberings upon the bed]** *Visions* or *images* presented in the *imagination* during slumber, when men are betwixt sleeping and waking, or when, *awake* and in bed, they are wrapt up in deep contemplation, the darkness of the night having shut out all objects from their sight, so that the mind is not diverted by images of earthly things impressed on the senses. Many warnings in this way have come from God; and the impression they made, and the good effect they produced, were the proofs of their Divine origin. To deny this would be to call into doubt the testimony of the best, wisest, and holiest men in all ages of the Church. Of one of these visions we have a remarkable account in this book, <sup><180412></sup>**Job 4:12-21**. And this vision seems to have taken place in the night season, when *Eliphaz* awoke *from a deep sleep*. There is this difference between the accidents of the *dream* and the *vision*: the *former* takes place *when deep sleep falleth upon men*; the *latter*, in the *night*, *in* or *after* slumberings upon the bed.

**Verse 16. Then he openeth the ears of men, and sealeth, &c.]** III. *By secret INSPIRATIONS*. A dream or a vision simply considered is likely to do no good; it is the *opening of the understanding*, and the *pouring in of the light*, that make men wise to salvation. Serious alarms, holy purposes, penitential pangs for past sins, apprehension of death and judgment, discoveries of God's justice, of Christ's love, of the world's vanity, of heaven's excellence, &c., &c., &c., are often used by the Divine Spirit *to withdraw men from their evil purpose, and to hide pride from man*, <sup><183317></sup>**Job 33:17**; and of all these openings of the ear of the heart, and sealing instructions upon the conscience, we have numerous examples in the history of the Church, in the experience of good men, and even in the civil and providential history of all nations.

**Verse 18. He keepeth back his soul from the pit]** By the above means, how many have been snatched from an untimely death! By taking the warning thus given, some have been prevented from perishing by the *pit*—some *sudden accident*; and others from the *sword* of the *assassin* or *nocturnal murderer*. It would be easy to give examples, in all these kinds; but the knowledge of the reader may save this trouble to the commentator.

**Verse 19. He is chastened also with pain upon his bed, &c.]** IV.—**AFFLICTIONS** are a *fourth* means which God makes use of to awaken and

convert sinners. In the hand of God these were the cause of the salvation of David, as himself testifies: *Before I was afflicted, I went astray*, <sup><1936></sup> **Psalm 119:67, 71, 75.**

**The multitude of his bones]** By such diseases, especially those of a *rheumatic* kind, when to the patient's apprehension *every bone is diseased, broken, or out of joint.*

Some render the passage, *When the multitude of his bones is yet strong*; meaning those sudden afflictions which fall upon men when in a state of great firmness and vigour. The original, <sup>^</sup>ta wymx [ bwrw verob atsamaiv ethan, may be translated, *And the strong multitude of his bones.* Even the strong multitude of his bones is chastened with pain upon his bed; the place of rest and ease affording him no peace, quiet, or comfort.

The *bones* may be well termed *multitudinous*, as there are no less than 10 in the *cranium*, or *skull*; *upper jaw*, 13; *lower jaw*, 1; *teeth*, 32; *tongue*, 1; *vertebræ*, or *back-bone*, 24; *ribs*, 24; *sternum*, or *breast-bone*, 3; *os innominatum*, 1; *scapula*, or *shoulder-blades*, 2; *arms*, 6; *hands*, 54; *thigh-bones*, 2; *knee-bones*, 2; *legs*, 4; *feet*, 54: in all, not less than 233 bones, without reckoning the *ossa sethamoides*; because, though often numerous, they are found only in hard labourers, or elderly persons.

**Verse 20. His life abhorreth bread]** These expressions strongly and naturally point out that general *nausea*, or *loathing* which sick persons feel in almost every species of disorder.

**Verse 21. His flesh is consumed away]** As in atrophy, marasmus, and consumptive complaints in general.

**Verse 22. His soul draweth near unto the grave]** vpn *nephesh*, *soul*, is here taken for the *immortal spirit*, as it is distinguished from *hyj chaiyah*, the *animal life*. The former draws near to the pit, *tj v shachath*, *corruption*; perhaps he meant dissipation, considering it merely as the *breath*. The latter draws near *pytmml lamemithim*, to the *dead*; i.e., to those who are *already buried*. Mr. Good translates it *the Destinies*; and supposes the same is meant among the HEBREWS by the *Memithim*, as among the GREEKS by their *Μοιραί*; the LATINs, by their *Parcæ*; the GOTHs, by their *Fatal Sisters*; the SCANDINAVIANS, by their goddess *Hela*; and the ARABIANS, by *Azrael*, or the *angel of death*. I think, however, the signification given above is more natural.



**Verse 23. If there be a messenger with him, an interpreter, &c.]** V.—  
The MESSENGERS of righteousness; this is a FIFTH *method*, **xyl m Ēal m wyl [ vy μa im yesh alaiv malach melits**, “If there be over him an interpreting or mediatorial angel or messenger.” *One among a thousand*, **āI a ynm dj a echad minni aleph**. “One from the CHIEF, HEAD, or TEACHER.”

**To show unto man his uprightness]** **wrvy μdal dyghi lehaggid leadam yoshro**, “to manifest or cause to be declared to man his righteousness:” to show unto *Adam-men in general*, the descendants of the first man—his purity and holiness; to convince him of sin, righteousness, and judgment, that he may be prepared for the discovery of what is next to be exhibited.

**Verse 24. Then he is gracious unto him]** He exercises mercy towards fallen man, and gives command for his respite and pardon.

**Deliver him from going down to the pit]** Let him who is thus instructed, penitent, and afflicted, and comes to me, find a *pardon*; for:—

VI. **I have found a ransom.]** **rpk copher**, *an atonement*. *Pay a ransom for him*, **wh[ dp pedæhu**, that he may not go down to the pit—to corruption or destruction, for *I have found out an atonement*. It is this that gives efficacy to all the preceding means; without which they would be useless, and the salvation of man impossible. I must think that the *redemption of a lost world*, by *Jesus Christ*, is not obscurely signified in <1832> **Job 33:23, 24**.

While the whole world lay in the wicked one, and were all hastening to the *bottomless pit*, God so loved the world that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life. Jesus Christ, the great sacrifice, and *head* of the Church, commissions his *messengers-apostles* and their *successors—to show men the righteousness of God*, and his displeasure at sin, and at the same time his infinite love, which commands them to proclaim *deliverance* to the captives, and that they who believe on him shall not perish, shall not go down to the *pit* of destruction, for *he has found out an atonement*; and that whoever comes to him, through Christ, shall have everlasting life, in virtue of that atonement or ransom price.

Should it be objected against my interpretation of **āl a** *aleph*, that it cannot be translated *chief* or *head*, because it is without the *vau shurek*, **āwl a** *alluph*, which gives it this signification; I would answer, that this form of the word is not *essential* to the signification given above, as it occurs in several places without the *vau shurek*, where it most certainly signifies a *chief*, a *leader*, *captain*, &c., e.g., **Zecariah 9:7**; <sup><24132></sup>**Jeremiah 13:21**, and <sup><01333></sup>**Genesis 36:30**; in the first of which we translate it *governor*; in the second, *captain*; and in the third, *duke*. And although we translate **āwl a** *alluph* an *ox* or *beeve*, (and it most certainly has this meaning in several places,) yet in this signification it is written without the *vau shurek* in <sup><20404></sup>**Proverbs 14:4**; <sup><19087></sup>**Psalm 8:7**; <sup><23324></sup>**Isaiah 30:24**; and in <sup><18713></sup>**Deuteronomy 7:13; 28:4, 18, 51**; which all show that this letter is not absolutely necessary to the above signification.

**Verse 25. His flesh shall be fresher than a child's]** He shall be born a *new creature*.

**He shall return to the days of his youth]** He shall be *born again*, and become a *child of God*, through faith in Christ Jesus.

**Verse 26. He shall pray unto God]** Being now adopted into the heavenly family, and become a *new creature*, he shall have the *spirit of prayer*, which is indeed the very *breath* and *language* of the *new* or *spiritual life*.

**He will be favourable unto him]** He shall manifest his good will to him; he shall live under the influences of Divine grace.

**He shall see his face with joy]** He shall know that God is reconciled to him; and this shall fill him with joy, **h[wrtb** *bithruah*, *with exultation*: for, “being justified by faith, he has peace with God, through our Lord Jesus Christ, by whom he has received the atonement; and REJOICES in the hope of the glory of God.”

**He will render unto man his righteousness.]** So good and gracious is the Lord, that by his grace he will enable this convert to live to his glory, to bring forth all the fruits of the Spirit, and then *reward* him for the work, as if it were done by his own might.

**Verse 27. He looketh upon men]** **μυvνα** *anashim*, wretched, fallen men. He *shines into them*, to convince them of sin; and if any, under this convincing light of God, *say*, *I have sinned against heaven* and before thee,

*and perverted the right*—abused the powers, faculties, mercies, and advantages, which thou didst give me, by seeking rest and happiness in the creature, *and it profited me not*—it was all *vanity* and *vexation* of spirit; **yl hww al w velo shavah li**, “and it was not equal to me,” did not *come up* to my expectation, nor supply my wants:—

**Verse 28. He will deliver his soul]** He will do that to every *individual penitent sinner* which he has promised in his word to do for a lost world—he will deliver his soul from going down to the pit of hell.

**And his life shall see the light.]** He shall walk in the light, as Christ is in the light; always enjoying a clear sense of his acceptance through the blood of the Lamb. See another mode of paraphrasing these verses at the end of the chapter. See Clarke “~~18333~~ Job 33:33”.

**Verse 29. Lo, all these things worketh God]** God frequently uses one, or another, or all of these means, to bring *men*, **rbg gaber**, stout-hearted men, who are far from righteousness, to holiness and heaven.

**Oftentimes]** **vl v μym [p paamayim shalosh**, “three times over;” or as **μym [p paamayim** is by the *points* in the *dual* number, then it signifies *twice three times*, that is, *again and again; very frequently*. Blessed be God!

**Verse 30. To bring back his soul from the pit]** Nearly a repetition of the promise in ~~18338~~ **Job 33:28**.

**To be enlightened with the light of the living.]** An echo of ~~195613~~ **Psalm 56:13**: “Thou hast delivered my soul from death, that I may walk before God in the light of the living;” and probably quoted from it.

**Verse 31. Mark well, O Job]** Pay the deepest attention to what I have said, and to what I shall say.

**Verse 32. If thou hast any thing to say]** If thou hast any objection to make against what I have already stated, now answer, now speak freely; for it is my desire that thou shouldst stand clear of all charges.

**Verse 33. If not]** Then I will proceed: *listen carefully, keep silence, and I will teach thee what true wisdom is*.

Job was silent; none of his friends chose to intermeddle farther; and in the next chapter Elihu addresses both Job and them.

THERE are some *various readings* in the MSS. and *versions* on certain words in the concluding verses of this chapter, which it will be necessary to mention, as they, if adopted, will lead to a somewhat different paraphrase to that given, especially of ~~18336~~ **Job 33:26-28**.

Ver. 26. For **wtqdx** *tsidkatho*, HIS *righteousness*, one MS. and the Chaldee have **wtqdxk** *ketsidkatho*, ACCORDING to his *righteousness*.

Ver. 28. For **wvpi** *naphsho*, HIS *soul*, which is the *keri* reading, and that which our translation has followed, **yvpi** MY *soul* is the reading of many MSS., early *editions*, the *Complutensian*, *Antwerp*, and *London Polyglots*, the *Jerusalem Targum*, the *Chaldee*, the *Vulgate*, and *Coverdale*.

For **wtvj** *chaiyatho*, HIS *life*, many MSS., early *editions*, the *Complutensian*, *Antwerp*, and *London Polyglots*, the *Jerusalem Targum*, *Chaldee*, *Vulgate*, and *Coverdale*, read **ytvj** *chaiyathi*, MY *life*. Both of these are properly the *kethib* or *textual* readings in the best editions, but are directed by the *Masora* to be changed for the *keri* readings, or those inserted in the *margin*.

For **hart rwab** *baor tireh*, SHALL SEE *the light*, six of *Kennicott's* and *Deuteronomy Rossi's* MSS. have **hyht** *tihyeh*, and *twenty-one* have **rwak** *caor*, thus **hyht rwak** *caor tihyeh*, SHALL BE AS *the light*. The whole verse, by these various readings, will stand thus:—"He will deliver MY soul from going into the pit, and MY life SHALL BE AS the light." But if, with the *Septuagint*, *Syriac*, and *Arabic*, we read **hdp** *padah*, in the *imperative* mood, then the verse will read thus:—"DELIVER THOU MY SOUL from going down to the pit, and MY life SHALL BE AS the light."

On the 26th, 27th, 28th, and 29th, verses, the following paraphrase has been recommended.

Ver. 26. *He* (Jesus Christ, the *head* and *ransom price*) shall pray unto God, (shall make *intercession* for the *transgressors*, for he is the Mediator between God and man.) *And he* (God the Father) will be favourable, (**whxry** *yirtsehu*, will manifest his *good will* towards him.) *And he shall see his face* (**wynp** *panaiv*, his *faces*, God the Father, Son, and Spirit) with

joy, (h[wrtb bithruah, with *exultation* or *triumph*,) for he will render unto man his righteousness, (ytqdx vwnal bvww yasheb leenosh tsidkatho, “He will restore to wretched man his righteousness;” i.e., he will create the soul anew, and restore to the fallen spirit that righteousness and true holiness which it has lost, and bring it again to its original state of perfection, through the grand atonement mentioned <sup><1833></sup>Job 33:24.)

But *when* is it that wretched miserable man shall be brought to this state of salvation? This is answered in

*Ver. 27. When God, looking upon men, seeth any of them saying, I have sinned and perverted that which is right, and it hath profited me nothing—has afforded nothing equal to my wishes, and the tribulation which I sustained in seeking happiness in forbidden things. Redeem my soul from going down to destruction, and my life shall see the light, or shall be as the light.* This is the prayer of the penitent, which God has promised to hear.

This is one of the best, the deepest, the most spiritual, and most important chapters which the reader has yet met with in the Book of Job. It is every way important, and full of useful information. It is a grand exhibition of the WAY of salvation as revealed to patriarchs and prophets.

## CHAPTER 34

*Elihu begins with an exhortation to Job's friends, 1-4; charges Job with accusing God of acting unrighteously, which he shows is impossible, 5-12; points out the power and judgments of the Almighty, 13-30; shows how men should address God, and how irreverently Job has acted, 31-37.*

## NOTES ON CHAP. 34

**Verse 3. The ear trieth words]** I do not think, with *Calmet*, that the *inward ear*, or *judgment*, is meant simply. The Asiatics valued themselves on the *nice and harmonious collection of words*, both in speaking and in writing; and perhaps it will be found here that Elihu labours as much for harmonious versification as for pious and weighty sentiments. To connect *sense* with *sound* was an object of general pursuit among the *Hebrew*, *Arabic*, and *Persian* poets; and so fond are the latter of *euphony*, that they often sacrifice both *sense* and *sentiment* to it; and some of the *Greek* poets are not exempt from this fault.

**Verse 4. Let us choose to us judgment]** Let us not seek the applause of men, nor contend for victory. Let our aim be to obtain correct views and notions of all things; and let us labour to find out what is good.

**Verse 5. Job hath said, I am righteous]** Job had certainly said the words attributed to him by Elihu, particularly in <sup><1827D></sup>**Job 27:2**, &c., but it was in vindication of his aspersed character that he had asserted his own righteousness, and in a different sense to that in which Elihu appears to take it up. He asserted that he was righteous *quoad* the charges his friends had brought against him. And he never intimated that he had at all times a pure heart, and had never transgressed the laws of his Maker. It is true also that he said, *God hath taken away my judgment*; but he most obviously does not mean to charge God with injustice, but to show that he had dealt with him in a way wholly mysterious, and not according to the ordinary dispensations of his providence; and that he did not interpose in his behalf, while his friends were overwhelming him with obloquy and reproach.

**Verse 6. Should I lie against my right?]** Should I acknowledge myself the sinner which they paint me, and thus lie against my right to assert and maintain my innocence?

**My wound is incurable without transgression.]** If this translation is correct, the meaning of the place is sufficiently evident. In the tribulation which I endure, I am treated as if I were the worst of culprits; and I labour under incurable maladies and privations, though without any *cause* on my part for such treatment. This was all most perfectly true; it is the testimony which God himself gives of Job, that “he was a perfect and upright man, fearing God and eschewing evil;” and that “Satan had moved the Lord against him, to destroy him, WITHOUT A CAUSE. See <sup><18010></sup>**Job 1:1; 2:3.**

The *Chaldee* translates thus:—

*“On account of my judgment,  
I will make the son of man a liar,  
who sends forth arrows without sin.”*

Mr. *Good* thus:—

*“Concerning my cause I am slandered;  
He hath reversed my lot without a trespass.”*

The latter clause is the most deficient, [vp yl b yxj vwna; Miss Smith’s translation of which is the best I have met with: “A man cut off, without transgression.” The word yxj *chitstsi*, which we translate my *wound*, signifies more literally, *my arrow*; and if we take it as a contracted noun, yxj *chitstsey* for  $\mu y x j$  *chitstsim*, it means *calamities*. vwna *anush*, which we translate *incurable*, may be the noun *enosh*, wicked, miserable man; and then the whole may be read thus: “A man of calamities without transgression.” I suffer the punishment of an enemy to God, while free from transgression of this kind.

**Verse 7. Drinketh up scorning like water?]** This is a repetition of the charge made against Job by *Eliphaz*, <sup><181516></sup>**Job 15:16.** It is a proverbial expression, and seems to be formed, as a metaphor, from a *camel drinking*, who takes in a large draught of water, even the most *turbid*, on its setting out on a journey in a caravan, that it may serve it for a long time. Job deals largely in scorning; he fills his heart with it.

**Verse 8. Which goeth in company with the workers of iniquity]** This is an allusion to a caravan: all kinds of persons are found there; but yet a holy and respectable man might be found in that part of the company where profligates assembled. But surely this assertion of Elihu was not strictly true; and the words literally translated, will bear a less evil meaning: “Job makes a *track j ra arach*, to join fellowship, *hrbj l lechebrah*, with the workers of iniquity;” i.e., Job’s present mode of reasoning, when he says, “I am righteous, yet God hath taken away my judgment,” is according to the assertion of sinners, who say, “There is no profit in serving God; for, if a man be righteous, he is not benefited by it, for God does not vindicate a just man’s cause against his oppressors.” By adopting so much of their creed, he intimates that Job is taking the *steps* that lead to *fellowship* with them. See <sup><18340></sup>**Job 34:9**.

**Verse 10. Far be it from God]** Rather, *Wickedness, far be that from God; and from iniquity, the Almighty*. The sense is sufficiently evident without the *paraphrase* in our version.

**Verse 11. For the work of a man shall he render]** God ever will do *justice*; the righteous shall never be forsaken, nor shall the wicked ultimately prosper.

**Verse 13. Who hath given him a charge]** *Who* is it that governs the world? Is it not God? Who disposes of all things in it? Is it not the Almighty, by his just and merciful providence? The government of the world shows the care, the justice, and the mercy of God.

**Verse 14. If he set his heart upon man]** I think this and the following verse should be read thus:—“If he set his heart upon man, he will gather his soul and breath to himself; *for* all flesh shall perish together, and man shall turn again unto dust.” On whomsoever God *sets his heart*, that is, *his love*, though his body shall perish and turn to dust, like the rest of men, yet his *soul* will God gather to himself.

**Verse 17. Shall-he that hateth right govern?]** Or, *Shall he who hateth judgment, lie under obligation?* It is preposterous to suppose that he who lives by no rule, should impose rules upon others. God, who is the *fountain* of all *justice* and *righteousness*, *binds* man by his laws; and wilt thou, therefore, *pretend to condemn him who is the sum of righteousness?*



**Verse 18.** Is it fit **to say to a king, Thou art wicked?**] The sentence is very short, and is thus translated by the VULGATE: *Qui dicit regi, Apostata? Qui vocat duces impios?* “Who says to a king, Apostate? Who calls leaders impious?” Literally, *Who calls a king Belial? Who calls princes wicked?* Civil governors should be treated with respect; no man should speak evil of the ruler of the people. This should never be permitted. Even where the man cannot be respected, because his *moral conduct* is improper, even there the *office* is sacred, and should be revered. He who permits himself to talk against the *man*, would destroy the *office* and *authority*, if he could.

**Verse 19. That accepteth not]** If it be utterly improper to speak against a king or civil governor, how much more so to speak disrespectfully of God, who is not influenced by human caprices or considerations, and who regards the *rich* and the *poor* alike, being equally his creatures, and equally dependent on his providence and mercy for their support and salvation.

**Verse 20. In a moment shall they die]** Both are equally dependent on the Almighty for their breath and being; the *mighty* as well as the *poor*. If the *great men* of the earth have abused their power, he sometimes cuts them off by the most *sudden* and *unexpected death*; and even at midnight, when in security, and least capable of defence, they are cut off by the people whom they have oppressed, or by the *invisible hand* of the angel of death. This appears to be spoken in reference to *Eastern tyrants*, who seldom die a natural death.

**Verse 22.** There is **no darkness]** In this life; and *no shadow of death* in the other world—no annihilation *in which the workers of iniquity may hide themselves*, or take refuge.

**Verse 23. For he will not lay upon man]** The meaning appears to be this: He will not call man a second time into judgment; he does not try a cause twice; his decisions are just, and his sentence without appeal.

Mr. *Good* translates:—

*“Behold, not to man hath he intrusted the time  
Of coming into judgment with God.”*

Man’s time is not in his own hand; nor is his lot cast or ruled by his own wisdom and power. When God thinks best, he will judge for him; and, if

oppressed or calumniated, he will bring forth his righteousness as the light, and do him justice on his adversaries.

**Verse 24. He shall break in pieces]** In multitudes of cases God depresses the *proud*, and raises up the *humble* and *meek*. Neither their *strength* nor *number* can afford them security.

**Verse 25. He knoweth their works]** He knows what they have done, and what they are *plotting* to do.

**He overturneth them in the night]** In the revolution of a single night the plenitude of power on which the day closed is annihilated. See the cases of Belshazzar and Babylon.

**Verse 26. He striketh them as wicked men]** At other times he executes his judgments *more openly*; and they are suddenly destroyed in the *sight of the people*.

**Verse 27. Because they turned back]** This is the reason why he has dealt with them in judgment. They had departed from him in their *hearts*, their *moral conduct*, and their *civil government*. He is speaking of corrupt and tyrannical rulers. And *they did not*, would not, *understand* any of his ways.

**Verse 28. So that they cause the cry of the poor]** They were cruel and oppressive: the poor cried through their distresses, and against their oppressors; and God heard the cry of the poor. Nothing so dreadful appears in the court of heaven against an unfeeling, hardhearted, and cruel man of power, as the prayers, tears, and groans of the poor.

In times of little liberality, when some men thought they did God service by persecuting those who did not exactly receive *their creed*, nor worship God in *their way*, a certain great man in Scotland grievously persecuted his tenants, because they had religious meetings in private houses out of the order of the establishment; though he never molested them when they spent their time and their money in the alehouse. A holy, simple woman, one of those people, went one morning to the house of the great persecutor, and desired to speak with him. The servant desired to know her message, and he would deliver it; for she could not be admitted. She told him she could deliver her message to none but his master; said it was a matter of great importance, and concerned himself intimately, and alone. The servant having delivered this message, and stated that the woman appeared to have something particular on her mind, his worship condescended to see her.

“What is your business with *me*?” said he, in a haughty, overbearing tone. To which she answered, “Sir, we are a hantle o’ puir folk at \_\_\_\_, who are strivin’ to sairve God accordin’ to our ain conscience, and to get our sauls sav’d: yee persecute us; and I am come to beg yee to let us alane, and in ye dinna, we’ll pray yee dead.” This rhetoric was irresistible. His lordship did not know what influence such people might have in heaven; he did not like to put such prayers to the proof; wisely took the old woman’s advice, and *e’en let them alane*. He was safe; they were satisfied; and God had the glory. When the poor refer their cause to God, he is a terrible avenger. Let the potsherds strive with the potsherds of the earth; but wo to the man that contendeth with his Maker.

**Verse 29. When he giveth quietness, who then can make trouble?]**

How beautiful is this sentiment, and how true! He ever acts as a sovereign, but his actions are all wise and just. *If he give quietness, who dares to give trouble?* And if he give to every human being the right to worship himself according to their conscience, for the director of which he gives both his *word* and his *Spirit*, who shall dare to say to another, “Thou shalt worship God in my way, or not at all;” or, through a *pretended liberality*, say, “Thou shalt be *tolerated* to worship him so and so;” and even that toleration be shackled and limited?

Reader, thou hast as much right to tolerate another’s mode of worship as he has to tolerate thine: or, in other words, neither of you have any such right at all; the pretension is as absurd as it is wicked.

If, however, there be any thing in the religious practice of any particular people that is inimical, by fair construction, to the peace of the country, then the civil power may interfere, as they ought to do in all cases of *insurrection*; but let no such inference be drawn when not most obviously flowing from the practice of the people, and the principles they profess; and when solemnly disclaimed by the persons in question. Whatever converts sinners from the error of their ways must be good to society and profitable to the state.

**Whether it be done against a nation]** He defends and supports nations or individuals howsoever weak, against their enemies, howsoever numerous and powerful. He destroys nations or individuals who have filled up the measure of their political or moral iniquity, though all other nations and individuals stand up in their support.

**Verse 30. That the hypocrite reign not]** The *Vulgate* translates, *Who causes a wicked man to reign because of the sins of the people.* This was precisely the defense which Hegiage, the oppressive ruler of the Babylonian Irak, under the caliph Abdul Malec, made when he found the people in a state of insurrection. See at the end of the chapter. See Clarke “<sup><18347></sup>Job 34:37”.

**Verse 31. Surely it is meet to be said unto God]** This is Elihu’s exhortation to Job: *Humble thyself before God,* and say, “*I have suffered-I will not offend.*”

**Verse 32. That which I see not]** “What I do not know, teach thou me; wherein I have done iniquity, I will do so no more.”

**Verse 33. According to thy mind? he will recompense it]** Mr. *Good* renders the whole passage thus:—

*“Then in the presence of thy tribes  
According as thou art bruised shall he make it whole.  
But it is thine to choose, and not mine;  
So, what thou determinest, say.”*

This may at least be considered a paraphrase on the very obscure original. If thou wilt not thus come unto him, he will act according to justice, whether that be *for* or *against* thee. Choose what part thou wilt take, to humble thyself under the mighty hand of God, or still persist in thy supposed integrity. Speak, therefore; the matter concerns thee, not me; but let me know what thou art determined to do.

**Verse 34. Let men of understanding tell me]** I wish to converse with wise men; and by men of wisdom I wish what I have said to be judged.

**Verse 35. Job hath spoken without knowledge]** There is no good in arguing with a self-willed, self-conceited man. Job has spoken like a man destitute of wisdom and discretion.

**Verse 36. My desire is that Job may be tried unto the end]** *bwya ^j by yba abi yibbachen Aiyob,* “My father, let Job be tried.” So the VULGATE, *Pater mi, probetur Job.* But it may be as in the common translation, *I wish Job to be tried;* or, as Mr. *Good* renders it, *Verily, let Job be pursued to conquest for replying like wicked men.*

This is a very harsh wish: but the whole chapter is in the same spirit; nearly destitute of mildness and compassion. Who could suppose that such arguings could come out of the mouth of the loving Saviour of mankind? The reader will recollect that a very pious divine has supposed *Elihu* to be *Jesus Christ!*

**Verse 37. He addeth rebellion unto his sin]** An ill-natured, cruel, and unfounded assertion, borne out by nothing which Job had ever said or intended; and indeed, more severe than the most inveterate of his friends (so called) had ever spoken.

Mr. *Good* makes this virulent conclusion still more virulent and uncharitable, by translating thus:—

*“For he would add to his transgressions apostasy;  
He would clap his hands in the midst of us:  
Yea, he would tempest his words up to God.”*

There was no need of *adding* a caustic here; the words in the tamest translation are tart enough. Though *Elihu* began well and tolerantly, he soon got into the spirit, and under the mistake, of those who had preceded him in this “tempest of words.”

