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THE
BOOK OF JOB.

A TRANSLATION

FROM THE ORIGINAL HEBREW

ON THE BASIS OF

THE COMMON AND EARLIER ENGLISH VERSIONS.

WITH AN INTRODUCTION AND EXPLANATORY NOTES

FOR THE

ENGLISH READER.

FOR THE AMERICAN BIBLE UNION

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THE BOOK OF JOB,

WITH

EXPLANATORY NOTES FOR THE ENGLISH READER.

In the plan of this work, the SACRED TEXT stands by itself, apart from all human additions, that the reader of the translation may have before him in English what was given to the Jewish reader in Hebrew. Accordingly, the numbering of chapters and verses, marginal renderings, statements of contents, etc. are separated from the version of the original text.

The modern practice, of printing each verse in a paragraph by itself, was first introduced into the English Scriptures in the Genevan version of the New Testament (1557), and of the whole Bible in 1560. This practice has greatly obscured the meaning of the sacred text, by presenting it to the eye in minute fragments, thus dissevering parts the most intimately connected, as though they had no manner of relation to each other. A man would be considered beside himself, who should treat in this way any human production designed to be understood. This has never been introduced into the Hebrew Scriptures, and is now abandoned in critical editions of the Greek New Testament.

Wherever there is good authority for a version of a word or phrase, differing from that which the translator regards as the true one, it is placed in the margin.

It is the primary object of the Notes to this Second Part, to give such information on points of history and geography, civil, religious and domestic antiquities, etc. as is necessary for the full understanding of an ancient book, abounding in allusions to the peculiar circumstances of the age and country to which it belongs. In the Bible, more than in any other book, this information can be supplied from its own pages. The writer has aimed, by numerous references made with careful discrimination, to render the Bible its own interpreter. —The design and plan of the book, and the course of the argument, will be fully exhibited in the Introduction and Notes. V. R. (*Various Reading*) denotes a different form of the original text.

INTRODUCTION.

§ 1.

INSPIRATION AND DIVINE AUTHORITY OF THE BOOK.

THE claim of the book of Job, to be regarded as a part of Divine Revelation, is established beyond question by the authority of Christ and his Apostles. It was a part of that collection of Sacred Writings, the Oracles of God, which were committed to the care and guardianship of the Jewish people (Rom. 3 : 2). Of these writings, collectively, the Saviour and his Apostles often speak as the Word of God ; recognizing, and directly asserting, their divine authority and inspiration. See such passages, for example, as Matt. 5 : 17-19 ; John 5 : 39 ; Rom. 3 : 2 ; Matt. 22 : 43, and Mark 12 : 36 ; 2 Tim. 3 : 16 ; 1 Pet. 1 : 10-12 ; 2 Pet. 1 : 21. It was, therefore, as a part of these divine writings,* (called in the New Testament the Scriptures, the Holy Scriptures, the Oracles of God) expressly recognized, by the Saviour and his Apostles, as of divine authority ; and was declared to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness," (2 Tim. 3 : 16).

The genuineness of the book (in other words, that it is a DIVINE BOOK ; that, in this sense, it is not a *spurious* production) is thus established by the highest authority. It is a question of less importance, by whom the book was written ; and this will be considered in § 8. In regard to several of the books of the Old Testament, this cannot be determined with certainty. Nor is this necessary to be known ; nor would it by itself prove their inspiration and divine authority, which must rest on other grounds.†

* The proofs of this must be reserved for the General Introduction to the books of the Old Testament. The course of argument being the same for all these books, it would otherwise be necessary to repeat the whole in connection with each. For the same reason, the subject of the inspiration of these books belongs properly to the General Introduction.

† The authority of a writing, claimed to be divine, does not in any case rest on the particular writer or human instrumentality, but on the divine attestation given to it ; and this attestation can be given, as in many cases it has been, to writings which have come to us anonymously, and of which the particular writer cannot be determined with certainty.

§ 2.

WHAT IS TAUGHT IN THIS BOOK?

A question of far greater importance and interest respects the *design* of the book, as a part of divine revelation. For what end was it given to us, as such, by its Divine Author? What instruction is it intended to convey to us? In other words: What is its place in a divine revelation; and how is the purpose of its Author effected?

The following considerations will bring this question more clearly before the mind of the reader.

We find, on a careful perusal, that very different and directly contradictory opinions are maintained by the several speakers, in the discussion which forms the principal part of the book. From them, therefore, nothing can be learned as authoritatively asserted, since they directly controvert each other's views.

Again: when the Almighty at length speaks, near the close of the book, he rebukes the leader in the discussion, as "darkening counsel by words without knowledge" (38:2), and condemns his three friends as still more in error (42:7). He does not declare, indeed, that all are equally in the wrong. Yet, he does not point out *wherein* one is wrong and another right; or wherein both are equally in error, so that we might know what is approved by him and what is not.

Such is the testimony of the Divine Being, respecting the things asserted and defended in this discussion. Moreover, Job himself makes the acknowledgment (42:3):

I have therefore uttered what I understand not;
Things too hard for me, which I know not.

Hence, we are not to regard the positions taken by Job as altogether right, and fully approved of God; much less, those of his opponents.

Again: in the discourses of the Almighty (chs. 38-41), he asserts nothing affirmatively. He gives no positive instruction in regard to the question in debate; and he lays down no principles by which the problem can be solved.

What then is the divine purpose in the gift of this book? An inspired Apostle has said of all Scripture, that it "is profitable for doctrine, for reproof, for instruction in righteousness." Now what doctrine is taught in this portion of the divine word; and what is the instruction here imparted?

The answer to the question must be sought, where the question itself has arisen, in the contents of the book.

§ 3.

SUBJECT OF THE BOOK, AND MODE OF TREATING IT.

The subject is:

THE MYSTERY OF GOD'S PROVIDENTIAL GOVERNMENT OF MEN.

This subject is treated in two ways:

I. By an exhibition of the difficulties which it presents to the finite mind; of the conflicts and the erroneous conclusions of the human spirit, in striving to reconcile them with the eternal principles of justice and goodness.

II. By showing man's true position, in reference to the ways of the Eternal and Infinite.

The first division presents a good man, one pronounced perfect and upright by God himself, suffering under an accumulation of sudden and terrible misfortunes. From the height of worldly happiness, rich, honored, surrounded by a numerous and prosperous family, he suddenly finds himself poor, childless, the prey of a loathsome and incurable disease, an object of contempt and insult to the meanest outcasts of society. In this extremity, three of his former friends pay him a visit of condolence. These men, venerable in years and character, princes and sages of their tribes, represent the traditionary wisdom of the time, the views and maxims based on the limited experience of the early patriarchs respecting the government of God. According to these, the Omniscient who cannot be deceived, the Almighty who cannot be resisted, and the infinitely Just who can do no wrong, must, by the laws of his own nature, deal with every man according to his deserts; and his treatment is therefore the true index of the man's moral character. Accordingly, their addresses to Job assume his guilt as the cause of his sufferings. And since the degree of guilt is the exact measure of punishment, these extraordinary judgments mark him out as an eminent transgressor. Though his crimes have escaped detection by man, they cannot elude the searching eye of God, who has thus stript off his disguises, and exposed him to deserved shame. Hence, their reproofs and exhortations all have it for their object, to induce him to acknowledge and repent of his wickedness, and to justify his righteous Judge.

Job, on the other hand, conscious of his rectitude, denies their inferences in regard to himself, and condemns the stand-point from which they judge of men as false and untenable. Their traditionary wisdom he confronts with the actual observation of life, showing by examples familiar to all, that the wicked are not thus dealt with according to their deserts. The strong-handed preys on the weak; he wrongs the widow and fatherless; grows rich on the unrequited toil of the

poor; desolates whole cities and possesses himself of their treasures. Yet God suffers him to live unvisited by his judgments; his children grow up wantoning in luxury and pleasure; and at length he dies in ease and plenty, and is laid with sumptuous obsequies in an honored grave. So frequent are these instances of successful wrong, perpetrated in open and avowed defiance of the Almighty, as seemingly to constitute a rule in favor of wickedness, and fully justify the challenge of Job to his accusers:

How oft does the lamp of the wicked go out,
 And their destruction come upon them,
 Or He, in his anger, distribute sorrows?
 Or they are as stubble before the wind,
 Or as chaff, which the whirlwind snatches away?

For himself he can appeal, for the purity, uprightness and beneficence of his life, to those who have been witnesses of his most private actions, to the servants reared in his house, the laborers who tilled his soil, to the poor, the widow, and the fatherless, those whose relation of helpless dependence offered no check to the manifestation of his real character; and he dares appeal to the All-Seeing himself for the integrity of his heart, the sincerity and constancy of his piety towards God. Yet he is visited with unexampled judgments, and made the scorn and by-word of men.

In two respects, Job and his opponents hold the same ground. He recognizes, equally with them, that the divine government rests on the immutable foundations of truth and right. Nay, he exercises a higher trust in it than they. While they demand retribution on earth as the condition of their trust, he trusts without hope of being righted on earth; but through his present misery and humiliation, anticipates with triumphant confidence his vindication in a future state of existence. Though despairing of help from God on this side the grave, God is still his only refuge and hope.

"Even now my witness is in heaven,
 And my attestor is on high."
 "I know my Redeemer lives."

But this certainty of future right, though it sustains the sufferer, does not solve the mystery of the present wrong. Why should the infinitely Just and Good act at variance with the eternal principles of his kingdom, in his present dealings with men? Why should he thus seem to cast contempt on virtue and piety, and as it were hold out a prize for rebellion against his laws? Job does not indeed maintain, that impiety is the part of true wisdom. The prosperity, which is its fruit, has no stable and permanent basis, and its end must on the whole be misery. If the children of the wicked multiply (the Oriental image of the highest prosperity), it is

only for subsequent destruction; if he is himself "kept," it is for the day of future wrath. In the great primal law, established by God when he fixed the order of the material world, is hidden the profoundest secret of human happiness; a treasure for man with which the gold and gems, for whose possession he counts no toil or danger too great, are unworthy to be compared.

"The fear of the Lord, that is wisdom;
And to depart from evil is understanding."

There is no question in the mind of Job as to what is right, and what is on the whole best and safest for man. His question is, why are not crime and punishment connected in this world, with such uniformity and certainty as to deter men from sin; and why are the good so treated as to confound the distinctions between right and wrong?

In another point, Job and his opponents agree; viz., that no man can be absolutely pure in the sight of God. It is not on the ground of absolute purity, that he claims different treatment. He acknowledges that, tried by the holiness of the Infinite, no man could stand a moment. His complaint is, that moral character is not the standard by which the good and evil of this life are distributed.

So stands the question between the disputants, when another enters the lists; a man younger than either of them, who professes ability to untie the knot which has so perplexed his elders. He adjudges all to be in the wrong; the three friends, for condemning Job while they were unable to answer his arguments, and Job for presumptuously arraiging the justice of God. His position differs from that of the three friends in this; that while they regard the afflictions sent on men as primarily penal, the righteous retribution of their crimes, Elihu regards them as corrective, intended for the highest good of those on whom they are visited. They are the chastisement of a Father, seeking to win back an erring child; and hence are tenderly graduated to the necessities of the case. At first gentle, they are only increased in severity when milder methods prove unavailing. It is true, indeed, that the three friends also recognize the corrective tendency of affliction; but with them, the benefit to the sufferer is only the incidental result of a judicial penalty, the main end of which is punishment of the guilty. Elihu, moreover, concedes on his part, that affliction is the index of moral evil, and that obduracy under the infliction turns the intended blessing into a curse, and ends in certain and signal destruction. But the characteristic position of each party is clearly defined and distinguished. Each is based on a great truth, the one on the justice, the other on the goodness of God; and hence, abstractly considered, the sentiments advanced on both sides are just and true. But we find on both sides the same error, that of claiming not only to under-

stand the fundamental principles of the divine government, but their necessary application in all cases; and hence, of deciding on the characters of men according to God's outward dealings with them. Elihu's view, therefore, merely presents one more aspect of God's providential government, true and valuable in itself, and necessary to a complete view of the subject; but as far as that of the three friends from solving the problem under discussion. Indeed it seems to be treated (judging from the silence with which it is passed over) as something aside from the main issue, which respects simply the JUSTICE AND EQUITY of the divine government.

On these fundamental principles, Job, as has been already shown, lays even a firmer grasp than his opponents. He knows that, as Supreme Ruler of the world, God is and must be on the side of right; that in the depths of the Infinite mind must dwell the eternal love of justice. Hence his appeal is to God himself. Could he but obtain a hearing; could he penetrate to the tribunal of the Infinite and plead there the cause of right! But he also takes a far more comprehensive and penetrating view of human society, in its actual condition under the divine government. Its mystery of successful wrong, and of helpless suffering, distracts him; he cannot reconcile it with what, even in his despair, he believes of God.

In studying the inspired book before us, attention is too commonly narrowed to the individual case of suffering; as if the conflict depicted in the mind of Job had reference solely to himself. But the individual case is used by the sacred writer, to give to the discussion the power and freshness of living experience. The innocent sufferer feels and expresses, as no mere observer can, the strangeness and the mystery of God's dealings with men. The conflict in Job's mind, while it takes his personal afflictions as the point of departure, sweeps in its progress over the whole field of human life, as related to the providential government of God. The pious sufferer weeps for himself as one of that great family of sufferers, whose humbler classes were never sketched with such exquisite pathos, or with so tender a feeling of human brotherhood, as in the language put into his lips. If the passionate vehemence of his complaints seems inconsistent with the reverence characteristic of a pious man, we must remember that it was the inspired writer's design, to exhibit the inmost workings of the human heart in one of those great crises of spiritual experience, through whose fiery tests the soul passes into a higher stage of faith. Those agonizing questionings of the love and truth and justice of God, those moments of wild rebellion against his providence, which silently surge and ebb in such a conflict, are here interpreted for us into language, which is a perfect reflex of the inward strife.

The several speakers have now exhausted their arguments in defense of their respective positions. Job, having silenced his opponents, is himself silent. Elihu has contributed his suggestions, without advancing a step towards the solution of the

problem. For there is no place in his theory, any more than in that of the three friends, for the actual case presented; a perfect and upright man, visited with judgments of unexampled severity, such as the sense of right and justice in man appropriate to the high-handed violator of the divine law. Human wisdom has proved itself utterly at fault, in endeavoring to comprehend the mystery of the divine ways. Thus we are brought to the conclusion of the first division of the subject.

THE SUPREME now takes the question into his own hands; and his disposition of it is to be studied with profound attention, as the key to the practical lesson of religion, taught by this portion of inspiration.

The manifestation of the Divine Presence, in the awful grandeur and mystery of the storm, is not in accordance with Job's request. The Infinite One does not lay aside the terrors of his majesty, and permit the creature of a day to reason with him as with his fellow. Nor does he condescend to justify his government, by unfolding the reasons of his dealings with men. Nor does he vindicate his upright and faithful servant, against the aspersions to which his providences have given occasion; nor appeal to a future state of compensation for the evils of the present. Of all which the previous debate would naturally lead us to expect, we find absolutely nothing. What then do we find?

From the perplexed labyrinth of human life, which Job has vainly sought to comprehend, he is taken into the serene order and grandeur of the material universe. He stands as in the midst of the great fabric of Nature, and in the revealed presence of its Maker. By a series of questions, unequaled in their sublime simplicity, his thoughts are turned to its ancient date, its measureless extent, its unfathomable wonders of power and skill; and by contrast, to his own littleness and ignorance, and his incompetency to judge of the ways of the Almighty. Where was he when the great Builder laid its foundations? Had his brief day witnessed the origin of these vast and beneficent arrangements, by which earth is fitted for the abode of sentient creatures? Other Intelligences had exulted over the consummated work; those higher Sons of God, who shone as morning stars anterior to the birth of earthly time; but where then was he, the presumptuous questioner of God's ways? Or had he penetrated into the secret laboratory of Nature; witnessed and comprehended the mysterious birth of the elements; of the genial, food-producing dew and rain; of the light, imparting life, order and beauty; of the lightning and hail, God's celestial armory, executing his justice on the wicked? Had he descended into the depths of the sea, and found its hidden springs? Had the dark interior of earth

disclosed to him its secrets? Had he even surveyed the wide surface of earth, so as to comprehend its vastness and its plan?

From this survey of inanimate Nature, he is now directed to the minute providence of God, over that portion of the animal creation which is least connected with human interests. Wonderfully various in their structure, dispositions and instincts, they roam the forest, or fly the air, or swim the waters, a world of life apart from man. All exhibit the consummate and lavish skill of the infinite Contriver; and the provision made for their sustenance and enjoyment, testifies to the ever-watchful superintendence of the Father of all. To each his paternal love assigns its habitation, and supplies its daily sustenance; and while he cares for the young lion, and teaches the eagle where to seek its prey, provides with tender vigilance against the extinction of the most timid and helpless. All are impressed with a common aversion to the service of man. To the wild-ass he gave the desert for his abode; he taught the wild-ox to despise the yoke and the crib; and even the stupid ostrich to laugh at the horse and his rider. Here is a portion of God's inferior works, whose wonders, and whose uses in the great plan of creation, it baffles the highest human wisdom to comprehend. But in this whole system of Nature is seen a presiding and directing Power; beneficent and wise, and caring alike for all.

Does human presumption question the supremacy of God, and his right to govern as he will the world which he has made? Will man, to justify himself, condemn God as unjust?

Wilt thou even annul my right?

Wilt thou condemn me, that thou mayest be righteous?

Has he then a power, such as the Almighty wields for the repression of wrong, and which he uses at his pleasure, to abase the proud and tread down the wicked? Then let him send out the floods of his wrath, and amend what he disapproves in the government of God!

This challenge is followed by two signal illustrations of divine power, taken from the animal creation; both far excelling man in size and strength. One of these God has made mild and harmless in disposition; but the same hand has made the other the untameable enemy of man, and the terror of every living thing. The creative and contriving skill lavished on this ferocious monster, the beauty of his impenetrable armor, his rows of deadly teeth, fitting him to be the dread of man and beast, declare alike the almighty power, and the unsearchable purposes of his Maker. One of these purposes is indeed obvious; a lesson of humility to vain-glorious man! Dares he not lay his hand on this creature of God? Is none so fierce that he will rouse him up? Who then can stand before Him who made him?

Who may deny the rightful prerogative of the Creator, to do what he will with

his own? Who has laid him under obligation? Or who can lay claim, of right, to aught that God has made? "Under the whole heaven, it is mine!"

Here then, in the vast system of Nature and Providence; in its evidences of infinite power, wisdom and goodness, of counsels unsearchable and ways past finding out; is furnished the answer to the rash questionings of Job. Shall he, whose life is a span, whose place in the Universe is but a point; who cannot understand the laws of the material world, nor fathom the mysteries of the least of God's works; claim to comprehend and judge the eternal counsels of his moral government!

§ 4.

DOCTRINE OF THE BOOK.

Thus we are taught:

1. That the apparently arbitrary distribution of the good and evil of this life, is not the result of chance or caprice. God, the Creator and Judge of all, the infinitely wise, holy, just and good, presides over and controls the affairs of earth. His providential care extends to all his creatures. He has the power to restrain or chastise wrong, and avenge suffering innocence; and this power he uses, when and how he will.

2. That the government of the world belongs, of right, to Him who created it; whose infinite justice can do no wrong; whose perfect wisdom and love devise only what is best; whose omniscience cannot err in the choice of means; who is infinite in power, and does all his pleasure.

3. That to know this, is enough for man; and that more than this he cannot know. God can impart to him no more; since omniscience alone can comprehend the purposes and plans of the Infinite.

4. That man's true position is implicit trust in the infinitely Wise, Just, and Good, and submission to his will. That here alone, the finite comes into harmony with the Infinite, and finds true peace; for if it refuses to trust, until it can comprehend, it must be in eternal discord with God and with itself.

Such is the sublime doctrine of this ancient book. True and eternal as its Author, it is now as essential a part of his revealed will as ever, and will never be less so than now; for no light can be thrown on the finite spirit, that will free it from the obligation, or remove the necessity, of this implicit trust in the Infinite.

§ 5.

THE WHOLE BOOK IS TRUTH.

In the several positions, taken in the discussion between Job and his friends, we have a true exhibition of the actual conflict of opinion, arising from the observation of God's dealings with men. Here also is a faithful expression of the inward strife in the breast of the good man. Had the sacred writer simply *described* all this, we should have acknowledged the truth of his description. Then why should we not say the same of his dramatic representation of it, far more truthful and accurate than any mere description can be?

While, therefore, single views and sentiments, of Job and of his friends, may be true or may be false in themselves, there is a sense in which the whole book is truth, and truth of the highest interest. It is a true picture of these aspects of the internal life, in which every human being has its share. For wherever there is thought and reflection, whether in the cottage or the palace, there this same history, in its essential features, is reenacted in a living human experience.

The interest which the thoughtful must always feel, in the great topic of this book, is manifest from the views expressed by ancient heathen writers. One who had been led, by his own observation of human life, to a disbelief of any divine government of the world, reasons against it thus: "Either God wills to remove evils and cannot; or he can and will not; or he neither will nor can; or he both can and will. If he will, and cannot; then he is weak, which is not true of God. If he can, and will not; then he is malicious, which is also foreign to the nature of God. If he neither will nor can; then he is both malicious and weak, and therefore cannot be God. If he both can and will, which alone is consistent with the nature of God; then whence are evils, or why does he not remove them?" Thus reasoned one of the most acute of pagan philosophers,* about three hundred years before the birth of Christ. Another, undertaking the defense of divine Providence, has left us an interesting treatise on "THE DELAY OF PROVIDENCE IN THE PUNISHMENT OF THE WICKED;" showing what light unassisted reason can throw on this difficult subject.† But all his reasonings only prove, how necessary for man is the authoritative assertion of the doctrine of this book; and that in no other view of Providence can the human spirit find rest from its doubts and perplexities.

* Epicurus, as quoted by Lactantius, *De Ira Dei* (On the Anger of God), xiii.

† Dr. Hackett has given an analysis of the argument of this elegant tract, in his edition of "Plutarch on the delay of the Deity in the punishment of the wicked"; and also in the *Bibliotheca Sacra* for July, 1856.

§ 6.

THE PERSONAGES AND EVENTS OF THE BOOK BELONG TO HISTORY.

The question has often been raised, whether this book records an actual history. Was Job a real personage, who lived and suffered as here represented; or is the whole of the nature of a parable, designed to exhibit and enforce religious truth? Is not the purpose of Divine Wisdom attained, whether this example of suffering piety and virtue was a real or a supposed one? In either case, are not the design of the book and its teachings the same?

There is, however, no reasonable ground of doubt that Job was a real personage. On the contrary, he is directly spoken of as such, and as a distinguished example of piety and patience, in Ezek. 14 : 14, 20, and in James 5 : 11; showing that he was not only a real person, but was actually subjected to such a trial of his faith and patience as is here described.

But we must not overlook the manner in which these things are presented to us. The greater part of the book has the poetic form. The subjects are discussed in a series of discourses, conceived and expressed in the loftiest spirit and the most perfect form of Oriental poetry. These discourses all proceed from the inspired writer. The supposition, that we have here the very words of Job and his friends; that uninspired men expressed themselves thus, and the sacred writer only reports their language; is too absurd to be entertained for a moment. The whole is the production of the inspired writer; and this is the mode selected by Divine Wisdom, for giving us the discussion of the various topics of the book.

Such being the case with the poetical portions, there can be no doubt that the sacred writer's manner is the same, in the introductory and concluding chapters. It is his object to bring the case, which is the subject of discussion, before the mind of the reader. The facts of this case are stated, but in a form corresponding with the rest of the book. The existence and agency of a malevolent spirit, the tempter and the accuser, is recognized here, as in other parts of the sacred volume (compare, for example, Luke 22 : 31; 1 Pet. 5 : 8; Rev. 12 : 10). But the manner of representation; for example, his appearance among the Sons of God, when they present themselves before Jehovah; his language to Jehovah and the replies; all this is to be understood in accordance with the general poetic character of the book.

§ 7.

COUNTRY AND AGE OF JOB AND HIS FRIENDS; ANCESTRY OF JOB.

The *Land of Uz* was in the northern part of Arabia; bordering on Idumæa and Palestine on the west, and Babylonia on the east. The people or races, mentioned in immediate connection with it, are the Chaldeans (Job 1 : 17) who were on the east of this tract; the Sabæans (1 : 15) who were south of it; and the Edomites (from whose land it is distinguished in Jer. 25 : 20, 21) to whom Eliphaz belonged, and who are mentioned as "dwelling in the laud of Uz" (Lam. 4 : 21), i. e. in the neighboring part of it, either subjugated by them, or more probably inhabited by the posterity of *Uz*, one of the line of Esau (Gen. 36 : 28). The country was occupied by descendants of Shem. Among his posterity are named *Uz*, the son of Aram (Gen. 10 : 23); *Uz* (in Hebrew the same; common version, *Huz*) a son of Nahor brother of Abraham (Gen. 22 : 21), of the family of whose brother was Elihu the *Buzite* (Job 32 : 2).

Eliphaz was of *Teman* in Idumæa. This was originally the name of a prince of the posterity of Esau (Gen. 36 : 11, 15); and then of the people descended from him, and of their place of abode. See Gen. 36 : 42 (where the princes of Esau's line are given "*according to their habitations*", v. 43); Jer. 49 : 7, 20; Amos 1 : 11, 12; Ob. 8, 9.

Bildad belonged to a people descended from *Shuah*, the last of the six sons of Keturah (Gen. 25 : 2), all of whom were sent away to the "east country" (v. 6). Of his residence no further intimation is given. But it was doubtless in the neighboring region of Arabia, if not in this portion of it; for here the descendants of Midian were found, Num. 22 : 7; Judges 6 : 1-6.

Zophar is here called the *Naamathite*; and hence is supposed by some to have been an inhabitant of the *Naamah* mentioned in Josh. 15 : 41. But there is little probability in this opinion; and his descent, or place of abode, is not otherwise indicated.