ON <sup><1834></sup>**Job 34:30** I have referred to the case of *Hegiage*, governor of the Babylonian Irak, under the caliph *Abdul Malec*. When *Hegiage* was informed that the people were in a state of mutiny because of his oppressive government, before they broke out into open acts of hostility, he mounted on an eminence, and thus harangued them:—

“God has given me dominion over you; if I exercise it with severity, think not that by putting me to death your condition will be mended. From the manner in which you live you must be always ill-treated, for God has many executors of his justice; and when I am dead he will send you another, who will probably execute his orders against you with more rigour. Do you wish your prince to be moderate and merciful? Then exercise righteousness, and be obedient to the laws. Consider that your own conduct is the cause of the good or evil treatment which you receive from him. A prince may be compared to a *mirror*; all that you see in him is the reflection of the objects which you present before him.”

The people immediately dropped their weapons, and quietly returned to their respective avocations. This man was one of the most valiant, eloquent, and cruel rulers of his time; he lived towards the close of the 7th century of the Christian era. He is said to have put to death 120,000 people; and to have had 50,000 in his prisons at the time of his decease.

Yet this man was capable of *generous actions*. The following anecdote is given by the celebrated Persian poet *Jami*, in his *Baharistan*:—

Hegiage, having been separated from his attendants one day in the chase, came to a place where he found an Arab feeding his camels. The camels starting at his sudden approach, the Arab lifted up his head, and seeing a man splendidly arrayed, became incensed, and said, *Who is this who with his fine clothes comes into the desert to frighten my camels? The curse of Good light upon him!* The governor, approaching the Arab, saluted him very civilly, with the *salaam*, *Peace be unto thee!* The Arab, far from returning the salutation, said, *I wish thee neither peace, nor any other blessing of God.* Hegiage, without seeming to heed what he had said, asked him very civilly “to give him a little water to drink.” The Arab in a surly tone, answered, *If thou desirest to drink, take the pains to alight, and draw for thyself; for I am neither thy companion nor thy slave.* The governor accordingly alighted, and having drank, asked the Arab, “Whom dost thou think the greatest and most excellent of men?” *The prophet sent by God*, said the Arab, *and thou mayest burst with spleen.* “And what thinkest thou of Aaly?” returned Hegiage. *No tongue can declare his excellence*, said the Arab. “What,” asked Hegiage, “is thy opinion of the caliph Abdul Malec?” *I believe him to be a very bad prince*, replied the Arab. “For what reason?” said Hegiage. *Because*, said the Arab, *he hath sent us for governor the most execrable wretch under heaven.* Hegiage, finding himself thus characterized, was silent; but his attendants coming up, he rejoined them, and ordered them to bring the Arab with them.

The next day Hegiage ordered him to be set at table with himself, and bade him “eat freely.” The Arab, ere he tasted, said his usual grace, “*God grant that the end of this repast may be no worse than the beginning!*” While at meat the governor asked him, “Dost thou recollect the discourse we had together yesterday?” The Arab replied, *God prosper thee in all things! but as to the secret of yesterday, take heed that thou disclose it not to-day.* “I will not,” said Hegiage; “but thou must choose one of these two things; either *acknowledge me for thy master*, and I will retain thee about my

person; or else *I will send thee to Abdul Malec*, and tell him what thou hast said of him.” *There is a third course*, replied the Arab, *preferable to those two*. “Well, what is that?” said the governor. *Why, send me back to the desert, and pray God that we may never see each other’s face again*. Cruel and vindictive as Hegiage was, he could not help being pleased with the frankness and courage of the man; and not only forgave him the preceding insults but ordered him 10,000 pieces of silver, and sent him back to the desert, according to his wish.

## CHAPTER 35

*Elihu accuses Job of impious speeches, 1-4. No man can affect God by his iniquity, nor profit him by his righteousness, 5-8. Many are afflicted and oppressed, but few cry to God for help; and, for want of faith, they continue in affliction, 9-16.*

## NOTES ON CHAP. 35

**Verse 2. My righteousness is more than God's?]** This would indeed be a blasphemous saying; but Job never said so, neither directly nor constructively: it would be much better to translate the words **l am yqdx tsidki meel**, *I am righteous BEFORE God*. And Job's meaning most certainly was, "Whatever I am in your sight, I know that in the *sight of God* I am a righteous man;" and he had a right to assume this character, because God himself had given it to him.

**Verse 3. What advantage will it be unto thee?]** As if he had said to God, "My righteousness cannot profit thee, nor do I find that it is of any benefit to myself." Or perhaps Elihu makes here a general assertion, which he afterwards endeavours to exemplify: Thou hast been reasoning *how* it may *profit thee*, and thou hast said, "What profit shall I have in righteousness more than in sin?"

**Verse 4. I will answer thee]** I will show thee the evil of a sinful way, and the benefit of righteousness; and supply what thy friends have omitted in their discourses with thee.

**Verse 5. Look unto the heavens]** These heavens, and their host, God has created: the bare sight of them is sufficient to show thee that God is infinitely beyond thee in wisdom and excellence.

**Behold the clouds]** **uyqj v shechakim**, the *ethers*, (Vulgate, *æthera*.) from **qj v shachak**, to *contend, fight together*: the agitated or conflicting air and light; the strong agitation of these producing both light and heat. Look upon these, consider them deeply, and see and acknowledge the perfections of the Maker.



**Verse 6. If thou sinnest]** God is not benefited by thy righteousness, nor injured by thy iniquity, howsoever multiplied it may be.

**Verse 8. Thy wickedness may hurt]** It is better to translate this literally:

*To a man like thyself is thy wickedness:  
And to the son of man, thy righteousness:*

That is:—

*Thou mayest injure thyself and others by thy wickedness,  
And thou mayest benefit both by thy righteousness;  
But God thou canst neither hurt nor profit.*

**Verse 9. By reason of the multitude]** Or rather, “From among the multitude” the oppressed clamour, **wqy** [zy yaziku: they shout, **w** [wvy yeshavveu, because of the mighty.

The wicked rich oppress the wicked poor; these cry aloud because of their oppressors; but they have no relief, because they call not upon God.

**Verse 10. Where is God my Maker]** They have no just apprehension of his *being*; they do not consider themselves his *creatures*, or that he who created them still *preserves* them, and would make them *happy* if they would pray unto him.

**Who giveth songs in the night]** This is variously translated. “Before whom the high angels give praise in the night.”—CHALDEE.

*“Who sets the night-watches.”—SEPTUAGINT.*

*“Gives meditations in the night.”—SYRIAC and ARABIC.*

“And that shyneth upon us that we might prayse him in the night.”—COVERDALE.

A holy soul has continual communion with God: night and day its happiness is great; and God, from whom it comes, is the continual subject of its songs of praise.

**Verse 11. Who teacheth us more than the beasts]** “The ox knoweth his owner, and the ass his master’s crib; but Israel doth not know me, my people do not consider; “<sup><23010B></sup> **Isaiah 1:3.** *Beasts, bards, fowls, and in many cases pond-fishes, know and seem thankful to the hand that feeds them; while man, made much more noble than they, gifted with the greatest powers, privileged with the most important benefits, considers not the*

Lord, nor discerns the operation of his hand. Quadrupeds, reptiles, and fowls, have more gratitude to their masters than man has to his God.

**Verse 12. There they cry]** They bewail their calamities, but sorrow not for the *cause* of them; they cry against their *oppressors*, but they call not upon God.

**Because of the pride of evil men.]** Or *ynpm mippeney*, from the face, presence, or influence, of the pride of wicked men. They cry for deliverance from the pride of wicked men; but they are not heard, because they cry not to God.

**Verse 13. Surely God will not hear vanity]** He will not attend to such vain cries; they cry *from* their oppressions, but they cry not to God.

**Verse 14. Thou sayest thou shalt not see HIM]** Several MSS. have “Thou shalt not see *me*,” and the Septuagint, and *one* other, “Thou shalt not see *us*,” but without the points, *wnrwvt*, the original may be read see HIM or see US, the third person singular, or the first person plural.

Yet **judgment is before him]** Rest assured that God has not forgotten either to *punish* or to *save*; therefore trust in him; choose to be a *monument* of his mercy, rather than of his *justice*.

**Verse 15. But-because it is not so]** Rather, “But now, because he visiteth not in his anger.” This is more literal than the versions generally proposed; and the sense of the place appears to be this: Because vengeance is not speedily executed on an evil work, therefore are the hearts of the children of men set in them to do iniquity. This is, in effect, the charge which Elihu brings against Job.

**Verse 16. Therefore doth Job open his mouth in vain]** God will execute vengeance when it may best serve the ends of his justice, providence, and mercy. The delay of judgment is not proof that it shall not be executed; nor is the deferring of mercy any proof that God has forgotten to be gracious.

**He multiplieth words without knowledge]** However this may apply to Job, it most certainly applies very strongly and generally to the words, not only of Job’s three friends, but to those also of Elihu himself. The contest is frequently a *strife of words*.

## CHAPTER 36

*Elihu vindicates God's justice, and his providential and gracious dealings with men, 1-9. Promises of God to the obedient, and threatenings to the disobedient; also promises to the poor and afflicted, 10-16. Sundry proofs of God's merely, with suitable exhortations and cautions, 17-33.*

## NOTES ON CHAP. 36

**Verse 1. Elihu also proceeded]** Mr. *Heath* gives a good summary of this chapter. Elihu goes on to lay before Job the impropriety of his behaviour towards God, and desires him to consider how vain it will prove. That God Almighty will never yield the point; that he will administer impartial justice to all men, <sup><183612></sup>**Job 36:2-6**. That the general course of his providence is to favour the righteous: and that though he may sometimes correct them in love, yet if they submit patiently to his fatherly corrections, they shall enjoy all manner of prosperity; but if they be stubborn, and will not submit, they will only draw down greater proofs of his displeasure, <sup><183617></sup>**Job 36:7-16**. He tells him that, had he followed the former course, he had probably, before now, been restored to his former condition; whereas, by persisting in the latter course, he was in a fair way of becoming a signal example of Divine justice, <sup><183617></sup>**Job 36:17, 18**. He therefore warns him to use the present opportunity, lest God should cut him off while he was in a state of rebellion against him; for with God neither wealth, power, nor any other argument that he could use, would be of any avail, <sup><183618></sup>**Job 36:18-26**. That God was infinitely powerful; there was no resisting him: and infinitely wise, as sufficiently appeared by his works; there was, therefore, no escaping out of his hands. That his purity was so great that the sun, in his presence, was more dim than the smallest ray of light when compared to that grand luminary; that his holiness was manifest by his aversion to iniquity; and his goodness, in supplying the wants of his creatures.

**Verse 2. That I have yet to speak on God's behalf.]** I have other proofs to allege in behalf of God's justice and providence.

**Verse 3. I will fetch my knowledge from afar]** **qwj rml** *lemerachok*, "from the distant place," meaning probably both *remote antiquity* and

*heaven*; see below. I will show thee that all antiquity and experience are on my side. I can bring proofs from the remotest ages and from the most distant countries to demonstrate that God is infinitely WISE, and can do nothing *foolish* or *erroneous*; that he is infinitely POWERFUL, and can bring all the *purposes* of his wisdom to *effect*; that he is infinitely GOOD, and can will nothing, and can do nothing that is not *good* in itself, and well calculated to do *good* to his creatures. And I shall show that his operations in the *heavens* and on the *earth* prove and demonstrate the whole.

**And will ascribe righteousness to my Maker.]** By proving the above points, the righteous conduct of God, and his gracious government of the world, will be fully established.

That Elihu brings his knowledge *from afar*—*from every part* of the *creation*, as well as from the *Divine nature*—is evident from the end of the chapter.

{ <18362> **Job 36:32** } 1. The *omnipotence* of God;—*God is great*. 2. The *eternity* of God—*We know him not, the number of his years cannot be found out*, <18365> **Job 36:26**. 3. From the *economy* of God in the atmosphere, in *dews, rain, vapour*, and the *irrigation* of the earth;—*He maketh small the drops, &c.*, <18367> **Job 36:27, 28**. 4. In the *thunder* and *lightning*, by which he performs such wonders in the atmosphere, and executes such judgments in the world;—*Also who can understand the noise of his tabernacle? He spreadeth his light upon it. He judgeth the people, &c.*, <18369> **Job 36:29-33**.

**Verse 4. My words shall not be false]** My words shall be truth without falsity.

**He that is perfect in knowledge is with thee.]** “The perfection of knowledge is with thee.” Thou art a sensible, well-informed man, and will be able to judge of what I say.

**Verse 5. God is mighty and despiseth not any]** He reproaches no man for his want of knowledge. *If any man lack wisdom, he may come to God, who giveth liberally, and upbraideth not*. I prefer this to the *passive* sense, *will not be despised*.

He is **mighty]** Literally, “He is mighty in strength of heart;” he can never be terrified nor alarmed.

**Verse 6. He preserveth not the life]** He will not give *life* to the wicked; all such forfeit life by their transgressions.

**But giveth right]** Justice will he give to the afflicted or *humble*, μϣϣ [*aniyim*].

**Verse 7. He withdraweth not his eyes]** Exactly similar to those words of David, <sup><19415></sup>**Psalm 34:15**: “The eyes of the Lord are upon the righteous.”

**But with kings are they on the throne]** I think the words should be read thus:—”But with kings upon the throne shall he place them; and they shall be exalted for ever.” The word μbyvyw *vaiyeshibem*, he will *establish* or *place them*, should be added to the first clause, as I have done; and then the sense becomes much clearer. Instead of j xnl *lanetsach, forever*, perhaps *to victory* would be a better sense: “But with kings upon the throne will he place them; and they shall be exalted or triumph to victory.” This is precisely the same idea, and conveyed in nearly the same words, as that of our Lord:—”To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne;” <sup><1012></sup>**Revelation 3:21**. “Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory,” &c.; <sup><1016></sup>**Revelation 1:5, 6**.

**Verse 8. And if they be bound in fetters]** These are *means* which God uses, not of *punishment*, but of *correction*.

**Verse 9. He showeth them their work]** He shows them the exceeding sinfulness of sin.

**That they have exceeded.]** wrbgty *yithgabbaru*, “that they have strengthened themselves,” and did not trust in the living God; and therefore they would not help themselves when trouble came.

**Verse 10. He openeth also their ear]** He gives them to *understand* the reason why they are thus corrected, and commands them to *return* from those iniquities which have induced him to visit them with afflictions and distresses.

**Verse 11. If they obey and serve him]** There may appear in the course of Providence to be some exceptions to this *general rule*; but it is most true, that this is literally or spiritually fulfilled to all the genuine followers of God. Every man is happy, in whatsoever circumstances, whose heart is unreservedly dedicated to his Maker.

**Verse 12. But if they obey not]** This also is a *general rule*, from which, in the course of Providence, there are only few, and those only *apparent*, deviations. Instead of *they shall perish by the sword*, the meaning of the Hebrew **wrb[y j l vb** *beshelach yaaboru*, is, “By a dart they shall pass by.” They shall be in *continual dangers*, and often *fall* before they have lived out half their days. Mr. *Good* translates: *They pass by as an arrow*. The *VULGATE*: *Transibunt per gladium*. “They shall pass away by the sword.”

**Verse 13. But the hypocrites in heart]** **ypnj** *chanphey, the profligates, the impious*, those who have neither the *form* nor the *power* of godliness. The *hypocrite* is he who has the *form* but not the *power*, though he wishes to be thought as *inwardly* righteous as he is *outwardly* correct; and he takes up the profession of religion only to serve secular ends. This is not the meaning of the word in the book of Job, where it frequently occurs.

**They cry not]** “Though he binds them, yet they cry not.” They are too *obstinate* to *humble themselves* even under the *mighty hand of God*.

**Verse 14. They die in youth]** Exactly what the psalmist says, “Bloody and deceitful men shall not live out *half their days*,” <sup><19523></sup> **Psalm 55:23**. Literally, the words of Elihu are, “They shall die in the youth of their soul.”

**Their life is among the unclean.]** **myvdqb** *bakedeshim*, among the whores, harlots, prostitutes, and sodomites. In this sense the word is used, though it also signifies *consecrated persons*; but we know that in idolatry characters of this kind were consecrated to Baal and Ashtaroth, Venus, Priapus, &c. Mr. *Good* translates *the rabble*. The *Septuagint*: *Their life shalt be wounded by the angels*.

**Verse 15. And openeth their ears in oppression.]** He will let them know for what end they are afflicted, and *why* he permits them to be oppressed. The word **l gy yigel** might be translated *he shall make them exult*, or *sing with joy*, in oppression; like the three Hebrews in the burning fiery furnace.

**Verse 16. Even so would he have removed thee]** If thou hadst turned to, obeyed, and served him, thy present state would have been widely different from what it is.

**Verse 17. But thou hast fulfilled the judgment of the wicked]** As thou art acting like the wicked, so God deals with thee as he deals with them.

Elihu is not a whit behind Job's other friends. None of them seems to have known any thing of the permission given by God to Satan to afflict and torment an innocent man.

**Verse 18. Because there is wrath]** This is a time in which God is punishing the wicked; take heed lest thou be cut off in a moment. Redeem the time; the days are evil.

**Then a great ransom]** When he determines to *destroy*, who can *save*?

**Verse 20. Desire not the night]** Thou hast wished for *death*; (here called *night*;) desire it not; leave that with God. If he hear thee, and send *death*, thou mayest be cut off in a way at which thy soul would shudder.

**Verse 21. Regard not iniquity]** It is sinful to entertain such wishes; it is an insult to the providence of God. *He* sends affliction; he knows this to be best for thee: but *thou* hast preferred *death* to *affliction*, thereby setting thy wisdom against the wisdom of God. Many in affliction, long for death; and yet they are not prepared to appear before God! What madness is this! If he takes them at their wish, they are ruined for ever. Affliction may be the means of their salvation; the wished-for death, of their eternal destruction.

**Verse 22. God exalteth by his power]** He has brought thee low, but he can raise thee up. Thou art not yet out of the reach of his mercy. Thy affliction is a proof that he acts towards thee as a merciful Parent. He knows what is best to be done; he teaches thee how thou shouldst suffer and improve. Why sin against his kindness? *Who can teach like him?*

**Verse 23. Who hath enjoined him his way]** Has God taken instructions from any man how he shall govern the world?

**Thou hast wrought iniquity?]** Who can prove, in the whole compass of the creation, that there is one thing *imperfect*, *superabundant*, or *out of its place*? Who can show that there is, in the course of the Divine providence, one *unrighteous*, cruel, or unwise *act*? All the cunning and wickedness of man have never been able to find out the *smallest flaw* in the work of God.

**Verse 24. Remember that thou magnify his work]** Take this into consideration; instead of fretting against the dispensations of Divine providence, and quarrelling with thy Maker, attentively survey his works; consider the operation of his hands; and see the proofs of his *wisdom* in the *plan* of all, of his *power* in the *production* and *support* of all, and of his

*goodness* in the *end* for which all have been made, and to which every operation in *nature* most obviously tends; and then *magnify his work*. Speak of him as thou shalt find; let the visible works of thy Maker prove to thee his eternal power and Godhead, and let *nature* lead thee to the Creator.

**Verse 25. Every man may see it]** He who says he can examine the earth with a philosophic eye, and the heavens with the eye of an astronomer, and yet says he cannot see in them a system of infinite skill and contrivance, must be ignorant of science, or lie against his conscience, and be utterly unworthy of confidence or respect.

**Verse 26. God is great]** He is *omnipotent*.

**We know him not]** He is *unsearchable*.

**Neither can the number of his years be searched out.]** He is *eternal*.

These three propositions are an ample foundation for endless disquisition. As to paraphrase and comment, they need none in this place; they are too profound, comprehensive, and sublime.

**Verse 27. He maketh small the drops of water]** This appears simply to refer to *evaporation*, and perhaps it would be better to translate [ *rgy yegara*, “he exhales;” detaches the smallest particles of the aqueous mass from the surface in order to form *clouds*, as *reservoirs* for the purpose of furnishing *rain* for the watering of the earth. God is seen in *little* things, as well as *great things*; and the *inconceivably little*, as well as the *stupendously great*, are equally the work of *Omnipotence*.

**They pour down rain]** These exceedingly minute drops or *vapour* become collected in *clouds*; and then, when *agitated by winds*, &c. many particles being united, they become *too heavy* to be sustained by the air in which they before were suspended, and so *fall down* in rain, which is either a *mist*, a *drizzle*, a *shower*, a *storm*, or a *waterspout*, according to the influence of different *winds*, or the presence and quantum of the *electric fluid*. And all this is proportioned, *wdaI le-edo*, “to its vapour,” to the *quantity of the fluid evaporated* and condensed into clouds.

**Verse 28. Which the clouds do drop]** In proportion to the *evaporation* will be the *clouds* or *masses of volatilized and suspended vapour*; and in



proportion to this will be the quantum of *rain* which in different forms will fall upon the earth.

There is a remarkable addition to this verse in the *Septuagint*. I shall insert the whole verse: Πυησονται παλαιωματα, εσκιασε δε νεφη επι αμυθητω βροτω, ωραν εθετο κτηνεσιν, οιδασι δε κοιτης ταξιν, επι τουτοις πασιν ουκ εξισταται σου η διανοια, ουδε διαλλασεται σου η καρδια απο σωματος; “The rains descend, and the clouds cover with their shadows multitudes of men: he hath appointed to animals to know the order of their dwellings. At the contemplation of these things is not thy mind transported, and thy heart ready to part from thy body?”

**Verse 29. Can any understand the spreadings of the clouds]** Though the *vapour* appear to be fortuitously raised, and subject, when suspended in the atmosphere, to innumerable *accidents*, to different winds and currents which might drive it all to the *sandy deserts*, or direct its course so that it should fall again into the *great deep* from which it has been exhaled, without watering and refreshing the earth; yet so does the good and wise providence of God manage this matter, that every part of the arable terrene surface receives an ample supply; and in every place, where requisite, it may be truly said that “The rain cometh down, and the snow from heaven, and water the earth, and cause it to bring forth and bud, that it may minister seed to the sower, and bread to the eater.”

In Egypt, where there is *little* or *no rain*, the earth is watered by the annual *inundation of the Nile*; there, because this system of *evaporation* is not necessary, it does not exist. Who can account for this economy? How are these clouds so judiciously and effectually *spread through the atmosphere*, so as to supply the wants of the earth, of men, and of cattle? I ask, with Elihu, “Who can understand the spreadings of these clouds?” And I should like to see that volunteer in the solution of paradoxes who would step forward and say, *I am the man*.

**The noise of his tabernacle?]** By the *tabernacle* we may understand the whole *firmament* or *atmospheric expansion*; the place where the Almighty seems more particularly to dwell; whence he sends forth the *rain of his strength*, and the *thunder of his power*.

The *noise* must refer to the blowing of winds and tempests. or to the claps, peals, and rattling of thunder, by means of the electric fluid.

**Verse 30. He spreadeth his light upon it]** Or, as Mr. *Good* translates, “He throweth forth from it his flash.” These two verses may both have an allusion to the sudden rarefaction of that part of the atmosphere whence the thunder proceeds, by the agency of the electric fluid; the *rushing in of the air* on each side to restore the equilibrium, which the passage of the fire had before destroyed. The noise produced by this sudden rushing in of the air, as well as that occasioned by the *ignition* of the *hydrogen gas*, which is one of the constituents of water, is *the thunder of his tabernacle*, viz., the *atmosphere*, where God appears, in such cases, to be manifesting his presence and his power.

Elihu says that *God spreadeth his light upon it*. This is spoken in reference to the *flashes* and *coruscations* of *lightning* in the time of thunder storms, when, even in a dark night, a *sudden flash* illuminates for a moment the surface of the earth under that place.

**And covereth the bottom of the sea.]** He doth whatsoever it pleaseth him in the heavens above, in the earth beneath, in the sea, and in all deep places. Yea, the depths of the sea are as much under his control and influence as the atmosphere, and its whole collection of vapours, meteors, and galvanic and electric fluids.

**Verse 31. By them judgeth he the people]** He makes storms, tempests, winds, hurricanes, tornadoes, thunder and lightning, drought and inundation, the instruments of his justice, to punish rebellious nations.

**He giveth meat in abundance.]** Though by these he punishes offenders, yet through the same, as instruments, he provides for the wants of men and animals in general. Storms, tempests, and hurricanes, agitate the lower regions of the atmosphere, disperse noxious vapours, and thus render it fit for *respiration*; and without these it would soon become a stagnant, putrid, and deadly mass, in which neither animals could live, nor vegetables thrive. And by *dews, rains, snows, frosts, winds, cold, and heat*, he fructifies the earth, and causes it to bring forth abundantly, so that every thing living is filled with plenteousness.

Some critics translate this latter clause thus:—*He passeth sentence amain*. I cannot see this meaning in the original words. Not one of the versions has so understood them; nor does this translation, supposing even that the Hebrew would bear it, give so fine and so elegant an idea as that of the common version. I always feel reluctant to give a sense in any case that is

not supported in some of its parts by any of the ancient versions, and more especially when it is contrary to the whole of them; and still more particularly when opposed to the *Arabic*, which in the *Book of Job*, containing so many *Arabisms*, I consider to be of very great importance.

**Verse 32. With clouds he covereth the light.]** This is all extraordinary saying, *hmk μypk I [ rwa al cappayim kissah or*, which Mr. *Good* translates, “He brandisheth the blaze athwart the concave.” The *Vulgate*, with which all the other *versions* less or more agree, has, *In manibus abscondit lucem*, “In his hands he hideth the light;” or, more literally, “By the hollow of his hands (*μypk cappayim*) he concealeth the light, (*rwa or*,”) the *fountain of light*, i.e., the SUN.

**And commandeth it not to shine by the cloud that cometh betwixt.]** I am afraid this is no translation of the original. Old *Coverdale* is better:— *And at his commandement it commeth agayne*; which is a near copy of the *Vulgate*. Here again Mr. *Good* departs from all the versions, both ancient and modern, by translating thus:— “And launcheth his penetrating bolt.” Dr. Stock, in my opinion, comes nearer the original and the versions in his translation:—

*“And giveth charge as to what it shall meet.”*

The mending of the text by conjecture, to which we should only recur in desperate necessity, has furnished Mr. *Good* and *Reiske* with the above translation. For my own part, I must acknowledge an extreme difficulty both here and in the concluding verse, on which I am unwilling to lay a correcting hand. I think something of the doctrine of *eclipses* is here referred to; the *defect of the solar light*, by the *interposition* of the *moon*. So in the time of an eclipse God is represented as *covering the body of the sun with the hollow of his hand*, and thus obscuring the solar light, and then removing his hand so as to permit it to re-illuminate the earth.

Mr. *Good* gets his translation by dividing the words in a different manner from the present text. I shall give both:—

*Hebrew: [ygpmb hyl [ wxyw  
Vayetsav aleyha bemaphgia  
Mr. Good: [ygpmb hyl [ wxyw  
Veyezvo liahbe mapegio.*

Of which he learnedly contends, “And launcheth his penetrating bolt,” is the literal sense. The change here made, to produce the above meaning, is not a violent one; and I must leave the reader to judge of its importance.

**Verse 33. The noise thereof showeth concerning it, the cattle also concerning the vapour.]** I think this translation very unhappy. I shall give each hemistich in the original:—

w[ r wyl [ dygy  
 Yaggid alaiv reo  
 hl w[ l [ āa hnqm  
 Mikneh aph al oleh.

I think this may be translated without any violence to any word in the text:—

*Its loud noise (or his thunder) shall proclaim concerning him;  
 A magazine of wrath against iniquity.*

This is literal, and gives, in my opinion, a proper meaning of the passage, and one in strict connection with the context. And it is worthy of remark that every wicked man trembles at the *noise of thunder* and the *flash of lightning*, and considers this a *treasury of Divine wrath*, emphatically called among us *the artillery of the skies*; and whenever the noise is heard, it is considered *the voice of God*. Thus the thunder *declares concerning him*. The next chapter, which is a continuation of the subject here, confirms and illustrates this meaning. For **dygy** *yaggid*, Houbigant reads **dyny** *yanid*; and for **hnqm** *mikneh*, **tanqm** *mikkinath*; and translates thus: “He agitates with himself his thunder, from the indignation of his wrath against iniquity.”