The age in which Job lived is determined, on the one hand, by what is said of other persons named in the book. Bildad belonged to the tribe of *Shuah*, a son of Abraham; Elihu to the *Buzites*, descendants of a son of Nahor Abraham's brother (Gen. 22 : 21); and Eliphaz to the *Temanites*, descended from a son of Esau. He was, therefore, at least three or four generations later than Abraham. On the other hand, we cannot suppose him to have lived long after this last date; for the term of life, to which he must have attained, belongs to the closing period of the patriarchal age.

With this accord all the circumstances related or referred to in the book. We find here the simple manners of the patriarchal age and of the pastoral life. The rank and power of Job are such as were conferred by wealth, combined with a reputation for wisdom and probity. No official rank is referred to.

There is no direct statement in regard to the ancestry of Job. But it is worthy of notice, that he resided in that portion of the "east country" which was probably named from one of the sons of Nahor, and that an associate and friend was of the tribe descended from another of his sons. To the "east country" were sent the six sons of Abraham by Keturah; and most probably to that part of it already occupied by the family of his brother (compare Gen. 22 : 20-23, with 25 : 1-6), where the descendants of Midian, as we have seen, were found. Idolatry was then general. Abraham was called to the service of the true God, from the bosom of a people who "served other gods" (Josh. 24 : 2); and there is reason to believe, that in the time of Job the knowledge of the true God was extinct, except among Abraham's immediate descendants and those to whom they communicated it. So prevalent was a false worship, that even Job thought it necessary (ch. 31 : 26-28) to affirm his own innocence of the crime.

§ 8.

WRITER OF THE BOOK.

According to the oldest tradition, among Jewish and early Christian scholars, the book was written by Moses. In support of this view, there are the following reasons.

1. It is not invalidated by any opposing testimony from ancient times.
2. There is no other historical personage, who can with any probability be regarded as the writer. By modern authors it has been ascribed to Job himself, to Elihu, and to many others. But there is nothing in the circumstances of any of them, that justifies the supposition.
3. The older tradition is confirmed by what we know of the circumstances of Moses' life, and their correspondence with what we should naturally expect in the writer of this book. Of these, only the following need be specified :

First: Proximity in time and place, to the occurrences related and to the scene of the story. Moses lived not long after the date of these occurrences. Forty years were spent by him in Arabia, after he had reached the maturity of his powers, before he was divinely called to his public work, as leader and legislator of the people of God. Here, in the retirement and seclusion of pastoral life, he had leisure for those reflections on divine Providence, which are embodied in this book.

Second: We are told (Acts 7 : 22) that "Moses was learned in all the wisdom of the Egyptians." The book exhibits an intimate acquaintance with the range of knowledge familiar to that people; with the phenomena of Nature, in the heavens and the earth; with the habits of various classes of animals; with the different climates of the earth, and the aspects of the heavens in different latitudes. The various operations of mining, for which Egypt was celebrated, are represented with the minuteness and precision of an eye-witness, and on the grandest scale on which they have ever been conducted. Inhabitants of the Nile and other waters of Egypt are described, with the most accurate knowledge of their structure and habits; and equal familiarity is shown with the vegetable products of that country.

If the inspiration of the writer should be objected to this argument, the answer is obvious. For every service which Divine Wisdom requires, a fitting instrument is selected. Peter does not reason, like one "brought up at the feet of Gamaliel;" nor does Paul speak, as if he had been bred among the fishermen of Galilee. There is nothing in the manner of the sacred writers, which can furnish an argument to the unbeliever, against the genuineness of the writings ascribed to them.

§ 9.

ITS PLACE IN THE INSPIRED LITERATURE OF THE CHURCH.

In the Sacred Scriptures, a collection of writings has been given to the church of God, adapted to the various wants of the human spirit. They were intended, not only to satisfy its first great want, by showing how man can be reconciled with God; but to furnish a culture for the whole intellectual and moral nature, in harmony with the new spiritual life. The various compositions, which together make up the sacred volume, written by chosen men through a long succession of ages, grew out of the actual wants of living men; taken as a whole, they cover the great field of human interests, and make their appeal to every capacity of the soul, which may become the avenue of moral truths. Not only are these truths inculcated by law and precept, but they are enforced by elaborate trains of reasoning; embodied in personal narrative and national history; illustrated and beautified, and made engaging to the imagination and the heart, by the charms of poetry.*

The book of Job stands at the head of the poetical portions of the Old Testament, in respect to unity of conception, and sustained dignity, beauty and power

* The form of Hebrew poetry in the book of Job is so simple, and so easily understood from the book itself, that it requires no explanation.

of execution. The sublime religious lessons which it is designed to teach, take form in a dramatic poem; whose strains of tragic grandeur and elegiac tenderness, its magnificent pictures of Nature, and perpetually varied graces of imagery and expression, claim for it a place among the brightest gems of literature. The inexhaustible richness of poetic material must impress every attentive reader. All along the main track of thought, the virgin soil throws up unnumbered flowers, to delight and prolong the way. Such, in ch. 6 for example, is the illustration of hollow friendship, loud in prosperity but failing at the hour of need, by the image of the disappointed caravan, seeking water along the course of an exhausted torrent and perishing in the wastes. Such is the vision of Eliphaz in the fourth chapter, and the sweet pastoral touches in the conclusion of the fifth. Such, in ch. 38 : 14, is the elegant figure of the signet-clay. Beauties like these abound on every page.

Among its noblest passages, in poetic excellence, are those which breathe the spirit of human brotherhood, founded on the common relation and accountability of men to the Father of all.

Did not He who made me in the womb make him?
And has not One formed us in the womb?

Such, for example, is the fine Oriental picture of the man of wealth and power (chs. 29-31), using his advantages for the relief of the needy, and to shield the helpless; and its closing imprecation (ch. 31 : 38-40), embodying one of the great economic laws of Nature, in a form as beautiful as it is simple and touching.

Thus has God seen fit to convey some of the most important truths of his moral government. With care like this has he ministered to the intellectual wants of man, while imparting spiritual instruction to the heart. What is true of the book of Job, is true also, in a greater or less degree, of every part of the inspired Word. When will the church understand, what a power is committed to her in the possession of this Divine Library! When will she awake to her obligation, to give it so perfect an expression in every human language, that it may become the light and glory of the world!

THE BOOK OF JOB.

THERE was a man in the land of Uz, whose name was Job. This man was perfect and upright, and one who feared God and shunned evil. There were born to him seven sons and three daughters. His substance was seven thousand sheep and goats, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and very many servants. And this man was great, above all the sons of the East.

Now his sons went and held a feast, at the house of each, on his day; and they sent, and invited their three sisters, to eat and to drink with them. And when they had let the feast-days go round, Job sent and purified them. And he rose early in the morning, and offered burnt-offerings, according to the number of them all: for Job said, it may be that my sons have sinned, and have forsaken God in their hearts. Thus did Job continually.

	M <small>MARGINAL TRANSLATIONS AND READINGS.</small>
1	
2	
3	
4	
5	'when—round': when the feast-days had gone round
	'forsaken': renounced

V. 1. *Uz*: see Introd. § 7. *Job*: *ibid.*

V. 2. *Perfect and upright*: i. e. complete in all the qualities of a pious and just man. The meaning of these words is shown in the next clause: one who fears God and shuns evil is a perfect and upright man.

V. 3. *Camels* were kept for their milk, which was valued as a cooling drink, and for traveling (Gen. 24 : 64, 1 Sam. 30 : 17, Esth. 8 : 10); but their chief use was as beasts of burden (1 K. 10 : 2, 2 K. 8 : 9), especially in the caravan trade, for conveying merchandise between distant places (Gen. 37 : 25). The great number of these animals, belonging to Job, indicates a connection with that traffic, and the wealth and consideration resulting from it.—*She-asses* (a much finer and nobler animal than in more northern climates), were useful for their milk, as well as for carrying burdens, and for riding, for which the female was preferred as being more docile; see Num. 22 : 21, 1 Sam. 25 : 20, 2 K. 4 : 24, 2 Sam. 19 : 26, Judg. 5 : 10, in all which passages the female is designated in the original. Hence the female is specially mentioned in the enumeration of property (Gen. 12 : 16, 1 Chr. 27 : 30).—*The East*: a part of Arabia is here meant,

occupied by the descendants of *Nahor* (Gen. 22 : 21), of *Ishmael* (25 : 13, 15), and of *Keturah* (25 : 2-6). It is called "the east country" (Gen. 25 : 6), and its inhabitants "children of the east" (Judg. 6 : 3). The population is termed, in Jer. 25 : 24, "a mingled people", from the number of different races composing it.

V. 4. In this beautiful picture of family affection, and of domestic enjoyments sanctified by piety, and in the sudden and total reverse which follows, the way is prepared for the lessons of this book. Of the particular occasion, or occasions, of these entertainments, no intimation is given. A birth-day festival is mentioned among very ancient usages (Gen. 40 : 20), and a new-moon feast (1 Sam. 20 : 5, 18, 24, 25, 27), and an annual family festival (1 Sam. 20 : 6, 29). Whatever was the occasion, they were held at the houses of the several sons in immediate succession, till the circle was completed.

V. 5. *Purified*: i. e. by the symbolical washing, emblematic of that inward purity of heart required in approaching a holy God, and without which the outward symbol availed nothing. This was customary, as a preparation for offering sacrifice; see 1 Sam. 16 : 5. The outward form consisted in

<p>it was the day, when': it happened at that time, that 'Satan': the Adversary</p> <p>'that': for</p> <p>'earth': land 'touch': smite 'if he will not': verily, he will 'Satan': the Adversary</p> <p>'it was the day, that': it happened at that time, that</p>	<p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p> <p>11</p> <p>12</p> <p>13</p> <p>14</p> <p>15</p>	<p>Now it was the day, when the Sons of God came to present themselves before Jehovah; and Satan also came among them.</p> <p>And Jehovah said to Satan: From whence comest thou? And Satan answered Jehovah and said: From roaming over the earth, and from walking about upon it. And Jehovah said to Satan. Hast thou observed my servant Job, that there is none like to him on the earth, a perfect and upright man, one that feareth God and shunneth evil? And Satan answered Jehovah and said: For naught, doth Job fear God? Hast not thou hedged him about, and his house, and all that he hath, on every side? The work of his hands thou hast blessed, and his substance is spread abroad in the earth. But, put forth now thy hand and touch all that he hath,—if he will not renounce thee, to thy face! And Jehovah said to Satan: Lo, all that he hath is in thy power; only, against himself do not put forth thy hand. And Satan went out from the presence of Jehovah.</p> <p>Now it was the day, that his sons and his daughters were eating, and drinking wine, in the house of their brother, the first-born. And there came a messenger to Job, and said: The cattle were ploughing, and the she-asses were grazing beside them; and Sabæans fell upon and took them; and the servants</p>
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washing the body and the clothing; compare Gen. 35 : 2, and Ex. 19 : 14.—*Offered &c.*, as the head of his household, according to the patriarchal custom, before the institution of the levitical priesthood.—*Burnt-offering*: see it fully described in Lev. 1 : 3–17, and mark the *object* of the offering as stated in v. 4.—*Early*: before they should have been exposed to any defilement, unfitting them for the approaching sacrifice.—*Forsaken*. The Hebrew word means *to bless*; and then, from its use as a parting salutation (like the corresponding English forms *to bid good bye*, *to bid farewell*) it means *to forsake*, and also *to renounce* as in v. 11, and in 2 : 5. The pious father might well fear that his sons, in the hours of festivity, had forgotten God and been unthankful for his gifts; or, as beautifully expressed in the sacred text, had forsaken him in their hearts. In the early English versions it is translated (correctly as to the sense), "have been unthankful to God in their hearts." So Coverdale (1535), Rogers (*Tyndale*, 1537), Cranmer (1540), and the Bishops' Bible (1568). The translation, *to blaspheme* (Genevan version, 1560), and *to curse* (King James' revision), though favored by good authorities, is rejected by others of equal weight. Even if clearly established as one meaning of the word, this would not be its most appropriate sense here; unless we assume, that the piously educated family of Job were *more* likely to 'blaspheme' or 'curse' God in their hearts, than to commit the too common offense of forgetting him in the enjoyment of his gifts.

V. 6. *Sons of God* (implying a *likeness* to God as his spiritual offspring) may be applied to pious men, as in Gen. 6 : 2, Deut. 14 : 1, compare Ps. 73 : 15, Prov. 14 : 26; and also

to holy angels, in distinction from those 'who kept not their first estate' (Jude 6), as in this passage, and in Ps. 29 : 1, 89 : 6, where the Hebrew in both is *Sons of God*.—*Satan*; properly, THE ADVERSARY (as given in the margin), but used as a proper name; and so in the N. T. as equivalent to the more specific name *the Accuser* (Devil), who is also called *adversary* in 1 Pet. 5 : 8. Compare what is there said of this malevolent spirit, and the Saviour's language in Luke 22 : 31. See also 1 Chron. 21 : 1, Zech. 3 : 1, 2.—On the presence of THE ADVERSARY among the Sons of God, see *Introduct.* § 6.

V. 7. *Roaming &c.* is explained by 1 Pet. 5 : 8, "walketh about, seeking whom he may devour."

V. 8. *Perfect and upright*: see remark on v. 1.

V. 12. All agencies, material and spiritual, are under the divine control; and the one or the other may, with equal reason, be made the instrument of God's will. A process similar to the one here described, and with like results, is recorded in the memorable passage Luke 22 : 31. The lessons to be drawn from the course of Providence, in the present state of imperfection and trial, are fully set forth in Rom. 8 : 18–25, and in v. 28.

V. 15. The *Sabæans* were a people of Arabia, descended from *Sheba* son of *Joktan* (Gen. 10 : 26, 28). Their land was rich in spices, precious stones, and gold (1 K. 10 : 2, Jer. 6 : 20, Is. 60 : 6, Ps. 72 : 15) in which they traded with other countries (Ezek. 27 : 22, Job 6 : 19, Joel 3 : 8). The expression, 'Sabæans fell upon', indicates that plundering hordes of this active and wandering race were not unfrequent at this

they have smitten with the edge of the sword, and only I alone escaped to tell thee.

Whilst he was still speaking, there came another, and said: The fire of God fell from heaven, and burned the flocks and the servants, and consumed them; and only I alone escaped to tell thee.

Whilst he was still speaking, there came another, and said: Chaldæans formed three bands, and set upon the camels and took them; and the servants they have smitten with the edge of the sword, and only I alone escaped to tell thee.

Whilst he was still speaking, there came another, and said: Thy sons and thy daughters were eating, and drinking wine, in the house of their brother, the first-born. And lo, there came a great wind from beyond the wilderness, and struck upon the four corners of the house, so that it fell on the young men, and they died; and only I alone escaped to tell thee.

Then Job arose, and rent his garment, and shaved his head; and he fell to the earth, and worshiped. And he said: Naked came I forth from my mother's womb, and naked shall I return thither. Jehovah gave, and Jehovah hath taken away; blessed be the name of Jehovah!

In all this Job sinned not, nor uttered folly against God.

Now it was the day, when the Sons of God came to present themselves before Jehovah; and Satan also came among them, to present himself before Jehovah. Then said Jehovah to Satan: From whence comest thou? Satan answered Jehovah, and said: From roaming over the earth, and from walking about upon it. Then said Jehovah to Satan: Hast thou observed my servant Job, that there is none like to him on the

MARGINAL TRANSLATIONS AND READINGS.

16	
17	
18	
19	
20	
21	
22	'folly against': any thing offensive to
1	'it was the day, when': it happened at that time, that
2	'Satan': the Adversary
3	'that': for

early period, and were a terror to those engaged in the more settled and peaceful pursuits of husbandry. One of these predatory bands is meant here.

V. 16. *Fire of God* is a natural and obvious expression for the lightning, and is so used in 1 K. 18 : 38, and 2 K. 1 : 12.

V. 17. *Chaldæans*: a hardy race of mountaineers, whose original seat was the mountainous region of Armenia. In the later Biblical records (2 Chron. 36 : 17, compared with 2 K. 25 : 1, 4, 5) they become known to us as occupants and masters of Babylonia, in which a colony of them had been planted, and where in time a powerful Chaldæan dynasty was founded on the ruins of the Assyrian empire. But at this early period, as the expression in the text indicates, they were known by their occasional incursions for plunder into the lowland countries.—*Three bands*: they made the assault at several points at once, to render defense more difficult, and prevent escape by flight. Of this mode of attack we find other examples in Gen. 14 : 15, Judg. 7 : 16, 21, 1 Sam. 11 : 11.

V. 19. *From beyond &c.*: that is, across the wide and level waste, with nothing to impede its progress and check its force.—*Wilderness*: the original word means, strictly, a place to which cattle are driven for pasturage; and is applied to the open country, abandoned to its natural state, either for want of occupants, or because unfitted for tillage. Compare 1 Sam. 17 : 28, Job 24 : 5.

V. 20. The usual expressions of mourning; compare Gen. 37 : 29, 34. 44 : 13. 2 Sam. 3 : 31. Jer. 16 : 6. 48 : 37. Ezek. 27 : 31. Am. 8 : 10.—*Thither*. Two thoughts are blended in this beautifully condensed expression: viz. Naked came I forth from my mother's womb; and naked shall I return to my mother's womb,—to the womb of the earth, the common mother. The general idea is the same as in Gen. 3 : 19; and nearly the same expression occurs in Eccles. 5 : 15.

V. 22. *Folly*, in the sense of *impiety*, as it is often used in the Old Testament. Compare Ps. 14 : 1. 111 : 10.

MARGINAL TRANSLATIONS AND READINGS.

'though' &c. : and thou didst move me against him, to destroy him, in vain.

'Satan': the Adversary

'if he will not': verily, he will

'renounce': curse

'bless': renounce—*or*, curse

The good we receive from God, and shall we not receive the evil?

earth, a man perfect and upright, one that feareth God and shunneth evil? And still he holds fast his integrity, though thou didst move me against him, to destroy him without cause.

4 Satan answered Jehovah, and said: Skin for skin; and all
5 that a man hath will he give for his life. But, stretch forth
now thy hand and touch his bone and his flesh; if he will not
6 renounce thee, to thy face! And Jehovah said to Satan: Lo,
he is in thy hand; only, spare his life.

7 And Satan went out from the presence of Jehovah, and
smote Job with grievous ulcers, from the sole of his foot to
8 his crown. And he took a potsherd to scrape himself there-
9 with, as he sat among the ashes. Then said his wife to him:
Dost thou still hold fast thy integrity? Bless God, and die!
10 And he said to her: Thou speakest as one of the foolish
women speaks. The good shall we receive from God, and
shall we not receive the evil? In all this, Job sinned not with
his lips.

Ch. II. V. 3. *Without cause*: the original word means also (as do the corresponding terms in some other languages) *in vain, to no purpose*, i. e. without the intended effect; as given in the margin.

V. 4. *Skin for skin*, is a proverbial phrase, meaning *like for like*; and imports that one will give for a thing what he regards as of equal value. The application is made in the next clause, viz. 'all that a man hath will he give for his life'; i. e. will freely part with it all for his life, which he regards as an equivalent for all.

V. 7. Compare remarks on 1 : 12. The malady, with which Job was afflicted, is now generally believed to have been the *leprosy of the Arabs*; called also Elephantiasis, from the swelling of the feet, and the thickening and roughness of the skin. In Deut. 28 : 27 and 35, it is called, in the common version, the "botch of Egypt," and "a sore botch, that cannot be healed." In this disease, small spots first appear on the skin; then tumors, of the size of a pea at first, increasing to that of a walnut or a hen's-egg, with deep furrows between, covering the whole body. Finally, many of these suppurate, and form ulcers, with a bloody and very offensive discharge, which dries and hardens to dark-colored scales. The face becomes bloated and glistening, the eyes feeble and watery, the breath offensive, the voice weak and hoarse or entirely lost. The sufferer is subject to extreme dejection; his nights are sleepless, or harassed with frightful dreams. In the last stage of the disease, the extremities perish and fall off, the bones and ligaments being destroyed by the ulceration. No cure has been found for this terrible malady, though the patient may survive many years.

V. 8. *Sat among the ashes*, is explained by the expression

in Is. 58 : 5, "to spread sackcloth and ashes under him," (i. e. to make them his bed). Such was the custom, in times of great affliction, and as an expression of deep self-abasement and mortification. See Esther 4 : 3, Jer. 6 : 26, Dan. 9 : 3, Jon. 3 : 6.—*Potsherd*: i. e. broken pieces of pottery, gathered from the ashes spread around him.

V. 9. *Bless &c.* A bitter, taunting reproach, for what she deemed his groundless and fruitless trust in divine Providence. The import of her language is: Bless God (if you will) and, die; for that is all you will gain by it. It is the natural feeling of the human heart, under the pressure of sudden and hopeless calamity, when affliction has not wrought its intended fruits (Heb. 12 : 11). The word might be translated as in the margin (renounce); but that meaning is less appropriate, in connection with the words 'and die'.

V. 10. *Foolish*, i. e. impious, irreverent towards God; compare 1 : 22. He does not charge her with being such an one herself, but with speaking as such are wont to speak. His words are a grave and mild rebuke, without bitterness or asperity.—*Shall we not receive &c.* That is: shall we not acknowledge God's sovereignty, in all that he bestows and all that he inflicts, and his right to do it? This is the sentiment of true piety, of the heart that is reconciled to God and trusts in him. The denial of it, is the denial of God's infinite wisdom and goodness; and this is impiety. To illustrate and enforce the duty of this acknowledgment of the divine sovereignty, and the folly and impiety of every other explanation of the ways of Providence, is the main object of this book. See Introd. § 4. —*With his lips*: compare the sentiment in James 3 : 2.

Now three friends of Job heard of all this evil that had come upon him. And they came each from his place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had concerted together, to go and mourn with him, and comfort him. They raised their eyes afar off, and knew him not; and they wept aloud, and rent each one his garment, and strowed dust upon their heads toward heaven. And they sat down with him upon the earth, seven days and seven nights; and none spoke a word to him, for they saw that the affliction was very great.

AFTERWARD, Job opened his mouth, and cursed his day. And Job answered, and said:

Perish the day, wherein I was born;
and the night, which said: A manchild is conceived!
That day, let it be darkness:
let not God from above seek for it,
nor light shine forth upon it.
Let darkness and death-shade reclaim it;
let clouds rest upon it;
let darkenings of the day affright it.
That night, thick darkness seize upon it!
let it not rejoice among the days of the year,
nor come into the number of the months.
Lo, let that night be barren,
and no sound of joy enter therein.
Let them that curse days, curse it;
they that are skilled to rouse up the leviathan.
Let the stars of its twilight be dark;
let it wait for light, and there be none;
neither let it behold the eyelids of the morning.

11	MARGINAL TRANSLATIONS AND READINGS.
12	‘place’: home
13	‘for—together’: and met together as they had appointed
1	
2	
3	
4	‘which said’: it was said
5	‘seek’: care
6	
7	
8	
9	‘rejoice among’: be joined to (V. R.)
	‘to rouse’ &c.: to call forth the serpent

V. 11. *Eliphaz &c.* See Introd. p. —*Rent &c.* Expressions of grief, common in ancient times. Compare Josh. 7 : 6, Sam. 2 : 10, Ezek. 27 : 30, Rev. 18 : 19.

Ch. III. Here begins the sacred writer's use of this example of piety and suffering, in a series of discussions, under the form of poetry peculiar to the Hebrews. The expressions of grief, extorted from the sufferer by his protracted and hopeless miseries, are made the ground of reproofs and admonitions, which lead on to a discussion of the various topics of the book.

V. 2. *Answered*: in this word, as often used in the Scriptures, there is an implied reference to the special circumstances, or occasion, by which one is moved to speak, and to which his words may be regarded as a response. Other examples may be seen in Matt. 11 : 25; Joh. 5 : 17, and 2 : 18.

V. 4. *Not—seek for it*: let it be to him, as a thing extinct and forgotten forever.

V. 5. *Death-shade*: the darkness of the realm of death; the deepest night.—*Darkenings of the day*: the sudden and unlooked for darkening of the day, by an eclipse of the sun, is meant; a frequent image of unexpected and terrific change, as in Joel 2 : 31.

V. 7. *Barren*: let none be born in it, to give occasion for joy.

V. 8. *Skilled &c.*: namely such as, according to popular belief, had supernatural power over the animal creation, and over the elements.—*Leviathan* was the name given to monsters of the deep (Ps. 74 : 14, 104 : 26), and also to serpents of the larger kind (Is. 27 : 1). Those are meant, therefore, whose incantations are most potent. The version in the margin (*serpent-charmers* are intended) is of the same import.

V. 9. *Eyelids of the morning*: i. e. *the dawn*, beautifully conceived as the opening eyelids of day.

MARGINAL TRANSLATIONS AND READINGS.	10	Because it did not shut the doors of the womb that bore me, and hide sorrow from my eyes.
	11	Wherefore did I not die from the womb— come forth from the womb, and expire?
	12	Why were the knees ready for me, and why the breasts, that I might suck?
	13	For now, I had lain down and should be at rest; I had slept, then would there be repose for me:
	14	with kings, and counsellors of the earth, who have built themselves ruins:
	15	or with princes, who had gold, who filled their houses with silver:
	16	or like a hidden untimely-birth, I should not be; as infants that never see light.
	17	There, the wicked cease from troubling, and there, the weary are at rest.
	18	The prisoners all are at ease; they hear not the taskmaster's voice.
'both are there': are there the same	19	Small and great, both are there; and the servant is free from his master.
	20	Wherefore gives He light to the wretched, and life to the sorrowful in heart;
	21	who long for death, and it comes not, and search for it more than for hidden treasures;
	22	who are joyful, even to exulting, are glad, when they find the grave:—
	23	to a man, whose way is hidden, and God hedgeth about him?
For as food for me ; or, For before my food	24	For with my food, comes my sighing; and my moans are poured forth as water.

V. 12. *The knees*: namely of the assistant, in whose lap the infant was received at birth. Some refer, for illustration, to Gen. 30 : 3 ; others to Gen. 50 : 23 (properly, *were borne and laid upon Joseph's knees*) ; but neither is in point here.

V. 14. *Built themselves ruins*: a sarcastic reflection on the vanity of all earthly good. Had he thus perished at birth, he would now be on an equality with the most favored of men ; whose palaces are already crumbling to decay, and of whom it can only be said: *these ruins they built for themselves!*

V. 15. *Houses*: by some understood to be their splendid sepulchres (comp. 30 : 23). In these it was customary to deposit immense treasures of gold and silver. But this is not favored by the form of expression in the two members taken

together, clearly referring to the accumulation of wealth in their dwellings, while they lived.

V. 23. Compare the expression of the same thought in ch. 19 : 8, and such passages as Prov. 4 : 18, 19 ; Ps. 119 : 105, 27 : 11, and 5 : 8, last clause.—*Way is hidden*: so that it cannot be traced ; where all lies concealed in impenetrable darkness. It aptly expresses here a state of trial and affliction, the grounds and object of which the sufferer cannot comprehend.—*To hedge about one*, sometimes means, to protect him from outward annoyances and dangers, as in ch. 1 : 10. But it also means, to obstruct one's way with difficulties, so that he can advance in no direction ; and hence is an image of a state of helplessness, without hope of relief, as in Lam. 3 : 7, Hos 2 : 6.

V. 24. *As food for me* (margin), is explained by Ps. 42 : 3 80 : 5.

For I feared evil, and it has overtaken me;
and that which I dreaded, is come upon me.
I was not at ease; nor was I secure;
nor was I at rest; yet trouble came.

THEN answered Eliphaz the Temanite, and said:
Should one venture a word to thee, wilt thou be offended?
But who can forbear speaking!
Lo thou hast admonished many,
and hast strengthened the feeble hands.
Thy words have confirmed the faltering,
and the sinking knees thou hast made strong.
But now, it is come to thee and thou faintest;
it touches thee, and thou art confounded.

Is not thy fear thy confidence?
Thy hope, it is the uprightness of thy ways.
Remember now, who that was guiltless has perished?
and where were the righteous cut off?
As I have seen: they that plough iniquity,
and that sow mischief, reap the same.
By the breath of God they perish;
and by the blast of his anger are they consumed.
The lion's cry, and the voice of the roaring lion,
and the teeth of the young lions, are broken.

25	For the evil which I fear overtakes me, and that which I dread comes upon me.
26	I have no ease, nor quiet; I have no rest, yet trouble comes.
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6	'fear': piety
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VV. 25, 26. A further reason why he should have been spared these sufferings. He had not abused his days of prosperity, by a proud and presumptuous confidence, such as too often attends worldly success (Ps. 73 : 5, 6), and brings down the just displeasure of God (Ps. 73 : 18, 19). A similar sentiment is frequent in the Scriptures. Compare 2 Sam. 22 : 28; Dan. 5 : 20; Is. 66 : 2, 57 : 15. This view has been overlooked by some; and hence they think it necessary to translate as in the margin.

There is a tender and subduing pathos in the tone of these two verses, as translated in the text, which is free from all weakness, and forms a beautiful close to the first introduction of Job in this discussion.

All that can be objected to the language ascribed to Job in this chapter (after due allowance for the impassioned forms of oriental expression), is his impatient weariness of life. He had been suddenly stripped of wealth, of household dependents, and of children, and smitten with a loathsome and incurable disease; and last of all, his nearest friend and counsellor had proved unequal to her part in the trial. For what had he now to live? Why should he not long for release from life's burdens, in the quiet rest of the grave?

No complaint is made here against God, for having taken

what he gave. It is the sighing of the stricken and broken spirit, for release from hopeless suffering.

Chs. IV.—VII. *Eliphaz and Job*. The following positions are taken by Eliphaz. 1. That Job's confidence in his own integrity is not well grounded; that temporal evils are awarded according to the desert of the sufferer (6-11); 2. that weak and erring man may not arraign the wisdom and equity of God's government (12-21); 3. that the prosperity of the wicked is only temporary (ch. 5 : 1-5); 4. that under the afflictions incident to humanity, we should seek help from God (6-16); 5. that we should not repine at his chastisements, intended for the correction of our faults, and blessed to all in whom this end is attained (17-27).

V. 6. By *fear* is meant the fear of God (comp. ch. 1 : 1); his professed piety, it is intimated, was the ground of his confidence.

V. 9. *Breath of God* (more fully expressed in the second member by, *blast of his anger*); comp. Is. 11 : 4.

V. 10. The wicked, and especially men of violence, are often represented under the image of wild and ferocious beasts; e. g. Ps. 7 : 2, 10 : 9, 22 : 12, 13, 16, 20, 21, 35 : 17, 58 : 6; Nah. 2 : 11, 12.

MARGINAL TRANSLATIONS AND READINGS.		
	11	The strong lion perishes for lack of prey, and the lioness' whelps are scattered.
	12	Now a word was stealthily brought to me, and my ear caught the whisper thereof.
	13	In thoughts from visions of the night, when deep sleep falls upon men;
	14	fear came upon me, and trembling, which made all my bones to shake.
	15	Then a spirit passed before me: the hair of my flesh rose up.
	16	It stood still, but I could not discern its form; an image was before my eyes;
'there—voice': and I heard a low voice		there was silence; and I heard a voice:—
'more just than': just before	17	Shall man be more just than God?
'more pure than': pure before		shall a man be more pure than his Maker?
	18	Lo, he trusteth not in his servants, and to his angels he imputeth folly.
	19	Much more, they who dwell in houses of clay, whose foundation is in the dust,
'crushed like': consumed as by		who are crushed like the moth.
	20	From morning to evening they are destroyed, so that, unheeded, they perish forever.
'so that unheeded': because none heedeth		Is not their excellency in them taken away?— <i>Others:</i>
Is not their excellency in them taken away?— <i>Others:</i>	21	Is not their excellency taken away with them? they die, and without wisdom.
Is not their cord in them torn away?		
	1	CALL now; is there any that will answer thee? and unto whom, of the holy, wilt thou turn?

V. 12. *Stealthily*: in a secret, stealthy manner, in the stillness and obscurity of night.

V. 18. *Folly* (not the same word in the original as in 1 : 22), here in the sense of weakness and liability to error. In comparison with Him who is infinitely wise, their finite wisdom is but folly and weakness. Hence he cannot trust in them, as able of themselves to comprehend and execute his unfathomable designs.

V. 20. *From morning to evening*: in the brief space of a day. The morning finds them in all their pride of strength; in the evening, they are cut down and are gone. Comp. Ps. 90 : 5, 6. They are not sure of life even for a day; and so suddenly are they removed, that no one marks their fall.—We may also translate, as in the margin: *Because none heedeth*; i. e. because none of them heeds such warnings, so as to turn and live.

V. 21. *Their excellency*: their grandeur, their wealth, power, and honors, all in which they excelled others, passes away with them, and is known no more.—By *cord* (in the margin), some

understand the tent-cord, by which the tent is fastened to the ground. When this is torn away from its fastenings, the tent is thrown down; an emblem of the dissolution of the body, similar to that in 2 Cor. 5 : 1. Others understand by it the *life-cord*, or thread of life; and suppose they find a parallel in Eccl. 12 : 6.—*And without wisdom*: i. e. without attaining to it. Death surprises them, while still in ignorance of the true ends of life.

Ch. V : 1. *Answer thee*, implies an affirmative response, viz. to the sentiments and feelings expressed by Job.—*The holy*, is a designation of good men, as in Ps. 10 : 3 (com. ver., *saints*), 34 : 9; Deut. 33 : 3; and also of angels, as in Deut. 33 : 2. Good men are here meant; who, it is intimated, would give no countenance to such complaints as Job had uttered. The reference to angels, as understood by some, is not pertinent; for the question implies, that the appeal could be answered, and a decision obtained. The idea of calling upon angels (or saints) to render help, or to intercede with God (as some interpret), is wholly unknown to this book.

For grief slayeth the foolish,
and envy killeth the simple.
I have myself seen the wicked taking root;
but soon, I cursed his habitation.
His children are far from safety;
they are oppressed in the gate, and there is no deliverer.
Whose harvest the hungry shall devour,
and take it, even out from the thorns:
and the snare is gaping for their substance.

For evil goes not forth from the dust,
nor does trouble sprout up from the ground;
for man is born to trouble,
even as sparks fly upward.
But I, to God would I seek;
and unto God commit my cause.
Who doeth great things, and unsearchable;
things wonderful, without number.
Who giveth rain on the face of the earth,
and sendeth water on the face of the fields.
He sets the humble on high,
and the mourning are raised to prosperity.
He breaks up the devices of the crafty,
that their hands shall not do the thing purposed.
He ensnares the wise in their craftiness,
and the counsel of the cunning is made hasty:
by day, they meet darkness,
and grope at noonday, as in the night.
So he rescues the victim from their mouth,
and the needy from the hand of the strong.
Thus there is hope to the weak,
and iniquity shuts her mouth.

Lo, happy is the man whom God correcteth;
therefore, spurn not thou the chastening of the Almighty.
For he woundeth, and bindeth up,
he smiteth, and his hands make whole.

2 MARGINAL TRANSLATIONS AND READINGS.
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6 'the snare is gaping': the thirsty long
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8 'sparks': birds of prey
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15 (V. R.) So he rescues, from the sword from their mouth,—
16 and from the hand of the strong,— the needy.
17
18

V. 2. The intended application is: the foolish and the simple, when justly chastised for their sins, like Job give way to grief, and to envy of the happier lot of others; thus making their own destruction certain.

V. 3. *Taking root*: an image of prosperity; see Is. 27 : 6, and compare Ps. 1 : 3, 37 : 35; Jer. 17 : 8.

V. 4. *The gate*, was a place of public resort, where justice was administered; see Prov. 22 : 22; Amos 5 : 12, 15; compare Ruth 4 : 1, 2, 10, 11; Is. 29 : 21; Amos 5 : 10; Job 31 : 21, (and remarks on it).

V. 5. *Thorns*: i. e. thorn-hedges, enclosing and protecting cultivated fields. They are mentioned, Prov. 15 : 19; Mic. 7 : 4. —*Snare &c.* The dangers, to which their wealth is exposed, are likened to a concealed snare, eager for the expected prey.

VV. 6, 7. Affliction, and its cause, are not something external to the man himself; they belong to his nature as erring and sinful, and are the lot of humanity, to which all are born. This (which no one could deny), is consistent with the position already taken by Eliphaz (4 : 6-11).

V. 14. The figure is explained by Deut. 28 : 28, 29.

<p>MARGINAL TRANSLATIONS AND READINGS.</p>	<p>19 20 21 22 23 24 25 26 27</p>	<p>In six troubles, he will deliver thee; yea in seven, there shall no evil befall thee.</p> <p>In famine, he will free thee from death, and in war, from the power of the sword.</p> <p>From the scourge of the tongue thou shalt be hidden, and shalt not be afraid of destruction when it cometh.</p> <p>At destruction and at famine thou shalt laugh; and of the beasts of the earth thou needst not be afraid.</p> <p>For with the stones of the field shalt thou be in league, and the beasts of the field shall be at peace with thee.</p> <p>So shalt thou know, that thy tent is in peace, and shalt visit thy pastures, and miss nothing.</p> <p>And thou shalt know, that numerous is thy seed, and thy offspring as the green herb of the earth.</p> <p>Thou shalt come to the grave in hoary age, as the sheaf is gathered in, in its season.</p> <p>Lo this, we have searched it out; so it is: hear it, and know thou, for thyself.</p>
<p>O that my grief could but be weighed, and with it, my calamity be laid in the balances.</p>	<p>1 2 3 4</p>	<p>THEN answered Job, and said:</p> <p>O that my grief could be fully weighed, and all my calamity be laid in the balances.</p> <p>For now, it would be heavier than the sand of the sea; for this cause, my words have been rash.</p> <p>For the arrows of the Almighty are within me, whose poison drinketh up my spirit: the terrors of God array themselves against me.</p>

V. 21. *From the scourge of the tongue &c.*; the meaning is: thou shalt be safe from the lash of calumny.

V. 22. *Beasts of the earth, and beasts of the field*, are frequent expressions in the Scriptures, denoting such as roam the earth and the fields without restraint (wild beasts), in distinction from domestic animals (cattle), which are connected with man and subject to his care and restraint. So the two are distinguished in Gen. 1 : 25, and 2 : 20; compare Deut. 28 : 26; Ps. 79 : 2, and Deut. 7 : 22; Ezek. 29 : 5. In some instances, the latter phrase does not necessarily exclude domestic cattle (e. g. Ex. 23 : 11; Hos. 4 : 3), and in others obviously includes them (e. g. Joel 1 : 20, 2 : 22; Dan. 4 : 25).

V. 23. *With the stones &c.*: with the very stones, implying that nothing shall be left at variance with thee, to incommode and annoy. All things, animate and inanimate, shall be at peace with thee.

V. 26. Thus closes this beautiful picture, founded on a

partial view of God's providence, and admirably adapted to good men in prosperity. But Job had now reached a point, not rare in the experience of the pious, demanding deeper insight into the mysteries of the divine government; where all such common-places (as declared, 6 : 5-7), are stale, flat, and unprofitable.

Chs. VI and VII. Job's reply. The admonitions of Eliphaz were founded on the assumed guilt of the sufferer, and were therefore unseasonable and unjust. Job replies: by appealing to his severe afflictions, and his need of sympathy, confessing that he had spoken rashly, under the pressure of overwhelming calamity (1-7); repeating, but in more guarded terms, his desire to be at rest, and declaring his own innocence (8-13); reproving the unkindness of his friends, in withholding their sympathy (14-23), and demanding proof of the charge made against him, the justice of which he denies (24-30); closing (ch. 8), with a description of his sufferings, in which he again complains of the hardship of his lot.

<p>Does the wild-ass bray, by the fresh grass; or lows the ox, at his fodder? Can that which is tasteless be eaten without salt, or is there any relish in the white of an egg? My soul refuses to touch! they are as food which I loathe. O that my request might come; that God would grant my longing: and that it would please God to destroy me; that he would let loose his hand, and cut me off. For it should still be my solace, yea I would exult, in pain that spares not, that I have not denied the words of the Holy One. What is my strength, that I should hope, and what is my end, that I should be yet patient? Is my strength the strength of stones, or is my flesh of brass? Is not my help within me gone, and recovery driven away from me? Kindness, from his friend, is due to the despairing, ready to forsake the fear of the Almighty. My brethren are deceitful, like the brook, as the channel of brooks that pass away: that become turbid, from ice; the snow hides itself in them. At the time they are poured off, they fail; when it is hot, they are consumed from their place. The caravans, along their way, turn aside; they go up into the wastes, and perish. The caravans of Tema looked; the companies of Sheba hoped for them:</p>	<p>5 6 7 8 9 10 11 12 13 14 15 16 17 18 19</p>	<p>MARGINAL TRANSLATIONS AND READINGS.</p> <p>or is there flavor in the tasteless herb?</p> <p>So that I might yet have consolation and exult for I have not 'hope': wait</p> <p>'recovery': deliverance; or, succor To the despairing, kindness is due from his friend; else he will forsake &c.</p> <p>as the valley-brooks, they pass away</p> <p>'along' &c.: turn aside, on their way</p>
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VV. 5-7. Nature has a voice, for the expression of want and suffering, with which it pleads for sympathy and succor.—The folly and impertinence of his friend's unseasonable reproofs and counsels, are like insipid food to him, which the appetite rejects with loathing.

V. 11. What strength have I, on which to found a hope? What end awaits me, but to suffer on till death? The allusion is to 5 : 17-26.

V. 14. *To the despairing*: to one whose courage and hope have begun to fail; who is ready to distrust the providence of God, and thus to break away from all the restraints of piety,—in other words, *to forsake the fear of God*.

V. 15. *Like the brook*: such streams as are fed chiefly by the melting snow and ice of winter, and in the summer heats are often wholly dried up; abundant when least needed, but in

time of greatest want they disappoint the perishing traveler's hope.

V. 17. *Poured off*: i. e. so soon as their useless abundance is expended. The contrast is with the quiet, unpretending stream, fed by unfailing fountains, and imparting its blessings when they are most needed.

V. 18. Caravans, which take the route along, or across, the beds of such streams, ascend them in fruitless search for water, and perish.

V. 19. *Tema*, was the name of a tribe descended from Ishmael (Gen. 25 : 15, 16), and also of the district inhabited by them, in Arabia (Is. 21 : 13, 14).—*Sheba*: see note on I : 15.—A caravan of Midianites (another Arabian tribe descended from Keturah, Gen. 25 : 2, 6), is mentioned in Gen. 37 : 25 and following verses, as taking the route over Gilead, and thence through the valley and plain of *Jezreel* (Judges 6 : 33; Hos. 1 : 5), on their way to Egypt.

MARGINAL TRANSLATIONS AND READINGS.		
	20	they were ashamed that they had trusted; they came thither, and were confounded.
	21	For now, ye are become nothing: ye see a terror, and are dismayed.
	22	Have I said: Give to me; or, Bestow of your wealth for my sake:
	23	or, Deliver me from an enemy's hand, and from the hand of the violent set me free?
	24	Teach ye me,—and I will keep silence; and make me know wherein I have erred.
	25	How forcible are right words! but what does your upbraiding prove?
	26	Do ye intend to censure words, when the words of the despairing are as wind?
	27	Ye would even cast lots for the orphan, and dig a pit for your friend.
for it is manifest to you, if I lie.	28	And now, consent to look upon me; for I will not speak falsely to your face.
	29	Return I pray; let there be no wrong: yea return; I yet have a righteous cause.
	30	Is there wrong in my tongue? cannot my taste discern what is perverse?
warfare': service	1	Has not man a term of warfare on the earth, and are not his days as the days of a hireling?
	2	As the servant pants for the shadow, and as the hireling longs for his wages;
	3	so I am allotted months of wretchedness, and wearisome nights are appointed me.
	4	When I lie down, I say: when shall I arise, and the night be gone! and I am wearied with tossings, till the morning.
'and the night be gone': for long is the night	5	My flesh is clothed with rottenness, and clods of earth; my skin closes up, and breaks out afresh.
'rottenness': worms	6	My days are swifter than a weaver's shuttle, and consume away, without hope.
	7	Remember, that my life is a breath; my eye shall not again see good.

V. 27. *Cast lots &c.*: viz. for the possession of those, who are left thus unprotected and helpless. Such inhumanity, to the weak and defenceless, is spoken of in Joel 3 : 3; and also, as a great indignity, in Nah. 3 : 10.

V. 29. *Wrong*: viz. in their judgment of him.

Ch. VII.—V. 1. The meaning is: Man's earthly life is

like a term of service, the end of which is eagerly looked for.

V. 5. Compare the note on ch. ii., 3.—*With clods of earth*. with scales like lumps of hardened clay.

V. 6. *My days are swifter &c.*: are rapidly hastening to their end.—*Without hope*: the sentiment is the same as in ch. vi., 1-13, and has reference only to this life.

The eye of him that seeth me, shall behold me no more;
 thine eyes will seek me, but I shall not be.
 The cloud consumes away, and is gone;
 so he that goes down to the under-world, shall not come up.
 He shall not return again to his house,
 and his place shall know him no more.

As for me, I will not restrain my mouth;
 I will speak, in the anguish of my spirit;
 I will complain in the bitterness of my soul.
 Am I a sea, or a monster of the deep,
 that thou shouldst set a watch over me?
 When I say: My bed shall comfort me,
 my couch shall lighten my complaint;
 then thou scarest me with dreams,
 and terrifiest me by visions.
 So that my soul chooseth strangling,—
 death, rather than my bones!

I waste away; I shall not always live;
 cease from me; for my days are a vapor.

What is man, that thou shouldst magnify him,
 and set thy thoughts upon him;
 that thou shouldst visit him every morning,
 shouldst, every moment, try him?
 How long wilt thou not look away from me,
 nor let me alone, till I can swallow my spittle?
 If I sin, what do I unto thee, thou observer of men?
 Wherefore hast thou made me thy mark,
 that I should become a burden to myself?
 And why wilt thou not pardon my transgression,
 and remit my iniquity?
 For soon, I shall lie down in the dust;
 and thou wilt seek me,—but I shall not be.

THEN answered Bildad, the Shuhite, and said:
 How long wilt thou speak these things,
 and the words of thy mouth be a strong wind?

8 MARGINAL TRANSLATIONS AND READINGS.

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I loathe it; I would not live always
 'vapor': breath

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If I sin in what I do unto thee, thou
 observer of men,
 wherefore dost thou make me thy
 mark,

21

so that I am become a burden to
 myself?

22

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V. 9. *Shall not come up*, is explained by the next verse. The meaning is: he shall not return to earth; his life on earth is forever ended.

V. 11. *Am I a sea, &c.*: so fierce and ungovernable, that I need to be watched, and to be restrained with such severity. The *raging sea* as an image of pride and insolent power, is again mentioned by Job in ch. xxvi., 12.

V. 15. *My bones*: this skeleton body, which is all that disease has left me. "My life", in the common version (margin, *my bones*, as in all the earlier English versions), is a mere conjecture, without any authority; it is found, as far as I have

observed, in no other translation.—*Strangling*: a frequent effect of his disease.

V. 19. *Till I can swallow my spittle* is equivalent to the English phrase, *till I can take breath*.

Ch. VIII. Bildad reproves Job for falsely arraigning the justice of God, who had only visited upon his sons the desert of their own sins; and would restore Job himself to prosperity, if he should deserve it, at the hands of God (VV. 1-7). He then shows, by three illustrations, how uncertain, unstable, and brief is the boasted prosperity of the wicked man (VV. 8-19).

MARGINAL TRANSLATIONS AND READINGS.	3	Will God pervert right, or will the Almighty pervert justice?
When thy sons sinned against him, he gave	4	Though thy sons have sinned against him, and he hath given them into the power of their transgression :
	5	if thou thyself wouldst seek God, and make supplication to the Almighty;
	6	if thou wert pure and upright; surely even now, he would awake for thee, and make thy righteous dwelling secure.
'awake for': watch over	7	Then, though thy beginning be small, thy end shall be exceeding great.
	8	For enquire, I pray, of the former generation, and note what their fathers have searched out.
	9	For we are of yesterday, and know nothing, and our days upon earth are a shadow.
	10	Will not they instruct thee, and tell thee, and utter words from their heart:—
	11	Does the paper-rush shoot up, except in the marsh? will the marsh-grass grow without water?
	12	While yet in its greenness, and they cut it not, it drieth up, sooner than any herb.
	13	So are the ways of all who forget God; the hope of the impure shall perish.
	14	For his confidence shall be cut off; and his trust, it is a spider's-web.
	15	He shall lean upon his house, but it shall not abide; he shall lay hold on it, but it shall not stand.
	16	He, in the face of the sun, is green, and his sprouts shoot forth over his garden.
	17	Over a stone-heap are his roots entwined; he seeth the habitation of stones.
	18	When he shall be destroyed from his place, it shall deny him: I have not seen thee.
	19	Lo, that is the joy of his way, and from the dust shall others sprout up.

V. 4. *Into the power of their transgression*: to take effect on them, in their punishment, its natural consequence; compare Is. 24 : 20.

V. 7. *Awake for thee*: arouse himself for thy relief; compare Ps. 7 : 6.

V. 10. *From their heart*: well considered words, deeply pondered and matured.

V. 11. *Paper-rush*: a water plant, a species of rush which springs up in marshes, to the height of eight or ten feet, above the water. By unrolling its stalk, a thin firm sheet was ob-

tained, much used for writing. It was common in the marshes of the Nile, and was known also in Palestine. Even in its early vigor, before the time for cutting, it suddenly withers away, when the waters are dried up around it.

VV. 16, 17. Another illustration of the truth, that the prosperity of a wicked man has no permanent and enduring support. He is here compared to a plant, which for a while grows luxuriantly, but for want of depth of earth soon perishes.—*His garden*: where he has taken root.—*Habitation of stones*: a place where stones abound.—*Sees*: in the sense of *perceive, feel*.

Lo, God will not spurn the upright,
nor take hold of the hand of the wicked.
While he fills thy mouth with laughter,
and thy lips with rejoicing,
they that hate thee shall be clothed with shame:
but the habitation of the wicked,—it comes to nought.

THEN answered Job, and said:
Of a truth, I know that it is so;
for how can man be just with God?
If he should desire to contend with him,
he could not answer him, for one of a thousand.
Wise in heart, and strong in power!
who withstands him, and is secure?
He that removeth mountains, ere they are aware;
who overturneth them in his anger.
He that makes the earth to tremble from its place;
and the pillars thereof are shaken.
He that bids the sun, and it shineth not,
and sealeth up the stars.
He spread out the heavens, alone,
and treads upon the heights of the sea.
He made the Bear, Orion, and the Pleiads,
and the secret chambers of the South.
He doeth great things, beyond searching out,
and wonders, without number.

20 MARGINAL TRANSLATIONS AND READINGS.

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3

If He were pleased to contend with
him,
he could not answer Him,

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7

'shineth': riseth

8

'spread out': bows

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V. 29. *Take hold of the hand*: to aid and sustain them,—
as in Is. 42 : 6 ; Ps. 73 : 23.

Chs. IX, X. Job now enters into the discussion of the points maintained by his two friends, who had spoken. He knew that he had been just in his dealings with men, and faithful in the duties of religion; and he could not comprehend, therefore, why God should have singled him out from among men, as the object of such special marks of his displeasure. Hence, while he admits, 1st), that no one can be accounted just in the view of God (VV. 2, 3); he asserts, 2dly), that in apportioning the evils of this life, no distinction is made between the righteous and the wicked (VV. 22-26). These are the chief points; the other topics of these two chapters need not be suggested here.

V. 2. *Just with God*: in the view of the infinitely Wise and Holy, who searches the heart. Job does not claim for himself this equality with God, in personal holiness and purity; though he asserts, in opposition to his friends, the rectitude of his life. In regard to the former, all men are on a level before God; and it cannot account, therefore, for the special judgments inflicted on him; of the latter (he asserts,

VV. 22-24), God makes no account in distributing the evils of this life.

VV. 5 and 6, describe the most terrible of the effects of *earth-quakes*; in some of which even mountains have been thrown down, as stated by eye-witnesses.