## CHAPTER 37

*Elihu continues to set forth the wisdom and omnipotence of God, as manifested in the thunder and lightning, 1-5; in the snows and frosts, 6-8; in various meteors; and shows the end for which they are sent, 9-13. Job is exhorted to consider the wondrous works of God in the light, in the clouds, in the winds, in heat and cold, in the formation of the heavens, and in the changes of the atmosphere, 14-22. The perfections of God, and how he should be revered by his creatures, 23, 24.*

## NOTES ON CHAP. 37

**Verse 1. My heart trembleth]** This is what the *Septuagint* has anticipated; see under <sup><18628></sup>**Job 36:28**. A proper consideration of God's majesty in the *thunder* and *lightning* is enough to appall the stoutest heart, confound the wisest mind, and fill all with humility and devotion. This, to the middle of <sup><18716></sup>**Job 37:5**, should be added to the preceding chapter, as it is a continuation of the account of the thunder and lightning given at the conclusion of that chapter. Our present division is as absurd as it is unfortunate.

**Verse 2. Hear attentively]** "Hear with hearing." The words seem to intimate that there was *actually at that time* a violent storm of thunder and lightning, and that the successive peals were now breaking over the house, and the lightning flashing before their eyes. The storm *continued* till Elihu had finished, and out of *that storm* the Almighty spoke. See the beginning of the succeeding chapter. See Clarke "<sup><18801></sup>**Job 38:1**".

**The noise of his voice]** The sudden *clap*.

**And the sound that goeth out.]** The *peal* or *continued rattling, pounding, and thumping*, to the end of the peal. The whole is represented as the *voice of God* himself, and the *thunder* is immediately *issuing from his mouth*.

**Verse 3. He directeth it under the whole heaven]** He directeth it (*the lightning*) under the whole heaven, in the twinkling of an eye from east to west; *and its light*-the reflection of the flash, not the *lightning, unto the ends of the earth*, so that a whole hemisphere seems to see it at the same instant.

**Verse 4. After it a voice roareth]** After the flash has been seen, the peal is heard; and this will be more or fewer seconds after the peal, in proportion to the distance of the thunder cloud from the ear. Lightning traverses any space without any perceivable succession of time; nothing seems to be any obstacle to its progress. A multitude of persons taking hands, the first and the last connected with the electric machine, all feel the shock in the same instant; and were there a chain as conductor to go round the globe, the last would feel the shock in the same moment as the first. But as *sound* depends on the undulations of the air for its propagation, and is known to travel at the rate of only 1142 feet in a second; consequently, if the flash were only 1142 feet from the spectator, it would be seen in one second, or one swing of the pendulum, *before* the sound could reach the *ear*, though the clap and the flash take place in the same instant, and if twice this distance, two seconds, and so on. It is of some consequence to know that lightning, at a considerable distance, suppose six or eight seconds of time, is never known to burn, kill or do injury. When the flash and the clap immediately succeed each other, then there is strong ground for apprehension, as the thunder cloud is *near*. If the thunder cloud be a *mile and a half* distant, it is, I believe, never known to kill man or beast, or to do any damage to buildings, either by throwing them down or burning them. Now its distance may be easily known by means of a pendulum clock, or watch that has seconds. When the *flash* is *seen*, count the *seconds* till the *clap* is *heard*. Then compute: If only one second is counted, then the thunder cloud is within 1142 feet, or about 380 yards; if two seconds, then its distance is 2284 feet, or 761 yards; if three seconds, then 3426 feet, or 1142 yards; if four seconds, then the cloud is distant 4568 feet, or 1522 yards; if five seconds, then the distance is 5710 feet, or 1903 yards; if six seconds, then the distance is 6852 feet, or 2284 yards, one mile and nearly one-third; if seven seconds, then the distance of the cloud is 7994 feet, or 2665 yards, or one mile and a half, and 25 yards. Beyond this distance lightning has not been known to do any damage, the fluid being too much diffused, and partially absorbed, in its passage over *electric* bodies, i.e., those which are not fully impregnated by the electric matter, and which receive their full charge when they come within the electric attraction of the lightning. For more on the rain produced by thunder storms, see on ~~18825~~ **Job 38:25**. This scale may be carried on at pleasure, by adding to the last sum for every second 1142 feet, and reducing to yards and miles as above, allowing 1760 yards to one mile.

**He thundereth with the voice of his excellency]** *wnwag geono*, of his majesty: nor is there a sound in nature more descriptive of, or more becoming, the majesty of God, than that of THUNDER. We hear the *breeze* in its *rustling*, the *rain* in its *pattering*, the *hail* in its *rattling*, the *wind* in its *hollow howlings*, the *cataract* in its *dash*, the *bull* in his *bellowing*, the *lion* in his *roar*; but we hear GOD, the Almighty, the Omnipresent, in the continuous peal of THUNDER! This sound, and this sound only, becomes the majesty of Jehovah.

**And he will not stay them]** *µbq[y al w velo yeahkebem*, and he hath not *limited* or *circumscribed* them. His lightnings light the world; literally, the whole world. The electric fluid is diffused through all nature, and everywhere art can exhibit it to view. To his thunder and lightning, therefore, he has assigned no limits. And when his voice soundeth, when the lightning goes forth, who shall assign its limits, and who can stop its progress? It is, like God, IRRESISTIBLE.

**Verse 5. God thundereth marvellously with his voice]** This is the conclusion of Elihu's description of the lightning and thunder: and here only should chap. xxxvi. have ended. He began, <sup><1832></sup>**Job 36:29**, with the *noise of God's tabernacle*; and he ends here with the *marvellous thundering* of Jehovah. Probably the writer of the book of Job had seen the description of a similar thunder storm as given by the psalmist, <sup><19716></sup>**Psalms 77:16-19**:—

*Ver. 16. The waters saw thee, O God!  
The waters saw thee, and were afraid.  
Yea, the deeps were affrighted!*

*Ver. 17. The clouds poured out water;  
The ethers sent forth a sound;  
Yea, thine arrows went abroad.*

*Ver. 18. The voice of thy thunder was through the expanse:  
The lightnings illumined the globe;  
The earth trembled and shook!*

*Ver. 19. Thy way is in the sea,  
And thy paths on many waters;  
But thy footsteps are not known.*

**Great things doeth he]** This is the beginning of a new paragraph; and relates particularly to the phenomena which are afterwards mentioned. All of them wondrous things; and, in many respects, to us incomprehensible.

**Verse 6. For he saith to the snow, Be thou on the earth]** SNOW is generally defined, “A well-known meteor, formed by the freezing of the vapours in the atmosphere.” We may consider the formation of snow thus:—A cloud of vapours being condensed into drops, these drops, becoming too heavy to be suspended in the atmosphere, descend; and, meeting with a *cold region* of the air, they are frozen, each drop shooting into several points. These still continuing their descent, and meeting with some intermitting gales of a warmer air, are a little thawed, blunted, and again, by falling into colder air, frozen into clusters, or so entangled with each other as to fall down in what we call *flakes*.

*Snow* differs from *hail* and *hoar-frost* in being *crystallized*: this appears on examining a flake of snow with a magnifying glass; when the whole of it will appear to be composed of fine *spicula* or points diverging like rays from a centre. I have often observed the particles of snow to be of a regular figure, for the most part beautiful stars of *six points* as clear and transparent as ice. On each of these points are other collateral points, set at the same angles as the main points themselves, though some are irregular, the points broken, and some are formed of the fragments of other regular stars. I have observed snow to fall sometimes entirely in the form of separate regular *six-pointed stars*, without either clusters or flakes, and each so large as to be the eighth of an inch in diameter.

The *lightness* of snow is owing to the excess of its *surface*, when compared with the *matter* contained under it.

Its *whiteness* is owing to the small particles into which it is divided: for take *ice*, opaque almost to *blackness*, and pound it fine, and it becomes as white as snow.

The immediate cause of the formation of snow is not well understood: it has been attributed to *electricity*; and *hail* is supposed to owe its more compact form to a more intense electricity, which unites the particles of *hail* more closely than the moderate electricity does those of *snow*. But rain, snow, hail, frost, ice, &c., have all one common origin; they are formed out of the *vapours* which have been exhaled by heat from the surface of the waters.



*Snow*, in northern countries, is an especial blessing of Providence; for, by covering the earth, it prevents corn and other vegetables from being destroyed by the intense cold of the air in the winter months; and especially preserves them from cold piercing winds. It is not a fact that it possesses in itself any fertilizing quality, such as *nitrous salts*, according to vulgar opinion: its whole use is covering the vegetables from intense cold, and thus preventing the natural heat of the earth from escaping, so that the intense cold cannot freeze the juices in the tender tubes of vegetables, which would *rupture* those tubes, and so destroy the plant.

Mr. *Good* alters the *punctuation* of this verse, and translates thus:—

*Behold, he saith to the snow, BE!  
On earth then falleth it.  
To the rain,—and it falleth:  
The rains of his might.*

By the *small rain*, we may understand *drizzling showers*: by the *rain of his strength*, sudden *thunder storms*, when the rain descends in *torrents*: or violent rain from dissipating water-spouts.

**Verse 7. He sealeth up the hand of every man]** After all that has been said, and much of it most learnedly, on this verse, I think that the act of *freezing* is probably intended; that when the earth is bound up by intense frost, *the hand, dy yad, labour, of every man is sealed up*; he can do no more labour in the field, till the *south wind* blow, by which a *thaw* takes place. While the earth is in this state of rigidity, *the beasts go into their dens, and remain in their places,* <sup><183708></sup> **Job 37:8**, some of them sleeping out the winter in a state of torpor, and others of them feeding on the stores which they had collected in *autumn*. However, the passage may mean no more than by the severity of the rains beasts are drawn to their covers; and man is obliged to intermit all his labours. The mighty rains are past. Who would have thought that on this verse, as its *Scriptural* foundation, the doctrine of *chiromancy* is built! God has so *marked the hand* of every man by the *lines* thereon exhibited, that they tell all the good or bad fortune they shall have during life; and he has done this that all men, by a judicious examination of their hands, *may know his work!* On this *John Taisnier*, a famous mathematician, lawyer, musician, and poet laureate of Cologne, has written a large folio volume, with more *hands* in it than fell to the lot of *Briareus*:—printed at Cologne, 1683.

**Verse 9. Out of the south cometh the whirlwind]** See Clarke's note on "<sup><1890></sup>**Job 9:9**". What is rendered *south* here, is there rendered *chambers*. Mr. *Good* translates here, *the utmost zone*. The *Chaldee*:—"From the supreme chamber the commotion shall come; and from the cataracts of Arcturus the cold." What the *whirlwind*, **hpws** *suphah*, is, we know not. It might have been a wind peculiar to that district; and it is very possible that it was a scorching wind, something like the *simoom*.

**Verse 10. By the breath of God frost is given]** The *freezing* of water, though it is generally allowed to be the effect of *cold*, and has been carefully examined by the most eminent philosophers, is still involved in much mystery; and is a very proper subject to be produced among the *great things which God doeth*, and which *we cannot comprehend*, <sup><1837></sup>**Job 37:5**. Water, when frozen, becomes *solid*, and increases considerably in *bulk*. The expansive power in freezing is so great, that, if water be confined in a *gun-barrel*, it will split the solid metal throughout its whole length. Bombshells have been filled with water, and plugged tight, and exposed to cold air, when they have been rent, though the shell has been nearly two inches thick! Attempts have been made to account for this; but they have not, as yet, been generally successful. The *breath of God freezes the waters*; and that *breath thaws them*. It is the work of Omnipotence, and there, for the present, we must *leave it*.

**The breadth of the waters is straitened.]** This has been variously translated; **qxwm** *mutsak*, which we here render *straitened*, we translate <sup><1837></sup>**Job 37:18** *melted*. Mr. *Good* thinks that the idea of a mirror is implied, or something *molten*; and on this ground it may be descriptive of the state of water formed into *ice*. He therefore translates:—

*By the blast of God the frost congealeth,  
And the expanse of the waters into a mirror.*

I have only to observe, that in the act of freezing wind or air is necessary; for it has been observed that water which lay low in ponds did not freeze till some slight current of air fell on and ruffled the surface, when it instantly shot into ice.

**Verse 11. By watering he wearieth the thick cloud]** Perhaps it would be better to say, *The brightness yrb beri, dissipates the cloud*; or, if we follow our version, *By watering the earth he wearieth*, wearieth out or emptieth, *the thick cloud*-causes it to pour down all its contents upon the

earth, that they may cause it to bring forth and bud. The *Vulgate* understood it differently: *Fru mentum desiderat nubes, et nubes spargunt lumen suum.* “The grain desireth the clouds; and the clouds scatter abroad their light.”

**Verse 12. And it is turned round about by his counsels]** The original is difficult: *awhw wtl wbj tb Ēphtm twbsm vehu mesibboth mithhappech bethachbulothav*; which has been thus paraphrased: *And he-the sun, makes revolutions-causes the heavenly bodies to revolve round him, turning round himself-turning round his own axis, by his attachments-his attractive and repulsive influences, by which the heavenly bodies revolve round him, and by which, as if strongly tied to their centre, l bj b bechebel, with a cable or rope, they are projected to their proper distances, and prevented from coming too near, or flying off too far.*

**That they may do whatsoever he commandeth them]** That men may perform his will, availing themselves of the influences of the sun, moon, times, seasons, &c., to cultivate the earth for the sustenance of themselves and their cattle.

**Upon the face of the world in the earth.]** *hxra l bt ymp l a al peney thebel aretsah, over the surface of the habitable world.* Perhaps the above exposition may appear to be too far-fetched; and possibly the passage refers only to the *revolutions of the seasons*, and the operations connected with them.

**Verse 13. He causeth it to come]** The *Vulgate* translates the text thus: *Sive in una tribu, sine in terra sua, sive in quocunque loco misericordiae suae eas jusserit inveniri.* “Whether in one tribe, or whether in his own land, or in whatsoever place of his mercy he has commanded them to come.” In the preceding verse it is said that God conducts the clouds according to the orders of his counsels, whithersoever he pleases: and here it is added that, when he designs to heap *favours* upon any land, he commands the clouds to go thither, and pour out on it their fertilizing showers. See *Calmet*.

The *Vulgate* certainly gives a good sense, and our *common version* is also clear and intelligible; but there are doubts whether the *Hebrew* will bear this meaning. Here it is stated that God sends the rain either for *correction*, *cbvl leshebet*, which signifies *rod, staff, tribe*, and is here taken as the

symbol of *correction*, he sends rain sometimes as a *judgment*, inundating certain lands, and sweeping away their produce by irresistible floods: or *for his land*, **wxral** *leartso*, his own land, *Palestine*, the place of his favoured people: or *for mercy*, **dsj l** *lechased*; when a particular district has been devoured by *locusts*, or cursed with *drought*, God, in his mercy, sends fertilizing rains to such places to restore the ears which the caterpillars have eaten, and to make the desert blossom like the garden of the Lord. Some think that Job refers to the curse brought upon the *old world* by the *waters of the deluge*. Now although God has promised that there shall no more be a flood of waters to destroy the whole earth; yet we know he can, very consistently with his promise, inundate any particular district; or, by a superabundance of rain, render the toil of the husbandman in any place vain. Therefore, still his rain may come for judgment, for mercy, or for the especial help of his people or Church.

**Verse 14. Hearken unto this]** Hear what I say on the part of God.

**Stand still]** Enter into deep contemplation on the subject.

**And consider]** Weigh every thing; examine separately and collectively; and draw right conclusions from the whole.

**The wondrous works of God.]** *Endless* in their *variety*; *stupendous* in their *structure*; *complicated* in their *parts*; *indescribable* in their *relations* and *connections*; and *incomprehensible* in the *mode* of their *formation*, in the *cohesion* of their parts, and in the *ends* of their creation.

**Verse 15. Dost thou know when God disposed them]** Dost thou know the laws by which they are governed; and the causes which produce such and such phenomena?

**And caused the light of his cloud to shine?]** Almost every critic of note understands this of the *rainbow*, which God gave as a sign that the earth should no more be destroyed by water. See <sup>400913</sup>**Genesis 9:13**, and the note there.

**Verse 16. Dost thou know the balancings of the clouds]** How are the clouds suspended in the atmosphere? Art thou so well acquainted with the nature of *evaporation*, and the *gravity* of the *air* at different heights, to support different *weights* of aqueous vapour, so as to keep them floating for a certain portion of time, and then let them down to water the earth;

dost thou know these things so as to determine the laws by which they are regulated?

**Wondrous works of him which is perfect in knowledge]** This is a paraphrase. Mr. *Good's* translation is much better:—

*“Wonders, perfections of wisdom!”*

**Verse 17. How thy garments are warm]** What are *warmth* and *cold*? How difficult this question! Is *heat* incontestably a *substance*, and is *cold* none? I am afraid we are in the dark on both these subjects. The existence of *caloric*, as a substance, is supposed to be demonstrated. Much, satisfactorily, has been said on this subject; but is it yet beyond doubt? I fear not. But supposing this question to be set at rest, is it demonstrated that *cold* is only a *quality*, the mere *absence* of *heat*? If it be demonstrated that there is such a substance as *caloric*, is it equally certain that there is *no such substance* as *frigoric*? But *how do our garments keep us warm*? By preventing the too great dissipation of the natural heat. And why is it that certain substances, worked into clothing, keep us warmer than others? Because they are bad conductors of caloric. Some substances conduct off the caloric or natural heat from the body; others do not conduct it at all, or imperfectly; hence those keep us warmest which, being bad conductors of caloric, do not permit the natural heat to be thrown off. In these things we know but little, after endless cares, anxieties, and experiments!

But is the question yet satisfactorily answered, why the north wind brings cold, and the south wind heat? If it be so to my *readers*, it is not so to *me*; yet I know the *reasons* which are alleged.

**Verse 18. Hast thou with him spread out the sky]** Wert thou with him when he made the expanse; fitted the weight to the winds; proportioned the aqueous to the terrene surface of the globe; the solar attraction to the quantum of vapours necessary; to be stored up in the clouds, in order to be occasionally deposited in fertilizing showers upon the earth? and then dost thou know how gravity and elasticity should be such essential properties of atmospheric air, that without them and their due proportions, we should neither have animal nor vegetable life?

**Strong-as a molten looking-glass?]** Like a *molten mirror*. The whole concave of heaven, in a clear day or brilliant night, being like a mass of polished metal, reflecting or transmitting innumerable images.

**Verse 19. Teach us what we shall say unto him?**] Thou pretendest to be so very wise, and to know every thing about God, pray make us as wise as thyself, that we may be able to approach with thy boldness the Sovereign of the world; and maintain our cause with thy confidence before him. As for our parts, we are ignorant; and, on all these subjects, are enveloped with darkness. Mr. *Good* translates:—

*“Teach us how we may address him,  
When arrayed in robes of darkness.”*

It is a strong and biting *irony*, however we take it.

**Verse 20. Shall it be told him that I speak?**] Shall I dare to whisper even before God? And suppose any one were to *accuse* me before him for what I have spoken of him, though that has been well intended, how should I be able to stand in his presence? I should be swallowed up in consternation, and consumed with the splendour of his majesty.

But in what state art *thou*? What hast *thou* been doing? *Thou* hast arraigned God for his government of the world; *thou* hast found fault with the dispensations of his providence; *thou* hast even charged him with *cruelty*! What will become of **THEE**?

**Verse 21. And now men see not the bright light]** Mr. *Good* gives the sense clearer:—

*“Even now we cannot look at the light  
When it is resplendent in the heavens.  
And a wind from the north hath passed  
along and cleared them.”*

Elihu seems to refer to the insufferable brightness of the *sun*. Can any man look at the sun shining in his strength, when a clear and strong wind has purged the sky from clouds and vapours? Much less can any gaze on the majesty of God. Every creature must sink before him. What execrably dangerous folly in man to attempt to arraign His conduct!

**Verse 22. Fair weather cometh out of the north]** Is this any version of the original *ᵎp̄xm htay bhz mitstsaphon zahab yeetheh?* which is rendered by almost every version, ancient and modern, thus, or to this effect: “From the north cometh gold.” Calmet justly remarks, that in the time of Moses, Job, and Solomon, and for a long time after, gold was obtained from Colchis, Armenia, Phasis, and the land of Ophir, which were

all north of Judea and Idumea; and are in the Scriptures ordinarily termed the north country. “But what relation can there be between, *Gold cometh out of the north*, and, *With God is terrible majesty*?” Answer: Each thing has its properties, and proper characteristics, which distinguish it; and each country has its advantages. *Gold*, for instance, comes from the *northern countries*; so praises offered to the Supreme God should be accompanied with fear and trembling: and as this metal is from the north, and northern countries are the places whence it must be procured; so terrible majesty belongs to God, and in him alone such majesty is eternally resident.

As **bh**z *zahob*, which we translate *gold*, (see <sup><18216></sup>**Job 28:16**,) comes from a root that signifies to be *clear, bright, resplendent, &c.*; Mr. Good avails himself of the radical idea, and translates it *splendour*:—

*“Splendour itself is with God;  
Insufferable majesty.”*

But he alters the text a little to get this meaning, particularly in the word **htay** *yeetheh*, which we translate *cometh*, and which he contends is the pronoun **hta** *itself*; the **y** *yod*, as a performative, here being, as he thinks, an *interpolation*. This makes a very good sense; but none of the ancient versions understood the place thus, and none of the MSS. countenance this very learned critic’s emendation.

**Verse 23.** Touching **the Almighty, we cannot find him out**] This is a very abrupt exclamation, and highly descriptive of the state of mind in which Elihu was at this time; full of solemnity, wonder, and astonishment, at his own contemplation of this “great First Cause, least understood.” The ALMIGHTY! we cannot find him out.

**Excellent in power and in judgment**] We must not pretend to comprehend his being, the mode of his existence, the wisdom of his counsels, nor the mysteries of his conduct.

**He will not afflict.**] **hn**[**y al** *la yeanneh, he will not* ANSWER. He will give account of none of his matters to us. We cannot comprehend his *motives*, nor the *ends* he has in view.

**Verse 24. Men do therefore**] Therefore men, **myvna** *anashim*, wretched, miserable, ignorant, sinful men, *should fear him*.

**He respecteth not any]** No man is valuable in his sight on account of his wisdom; for what is his wisdom when compared with that of the *Omniscient*? Whatever good is in man, God alone is the author of it. Let him, therefore, that glorieth, glory in the Lord.

THUS ends the speech of *Elihu*; a speech of a widely different description, on the whole, from that of the three friends of Job who had spoken so largely before him. In the speeches of Eliphaz, Zophar, and Bildad, there is little besides a tissue of borrowed *wise sayings*, and *ancient proverbs* and *maxims*, relative to the nature of God, and his moral government of the world. In the speech of Elihu every thing appears to be *original*; he speaks from a deep and comprehensive mind, that had profoundly studied the subjects on which he discoursed. His descriptions of the Divine attributes, and of the wonderful works of God, are correct, splendid, impressive, and inimitable. Elihu, having now come nearly to a close, and knowing that the Almighty would appear and speak for himself, judiciously prepares for and announces his coming by the thunder and lightning of which he has given so terrific and majestic a description in this and the preceding chapter. The evidences of the Divine presence throng on his eyes and mind; the incomprehensible glory and excellency of God confound all his powers of reasoning and description; he cannot arrange his words by reason of darkness; and he concludes with stating, that to poor weak man God must for ever be incomprehensible, and to him a subject of deep religious fear and reverence. Just then the terrible majesty of the Lord appears! Elihu is silent! The rushing mighty wind, for which the description of the thunder and lightning had prepared poor, confounded, astonished Job, proclaims the presence of Jehovah: and out of this whirlwind God answers for and proclaims himself! Reader, canst thou not conceive something of what these men felt? Art thou not astonished, perplexed, confounded, in reading over these descriptions of the thunder of God's power? Prepare, then, to hear the voice of God himself out of this whirlwind.



## CHAPTER 38

*The Lord answers Job out of a whirlwind, and challenges him to answer, 1-3. He convinces him of ignorance and weakness, by an enumeration of some of his mighty works; particularly of the creation of the earth, 4-7. The sea and the deeps, 8-18. The light, 19-21. Snow, hail, thunder, lightning, rain, dew, ice, and hoar-frost, 22-30. Different constellations, and the ordinances of heaven influencing the earth, 31-33. Shows his own power and wisdom in the atmosphere, particularly in the thunder, lightnings, and rain, 34-38. His providence in reference to the brute creation, 39-41.*

## NOTES ON CHAP. 38

**Verse 1. The Lord answered Job out of the whirlwind]** It is not **hpws** *suphah*, as in the preceding chapter, <sup><8370></sup>**Job 37:9**; but **hrws** *search*, which signifies something turbulent, tumultuous, or violently agitated; and here may signify what we call a *tempest*, and was intended to fill Job's mind with solemnity, and an awful sense of the majesty of God. The *Chaldee* has, *a whirlwind of grief*, making the whole rather *allegorical* than *real*; impressing the scene on Job's *imagination*.

**Verse 2. Who is this that darkeneth counsel]** As if he had said, Who art *thou* who pretendest to speak on the deep things of God, and the administration of his justice and providence, which thou canst not comprehend; and leavest my counsels and designs the darker for thy explanation?

**Verse 3. Gird up now thy loins]** I will not confound thee with my terrors; dismiss all fearful apprehensions from thy mind; now act like a man, **rbgk** *kegeber*, like a hero: stand and vindicate thyself. *For I will demand of thee*-I will ask thee a series of questions more easy of solution than those which thou hast affected to discuss already; and then thou shalt have the opportunity of answering for thyself.

The most impressive and convincing manner of arguing is allowed to be that by *interrogation*, which the Almighty here adopts. The best orations delivered by the ancients were formed after this manner. That celebrated oration of Cicero against Catiline, which is allowed to be his masterpiece,

begins with a multitude of short questions, closely pressed upon each other. See the end of the chapter. See Clarke “<sup><18384></sup>Job 38:41”.

**Verse 4. Where wast thou when I laid the foundations of the earth?]** Thou hast a limited and derived being; thou art only of *yesterday*; what canst thou know? Didst thou see me create the world?

**Verse 5. Who hath laid the measures thereof]** Who hath adjusted its polar and equatorial distances from the centre?

**Who hath stretched the line]** Who hath formed its zones and its great circles, and adjusted the whole of its *magnitude* and *gravity* to the *orbit* in which it was to move, as well as its *distance* from that great centre about which it was to revolve? These questions show the difficulty of the subject; and that there was an unfathomable depth of counsel and design in the formation of the earth.

**Verse 6. Whereupon are the foundations thereof fastened?]** How does it continue to revolve in the immensity of space? What *supports* it? Has it foundations like a *building*, and is it fastened with a *key-stone*, to keep the mighty fabric in union?

**Verse 7. When the morning stars sang together]** This must refer to some intelligent beings who existed before the creation of the visible heavens and earth: and it is supposed that this and the following clause refer to the same beings; that by the *sons of God*, and the *morning stars*, the angelic host is meant; as they are supposed to be *first*, though perhaps not *chief*, in the order of creation.

For the latter clause the *Chaldee* has, “All the troops of angels.” Perhaps their creation may be included in the term *heavens*, <sup><0101></sup>**Genesis 1:1**: “In the beginning God created the heavens and the earth.” These witnessed the progress of the creation; and, when God had finished his work, celebrated his wisdom and power in the highest strains.

**Verse 8. Who shut up the sea with doors]** Who *gathered the waters together into one place*, and fixed the sea its limits, so that it cannot overpass them to inundate the earth?

**When it brake forth, as if it had issued out of the womb?]** This is a very fine metaphor. The sea is represented as a newly born infant issuing from the womb of the void and formless chaos; and the delicate circumstance of

the *liquor amnii*, which bursts out previously to the birth of the foetus, alluded to. The allusion to the birth of a child is carried on in the next verse.

**Verse 9. When I make the cloud the garment]** Alluding to the cloth in which the new-born infant is first received. The *cloud* was the same to the newly raised *vapour*, as the above recipient to the new-born child.

**And thick darkness a swaddlingband for it]** Here is also an allusion to the first dressings of the new-born child: it is *swathed* in order to support the body, too tender to bear even careful handling without some medium between the hand of the nurse and the flesh of the child. “The image,” says Mr. *Good*, “is exquisitely maintained: the new-born ocean is represented as issuing from the womb of chaos; and its dress is that of the new-born infant.”

There is here an allusion also to the creation, as described in <sup><DIOIO></sup>**Genesis 1:1, 2.** *Darkness* is there said to be *on the face of the DEEP*. Here it is said, the *thick darkness* was a *swaddlingband* for the new-born SEA.

**Verse 10. And brake up for it my decreed place]** This refers to the decree, <sup><DIOIO></sup>**Genesis 1:9:** “Let the waters under the heavens be gathered together unto one place.”

**And set bars and doors]** *And let the dry land appear.* This formed the *bars* and *doors* of the sea; the land being everywhere a barrier against the encroachments and inundations of the sea; and great rivers, bays, creeks, &c., the doors by which it passes into the interior of continents, &c.