V. 6. *Tremble &c.*: compare Is. 13 : 13, 24 : 20; Nah. 1 : 5 (where, "*is burnt*" should be, "*heaves*").—*Shaken*: compare Is. 24 : 18.—*Pillars* (or foundations) of the earth: a poetical image, frequent in the Scriptures (e. g. 1 Sam. 2 : 8; Ps. 75 : 3; compare Job 38 : 6; Prov. 8 : 29; Ps. 104 : 5); but as a figure merely, as appears from Job 26 : 7.

V. 8. *Spread out &c.*: compare Is. 40 : 22. It may also be translated: *Bows the heavens* (margin), in the same sense as in the ninth verse of the eighteenth Psalm, where the whole description is drawn from the appearances of a terrific storm.—*Treads upon the heights of the sea*: as its Lord; so the same phrase is used in Deut. 33 : 29; Amos 4 : 13; Mic. 1 : 3.

V. 9. These constellations, among the most conspicuous in the heavens, are named as instances of God's creative power. See Am. 5 : 8, and note on 38 : 31.—*Chambers of the South*: the remote, southern quarters of the heavens. (37 : 9).

goes by': assails	11	Lo, he goes by me, but I see him not; he passes along, but I do not perceive him.
	12	Lo, he seizes the prey; who shall hinder him? who will say to him: What doest thou?
	13	God will not turn away his anger; proud helpers bow beneath it.
	14	Should I then answer him,— choose out my words against him?
	15	Whom, though I be righteous, I would not answer; I would make supplication to my judge.
	16	If I called, and he answered me, I would not believe that he listened to my voice.
'For': He that 'dashes me in pieces': assails me	17	For he dashes me in pieces with a tempest, and multiplies my wounds without cause.
	18	He will not suffer me to recover my breath; but fills me with bitter plagues.
If it be of the might of the strong:— Lo, here am I; and if of right:—Who will appoint me a time?	19	If it be of might, lo he is the Strong! and if of right, who will appoint me a time?
	20	Though I were righteous, my own mouth would condemn me; if I were perfect, he would show me perverse.
	21	Though perfect, I should take no thought for myself, nor should I value my life.
	22	It is all the same; therefore I say, he consumes the righteous and the wicked.
	23	When the scourge shall suddenly destroy, he mocks at the distress of the innocent.
	24	The earth is given into the hand of the wicked; the face of its judges he veils; if not, who then is it?
	25	My days are swifter than a runner; they are fled, and have seen no good.
like robber-ships (V. R.)	26	They have passed by, like the reed-skiffs; as the eagle darts upon its prey.

V. 11. The mysterious presence and working of the divine power; ever near, yet perceived only in its effects.

V. 15. I would not deal with him as an adversary; but would entreat him, as a judge, to declare my innocence.

V. 16. *Call* and *answer*, in this passage, are forensic terms meaning to *summon* to a trial, and to *answer* the call.

V. 19. *Will appoint me a time*, viz. of trial; a forensic phrase. It is so used in Jer. 49: 19, where the question following it indicates the presumption and folly of thus arraigning God.—*If it be of might &c.* The meaning is: if *might* alone is to decide, the power is all with him; and if *right* is to be taken into account, how shall I obtain a hearing? Margin: the last clause of each member is language ascribed to God.

VV. 20, 21. Even if righteous, I could not against him affirm it, nor make good the assertion of my innocence; I must submit all, even life itself, to his decision.

VV. 22–24. This being true, that he must suffer though guiltless, he affirms that it matters not,—that it is all the same, whether a man be guilty or innocent; since both suffer alike.—*The scourge* (compare Is. 10: 26, 28: 15) means any calamity, as pestilence, war, or famine, in which all alike perish.—*Vails*, so that they shall not distinguish between right and wrong; ascribing to God, what he permits or does not prevent.—V. 25. *A runner*: see 2 Sam. 18: 19–26.

V. 26. *Reed-skiffs*: boats of the lightest material, made of woven reeds covered with pitch; still used on the Nile, and noted for their lightness and swiftness.

<p>If I say: I will forget my complaining, I will change my aspect, and be joyous: then I shudder at all my woes; I know thou wilt not declare me innocent. I, I am accounted guilty; why then should I weary myself in vain! Though I wash myself in snow-water, and cleanse my hands with lye; then, thou wilt plunge me into the pit, and my clothes would abhor me. For he is not man, like me, that I should answer him; that we should enter into judgment together. There is no arbiter between us, that might lay his hand upon us both. Let him turn away his rod from me, that the dread of him may not overawe me: I will speak, and will not be afraid of him; for not so am I, in myself.</p> <p>My soul is weary of my life; I will give free course to my complaint; I will speak in the bitterness of my soul. I will say unto God, do not hold me guilty; show me, wherefore thou contendest with me. Does it seem good to thee, that thou shouldst oppress, shouldst condemn the work of thy hands, and shine upon the counsel of the wicked? Hast thou eyes of flesh, or seest thou as man seeth? Are thy days as man's days, or are thy years as the days of a man? That thou shouldst seek after my iniquity, and shouldst search for my sin;</p>	<p>27 28 29 30 31 32 33 34 35 1 2 3 4 5 6</p>	<p>MARGINAL TRANSLATIONS AND READINGS.</p> <p>'be joyous': look cheerful</p> <p>'snow-water': snow (V. R.)</p> <p>Is it a pleasure to thee; or, Is it seemly for thee</p> <p>'shine upon': favor</p>
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VV. 29-31. I,—I am singled out as the guilty one. No effort of mine, to clear myself of the charge of guilt, will avail against him; he can easily refute my weak attempts, and make me an object of abhorrence.—*Pit*: see Ps. 40: 2.

V. 33. *Lay his hands upon us both*: as being equally subject to his authority, and having equal claims on his impartial justice. One who does not hold this relation to both parties, cannot act as umpire between them.

V. 35. *For not so*: i. e. not so disposed (viz. to the dread of him) *in myself*; the ground of it is not in me, in my own consciousness of guilt, but in his infinite power and majesty.

Ch. X. V. 3. *Does it seem good*: i. e. right and just. The

same phrase can be expressed as in the margin, meaning: Dost thou delight in it; or, does it become thee.

V. 4. *Hast thou eyes of flesh*: that look only on the outward appearance, and cannot read the heart.

VV. 5-7. Should God the Eternal, from whose power there is no escape, deal as man whose time and power are limited, and who cannot delay the execution of his will? Compare Deut. 32: 40, where (according to the Jewish explanation) the words, "I live forever", are the reason why retribution may be delayed, since none can escape the everliving God.

V. 6. *Shouldst seek &c.*: shouldst search out some ground of condemnation, when thou knowest that my life is not that of a wicked man.

MARGINAL TRANSLATIONS AND READINGS.	7	though thou knowest I am not wicked, and none can deliver from thy hand.
	8	Thy hands have fashioned me, and made me, in every part; and yet thou dost destroy me!
	9	Remember now, that thou hast formed me, as with clay; and wilt thou bring me to dust again?
	10	Didst thou not make me flow as milk, and thicken like the curd;—
	11	clothe me with skin and flesh, with bones and sinews interweave me?
	12	Life and favor thou hast granted me, and thy providence has preserved my spirit.
'hide': lay up	13	Yet these things thou didst hide in thy heart; I know that this was in thy mind.
	14	If I sin, thou observest me, and wilt not absolve me from my guilt.
	15	If I am wicked, woe unto me! and if righteous, I may not lift my head, filled with shame, and the sight of my misery!
	16	If it lift itself up, thou dost hunt me, like the lion, and show again thy wondrous power upon me.
	17	Thou renewest thy witnesses against me, and increasest thy displeasure towards me, with host succeeding host against me.
	18	Why then didst thou bring me forth from the womb? I should have died, and no eye would have seen me.
	19	I should be, as if I had not been;— should have been borne from the womb to the grave.
Forbear then (V. R.) withdraw from me (V. R.)	20	Are not my days few? Let him forbear! let him withdraw from me, that I may rejoice a little while:
	21	before I shall go, and not return; to the land of darkness and of death-shade;
	22	a land of gloom like the thick darkness, of death-shade, without order; and the light is as thick darkness.

VV. 10-12. Does this consist with that divine wisdom and power, shown in the formation of the body through all its stages, from its embryo state to the perfected human being? —V. 12. *Spirit*, here means the *principle of life*, the vital spirit, as in Is. 38 : 16.

VV. 16, 17. The outward evils inflicted on him he connects with his own inward conflicts, to which he ascribes every renewal and aggravation of them.—*Thy witnesses*: the evils which he was suffering, regarded as evidences of God's displeasure; the fundamental error in his, as well as his friends', view of God's dealings with him.

V. 22. *Without order*: where all is indistinct and confused. —*The light &c.*: serving only to reveal the gloom of that realm of death.

Evidences of an existence after death, and of the separate existence of the soul when disunited from the body, are scattered through the Old Testament. The manner of representing that future state, as, e. g. in this passage and in Is. 14 : 9, 10, is of course not to be taken literally, but as a figurative representation of the moral truth, under sensible imagery. The use of such imagery, in the expression of moral truths, is common in the Scriptures.

THEN answered Zophar, the Naamathite, and said:
 Shall the multitude of words not be answered?
 or shall a man of talk be accounted right?
 Shall thy boastings put men to silence,
 that thou mayest mock, and none make thee ashamed;
 and say: My doctrine is pure,
 and I am clean in thy sight?
 But, would that God would speak,
 and open his lips against thee;
 and would show thee the secrets of wisdom,
 how manifold is understanding;
 then shalt thou know, that God remembers not all thy
 · guilt against thee.
 Canst thou find out the deep things of God,
 or find out the Almighty, to perfection?
 It is high as heaven; what canst thou do?
 deeper than the under-world; what canst thou know?
 longer than the earth, in its measure,
 and broader than the sea!
 If he pass by, and shall apprehend,
 and call an assembly, who will answer him?
 For he, he knows evil men;
 and sees iniquity, when he seems not to regard it.
 But vain man is void of understanding;
 a foal of the wild-ass, is man from his birth.
 And thou, if thou direct thy heart,
 and spread forth thy hands, unto him;—
 if iniquity is in thy hand, put it far away,
 and let not wrong abide in thy dwellings;—
 surely, then shalt thou lift thy face without spot,
 and be steadfast, and shalt not fear.
 For thou shalt forget sorrow;
 as waters passed away, shalt thou remember it.

1 MARGINAL TRANSLATIONS AND READINGS
 2
 3
 4
 5
 6 how far they exceed comprehension
 7
 8 or reach the perfection of the Al-
 mighty
 9
 10
 11
 12 without intently observing it.
 'vain': empty
 13 prepare thy heart; or, firmly set thy
 heart
 14
 (V. R.) dwelling
 15
 16

Ch. XI. V. 4. *My doctrine*: viz. his views of God's govern-
 ment of the world, as it is shown in his treatment of the
 righteous and the wicked.—*In thy sight*: thine eyes can detect
 no fault in me.

V. 10. An image borrowed from an officer of state, going
 his rounds, and apprehending a delinquent for trial.—*Call an
 assembly*: viz. to witness the trial of the accused. Compare
 the judicial process described in 1 K. 21 : 12, 13. The same
 process is referred to in Ezek. 16 : 40 (properly, *they shall
 bring together an assembly*, viz. of the people, for the trial),
 and in Ps. 7 : 6, 7. The recognition, at this early period, of
 the right of the accused to a public hearing, is deserving of
 notice.—*Will answer him*:—him the Unerring, who cannot be

mistaken in the charge which he prefers; see the following
 verse. Of what avail is it then, to attempt an answer?

V. 11. *Seems not to regard it*: since the sentence is not
 speedily executed against every evil work (Eccl. 8 : 11); com-
 pare Acts 17 : 30.—(Margin): he detects it without effort:
 the evil which men do he instantly knows, without attentive
 search and inquiry.

V. 14. *In thy dwellings*: of which there had been many,
 for the accommodation of his family and numerous depend-
 ents.

V. 15. *Without spot*: bright, and unstained by disease or
 sorrow.

<p>MARGINAL TRANSLATIONS AND READINGS.</p> <p>should darkness come, it shall be as the dawn.</p>	<p>17</p> <p>18</p> <p>19</p> <p>20</p>	<p>And brighter than noon-day, shall life arise; the darkness shall become as the morning.</p> <p>Then wilt thou trust, because there is hope; yea, thou wilt search, and lie down without fear.</p> <p>Thou shalt repose, and none make thee afraid; yea, many shall make their court to thee.</p> <p>But the eyes of the wicked shall waste away; refuge vanishes from them; and their hope, it is the breathing out of life.</p>
<p>he who brings God in his hand.</p> <p>'speak to': the plant of</p> <p>'by': among 'Jehovah': God (V. R.) 'does': has made</p>	<p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p> <p>8</p> <p>9</p>	<p>THEN Job answered and said: Of a truth, ye are the people; and with you, wisdom will die!</p> <p>I also have understanding, as well as you; I am not inferior to you: and who has not such things as these?</p> <p>I am become one, that is a mockery to his friends; who has called upon God, and he answered him; a mockery is the just and the upright!</p> <p>There is scorn for misfortune, in the thought of the secure, ready for those who waver in their steps.</p> <p>Peaceful are the tents of the spoilers, and secure are they that provoke God,— he into whose hand God bringeth.</p> <p>But ask now the beasts, and they will teach thee; and the birds of heaven, and they will show thee.</p> <p>Or speak to the earth, and it will teach thee; and the fishes of the sea will tell it thee.</p> <p>Who knows not, by all these, that the hand of Jehovah does this;</p>

V. 17. *Shall life arise*: like a new day, succeeding to the present darkness and gloom. Compare Is. 58 : 10.—(Margin): then, if affliction come, it shall be as darkness that fades into the dawn.

V. 18. *Without fear*: the most careful search having detected no cause of alarm.

V. 20. *Waste away*: with disappointment and grief.

Chs. XII.—XIV. Job's reply. Reverses in the fortunes of the good, and the prosperity of the wicked, are both alike the allotment of God, (6-10); every one may read for himself the course of providence, in which God is seen controlling all things by his resistless Wisdom and Might (11-25); assertion of the rectitude of his own cause, and expostulation with God for his severity towards him (xiii); brevity of man's earthly life, no more to be renewed when once terminated by death (xiv).

V. 5. *Ready &c*: compare the sentiment, and the expression, in Ps. 38 : 16. The same figure (*firm footing* for security and prosperity), is found in Ps. 66 : 9, 121 : 3, and Prov. 3 : 23.

V. 6. Margin: whose strong hand (or the weapon which he bears in it), is his only trust, and in that sense is his God. Compare Hab. 1 : 11, last clause, which should be translated: *this his might is his God*.

VV. 7-10. All nature, animate and inanimate, declares the presence of God, and his providential care for every living thing; nor is man excluded from this minute and universal oversight.

V. 8. *The earth*: stored by him with boundless wealth, for the sustenance and enjoyment of his creatures.

V. 9. *Who knows not*: i. e. who can be ignorant of this, so plain to all who will give heed to it.—*By all these*: by the study of them; by the lessons which they furnish to the at-

in whose hand is the breath of all living,
and the spirit of all the flesh of man?

Does not the ear try words,
even as the palate tastes food for itself?
Among the aged, is wisdom?

and is length of days understanding?

With Him are wisdom and might;
to him belong counsel and understanding.

Lo, he casts down, and it shall not be built up;
he shuts up a man, and he shall not be set free.

Lo, he withholdeth the waters, and they dry away;
and he sends them forth, and they lay waste the earth.

With him are strength and counsel;
the erring, and he that causes to err, are his.

He leads counselors captive,
and judges he makes fools.

The girdle of kings he looses,
and binds a cord upon their loins.

Priests he leads captive;
and the long established he overthrows.

The trusted he deprives of speech,
and takes away the wisdom of the aged.

He pours contempt upon nobles,
and looses the girdle of the strong.

10

MARGINAL TRANSLATIONS AND READINGS.

11

12

13

14

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17

18

'girdle': bond; or, authority

19

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tentive observer of God's works.—*Among them*, (margin): i. e. which of them does not know; but this, I think, is not intended.—*Does this*: viz. what is referred to in verses 5 and 6. Affliction and prosperity are his allotment, as is shown by the evidences of his presence and providential care, seen in all his works. The words may also be translated (as in the margin), *has made this*: viz. this material universe, of inanimate and animated beings. But this is less to the point.

V. 10. *Of all the flesh of man*: i. e. of every human being; flesh of man, for the body of man, in distinction from that of beasts.—The *spirit of man* (compare Eccl. 12 : 7), is here plainly distinguished from the *breath of all living*.

VV. 11, 12. There is a capacity, in every man, to weigh and to judge what he hears, even as the palate has a natural power to test its food. Long life is not a proof of understanding, nor is wisdom among the aged alone. From their sayings, quoted against him by his friends, Job appeals to what we see of the providences of God, as the true exposition of his government of this world.

V. 13. Wisdom and Might,—they belong to him; and vain, against him, are all the wisdom and might to which others lay claim.—He proceeds to show, in the remainder of the chapter, God's sovereignty in controlling both the *powers of nature*, and the *purposes and plans of men*.

4

V. 14. *Shuts up*: compare 11 : 10; and also 3 : 23.

V. 16. *Strength and counsel*,—in union; not a blind force exerted without end or aim, but one that is directed by an intelligent purpose and design.—*Are his*: they belong to him; he made them, and they are the instruments of his will.

V. 17. *Counselors—judges*: viz. those most distinguished for sagacity and experience; to whom the interests of the state, and the administration of justice are confided; but the wisdom of both he confounds.

V. 18. (Margin): he looses the *bond*, by which they hold others in subjection, and reduces them to captivity and servitude.

V. 19. The order of *Priests* was every where one of the oldest and most permanent of the institutions of the ancient world. Compare Gen. 14 : 18; 47 : 22, 26; Ex. 2 : 16; 1 Sam. 6 : 2; Acts 14 : 13.

V. 20. The *trusted*: men of tried wisdom, relied on in cases of perplexity and peril; they are deprived of speech, having nothing to say in the emergency that calls for their counsel.

V. 21. *To loose the girdle* (viz. the girdle of the loins), means properly, to unfit for action (compare 38 : 3, and Is. 5 : 27); and hence, to deprive of strength and activity.

MARGINAL TRANSLATIONS AND READINGS.	22	Deep things he reveals, out of the darkness, and the shadow of death he brings forth to light.
	23	He gives the nations growth, and he destroys them; he extends the bounds of nations, and he leads them away.
	24	The leaders of the people of the land he deprives of under- and makes them wander in a pathless waste. [standing,
	25	They grope in darkness, and there is no light; he makes them reel like a drunken man.
	1	Lo, my eye has seen it all; my ear has heard, and perceived it.
	2	What ye know, I know also; I am not inferior to you.
	3	But I, to the Almighty will I speak; unto God I desire to make my plea.
worthless physicians	4	But ye,—forgers of lies, botchers of vanities,—are ye all.
	5	Would that ye would be altogether silent; for it would be your wisdom.
	6	Hear now my defense; and listen to the pleadings of my lips.
	7	Will ye, for God, speak that which is wrong, and for him will ye utter deceit?
	8	Will ye regard his person, or will ye contend for God?
'deceived': mocked 'deceive': mock	9	Is it well, that he should search you out? or, as a man is deceived, can ye deceive him?
	10	He will surely rebuke you, if ye secretly have regard for persons.
	11	Shall not his majesty make you afraid, and the dread of him fall upon you?
	12	Your wise sayings,—they are maxims of ashes; your towers of defense are towers of clay.

V. 22, is by some understood only in the general sense, that there is nothing which is hidden from his knowledge, and which he cannot bring to the light; compare Dan. 2 : 22; Eccl. 12 : 14; Rom. 2 : 16. Others refer it (more consistently with the connection), to the disclosure of his own inscrutable designs in the fate of men and nations (see next verse), which are as the darkness of the grave, till his providence brings them forth to light.

V. 23. An epitome of universal history.—*Leads them away*,—into captivity.

Ch. XIII, v. 4. *Botchers of vanities*: of idle sayings (compare v. 12), unskillfully brought together without coherency or

point, and practically useless.—Margin; *Physicians* (to sew meaning also to mend, to repair, to heal): prescribing for the cure of evils, while ignorant of their nature and cause.

V. 8. *Regard his person*,—in distinction from his cause; i. e. will ye be *partial* towards him, and hence speak for him, without regarding the merits of the case.

V. 9. Margin; *mock*, viz. by an attempted imposition, as though he could be deceived, like man, by a merely specious defense of him.

V. 10. *The person*, viz. of one of the parties concerned, in distinction from the merits of his cause.

V. 12. *Maxims of ashes*; i. e. worthless and distasteful, as ashes proverbially were; compare Is. 44 : 20; Ps. 102 : 9

Keep silence before me, that I now may speak;
and let come upon me what will.

Why do I take my flesh in my teeth,
and put my life in my hand?

Behold, he will slay me; I may not hope:
yet, in his presence, I will defend my ways.

And he too will be my deliverance;
for the impure shall not come before him.

Hear attentively my speech,
and that which I declare in your ears.
Behold now, I have made ready my cause;
I know that I am innocent.

Who is he that can contend with me?
For then would I be silent, and die.

Only, two things do not thou unto me;
then will I not hide myself from thee.

Thy hand remove thou from upon me,
and let not thy terror make me afraid:
then call thou, and I will answer;
or I will speak, and answer thou me.

How many are my iniquities and sins?
My transgression and my sin make known to me.

Wherefore dost thou hide thy face,
and regard me as thine enemy?

A driven leaf wilt thou put in fear,
and pursue the dry chaff?

For thou writest bitter things against me,
and makest me inherit the sins of my youth:

13	MARGINAL TRANSLATIONS AND READINGS.
14	Why should I take
15	(V. R.) Though he slay me, I will trust in him
16	And this too that the impure
17	
18	
19	
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V. 14. *Take my flesh in my teeth.* A somewhat similar image is found in Jer. 38 : 2, *he shall have his life for a prey, and shall live*; for a prey,—i. e. for a booty, with which one makes his escape through every danger. But here, the image is that of a wild beast, endeavoring to escape the pursuing shepherd, with the prey in its teeth. The pastoral life furnished many such incidents; compare, e. g. 1 Sam. 17 : 34, 35, and Amos 3 : 12. The other member expresses the same thought without a figure. *Put my life in my hand*, i. e. risk my life; as in Judg. 12 : 3; 1 Sam. 19 : 5, 28 : 21. The application is: Why do I thus risk all on the assertion of my rectitude before God, unless sustained by the consciousness of its truth?—The marginal translation is to the same effect; though some understand by it: Why should I be anxious to save my life (to escape with life, as the hunted wild beast with the prey in its teeth) by suppressing, before God, what my own consciousness impels me to utter.

V. 15. Sentiment: No hope of life is left me; but I will not die without appealing to God in defense of my innocence. Compare v. 3, and the note on 9 : 15.—Margin: *trust in him*, viz. as the future assertor of my innocence. This is a reading

found in ancient versions, and in some manuscripts; but is not in harmony with the connection.

V. 16 is not inconsistent with 9 : 28, which has reference only to this life; viz. to a declaration of his innocence by the restoration of temporal prosperity.

V. 17. *In your ears*, i. e. in your hearing: for what he says is addressed not to them, but to God.

V. 19. *Would I be silent &c.*, viz. if there are grounds on which this assertion of my innocence can be denied,—as implied in the preceding question.

V. 22. *Call and answer*, forensic terms as in Ch. 9 : 16.

V. 24. *To hide the face* from one, is to turn away from him in displeasure or disgust (Deut. 31 : 17, 32 : 20; Ps. 13 : 1, 22 : 24); as, on the contrary, *to cause the face to shine* upon one, means to regard him with a benignant aspect, to show him favor (Num. 6 : 25, 26; Ps. 31 : 16, 80 : 3; comp. Ps. 4 : 6).

V. 26. *Write* is a forensic and judicial term, meaning either, to set down in a written accusation,—or to render judgment

MARGINAL TRANSLATIONS AND READINGS.		
	27	and putttest my feet in the stocks, and watchest all my paths; thou settest a bound to the soles of my feet.
	28	And he, as rottenness, shall waste away; as a garment, which the moth consumes.
	1	MAN, of woman born, is of few days and full of trouble.
and withereth	2	Like a flower he goes forth, and is cut off; he fleeth as the shadow, and abideth not.
	3	And on such an one openest thou thine eyes, and me dost thou bring into judgment with thee?
O that a clean thing could come out of the unclean! Not one!	4	Who can show a clean thing, out of the unclean? There is not one!
	5	If his days are determined, if the number of his months is before thee; if thou hast set his bounds, that he cannot pass;
Until he shall have paid, as a hireling, his day.	6	look away from him, that he may rest, so that he may enjoy, as a hireling, his day.
	7	For there is hope for the tree, if it be cut down, that it will flourish again, and that its sprout will not fail.
	8	Though its root become old in the earth, and its trunk die in the ground;
	9	through the scent of water it will bud, and put forth boughs like a sapling.
and is at an end	10	But man dies, and wastes away; yea, man expires, and where is he!

in a written decree. Compare Ps. 149 : 9 ; Is. 10 : 1, 65 : 6 ; Jer. 22 : 30.—*Makest me inherit &c.*: the sins of youth are not suffered to pass away with that season of weakness and indiscretion; they are still imputed to me, and made as it were the inheritance of maturer years.

V. 27. The divine chastisements leave him no way of escape. He is like one whose feet are made fast in the stocks; or as one whose every motion is watched, and a limit set to his steps.

V. 28. *And he*: viz. the one so dealt with,—referring to the description just given of his own condition. The transition from the first to the third person, is not more bold and abrupt in English than in the original. He contemplates the picture he had drawn, and speaks of it in the third person.

Ch. XIV. v. 3. *Openest thou thine eyes*: compare Zech. 12 : 4.

V. 4. Meaning: where can such an one be found? As all are thus weak and frail by nature, why should any be dealt with so strictly? The form in the original has often the

meaning expressed in the margin; but it is less pertinent in this connection.

V. 6. *That he may rest*, viz. from special and extraordinary suffering; from evils which are not the necessary result of the condition of human life. What degree of rest and enjoyment is consistent with man's earthly lot, is indicated in the next line.—Margin; *shall have paid*. As the hireling owes the whole day of service to his employer, so man must abide his term on earth, till it is ended.

VV. 7-12. It is evident from the illustrations used, and from the whole connection, that Job has reference here, as in Ch. 7 : 10, to the renewal of man's life on earth. In that passage it is said of man, when he dies: "he shall not return to his house, and his place shall know him no more." Here, the same truth is illustrated, by contrasting him with a tree which has been felled, or which has died down to the ground with age, and revives again upon the same spot. Man, on the contrary, is like waters that dry away and return no more, and their place will be occupied by others.

<p>Waters fail from the pool, and the stream decays and dries up: so man lies down, and will not arise; till the heavens are no more, they will not awake, nor be roused from their sleep.</p> <p>O that thou wouldst hide me in the under-world, wouldst conceal me till thy wrath is past, wouldst appoint me a time, and remember me. If a man die, will he live again? All the days of my warfare would I wait, until my change come. Thou wilt call, and I will answer thee; thou wilt yearn towards the work of thy hands. For now, thou numberest my steps; dost thou not watch for my sin? My transgression is sealed up in a bag; and thou sewest up my iniquity.</p> <p>But the mountain falling crumbles, and the rock is removed out of its place. Water wears out the stones; its floods sweep away the dust of the earth: so thou destroyest the hope of man. Thou assailest him continually, and he goes hence; thou changest his countenance, and sendest him away.</p>	<p>11 12 13 14 15 16 17 18 19 20</p>	<p>'pool': sea</p> <p>'warfare': appointed time</p> <p>'wilt': wouldst 'will': would 'wilt': wouldst</p> <p>But now</p> <p>and thou devisest additions to falling lies prostrate</p>
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V. 11. Margin: by *Sea* is meant an inland sea or lake, a large collection of water, such as in hot countries are sometimes wholly dried up.

V. 12. *Till the heavens are no more*, i. e. while time endures,—or *nevermore*; his life, on earth, shall never return.

V. 14. *If a man die, will he live again?* He means: what other prospect have I? Will man's earthly life be renewed? Then what can I now look for, but that dreary abode in the shades of death, and the distant prospect of a happier state beyond it?—Some understand the question as an expression of momentary doubt, or uncertainty, arising from a want of clearness and fullness in the revelation then made of a future life. By others it is understood as expressing a common disbelief in the doctrine; to which he opposes his own conviction of its truth. But it is unnecessary to assume either of these points; and the connection is decisive in favor of the other view.

By *warfare* (in a figurative sense) is meant any state of extreme privation and hardship. So in Is. 40: 2, it is applied to those who had been, not in arms, but in captivity and bondage. Here is meant that state of existence described in Ch. 10: 21, 22.—*My change*: my transition from that gloomy abode, to a happier state. When this would take place, and at how remote a period, was unknown.

V. 15, expresses the believer's unshaken trust in God. "Neither life nor death,"—"nor things present nor things to come,"—"nor height nor depth," can separate him from the infinite Heart of Love, and its yearnings towards the spirit that still turns to Him with the confiding love which his own has inspired.—The form given in the margin is of the same import.

VV. 16, 17. The reason why he longs for this respite. — *Sealed up &c.* Meaning: my sins are not remitted, and blotted from remembrance; they are laid up against me, as things that are to be carefully preserved are sewed up in a bag and sealed. Compare the expression in Dent. 32: 34; Hos. 13: 12.—Margin: *and thou devisest &c.*, is the translation which many give to this member. But it is incorrect, as I think; nor is any such charge found elsewhere in the language ascribed to Job.

VV. 18–20. The most firm and enduring objects of nature are overthrown and destroyed; so in human life, there is nothing stable and permanent.—*Mountain falling*: compare ch. 9: 5.—*The hope of man*: every earthly hope; not merely, as some suppose, his hope of another life.—*Changest &c.* with disease and death.

MARGINAL TRANSLATIONS AND READINGS.	21	His sons come to honor, and he knows it not; and they are brought low, but he heeds them not.
'itself': himself	22	Only, his flesh for itself shall have pain, and his soul for itself shall mourn.
'itself': himself		
	1	THEN answered Eliphaz the Temanite and said:
	2	Shall a wise man answer with windy knowledge, and fill his breast with the east-wind;
'reproving': arguing whereby he is not profited	3	reproving, with speech that helps not, with words wherein is no profit?
'cast off': abolish	4	Yea, thou thyself dost cast off fear, and withholdest prayer before God.
'withholdest': make light of 'prayer': devotion	5	For thy mouth teaches thine iniquity, although thou choosest the tongue of the crafty.
	6	Thy mouth condemns thee, and not I; and thy lips testify against thee.
	7	Art thou the first man born, and before the hills wast thou brought forth?
	8	Hast thou listened, in the council of God; and reservest thou wisdom to thyself?
	9	What dost thou know, and we know it not, or understand, and we have not the same?
	10	The aged also, and the hoary-headed, is with us, older than thy father.
	11	Are the consolations of God too little for thee; and the word that gently deals with thee?

V. 21. Compare Eccl. 9 : 5, 6.

V. 22. *Only*: this alone concerns him. His flesh is said (by a natural figure), to suffer the pains of dissolution, whilst the beautiful fabric of the body is decaying, and mouldering to dust.

It has been asserted, that Job could have had no expectation of a future life; because that would have explained the mystery of the divine government, in the distribution of the good and evil of this world. But this is an error. The doctrine of a future retribution, however clearly revealed, would in itself be no satisfactory solution of the problem of the present life. It is the design of the book, to vindicate the government of God on higher grounds; and to minister to wants of the human spirit, which such a consideration would not satisfy.

Ch. XV. Second speech of Eliphaz. He reproves Job for the violence and rashness of his language (1-6), his claim to superior knowledge (7-10), his refusal of proffered consola-

tion, and his complaints against God (11-16); and describes the insecurity and the miserable end of the wicked (17-35).

V. 2. *Windy knowledge*: an empty, vain ostentation of knowledge, uttering itself in swelling words without substantial meaning.—*The east-wind* was peculiarly violent (Ps. 48 : 7; Ezek. 27 : 26; Job 27 : 21); hence one who utters, vehemently and passionately, things that are without weight in themselves, may be said to be filled with the east-wind,—full of idle and boisterous talk. Compare ch. 8 : 2.

V. 4. So far from profiting others, thou thyself art not restrained by the fear of God, nor disposed to pray to him for his favor and succor.—Margin: *abolish fear* (fear of God, or piety; compare ch. 4 : 6), which was the tendency of his assertion, that God does not distinguish between the righteous and the wicked, in the distribution of good and evil.

V. 5. Thy words betray thine inward depravity, though chosen with such skill and cunning.

V. 11. *Consolations &c.*, viz. in what Eliphaz himself had said, ch. 5 : 17-26.

Why does thy heart carry thee away;
and why twinkle thine eyes;
that against God, thou dost turn thy spirit,
and utter words from thy mouth?
What is man, that he should be pure,
one born of woman, that he should be righteous?
Lo He trusteth not in his holy ones,
and the heavens are not clean in his eyes.
Much more, the abominable and polluted;
man, that drinks in iniquity like water.

I will show thee; listen thou to me:
and that which I have seen I will declare;
what the wise make known,
and have not hidden,—from their fathers.
To whom alone the land was given,
and no stranger passed among them.

All the days of the wicked man, he is in pain,
and the number of years that are laid up for the oppressor.
Sounds of fear are in his ears;
in peace, the destroyer comes upon him:
he trusts not that he shall escape out of darkness;
and he is destined for the sword.
He wanders about for bread: Where is it?
he knows that a day of darkness is ready, at his hand.
Trouble and distress make him afraid—
overpower him, as a king ready for the battle.
Because he stretched out his hand against God,
and proudly set himself against the Almighty;
ran upon him, with stiffened neck,
with the thick bosses of his bucklers.

12	MARGINAL TRANSLATIONS AND READINGS.
13	'thy spirit': thine anger
14	
15	and that he should be righteous, that is born of woman?
16	
17	
18	
19	
20	
21	
22	
23	
24	
25	
26	

V. 12. *Heart* is here used, figuratively, as the seat of passion and emotion (compare Neh. 2 : 2; Is. 15 : 5; Hos. 7 : 14); elsewhere, of the reason and understanding, as in ch. 9 : 4. He refers, in this verse, to the strong feelings expressed by Job, and the quickened action of the eye in the excitement of passion.

V. 13. *Spirit*, in the same sense as in Prov. 25 : 28.—*Utter words*, in accordance with this feeling, as implied in the connection of the two members.

V. 15. *Holy*; see the references in the remarks on Ch. 5 : 1. Angels are here meant, compare 4 : 18.—*Heavens are not clean*: what is purest and most perfect, in its nature, is not without blemish in his sight.

V. 16. *That drinks in iniquity &c.*; to whom it is as natural, and as grateful, as the element that allays his physical thirst.

VV. 18, 19. *Their fathers &c.*; an ancient race, among whom the leading principles of true religion had been handed

down, from age to age. The patriarchal history, in Genesis, explains the allusion.—*The land*: the territory occupied by this race.

V. 20. *That are laid up*: whether few or many, it matters not; since they bring him no enjoyment, and their whole number is spent in miserable uncertainty about the future.

VV. 21, 22, describe his exposure to violence, captivity, and death; V. 23, his dread of approaching want.—*Darkness*, a common image of adversity, and of fearful calamities, as in Chs. 11 : 17, 23 : 17, and Nah. 1 : 8.

VV. 25, 26. *With stiffened neck*: a common expression of pride, and of insolent defiance; compare Ps. 75 : 5.—*With the thick bosses &c.*: i. e. with bucklers closely joined. The expression is taken from a practice in ancient warfare; a body of soldiers joining their shields together, and rushing in a compact mass upon the enemy. It means, to rush with all his force upon Him.

MARGINAL TRANSLATIONS AND READINGS.	27	Because he covered his face with his fatness, and gathered fat upon the loin;
houses where none dwell, 'are': were	28	and abode in desolated cities, whose houses none inhabit, which are destined for stoneheaps.
'nor' &c. his wealth shall not mount up, nor shall their possessions bend down to earth. 'possessions': fold (V.R.)	29	He shall not be rich, nor shall his wealth endure; nor shall their possessions spread abroad in the earth.
	30	He shall not escape out of darkness; a flame shall dry up his branches; and by the breath of His mouth shall he pass away.
'evil': vanity 'he is deceived': the deceived one, evil': vanity	31	Let him not trust in evil; he is deceived, for evil shall be his reward.
	32	Before his time, it is fulfilled; and his Palm is no longer green.
	33	He shall shake off, like the vine, his unripe grapes, and, like the olive, cast away his blossoms.
is famished	34	For the household of the impure is desolate, and a fire devours the tents of bribery.
	35	They conceive mischief, and bring forth vanity; and their womb matures falsehood.
	1	THEN answered Job, and said:
	2	I have heard many such things; miserable comforters are ye all.
what provokes would speak	3	Is there any end to words of wind? or what emboldens thee, that thou shouldst answer?
would frame would shake	4	I also could speak as ye do; were your soul in place of mine, I could frame words against you, and could shake my head at you.

VV. 27, 28. A second reason, viz. because he pampered himself on the plunder and ruin of others.—*Desolated cities*: plundered and depopulated, to enrich himself.

V. 29. *Their possessions*, applying the statement to all of this class.

V. 30. *Darkness*: see remark on V. 22.—*A flame*: a scorching wind is probably meant.—*Breath* &c. Compare: *with the breath of his lips shall he slay the wicked*, Is. 11 : 4.—*Mount up* &c. (Margin), as a strong and stately tree, whose branches bend to earth with the burden of its fruit.

V. 32. *Before his time*. Compare Eccl. 7 : 17, and Ps. 55 : 23.—*It shall be fulfilled*; he shall prematurely reap his full reward, in misfortune and untimely death.

The *Palm-tree*, the noblest of the vegetable products of that region, its erect and stately trunk rising sometimes to a hundred feet, was proverbially an emblem of prosperity (Ps. 92 : 12). It flourishes luxuriantly when abundantly supplied

with water, without which its branches soon wither. *His Palm is green* expresses, therefore, all that is implied in a prosperous condition.

V. 34. *Tents of bribery*: dwellings of those who are corrupted by bribes.

V. 35. They contrive schemes of mischief, for their own advantage, and bring about nothing but vanity and disappointment.—*Falsehood*: viz. that which proves, in the result, a falsehood and a cheat, deceiving all their hopes.

Ch. XVI. v. 2. *I have heard many such things*; in the course of this discussion, is his meaning. Eliphaz had only repeated what, in substance, had already been several times asserted.

V. 4. *Shake my head at you*: a gesture of assumed superiority,—of one who affects to speak with an air of dictation. It is also a gesture of derision and mockery, as in Ps. 22 : 7; Is. 37 : 22; Lam. 2 : 15.

I would strengthen you with my mouth,
and the comfort of my lips should uphold! •
If I speak, my grief is not assuaged;
and if I forbear, does it at all depart from me?
But now, He hath wearied me out;
thou hast made all my household desolate;
and me hast thou seized—it is become a witness;
and my leanness rises up against me,
it bears witness, to my face.
His anger rends, and it pursues me;
he gnashes on me with his teeth;
my enemy sharpeneth his eyes at me.
They gape upon me with their mouth;
with scorn, they smite me on the cheek;
together they combine against me.
God delivers me up to the unrighteous,
and casts me into the hands of the wicked.
I was at rest,—and he shattered me;
he laid hold of my neck, and dashed me in pieces,
and set me up for his mark.
His strong ones beset me round;
he cleaves my reins, and does not spare;
and pours out my gall upon the earth.
He breaks me, with breach upon breach;
he runs upon me like a warrior.
I have sewed sack-cloth upon my skin,
and have thrust my horn into the dust.
My face is inflamed with weeping,
and a death-shade is on my eyelids;
although no violence is in my hands,
and my prayer is pure.

5	MARGINAL TRANSLATIONS AND READINGS.
	and the moving
6	my pain
7	
8	
9	
10	
11	
12	
13	His arrows; others, His archers
14	
15	
16	
17	

V. 5. *Comfort of my lips*: that which my lips (words) would administer. Some understand this verse (in connection with the marginal readings of the preceding one), as ironical; but the natural construction of the words is preferable.

The assumption that v. 4 is Job's assertion of what he would do (Margin), were the relations between himself and his friends reversed, and that v. 5 is ironical merely, is not required by the forms of expression, and destroys the effect of this fine passage. Job sometimes uses a cutting irony, in the exposure of falsehood and pretension; but the elevation and dignity of his character are everywhere maintained. His magnanimity never yields to the low gratification of retaliating a wrong.

V. 7. *Wearied me out*: either in *strength, power of endurance* (compare Jer. 12 : 5), or in *patience* (Is. 7 : 13; Mic. 6 : 3).

V. 8. *Hast thou seized*: compare 11 : 10.—*A witness*: this fact itself witnesses against me; compare 10 : 17.

V. 9. *It pursues me*: is not satisfied, but still pursues me, to inflict new evils.

V. 12. *At rest*, as in Dan. 4 : 4, denotes a state of quiet, and of tranquil enjoyment.—*Shattered*, as by a sudden and violent blow.

V. 13. *Pours out my gall*: i. e. gives me deadly wounds; compare ch. 20 : 25; Prov. 7 : 23.

V. 14. *Breaks me*: as the defenses of a city are broken down by invading forces.

V. 15. *The horn* was an emblem of *power, of prosperity, and of pride* (Deut. 33 : 17; Ps. 89 : 17, 24; 75 : 4, 5). "My horn is exalted" (1 Sam. 2 : 1), "his horn shall be exalted with honor" (Ps. 112 : 9), are expressions of prosperity and of honorable distinction. On the contrary, "I have thrust my horn into the dust" expresses defeat and humiliation.

MARGINAL TRANSLATIONS AND READINGS.	18	Earth, cover not thou my blood! and let my cry have no resting-place!
	19	Even now, behold my witness is in heaven, and my attestor is on high.
	20	My mockers, are my friends: unto God my eye poureth tears;
	21	that he would do justice to a man with God, as a son of man to his fellow.
	22	For a few years will pass, and I shall go the way that I return not.
My spirit	1	My breath is consumed, my days are extinct;
the grave is		the graves are my portion.
Do not mockeries beset me? and does not my eye dwell	2	Of a truth, mockeries beset me; and my eye must dwell on their provocation.
	3	Give a pledge, I pray thee; be thou my surety with thee:
that will strike hands with me	4	who is there, that will give his hand for mine? For their heart thou hast kept back from wisdom; therefore, thou wilt not exalt them.
	5	Whoso betrays friends for a prey, even the eyes of his children shall fail.

V. 18. The allusions in this verse are explained by Gen. 4 : 10 (compare Is. 26 : 21 ; Ezek. 24 : 7, 8). Earth will not cover the blood of the innocent, unrighteously slain ; its cry will be heard. The language is so far applicable to the case of Job, as that he perishes innocently, and under the imputation of guilt. His prayer is, that earth will not cover his blood, as it does that of the guilty, who is justly cut off ; that his innocence may yet be openly declared and vindicated.

V. 19. The strange conflict in the mind of Job, it has been well said,* is nowhere more strikingly exhibited than here. The enemy, who pursues him with such unsparing and incomprehensible rigor, is the God to whom he still turns with unshaken confidence, and against whom no help or refuge is sought but in HIMSELF.—*Attestor* : one who affirms what he knows ; who can attest it from personal knowledge.

V. 21. *That he would do justice &c.*, i. e. would do justice to a man, in the cause between him and God ; as a *son of man to his fellow*, viz. to those who are equals (to one another and to him), and have equal claims on his justice,—in other words, as man does justice between man and man. Compare the sentiment in ch. 9 : 32, 33.

* Schlottmann.

Ch. XVII. vv. 1-3. *The graves*, i. e. the place of burial ; no portion being now left him, but among the dead. In this hopeless condition, such offices of professed friendship, as had been tendered him, were only a mockery of his sufferings. Compare the sentiment in ch. 6 : 14, 15, and ch. 16 : 2, 5, 20. Against this unkindness he pleads (v. 3), that God would "undertake for him", and become surety for his innocence.

That will give his hand for mine : i. e. will become my surety. A man pledged himself to the fulfillment of a promise, the payment of a debt &c., by giving the right hand ; another became surety for him, by giving his own hand in place of his. See Prov. 6 : 1 ; 17 : 18 ; 22 : 26. In like manner, one became surety for another's innocence of an imputed crime.—(Margin), *will strike hands with me* : i. e. will pledge himself to me, to be my surety, and to appear in my behalf.

V. 4. *Will not exalt them*, expresses his confidence that they, who now wrongfully accuse him, will in the end be humbled.

V. 5. *Betrays friends for a prey* : as his companions had done, by taking part against him in his distresses, and representing all that had befallen him as even less than his just desert. See ch. 11 : 6 ; compare ch. 6 : 27.

<p>And me has He set for the peoples' by-word; I am become one to be spit upon in the face. My eye is bedimmed with grief, and my members, all of them, are as the shadow. The upright will be astonished at this, and the innocent will be roused against the impure. Yet will the righteous hold on his way, and he that is of clean hands will increase in strength. But as for them all,—come on again I pray; for I find not a wise man among you. My days are passed; my plans are broken off, the treasures of my heart! Night is joined to day; light is just before darkness Lo, I wait my abode in the under-world, in the darkness have I spread my couch; I have called to corruption, My father art thou; to the worm, My mother and my sister! And where then is my hope? yea my hope, who shall see it! It will go down to the bars of the under-world, so soon as there is rest in the dust.</p> <p>THEN answered Bildad the Shuhite, and said: How long will ye hunt for words? understand; and afterward let us speak.</p>	<p>6</p> <p>7</p> <p>8</p> <p>9</p> <p>10</p> <p>11</p> <p>12</p> <p>13</p> <p>14</p> <p>15</p> <p>16</p> <p>1</p> <p>2</p>	<p>MARGINAL TRANSLATIONS AND READINGS.</p> <p>But as for you all (V. R.)</p> <p>Night they make day</p> <p>If I wait my abode in the under-world, in the darkness spread my couch;</p> <p>say to the grave, My father art thou, to the worm, My mother and my sister;</p> <p>then where is my hope?</p> <p>will ye set snares for words. <i>Others:</i> How long, ere ye make an end of words</p>
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V. 6. *Peoples'*: see note to ch. 1: 3, near the end. The plural (*peoples*) refers to the different races or tribes, by which "the East" (as the country is there called), was peopled.—*To be spit upon*: compare ch. 30: 10; Num. 12: 14; Is. 50: 6; Matt. 26: 67.

VV. 8, 9. Such unlooked for sufferings of a pious servant of God, will confound upright men, while it increases their indignation against prosperous impiety. But the truly devout and just man will not be turned aside from the truth, or be weakened as to his trust in God. Of this Job himself was an example.

V. 10. *Come on again &c.*: i. e. make yet another trial; for I find no proof of wisdom in your former discourse.

V. 11. *The treasures of my heart*: my earthly hopes and prospects, the plans and purposes most cherished in my heart.

VV. 12, 13. Night, the close of life's brief day, to him is near at hand; so near that he can already say: I have spread my couch in the darkness of the under-world.—*Margin*: they (my friends) make night day; namely in their intimations of a possible return of happier days on earth (compare chs. 5: 17-26; 8: 20-22; 11: 13-19) when in truth the light

(what is left to me of life), is just ready to be lost in darkness.

V. 16. *So soon as there is rest*. With that longed for repose of the grave, there will come also the end of all my earthly hopes, and plans, and interests; "for there is no work, nor device, nor knowledge, nor wisdom, in the grave" (Eccles. 9: 10). The meaning is: I can look for no rest, save that with which all earthly enjoyments cease.—*Bars*: compare Is. 38: 10, *I shall go to the gates of the under-world*, as it should be translated.

Ch. XVIII. V. 2. *Hunt for words*: i. e. spend all your skill and craft in hunting for words merely, while the matter in hand is not understood. He refers here to all the other speakers; each of whom, in his opinion, had been vainly searching for words, by which to silence his opponent. Hence the admonition in the next member.—(*Margin*): *set snares for words*, i. e. lie in wait for them; or, seek to draw from one words that may be turned against him (compare Luke 11: 54). But the meaning of the phrase, as given in the text, accords better with the following member.

MARGINAL TRANSLATIONS AND READINGS.		
	3	Wherefore are we accounted as the brute, are impure in your eyes?
	4	One that teareth himself in his rage! for thee, shall the earth be forsaken, and the rock remove out of its place?
	5	Yea, the light of the wicked shall go out, and the flame of his fire shall not shine.
	6	The light darkens in his tent, and his lamp above him goes out.
	7	His strong steps become straitened, and his own counsel casts him down.
	8	For he is driven into a net by his own feet and he walks upon snares.
	9	The trap will seize by the heel, the snare will take fast hold of him;
	10	hidden is its cord in the earth, and its noose upon the pathway.
	11	On every side, terrors affright him, and pursue him, at his footsteps.
	12	His strength becomes famished; and destruction is ready, at his side.
	13	It devours the parts of his skin; his limbs the first-born of death devours.
	14	He shall be torn from the security of his tent, and be led away to the king of terrors.
	15	There shall dwell in his tent they that are not his; brimstone shall be showered upon his habitation.
his branch shall wither	16	Beneath, his roots shall dry up; and above, his branch shall be cut off.
	17	His memory perishes from earth; and he has no name on the face of the fields.
	18	He shall be thrust forth from light into darkness, and shall be driven from the habitable world.
	19	He has no offspring and no progeny among his people, and no survivor in his dwellings.
	20	They that come after are astonished at his day; and they that were before are terror-stricken.

V. 3. *In your eyes*; i. e. in thy view, and in the view of all who like thee impugn the divine government, which we would justify.

VV. 5, 6. *The light &c.* Compare chs. 21 : 17, 29 : 3.—*His lamp above him*, as in ch. 29 : 3.

V. 13. *The parts of his skin*, viz., all portions of it, or the whole surface of the body; as was the case with Job.—*First-born of death*: the head or chief of the family of death (viz., of mortal diseases); by which the most fatal and terrible of all is meant.

V. 14. *From the security of his tent*,—where he believed himself secure from harm. Compare ch. 8 : 15.

V. 15. *Brimstone &c.*, is explained by Gen. 19 : 24. Compare Ps. 11 : 6.

V. 17. *The fields*; the pasture-grounds, where his numerous flocks and herds once roamed, and where his name shall no more be heard.

V. 20. *They that were before*, and *they that come after*, are his contemporaries of the generations preceding and following his own.

Such only are the habitations of the wicked,
and such the place of him that knows not God.

THEN answered Job, and said:
How long will ye vex my soul,
and break me in pieces with words?
These ten times do ye reproach me;
without shame, ye stun me.
And even if, in truth, I have erred,
my error abides with myself.
If, indeed, against me ye will make your boast,
then prove against me my reproach.

Know now, that God has wrested my cause;
and his net he has cast around me.
Lo, I cry out for wrong, and am not answered;
I call aloud, and there is no justice.
My way he has hedged up, that I cannot pass,
and has put darkness over my paths.
He has stripped me of my glory,
and taken the crown from my head.
He breaks me down on every side, and I perish;
my hope he uproots like the tree.
He makes his anger burn against me;
as his enemies, does he regard me.
Together come all his bands;
they cast up their way to me,
and encamp around my tent.
My brethren he has removed far from me;
and they that know me are wholly estranged from me.
My kinsmen stand aloof;
and my acquaintances have forgotten me.
Sojourners in my house, even my maid-servants, count me a
I am become an alien in their eyes. [stranger;
I call to my servant, and he answers not;
with my mouth, I entreat him.
My breath is strange to my wife;
I am offensive to the sons of the same womb.
Yea, children spurn at me;
if I would rise up, they speak against me.