**Verse 11. Hitherto shalt thou come]** Thus far shall thy flux and reflux extend. The *tides* are marvellously limited and regulated, not only by the *lunar* and *solar attractions*, but by the quantum of *time* also which is required to remove any part of the earth’s surface from under the immediate attractive influence of the sun and moon. And this regulation takes place by means of the *rotation* of the earth round its own axis, which causes *one thousand and forty-two* miles of its equator to pass from under any given point in the heavens in one hour; and about *five hundred and eighty* miles in the latitude of London: so that the *attracted fluid parts* are every moment passing from under the direct attractive influence, and thus the tides cannot generally be raised to any extraordinary height. The attraction of the sun and moon, and the gravitation of its own parts to its

own centre, which prevent too great a *flux* on the one hand, and too great a *reflux* on the other; or, in other words, too *high a tide*, and too *deep an ebb*, are also some of those *bars and doors* by which its *proud waves are stayed*, and prevented from *coming farther*; all being regulated by these laws of attraction by the sun and moon, the gravitation of its own parts from the sun and moon, and the diurnal motion round its own axis, by which the fluid parts, easily yielding to the above attraction, are continually moving from under the direct attractive influence. Here a world of wisdom and management was necessary, in order to proportion all these things to each other, so as to procure the great benefits which result from the flux and reflux of the sea, and prevent the evils that must take place, at least occasionally, were not those *bars and doors* provided. It is well known that the spring-tides happen at the *change* and *full* of the moon, at which time she is in *conjunction* with and *opposition* to the sun. As these *retire* from their conjunction, the tides *neap* till about three days after the *first quadrature*, when the tides begin again to be more and more elevated, and arrive at their *maximum* about the *third* day after the *opposition*. From this time the tides *neap* as before till the *third* day after the *last quadrature*; and afterwards their daily elevations are continually increased till about the *third* day after the *conjunction*, when they recommence their *neaping*; the principal phenomena of the tides always taking place *at or near the some points* of every *lunar synodic* revolution.

**Verse 12. Hast thou commanded the morning]** This refers to *dawn or morning twilight*, occasioned by the *refraction* of the *solar rays* by means of the *atmosphere*; so that we receive the light by *degrees*, which would otherwise burst at once upon our eyes, and injure, if not destroy, our sight; and by which even the body of the sun himself becomes evident several minutes before he rises above the horizon.

**Caused the dayspring to know his place]** This seems to refer to the different *points* in which *daybreak* appears during the *course of the earth's revolution in its orbit*; and which variety of *points of appearing* depends on this annual revolution. For, as the earth goes round the sun every year in the ecliptic, one half of which is on the north side of the equinoctial, and the other half on its south side, the sun appears to change his place every day. These are matters which the wisdom of God alone could plan, and which his power alone could execute.

It may be just necessary to observe that the dawn does not appear, nor the sun rise exactly in the same point of the horizon, two successive days in the whole year, as he declines *forty-three* degrees north, and *forty-three* degrees south, of east; beginning on the 21st of March, and ending on the 22d of December; which variations not only produce the *places of rising and setting*, but also the *length of day and night*. And by this declination north and south, or approach to and recession from the tropics of Cancer and Capricorn, the solar light *takes hold of the ends of the earth*, <sup><18813></sup> **Job 38:13**, enlightens the arctic and antarctic circles in such a way as it would not do were it always on the equinoctial line; these tropics taking the sun *twenty-three and a half* degrees north, and as many south, of this line.

**Verse 13. That the wicked might be shaken out of it?]** The meaning appears to be this: as soon as the light begins to dawn upon the earth, thieves, assassins, murderers, and adulterers, who all hate and shun the light, fly like ferocious beasts to their several dens and hiding places; for such do not dare to *come to the light, lest their works be manifest, which are not wrought in God*. To this verse the *fifteenth* appears to belong, as it connects immediately with it, which connection the introduction of the *fourteenth* verse disturbs. “And from the wicked,” such as are mentioned above “their light is withholden;” they love darkness rather than light, because their deeds are evil; and as they prowl after their prey in the night-season, they are obliged to *sleep in the day*, and thus its “light is withholden” from them. “And the high arm shall be broken;” or, as Mr. Good translates, “The roving of wickedness is broken off.” They can no longer pursue their predatory and injurious excursions.

**Verse 14. It is turned as clay to the seal]** The earth, like *soft clay*, is capable of modifying itself in endless ways, and assuming infinite forms. As a proof of this, see the astonishing variety of plants, flowers, and fruits, and the infinitely diversified hues, odours, tastes, consistency, and properties, of its vegetable productions.

There seems to be an allusion here to the *sealing of clay*, which I believe *has been, and is now*, frequent in the East. *Six* of those *Eastern seals* for *sealing clay*, made of brass, the *figures and characters* all in *relief*, the interstices being entirely perforated and cut out, so that the upper side of the seal is the same as the lower, now lie before me. They seem to have been used for stamping *pottery*, as some of the fine clay still appears in the interstices.

**And they stand as a garment.]** The earth receiving these *impressions* from the solar light and heat, plants and flowers spring up, and *decorate* its surface as the most beautiful *stamped garment* does the person of the most sumptuously dressed female.

Mr. *Good* translates the whole verse thus:—

*“Canst thou cause them to bend round as clay to the mould,  
so that they are made to sit like a garment?”*

He supposes that reference is here made to the *rays of light*; but take his own words: “The image, as it appears to me, is taken directly from the art of pottery, an image of very frequent recurrence in Scripture; and in the present instance admirably forcible in painting the ductility with which the new light of the morning bends round like clay to the mould, and accompanies the earth in every part of its shape so as to fit it, as we are expressly told in the ensuing metaphor, like a garment, as the clay fits the mould itself.” Mr. *Good* supposes that a *mould* in which the pottery is *formed*, not a *seal* by which it is *impressed*, is referred to here. In this sense I do not see the metaphor consistent, nor the allusion happy. It is well known that the rays of light never *bend*. They may be reflected at particular angles, but they never go out of a *straight course*. A gun might as well be expected to shoot round a corner, as a ray of light to go out of a straight line, or to follow the sinuous or angular windings of a tube, canal, or adit. But if we take in the sun as he advances in his diurnal voyage, or rather the earth, as it turns round its axis from west to east, the metaphor of Mr. *Good* will be correct enough; but we must leave out *bending* and *ductility*, as every part of the earth’s surface will be at least successively *invested* with the light.

**Verse 16. Hast thou entered into the springs of the sea?]** Of these *springs, inlets, or outlets* of the sea, we know just as much as Job. There was prevalent among philosophers an opinion, that through a *porous bottom* fresh matter was constantly oozing by which the sea was supplied with new materials. But through such pores these materials might as well *ooze out* as *ooze in*.

**Walked in the search of the depth?]** Hast thou walked from the shallow beach through the great ocean’s bed, till thou hast arrived at its profoundest depths? In other words, Dost thou know the depths of the sea? Job, we may presume, did not. No man since him has found them out.

In multitudes of places they are unfathomed by any means hitherto used by man.

**Verse 17. Have the gates of death been opened unto thee?**] Dost thou know in what the article of *death* consists? This is as inexplicable as the question, What is animal *life*?

**The doors of the shallow of death?**]  $\text{twml} \times \text{tsalmaveth}$ , the intermediate state, the openings into the place of separate spirits. Here two places are distinguished:  $\text{twm}$  *maveth*, death, and  $\text{twml} \times \text{tsalmaveth}$ , the shadow of death. It will not do to say, *death* is the *privation of life*, for what then would be the *shadow* of that *privation*?

**Verse 18. The breadth of the earth?**] At that time the circumference of the globe was not known, because the earth itself was supposed to be a vast *extended plain*, bordered all round with the ocean and the sky.

**Verse 19. Where light dwelleth**] What is the *source of light*? Yea, what is *light* itself? It is not in the *sun*, for *light* was before the *sun*; but *what is light*? It is no doubt a *substance*; but of what kind? and of what are its *particles*? As to *darkness*, what is IT? Is it philosophical to say, it is the mere *privation of light*? I shall think philosophy has made some advances to general accuracy and perfection when it proves to us what *cold* is, and what *darkness* is, leaving *mere privations* out of the question.

**Verse 20. Shouldest take it to the bound thereof?**] Or, as Mr. *Good*, translates, “That thou shouldest lay hold of it in its boundary.” That thou shouldest go to the very spot where *light* commences, and where *darkness* ends; and see the *house* where each dwells. Here *darkness* and *light* are *personified*, each as a real intelligent being, having a separate existence and local dwelling. But poetry animates everything. It is the region of fictitious existence.

I believe this verse should be translated thus:—”For thou canst take US to its boundary; for thou knowest the paths to its house.” This is a strong irony, and there are several others in this Divine speech. Job had valued himself too much on his knowledge; and a chief object of this august speech is to humble his “knowing pride,” and to cause him to seek true wisdom and humility where they are to be found.

**Verse 21. Knowest thou**] This is another strong and biting irony, and the literal translation proves it: “Thou knowest, because thou was then born;

and the number of thy days is great,” or *multitudinous*, מַיְבֵר *rabbim*, *multitudes*.

**Verse 22. The treasures of the snow]** The places where *snow* is formed, and the cause of that formation. See on <sup><185706></sup>**Job 37:6**.

**Treasures of the hail]** It is more easy to account for the formation of *snow* than of *hail*. Hail, however, is generally supposed to be drops of rain frozen in their passage through cold regions of the air; and the hail is always in proportion to the *size of the raindrop* from which it was formed. But this meteor does not appear to be formed from a *single drop of water*, as it is found to be composed of *many small spherules* frozen together, the centre sometimes *soft* like snow, and at other times formed of a *hard nucleus*, which in some cases has been of a *brown* colour, capable of ignition and explosion. In the description given of snow, <sup><185706></sup>**Job 37:6**, it has been stated that both *snow* and *hail* owe their formation to electricity; the hail being formed in the higher regions of the air, where the cold is intense, and the electric matter abundant. By this agency it is supposed that a great number of aqueous particles are brought together and frozen, and in their descent collect other particles, so that the *density* of the substance of the hailstone grows less and less from the centre, this being formed *first* in the higher regions, and the surface being collected in the lower. This theory is not in all cases supported by fact, as in some instances the *centre* has been found *soft* and *snow-like*, when the *surface* has been *hard*.

*Hail* is the only meteor of this kind, from which no apparent good is derived. *Rain* and *dew* invigorate and give life to the whole vegetable world; *frost*, by expanding the water contained in the earth, pulverizes and renders the soil fertile; *snow* covers and defends vegetables from being destroyed by too severe a frost; but *hail* does none of these. It not only does *no good*, but often *much harm*—always some. It has a chilling, blasting effect in spring and summer, and cuts the tender plants so as to injure or totally destroy them. In short, the *treasures* of hail are not well known; and its *use* in the creation has not yet been ascertained. But *frost* is God’s universal *plough*, by which he cultivates the whole earth.

**Verse 23. Reserved against the time of trouble]** רַחַט ט [ | *leeth tsar*, “to the season of strictness,” i.e., the season when the earth is *constricted* or *bound* by the frost.



**Against the day of battle and war?]** Hailstones being often employed as instruments of God's displeasure against his enemies, and the enemies of his people. There is probably an allusion here to the *plague of hail* sent on the Egyptians. See <sup><03023></sup>**Exodus 9:23**, and the notes there, for more particulars concerning *hailstones*, remarkable showers of them, &c. There may be also a reference to <sup><061010></sup>**Joshua 10:10, 11**, where a destructive shower of what are called *hailstones* fell upon the Canaanitish kings who fought against Israel. See the note there also.

**Verse 24. By what way is the light parted]** Who can accurately describe the *cause* and *operation* of a *thunder cloud*, the cause, nature, and mode of operation of the *lightning* itself? Is it a *simple element* or *compound substance*? What is its *velocity*? and why not *conductible* by every kind of *substance*, as it is known to exist in *all*, and, indeed, to be diffused through every portion of nature? How *is it parted*? How does it take its *zigzag* form? this is the curious, indescribable, and unknown *parting*. Are all the *causes* of *positive* and *negative* electricity found out? What are its *particles*, and how do they *cohere*, and in what *order* are they propagated? Much has been said on all these points, and how little of that much satisfactorily!

**Scattereth the east wind upon the earth?]** *muḏq kadim*, the *eastern storm*, *euroclydon*, or *levanter*.

**Verse 25. Divided a water-course]** The original *hl* [*t tealah*, from *hl* [*alah*, to ascend, may signify rather a *cloud*, or *clouds* in general, where the waters are *stored up*. I cannot see how the *overflowings* or *torrents* of water can be said to *ascend* any other way than by *evaporation*; and it is by this Divine contrivance that the earth is not only *irrigated*, but even *dried*; and by this means too much moisture is not permitted to lie upon the ground, which would not only be injurious to vegetation, but even destroy it. But *query*, may not a *waterspout* be intended?

**A way for the lightning of thunder]** “A path for the bolt of thunder.” God is represented as directing the course even of the *lightning*; he launches the bolt, and makes the path in which it is to run. To grasp, manage, and dart the thunderbolt or lightning, was a work which heathenism gave to Jupiter, its supreme god. None of the inferior deities were capable of this. But who can thunder with a voice like the Almighty? He is THE THUNDERER.

**Verse 26. To cause it to rain on the earth]** It is well known that *rain* falls copiously in thunder-storms. The *flash* is first seen, the *clap* is next heard, and last the *rain* descends. The *lightning* travels all lengths in no perceivable *succession* of time. *Sound* is propagated at the rate of 1142 feet in a second. *Rain* travels still more slowly, and will be seen *sooner* or *later* according to the weight of the drops, and the *distance* of the cloud from the place of the spectator. Now the *flash*, the *clap*, and the *rain*, take place all in the same moment, but are discernible by us in the *succession* already mentioned, and for the reasons given above; and more at large in **Clarke's note on "~~1832~~ Job 36:29"**, &c.

But how are these things formed? The *lightning* is represented as coming immediately from the hand of God. The *clap* is the effect of the *lightning*, which causes a vacuum in that part of the atmosphere through which it passes; the air rushing in to restore the equilibrium may cause much of the noise that is heard in the clap. An easy experiment on the airpump illustrates this: Take a glass receiver open at both ends, over one end tie a piece of sheep's bladder wet, and let it stand till thoroughly dry. Then place the open end on the plate of the airpump, and exhaust the air slowly from under it. The bladder soon becomes *concave*, owing to the pressure of the atmospheric air on it, the supporting air in the receiver being partly thrown out. Carry on the exhaustion, and the air presses at the rate of *fifteen pounds* on every square inch; see on ~~1832~~ **Job 28:28**. The fibres of the bladder, being no longer capable of bearing the pressure of the atmospheric column upon the receiver, are torn to pieces, with a noise equal to the report of a musket, which is occasioned by the air rushing in to restore the equilibrium. Imagine a rapid succession of such experiments, and you have the *peal* of thunder, the rupture of the first bladder being the *clap*. But the *explosion* of the gases (oxygen and hydrogen) of which water is composed will also account for the noise. See below.

But how does the thunder cause rain? By the most accurate and incontestable experiments it is proved that *water* is a composition of *two elastic airs* or *gases* as they are called, *oxygen* and *hydrogen*. In 100 parts of water there are 88 1/4 of *oxygen*, and 11 3/4 of *hydrogen*. Pass a succession of electric sparks through water by means of a proper apparatus, and the two gases are produced in the proportions mentioned above.

To decompose water by *galvanism*:—Take a narrow glass tube *three* or *four inches* long; fit *each* end with a cork penetrated by a piece of slender iron wire, and fill the tube with water. Let the ends of the two wires within the tube be distant from each other about *three quarters of an inch*, and let one be made to communicate with the *top*, the other with the bottom of a *galvanic pile* in action. On making this communication, bubbles of air will be formed, and ascend to the top of the tube, the water decreasing as it is decomposed.

The oxygen and hydrogen formed by this experiment may be *recomposed* into the same weight of *water*. Take any quantity of the oxygen and hydrogen gases in the proportions already mentioned; ignite them by the electric spark, and they produce a quantity of *water* equal in weight to the gases employed. Thus, then, we can convert *water* into *air*, and reconvert this air into water; and the proportions hold as above. I have repeatedly seen this done, and assisted in doing it, but cannot, in this place, describe every thing in detail.

Now to the purpose of this note: the *rain* descending after the *flash* and the *peal*. The electric spark or matter of lightning, passing through the atmosphere, ignites and decomposes the *oxygen* and *hydrogen*, which *explode*, and the *water* which was formed of these two falls down in the form of *rain*. The explosion of the gases, as well as the rushing in of the circumambient air to restore the equilibrium, will account for the *clap* and *peal*: as the *decomposition* and *ignition* of them will account for the *water* or *rain* which is the attendant of a thunder storm. Thus by the *lightning of thunder* God causes it to rain on the earth. How marvellous and instructive are his ways!

**Verse 27. To satisfy the desolate and waste]** The thunder cloud not only explodes over *inhabited* countries, that the air may be purified and the rain sent down to fertilize the earth, but it is conducted over *deserts* where there is no human inhabitant; and this to *cause the bud of the tender herb to spring forth*: for there are beasts, fowls, and insects, that inhabit the desert and the wilderness, and must be nourished by the productions of the ground. Every tribe of animals was made by the hand of God, and even the lowest of them is supported by his kind providence.

**Verse 28. Hath the rain a father?]** Or, *Who is the father of the rain?* We have seen above one part of the apparatus by which God produces it; other causes have been mentioned on <sup><1837></sup>**Job 36:27**, &c.

**The drops of dew?]** *yl ga egley*, the sphericles, the small round drops or *globules*. *Dew* is a dense moist vapour, found on the earth in spring and summer mornings, in the form of a mizzling rain. Dr. *Hutton* defines it, “a thin, light, insensible mist or rain, descending with a slow motion, and falling while the sun is below the horizon. It appears to differ from *rain* as *less* from *more*. Its origin and matter are doubtless from the *vapours* and *exhalations* that rise from the earth and water.” Various experiments have been instituted to ascertain whether dew *arises* from the *earth*, or *descends* from the *atmosphere*; and those *pro* and *con* have alternately *preponderated*. The question is not yet decided; and we cannot yet tell any more than Job *which hath begotten the drops of dew*, the *atmosphere* or the *earth*. Is it *water* deposited from the atmosphere, *when the surface of the ground is colder than the air*?

**Verse 29. Out of whose womb came the ice?]** ICE is a solid, transparent, and brittle body, formed of water by means of cold. Some philosophers suppose that ice is only the re-establishment of water in its *natural state*; that the mere absence of *fire* is sufficient to account for this re-establishment; and that the *fluidity of water* is a *real fusion*, like that of *metals* exposed to the action of *fire*; and differing only in this, that a greater portion of fire is necessary to one than the other. *Ice*, therefore, is supposed to be the *natural state of water*; so that in its natural state water is *solid*, and becomes fluid only by the action of fire, as solid metallic bodies are brought into a state of fusion by the same means.

*Ice* is *lighter* than water, its specific gravity being to that of water as *eight* to *nine*. This *rarefaction* of ice is supposed to be owing to the *air-bubbles* produced in water by *freezing*, and which, being considerably larger in proportion to the water frozen, render the body so much specifically lighter; hence *ice* always *floats* on water. The air-bubbles, during their production, acquire a great expansive power, so as to burst the containing vessels, be they ever so strong. See examples in Clarke’s note on “<183710> Job 37:10”.

**The hoary frost of heaven, who hath gendered it?]** *Hoar-frost* is the congelation of *dew*, in frosty mornings, on the grass. It consists of an assemblage of little crystals of ice, which are of various figures, according to the different disposition of the vapours when met and condensed by the cold. Its production is owing to some laws with which we are not yet acquainted. Of this subject, after the lapse and experience of between *two*

and *three thousand* years, we know about as much as Job did. And the question, *What hath engendered the hoar-frost of heaven!* is, to this hour, nearly as inexplicable to *us* as it was to *him!* Is it enough to say that hoar-frost is water deposited from the atmosphere at a low temperature, so as to produce *congelation*?

**Verse 30. The waters are hid as with a stone]** Here is a reference to *freezing* in the winter, as we may learn from some of the constellations mentioned below, which arise above our horizon, in the winter months.

The word **wabj ty yithchabbau** is understood by the versions in general as implying *hardening* or *congelation*; and we know in some intense frosts the ice becomes as *hard as a stone*; and even the *face of the deep*-the very *seas* themselves, not only in the polar circles, but even in northern countries, *Norway, Sweden, Denmark, Holland,* and parts of *Germany,* are really frozen, and locked up from all the purposes of navigation for several months in winter.

**Verse 31. Canst thou bind the sweet influences of Pleiades]** The *Pleiades* are a constellation in the sign *Taurus*. They consist of *six stars* visible to the naked eye; to a good eye, in a clear night, *seven* are discernible; but with a *telescope* ten times the number may be readily counted. They make their appearance in the *spring*. *Orion* may be seen in the morning, towards the end of *October*, and is visible through *November, December, and January*; and hence, says Mr. *Good*, it becomes a correct and elegant synecdoche for the winter at large. The *Pleiades* are elegantly opposed to *Orion*, as the *vernal* renovation of nature is opposed to its *wintry* destruction; the mild and open benignity of *spring*, to the severe and icy inactivity of *winter*.

I have already expressed my mind on these supposed constellations, and must refer to my notes on <sup><1809></sup>**Job 9:9**, &c., and to the learned notes of Doctor *Hales* and Mr. *Mason Good* on these texts. They appear certain, where I am obliged to doubt; and, from their view of the subject, make very useful and important deductions. I find reluctance in departing from the ancient versions. In this case, these learned men follow them; I cannot, because I do not see the evidence of the groundwork; and I dare not draw conclusions from premises which seem to me precarious, or which I do not understand. I wish, therefore, the reader to examine and judge for himself.

Coverdale renders the 31st and 32d verses { <sup><1833></sup>**Job 38:31, 32** } thus:

Hast thou brought the VII starres together? Or, Art thou able to breake the circle of heaven? Canst thou bringe forth the morynge starre, or the evenynge starre, at convenient tyme, and conveye them home agayne?

**Verse 32. Mazzaroth in his season?**] This is generally understood to mean the *signs of the zodiac*. **twrzm** *Mazzaroth*, according to Parkhurst, comes from **rzm** *mazar*, to *corrupt*; and he supposes it to mean that *pestilential* wind in Arabia, called *simoom*, the *season* of which is the *summer heats*.

**Verse 33. Knowest thou the ordinances of heaven?**] Art thou a thorough astronomer? Art thou acquainted with all the laws of the planetary system? Canst thou account for the difference of their motions, and the influence by which they are retained and revolve in their orbits? And canst thou tell what influence or *dominion* they exercise *on the earth*? Sir Isaac Newton has given us much light on many of these things; but to his system, which is most probably the true one, *gravity* is essential; and yet what this *gravity* is he could neither explain nor comprehend; and his followers are not one whit wiser than he. No man has ever yet fully *found out the ordinances of heaven, and the dominion thereof on the earth*.

**Verse 34. Canst thou lift up thy voice to the clouds**] Canst thou produce *lightning* and *thunder*, that water may be formed, and poured down upon the earth?

Thunder is called **twl q** *koloth*, voices; for it is considered the voice of God: here then *Job's voice*, **Ël wq** *kolecha*, is opposed to the *voice of JEHOVAH!*

**Verse 35. Canst thou send lightnings**] We have already seen that the lightning is supposed to be immediately in the *hand* and under the *management* of God. The great god of the heathen, *Jupiter Brontes*, is represented with the forked lightnings and thunderbolt in his hand. He seems so to grasp the bickering flame that, though it struggles for liberty, it cannot escape from his hold. *Lightnings*-How much like the sound of thunder is the original word: **pykrb** *Berakim!* Here are both *sense* and *sound*.

**Here we are?**] Will the winged lightnings be thy messengers, as they are mine?

**Verse 36. Who hath put wisdom in the inward parts?]** Who has given **יִוָּכַח** *lasechvi*, to the *contemplative* person, *understanding*? Even the most sedulous attention to a subject, and the deepest contemplation, are not sufficient to investigate truth, without the inspiration of the Almighty, which alone can give understanding. But who has given man the *power* to conceive and understand? A power which he knows he has, but which he cannot comprehend. Man knows nothing of his own *mind*, nor of the *mode* of its *operations*. This mind we possess, these operations we perform;— and of either do we know any thing? If we know not *our own spirit*, how can we comprehend that SPIRIT which is *infinite* and *eternal*?

Mr. *Good* thinks that this verse is a continuation of the subject above, relative to the *lightnings*, and therefore translates thus:—

*Who putteth understanding into the vullies?  
And who giveth to the shafts discernment?*

All the *versions*, except the *Septuagint*, which trifles here, understand the place as we do. Either makes a good sense. The *Septuagint* has, “Who hath given the knowledge of weaving to women; or the science of embroidery?” Instead of *understanding to the heart*, the *Vulgate* has, *understanding to the cock*; that it might be able to distinguish and proclaim the watches of the night.

**Verse 37. Who can number the clouds]** Perhaps the word **רָפַס** *saphar*, which is commonly rendered to *number*, may here mean, as in Arabic, to *irradiate*, as Mr. *Good* contends; and may refer to those celestial and inimitable tinges which we sometimes behold in the sky.

**Bottles of heaven]** The clouds: it is an allusion to the *girbahs*, or bottles made of skin, in which they are accustomed to carry their water from *wells* and *tanks*.

**Verse 38. When the dust groweth into hardness]** That is, Who knows how the *dust*-the *elementary particles* of matter, were concreated; and how the *clods*-the several parts of the earth, continue to cohere? What is the principle of *cohesion* among the different particles of matter, in all *metals* and *minerals*? Even *water*, in a solid form, constitutes a part of several gems, called thence *water of crystallization*. Who can solve this question? How is it that 90 parts of *alumine*, 7 of *silex*, and 1.2 of *oxide of iron*, constitute the *oriental ruby*? and that 90 parts of *silex* and 19 of *water*,

form the *precious opal*? And how can 46 parts of *silex*, 14 of *alumine*, 28 of *carbonate of lime*, 6.5 of *sulphate of lime*, 3 of *oxide of iron*, and 2 of *water*, enter into the constitution, and form the substance, of the *lapis lazuli*? How do these solids and fluids of such differing natures *grow into hardness*, and form this curious mineral?

Take another example from that beautiful precious stone, the emerald. Its analysis shows it to be composed of *glucine* 13, *silex* 64.5, *alumine* 16, *lime* 1.6, and *oxide of chrome* 3.25. Now how can these *dusts*, utterly worthless in themselves, *grow into hardness, combine*, and form one of the most beautiful, and, next to the *diamond*, the most precious, of all the *gems*? The almighty and infinitely wise God has done this in a way only known to and comprehensible by himself.

**Verse 39. Wilt thou hunt the prey for the lion?**] Rather the *lioness*, or *strong lion*. Hast thou his instinct? Dost thou know the *habits* and *haunts* of such animals as he seeks for his food? Thou hast neither his *strength*, his *instinct* nor his *cunning*.

In the best Hebrew Bibles, the *thirty-ninth* chapter begins with this verse, and begins properly, as a new subject now commences, relating to the *natural history* of the *earth*, or the animal kingdom; as the preceding chapter does to *astronomy* and *meteorology*.

**Verse 40. When they couch in their dens]** Before they are capable of trusting themselves abroad.

**Abide in the covert]** Before they are able to hunt down the prey by running. It is a fact that the *young lions*, before they have acquired sufficient strength and swiftness, *lie under cover*, in order to surprise those animals which they have not fleetness enough to overtake in the forest; and from this circumstance the **פּוּרְיָקִים** *kephirim*, “young lions, or lions’ whelps,” have their name: the root is **רַפַּק** *caphar*, to *cover* or *hide*. See **Clarke’s note on “<sup>18041</sup>Job 4:11”**, where *six* different names are given to the lion, all expressing some distinct quality or state.

**Verse 41. Who provideth for the raven]** This bird is chosen, perhaps, for his voracious appetite, and general hunger for prey, beyond most other fowls. He makes a continual cry, and the cry is that of hunger. He dares not frequent the habitations of men, as he is considered a bird of ill omen, and hated by all.