MARGINAL TRANSLATIONS AND READINGS.	
21	
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4	ye contend with me
5	If, indeed, ye will act proudly towards me,
6	and upbraid me with my shame; know then, that
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12	
13	
14	
15	
16	
17	is loathsome
18	

Ch. XIX. v. 3. *Ye stun me*: with the violence and repetition of their reproaches.

V. 5. *My reproach*; what I am reproached with, viz. that these calamities are the just desert, and the true measure, of my guilt.

V. 6. *Has wrested my cause*. He means, by dealing with him as with the wicked, and not according to his integrity and uprightness, which God had himself acknowledged

(1 : 8). Second member; he has surrounded me with calamities, from which there is no escape (ch. 3 : 23 ; 13 : 27.

V. 12. *His bands*: compare ch. 10 : 17, 16 : 13, 14. The terms here used describe the approach of a besieging army, for the investment of a fortress.

V. 18, second member; they scoff at my weakness and helplessness.

MARGINAL TRANSLATIONS AND READINGS.		
	19	All my familiar friends abhor me; and they whom I love are turned against me.
	20	My bone cleaves to my skin and to my flesh; so that I am escaped with the skin of my teeth.
	21	Have pity on me, have pity on me, ye my friends; for the hand of God hath touched me.
	22	Why do ye pursue me as God, and are not satiated with my flesh!
	23	Oh that my words were written! oh that they were inscribed in the book!
	24	that with an iron stile, and lead, they were graven in the rock forever!
my deliverer; or, my avenger will stand up on the earth; or, on the dust	25	But I, I know my redeemer lives, and in after time will stand upon the earth;
and from my flesh	26	and after this my skin is destroyed, and without my flesh, shall I see God.
and not as an enemy My reins consume within me!	27	Whom I, for myself, shall see, and my eyes behold, and not another, when my reins are consumed within me.

V. 20. *With the skin of my teeth*: i. e., with nothing; which is the natural import of this proverbial expression. As the teeth have no skin, one who escapes with that only, escapes with nothing.

V. 21. *Are not satiated with my flesh*. The tearing of the flesh, by ferocious beasts, is an image of cruel and relentless persecution (Ps. 27 : 2); and also of false and slanderous accusations, as in Dan. 3 : 8, *and accused the Jews* (in the original, *ate up the pieces of the Jews*, i. e. ate them piecemeal). Compare Gal. 5 : 15.

VV. 23, 24. *In the book*, where all may read them. Compare Ezek. 13 : 9. Such registries were of great antiquity; and memorable occurrences of individual history were sometimes recorded in them, as in Gen. 5 : 24 and 29; 10 : 8-12.—*And lead*, melted into the cavities of letters cut in stone.

V. 25. *But I, I know &c.*, expresses his own unshaken assurance, however the case might seem to others.—*My redeemer*. The same word is used in Is. 49 : 7 and 26; 59 : 20; 60 : 16, &c.—*Shall stand upon the earth* (Margin: *upon the dust*, viz. of the earth), the scene of so much suffering and wrong; in whose dust repose the faithful dead, who perished unavenged, and sustained only by this hope. Compare Dan. 3 : 18, (not verse 17, which expresses another sentiment).

V. 26. *Without my flesh*; i. e. separated from my mortal body.—*Shall I see God*; as the same assurance is expressed in Ps. 17 : 15.—(Margin), *And from my flesh*, as some translate; i. e. from my body recalled to life, at the resurrection of the dead. But the other version is more consistent with the preceding member of the verse. The translation, *in my flesh*, in the early English versions, was adopted from the

Latin Vulgate, and is no expression of the Hebrew. It is now universally rejected.

V. 27. *And not another*; i. e. I shall still, though in a new existence, be the same; myself, and not another in my place, shall behold him.—The version in the margin is preferred by some; but without sufficient reason.

Third member. *My reins*, either regarded as belonging to the vital parts (Compare 16 : 13), meaning: when the life of the body is extinguished, and its vital parts themselves are wasted away; or taken in the more usual sense, viz., as the seat of thought and emotion (Ps. 16 : 7; Prov. 23 : 16, Ps. 73 : 21), meaning: when thought and feeling, in connection with the body, shall have ceased.—(Margin): *My reins consume*, with longing for this sight!

It is thought by some distinguished interpreters, that the assurance, which Job here expresses, could have no respect to any thing beyond the present life; that it must refer to some divine interposition before death, such as is recorded at the close of the book. They explain the passage thus: I know that my deliverer (or avenger) lives, and will yet stand up on the earth, as judge, asserting my right; that after my skin is consumed away, and without flesh (reduced to a mere skeleton), I shall see God,—i. e. shall see him interpose for me, and shall witness it with my own eyes, though my vitals are consumed; (or,—my reins are consumed with longing for it). Meaning of the whole: So great is my confidence in God, I cannot doubt that he will do justice on earth, to those who trust in him.

The reasons for the above opinion are:

1. That any reference, here, to a future state of retribution,

If ye say: How will we pursue him!
and the root of the matter is found in me,
be ye afraid of the sword;
for wrath is a crime for the sword,
that ye may know there is a judgment.

THEN answered Zophar the Naamathite and said:
For this, do my thoughts give answer to me,
and because of my eager haste within me.

28

MARGINAL TRANSLATIONS AND READINGS.

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and therefore is my

is inconsistent with the whole course of argument in the book; since such a reference would at once have solved the difficulties, caused by the apparently unjust distribution of good and evil in this life.

To this it may be answered (as already remarked at the close of ch. 14), the doctrine of a future retribution does not explain the mystery of the divine government. This must be done on a higher principle, than that of *future compensation for a present wrong*.

2. That this belief of a future state is not taken into account in the discussion. It is not mentioned by the other speakers; and Zophar, in replying to this speech of Job, takes no notice of any reference made to it by him.

The reply is; that this reference to a future state is not a part of Job's *argument*; the admission of its truth would not strengthen his position, nor weaken that of his opponents. He merely consoles himself with the assurance, that he shall not forever be cut off from the divine favor. Why is it so now, is the sole question between him and his friends.

3. No use is made of it as a ground of consolation to the afflicted, even by Elihu, whose views of the design and uses of affliction are far more just than those of the three friends.

Such a use of it would have been aside from the whole scope of the argument between Job and his friends; and it would have contributed nothing to the solution of the question discussed in the book.

4. It is at variance with other express declarations of Job; e. g. chs. 7 : 7, 8; 10 : 20-22; 14 : 7-12, and 14; 17 : 11-16. The belief of a future state of happiness, had he held it, would have been a constant solace in his present sufferings.

A solace for present evils in some future good, was not the thing which Job sought, or which his case required. It was a solution of the mystery of God's dealings with him, and with other righteous men, in this life. Why should God treat, as he does his enemies, one who loves him, confides in him, and still seeks refuge and help in him alone? (See ch. 16 : 19, and remarks on it). This question (if the voice of suffering nature is not misinterpreted), still rises in many a dark hour of inward conflict; and it calls for just the answer that was given to Job.—The import of the above passages has already been considered.

5. The reference to the Messiah, is too direct and clear, for that early period of revelation.

Not unless we make it more specific than the sacred writer does. Moreover, it was of a still earlier believer, and a near ancestor of Job, that the Saviour himself says: *Abraham rejoiced to see my day; and he saw it, and was glad* (John 8 : 56).

The common interpretation is, confessedly, the natural import of the words; and they can speak nothing less without very considerable abatement of their proper force. Since there is nothing requiring such abatement, we must take them in their full meaning, as understood by many of the best interpreters, among scholars of our own and of former times.

V. 28. *If ye say*: i. e. by your acts; if ye show this spirit in your treatment of me.—Second member. The language may be understood as an assertion of his friends; viz. that the root, or ground, of the matter in dispute (i. e. of his afflictions), is found in himself, in his own guilt. Or it may be taken as Job's assertion, meaning: when the ground-principle, the fundamental truth, is found in me; viz. in his principles and life, as well as in the positions which he maintains in the controversy. The latter view is favored by the connection.

V. 29. *The sword*, viz. of divine justice.—Second member: by *wrath* is meant, their unjust and criminal severity towards him, in the heat of controversy.—*A crime for the sword*: one to be punished by it, viz. by the justice of God. Compare Matt. 5 : 22.

Ch. XX. Zophar, in this reply, asserts the following points: the more prosperous the wicked man may be, the more signal is the doom that is certain to follow (4-11); though he may revel for a time in the fruits of wickedness, his very food turns to poison within him (nurturing fatal disease, is meant), and his wealth and prosperity are taken away (12-17); the law of restitution and of retaliation is enforced upon him (18-23); by the hand of man, or by the visitation of God, himself and his treasures are consumed, and heaven and earth declare his guilt (24-29).

V. 2. *For this*, viz. what Job had just said, in verses 28 and 29 of the preceding chapter.—*Give answer to me*: i. e. they respond to my desire for a suitable answer; they suggest the answer required.—*My eager haste*, to meet and repel the charge.

MARGINAL TRANSLATIONS AND READINGS.	3	My shameful chastisement must I hear; and the spirit, from my understanding, will answer for me.
	4	Dost thou know this to have been from of old, since man was placed upon the earth;
	5	that the triumphing of the wicked is short, and the joy of the impure for a moment?
	6	Though his height mount up to the heavens, and his head reach to the clouds:
	7	according to his greatness, so shall he perish forever; they that saw him shall say: Where is he?
	8	As a dream shall he fly, and not be found; and be chased away, as a vision of the night.
	9	The eye that saw him shall see him no more, and his place shall no more behold him.
	10	His sons the weak shall oppress; and his hands shall make restitution of his wealth.
but they shall	11	His bones are full of his youth; but it shall lie down with him in the dust.
	12	Though evil be sweet in his mouth, though he hide it under his tongue;
	13	though he be sparing of it, and will not let it go, and hold it in his palate;
	14	his food is turned in his bowels, the gall of asps within him!
	15	He swallows down riches, but shall disgorge them; God will dispossess them from his belly.
	16	He shall suck in the poison of asps; the tongue of the adder will slay him.
	17	He shall not look on the water-courses, the flowing streams of honey and milk.
	18	The fruit of toil he restores, and shall not devour, as his borrowed possession, and shall not rejoice in it.
	19	Because he oppressed, abandoned the weak, the houses he has plundered he shall not build up.

V. 3. *The spirit* (meaning the emotional nature, the passions and desires, as in ch. 15 : 13, Prov. 25 : 28), is here distinguished from the *understanding*, the power of discerning truth. The spirit impels him to speak; the understanding supplies the answer.

V. 4. Meaning: dost thou know this truth (established by all experience), and yet canst speak as if ignorant of it?

V. 6. Compare Is. 14 : 13, 14.

V. 7. *According to his greatness, &c.*; i. e. the greater his elevation, the more signal shall be his fall and ruin.

V. 10. *Shall make restitution of his wealth* (compare vv. 15, 16), leaving his sons impoverished; which explains the statement in the first member, that they, in their turn, become a prey even to the weak.

V. 11. *Are full of his youth.* His youth remains in them, in all its freshness and vigor; they are yet in the fullness of youthful strength. But that too shall fail, and shall go down with him to the dust. (Margin): they too shall fail, &c.

V. 17. *The water-courses*: the index of fertility; compare Deut. 8 : 7.

V. 18. *The fruit of toil*, i. e. of unrequited labor, as the connection shows.—Second member. *As a borrowed possession*, and therefore subject to the rightful claim of another; for such is the fruit of unpaid service.

V. 19. *He shall not build up*, i. e. shall not prosper in the possession of them; they shall go to ruin in his hands.

Because he knew no rest in his bosom,
of all his delights he shall save nothing.
His greedy appetite nothing escaped;
therefore his prosperity shall not endure.
In the fullness of his superfluity, he shall be straitened;
every hand of the wretched shall come upon him.
His belly shall be filled!
God shall cast on him the fury of his wrath,
and shall rain his food upon him!
If he flee from the iron weapon,
the bow of brass shall strike him through.
He plucks it out; it comes forth from his body,
the gleaming weapon, from his gall!
terrors come upon him!
All darkness is hoarded up for his treasures;
a fire not blown shall consume them;
it shall devour the remnant in his tent.
Heaven shall reveal his iniquity,
and earth stand up against him.
The increase of his house shall depart,
shall flow away, in the day of His wrath.
This is the portion of a wicked man from God,
and his appointed lot from the Mighty One.

THEN answered Job, and said:
Hear ye attentively my speech;
and let your consolations be this.
Suffer me, that I may speak;
and after I have spoken, mock on.
As for me, is my complaint to man?
Or wherefore should I not be impatient?
Look upon me, and be astonished,
and lay the hand upon the mouth!
For when I remember, I am dismayed;
and trembling seizes my flesh.
Wherefore do the wicked live,
grow old, yea become mighty in power?

20 MARGINAL TRANSLATIONS AND READINGS.

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is my complaint of man

V. 22, second member: compare ch. 5 : 5.

V. 23. An expression of stern irony. He who grasped at all things, and filled himself with others' goods, shall now eat of the fruit of his own way, and be filled with his own devices (Prov. 1 : 31). The same thought is expressed in Ps. 11 : 6. *Upon the wicked he will rain snares, fire and brimstone, and a horrible tempest; the portion of their cup!*

V. 25. *From his gall*: showing that a mortal wound has been given. Compare the remark on ch. 16 : 13.

V. 26. *Darkness*; put for calamities, as in ch. 15 : 22.—*A fire, not blown*; of which no one knows the origin or cause.

V. 28. *The increase of his house*; the accumulated wealth of his family; the treasured gains of years and generations.

Ch. XXI. V. 2. *Your consolations*: compare ch. 15 : 11, and 16 : 2.

MARGINAL TRANSLATIONS AND READINGS.		
	8	Their seed with them is established in their sight, and their offspring before their eyes.
	9	Their houses are in peace, without fear; and no scourge of God is upon them.
	10	His cattle breed, and fail not; his kine bring forth, and miscarry not.
	11	They send out their little ones like the flock, and their children dance.
	12	They shout, with tabret and harp, and rejoice, to the sound of the pipe.
	13	In prosperity they spend their days, and in a moment, go down to the under-world.
	14	And they say unto God: Depart from us; for we desire not the knowledge of thy ways.
	15	What is the Almighty, that we should serve him? and what are we profited, if we pray unto him?
	16	Lo, their good is not in their hand! Far from me is the counsel of the wicked.
	17	How oft, does the lamp of the wicked go out, and their destruction come upon them, or He, in his anger, distribute sorrows?
	18	or they are as stubble before the wind, and as chaff, which the whirlwind snatches away?
	19	Will God treasure up his iniquity for his sons? on him let him requite it, that he may know!
	20	Let his eyes see his destruction, and let him drink of the wrath of the Almighty.
	21	For what is his concern in his house after him, when the number of his months is cut off?
that judgeth on high	22	Shall one teach God knowledge, when it is he that judgeth the high?
	23	One dies in his full prosperity; he is wholly at ease, and secure.
His folds are full of milk (V. R.)	24	His sides are full of fat, and the marrow of his bones is moistened.
	25	And another dies in bitterness of soul, and has not tasted good.
	26	Together they lie down in the dust, and the worm covers them.
and rottenness covers them.	27	Lo, I know your devices, and the plots with which ye would oppress me.

V. 16. *Their good*, i. e. their real good, in the true and highest sense, is not in their possession or within their grasp. Sentiment: though the wicked may have worldly prosperity, yet impiety is folly, and godliness the only true wisdom.

V. 22. *Shall one teach God knowledge*: i. e. instruct him in

the government of the world; as Job's friends would do, by laying down laws not recognized in divine providence.

V. 24. *Is moistened*; is kept fresh and vigorous; is not dried up by protracted disease, or by decay of the powers of nature.

For ye say: Where is the house of the Noble;
 and where the tent, in which the wicked have dwelt?
 Have ye not asked the wayfarers?
 and do ye not know their tokens?
 That the wicked is kept unto the day of destruction;
 they are brought on to the day of wrath.
 Who, to his face, will declare his way?
 and what he has done, who will requite him?
 And he, to the graves is he borne away,
 and watch is held over the tomb.
 Sweet to him are the clods of the valley;
 and all men will draw after him,
 as before him, without number.
 How then comfort ye me in vain,
 when in your answers there remains only deception!

THEN answered Eliphaz the Temanite, and said:
 Can a man profit God?
 for it is himself the wise man profits. [righteous,
 Is it a pleasure to the Almighty, that thou shouldst be
 or a gain, that thou shouldst make thy ways perfect?
 Will he, for thy fear, rebuke thee,
 enter into judgment with thee?
 Is not thy wickedness great?
 and there is no end to thy iniquities.
 For thou hast taken a pledge of thy brother for naught,
 and stripped off the garments of the naked.
 The fainting thou gavest no water to drink,
 and from the hungry thou hast withholden bread.

28	MARGINAL TRANSLATIONS AND READINGS.
29	
30	That the wicked is kept in the day of destruction; they are brought on in the day of wrath.
31	
32	
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1	
2	Can a man profit God, when he wisely seeks his own profit?
3	
4	for thy piety; <i>Others:</i> Will he, for fear of thee, confute thee?
5	
6	
7	

V. 29. *The wayfarers:* those whose business requires them to travel from place to place, and to visit different lands, and who see much of the ways and of the fates of men.

Their tokens: that is, the facts which they have witnessed and report, and which serve as *tokens*, or *signs*, by which the truth may be known.—*Do ye not know &c.*, i. e. do ye not understand the true import of them?

V. 30. The course of Providence shows, that the wicked man is not punished in this life. He is kept, i. e. he is reserved, for his doom. He is brought on, or is led onward, to the day of wrath. The following verse shows, that a retribution this side the grave is not meant.

Some translate as in the margin. Meaning: *the wicked is kept*, i. e. he is preserved, when the more weak and defenseless perish; *they are brought on*, i. e. are conducted safely through. But the true meaning is given in the text.

V. 31. So great is his power, that no one ventures to rebuke his injustice, or is able to punish it.

V. 32. He is borne in state to the burial-place, and his tomb is guarded from violation.

He thus follows the ungodly man through life, to the grave, and to the peaceful, undisturbed repose of his sepulchre; proving that no retribution overtakes him on earth,—*that he is kept to the day of destruction.*

Ch. XXII. V. 4. *For thy fear;* that is, thy fear of God, as in ch. 4 : 6. The words can be translated as in the margin: *Will he, for fear of thee, confute thee;* that is, show thee to be in the wrong, and thus rebuke or reprove thee.—*Enter into judgment with thee;* compare Ps. 143 : 2.

V. 6. *The naked* means here (as in Is. 58 : 7, and James 2 : 15), one who has not clothing sufficient for his own wants.—Against such oppression of the poor, the Mosaic law was very strict; see e. g. Deut. 24 : 17, and compare Ex. 22 : 26 Deut. 24 : 12, 13, and 6.

MARGINAL TRANSLATIONS AND READINGS.

8	But the man of might, his was the land; and the honored one, he dwelt therein.
9	Widows thou hast sent empty away, and the arms of the orphans were broken.
10	Therefore snares are round about thee, and fear suddenly confounds thee;
11	or darkness, that thou canst not see; and the flood of waters covers thee.
12	Is not God in the height of heaven? and behold the summit of the stars, how high!
13	And thou sayest: How does God know? can he judge through the thick cloud?
14	Clouds are a covering to him, and he sees not; and he walks upon the vault of heaven.
15	Wilt thou keep the old way, which wicked men have trodden?
16	Who were seized before the time; their foundation was poured away in a flood.
17	Such as say unto God: Depart from us; and, What can the Almighty do to them?
18	When he their houses had filled with good: but far from me is the counsel of the wicked!
19	The righteous look on, and rejoice; and the innocent mock at them:
20	truly, our adversary is cut off; and what is left to them a fire consumes.
21	Now acquaint thyself with him, and be at peace; thereby shall good come upon thee.
22	Take now the law from his mouth, and lay up his words in thy heart.
23	If thou return to the Almighty, thou shalt be built up, if thou remove wickedness far from thy dwellings.
24	And cast to the dust the precious ore, and the gold of Ophir to the stones of the brooks;
25	for the Almighty will be thy precious ores, and silver, sought with toil, for thee.
26	For then shalt thou have delight in the Almighty, and shalt lift up thy face unto God.

V. 9. *The arms of the orphans*; those by which they are defended, and provision is made for their wants. These *were broken* (that is, made powerless), by oppression, and by withholding the needed help.

V. 12. *The summit of the stars*; that is, the highest point to which they rise, in mid heaven.

V. 15. *The old way, which wicked men have trodden*; as related in Gen. 6: 11-13.

V. 16, refers to what is related in Gen. ch. 7.—*Before the time*; in the same sense as in Eccl. 7: 17, Ps. 55: 23.—Second member: their firm foundation, on which they rested so secure was itself borne away in the overwhelming flood.

V. 24. *Ophir*: Gen. 10: 29; 1 K. 9: 28; 10: 11; Is. 13: 12. It was, most probably, a region of Southern Arabia.

Thou wilt pray to him, and he will hear thee; and thou wilt perform thy vows.	27	MARGINAL TRANSLATIONS AND READINGS.
For thou wilt purpose a thing, and it shall stand; and light will shine upon thy ways.	28	
When they are cast down, thou shalt say: There is lifting up! and the meek-eyed he will save.	29	When they are depressed
He will deliver one that is not guiltless; and he shall be saved by the pureness of thy hands.	30	
 THEN answered Job, and said:	1	
Even to day, my complaint is frowardness!	2	is bitter
The hand upon me is heavier than my groaning.		
O that I knew how I might find him, might come even to his seat!	3	
I would array my cause before him, and fill my mouth with arguments.	4	
I would know the words he would answer me, and mark what he would say to me.	5	
Would he, with great power, contend with me? no! he surely would give heed to me.	6	
There, the upright might reason with him; and I should be delivered for ever from my judge.	7	
Lo, I go toward the east, but he is not there, and toward the west, but I perceive him not; toward the north where he worketh, but I behold him not, he covers himself in the south, and I see him not.	8 9	

V. 27. *Wilt perform thy vows*; compare Ps. 66 : 13, 14. The expression means, *thou wilt obtain thy desire*; for the vow was not to be performed, unless the object of desire was granted. For the form of such a vow, see Gen. 28 : 20-22; 1 Sam. 1 : 11.

V. 29. *When they are cast down, &c.* The same sentiment as in Ps. 91 : 7, 8. When others are brought low, by one calamity or another, the evil "shall not come nigh thee."—Some suppose that "*thy ways*" (in the preceding verse), are here meant. When *they are depressed* (Margin), that is, when thou art humbled and cast down, it shall be for a season only; and thou shalt again say: There is lifting up! These are thought, by some, to be the words which Job would address to others in affliction and depression; but the connection does not favor this explanation.

V. 30. For the sentiment of this verse, compare Gen. 18 : 26-32, and ch. 42 : 8 of this book. Compare also Ezek. 14 : 14, 16, 18, 20.

The tone, in this third speech of Eliphaz, is perceptibly lower than in the two former. Job had proved, by undeniable facts, that the wicked have not their just reward in this life; and had thus taken away the whole force of the arguments urged against him. To this Eliphaz can only reply: that man cannot lay the Almighty under obligation to him by a righteous

life, by which he himself, and not God, is profited (1-3); that God had not chastised him for his piety, but for grievous sins, of which he mentions such as were most common among men of Job's rank and relations to others (4-11); that in his views of God's treatment of the wicked, he followed in the way of those sinners of old, of whom God had made so signal an example (12-20); that a return to God would insure the divine favor, and the restoration of earthly prosperity (21-30).

Ch. XXIII. V. 2. *My complaint is frowardness*: that is, it is so accounted by my friends, even to this hour; the sight of my afflictions has not softened their feelings towards me. But (second member) my complaint is less than the affliction I endure.—*The hand upon me*: compare Ps. 32 : 4.—Some translate as in the margin (*bitter*); but it is not an authorized use of the word, and the sense is not appropriate.

V. 3. *His seat*; compare Ps. 9 : 7, *He hath prepared his throne for judgment*.

VV. 8 and 9. Compare with these verses, the sublime words of the Psalmist (Ps. 139 : 7-12): *Whither shall I go from thy spirit &c.* But in the darkness of affliction, the spirit that has not yet learned submission to the divine will, seeks everywhere in vain for an everywhere present God.

the way within me	10	But he knows the way that I take ; when he tries me, I shall come forth as the gold.
	11	My foot has held fast to his step ; his way have I kept, and not turned aside.
	12	The commandment of his lips, I put it not away ; above my own law, I prized the words of his mouth.
	13	But he is the same, and who can turn him ? and what his soul desires he will do.
	14	Truly, the purpose concerning me he will accomplish ; and many such things are with him.
	15	Therefore do I tremble before him, I consider, and am afraid of him.
	16	And God makes my heart soft, and the Almighty confounds me.
	17	For I should not be dumb because of darkness, because thick darkness covers me.
Why are times not treasured up by the Almighty, and why do they that know him not see his days ?	1	WHY, if times are not hidden from the Almighty, do they that know him not see his days ?
	2	Landmarks they remove ; flocks they seize upon, and feed.
	3	The orphans' ass they drive away ; they take the widow's ox for a pledge.
	4	They turn aside the needy from the way ; all the oppressed of the land are made to hide themselves.
all the poor (V. R.)		

The ninth verse refers to those manifestations of God's presence and power, which are most obvious to the sight in the northern quarter of the heavens (compare ch. 9 : 9, 38 : 31, 32) ; while he covers himself in "the secret chambers of the South" (ch. 9 : 9).

V. 10. Compare the expression of this confidence in ch. 13 : 16, and 16 : 19.

V. 12. *Above my own law* : Above anything which my own nature prescribes to me as law ; above what my own will dictates.

V. 13. *He is the same* : that is, he is without change, and cannot be moved from his purpose.

V. 17. *Darkness*, for overwhelming calamities, as in ch. 15 : 22, 30.—Sentiment : it is not affliction, of itself, that so overwhelms and confounds me ; but the consciousness, that the hand of God is in it.