This verse is finely paraphrased by Dr. YOUNG:—

*“Fond man! the vision of a moment made!  
 Dream of a dream, and shadow of a shade!  
 What worlds hast thou produced, what creatures framed,  
 What insects cherish’d, that thy God is blamed?”*

*When pain’d with hunger, the wild raven’s brood  
 Calls upon God, importunate for food,  
 Who hears their cry? Who grants their hoarse request,  
 And stills the glammers of the craving nest?”*

On which he has this note:—”The reason given why the raven is particularly mentioned as the care of Providence is, because by her *clamorous* and *importunate voice* she particularly seems always calling upon it; thence *κορασσω, α κοραξ*, is *to ask earnestly*.—*Ælian*. lib. ii., c. 48. And since there were ravens on the banks of the Nile, more clamorous than the rest of that species, those probably are meant in this place.”

THE commencement of Cicero’s oration against Catiline, to which I have referred on <sup><18818></sup>**Job 38:3**, is the following:—

Quousque tandem abutere, Catilina, patientia nostra? Quamdiu etiam furor iste tuus nos eludet? Quem ad finem sese effrenata jactabit audacia? Nihilne te nocturnum præsidium palatii-nihil urbis vigiliæ,—nihil timor populi,—nihii concursus bonorum omnium,—nihil hic munitissimus habendi senatus locus-nihil horum ora, vultusque moverunt? Patere tua consilia nan sentis? Constrictam jam omnium horum conscientia teneri conjurationem tuam non vides? Quid proxima, quid superiore nocte egeris,—ubi fueris, quos convocaveris,—quid consilii ceperis, quem nostrum ignorare arbitraris? O tempora! O mores! Senatus hæc intelligit,—consul videt; hic tamen vivit! Vivit? immo vero eitam in senatum venit; fit publici consilii particeps; notat et designat oculis ad cædem unumquemque nostrum! Nos autem, viri fortes, satisfacere reipublicæ videmur, si istius furorem ac tela vitemus!

“How long wilt thou, O Catiline, abuse our patience? How long shall thy madness out-brave our justice? To what extremities art thou resolved to push thy unbridled insolence of guilt? Canst thou behold the nocturnal arms that watch the palatium,—the guards of the city,—the consternation of the citizens,—all the wise and

worthy clustering into consultation,—the impregnable situation of the seat of the senate,—and the reproachful looks of the fathers of Rome? Canst thou behold all this, and yet remain undaunted and unabashed? Art thou insensible that thy measures are detected? Art thou insensible that this senate, now thoroughly informed, comprehend the whole extent of thy guilt? Show me the senator ignorant of thy practices during the last and preceding night, of the place where you met, the company you summoned, and the crime you concerted. The senate is conscious,—the consul is witness to all this; yet, O how mean and degenerate! the traitor lives! Lives? he mixes with the senate; he shares in our counsels; with a steady eye he surveys us; he anticipates his guilt; he enjoys the murderous thought, and coolly marks us to bleed! Yet we, boldly passive in our country's cause, think we act like Romans, if we can escape his frantic rage!"

The reader will perceive how finely Cicero rushes into this invective, as if the danger had been too immediate to give him leisure for the formality of address and introduction. See *Guthrie's Orations of Cicero*.

Here is eloquence! Here is nature! And in thus speaking her language, the true orator pierces with his lightnings the deepest recesses of the heart. The success of this species of oratory is infallible in the *pulpit*, when the preacher understands how to manage it.

## CHAPTER 39

*Several animals described: the wild goats and hinds, 1-4. The wild ass, 5-8. The unicorn, 9-12. The peacock and ostrich, 13-18. The war-horse, 19-25. The hawk, 26. And the eagle and her brood, 27-30.*

## NOTES ON CHAP. 39

**Verse 1. Knowest thou the time]** To know *time*, &c., only, was easy, and has nothing extraordinary in it; but the meaning of these questions is, to know the *circumstances*, which have something peculiarly expressive of God's providence, and make the questions proper in this place. *Pliny* observes, that the *hind* with young is by instinct directed to a certain herb, named *seselis*, which facilitates the birth. *Thunder*, also, which looks like the more immediate hand of Providence, has the same effect. <sup><1930></sup>**Psalm 29:9:** "The VOICE of the Lord maketh the HINDS to CALVE." See Dr. YOUNG. What is called the *wild goat*, י [y *yael*, from ה [ *alah*, to ascend, go or mount up, is generally understood to be the *ibex* or *mountain goat*, called *yael*, from the wonderful manner in which it *mounts* to the *tops* of the *highest* rocks. It is certain, says *Johnston*, there is no crag of the mountains so *high*, *prominent* or *steep*, but this animal will *mount* it in a number of *leaps*, provided only it be rough, and have protuberances large enough to receive its hoofs in leaping. This animal is indigenous to Arabia, is of amazing strength and agility, and considerably larger than the common goat. Its *horns* are very long, and often bend back over the whole body of the animal; and it is said to throw itself from the tops of rocks or towers, and light upon its horns, without receiving any damage. It goes five months with young.

**When the hinds do calve?]** The *hind* is the *female* of the *stag*, or *cervus elaphus*, and goes *eight months* with young. They live to *thirty-five* or *forty* years. Incredible *longevity* has been attributed to some stags. One was taken by Charles VI., in the forest of Senlis, about whose neck was a collar with this inscription, *Cæsar hoc mihi donavit*, which led some to believe that this animal had lived from the days of some one of the *twelve Cæsars*, emperors of Rome.

I have seen the following form of this inscription:

*Tempore quo Cæsar Roma dominatus in alta  
Aureolo jussit collum signare monili;  
Ne depascentem quisquis me gramina laedat.  
Cæsaris heu! caussa perituræ parcere vitæ!*

Which has been long public in the old English ballad strain, thus:—

*“When Julius Cæsar reigned king,  
About my neck he put this ring;  
That whosoever should me take  
Would save my life for Cæsar’s sake.”*

*Aristotle* mentions the longevity of the stag, but thinks it *fabulous*.

**Verse 3. They bow themselves]** In order to bring forth their young ones.

**They cast out their sorrows.]**  $\mu\eta\upsilon\lambda$   $\beta\eta$  *chebleyhem*; the *placenta*, *afterbirth*, or umbilical cord. So this word has been understood.

**Verse 4. In good liking]** After the fawns have sucked for some time, the dam leads them to the pastures, where they feed on different kinds of herbage; but not *on corn*, for they are not born before harvest-time in Arabia and Palestine, and the stag does not feed on corn, but on grass, moss, and the shoots of the *fir*, *beech*, and other trees: therefore the word  $\mathit{rb}$  *bar*, here translated *corn*, should be translated the *open field* or *country*. See *Parkhurst*. *Their nurslings bound away*.—Mr. *Good*. In a short time they become independent of the mother, leave her, and return *no more*. The spirit of the *questions* in these verses appears to be the following:—Understandest thou the cause of breeding of the mountain goats, &c.? Art thou acquainted with the course and progress of the parturition, and the manner in which the bones grow, and acquire solidity in the womb? See Mr. *Good’s* observations.

*Houbigant’s* version appears very correct: (Knowest thou) “how their young ones grow up, increase in the fields, and once departing, return to them no more?”

**Verse 5. Who hath sent out the wild ass free?]**  $\mathit{arp}$  *pere*, which we translate *wild ass*, is the same as the  $\text{ovoc}$   $\alpha\gamma\pi\iota\omicron\varsigma$  of the Greeks, and the *onager* of the Latins; which must not, says *Buffon*, be confounded with the *zebra*, for this is an animal of a different species from the *ass*. The *wild ass*

is not *striped* like the *zebra*, nor so elegantly shaped. There are many of those animals in the deserts of Libya and Numidia: they are of a gray colour; and run so swiftly that no horse but the Arab *barbs* can overtake them. *Wild asses* are found in considerable numbers in East and South Tartary, in Persia, Syria, the islands of the Archipelago, and throughout Mauritania. They differ from *tame* asses only in their independence and liberty, and in their being stronger and more nimble: but in their shape they are the same. See on <sup><1806></sup>**Job 6:5**.

**The bands of the wild ass?] *dwr*** [ *arod*, the *brayer*, the same animal, but called thus because of the frequent and peculiar noise he makes. But Mr. *Good* supposes this to be a different animal from the wild ass, (the *jichta* or *equus hemionus*,) which is distinguished by having solid hoofs, a uniform colour, no cross on the back, and the tail hairy only at the tip. The ears and tail resemble those of the *zebra*; the hoofs and body, those of the *ass*; and the limbs, those of the *horse*. It inhabits Arabia, China, Siberia, and Tartary, in glassy *saline plains* or *salt wastes*, as mentioned in the following verse.

**Verse 6. Whose house]** Habitation, or place of resort.

**The barren land] *hj l m*** *melechah*, the *salt land*, or *salt places*, as in the margin. See above.

**Verse 7. He scorneth the multitude]** He is so swift that he cannot be run or hunted down. See the description in <sup><1895></sup>**Job 39:5**.

**Verse 8. The range of the mountains]** The mountains and desert places are his peculiar places of pasture; and he lives on any thing that is *green*, or any kind of *vegetable* production.

**Verse 9. Will the unicorn be willing to serve thee?]** The “fine elegant animal like a horse, with one long rich curled horn growing out of his forehead,” commonly called the *unicorn*, must be given up as fabulous. The *heralds* must claim him as their own; place him in their armorial bearings as they please, to indicate the unreal actions, fictitious virtues, and unfought martial exploits of mispraised men. It is not to the honour of the royal arms of Great Britain that this fabulous animal should be one of their supporters.

The animal in question, called **רֵימ** *reim*, is undoubtedly the *rhinoceros*, who has the latter name from the *horn* that grows on his *nose*. The rhinoceros is known by the name of *reim* in Arabia to the present day. He is allowed to be a savage animal, showing nothing of the intellect of the elephant. His *horn* enables him to combat the latter with great success; for, by putting his nose under the elephant's belly, he can rip him up. His *skin* is like armour, and so very hard as to resist sabres, javelins, lances, and even musket-balls; the only penetrable parts being the belly, the eyes, and about the ears.

**Or abide by thy crib?]** These and several of the following expressions are intended to point out his savage, *untameable* nature.

**Verse 10. Canst thou bind the unicorn-in the furrow?]** He will not plough, nor draw in the yoke *with another?* nor canst thou use him *singly*, to harrow the ground.

**Verse 12. That he will bring home thy seed]** Thou canst make no domestic nor agricultural use of him.

**Verse 13. The goodly wings unto the peacocks?]** I believe *peacocks* are not intended here; and the Hebrew word **רֵנַנִּים** *renanim* should be translated *ostriches*; and the term **חַדְסַיִךְ** *chasideh*, which we translate *ostrich*, should be, as it is elsewhere translated, *stork*; and perhaps the word **חַנָּן** *notsah*, rendered here *feathers*, should be translated *hawk*, or *pelican*.

The *Vulgate* has, *Penna struthionis similis est pennis herodii et accipitris*; “the feather of the ostrich is like to that of the stork and the hawk.” The *Chaldee* has, “The wing of the wild cock, who crows and claps his wings, is like to the wing of the stork and the hawk.” The *Septuagint*, not knowing what to make of these different terms, have left them all untranslated, so as to make a sentence without sense. Mr. *Good* has come nearest both to the *original* and to the meaning, by translating thus:—

*“The wing of the ostrich tribe is for flapping;  
But of the stork and falcon for flight.”*

Though the wings of the ostrich, says he, cannot raise it from the ground, yet by the motion here alluded to, by a *perpetual vibration*, or *flapping-by* perpetually catching or *drinking in* the wind, (as the term **חַסִּי** [*n neelasah*]

implies, which we render *goodly*;) they give it a rapidity of running beyond that possessed by any other animal in the world. *Adanson* informs us, that when he was at the factory in Padore, he was in possession of two tame ostriches; and to try their strength, says he, “I made a full-grown negro mount the smallest, and two others the largest. This burden did not seem at all disproportioned to their strength. At first they went a pretty high trot; and, when they were heated a little, they expanded their wings, as if it were *to catch the wind*, and they moved with such fleetness as to seem to be off the ground. And I am satisfied that those ostriches would have distanced the fleetest race-horses that were ever bred in England.”

As to *hxn notsah*, here translated *falcon*, Mr. *Good* observes, that the term [Arabian] *naz* is used generally by the Arabian writers to signify both *falcon* and *hawk*; and there can be little doubt that such is the real meaning of the Hebrew word; and that it imports various species of the falcon family, as *jer-falcon*, *gos-hawk*, and *sparrow-hawk*.

“The argument drawn from natural history advances from *quadrupeds* to *birds*; and of birds, those only are selected for description which are most common to the country in which the scene lies, and at the same time are most singular in their properties. Thus the *ostrich* is admirably contrasted with the *stork* and the *eagle*, as affording us an instance of a winged animal totally incapable of flight, but endued with an unrivalled rapidity of running, compared with birds whose flight is proverbially fleet, powerful, and persevering. Let man, in the pride of his wisdom, explain or arraign this difference of construction.

“Again, the *ostrich* is peculiarly opposed to the *stork* and to some species of the *eagle* in another sense, and a sense adverted to in the verses immediately ensuing; for the *ostrich* is well known to take *little* or *no care* of its *eggs*, or of its *young*, while the *stork* ever has been, and ever deserves to be, held in proverbial repute for its *parental tenderness*. The Hebrew word *hdysj chasidah*, imports kindness or affection; and our own term *stork*, if derived from the Greek *στοργη*, *storge*, as some pretend, has the same original meaning.”—GOOD’S JOB.

**Verse 14. Which leaveth her eggs in the earth]** This want of parental affection in the *ostrich* is almost universally acknowledged. Mr. *Jackson*, in

his *Account of Morocco*, observes: “The ostrich, having laid her eggs, goes away, *forgetting* or *forsaking* them: and if some other ostrich discover them, she hatches them as if they were her own, *forgetting* probably whether they are or are not; so deficient is the recollection of this bird.” This illustrates <sup><18915></sup>**Job 39:15**: “And forgetteth that the foot may crush them, or that the wild beast may break them.” The poet seems well acquainted with every part of the subject on which he writes; and facts incontestable confirm all he says. For farther illustration, see the account from Dr. *Shaw* at the end of the chapter. See **Clarke** “<sup><18930></sup>**Job 39:30**”.

**Verse 16. She is hardened against her young**] See before, and the extracts from Dr. *Shaw* at the end of the chapter. See **Clarke** “<sup><18930></sup>**Job 39:30**”. She neglects her little ones, which are often found half starved, straggling, and moaning about, like so many deserted orphans, for their mother.

**Verse 17. God hath deprived her of wisdom**] Of this foolishness we have an account from the ancients; and here follow two instances: “1. It covers its head in the reeds, and thinks itself all out of sight because itself cannot see. So *Claudian*:—

————— ‘*Stat lumine clauso*  
*Ridendum revoluta caput: creditque latere*  
*Quad non ipsa videt.*’

“2. They who hunt them draw the skin of an ostrich’s neck on one hand, which proves a sufficient lure to take them with the other. They have so little brain that Heliogabalus had *six hundred* heads for his supper. Here we may observe, that our judicious as well as sublime author just touches the great points of distinction in each creature, and then hastens to another. A description is exact when you cannot add but what is common to another thing; nor withdraw, but something peculiarly belonging to the thing described. A likeness is lost in too much description, as a meaning is often in too much illustration.”—Dr. YOUNG.

**Verse 18. She lifteth up herself**] *When she raiseth up herself to run away*. Proofs of the fleetness of this bird have already been given. It neither flies nor runs distinctly, but has a motion composed of both; and, using its wings as sails, makes great speed. So *Claudian*:—



*Vasta velut Libyæ venantium vocibus ales  
Cum premitur, calidas cursu transmittit arenas,  
Inque modum veli sinuatis flamine pennis  
Pulverulenta volat.*

“*Xenophon* says, *Cyrus* had horses that could overtake the goat and the wild ass; but none that could reach this creature. A thousand golden ducats, or a *hundred* camels, was the stated price of a horse that could equal their speed.”—Dr. YOUNG.

**Verse 19. Hast thou given the horse strength?]** Before I proceed to any observations, I shall give Mr. *Good*'s version of this, perhaps inimitable, description:—

*Ver. 19. Hast thou bestowed on the horse mettle?  
Hast thou clothed his neck with the thunder flash?*

*Ver. 20. Hast thou given him to launch forth as an arrow?  
Terrible is the pomp of his nostrils.*

*Ver. 21. He paweth in the valley, and exulteth.  
Boldly he advanceth against the clashing host:*

*Ver. 22. He mocketh at fear, and trembleth not:  
Nor turneth he back from the sword.*

*Ver. 23. Against him rattleth the quiver,  
The glittering spear, and the shield:*

*Ver. 24. With rage and fury he devoureth the ground;  
And is impatient when the trumpet soundeth.*

*Ver. 25. He exclaimeth among the trumpets, Aha!  
And scenteth the battle afar off,  
The thunder of the chieftains, and the shouting.*

In the year 1713, a letter was sent to the *GUARDIAN*, which makes No. 86 of that work, containing a critique on this description, compared with similar descriptions of *Homer* and *Virgil*. I shall give the substance of it here:—

The great Creator, who accommodated himself to those to whom he vouchsafed to speak, hath put into the mouths of his prophets such sublime sentiments and exalted language as must abash the pride and wisdom of man. In the book of *Job*, the most ancient poem in the world, we have such

paintings and descriptions as I have spoken of in great variety. I shall at present make some remarks on the celebrated description of the *horse*, in that holy book; and compare it with those drawn by *Homer* and *Virgil*.

*Homer* hath the following similitude of a *horse* twice over in the *Iliad*, which *Virgil* hath copied from him; at least he hath deviated less from *Homer* than Mr. *Dryden* hath from him:—

ὥς δ' ὅτε τις στατος ἵππος, ἀκοστήσας ἐπὶ φατνῇ,  
 δεσμον ἀπορρηξὺς θείει πεδίοιο κροαινῶν,  
 εἰωθῶς λουεσθαι εὐρρείου ποταμοιο,  
 κυδίων, ὕψου δὲ κάρη ἔχει, ἀμοὶ δὲ χαιταὶ  
 ὠμοῖς αἰσσοῦνται, ὁ δ' ἀγλαίηφι πεποιθῶς  
 ριμφά εἰ γούνα φερεὶ μετὰ τ' ἠθεα καὶ νομὸν ἵππων.

HOM. II. lib. vi., ver. 506; and lib. xv., ver. 263.

*Freed from his keepers, thus with broken reins  
 The wanton courser prances o'er the plains,  
 Or in the pride of youth o'erleaps the mound,  
 And snuffs the female in forbidden ground;  
 Or seeks his watering in the well-known flood,  
 To quench his thirst, and cool his fiery blood;  
 He swims luxuriant in the liquid plain,  
 And o'er his shoulders flows his waving mane;  
 He neighs, he snorts, he bears his head on high;  
 Before his ample chest the frothy waters fly.*

*Virgil's* description is much fuller than the foregoing, which, as I said, is only a simile; whereas *Virgil* professes to treat of the *nature* of the *horse*:—

——— *Tum, si qua sonum procul arma dedere,  
 Stare loco nescit: micat auribus, et tremit artus  
 Collectumque premens volvit sub naribus ignem:  
 Densa juba, et dextro jactata recumbit in armo.  
 At duplex agitur per lumbos spina, cavatque  
 Tellurem, et solido graviter sonat ungula cornu.*  
 VIRG. *Georg.* lib. iii., ver. 83.

Which is thus admirably translated:—

*The fiery courser, when he hears from far  
The sprightly trumpets, and the shouts of war,  
Pricks up his ears; and, trembling with delight,  
Shifts pace, and paws, and hopes the promised fight.*

*On his right shoulder his thick mane reclined,  
Ruffles at speed, and dances in the wind.  
His horny hoofs are jetty black and round;*

*His chin is double: starting with a bound,  
He turns the turf, and shakes the solid ground.  
Fire from his eyes, clouds from his nostrils flow;  
He bears his rider headlong on the foe.*

Now follows that in the *Book of Job*, which, under all the disadvantages of having been written in a language little understood, of being expressed in phrases peculiar to a part of the world whose manner of thinking and speaking seems to us very uncouth; and, above all, of appearing in a *prose* translation; is nevertheless so transcendently above the heathen descriptions, that hereby we may perceive how faint and languid the images are which are formed by human authors, when compared with those which are figured, as it were, just as they appear in the eye of the Creator. God, speaking to Job, asks him:—

[To do our translators as much justice as possible, and to help the critic, I shall throw it in the hemistich form, in which it appears in the Hebrew, and in which all Hebrew poetry is written.]

*Ver. 19. Hast thou given to the HORSE strength?  
Hast thou clothed his neck with thunder?*

*Ver. 20. Canst thou make him afraid as a grasshopper?  
The glory of his nostrils is terrible!*

*Ver. 21. He paweth in the valley, and rejoiceth in strength:  
He goeth on to meet the armed men.*

*Ver. 22. He mocketh at fear, and is not affrighted:  
Neither turneth he back from the sword.*

*Ver. 23. Against him rattleth the quiver,  
The glittering spear and the shield.*

*Ver. 24. He swalloweth the ground with rage and fierceness:  
Nor doth he believe that it is the sound of the trumpet.*

*Ver. 25. He saith among the trumpets, Heach!  
And from afar he scenteth the battle,  
The thunder of the captains, and the shouting.*

Here are all the great and sprightly images that thought can form of this generous beast, expressed in such force and vigour of style as would have given the great wits of antiquity new laws for the sublime, had they been acquainted with these writings.

I cannot but particularly observe that whereas the classical poets chiefly endeavour to paint the *outward figure, lineaments, and motions*, the *sacred poet* makes all the beauties to flow from an *inward principle* in the creature he describes; and thereby gives great spirit and vivacity to his description. The following phrases and circumstances are singularly remarkable:—

*Ver. 19. Hast thou clothed his neck with thunder?*

*Homer* and *Virgil* mention nothing about the neck of the horse but his mane. The sacred author, by the bold figure of *thunder*, not only expresses the *shaking* of that remarkable beauty in the horse, and the *flakes of hair*, which naturally suggest the idea of *lightning*; but likewise the *violent agitation* and force of the neck, which in the oriental tongues had been flatly expressed by a metaphor less bold than this.

*Ver. 20. Canst thou make him afraid as a grasshopper?*—There is a twofold beauty in this expression, which not only marks the courage of this beast, by asking if he can be *scared*; but likewise raises a noble image of his *swiftness*, by insinuating that, if he could be frightened, he would *bound away* with the *nimbleness* of a *grasshopper*.

*The glory of his nostrils is terrible.*] This is more strong and concise than that of *Virgil*, which yet is the noblest line that was ever written without inspiration:—

*Collectumque premens volvitur sub naribus ignem.  
And in his nostrils rolls collected fire.  
GEOR. iii., ver. 85.*

*Ver. 21. He rejoiceth in his strength.*

*Ver. 22. He mocketh at fear.*

*Ver. 24. Neither believeth he that it is the sound of the trumpet.*

*Ver. 25. He saith among the trumpets, Ha! ha!*

These are signs of courage, as I said before, flowing from *an inward principle*. There is a peculiar beauty in his *not believing it is the sound of the trumpet*: that is, he cannot believe it for joy; but when he is sure of it, and is *among the trumpets*, he saith, Ha! ha! He neighs, he rejoices.

His docility is elegantly painted in his being *unmoved at the rattling quiver, the glittering spear, and the shield*, <sup><18323></sup>**Job 39:23**, and is well imitated by *Oppian*,—who undoubtedly read Job, as Virgil did,—in his Poem on Hunting:—

πως μεν γαρ τε μαχαισιν αρηιος εκλυεν ιππος  
ηχον εγερσιμοθον δολιχων πολεμηιον αυλων;  
η πως αντα δεδορκεν ασκαρδαμυκτοισιν οπωπαις  
αιζηοισι λοχον πεπυκασμενον οπλιτησι  
και χαλκον σελαγευντα, και αστραπτοντα σιδηρον  
και μαθεν ευτε μενειν χρειω, ποτε δ αυτις αρουειν.

OPPIAN CYNEGET, lib. i., ver. 206.

*Now firm the managed war-horse keeps his ground,  
Nor breaks his order though the trumpet sound!  
With fearless eye the glittering host surveys,  
And glares directly at the helmet's blaze.  
The master's word, the laws of war, he knows;  
And when to stop, and when to charge the foes.*

*He swalloweth the ground*, <sup><18324></sup>**Job 39:24**, is an expression for *prodigious swiftness* in use among the Arabians, Job's countrymen, to the present day. The Latins have something like it:—

*Latumque fuga consumere campum.*  
NEMESIAN.

In flight the extended champaign to consume.

*Carpere prata fuga.*  
VIRG. GEORG. III., Ver. 142.

In flight to crop the meads.

*\_\_\_\_\_Campumque volatu  
Cum rapuere, pedum vestigia quaeras.*

When, in their fight, the champaign they have snatch'd,  
No track is left behind.

It is indeed the boldest and noblest of images for swiftness; nor have I met with any thing that comes so near it as Mr. Pope's, in *Windsor Forest*:—

*Th' impatient courser pants in every vein,  
And pawing, seems to beat the distant plain;  
Hills, vales, and floods, appear already cross'd;  
And ere he starts, a thousand steps are lost.*

*He smelleth the battle afar off*, and what follows about the *shouting*, is a circumstance expressed with great spirit by *Lucan*:—

*So when the ring with joyful shouts resounds,  
With rage and pride th' imprison'd courser bounds;  
He frets, he foams, he rends his idle rein,  
Springs o'er the fence, and headlong seeks the plain.*

This judicious and excellent critique has left me little to say on this sublime description of the horse: I shall add some cursory notes only. In <sup><1839></sup>**Job 39:19** we have the singular image, *clothed his neck with thunder*. How *thunder* and the *horse's neck* can be well assimilated to each other, I confess I cannot see. The author of the preceding critique seems to think that the principal part of the allusion belongs to the *shaking* of this remarkable beauty (the *mane*) in a horse; and the *flakes* of *hair*, which naturally suggest the idea of *lightning*. I am satisfied that the *floating mane* is here meant. The original is **hm[r] ramah**, which *Bochart* and other learned men translate as above. How much the *mane* of a horse *shaking* and *waving* in the wind adds to his beauty and stateliness, every one is sensible; and the Greek and Latin poets, in their description of the horse, take notice of it. Thus *Homer*:—

----Αμφι δε χαιται  
Ωμοις αισσονται.  
ILIAD vi., ver. 509.

“*His mane dishevell'd o'er his shoulders flies.*”

And *Virgil*:—

*Luduntque per colla, per armos.*  
*ÆN. xi., ver. 497.*

The verb **μ[r] raam** signifies to *toss*, to *agitate*; and may very properly be applied to the *mane*, for reasons obvious to all. *Virgil* has seized this characteristic in his fine line, *Georg. iii. ver. 86*:—

*Densa juba, et dextro jactata recumbit in armo.*

*“His toss’d thick mane on his right shoulder falls.”*

Naturally, the horse is one of the most *timid* of animals; and this may be at once accounted for from his *small quantity of brain*. Perhaps there is no animal of his size that has *so little*. He acquires *courage* only from *discipline*; for naturally he starts with terror and affright at any sudden noise. It requires much discipline to bring him to hear the *noise of drums and trumpets*, and especially to bear a pair of kettle drums placed on each side his neck, and beaten there, with the most alarming variety of sounds. Query, Does the sacred text allude to *any thing of this kind*? I have been led to form this thought from the following circumstance. In some ancient MSS. of the *Shah Nameh*, a most eminent heroic poem, by the poet *Ferdoosy*, the Homer of India, in my own collection, adorned with paintings, representing regal interviews, animals, battles, &c., there appear in some places representations of *elephants, horses, and camels*, with a pair of drums, something like our kettle drums, hanging on each side of the animal’s neck, and beaten, by a person on the saddle, with two plectrums or drumsticks; the *neck* itself being literally *clothed* with the *drums* and the *housings* on which they are fixed. Who is it then that has *framed* the *disposition* of such a timid animal, that by proper *discipline* it can bear those *thundering* sounds, which at first would have scared it to the uttermost of distraction? The *capacity* to receive *discipline* and *instruction* is as great a *display* of the *wisdom* of God as the *formation* of the *bodies* of the largest, smallest, or most complex animals is of his *power*. I leave this observation without laying any stress upon it. On such difficult subjects *conjecture* has a lawful range.

**Verse 21. He paweth in the valley]** **wrpj y** *yachperu*, “they dig in the valley,” i.e., in his violent galloping, in every pitch of his body, he scoops up sods out of the earth. *Virgil* has seized this idea also, in his *cavat tellurem*; “he scoops out the ground.” See before.

**Verse 25. He saith among the trumpets, Ha, ha]** The original is peculiarly emphatical: **j ah** *Heach!* a strong, partly *nasal*, partly *guttural* sound, exactly resembling the first note which the horse emits in *neighing*. The strong, guttural sounds in this hemistich are exceedingly expressive: **hmj l m j yry qwj rmw j ah** *Heach! umerachok yariach milchamah*; “Heach, for from afar he scenteth the battle.”

The reader will perceive that Mr. *Good* has given a very different meaning to <sup><18921></sup>**Job 39:20** from that in the present text, *Canst thou make him afraid as a grasshopper?* by translating the Hebrew thus:—

*“Hast thou given him to launch forth as an arrow?”*

The word **hbra** *arbeh*, which we translate *locust* or *grasshopper*, and which he derives from **hbr** *rabah*, the **a** *aleph* being merely formative, he says, “may as well mean an *arrow* as it does in <sup><18161></sup>**Job 16:13**, **wybr** *rabbaiv*, ‘His arrows fly around me.’” The verb **v[r** *raash* in the word **wvvy[w** *hatharishennu*, “Canst thou make him afraid?” he contends, “signifies to *tremble, quiver, rush, launch, dart forth*; and, taken in this sense, it seems to unite the two ideas of *rapidity* and *coruscation*.” This is the *principal* alteration which this learned man has made in the text.

I shall conclude on this subject by giving *Coverdale*’s translation: *Hast thou given the horse his strength, or lerned him how to bow down his neck with feare; that he letteth himself be dryben forth like a greshopper, where as the stout neyenge that he maketh is fearfull? He breaketh the grounde with the hoffes of his fete chearfully in his strength, and runneth to mete the harness men. He layeth aside all feare, his stomach is not abated, neither starteth he aback for eny swerde. Though the gybers rattle upon him, though the speare and shilde glistre: yet russheth he in fearsley, and beateth upon the grounde. He feareth not the noise of the trompettes, but as soone as he heareth the shawmes blowe, Tush (sayeth he) for he smelleth the batell afarre of, the noyse, the captaynes, and the shoutinge. This is wonderfully nervous, and at the same time accurate.*

**Verse 26. Doth the hawk fly by thy wisdom]** The *hawk* is called **xn** *nets*, from its swiftness in darting down upon its prey; hence its *Latin* name, *nisus*, which is almost the same as the *Hebrew*. It may very probably mean the *falcon*, observes Dr. *Shaw*. The flight of a strong falcon is wonderfully swift. A falcon belonging to the Duke of Cleves flew out of Westphalia into Prussia in one day; and in the county of Norfolk, a hawk has made a flight at a woodcock of near *thirty miles* in an *hour*. *Thuanus* says, “A hawk flew from London to Paris in one night.” It was owing to its *swiftness* that the Egyptians in their hieroglyphics made it the emblem of the *wind*.

**Stretch her wings toward the south?]** Most of the *falcon* tribe pass their spring and summer in cold climates; and wing their way toward warmer



regions on the approach of winter. This is what is here meant by *stretching her wings toward the south*. Is it through thy teaching that *this* or any other *bird of passage* knows the precise time for taking flight, and the direction in which she is to go in order to come to a warmer climate? There is much of the *wisdom* and *providence* of God to be seen in the migration of *birds of passage*. This has been remarked before. There is a beautiful passage in *Jeremiah*, <sup><2487></sup>**Jeremiah 8:7**, on the same subject: “The stork in the heavens knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming: but my people know not the judgment of the Lord.”

**Verse 27. Doth the eagle mount up]** The eagle is said to be of so acute a sight, that when she is so high in the air that men cannot see her, she can discern a small fish in the water! See on <sup><1832></sup>**Job 39:29**.

**Verse 28. Upon the crag of the rock]** [*Ι σ ^ν shen sela*, the *tooth of the rock*, i.e., some *projecting* part, whither *adventurous* man himself dares not follow her.

**And the strong place.]** *hdwxmw umetsudah*. Mr. *Good* translates this word *ravine*, and joins it to <sup><1832></sup>**Job 39:29**, thus: “And thence espieth the ravine: her eyes trace the prey afar off.”

**Verse 29. Her eyes behold afar off.]** The *eagle* was proverbial for her strong and clear sight. So *Horace*, lib. i., sat. iii., ver. 25:—

*Cum tua pervideas oculis mala lippus inunctis,  
Cur in amicorum vitas tam cernis acutum,  
Quam aut aquila, aut serpens Epidaurius?*

*“For wherefore while you carelessly pass by  
Your own worst vices with unheeding eye,  
Why so sharp-sighted in another’s fame,  
Strong as an eagle’s ken, or dragon’s beam?”*

FRANCIS.

So *Ælian*, lib. i., cap. 42. And *Homer*, *Iliad* xvii., calls the eagle οξυτατον υποουρανιων πετηνων, “The most quick-sighted of all fowls under heaven.”

**Verse 30. Her young ones also suck up blood]** The eagle does not feed her young with *carrion*, but with prey *newly* slain, so that they may *suck up* blood.

**Where the slain are, there is she.]** These words are quoted by our Lord. “Wheresoever the carcass is, there will the eagles be gathered together,” <sup><1028></sup>**Matthew 24:28**. It is likely, however, that this was a proverbial mode of expression; and our Lord adapts it to the circumstances of the Jewish people, who were about to fall a prey to the Romans. See the notes there.

IN the preceding notes I have referred to Dr. *Shaw*'s account of the *ostrich* as the most accurate and authentic yet published. With the following description I am sure every intelligent reader will be pleased.

“In commenting therefore upon these texts it may be observed, that when the *ostrich* is full grown, the neck, particularly of the male, which before was almost naked, is now very beautifully covered with red feathers. The plumage likewise upon the shoulders, the back, and some parts of the wings, from being hitherto of a dark grayish colour, becomes now as black as jet, whilst the rest of the feathers retain an exquisite whiteness. They are, as described <sup><1891></sup>**Job 39:13**, *the very feathers and plumage of the stork*, i.e., they consist of such black and white feathers as the *stork*, called from thence **hdysj chasidah**, is known to have. But the belly, the thighs, and the breast, do not partake of this covering, being usually naked, and when touched are of the same warmth as the flesh of *quadrupeds*.

“Under the joint of the great pinion, and sometimes under the less, there is a strong pointed excrescence like a cock's spur, with which it is said to prick and stimulate itself, and thereby acquire fresh strength and vigour whenever it is pursued. But nature seems rather to have intended that, in order to prevent the suffocating effects of too great a *plethora*, a loss of blood should be consequent thereupon, especially as the *ostrich* appears to be of a hot constitution, with lungs always confined, and consequently liable to be preter-naturally inflamed upon these occasions.

“When these birds are surprised by coming suddenly upon them whilst they are feeding in some valley, or behind some rocky or sandy eminence in the deserts, they will not stay to be curiously viewed and examined. Neither are the Arabs ever dexterous enough to overtake them, even when they are mounted upon their *jinse*, or horses, as they are called, of family. *They, when they raise*

themselves up for flight, (<sup><183918></sup>**Job 39:18**,) laugh at the horse and his rider. They afford him an opportunity only of admiring at a distance the extraordinary agility and the stateliness of their motions, the richness of their plumage, and the great propriety there was of ascribing to them (<sup><183013></sup>**Job 30:13**) an expanded quivering wing. Nothing, certainly, can be more beautiful and entertaining than such a sight! The wings, by their repeated though unwearied vibrations, equally serving them for sails and oars; whilst their feet, no less assisting in conveying them out of sight, are in no degree sensible of fatigue.

“By the repeated accounts which I often had from my conductors, as well as from *Arabs* of different places, I have been informed that the ostrich lays from thirty to fifty eggs. *Ælian* mentions more than eighty, but I never heard of so large a number. The first egg is deposited in the centre; the rest are placed as conveniently as possible round about it. In this manner it is said to lay-deposit or thrust (<sup><183914></sup>**Job 39:14**) -her eggs in THE EARTH, and to warm them in the sand, and forgetteth, as they are not placed, like those of some other birds, upon trees or in the clefts of rocks, &c., that the foot of the traveller may crush them, or that the wild beasts may break them.

“Yet notwithstanding the ample provision which is hereby made for a numerous offspring, scarce one quarter of these eggs are ever supposed to be hatched; and of those that are, no small share of the young ones may perish with hunger, from being left too early by their dams to shift for themselves. For in these the most barren and desolate recesses of the *Sahara*, where the *ostrich* chooses to make her nest, it would not be enough to lay eggs and hatch them, unless some proper food was near at hand, and already prepared for their nourishment. And accordingly we are not to consider this large collection of eggs as if they were all intended for a brood; they are, the greatest part of them, reserved for food, which the dam breaks and disposes of according to the number and the cravings of her young ones.

“But yet, for all this, a very little share of that **στοργη**, or natural affection, which so strongly exerts itself in most other creatures, is observable in the *ostrich*. For, upon the least distant noise or trivial

occasion, she forsakes her eggs, or her young ones, to which perhaps she never returns, or if she do, it may be too late either to restore life to the one, or to preserve the lives of the other.

Agreeably to this account, the *Arabs* meet sometimes with whole nests of these eggs undisturbed; some of which are sweet and good, others are addle and corrupted, others again have their young ones of different growths, according to the time it may be presumed they have been forsaken by the dam. They oftener meet a few of the little ones, no bigger than well-grown pullets, half starved, straggling, and moaning about, like so many distressed orphans, for their mother. And in this manner the *ostrich* may be said (<sup><183916></sup> **Job 39:16**) *to be hardened against her young ones, as though they were not hers; her labour in hatching and attending them so far being vain without fear, or the least concern of what becomes of them afterwards.* This want of affection is also recorded, <sup><25418></sup> **Lamentations 4:3:** *The daughter of my people, says the prophet, is cruel, like the ostriches in the wilderness.*

“Neither is this the only reproach that may be due to the *ostrich*; she is likewise inconsiderate and foolish in her private capacity; particularly in the choice of food, which is frequently highly detrimental and pernicious to her; for she swallows every thing greedily and indiscriminately, whether it be pieces of rags, leather, wood, stone, or iron. When I was at *Oram*, I saw one of these birds swallow, without any seeming uneasiness or inconvenience, several leaden bullets, as they were thrown upon the floor, scorching hot from the mould, the inner coats of the *æsofaphus* and *stomach* being probably better stocked with glands and juices than in other animals with shorter necks. They are particularly fond of their own excrement, which they greedily eat up as soon as it is voided. No less fond are they of the dung of hens and other poultry. It seems as if their *optic* as well as *olfactory* nerves were less adequate and conducive to their safety and preservation than in other creatures. The *Divine providence in this*, no less than in other respects, (<sup><183917></sup> **Job 39:17,**) *having deprived them of wisdom, neither hath it imparted to them understanding.*

“Those parts of the *Sahara* which these birds chiefly frequent are destitute of all manner of food and herbage, except it be some few tufts of coarse grass, or else a few other solitary plants of the

*laureola*, *apocynum*, and some other kinds; each of which is equally destitute of nourishment; and, in the *psalmist's* phrase, (<sup><19C96></sup>**Psalm 129:6**), *even withereth afore it groweth up*. Yet these herbs, notwithstanding their dryness, and want of moisture in their temperature, will sometimes have both their leaves and their stalks studded all over with a great variety of *land snails*, which may afford them some little refreshment. It is very probable, likewise, that they may sometimes seize upon *lizards*, *serpents*, together with *insects* and *reptiles* of various kinds. Yet still, considering the great voracity and size of this *camel-bird*, it is wonderful, not only how the little ones, after they are weaned from the provisions I have mentioned, should be brought up and nourished, but even how those of fuller growth and much better qualified to look out for themselves, are able to subsist.

“Their organs of digestion, and particularly the gizzards, which, by their strong friction, will wear away iron itself, show them indeed to be *granivorous*; but yet they have scarce ever an opportunity to exercise them in this way, unless when they chance to stray, which is very seldom, towards those parts of the country which are sown and cultivated, For these, as they are much frequented by the *Arabs* at the several seasons of grazing, ploughing, and gathering in the harvest; so they are little visited by as indeed they would be an improper abode for this shy, timorous bird; **φιλερημος**, *a lover of the deserts*. This last circumstance in the behaviour of the *ostrich* is frequently alluded to in the Holy Scriptures; particularly <sup><231321></sup>**Isaiah 13:21; 34:13; 43:20**; <sup><24518></sup>**Jeremiah 50:39**; where the word, **hn[y** *yaanah*, instead of being rendered the *ostrich*, as it is rightly put in the margin, is called the *owl*; a word used likewise instead of *yaanah* or the *ostrich*, <sup><B1116></sup>**Leviticus 11:16**, and <sup><05415></sup>**Deuteronomy 14:15**.

“Whilst I was abroad, I had several opportunities of amusing myself with the actions and behaviour of the *ostrich*. It was very diverting to observe with what dexterity and *equipoise* of body it would play and frisk about on all occasions. In the heat of the day, particularly it would strut along the sunny side of the house with great majesty. It would be perpetually fanning and priding itself with its *quivering expanded wings*; and seem at every turn to admire and be in love with its shadow. Even at other times whether walking about or

resting itself upon the ground, the wings would continue these fanning vibrating motions, as if they were designed to mitigate and assuage that extraordinary heat wherewith their bodies seem to be naturally affected.

“Notwithstanding these *birds* appear tame and tractable to such persons of the family as were more known and familiar to them, yet they were often very rude and fierce to strangers, especially the poorer sort, whom they would not only endeavour to push down by running furiously upon them; but would not cease to peck at them violently with their bills, and to strike them with their feet; whereby they were frequently very mischievous. For the inward claw, or hoof rather as we may call it, of this *avis bisulca*, being exceedingly strong pointed and angular, I once saw an unfortunate person who had his belly ripped open by one of these strokes. Whilst they are engaged in these combats and assaults, they sometimes make a fierce, angry, and hissing noise with their throats inflated, and their mouths open; at other times, when less resistance is made they have a chuckling or cackling voice, as in the poultry kind; and thereby seem to rejoice and laugh as it were at the timorousness of their adversary. But during the lonesome part of the night, as if their organs of voice had then attained a quite different tone, they often made a very doleful and hideous noise; which would be sometimes like the roaring of a *lion*; at other times it would bear a near resemblance to the hoarser voices of other *quadrupeds*, particularly of the *bull* and the *ox*. I have often heard them groan, as if they were in the greatest agonies; an action beautifully alluded to by the Prophet *Micah*, <sup><3000></sup>**Micah 1:8**, where it is said, *I will make a mourning like the yaanah or ostrich. Yaanah*, therefore, and מַיְנַנִּר *renanim*, the names by which the *ostrich* is known in the Holy Scriptures, may very properly be deduced from הַנִּי אַנָּה, and אֲנִי רָנָנָה, words which the *lexicographi* explain by *exclamare* or *clamare fortiter*; for the noise made by the *ostrich* being loud and sonorous, *exclamare* or *clamare fortiter* may, with propriety enough, be attributed to it, especially as those words do not seem to denote any certain or determined mode of voice or sound peculiar to any one particular *species* of animals, but such as may be applicable to them all, to *birds* as well as to *quadrupeds* and other creatures.” *Shaw’s Travels*, p. 541, edit. 4to. 1757.

The subjects in this chapter have been so various and important, that I have been obliged to extend the notes and observations to an unusual length; and yet much is left unnoticed which I wished to have inserted. I have made the best selection I could, and must request those readers who wish for more information to consult zoological writers.

## CHAPTER 40

*Job humbles himself before the Lord, 1-5. And God again challenges him by a display of his power and judgments, 6-14. A description of behemoth, 15-24.*

## NOTES ON CHAP. 40

**Verse 1. Moreover the Lord answered]** That is, the Lord continued his discourse with Job. *Answered* does not refer to any thing *said* by Job, or any *question* asked.

I think it very likely that this whole piece, from the beginning of this *first* verse to the end of the *fourteenth*, was originally the *ending* of the poem. Mr. *Heath* has noticed this, and I shall lay his words before the reader: “The former part of this chapter is evidently the conclusion of the poem; the latter part whereof seems to be in great disorder; whether it has happened from the carelessness of the transcriber, or, which appears most probable, from the skins of parchment composing the roll having by some accident changed their places. It is plain from the *seventh* verse of the *forty-second* chapter {~~1847~~ **Job 42:7**} that Jehovah is the *last* speaker in the poem. If, then, immediately after the end of the *thirty-ninth* chapter, we subjoin the *fifteenth* verse of the *forty-second* chapter, and place the *fourteen* first verses of the *fortieth* chapter immediately after the *sixth* verse of the *forty-second* chapter, and by that means make them the conclusion of the poem, all will be right; and this *seventh* verse of the *forty-second* chapter will be in its natural order. The action will be complete by the judgment of the Almighty; and the catastrophe of the poem will be grand and solemn.” To these reasons of Mr. *Heath*, Dr. *Kennicott* has added others, which the reader may find at the end of the chapter. {~~1842~~ **Job 40:24**} Without taking any farther notice of the transposition in this place, I will continue the notes in the present order of the verses.

**Verse 2. He that reproveth God, let him answer it.]** Let the man who has made so free with God and his government, answer to what he has now heard.

**Verse 4. Behold, I am vile]** I acknowledge my inward defilement. I cannot answer thee.



**I will lay mine hand upon my mouth.]** I cannot excuse myself, and I must be dumb before thee.

**Verse 5. Once have I spoken]** See on <sup><1841B></sup>**Job 42:3**, &c.

**I will proceed no farther.]** I shall attempt to justify myself no longer; I have spoken repeatedly; and am confounded at my want of respect for my Maker, and at the high thoughts which I have entertained of my own righteousness. All is impurity in the presence of thy Majesty.

**Verse 7. Gird up thy loins]** See <sup><1830I></sup>**Job 38:1-3**. Some think that this and the preceding verse have been repeated here from <sup><1830I></sup>**Job 38:1-3**, and that several of the words *there*, *here*, and <sup><1841B></sup>**Job 42:3**, have been repeated, in after times, to connect some false gatherings of the sheets of parchment, on which the end of this poem was originally written. See on <sup><1840I></sup>**Job 40:1**, and at the end of the chapter. See Clarke “<sup><1841B></sup>**Job 40:24**”.

**Verse 8. Wilt thou condemn me]** Rather than submit to be thought in the wrong, wilt thou condemn MY conduct, in order to justify *thyself*? Some men will never acknowledge themselves in the wrong. “God may err, but we cannot,” seems to be their impious maxim. Unwillingness to acknowledge a fault frequently leads men, directly or indirectly, to this sort of blasphemy. There are *three* words most difficult to be pronounced in all languages,—I AM WRONG.

**Verse 9. Hast thou an arm like God?]** Every word, from this to the end of <sup><1840I></sup>**Job 40:14**, has a wonderful tendency to humble the soul; and it is no wonder that at the conclusion of these sayings Job fell in the dust confounded, and ascribed righteousness to his Maker.

**Verse 10. Deck thyself now with majesty]** *Act* like God, seeing thou hast been assuming to thyself perfections that belong to him alone.

**Verse 13. Hide them in the dust together]** Blend the high and the low, the rich and the poor, in one common ruin. Show them that thou art supreme, and canst do whatsoever thou pleasest.

**Bind their faces in secret.]** This seems to refer to the custom of preserving *mummies*: the whole body is wrapped round with strong swathings of linen or cotton cloth. Not only the limbs, but the very *head*, *face*, and all, are rolled round with strong filleting, so that not *one feature* can be seen, not even the protuberance of the nose. On the outside of these

involutions a human face is ordinarily *painted*; but as to the *real face* itself, it is emphatically *bound in secret*, for those rollers are never intended to be removed.

**Verse 14. Thine own right hand can save thee.]** It is the prerogative of God alone to save the human soul. Nothing less than unlimited power, exerted under the direction and impulse of unbounded mercy, can save a sinner. This is most clearly asserted in this speech of Jehovah: When thou canst extend an arm like God, i.e., an uncontrollable power-when thou canst arm thyself with the lightning of heaven, and thunder with a voice like God-when thou canst deck thyself with the ineffable glory, beauty, and splendour of the supreme majesty of Jehovah-when thou canst dispense thy judgments over all the earth, to abase the proud, and tread down the wicked-when thou canst as having the keys of hell and death, blend the high and the low in the dust together; then I will acknowledge to thee that thy own right hand can save thee. In other words: Salvation belongeth unto the Lord; no man can save his own soul by works of righteousness which he *has done, is doing, or can possibly do*, to all eternity. Without Jesus every human spirit must have perished everlastingly. Glory be to God for his unspeakable gift!

**Verse 15. Behold now behemoth]** The word **twmhb** *behemoth* is the plural of **hmhb** *behemah*, which signifies *cattle* in general, or *graminivorous* animals, as distinguished from **wtyj** *chayetho*, all *wild or carnivorous* animals. See <sup><0102></sup>**Genesis 1:24**. The former seems to mean kine, horses, asses, sheep, &c., and all employed in domestic or agricultural matters; the latter, all wild and savage beasts, such as lions, bears, tigers, &c.: but the words are not always taken in these senses.

In this place it has been supposed to mean some animal of the *beeve* kind. The *Vulgate* retains the *Hebrew* name; so do the *Syriac* and *Arabic*. The *Chaldee* is indefinite, translating *creature* or *animal*. And the *Septuagint* is not more explicit, translating by **θηρια**, *beasts* or *wild beasts*; and old *Coverdale*, *the cruell beaste*, perhaps as near to the truth as any of them. From the *name*, therefore, or the understanding had of it by the ancient *versions*, we can derive no assistance relative to the individuality of the animal in question; and can only hope to find what it is by the characteristics it bears in the description here given of it.

These, having been carefully considered and deeply investigated both by critics and naturalists, have led to the conclusion that either the *elephant*, or the *hippopotamus* or *river-horse*, is the animal in question; and on comparing the characteristics between these two, the balance is considerably in favour of the *hippopotamus*. But even here there are still some difficulties, as there are some parts of the description which do not well suit even the *hippopotamus*; and therefore I have my doubts whether *either* of the animals above is that in question, or whether any animal now in existence be that described by the Almighty.

Mr. *Good* supposes, and I am of the same opinion, that the animal here described is now *extinct*. The *skeletons* of three lost genera have actually been found out: these have been termed *palæotherium*, *anoplotherium*, and *mastodon* or *mammoth*. From an actual examination of a part of the skeleton of what is termed the *mammoth*, I have described it in my note, See Clarke “~~0124~~ Genesis 1:24”.

As I do not believe that either the *elephant* or the *river-horse* is intended here, I shall not take up the reader’s time with any detailed description. The elephant is well known; and, though not an inhabitant of these countries, has been so often imported in a tame state, and so frequently occurs in exhibitions of wild beasts, that multitudes, even of the common people, have seen this tremendous, docile, and sagacious animal. Of the *hippopotamus* or *river-horse*, little is generally known but by description, as the habits of this animal will not permit him to be tamed. His amphibious nature prevents his becoming a constant resident on dry land.

The *hippopotamus* inhabits the rivers of *Africa* and the lakes of *Ethiopia*: feeds generally by night; wanders only a few miles from water; feeds on vegetables and roots of trees, but never on *fish*; lays waste whole plantations of the sugar-cane, rice, and other grain. When irritated or wounded, it will attack boats and men with much fury. It moves slowly and heavily: swims dexterously; walks deliberately and leisurely over head into the water; and pursues his way, even on all fours, on the bottom; but cannot remain long under the water without rising to take in air. It sleeps in reedy places; has a tremendous voice, between the *lowing* of an *ox* and the *roaring* of the *elephant*. Its head is large; its mouth, very wide; its skin, thick and almost devoid of hair; and its tail, naked and about a foot long. It is nearly as large as the elephant, and some have been found *seventeen feet* long. Mr. *Good* observes: “Both the *elephant* and *hippopotamus* are

naturally quiet animals; and never interfere with the grazing of others of different kinds unless they be irritated. The *behemoth*, on the contrary, is represented as a quadruped of a ferocious nature, and formed for tyranny, if not rapacity; equally lord of the floods and of the mountains; rushing with rapidity of foot, instead of slowness or stateliness; and possessing a rigid and enormous tail, like a cedar tree, instead of a short naked tail of about a *foot long*, as the hippopotamus; or a weak, slender, hog-shaped tail, as the elephant.”

The *mammoth*, for size, will answer the description in this place, especially <sup><1840></sup>**Job 40:19:** *He is the chief of the ways of God.* That to which the part of a skeleton belonged which I examined, must have been, by computation, not less than *twenty-five* feet high, and *sixty* feet in length! The bones of *one toe* I measured, and found them *three feet* in length! One of the very smallest grinders of an animal of this extinct species, full of processes on the surface more than an inch in depth, which shows that the animal had lived on *flesh*, I have just now weighed, and found it, in its very dry state, *four pounds eight ounces*, avoirdupois: the same grinder of an *elephant* I have weighed also, and found it just *two pounds*. The mammoth, therefore, from this proportion, must have been as large as two *elephants* and a quarter. We may judge by this of its size: *elephants* are frequently *ten* and *eleven* feet high; this will make the mammoth at least *twenty-five* or *twenty-six* feet high; and as it appears to have been a *many-toed* animal, the *springs* which such a creature could make must have been almost incredible: nothing by *swiftness* could have escaped its pursuit. God seems to have made it as the proof of his power; and had it been prolific, and not become extinct, it would have depopulated the earth. Creatures of this kind must have been living in the days of Job; the *behemoth* is referred to here, as if perfectly and commonly known.

**He eateth grass as an ox.**] This seems to be mentioned as something *remarkable* in this animal: that though from the form of his *teeth* he must have been *carnivorous*, yet he *ate grass as an ox*; he lived both on animal and vegetable food.

**Verse 16. His strength is in his loins**] This refers to his great *agility*, notwithstanding his *bulk*; by the *strength of his loins* he was able to take vast *springs*, and make astonishing bounds.

**Verse 17. He moveth his tail like a cedar]** Therefore it was neither the *elephant*, who has a *tail* like that of the *hog*, nor the *hippopotamus*, whose tail is only about a *foot* long.

**The sinews of his stones]** I translate with Mr. *Good*, and for the same reasons, *the sinews of his haunches*, which is still more characteristic; as the animal must have excelled in *leaping*.

**Verse 18. His bones are as strong pieces of brass-bars of iron.]** The tusk I have mentioned above is uncommonly *hard*, *solid*, and *weighty* for its size.

**Verse 19. He is the chief of the ways of God]** The *largest*, *strongest*, and *swiftest* quadruped that God has formed.

**He that made him]** No power of *man* or *beast* can overcome him. God alone can overcome him, and God alone could *make his sword* (of *extinction*) *approach to him*.

**Verse 20. The mountains bring him forth food]** It cannot therefore be the *hippopotamus*, as he is seldom found far from the rivers where he has his chief residence.

**Where all the beasts of the field play.]** He frequents those places where he can have most *prey*. He makes a mock of all the beasts of the field. They can neither resist his *power*, nor escape from his *agility*. All this answers to what we know of the *mammoth*, but not at all to the *hippopotamus*.

**Verse 21. He lieth under the shady trees]** This and the following verses refer to certain *habits* of the *behemoth*, with which we are and must be unacquainted,

**Verse 22. The willows of the brook compass him]** This would agree well enough with the *hippopotamus*.

**Verse 23. Behold, he drinketh up a river]** A similar mode of expression, and of precisely the same meaning, as that in <sup><18324></sup>**Job 39:24:** “He swalloweth the ground with fierceness.” No river can stop his course: he wades through all; stems every tide and torrent; and *hurries not* as though he were in danger.

**He trusteth that he can draw up Jordan]** Even when the river overflows its banks, it is no stoppage to him: though the whole impetuosity of its

stream rush against his mouth, he is not afraid. Mr. *Good* has seized the true idea in his translation of this verse:—

*“If the stream rage, he revileth not:  
He is unmoved, though Jordan rush against his mouth.”*

From this mention of Jordan it is probable that the behemoth was once an *inhabitant* of the mountains, marshes, and woods, of the land of Palestine.