Ch. XXIV. V. 1. *Times*, namely of judgment ; the times appointed to individuals and nations, when God will visit them in judgment. So the word is used in Is. 13 : 22, *her time is near to come, and her days shall not be prolonged* ; Jer. 27 : 7, *until the very time of his land come* ; Ezek. 22 : 3, 30 : 3.—*Are not hidden from* ; that is, are known and recognized by him, in his government of the world.

His days ; namely, in which he manifests himself, either in judgment on the wicked, or in the deliverance of the righteous. Such a time is often called, emphatically, *the day of Jehovah* ; his day in a special sense, as marking a special manifestation of his presence and power. See, for example, Is. 13 : 6, *the day of Jehovah is at hand ; it shall come as a destruction from the Almighty* ; 2 : 12 ; Ezek. 30 : 3, *the day of Jehovah is near ; it shall be the time of the heathen*. Joel 2 : 1, Zeph. 1 : 7, Zech. 14 : 1.

V. 2. *Landmarks they remove* ; see Deut. 27 : 17, *cursed be he that removeth his neighbor's landmark* ; and compare Deut. 19 : 14, Prov. 22 : 28, 23 : 10, Hos. 5 : 10.—*Seize upon and feed*, expresses the security with which they enjoy their plunder. The flocks which they feed have been taken from others, by violence or fraud ; and no one can disturb them in the possession of their ill-gotten wealth.

VV. 3-8 describe the oppressed and neglected poor ; compelled to pawn their little wealth ; subsisting on chance supplies of the wilderness, or on the coarsest fare and the gleanings of harvested fields.

V. 4. *They turn aside &c.* In the same sense it is said : Amos 2 : 7, *and turn aside the way of the meek* ; Amos 5 : 12, *they turn aside the poor (in the gate ; see remark on ch. 5 : 4)* ;

Lo, as wild-asses in the wilderness,
 they go forth to their toil, searching for the prey;
 the desert to him is bread for the children.
 In the field, they reap his fodder,
 and glean the vineyard of the wicked.
 Naked they pass the night, without clothing,
 and with no shelter in the cold.
 They are wet with the mountain storm,
 and cling to the rock for want of refuge.
 The orphan is torn from the breast,
 and on the sufferer is imposed a pledge.
 Naked they go about, without clothing;
 and hungry they bear the sheaves:
 prepare oil between their walls;
 tread the winepresses,—and thirst.
 For anguish do the dying groan,
 and the soul of the wounded cries out;
 and God heeds not the prayer.
 There are they who rebel against light;
 they know not its ways,
 and they abide not in its paths.
 At the dawn, the murderer rises up;
 he slays the poor and needy:
 and by night, he will be as the thief.

5	MARGINAL TRANSLATIONS AND READINGS.
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12	Do men groan (V. R.). Others: From the city do the dying groan
13	the wrong (V. R.)
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Is. 29 : 21, *turn aside the just*; Prov. 18 : 5, *so as to turn aside the righteous* (as the words should be translated). In all these expressions, the ground idea is, *to turn one off the path*; by violence or fraud, to turn him aside from his way,—from the way which is his by right.

V. 6. *In the field &c.* Others, employed by the rich oppressor in the labors of the field, subsist on the fare of brute beasts, and the gleanings of the harvest.—*His fodder*, which he (the wicked) provides for his cattle. It was a mixture of different kinds of grain and pulse, sown together, and used as food for beasts.

VV. 9–12 describe another class of the oppressed, namely, the dependent laborer; deprived of infant offspring taken as a pledge, toiling for superfluities of the rich, and denied the necessary supplies of nature's wants.

V. 9. *And on the sufferer is imposed a pledge*: the infant offspring is demanded as a pledge, to be forfeited if not redeemed by fulfillment of the promise.

Some suppose that *indigent debtors* are meant in this paragraph; that the widowed mother, separated from her infant offspring, and bound to service to satisfy a debt by daily toil, is meant in v. 9; and that the following verses describe the condition of others, made bondmen for debt. Compare the case recorded in 2 K. 4 : 1, and the law for the protection of such, in Levit. 25 : 39–43.

V. 11. *Between their walls*, inclosing their oliveyards and vineyards.

V. 12. *From the city* (Margin), where the population is more dense, and scenes of suffering and wrong are more frequent.—Third member: *wrong* (Margin), according to a different pronunciation of the original word; just as *tear* (to rend) and *tear* (the moisture of the eye) mean very different things in English.

VV. 13–20. With the wealthy and honored offender, he here contrasts the lower grades of criminals against society, and their miserable lot; showing that the measure of guilt is not the measure of punishment, in this life.

V. 13. *Who rebel against light*; i. e., who reject and shun the light of day, as the following verses show. But this necessarily implies the still higher sense, in which the Saviour says: *Every one that doeth evil hateth the light; neither cometh to the light, lest his deeds should be reproved* (John 3 : 20).

V. 14. *At the dawn*: with the first appearance of light, when only those whom necessity compels are abroad, and there are none to hinder his crime.—Third member. *Will be as the thief*; that is, will follow his secret and stealthy mode of plunder, in distinction from the open violence just described.

MARGINAL TRANSLATIONS AND READINGS.		
	15	And the eye of the adulterer watches for the twilight, saying: No eye shall see me! and puts a veil over the face.
	16	They break through houses in the darkness: by day they shut themselves up; they know not the light.
for the terrors of death-shade they know	17	For morning is death-shade to them all: when one can discern, it is the terrors of death-shade!
	18	Light is he on the face of the waters: accursed is the portion of such in the earth; he turns not into the way to fruitful fields.
	19	Drought and heat bear off the snow-water,— the under-world them that sin.
	20	The womb will forget him, when the worm feeds sweetly on him; he will no more be remembered, and iniquity will be broken, as the tree.
	21	He despoils the barren that beareth not: and shows no kindness to the widow.
	22	And he removes the strong by his might; he rises up, and no one is sure of life:
	23	he grants to them safety, and they are at rest; and his eyes are upon their ways.
like all, they gather themselves up to die	24	They rise high; a little while, and they are gone! they are brought low; like all are they gathered, and are cut off like the topmost ears of corn.
	25	And if it be not so, who then will prove me false, and make my words of no effect?

V. 17. *Death-shade*, the darkness of the world of death; hence put for the deepest night. So great is their dread of the light, that morning is to them like the darkness of death.—Second member. *When one can discern*: that is, when there is light enough to distinguish objects. The words may also be translated as in the margin: meaning; they have no dread of the night,—its terrors are known and familiar to them. But the sense is not so pertinent.

V. 18, first member. Compare Hos. 10 : 7, *her king is cut off, as the foam upon the water*. Here, the meaning is: he has no firm foundation, no stability, like that of the rich and powerful oppressor. He is like the light substance that floats on the water, and which the current bears whither it will.

Third member: his steps are never directed in the way which leads to fruitful fields; for he has no such possessions of the wealthy transgressor.

V. 19. As melting snows disappear in the drought and heat, so such transgressors are swept away to the under-world.

V. 20. Even maternal fondness cannot cherish the memory

of such outcasts from society, and from social laws. The tree, broken and prostrated, is the emblem of their fate. Contrast the end of the evil man of wealth, described in ch. 21 : 32, 33.

VV. 21-24, describe the oppressions of the man in power. He robs the childless and the widow, who have none to sustain and protect them; and even the strong have no security but in his favor (21-23). However high such may rise in power, they are soon brought down by death to the common level (24).

V. 24. *Are they gathered*: see Numb. 20 : 26, and compare V. 24.—(Margin): compare Gen. 49 : 33, *he gathered up his feet into the bed, and expired*.—Third member: in the harvest of death, all are gathered alike, without regard to rank or eminence.

The ground thought of the chapter is this: The wrongs committed by those, whom only a higher than human power can reach, escape the punishment which society visits on humbler offenders.

THEN answered Bildad the Shuhite, and said:
 Dominion and fear are with him;
 he maketh peace in his high places!
 Is there any number to his armies?
 and on whom does not his light arise?
 How then shall man be just with God,
 and how shall he be pure that is born of woman?
 Lo, even the moon, it shines not,
 and the stars are not pure in his eyes.
 How much less man, a grub!
 and the son of man, a worm!

THEN answered Job, and said:
 How hast thou helped the powerless,
 succored the feeble arm!
 How hast thou counseled the unwise;
 and understanding thou has taught abundantly!
 By whom hast thou uttered words,
 and whose breath has come forth from thee?
 The shades tremble,
 beneath the waters and their inhabitants!

1	MARGINAL TRANSLATIONS AND READINGS.
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4	To whom
5	and whose spirit

Ch. XXV. Without attempting to disprove the statements of Job, Bildad makes the appeal once more, as had been done by Eliphaz (ch. 4 : 17-21), to the majesty and supremacy of God, and the comparative weakness and worthlessness of man.

V. 2. In him are combined, dominion and fear; a rightful sovereignty, and the dread it inspires. His right to reign, is upheld by power to enforce obedience.—*He maketh peace* &c. ; subordination, order, and harmony, he maintains in the heavens above.

V. 3. The question of course implies a negative answer; there is no number to his armies,—that is, they are without number.

The meaning of this verse is fully explained by Is. 40 : 26. Attention is there directed to the heavenly bodies; and God, it is said, “bringeth out their host by number” (as the commander of an army does his forces); “he calleth them all by names” (they are mustered, each by name); “by the greatness of his might, for that he is strong in power, not one faileth” (not one is suffered to remain behind). The prophet refers to the beautiful and unvarying order, with which the heavenly bodies follow each other in successive seasons of the year, and in their turn overspread the sky like an embattled host. That this is the meaning of *armies* here, also, seems to be indicated by the expression in the next member: *on whom does not his light arise*; that is, on whom do they not shine, in obedience to his command? Compare ch. 38 : 31-33.

There are many allusions, in the Old Testament, to beings

of higher intelligence and power than man; ministering spirits without number, who acknowledge the sovereignty of God and do his pleasure. See, for example, Gen. 32 : 2, Deut. 33 : 2, (properly, *He came with ten thousands of holy ones*); 1 Chron. 12 : 22; and many other passages of like import. To these we should naturally refer this question (*is there any number to his armies?*), if it stood by itself alone; but the connection with the following words seems to require the above reference, suggested by the passage in Isaiah. Compare Pa. 33 : 6, and Is. 45 : 12.

Ch. XXVI. Job's reply. He rebukes his opponent's weak pretensions to superior wisdom (2-4); declares the power and the grandeur of God, as shown in the realm of death (5-6), and in the structure and government of the material universe (7-13); of which all that we observe is to the reality, as a whispered word to the voice of the thunder (14).

V. 5. *The shades*; that is, the spirits of the dead. So they are called in the Old Testament; Is. 14 : 9; 26 : 14, 19; Prov. 2 : 18; 9 : 18; 21 : 16; Pa. 88 : 10, *2d member*. In all of these passages, as well as here, the word *dead* is improperly used in the common version. In the first member of Pa. 88 : 10, the original word means *the dead*; and should be distinguished, in the translation, from the word meaning *shades*, in the second member.

Of the *mode of existence* in that separate state, and of its *locality* (matters of speculation merely, and of no practical utility), the Bible gives us no information, its representations

MARGINAL TRANSLATIONS AND READINGS.		
	6	Naked is the under-world before him, and destruction has no covering.
	7	He stretched out the north over empty space; he hanged the earth upon nothing.
	8	He binds up the waters in his thick clouds, and the cloud is not rent under them.
	9	He shuts up the face of the throne; he spreads upon it his cloud.
exactly dividing light and darkness	10	A circling bound he drew on the face of the waters, unto the limit of light with darkness.
	11	The pillars of heaven tremble, and are astonished, at his rebuke.
	12	By his power he quells the sea; and by his wisdom he smites down pride.
	13	By his spirit are the heavens adorned; his hand formed the fleeing Serpent.
	14	Lo, these are the borders of his ways; and what a whisper of a word is that we hear! But the thunder of his power who can comprehend?

of them being wholly figurative; while, on the contrary, the moral preparation for that state, in which alone we are concerned, is clearly and fully taught.

Second member. *Beneath the waters and their inhabitants*; namely in the mansions of departed spirits, beneath the earth and lower than the ocean depths. (Compare Deut. 5 : 8, or *that is in the waters beneath the earth.*) These, and all that dwell in them, cannot screen from his view, and oppose no barrier to his power.

V. 6. *Destruction*: so that state of existence is called, because in it is swallowed up and lost all that was known and cherished on earth.

V. 7. *He stretched out the north*; compare Is. 45 : 12, *I, even my hands, have stretched out the heavens.*—*The north* means the northern part of the heavens: namely, the part visible in the country of the speaker, or writer, and hence put for the heavens above.

V. 9. *The throne*; the throne of God, namely the heavens (Is. 66 : 1). He veils at pleasure the face, or front, of the throne with clouds, and shuts it up from the view of mortals.

V. 10. Compare Is. 40 : 22, *It is he that sitteth upon the circle of the earth*; and Prov. 8 : 27, *when he traced a circle on the face of the deep* (as it should be translated). These expressions are drawn from the apparent figure of the earth, and of the vault of heaven suspended over it. Beyond this boundary was the region of darkness. See remarks at the end of the chapter.

V. 11. *The pillars of heaven*: figuratively, for the supports on which it rests. The allusion is to the rolling thunder, by which the vault of heaven seems to be shaken.

V. 12. He not only has power to still the raging sea; his superior wisdom subdues and humbles pride in every form.

V. 13. His divine power formed the constellations, which adorn the heavens by night. One of the largest of these (the Serpent), is mentioned as an example of his creative power. Compare ch. 9 : 9, and 38 : 31, 32.—*Fleeing*: a common epithet of the serpent, and part of the name of the constellation.

V. 14. *What a whisper &c.* It is but a word, and not a spoken but a whispered word, in comparison with the voice of the thunder.

It is the object of the sacred writer, in this chapter, to show the power and grandeur of God, as seen in his works. The structure of the material universe, and the processes of nature, are represented as they appear to the eye, and by the impressions which they make on the common mind. So these subjects are everywhere treated in the Bible; and the lessons thus given require no other knowledge of nature, than what is apparent to every eye. Any other mode would not have answered the design of the Holy Scriptures, the religious and moral instruction of men in every stage of culture and knowledge.

By this exhibition of the power and sovereignty of God, in nature and over all created intelligences, the way is prepared for the topics of the next two chapters.

AND again Job took up his discourse and said:
 As God liveth, who has taken away my right,
 and the Almighty, who has afflicted my soul;
 so long as my breath is in me,
 and the spirit of God is in my nostrils;
 my lips shall not speak wickedness,
 and my tongue shall not utter deceit.
 Far be it from me, that I should justify you;
 till I die, I will not put away my integrity from me.
 My righteousness I hold fast, and will not let it go;
 my heart reproaches none of my days.
 Let my enemy be as the wicked,
 and he that rises up against me, as the unrighteous.
 For what is the hope of the impure, though he despoil,
 when God shall take away his soul?
 Will God hear his cry,
 when distress shall come upon him?

1	MARGINAL TRANSLATIONS AND READINGS.
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Chs. XXVII and XXVIII. The opponents of Job are now silenced. Zophar, whose turn it is next to speak, has nothing to reply.

Job has fully proved, in answer to the false charges of the three friends, that individual transgression does not receive its just punishment in this life. Is there no choice, then, between the lot of the righteous and the wicked, in the present world? Is the way of transgression, viewed merely with reference to worldly interests, the way of true wisdom and understanding? This Job had not asserted; nor was it necessary to his argument. Having refuted the false positions of his opponents, he now takes up this question, showing the general law of the divine government, and what God himself has declared to be the true wisdom of man, in his earthly relations.

The principle itself, on which the wicked act in the pursuit of worldly good, is a law of mutual destruction. One gains by another's loss; and becomes, in turn, the prey of a third. A necessary result of this principle, is individual insecurity; and the certainty that, sooner or later, success will be followed by disaster and ruin.

The instances, in which the wicked prosper and the righteous suffer, are indeed numerous enough to disprove the assertion, that the good and evil of this life are distributed according to personal merit. But still the course of Providence shows, and God himself declares, that the only law which makes individual prosperity sure, is that by which men mutually help and strengthen each other, the Law of Right, the principle of obedience to God. This Job could assert, as the general law of Providence, in terms no less strong than his friends had used; though without conceding the special application which they claimed for it, and on which they grounded their accusations against him.

This is, clearly, the only sense in which his words can be

understood, consistently with what he has said before. As thus understood, they are essential to the completeness of his view; for his confidence in the principles which had governed his life remains unshaken, and he can still say (ch. 28 : 28):

Behold, the fear of the Lord, that is wisdom;
 and to depart from evil is understanding.

V. 2. *Has taken away my right*: as explained in the note on ch. 19 : 6.

V. 3. *The spirit of God*; namely, that which he imparts. The *vital spirit* is meant; the living principle, or principle of animal life. As this is dependent on the breath, it is said in Gen. 7 : 22 (as the words should be translated), *all in whose nostrils was the breath of a living spirit*; that is, the breath by which the living spirit, or spirit of life, is sustained. This principle of animal life is, therefore, figuratively represented by the breath in the nostrils (Gen. 2 : 7, and *breathed into his nostrils the breath of life*), as it is also by the blood in the veins (Gen. 9 : 4, *flesh with the life thereof, which is the blood thereof*); both being essential to its maintenance. Hence it is said, Is. 2 : 22 (as properly translated): *cease ye from man, in whose nostrils is breath*; that is, nothing but breath; so feeble a principle of life, and so easily extinguished!

V. 5. *Should justify you*; in these false accusations, is meant.—*I will not put away my integrity*: either by departing from rectitude, or by yielding my claim to innocency.

V. 7 is a common form of expression, meaning: this is the worst that I could desire for an enemy. It is not to be regarded as an imprecation; but as expressing Job's estimate of the real (not the merely outward and apparent) condition and prospects of the wicked man. The sentiment is: could I desire to be such an one!

MARGINAL TRANSLATIONS AND READINGS.	10	Will he delight himself in the Almighty? will he call on God, at all times?
	11	I will teach you, concerning God's hand; what is with the Almighty I will not conceal.
	12	Lo, all ye yourselves have seen it; and why then speak ye what is utterly vain?
	13	This is the portion of a wicked man with God, and the heritage of oppressors, which they receive from the
If his children grow up	14	If his children multiply, it is for the sword; [Almighty. and his offspring shall not be satisfied with bread.
	15	In the pestilence shall they that remain to him be buried, and his widows shall not bewail!
	16	If he heap up silver, as the dust, and prepare raiment, as the clay;
	17	he may prepare, but the just shall put it on, and the silver shall the innocent divide.
	18	He builds, like the moth, his house; and as a booth, which the watchman makes.
	19	The rich man shall lie down, and shall not be gathered; he opens his eyes, and he is gone!
	20	Terrors, like the waters, shall overtake him; by night, the whirlwind snatches him away.
	21	The East-wind carries him away, and he is gone; yea, it hurls him out of his place.
	22	For He shall cast at him, and will not spare; he would fain flee out of his hand.
	23	They clap their hands at him, and hiss him out of his place.

V. 10. *Will he call on God?* Job on the contrary, though in the deepest affliction, and apparent abandonment on the part of God, could still say, *I know my Redeemer lives* (19 : 25): *Even now, behold my witness is on high; unto God my eye poureth tears* (16 : 19, 20). His own purity of heart and life is thereby made manifest, as well as the miserable end of the wicked man, for whom there is no refuge in God.

V. 11. *The hand* is the instrument with which one effects his purpose. *Concerning God's hand* means, therefore, concerning the *use he makes of his power*.—*I will not conceal*: that is, I will not refuse to acknowledge and openly assert it, on account of the false and perverted use already made of it.

V. 12. The course of Providence had been open to them, and they had witnessed for themselves God's dealings with men; but the lessons which they had drawn therefrom were vain, and practically of no account.

V. 13. *With God*: namely, in the mind of God, in his purpose, as developed in the course of Providence.—*The heritage &c.*: the possession which they receive and transmit to others.

VV. 14, 15. *War*, with *famine* and *pestilence* in its train,

are often mentioned as the threefold scourge of God (Ezek. 5 : 12, 17; 6 : 11; Jer. 42 : 17).—*His widows* (called his, because the widows of his own deceased offspring), *shall not bewail*: that is, the dead "*shall be cast forth in silence*" (Amos 8 : 3), with no funeral rites, and with no lamentation over them.

V. 16. For the same comparison, see Zech. 9 : 3.

V. 18. *As a booth*: the temporary shelter for one who watches over a garden or vineyard. Such a lodge is alluded to in Is. 1 : 8.—His splendid mansion is no more secure, than the web of the tiny moth, or the watchman's fragile hut.

V. 19. *And shall not be gathered*; that is, he shall lie neglected and unburied. He shall not be gathered; namely to his fathers, in the burial-place where their remains repose. Compare ch. 24 : 24, and Ezek. 29 : 5, Jer. 8 : 2.

He opens his eyes, and he is gone; so suddenly does destruction follow the first alarm of danger.

V. 20. *Like the waters*: the rushing, overwhelming floods, frequent in those countries during the rainy season.

V. 21. *The East-wind*: see the references on ch. 15 : 2.

V. 23. *They clap their hands*: an expression of indignation

For there is a vein for the silver,
and a place for the gold, which they refine.
Iron is taken out of the dust,
and stone is fused into copper.
He puts an end to the darkness;
and he searches out, to the very end,
stones of thick darkness and of death-shade.
He drives a shaft away from man's abode;
forgotten of the foot,
they swing suspended, far from men!
The earth, out of it goes forth bread;
and under it, is destroyed as with fire.
A place of sapphires, are its stones;
and it has clods of gold.
The path, no bird of prey has known it,
nor the falcon's eye glanced on it;
nor proud beasts trodden it,
nor roaring lion passed over it.
Against the flinty rock he puts forth his hand;
he overturns mountains, from the base.

1	MARGINAL TRANSLATIONS AND READINGS.
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3	and stone pours out copper
4	and perfectly he searches out
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(Numb. 24 : 10), and also of derision and contempt (Lam. 2 : 15).—*Hiss him out of his place*: that is, follow him with hisses of derision and hate, as he vanishes away from his place.

Ch. XXVIII. Men dig into the depths of the earth, shunning no toils or dangers, and overcoming all obstacles, in the search for its hidden treasures (1-11); but wisdom is not to be found there; nor can it be got in exchange for all the treasures so eagerly sought (12-19); to God only is true wisdom known, and he alone has disclosed what it is (20-28).

The chapter contains a minute and glowing description of the various operations in mining, as practiced in ancient times; and its accuracy has been attested by those who are most familiar with the subject.

V. 1. *For &c.*: the whole chapter being a confirmation and proof of the truth implied in the preceding one; namely, that true wisdom lies not in the pursuit of worldly good, nor is implied in its possession.—*Which they refine*. The native gold in the ore is meant, which must be refined from its impurities.

V. 2. *Stone*, in which the native mineral is imbedded.—(Margin): *pours out*, when melted by heat.

VV. 3-11, describe the operations of mining, and the labors and hazards endured in searching for the mineral wealth of the earth.

V. 3. *He puts an end to darkness*: the darkness of the interior of the earth, where men have penetrated for its hidden riches.—*Stones of thick darkness*: such as lie concealed in the deep and dark recesses of the earth.

V. 4. The miner's *shaft* is driven into the depths of the earth, farther and farther from human abodes. An ancient writer thus describes the manner of working the Egyptian gold mines: "And they cut through the rock numerous shafts; at one time directed upward and at another downward; and again toward the left, and sometimes obliquely and transversely."—Or, *away from where men dwell* may mean, in the wild and mountainous tracts adapted for mining. But the former is the more probable meaning.—*Forgotten of the foot*: that is, not supported by it, and in that sense not cared for or remembered. The meaning is: having no use for the feet, while suspended on ropes from above. Others explain it: *forgotten of the foot*, that treads the ground above them. Men walk above, unconscious of what is done beneath their feet: which is less to the point (as it less concerns the miner), and is a less natural explanation of the words.

V. 5. *As with fire*: as though a raging fire was consuming its interior treasures.

VV. 6-8. The precious stores laid up within the earth; the way to which (7, 8), none but man has found. The most far-sighted and powerful, among birds and beasts of prey, have not discerned or trodden it.

VV. 9-11, describe the obstacles which man overcomes, in obtaining these treasures for himself.

V. 9. The solid rock is broken in pieces and removed out of his way; and whole mountains are undermined and prostrated.—*Overturns mountains*. An ancient writer, describing this operation in mining, says: With shafts, driven through long distances, they hollow out mountains by the light of lamps. . . . Columns are left, at short intervals, to support the

MARGINAL TRANSLATIONS AND READINGS.		
	10	In the rocks he cleaves out rivers; and his eye sees every precious thing
	11	He binds up streams, that they drip not; and the hidden he brings out to light.
	12	But wisdom, whence shall it be found? and where is the place of understanding?
	13	Man knows not its price; nor is it found in the land of the living.
	14	The deep saith: It is not in me; and the sea saith: It is not with me.
	15	Choice gold shall not be given in exchange for it; nor shall silver be weighed for its price.
Gold and crystal	16	It cannot be weighed with gold of Ophir, with the precious onyx and sapphire.
	17	Gold and glass shall not be compared with it, nor vessels of fine gold be an exchange for it.
	18	Corals and crystal shall not be named; and the possession of wisdom is more than pearls.
	19	The topaz of Ethiopia shall not be compared with it; it shall not be weighed with pure gold.
	20	But wisdom, whence comes it? and where is the place of understanding?
	21	since it is hidden from the eyes of all living, and covered from the fowls of heaven.
	22	Destruction and death say: with our ears have we heard the fame of it.
	23	God understands the way to it, and he knows the place of it.
	24	For he, to the ends of the earth he looks; and he sees under the whole heaven:
	25	to make the weight for the wind; and he meted out the waters by measure.

weight above. . . . The work being finished, the supports are then cut away. The mountain itself gives the signal of its fall, perceived only by the watchman on its summit. He, with a shout or a blow, commands the workmen to be recalled, and betakes himself to flight. The shattered mountain falls, with a prolonged crash which no mind can conceive, and with an incredible blast of wind. The victors gaze on the wreck of nature! (Pliny, Natural History, chap. XXXIII.)