**Verse 24. He taketh it with his eyes]** He looks at the sweeping tide, and *defies* it.

His **nose pierceth through snares.**] If *fences* of *strong stakes* be made in order to restrain him, or prevent him from passing certain boundaries, he tears them in pieces with his teeth; or, by pressing his nose against them, breaks them off. If other parts of the description would answer, this might well apply to the elephant, the *nose* here meaning the *proboscis*, with which he can *split trees*, or even *tear them up from the roots!*

Thus ends the description of the *behemoth*; what I suppose to be the *mastodon* or *mammoth*, or some creature of this kind, that God made as *the chief of his works*, exhibited in various countries for a time, cut them off from the earth, but by his providence preserved many of their skeletons, that succeeding ages might behold the *mighty power* which produced this *chief of the ways of God*, and admire the *providence* that rendered that race extinct which would otherwise, in all probability, have extinguished every other race of animals!

I am not unapprized of the strong arguments produced by learned men to prove, on the one hand, that *behemoth* is the *elephant*; and, on the other, that he is the *hippopotamus* or *river-horse*, and I have carefully read all that *Bochart*, that chief of learned men, has said on the subject. But I am convinced that an animal now *extinct*, probably of the kind already mentioned, is the creature pointed out and described by the inspiration of God in this chapter.

ON <sup><1840></sup>**Job 40:1** of this chapter we have seen, from Mr. *Heath*'s remarks, that the *fourteen* first verses were probably transposed. In the following observations Dr. Kennicott appears to prove the point.

“It will be here objected, that the poem could not possibly end with this question from *Job*; and, among other reasons, for this in particular; because we read in the very next verse, *That after the Lord had spoken these words*

unto Job, &c. If, therefore, the last speaker was not *Job*, but the *Lord*, Job could not originally have concluded this poem, as he does at present.

“This objection I hold to be exceedingly important; and, indeed, to prove decisively that the poem must have ended at first with some speech from God.

“And this remark leads directly to a very interesting inquiry: *What* was at first *the conclusion* of this poem? This may, I presume, be pointed out and determined, not by the alteration of any one word, but only by allowing a *dislocation* of the *fourteen* verses which now begin the *fortieth* chapter. Chapters 38., 39., 40., and 41., contain a magnificent display of the Divine power and wisdom in the works of the Creator; specifying the *lion, raven, wild goat, wild ass, unicorn, peacock, ostrich, horse, hawk, eagle, behemoth, and leviathan.*

“Now, it must have surprised most readers to find that the description of these creatures is strangely *interrupted* at <sup><1840></sup>**Job 40:1**, and as strangely *resumed* afterwards at <sup><1840></sup>**Job 40:15**; and therefore, if these *fourteen* verses will connect with and regularly follow what now *ends* the poem, we cannot much doubt that these *fourteen verses* have again found their true station, and should be restored to it.

“The greatness of the supposed transposition is no objection: because so *many verses* as would fill *one piece of vellum* in an ancient roll, might be easily sewed in *before* or *after* its proper place. In the case before us, the *twenty-five lines* in the *first fourteen* verses of chapter xl. seem to have been sewed in improperly after <sup><1833></sup>**Job 39:30**, instead of after <sup><1806></sup>**Job 42:6**. That such large parts have been transposed in rolls to make which the parts are sewed together is absolutely certain; and that this has been the case here, is still more probable for the following reason:—

“The lines here supposed to be out of place are *twenty-five*, and contain *ninety-two words*; which might be written on *one piece* or *page* of *vellum*. But the MS. in which these *twenty-five lines* made *one page*, must be supposed to have the same, or nearly the same, number of lines in *each of the pages adjoining*. And it would greatly strengthen this presumption if these *twenty-five* lines would fall in regularly at the end of any other set of lines, nearly of the same number; if they would fall in after the *next* set of *twenty-five*, or the *second* set, or the *third*, or the *fourth*, &c. Now, *this is actually the case here*; for the lines after these *twenty-five*, being *one*

*hundred or one hundred and one, make just four times twenty-five. And, therefore, if we consider these one hundred and twenty-five lines as written on five equal pieces of vellum, it follows that the fifth piece might be carelessly sewed up before the other four.*

“Let us also observe that present *disorder* of the speeches, which is this. In chapters 38. and 39., *God* first speaks to Job. The end of chap. 39. is followed by, ‘And the Lord answered Job and said,’ whilst yet Job had not replied. At <sup><18403></sup>**Job 40:3-5**, Job answers; but he says, *he had then spoken TWICE, and he would add no more*; whereas, this was his *first* reply, and he speaks afterwards. From <sup><18405></sup>**Job 40:15-41:34** are now the descriptions of behemoth and leviathan, which would regularly follow the descriptions of the horse, hawk, and eagle. And from <sup><18401></sup>**Job 42:1-6** is now *Job’s* speech, after which we read in <sup><18407></sup>**Job 42:7**, ‘After the Lord had spoken these words unto Job!’

“Now, all these confusions are removed at once if we only allow that a piece of vellum containing the *twenty-five lines*, (<sup><18401></sup>**Job 40:1-14**.) originally followed <sup><18406></sup>**Job 42:6**. For then, after *God’s first speech*, ending with *leviathan*, Job replies: then God, to whom Job replies the *second* time, when he *added no more*; and then God addresses him the *third*, when Job is silent, and the *poem* concludes: upon which the *narrative* opens regularly, with saying, ‘After the Lord had spoken these words unto Job,’ &c. <sup><18407></sup>**Job 42:7**.” —*Kennicott’s* Remarks, p. 161.

The reader will find much more satisfaction if he read the places as above directed. Having ended chap. 29., proceed immediately to <sup><18405></sup>**Job 40:15**; go on regularly to the end of <sup><18406></sup>**Job 42:6**, and immediately after that add <sup><18401></sup>**Job 40:1-14**. We shall find then that the poem has a consistent and proper ending, and that the concluding speech was spoken by JEHOVAH.



## CHAPTER 41

*God's great power in the leviathan, of which creature he gives a very circumstantial description, 1-34.*

## NOTES ON CHAP. 41

**Verse 1. Canst thou draw out leviathan]** We come now to a subject not less perplexing than that over which we have passed, and a subject on which learned men are less agreed than on the preceding. What is *leviathan*? The Hebrew word <sup>ˆ</sup>tywl *livyathan* is retained by the Vulgate and the Chaldee. The Septuagint have, Αξεισ δε δρακοντα; “*Canst thou draw out the DRAGON?*” The Syriac and Arabic have the same. A species of *whale* has been supposed to be the creature in question; but the description suits no animal but the *crocodile* or alligator; and it is not necessary to seek elsewhere. The crocodile is a natural inhabitant of the Nile, and other Asiatic and African rivers. It is a creature of enormous voracity and strength, as well as fleetness in swimming. He will attack the largest animals, and even men, with the most daring impetuosity. In proportion to his size he has the largest mouth of all monsters. The upper jaw is armed with *forty* sharp strong teeth, and the under jaw with *thirty-eight*. He is clothed with such a coat of mail as cannot be pierced, and can in every direction resist a musket-ball. The Hebrew ywl *levi* <sup>ˆ</sup>t *ten* signifies the *coupled dragon*; but what this is we know not, unless the crocodile be meant.

**With a hook]** That crocodiles were caught with a *baited hook*, at least one species of crocodile, we have the testimony of *Herodotus*, lib. ii., c. 70: Επεαν νωτον συος δελεαση περι ακκιστρον, μετιει ες μεσον τον ποταμον, κ. τ. λ. “They take the back or chine of a swine, and bait a hook with it, and throw it into the midst of the river; and the fisherman stands at some distance on the shore holding a young pig, which he irritates, in order to make it squeak. When the crocodile hears this he immediately makes towards the sound; and, finding the baited hook in his way, swallows it, and is then drawn to land, when they dash mud into his eyes, and blind him; after which he is soon despatched.” In this way it seems *leviathan* was *drawn out by a hook*: but it was undoubtedly both a

*difficult* and *dangerous* work, and but barely practicable In the way in which *Herodotus* relates the matter.

**Or his tongue with a cord]** It is probable that, when the animal was taken, they had some method of casting a noose round his *tongue*, when opening his mouth; or piercing it with some barbed instrument. *Thevenot* says that in order to take the crocodile they dig holes on the banks of the river, and cover them with sticks. The crocodiles fall into these, and cannot get out. They leave them there for several days without food, and then let down nooses which they pitch on their jaws, and thus draw them out. This is probably what is meant here.

**Verse 2. Canst thou put a hook onto his nose?]** Canst thou put a ring in his nose, and lead him about as thou dost thine ox? In the East they frequently lead thy oxen and buffaloes with a ring in their noses. So they do *bulls* and *oxen* in this country.

**Bore his jaw through with a thorn?]** Some have thought that this means, Canst thou deal with him as with one of those little fish which thou stringest on a rush by means of the thorn at its end? Or perhaps it may refer to those *ornaments* with which they sometimes adorned their horses, mules, camels, &c.

**Verse 3. Will he make many supplications]** There are several allusions in these verses to matters of which we know nothing.

**Verse 4. Will he make a covenant]** Canst thou *hire* him as thou wouldst a servant, who is to be so *attached* to thy family as to have *his ear bored*, that he may abide in thy house for ever? Is not this an allusion to the law, <sup><12101></sup>**Exodus 21:1-6?**

**Verse 5. Wilt thou play with him]** Is he such a creature as thou canst tame; and of which thou canst make a *pet*, and give as a plaything to thy little girls? *Ëytwr [n naarotheycha*; probably alluding to the custom of catching birds, tying a string to their legs, and giving them to children to play with; a custom execrable as ancient, and disgraceful as modern.

**Verse 6. Shall thy companions make a banquet]** Canst thou and thy friends feast on him as ye were wont to do on a camel sacrificed for this purpose? Or, canst thou dispose of his flesh to the *merchants*-to buyers, as thou wouldst do that of a camel or an ox? It is certain, according to

*Herodotus*, lib. ii. c. 70, that they killed and ate crocodiles at *Apollonople* and *Elephantis*, in Egypt.

**Verse 7. Canst thou fill his skin with barbed irons?**] This refers to some kind of harpoon work, similar to that employed in taking *whales*, and which they might use for some other kinds of animals; for the skin of the crocodile could not be pierced. *Herrera* says that he saw a crocodile defend itself against *thirty* men; and that they fired six balls at it without being able to wound it. It can only be wounded under his belly.

**Verse 8. Lay thine hand upon him?**] Mr. *Heath* translates, “Be sure thou strike home. Mind thy blow: rely not upon a second stroke.” Mr. *Good* translates:—

*“Make ready thy hand against him.  
Dare the contest: be firm.”*

He is a dangerous animal; when thou attackest him, be sure of thy advantage; if thou miss, thou art ruined. Depend not on other advantages, if thou miss the first. Kill him at once, or he will kill thee.

**Verse 9. Behold, the hope]** If thou miss thy first advantage, there is no hope afterwards: the very sight of this terrible monster would dissipate thy spirit, if thou hadst not a positive advantage against *his life*, or a place of sure retreat to save *thine own*.

**Verse 10. None is so fierce that dare stir him up]** The most courageous of men dare not provoke the crocodile to fight, or even attempt to rouse him, when, sated with fish, he takes his repose among the reeds. The strongest of men cannot match him.

**Who then is able]** If thou canst not stand against the *crocodile*, one of the *creatures* of my hand, how canst thou resist me, who am his Maker? This is the use which God makes of the formidable description which he has thus far given of this terrible animal.

**Verse 11. Who hath prevented me]** Who is it that hath laid me under obligation to him? Do I need my creatures? All under the heavens is my property.

**Verse 12. I will not conceal his parts]** This is most certainly no just translation of the original. The *Vulgate* is to this effect: *I will not spare*

him: nor yield to his *powerful words, framed for the purpose of entreaty*.  
Mr. Good applies it to leviathan:—

*“I cannot be confounded at his limbs and violence;  
The strength and structure of his frame.”*

The Creator cannot be intimidated at the most formidable of his own works: *man* may and should tremble; GOD cannot.

**Verse 13. Who can discover the face of his garment?**] Who can rip up the hide of this terrible monster? Who can take away his covering, in order to pierce his vitals?

**Verse 14. The doors of his face?**] His jaws which are most tremendous.

**Verse 15. His scales are his pride]** They are impenetrable, as we have already seen.

**Verse 16. One is so near to another]** It has already been stated, that a musket-ball fired at him in *any direction* cannot make a passage through his scales.

**Verse 18. By his neesings a light doth shine]** It is very likely that this may be taken *literally*. When he spurts up the water out of his nostrils, the drops form a sort of *iris* or *rainbow*. We have seen this effect produced when, in certain situations and state of the atmosphere, water was thrown up forcibly, so as to be broken into small drops, which has occasioned an appearance like the *rainbow*.

**The eyelids of the morning.]** It is said that, under the water, the eyes of the crocodile are exceedingly *dull*; but when he lifts his head above water they *sparkle* with the greatest vivacity. Hence the Egyptians, in their hieroglyphics, made the *eyes* of the *crocodile* the emblem of the *morning*.

Ανατολην λεγοντες δυο οφθαλμους κροκοδειλου

ζωογραφουσι.-HORAPP. Egypt. Ieroglyph., lib. i., c. 65. This is a most remarkable circumstance, casts light on ancient history, and shows the rigid correctness of the picture drawn above.

The same figure is employed by the Greek poets.

χρυσεας ημερας βλεφαρον.

*“The eyelid of the golden day.”*  
Soph. Antig. ver. 103.

Νυκτος αφεγγες βλεφαρον.

“*The darksome eyelid of the night.*”

Eurip. Phæniss. ver. 553.

**Verse 19. Out of his mouth go burning lamps]** Dr. *Young*, in his paraphrase, has a sensible note on this passage:—“This is nearer the truth than at first view may be imagined. The crocodile, according to naturalists, lying long under water, and being there forced to hold its breath, when it emerges, the breath long repressed is hot, and bursts out so violently, that it resembles fire and smoke. The *horse* does not repress his breath by any means so long, neither is he so fierce and animated; yet the most correct of poets ventures to use the same metaphor concerning him, *volvitur sub naribus ignem*. By this I would caution against a false opinion of the boldness of Eastern metaphors, from passages ill understood.”

**Verse 22. In his neck remaineth strength]** Literally, “strength has its dwelling in his neck.” The *neck* is the seat of strength of most animals; but the *head* and *shoulders* must be here meant, as the crocodile has *no neck*, being shaped nearly like a *lizard*.

**And sorrow is turned into joy before him.]** *hbad xwdt wynpl w ulephanaiv taduts deabah*; “And *destruction* exulteth before him.” This is as fine an image as can well be conceived. It is in the true spirit of poetry, the legitimate offspring of the *genie createur*. Our translation is simply *insignificant*.

**Verse 23. The flakes of his flesh]** His muscles are strongly and firmly compacted.

**Verse 24. Hard as a piece of the nether millstone.]** Which is required to be harder than that which runs above.

**Verse 25. By reason of breakings they purify themselves.]** No version, either ancient or modern, appears to have understood this verse; nor is its true sense known. The *Septuagint* have, “When he turns himself, he terrifies all the quadrupeds on the earth.” The original is short and obscure: *wacj ty pyrbvm mishshebarim yithchattau*. Mr. *Good* takes the plural termination *py im*, from the first word, of which he makes the noun *py yam*, *the sea*, and thus translates it, “They are confounded at the tumult of the sea.” In this I can find no more light than in our own. Mr. *Heath* has, “For very terror they fall to the ground.” The translations of it are as

unsatisfactory as they are various. I shall give both the verses from Coverdale:—

*His herte is as harde as a stone; and as fast as the stythye (anvil) that the hammer man smyteth upon: when he goeth the mightiest off all are afrayed, and the waives hevy. The dull swell in the waters proclaims his advance; and when this is perceived, the stout-hearted tremble.*

**Verse 26. Habergeon.]** The hauberk, the Norman armour for the head, neck, and breast, formed of rings. See on <sup><math>\alpha\omega\iota\epsilon</sup> **Nehemiah 4:16.**</sup>

**Verse 29. Darts are counted as stubble]** All these verses state that he cannot be *wounded* by any kind of *weapon*, and that he cannot be *resisted* by any human *strength*.

A young crocodile, seen by M. Maillet, *twelve* feet long, and which had not eaten a morsel for *thirty-five* days, its mouth having been tied all that time, was nevertheless so strong, that with a blow of its tail it overturned a bale of coffee, and five or six men, with the utmost imaginable ease! What power then must lodge in one *twenty* feet long, well fed, and in health!

**Verse 30. Sharp stones are under him]** So hard and impenetrable are his scales, that splinters of flint are the same to him as the softest reeds.

**Verse 31. He maketh the deep to boil like a pot]** This is occasioned by strongly agitating the waters at or near the bottom; and the froth which arises to the top from this agitation may have the appearance of *ointment*. But several travellers say that the crocodile has a very strong scent of musk, and that he even imparts this *smell* to the *water* through which he passes, and therefore the text may be taken literally. This property of the crocodile has been noticed by several writers.

**Verse 32. He maketh a path to shine after him]** In certain states of the weather a rapid motion through the water disengages many sparks of phosphoric fire. I have seen this at sea; once particularly, on a fine clear night, with a good breeze, in a fast-sailing vessel, I leaned over the stern, and watched this phenomenon for hours. The *wake* of the vessel was like a stream of fire; millions of particles of fire were disengaged by the ship's swift motion through the water, nearly in the same way as by the electric cushion and cylinder; and all continued to be absorbed at a short distance from the vessel. Whether this phenomenon takes place in *fresh water* or in the *Nile*, I have had no opportunity of observing.

**The deep to be hoary.]** By the *frost* and *foam* raised by the rapid passage of the animal through the water.

**Verse 33. Upon earth there is not his like]** There is no creature among terrestrial animals so thoroughly dangerous, so exceedingly strong, and so difficult to be wounded or slain.

**Who is made without fear.]** Perhaps there is no creature who is at all acquainted with *man*, so totally destitute of fear as the crocodile.

**Verse 34. He is a king over all the children of pride.]** There is no animal in the waters that does not fear and fly from him. Hence the *Chaldee* renders it, *all the offspring of FISHES*.

*Calmet* says, that by *the children of pride* the Egyptians are meant; that the crocodile is called their *king*, because he was one of their principal divinities; that the kings of Egypt were called *Pharaoh*, which signifies a *crocodile*; and that the Egyptians were proverbial for their *pride*, as may be seen in <sup>אֲרִי</sup>**Ezekiel 32:12**. And it is very natural to say that Job, wishing to point out a cruel animal, adored by the Egyptians, and considered by them as their chief divinity, should describe him under the name of *king of all the children of pride*.

*Houbigant* considers the <sup>לִיַּתְיָן</sup>*tywl livyathan*, the *coupled dragon*, to be emblematical of *Satan*: “He lifts his proud look to God, and aspires to the high heavens; and is king over all the sons of pride.” He is, in effect, the governor of every proud, haughty, impious man. What a king! What laws! What subjects!

Others think that **MEN** are intended by *the sons of pride*; and that it is with the design to abate their pride, and confound them in the high notions they have of their own importance, that God produces and describes an animal of whom they are all afraid, and whom none of them can conquer.

**AFTER** all, what is *leviathan*? I have strong doubts whether either *whale* or *crocodile* be meant. I think even the *crocodile* overrated by this description. He is too great, too powerful, too important, in this representation. No beast, terrestrial or aquatic, deserves the high character here given, though that character only considers him as unconquerably strong, ferociously cruel, and wonderfully made. Perhaps *leviathan* was some extinct *mammoth* of the *waters*, as *behemoth* was of the *land*. However, I have followed the general opinion by treating him as the

*crocodile* throughout these notes; but could not finish without stating my doubts on the subject, though I have nothing better to offer in the place of the animal in behalf of which almost all learned men and critics argue, and concerning which they generally agree. As to its being an emblem either of *Pharaoh* or the *devil*, I can say little more than, *I doubt*. The description is extremely dignified; and were we sure of the animal, I have no doubt we should find it in every instance correct. But after all that has been said, we have yet to learn what leviathan is!



## JOB

## CHAPTER 42

*Job humbles himself before God, 1-6. God accepts him; censures his three friends; and commands Job to offer sacrifices for them, that he might pardon and accept them, as they had not spoken what was right concerning their Maker, 7-9. The Lord turns Job's captivity; and his friends visit him, and bring him presents, 10, 11. Job's affluence becomes double to what it was before, 12. His family is also increased, 13-15. Having lived one hundred and forty years after his calamities, he dies, 16, 17.*

## NOTES ON CHAP. 42

**Verse 2. I know that thou canst do every thing]** Thy power is unlimited; thy wisdom infinite.

**Verse 3. Who is he that hideth counsel]** These are the words of Job, and they are a repetition of what Jehovah said, <sup><1830B></sup>**Job 38:2**: “Who is this that darkeneth counsel by words without knowledge?” Job now having heard the Almighty’s speech, and having received his reproof, echoes back his words: “Who is he that hideth counsel without knowledge Alas, I am the man; *I have uttered what I understood not; things too wonderful for me, that I knew not.*

God had said, <sup><1830B></sup>**Job 38:3**: “Gird up now thy loins like a man; I will demand of thee, and answer thou me.” In allusion to this, Job exclaims to his Maker, <sup><1840A></sup>**Job 42:4**: “Hear, I beseech thee, and I will speak: I will ask of THEE, and declare THOU unto ME.” I acknowledge my ignorance; I confess my foolishness and presumption; I am ashamed of my conduct; I lament my imperfections; I implore thy mercy; and beg thee to show me thy will, that I may ever think, speak, and do, what is pleasing in thy sight.

**Things too wonderful]** I have spoken of thy judgments, which I did not comprehend.

**Verse 5. I have heard of thee]** I have now such a discovery of thee as I have never had before. I have only heard of thee by tradition, or from imperfect information; now the eye of my mind clearly perceives thee, and in seeing *thee*, I see *myself*; for the light that discovers thy glory and excellence, discovers my meanness and vileness.

**Verse 6. I abhor** myself] Compared with thine, my strength is weakness; my wisdom, folly; and my righteousness, impurity.

*“I loathe myself when thee I see;  
And into nothing fall.”*

**Repent]** I am deeply distressed on account of the *imaginings* of my heart, the *words* of my tongue, and the *acts* of my life. I roll myself in the *dust*, and sprinkle *ashes* upon my head. Job is now sufficiently humbled at the feet of Jehovah; and having earnestly and piously prayed for instruction, the Lord, in a finishing speech, which appears to be contained in <sup><18401></sup>**Job 40:1-14**, perfects his teaching on the subject of the late controversy, which is concluded with, “When thou canst act like the Almighty,” which is, in effect, what the questions and commands amount to in the preceding verses of that chapter, “then will I also confess unto thee, that thy own right hand can save thee.” In the *fifth* verse of the *fortieth* chapter, Job says, “ONCE have I spoken.” This must refer to the declaration above, in the beginning of this chapter, (xlii.) And he goes on to state, <sup><18405></sup>**Job 40:5**: “Yea, TWICE; but I will proceed no farther.” This second time is that in which he uses these words: after which he spoke no more; and the Lord concluded with the remaining part of these *fourteen* verses, viz., from <sup><18407></sup>**Job 40:7-14**, inclusive. Then the thread of the story, in the form of a *narration* is resumed at <sup><18407></sup>**Job 42:7**.

**Verse 7. After the Lord had spoken these words]** Those recorded at <sup><18407></sup>**Job 40:7-14**; he said to Eliphaz, who was the eldest of the three friends, and chief speaker: *Ye have not spoken of me-right*. Mr. Peters observes, “It will be difficult to find any thing in the speeches of Eliphaz and his companions which should make the difference here supposed, if we set aside the doctrine of a *future state*; for in this view the others would speak more worthily of God than Job, by endeavouring to vindicate his providence in the exact distribution of good and evil in this life: whereas Job’s assertion, <sup><18022></sup>**Job 9:22**, ‘This is one thing, therefore I said it, *He destroyeth the perfect and the wicked,*’ which is the argument on which he all along insists, would, upon this supposition, be directly charging God that he made no distinction between the good and the bad. But now, take the other life into the account, and the thing will appear in quite a contrary light; and we shall easily see the reason why God approves of the sentiments of *Job*, and condemns those of his *friends*. For supposing the friends of Job to argue that the *righteous* are never afflicted *without*

*remedy* here, nor the *wicked prosperous on the whole* in this life, which is a wrong representation of God's providence; and Job to argue, on the other hand, that the righteous are sometimes afflicted here, and that *without remedy*, but shall be *rewarded in the life to come*; and that the *wicked prosper* here, but shall be *punished hereafter*, which is the true representation of the Divine proceedings; and here is a very apparent difference in the drift of the one's discourse, and of the others'. For Job, in this view, speaks worthily of God, and the rest unworthily. The best moral argument that mankind have ever had to believe in *a life to come*, is that which Job insists on—that *good* and *evil* are, for the most part, dealt out *here* promiscuously. On the contrary, the topic urged by his friends, and which they push a great deal too far, that God rewards and punishes in this world, tends, in its consequences, like that other opinion which was held by the stoics in after times, that *virtue is its own reward*, to sap the very foundation of that proof we have, from reason, of another life. No wonder, therefore, that the sentiments of the one are approved, and those of the other condemned."

**Verse 8. Take-seven bullocks and seven rams]** From this it appears that Job was considered a *priest*, not only in his own family but also for others. For his children he offered burnt-offerings, <sup><18016></sup>**Job 1:5**; and now he is to make the same kind of *offerings*, accompanied with *intercession*, in behalf of his three friends. This is a full proof of the innocence and integrity of Job: a more decided one could not be given, that the accusations of his friends, and their bitter speeches, were as *untrue* as they were *malevolent*. God thus clears *his* character, and confounds *their* devices.

**Verse 10. The Lord turned the captivity of Job]** The *Vulgate* has: Dominus quoque conversus est ad poenitentiam Job; "And the LORD turned Job to repentance." The *Chaldee*: "The WORD of the Lord (yyd armym meymera dayai) turned the captivity of Job." There is a remark which these words suggest, which has been rarely, if at all, noticed. It is said that *the Lord turned the captivity of Job* WHEN HE PRAYED FOR HIS FRIENDS. He had suffered much through the unkindness of these friends; they had criticised his conduct without *feeling* or *mercy*; and he had just cause to be irritated against them: and that he had such a feeling towards *them*, several parts of his discourses sufficiently prove. God was now about to show Job his *mercy*; but *mercy* can be shown only to the *merciful*; Job must *forgive* his unfeeling friends, if he would be *forgiven* by the *Lord*; he directs him, therefore, to *pray for them*, <sup><18118></sup>**Job 42:8**. He who can *pray* for another

cannot entertain *enmity* against him: Job did so, and *when* he prayed for his friends, God turned the captivity of Job. “Forgive, and ye shall be forgiven.”

Some suppose that Job, being miraculously restored, armed his servants and remaining friends, and fell upon those who had spoiled him; and not only recovered his own property, but also spoiled the spoilers, and thus his substance became double what it was before. Of this I do not see any intimation in the sacred text.

**Verse 11. Then came there unto him all his brethren]** “Job being restored to his former health and fortunes, the author,” says Mr. *Heath*, “presents us with a striking view of *human friendship*. His *brethren*, who, in the time of his affliction, *kept at a distance* from him; his *kinsfolk*, who *ceased to know him*; his *familiar friends*, who had *forgotten* him; and his *acquaintance*, who had *made themselves perfect strangers* to him; those to whom he had *showed kindness*, and who yet had *ungratefully* neglected him, on the return of his prosperity now come and condole with him, desirous of renewing former familiarity; and, according to the custom of the Eastern countries, where there is no approaching a great man without a *present*, each brings him a *kesitah*, each a jewel of gold.” See <sup><1802></sup>**Job 42:12**.

**A piece of money]** *hcycq kesitah* signifies a *lamb*; and it is supposed that this piece of money had a *lamb* stamped on it, as that quantity of gold was generally the current value for a lamb. See **Clarke’s note on** “<sup><401319></sup>**Genesis 33:19**”, where the subject is largely considered. The *Vulgate*, *Chaldee*, *Septuagint*, *Arabic*, and *Syriac*, have *one lamb* or *sheep*; so it appears that they did not understand the *kesitah* as implying a *piece of money* of any kind, but a *sheep* or a *lamb*.

**Earring of gold]** Literally, a *nose-jewel*. The *Septuagint* translate, *τετραδραχμον χρυσον*, a *tetra-drachm* of gold, or *golden daric*; but by adding *και ασημου*, *unstamped*, they intimate that it was four drachms of uncoined gold.

**Verse 12. The Lord blessed the latter end of Job]** Was it not in consequence of his friends bringing him a *lamb*, *sheep*, or other kind of *cattle*, and the *quantity of gold* mentioned, that his stock of *sheep* was increased so speedily to 14,000, his *camels* to 6000, his *oxen* to 2000, and his *she-asses* to 1000?

Mr. *Heath* takes the story of the conduct of Job's friends by the worst handle; see <sup><4821></sup>**Job 42:11**. Is it not likely that they themselves were the *cause* of his sudden accumulation of property? and that they did not visit him, nor seek his familiarity *because he was now prosperous*; but because they saw that *God had turned his captivity*, and miraculously healed him? This gave them full proof of his *innocence*, and they no longer considered him an *anathema*, or *devoted person*, whom they should avoid and detest, but one who had been suffering under a strange dispensation of Divine Providence, and who was now no longer a suspicious character, but a favourite of heaven, to whom they should show every possible kindness. They therefore joined hands with God to make the poor man live and their *presents* were the cause, under God of his restoration to *affluence*. This takes the subject by the other handle; and I think, as far as the text is concerned, by the *right* one.

**He had fourteen thousand sheep]** The reader, by referring to <sup><4806></sup>**Job 1:3**, will perceive that the whole of Job's property was exactly *doubled*.

**Verse 13. Seven sons and three daughters.]** This was the *same number* as before; and so the Vulgate, Septuagint, Syriac, and Arabic read: but the Chaldee *doubles* the sons, "And he had *fourteen* sons, and three daughters."

**Verse 14. The name of the first Jemima]** *hmymy yemimah, days upon days*.

**Kezia]** *h[yxq ketsiah, cassia*, a well-known aromatic plant. And,

**Keren-happuch.]** *Ēwph ^r q keren happuch*, the *inverted* or *flowing horn, cornucopiæ, the horn of plenty*. The Chaldee will not permit these names to pass without a *comment*, to show the reason of their imposition: "He called the first *Jemimah*, because she was as *fair* as the *day*; the second *Ketsiah*, because she was as *precious* as *cassia*; the third *Keren-happuch*, because her face was as *splendid* as the *emerald*." Cardmarden's Bible, 1566, has the Hebrew names.

The *Vulgate* has, "He called the name of one *Day*, of the second *Cassia*, and of the third *The Horn of Antimony*."

The versions in general preserve these names, only the Septuagint, Syriac, and Arabic translate *Jemimah*, DAY; and the former for *Keren-happuch* has

**Αμαλθαιας κερας**, the *horn of Amalthea*. This refers to an ancient fable. *Amalthea* was the nurse of Jupiter, and fed him with goat's milk when he was young. The goat having by accident her *horn* struck off, Jupiter translated the animal to the heavens, and gave her a place among the *constellations*, which she still holds; and made the *horn* the emblem of *plenty*: hence it is always pictured or described as filled with *fruits, flowers*, and the *necessaries* and *luxuries* of life. It is very strange how this fable got into the *Septuagint*.

*Coverdale* is singular: **The first he called Dape, the seconde Poverte, the thirde, All plenteousnes.**

**Verse 15. Gave them inheritance among their brethren.]** This seems to refer to the history of the daughters of *Zelophehad*, given <sup><0270></sup>**Numbers 27:1-8**, who appear to have been the *first* who were allowed an *inheritance among their brethren*.

**Verse 16. After this lived Job a hundred and forty years]** How long he had lived before his afflictions, we cannot tell. If we could rely on the *Septuagint*, all would be plain, who add here, **Τα δε παντα ετη εξησεν, διακοσια τεσσαρακοντα**; “And all the years that Job lived were two hundred and forty.” This makes him *one hundred years of age* when his trial commenced. *Coverdale* has, **After this lyved Job forty yeares**, omitting the *hundred*. So also in *Becke's Bible*, 1549. From the age, as marked down in the *Hebrew text*, we can infer nothing relative to the *time* when Job lived. See the subscription at the end of the Arabic.

**Verse 17. Job died, being old and full of days.]** He had seen life in all its varieties; he had *risen higher* than all the men of the East, and *sunk lower* in affliction, poverty, and distress, than any other human being that had existed before, or has lived since. He died when he was *satisfied with this life*; this the word [**bc** *seba* implies. He knew the *worst* and the *best* of human life; and in himself the whole *history of Providence* was exemplified and illustrated, and many of its *mysteries* unfolded.

We have now seen the end of the *life of Job*, and the *end* or *design* which God had in view by his afflictions and trials, in which he has shown us that he is *very pitiful, and of tender mercy*, <sup><0511></sup>**James 5:11**; and to discern this *end of the Lord* should be the object of every person who reads or studies it. *Laus in excelsis Deo!*

Both in the *Arabic* and *Septuagint* there is a considerable and important addition at the end of the *seventeenth* verse, which extends to many lines; of this, with its variations, I have given a translation in the PREFACE.

At the end of the *Syriac* version we have the following subscription:—

“The Book of the righteous and renowned Job is finished, and contains 2553 verses.”

At the end of the *Arabic* is the following:—

“It is completed by the assistance of the Most High God. The author of this copy would record that this book has been translated into Arabic from the Syriac language.” “Glory be to God, the giver of understanding!” “The Book of Job is completed; and his age was *two hundred and forty* years.” “Praise be to God for ever!”

So closely does the *Arabic* translator copy the *Syriac*, that in the Polyglots one *Latin* version serves for both, with the exception of a few marginal readings at the bottom of the column to show where the *Syriac* varies.

### *Masoretic Notes*

Number of verses, *one thousand and seventy*. Middle verse, <sup><18216></sup>**Job 22:16**. Sections, *eight*.

AT the close of a book I have usually endeavoured to give some account of the *author*, or of him who was its chief *subject*. But the Book of Job is so *unique* in its subject and circumstances, that it is almost impossible to say any thing satisfactorily upon it, except in the way of *notes* on the *text*. There has been so much controversy on the *person* and *era* of Job, that he has almost been reduced to an *ideal* being, and the book itself considered rather as a *splendid poem* on an *ethic* subject than a *real history* of the man whose name it bears.

The *author*, as we have already seen in the *preface*, is not known. It has been attributed to *Job* himself; to *Elihu*, one of his friends; to *Moses*; to some *ancient Hebrew*, whose name is unknown; to *Solomon*; to *Isaiah* the prophet; and to *Ezra* the scribe.

The *time* is involved in equal darkness: *before* Moses, in the *time* of the *exodus*, or a *little after*; in the *days of Solomon*; during the *Babylonish captivity*, or even *later*; have all been mentioned as probable *eras*.

How it was originally written, and in what *language*, have also been questions on which great and learned men have divided. Some think it was originally written in *prose*, and afterwards reduced to *poetry*, and the *substance* of the different speeches being retained, but much *added* by way of *embellishment*. *Theodore*, bishop of *Mopsuestia* in *Cilicia*, a writer of the *fourth* century, distinguishes between *Job* and the *author* of the *book* that goes under his name, whom he accuses of a vain ostentation of profane sciences; of writing a *fabulous* and *poetical* history; of making *Job* speak things inconsistent with his religion and piety, and more proper to give offense than to edify. As *Theodore* had only seen the Book of *Job* in the *Greek version*, it must be owned that he had too much ground for his severe criticism, as there are in that version several allusions to the *mythology* of the Greeks, some of which are cursorily mentioned in the *notes*. Among these may be reckoned the names of *constellations* in chapters ix. and xxxviii., and the naming one of *Job's* daughters *Keren-happuch*, the *horn of Amalthea*, <sup><18214></sup>**Job 42:14**.

We need not confound the *time* of *Job* and the *time* of the *author* of the book that goes under his name. *Job* may have been the same as *Jobab*, <sup><13013></sup>**1 Chronicles 1:35-44**, and the *fifth* in descent from *Abraham*; while the *author* or *poet*, who reduced the memoirs into verse, may have lived as late as the *Babylonish captivity*.

As to the *language*, though nervous and elevated, it is rather a *compound* of *dialects* than a *regular language*. Though Hebrew be the basis, yet many of the *words*, and frequently the *idiom*, are pure Arabic, and a Chaldee phraseology is in many places apparent.

Whoever was the *author*, and in whatsoever *time* it may have been written, the Jewish and Christian Church have ever received it as a *canonical book*, recommended by the *inspiration* of the Almighty. It is in many respects an obscure book, because it refers to all the *wisdom of the East*. If we understood all its allusions, I have little doubt that the best judges would not hesitate to declare it *the Idumean Encyclopædia*. It most obviously makes continual references to *sciences* the most exalted and useful, and to *arts* the most difficult and ornamental. Of these the notes have produced frequent proofs.

The *author* was well acquainted with all the wisdom and learning of the ancient world, and of his own times; and as a *poet* he stands next to *David* and *Isaiah*: and as his subjects have been more varied than theirs, he knew



well how to avail himself of this circumstance; and has pressed into his service all the influence and beauty of his art, to make the four persons, whom he brings upon the stage, keep up each his proper character, and maintain the opinions which they respectively undertook to defend. “The *history*,” says *Calmet*, “as to the *substance* and circumstances, is exactly true. The *sentiments*, *reasons*, and *arguments* of the several persons, are very faithfully expressed; but it is very probable that the *terms* and *turns of expression* are the *poet’s*, or the *writer’s*, whosoever he may be.”

The *authority* of this book has been as much acknowledged as its *Divine inspiration*. The Prophet *Ezekiel* is the first who quotes it, <sup><2644></sup>**Ezekiel 14:14-20**, where he mentions Job with Noah and Daniel, in such a way as makes his *identity* equal with *theirs*; and of *their* personal existence no one ever doubted.

The Apostle *James*, <sup><3051></sup>**James 5:11**, mentions him also, and celebrates his *patience*, and refers so particularly to the termination and happy issue of his trials, as leaves us no room to doubt that he had seen his history, as here stated, in the book that bears his name.

*St. Paul* seems also to quote him. Compare <sup><811></sup>**Romans 2:11**, “For there is no respect of persons with God,” with <sup><1849></sup>**Job 34:19**, “God accepteth not the person of princes, nor regardeth the rich more than the poor; for they are all the work of his hands.”

<sup><4017></sup>**1 Timothy 6:7**: “For we brought nothing into this world; and it is certain we can carry nothing out.” <sup><1812></sup>**Job 1:21**: “Naked came I out of my mother’s womb; and naked shall I return thither.”

<sup><8125></sup>**Hebrews 12:5**: “My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him.” <sup><1849></sup>**Job 5:17**: “Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty.” A similar saying is found <sup><3151></sup>**Proverbs 3:11**, probably all coming from the same source. See the comparisons from the writings of Solomon, in the *preface*.

*Job* is to be found in the ancient *martyrologies*, with the title of *prophet*, *saint*, and *martyr*, and the *Greek Church* celebrates a festival in his honour on the *fifth* of May; and the corrupt Churches of *Arabia*, *Egypt*, *Ethiopia*, *Russia*, and *Muscovy*, follow it in their worship of *Saint Job*!

But no Church has proceeded so far both to *honour* and *disgrace* this excellent man as the *Church of Rome*. I shall quote the words of *Dom. Calmet*, one of the most learned and judicious divines that Church could ever boast of. “The *Latins* keep his festival on the *tenth* of May. This, next to the *Maccabees*, brothers and martyrs, is the first saint to whom the western Church has decreed public and religious honours, and we know not of any saint among the patriarchs and prophets to whom *churches* have been consecrated, or *chapels* dedicated in *greater number*, than to this holy man. We see abundance of them, particularly in *Spain* and *Italy*. And he is invoked principally against the *leprosy*, *itch*, *foul disease*, and other distempers which relate to *these*.” See *Baillie’s Lives of the Saints*.

*Calmet* goes on to say that “there are several reputable *commentators* who maintain that Job was afflicted with this *scandalous disease*; among whom are *Vatablus*, *Cyprian*, *Cisterc. Bolducius*, and *Pineda*, in their commentaries on Job; and *Desganges* in *Epist. Medicin. Hist. Deuteronomy Lue Venerea*. The *Latin Church* invokes Saint Job in diseases of this nature; and lazarettoes and hospitals, wherein care is taken of persons who have this *scandalous distemper* upon them, are for the most part dedicated to him.” See *Calmet’s Dissertation sur la maladie de Job*, and his Dictionary, under the article JOB.

The conduct of this Church, relative to this holy man, forms one of the foulest calumnies ever inflicted on the character of either saint or sinner; and to make him the *patron* of every diseased prostitute and debauchee through the whole extent of the papal dominions and influence, is a conduct the most execrable, and little short of blasphemy against the *holiness* of God. As to their *lazarettoes*, *hospitals*, and *chapels*, dedicated to this eminent man on these scandalous grounds, better raze them from their foundations, carry their materials to an unclean place, or transport them to *the valley of the son of Hinnom*, and consume them there; and then openly build others dedicated *ad fornicantem Jovem*, in conjunction with *Baal Peor* and *Ashtaroth*, the *Priapus* and *Venus* of their predecessors!

If those of that communion should think these reflections severe, let them know that the *stroke* is heavier than the *groan*; and let them put away from among them what is a dishonour to God, a disgrace to his saints, and their own ineffable reproach.

Of the *disease* under which Job laboured, enough has been said in the notes. On this head many writers have run into great extravagance. *Bartholinus* and *Calmet* state that he was afflicted with *twelve* several diseases; the latter specifies them. *Pineda* enumerates *thirty-one* or *thirty-two*; and *St. Chrysostom* says he was afflicted with all the maladies of which the human body is capable; that he suffered them in their *utmost extremities*; and, in a word, that on his one body all the maladies of the world were accumulated! How true is the saying, “*Over-doing is un-doing!*” It is enough to say, that this great man was afflicted in his *property, family, body, and soul*; and perhaps none, before or since his time, to a greater degree in all these kinds.

On Job’s *character* his own words are the best comment. Were we to believe his mistaken and uncharitable *friends*, he, by *assertion* and *inuendo*, was guilty of almost every species of crime; but every charge of this kind is rebutted by his own *defense*, and the character given to him by the God whom he worshipped, frees him from even the *suspicion* of guilt.

His *patience, resignation, and submission* to the Divine will, are the most prominent parts of his character which are presented to our view. He bore the loss of every thing which a worldly man values without one unsanctified feeling or murmuring word. And it is in this respect that he is recommended to our notice and to our *imitation*. His *wailings* relative to the *mental* agonies through which he passed, do not at all affect this part of his character. He bore the loss of his goods, the total ruin of his extensive and invaluable establishment, and the destruction of his hopes in the awful death of his children, without uttering a reprehensible word, or indulging an irreligious feeling.

If however we carefully examine our translation of this poem, we shall find many things in Job’s *speeches* that appear to be blemishes in his *character*. Even his own concessions appear to be heavy taxes on the high reputation he has had for *patience* and humble submission to the Divine will. In several cases these apparent *blemishes* are so contrasted with declarations of the highest *integrity* and *innocence* that they amount nearly to *contradictions*. *Dr. Kennicott* has examined this subject closely, and has thought deeply upon it, and strongly asserts that this *apparent inconsistency* arises from a misapprehension of Job’s words in some cases, and mistranslation of them in others.

I shall take a large quotation on this subject from his “Remarks on Select Passages of Scripture.”

“The *integrity* or *righteousness* of Job’s character being resolutely maintained by Job himself, and the whole poem turning on the *multiplied miseries* of a man *eminently good*, the grand difficulty through the poem seems to be, how these positions can consist with the several passages where Job is now made to own himself *a very grievous sinner*. This matter, as being of great moment, should be carefully examined.

“In <sup><18070></sup>**Job 7:20, 21**, he says, ‘I have sinned; What shall I do unto thee, O thou Preserver of men? Why dost thou not pardon my transgression, and take away mine iniquity?’

“In <sup><18020></sup>**Job 9:20**: ‘If I justify myself, mine own mouth shall condemn me: If I say, I am perfect, it shall also prove me perverse. I know that thou wilt not hold me innocent.’ <sup><18030></sup>**Job 9:30, 31**: ‘If I wash myself with snow-water, yet shalt thou plunge me in the ditch, and my own clothes shall abhor me.’ Lastly, in <sup><18016></sup>**Job 42:6**: ‘I abhor myself, and repent in dust and ashes.’

“Whereas he says, in <sup><18107></sup>**Job 10:7**, ‘Thou knowest that I am not wicked.’ <sup><18115></sup>**Job 13:15**: ‘I will maintain my own ways before him.’ <sup><18138></sup>**Job 13:18**. ‘I know that I shall be justified.’ <sup><18210></sup>**Job 23:10**: ‘He knoweth the way that I take; when he hath tried me, I shall come forth as gold.’ <sup><18211></sup>**Job 23:11**: ‘My foot hath held his steps; his way have I kept, and not declined.’ And lastly, in <sup><18275></sup>**Job 27:5**: ‘Till I die I will not remove my integrity from me.’ <sup><18276></sup>**Job 27:6**: ‘My righteousness I hold fast; I will not let it go: my heart shall not reproach me so long as I live.’

“And now if any one, ascribing these contrarieties to Job’s inconsistency with himself, should pronounce him *right* in owning himself a *great sinner*, and *wrong* in pleading his own *integrity*, he will soon see it necessary to infer the contrary. Had Job really been, and owned himself to be, a *great sinner*, his *great sufferings* had been then accounted for, agreeably to the maxims of his friends, and all difficulty and dispute had been at an end. But as the whole poem turns on Job’s uncommon *goodness*, and yet uncommon *misery*, so this *goodness* or *innocence*, this *righteousness* or *integrity*, is not only insisted upon by *Job*, but expressly admitted by God himself, both in the beginning of this book and at the end of it. See <sup><18008></sup>**Job 1:8, 21; 2:3; 42:7, 8**.

“That *Job* did not here plead *guilty*, or contradict the asseveration of his *innocence*, appears farther from the subsequent speeches. So *Bildad*, who spoke next, understood him, <sup><18006></sup>**Job 8:6**. So *Zophar* understood him, <sup><18104></sup>**Job 11:4**. So *Eliphaz*, to whom he spoke the former words, understood him likewise, <sup><181513></sup>**Job 15:13, 14**. And, lastly, *Elihu*, after hearing all the replies of *Job* to his friends, tells him, (<sup><18308></sup>**Job 33:8, 9**) ‘Surely, thou hast spoken in mine hearing, and I have heard the voice of thy words, saying, I am clean, without transgression; I am innocent, neither is there iniquity in me.’

“If therefore this inconsistency in *Job*’s declaration concerning himself cannot have obtained in this book at first, it must arise from some *misrepresentation* of the true sense. And as it relates to *Job*’s *confession of guilt*, expressed in the three chapters, vii., ix., and xlii., on these passages I shall make a few remarks, in hopes of removing one of the greatest general difficulties which now attend this poem.

“As to the first instance, *Job* appears, at least from our English version of <sup><18073></sup>**Job 7:20**, to be confessing his sins to *God*, whereas he is really speaking there in reply to *Eliphaz*; and it is obvious that the same words, applied thus differently, must carry very different ideas. Who does not see the *humility* and *sorrow* with which *Job* would say, ‘I have sinned against thee, O God?’ and yet see the resentment and force with which he would say to *Eliphaz*, *I have sinned*, you say; but, granting this, What is it to YOU? to (or against) *thee*, O *Eliphaz*! *what crime have I committed*? That *Job*, in other places, *repeats* ironically, and confutes by *quoting* the sayings of his friends, will appear hereafter.

“*Eliphaz* had been attempting to terrify him by the recital of a *vision*, and the long speech of a *spirit*, <sup><18042></sup>**Job 4:12-21**. *Job* in reply, (<sup><18055></sup>**Job 6:15-27**), complains of the cruel treatment he had begun to experience from his nominal friends, and false brethren; and (<sup><18074></sup>**Job 7:14**) particularly complains that he (*Eliphaz*) had terrified him with *dreams* and *visions*, *Job* then goes on, (<sup><18077></sup>**Job 7:17**, &c.,) *What is a miserable man*, like myself, *that thou makest so much of him*? <sup><18234></sup>**1 Samuel 26:24**: *That thou settest thy heart upon him? that*, with such officious affection, *thou visitest him every morning*, and art trying him every moment? *How long will it be till thou depart from me; and leave me at liberty to breathe*, and even swallow down my spittle? You say, *I must have been a sinner*; what then? I have not sinned against THEE. *O thou spy upon mankind! Why hast thou set up*

*me as a butt or mark to shoot at? Why am I become a burden unto thee? Why not rather overlook my transgression, and pass by mine iniquity? I am now sinking to the dust; to-morrow, perhaps, I shall be sought in vain.*

“As the first part of this difficulty arose from Job’s first reply to *Eliphaz*, the second part of the same difficulty arises from Job’s first reply to *Bildad*, in chap. ix., when Job is now made to say as follows, (<sup><1800D></sup>**Job 9:2, 4**) ‘How shouldst thou be just with God? Who hath hardened himself against him and prospered?’ <sup><1800D></sup>**Job 9:20**: ‘If I justify myself, my own mouth shall condemn me;’ with many other self-accusatory observations, which have been already quoted from <sup><1800D></sup>**Job 9:28, 30, 31**. Now this chapter, which in our present version of it is very unintelligible, will perhaps recover its original meaning, and prove beautifully consistent, upon these two principles: That from <sup><1800D></sup>**Job 9:2-24**, Job is really *exposing his friends*, by ironically quoting some of *their absurd maxims*; and that in <sup><1800D></sup>**Job 9:28, 31** he is speaking, *not to God*, but in reply to *Bildad*.

“Thus, in <sup><1800D></sup>**Job 9:2**, ‘I know it is so of a truth;’ i.e., Verily I perceive that *with you* the matter stands thus, as, *How shall man be just with God; and again, God is omnipotent; which is granted and enlarged upon.*

“<sup><1800D></sup>**Job 9:15, 16** strongly confirm the idea of Job’s *irony* on the maxims of his friends, thus: Whom (God) *I am not to answer*, you say, *even though I were righteous; but I am to make supplication to my Judge*. Nay; *If I have called to God, and he hath really answered me, I am not to believe that he hath heard my voice, Because, &c.* So again, as to <sup><1800D></sup>**Job 9:20-22**: *If I justify myself*, then you say, *My own mouth proves me wicked! If I say, I am perfect, then it proves me perverse.* And even supposing that *I am perfect and upright, yet am I not to know it.* In short, *my soul loatheth my very life; i.e., I am almost tired to death with such nonsense.*

“Whereas the *one* sole true conclusion is *this, which, therefore*, I resolutely *maintain*: ‘God destroyeth the perfect and the wicked.’ And as to <sup><1800D></sup>**Job 9:28, 31**, the whole embarrassment attending them is removed when we consider them as directed to *Bildad*; who, by the vehemence of his speech, hath shown that he would continue to insist upon Job’s guilt: ‘If I wash myself in snow-water, and make my hands ever so clean; yet wilt thou (*Bildad*) plunge me in the ditch,’ &c.

“Let us proceed, therefore, to the third and last part of this general difficulty, which arises at present from Job’s confession in <sup><81016></sup>Job 42:5, 6: ‘I abhor myself, and repent in dust and ashes.’ But *repent* of what? and why *abhor himself*? He was at that instant in the very situation he had been earnestly wishing and often praying for: and was it possible for him not to seize that favourable moment? What he had so often wished was, that God would appear, and permit him to ask the reason for his uncommon sufferings. See <sup><81012></sup>Job 10:2; 13:3, 18-23; 19:7; 23:3-10; 31:35-37, &c. And now when *God* does appear, we see that Job, immediately attentive to this matter, resolves to put the question, and declares this resolution: ‘Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee.’ What now becomes of Job’s *question*? Does he put any? Far, at present, are the next words from any such meaning, at least in our present version; for there the verse expresses nothing but *sorrow for sin*, which sets the poem at variance with itself. It also loses all sight of the *question*, for which the poem had been preparing, and which Job himself declares he would now put. Add, that in the first of these two lines the verb does not signify, *I abhor myself*; that the first hemistich is evidently too short, and that the second is not properly *IN dust*, but I [ *al*, UPON *dust* and *ashes*.”

“It is therefore submitted to the learned, whether the restoration of *two letters*, which at the same time that they lengthen the line, will remove the inconsistency, and give the very question here wanted, be not strongly and effectually recommended by *the exigence of the place*. As <sup>^</sup>k I [ *al* *ken*, is properly *therefore*, and hm I [ *al* *mah* (<sup><81012></sup>Job 10:2) is *wherefore*, hm *mah* was easily dropped before <sup>^</sup>k *ken*; it not being recollected that <sup>^</sup>k *ken* here is connected, not with the preposition before it, but with the verb after it, and signifies *hoc modo*. The true reading, therefore, and the true sense I humbly conceive to stand thus:—

*Hear, I beseech thee, and I will speak;  
I will demand of thee, and declare thou unto me.  
I have heard of thee by the hearing of the ear;  
But now mine eye seeth thee.*

**WHEREFORE** (hm I [ *al*) *am I thus become loathsome  
And scorched up, upon dust and ashes?*

“See <sup><1800B></sup>Job 7:5: ‘My flesh is clothed with worms, and clods of dust; my skin is broken (<sup><1800B></sup>samyw) and *become loathsome*.’ See also <sup><1830D></sup>Job 30:30: ‘My skin is black upon me, and my bones are *burnt with heat*.’ and <sup><1800B></sup>Job 2:8; 10:2; 16:15.”

So far Dr. *Kennicott* in vindication of Job; and the reader will do justice to his learning and ingenuity. Allowing his general positions to be true, he has, in my opinion, pushed his consequences too far. Job certainly was not a *grievous sinner*, but a most *upright man*. This point is sufficiently proved; but that he accuses himself of *nothing* wrong, of *no inward* evil, is certainly not correct. He thought too highly of himself; he presumed too much on what was without; but when God shone upon his heart, he saw that he was vile, and therefore might most properly *loathe himself*. There are multitudes who are decent and correct in their outward behaviour, whose hearts may be deceitful and desperately wicked. Even the Pharisees made clean the outside of the cup and platter. Job was a very righteous and upright man: but at the time in question, he was not cleansed from all inward sin. This removes all contradiction from what he *asserts*, and from what he *concedes*. With this abatement, Dr. *Kennicott*’s criticism may fairly stand. When a man sees himself in the light of God, he sees what, by his own discernment, wisdom, and reason, he had never seen before. His mind might have been previously deeply imbued with the principles of justice, righteousness, and truth, his whole conduct be regulated by them, and he be conscious to himself that he had not wickedly departed from the laws imposed on him by these principles. But when the *light that maketh manifest* shines through the inmost recesses of the heart, and vibrates through the soul, then *spiritual wickedness* becomes evident, and the deceitfulness of the heart is discovered. That light refers every thing to the Divine *standard*, the *holiness of God*; and the man’s own righteousness in this comparison is found to be imperfection itself, and little short of impurity. Job appears to have been in this state: he thought himself *rich and increased in goods*, and *to have need of nothing*; but when God shone in upon his heart, he found himself to be *wretched*, and *miserable*, and *poor*, and *blind*, and *naked*; and he was now as ready to confess his great vileness, as he was before to assert and vindicate the unimpeachable righteousness of his *conduct*. Here was no *contradiction*. His friends attacked him on the ground of his being a bad and wicked man: this charge he repels with indignation, and dared them to the proof. They had nothing to allege but their *system* and their *suspensions*: but he who suffers must



have sinned. Job, being conscious that this was false as applied to him, knowing his own innocence, boldly requires on their ground to know *why* God contended with him? God answers for himself; humbles the self-confident yet upright man; shines into his heart, and then he sees that he is *vile*. When a beam of the solar light is admitted into an apartment we see ten thousand atoms or motes dancing in that beam. These are no particles of *light*, nor did the light bring them there; they were there before, but there was not light sufficient to make them manifest. Just so when the light of God visits the soul of a sincere man, who has been labouring in all his outward conduct to stand approved of God; he is astonished at his inward impurity, loathes himself, and is ready to think that many devils have *suddenly* entered into him. No: all the evils thou seest were there before, but thou hadst not light sufficient to make them manifest. Shall it be said after this, that the conduct of Divine Providence cannot be vindicated in suffering an upright man to become a butt for the malice of Satan for so long a time, and for no purpose? The greatest, the most important purposes were accomplished by this trial. Job became a much better man than he ever was before; the dispensations of God's providence were illustrated and justified; Satan's devices unmasked; patience crowned and rewarded; and the Church of God greatly enriched by having bequeathed to it the vast treasury of Divine truth which is found in the BOOK OF JOB.

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