VV. 10, 11. Precautions against the flooding of the mines by subterranean waters. He cuts out channels in the rock, by which the water is conducted off from the mines.—*He binds up the streams*: namely, the springs opened in the process of mining. He obstructs their course with barriers so firm, that no water can escape through them.—By such precautions, he is enabled to “*see every precious thing*,” and “*bring the hidden out to light*.”

V. 14. *The deep*: the abyss of waters beneath (Deut. 5 : 8) supposed to be the source of springs and streams, the chief blessing of a country (Gen. 49 : 25 ; Deut. 33 : 13, and 8 : 7).

V. 16. *It cannot be weighed* (its value expressed by weight) *with gold &c.*—*Ophir*: see remark on ch. 22 : 24.

V. 17. *Gold and glass*. Glass, in ancient times, was a very precious and costly material, used only in articles of the greatest luxury and splendor. It is probable, from the next member, that vessels composed of both these precious materials are meant.

V. 22. *Destruction*: see ch. 26 : 6, and the remark on it.—*Death* is put, in like manner, for the realm of death.

VV. 23–27. Compare Prov. 8 : 27–29.

VV. 25, 26, are instances of the intelligence and wisdom

When he made a decree for the rain,
and a track for the thunders' flash;
then he saw, and he declared it;
he established it, yea and searched it out.
And to man he said:
Behold, the fear of the Lord, that is wisdom;
and to depart from evil is understanding.

AND again Job took up his discourse, and said:
O that I were as in months past,
as in days when God preserved me:
when his lamp shined over my head;
by his light I walked through darkness.
As I was in my autumn days,
when the favor of God was over my dwelling;
while yet the Almighty was with me,
my children were round about me;
when my steps were bathed in milk,
and the rock poured out by me streams of oil.

When I went forth to the gate by the city,
and placed my seat by the broad way;

26	MARGINAL TRANSLATIONS AND READINGS.
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7	by the gate up to the city; <i>others</i> to the gate up to the city

displayed in the structure of the earth and elements, and in the skillful and harmonious adjustment of them as by weight and measure. All things in nature, casual as their occurrence may seem, obey a law from God. The rain follows his decree; and the lightning, the track marked out by him.

V. 27. *He saw*: it was present to his view, before any manifestation of it in the creation; *and declared it*, in the beautiful order and harmony of the universe. *He established*: founded and settled it, in that perpetual and unvarying order of the material world; *searched it out*: namely, when he devised what was best and fittest for the accomplishment of his ends.

V. 28. He, whose own infinite intelligence and wisdom are thus manifest in his works, has declared to man what is for him the way of wisdom and understanding. By these principles Job had governed his own life, for he was one who "*feared God and shunned evil*" (1: 1); and he here shows that his confidence in them is still unshaken.

Chs. XXIX-XXXI, Job resumes the discussion, with a calm review of his past life and present afflictions, and with renewed protestations of his integrity.

Ch. XXIX. v. 3; *shined over my head*, refers to the practice of suspending a lamp from the highest part of the tent.—*By his light, &c.* My way was lighted by his favor, in the most adverse seasons. Compare the more full expression of this sentiment in Ps. xxiii.

V. 4. *In my autumn days*: namely, in my greatest prosperity; autumn being the season of the ingathering of fruits, when the products of the earth are enjoyed in greatest profusion.

V. 6, expresses overflowing abundance. Compare, "*a land flowing with milk and honey*," Ex. 3: 8, &c.—*My steps were bathed in milk*; compare Deut. 33: 24, "*and let him dip his foot in oil*." Both are figurative expressions of a superabundant supply.—*The rock poured out oil*: compare Deut. 32: 13, "*he made him to suck honey out of the rock, and oil out of the flinty rock*." These expressions denote exuberant fertility; the very rocks yielding the richest products of nature.—*By me*; namely, wherever I went.

V. 7. *Gate, &c.* Compare the note on ch. 5: 4.

It appears from the circumstances related in chs. 1 & 2, that Job had resided in the open country, surrounded by his family and dependents. But he was accustomed, as this verse indicates, to attend the public assemblies of the neighboring city for judicial trials, &c.; where he was received by the poor as their friend and protector, and by all classes with the respect and deference due to his wisdom and virtues, and to his rank as "*the greatest among all the Sons of the East*."

He is thought by some to have been a magistrate of the city. But all that is said can be explained, with more probability, on the ground of his personal weight of character and consequent influence with the magistracy, and his ample means for detecting and resisting every form of injustice to the weak.

MARGINAL TRANSLATIONS AND READINGS.		
	8	young men saw me, and hid themselves, and old men rose, and stood up.
	9	Princes refrained from words, and laid the hand upon their mouth.
	10	The voice of Nobles was hushed, and their tongue cleaved to their palate.
	11	For the ear heard, and blessed me; and the eye saw, and witnessed for me.
	12	Because I delivered the poor that cried, and the orphan, and him that had no helper.
	13	The blessing of the perishing came upon me, and the heart of the widow I made to sing for joy.
	14	I put on righteousness; and it clothed itself with me as a mantle and a turban, was my rectitude.
	15	I was eyes to the blind, and feet was I to the lame.
and the cause which I knew not	16	I was a father to the needy; and the cause of him I knew not, I searched it out.
	17	And I broke the fangs of the wicked, and from his teeth I dashed the prey.
	18	And I said: Surely, I shall expire in my nest; and as the sand, shall I multiply days;
	19	my root is open to the waters, and the dew lies all night on my branch;
	20	my glory is fresh upon me, and my bow is renewed in my hand.
	21	To me they gave ear, and waited; they were silent for my counsel.
	22	After my word, they spoke not again; and my speech distilled upon them.
	23	Yea, they waited for me as for the rain, and opened wide their mouth, as for the latter rain.

V. 14. *And it clothed itself with me.* It was not a mere outward seeming, put on for show; it dwelt within me as one does within his garments, an inward life no less than an outward ornament.

V. 16. *The cause of him I knew not:* the cause of the stranger; of him whose only claim is that of a Man and a Brother.—The words may be translated as in the margin; but the thought is less pertinent.

V. 18. *In my nest:* in undisturbed security and repose.

V. 19. *Open to the waters;* compare Ps. 1 : 3. — Second member; the heavy night dews of that region are necessary to vegetation, during the long season of summer heat and drought.

V. 20. The *relaxed bow* is an apt emblem of decaying power, as the *renewal* of its strength is of continued prosperity and vigor. Compare Gen. 49 : 24.

V. 22. *Distilled;* as the dew, or as soft showers of refreshing rain. Compare Deut. 32 : 2.

V. 23. *As for the rain.* The *rainy season*, in that region, is in the latter part of autumn and beginning of winter. This is called the *former rain*, and prepares the ground for the reception of seed. The *latter rain* falls near the vernal Equinox, at the time of harvest, and continues but a few hours, or at most a few days at a time. If it is withheld, or is deficient in quantity, the kernel of the grain shrivels and decays. Hence the importance attached to the *latter rain*, especially, which was looked for with great anxiety. Compare Deut. 11 : 14; Jer. 5 : 24; Hos. 6 : 3; Zech. 10 : 1; Jer. 3 : 3; Prov. 16 : 15.

I smiled upon them, they believed it not;
nor let the light of my countenance fall.
Their way I chose, and sat as chief,
and dwelt as king in the host,
as one who comforts the mourning.

BUT now, they mock at me,
they who are inferior to me in years;
whose fathers I disdained,
to set with the dogs of my flock.
Even the strength of their hands, what is it to me,
they in whom old age is perishing?
with want and with hunger famished!
who feed on the desert, the darkness of utter desolation;
who pluck the salt-plant by the bushes,
and broom-roots are their food.
From the midst are they driven forth;
they cry out against them, as against the thief;
to dwell in gloomy gorges,
in holes of the earth and rocks.
They bray among the bushes;
stretch themselves beneath the brambles.
Sons of the foolish, yea, sons of infamy!
they are beaten out of the land.

24	MARGINAL TRANSLATIONS AND READINGS.
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4	who feed on the desert, of old an utter desolation
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V. 24. They could not believe that such condescension and favor was shown them. — *Let not the light of my countenance fall.* Compare Ps. 4 : 6, *lift thou up the light of thy countenance upon us.* The meaning here is: they carefully shunned everything that would incur my displeasure, that would *cause the light of my countenance to fall.* The allusion is to the pleasant and benign aspect, with which a superior regards those whom he favors.

V. 25. He is speaking, in this paragraph, of that class who looked up to him as their friend and protector. *Their way I chose, &c.,* means: I made myself one with them; was among them as their head and director, as one whose office it was *to minister comfort to the mourning.*

Ch. XXX. v. 1, fourth member. (*Disdained*) *to set with the dogs of my flock,* as being incompetent even for such a service as this. *The strength of their hands* (next verse), was their only capacity; and that was enfeebled by vicious habits, and by the want and exposure incident to their condition.

The circumstances described in the following verses (as far as v. 8), seem to indicate a peculiar race, distinct from the one which at the time held possession of the country. It is not improbable, and is now held by the best interpreters, that they were the aboriginal inhabitants; a people given to idolatry (v. 8), and enfeebled by its debasing influences on successive generations, and at length supplanted in their home by a

stronger and more enlightened race.* It is thought by some, but with less probability, that these were "the oppressed of the land" (24 : 4), whose miseries are described with such startling vividness in ch. 24 : 4-8. There is the same tone of melancholy interest in the fate of the wretched outcasts here described.

V. 2. Second member: the effects of privation and exposure, for successive generations, had made their whole life a premature and decaying old age.

V. 3. *Feed on the desert;* compare ch. 24 : 5, "*The desert to him is bread for the children.*"—*The darkness, &c.* So the forest wilderness is described, in Jer. 2 : 31, as "*a land of darkness.*"

V. 4. *The salt-plant:* a low plant growing among forest shrubs or in hedges; the juicy leaves and buds have a saltish taste (hence the name), and are gathered by the poor for food.—The root of the *broom* is extremely bitter, and would be used for food only in the greatest necessity.

VV. 6, 7. They are driven to the mountain gorges, to dwell in caves and in the shelter of bushes, their inarticulate cries resembling those of wild beasts, whose mode of life they share.

V. 8. *Foolish,* in the sense of *impious* (see the remark on ch. 1 : 22, and ch. 2 : 10), applied here to the idolatrous race to which they belonged.

* So the Horites (a people of this region), had been driven out by Esau and his descendants, who "succeeded them and dwelt in their stead" (Deut. 2 : 22).

MARGINAL TRANSLATIONS AND READINGS.		
	9	And now, I am become their song; yea, I am become a bye-word for them.
	10	They abhor me; they stand aloof from me; they forbear not to spit before my face.
has relaxed my rein (V. R.)	11	Because He has let loose his rein and humbled me, they also cast off the bridle before me.
	12	On the right hand rises up a brood; my feet they thrust aside; they cast up against me their ways of destruction.
	13	They break up my path; they aid on my fall; there is no helper against them!
among them	14	As at a wide breach, they come in; they roll on beneath the ruin.
they roll on with a crash	15	Terrors are turned against me; they chase away, like the wind, my princely state, and my prosperity has passed like the cloud.
	16	And now, my soul is poured out within me; the days of trouble have taken hold of me.
my bones are bored out from me	17	By night, my bones are pierced and severed from me, and my gnawers take no rest.
	18	By sore violence, my covering is disfigured; like my inner garment it girds me round.
	19	He has cast me into the mire, and I am become like the dust and ashes,

VV. 9-11. Compare ch. 19 : 15-18.

V. 10. *To spit before my face*: regarded by the orientals as a great indignity; as it is everywhere a serious offense against propriety, in the presence of a superior.

V. 11. *Has let loose his rein, and humbled me*: that is, has done it without check or restraint.—(Margin) *has relaxed my rein*: namely, the restraints which my authority once imposed.

VV. 12-15. The place of the accuser was on the right of the accused. Hence, *to stand up at the right hand of one* means the same as *to accuse him*. See Ps. 109 : 6; Zech. 3 : 1.

The brood (as the accusers spoken of in this paragraph are contemptuously called), are supposed by some to be of the degraded class just described; but without any probability. They were persons of more consequence; and if not the three friends (whose persevering assaults on his rectitude and honor might be figuratively described as in this paragraph), they were another set of defamers, of whom this is the only record. There is, apparently, reference here to a judicial process. Compare ch. 16 : 11, *God delivers me up to the unrighteous, &c.* Some suppose that there is here the same allusion as in ch. 19 : 12 (see the note). But it seems rather to be out of place in this connection, and some of the expressions used do not favor it.

V. 12. Second member. *My feet they thrust aside*, is the same figure as in ch. 24 : 4, where its meaning is explained.

Third member. *They cast up, &c.*, a military phrase, as in ch. 19 : 12.—*Their ways of destruction*, refers to the ways thrown up by an invading army, for approaching and destroying a besieged place.

V. 14. They rush in upon me, like a rolling flood, as besiegers force their way through a breach in the wall.

V. 15. *My princely state*: the rank, and the respect, which I once enjoyed.

V. 16. *My soul is poured out*; namely, with grief and sorrow. Compare the expressions: *God makes my heart soft*, ch. 23 : 16; *I am poured out like water*; *my heart is like wax, it is melted, &c.*, Ps. 22 : 14.

V. 17. Piercing and racking pains are meant, seeming to wrench the limbs from the body.—(Margin), to the same effect; sharp pains, as of the boring or digging out of the bones. *Gnawers*: doubtless the gnawing pains just spoken of; no other reference is necessary, or probable.

V. 18. *My covering*: the skin, the covering of the body.—*Disfigured*: a false covering is formed, by the hard incrustation that wraps me round like a closely fitting garment. See the note on ch. 2 : 7.

<p>I cry unto thee, and thou answerest me not; I stand, and thou observest me. Thou art become cruel to me; with thy strong hand thou liest in wait for me. Thou dost lift me to the wind, and let me be borne away, and be dissolved in the tempest's crash. For I know thou wilt bring me to death, and to the house appointed for all the living. Yea, there is no prayer, when He stretches out the hand; nor, when He destroys, can they cry for help. Verily, I have wept for him whose lot is hard, and my soul has sorrowed for the needy. When I looked for good, then evil came; and I waited for light, but there came darkness. My bowels are made to boil, and have no rest; the days of trouble have overtaken me. I go blackened, but not with sun-heat: I stand up in the congregation, I implore help. I am become a brother to Jackals, and a companion to the Ostrich-brood. My skin blackens and falls from me, and my bones are dried up with heat. And my harp is turned to mourning, and my pipe to sounds of the weeping.</p> <p>I MADE a covenant for my eyes; how then should I look upon a maid? For what is the portion God assigns from above, and the allotment of the Almighty, from on high? Is not destruction for the wicked, and calamity for the workers of iniquity?</p>	<p>20 21 22 23 24 25 26 27 28 29 30 31 1 2 3</p>	<p>MARGINAL TRANSLATIONS AND READINGS.</p> <p>Have I not wept and my soul sorrowed For I looked for good, and there came evil; and I waited for light but darkness came.</p>
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V. 20. *I stand*, waiting for the sought and expected aid.—*Thou observest me*, in my posture of waiting supplication; looking coldly on, unmoved by my distress.

V. 24. *There is no prayer*: that is, prayer avails nothing, and it is useless to offer it. So in the next member: *nor can they cry* means, that it is not permitted or encouraged; they cry in vain. Of the incorrectness of this rash sentiment, the Scriptures furnish abundant proofs.

V. 27. *My bowels are made to boil*: an expression of violent mental agitation and suffering. A phrase of the same meaning occurs in Lam. 1 : 20, and 2 : 11, translated in the common version "*my bowels are troubled*" (properly, *are made to boil*). Similar expressions occur in other ancient languages. The figure is a natural one, founded on the physical agitation and pain, experienced in seasons of great mental anguish. Compare Jer. 31 : 20.

V. 29. *Jackal*: the wild dog, common in all the warm regions of the old world. Its wailing cry often resembles that of a child. The *Ostrich* also utters a plaintive cry. Hence it is said, Micah 1 : 8, *I will make a wailing like the Jackals, and a mourning like the Ostrich-brood*.—*I am become a brother to them* means, I am become as one of them.

V. 30. Compare the note on ch. 2 : 7.

Ch. XXXI. v. 1. *A covenant for my eyes*,—for them to obey. I bound them, by a covenant, to refrain even from the glance that betrays an unlawful desire. This form of expression is used, when one party dictates the terms of a compact to the other, who consents to and is bound by it. Another form (*to make a covenant with*), is used when the parties mutually enter into a covenant with each other, and each is bound by its conditions.

VV. 2-4. Compare the introductory remarks to chs. XXVII.

MARGINAL TRANSLATIONS AND READINGS.		
	4	He, does he not see my ways, and number all my steps?
	5	If I have walked with falsehood, and my foot has hastened towards deceit;
	6	He will weigh me in scales of justice, yea, God will know my innocence.
	7	If my step has turned aside from the way, and my heart has gone after my eyes, and a stain has cleaved to my hands;
	8	Let me sow, and another eat, and let my products be rooted up!
	9	If my heart has been enticed towards a woman, and I have lain in wait at my neighbor's door;
	10	let my wife grind for another, and let others lie with her.
	11	For that is wickedness; yea, that is a crime for the judges.
	12	For it is a fire; to destruction will it consume, and root out all my increase.
If I refuse.	13	If I spurn my servant's and my handmaid's right, in their controversy with me;
	14	then what shall I do, when God ariseth? and when he visiteth, what shall I answer him?
	15	Did not he, who made me in the womb, make him? and has not One formed us in the womb?
	16	If I keep back the weak from their desire, and make the eyes of the widow consume away;
	17	and eat my morsel alone, and the orphan hath not eaten of it;
	18	(for from my youth, he grew up to me as to a father, and I have been her guide, from my mother's womb):
	19	If I see one perishing for want of clothes, and that the needy hath no covering;

and XXVIII. These and similar assertions show that he could never, with such views of God and his government, have violated any divine law with the hope of impunity.

VV. 5-12 describe one class of offenses; namely the frauds and treachery, by which others are robbed of property and domestic peace.

V. 5. *If I have walked with falsehood*, means: if I have been conversant with it, if it has been my companion in my dealings with others.—*If my foot has hastened towards deceit*; that is, if I have eagerly sought after it, when it could be used to my own advantage.

V. 6. *Will know my innocence* means, that he will know for himself whether I am innocent; he will put this to the test, by his own unerring standard of right.

V. 10. Corn was ground by women in hand-mills, the lowest and most laborious of menial offices; see Ex. 11 : 5, and compare Matt. 24 : 41, and Lam. 5 : 13.

V. 11. *A crime for the judges*: one for them to take account of, and punish it.

VV. 13-15. Another class of offenses, pertaining to the relation of master and servant.

Their controversy with me. By this he plainly means one, in which he is the judge; the decision, between himself and them, depending on his own fear of God and regard for right.—V. 15. No other language could so bring home to the hearts of men, the doctrine of their essential equality, and common accountability to God.

VV. 16-23. Wrongs committed, through neglect or violence, against the weak, the defenseless, and the destitute.

if his loins have not blessed me,
and he has not been warmed from the fleece of my lambs:
If I have shaken my hand at the orphan,
because I saw my helper in the gate:
let my shoulder fall from its shoulder-blade,
and my fore-arm be broken from its bone!
For to me, destruction from God is a terror;
and before his majesty I am powerless.

If I made gold my hope,
and said to the fine gold: My trust!
If I rejoiced, because my wealth was great,
and because my hand hath gotten much:
If I saw the sun, how it shined,
and the moon walking in majesty;
and my heart in secret was beguiled,
and my hand my mouth hath kissed:
This too were a crime to be judged;
for I should have been false to God on high.

If I rejoiced in my enemy's calamity,
and triumphed when evil befell him;
(yea, I suffered not my mouth to sin,
to ask, with cursing, for his life):
If the men of my tent have not said,
where is one, that with his meat has not been filled!
(the stranger passed not the night without;
my doors I opened to the traveler):
If I have covered like Adam my transgression,
to hide my iniquity in my bosom:
Then let me dread the great assembly,
and let the contempt of the tribes confound me;
and let me hold my peace, nor go forth at the door!

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MARGINAL TRANSLATIONS AND READINGS.

when I saw

like men

V. 21. *If I have shaken my hand*: a gesture of defiance and menace. Compare Is. 10 : 32.—*In the gate*: the broad open space at the gate of the city (ch. 29 : 7), where the magistrate sat for the administration of justice; see references in the note on ch. 5 : 4.—*My helper*, may be a corrupt judge, willing to accept a bribe from the wealthier party; but more probably, either a powerful friend on whose influence he could rely, or a witness by whose partial testimony justice could be perverted. To the aid of a powerful friend and ally, there is a similar allusion in ch. 5 : 4, and ch. 29 : 12, and 16, 17.

VV. 24-28. Another class of offenses, namely Idolatry; 1st of gold, and other temporal possessions (vv. 24, 25; compare Coloss. 3 : 5); and 2d of the celestial bodies (26-28).

VV. 26, 27. The adoration of the heavenly bodies was the first departure from the worship of the Eternal God, their

Creator; Idols, afterwards worshiped, being only representatives of the Sun, Moon, and Stars or Planets. Compare Deut. 4 : 19, 2 K. 23 : 5, Ezek. 8 : 16.

V. 27. *Was beguiled*: was seduced to the folly of worshipping these glorious luminaries, through which their Creator ministers his blessings to earth and its inhabitants.

Second member. It was customary to kiss the idol, as a form of adoration; 1 K. 19 : 18, Hos. 13 : 2. But in the case of remote objects, as the sun and moon, the hand touched the mouth, and waved to them a kiss as a token of homage.

V. 28. *A crime to be judged*: compare Deut. 17 : 3-7.

VV. 29-34. Other offenses, namely: the spirit of retaliation and revenge, (vv. 29, 30); neglect of hospitality to the hungry, and to the houseless stranger (vv. 31, 32); dissimulation of conscious guilt (v. 33).

V. 29. *If I rejoiced &c.*; a morality that reaches to the

O that I had one who would hear me,
(behold my sign; let the Almighty
answer me)
and the charge my adversary has
written.

as a prince

35 O that I had one who would hear me!
behold my sign; let the Almighty answer me,
and my adversary write a charge.
36 Verily, on my shoulder would I bear it;
I would bind it on, as a crown for me!
37 All my steps would I show him,
as to a prince would I go near him.
38 If my land cries out against me,
and all its furrows weep;
39 if I have eaten its fruits without pay,
and made its tenants sigh out their breath:
40 let thorns come forth, in place of wheat,
and weeds, in place of barley.

The words of Job are ended.

1 So these three men ceased from answering Job, because he
was righteous in his own eyes.

2 Then was kindled the anger of Elihu son of Barachel the
Buzite, of the family of Ram. Against Job was his anger
kindled, because he accounted himself more just than God:
3 and against his three friends was his anger kindled; because

thoughts and intents of the heart; and by which He, who looks on the heart, will judge.

V. 31. *Where is one &c.* The men of his household had seen and attested his hospitality; they knew not one who had gone hungry from his door.—Some understand these words to be a customary invitation, proclaimed aloud from the door of the wealthy man, that all who needed might come and partake of his food. But there is little probability in this, compared with the unostentatious simplicity of the other view.

V. 34. Compare with this verse the description, given in ch. 29: 7-13, of Job's reception in the assembly of the people.

V. 35. *One that would hear me*; compare ch. 23: 3-5 and 7.—*My sign*; namely, the seal, or signature, or other token, by which one identifies and attests an act as his own, and also binds himself to abide by it.—*Behold my sign*, means, therefore: I bind myself to all that I have said; I am pledged for its truth and bound to maintain it. The language here is derived from the usage in judicial proceedings.

V. 36. He means, that he would not seek to evade or suppress the charge; on the contrary, he would expose it openly to the view of all, and wear it as conspicuously as men do a crown of honor. By this he asserts his own confidence, that the charge would be found untrue.

V. 38. *And all its furrows weep*: a beautiful and natural figure; attributing to the soil, the sorrows and tears of those

who are plundered of the gifts with which it rewards their care.

Chs. XXXII-XXXVII, make another division of the book. A new speaker is now introduced, who is represented as listening to the preceding discussions without taking any part in them. He does not attempt an answer to the difficult question which had been under discussion; but presents such views of the nature and design of affliction as should reconcile the good man to the endurance of it, though he may not see the justice of God in the infliction. The part which he bears in the discussion is suited to his age, as the youngest of all the speakers; and his manner is in harmony with it.

V. 1. *Was righteous in his own eyes*; that is, would not acknowledge himself guilty of the offenses charged upon him.

V. 2. *The Buzite*. Buz, the ancestor of the tribe, was a son of Nahor (Abraham's brother) and brother of Uz from whom the country of Job was named. See Gen. 22: 21, and compare Jer. 25: 20, 23. *Family*. A *tribe* (the descendants of one common ancestor) was subdivided into *families*, and these again into *households*. See Josh. 7: 14.—*More just than God*: as implied in every expression, where Job had complained of God's dealings with him. He who complains of the course of Providence, virtually claims to be more just than God whose government he thus censures.

V. 3. *Because they had found no answer &c.* The meaning is: because they persisted in their preconceived condemnation

they had found no answer, and yet had condemned Job. But Elihu had delayed answering Job, because they were older than he. And Elihu saw that there was no answer in the mouth of the three men, and his anger was kindled.

Then answered Elihu, son of Barachel the Buzite, and said:

Young am I in years,
and ye are men of age:
therefore I was afraid,
and feared to show you my opinion.
I said: Days should speak,
and the multitude of years teach wisdom.
But a spirit there is in man;
and the breath of the Almighty gives them understanding.

Not the great are wise,
nor do the old understand the right.

Therefore I said: Hearken to me;
I will show, I also, my opinion.

Behold, I have waited for your words;
have given ear to your reasonings,
whilst ye searched out words.

And unto you I gave heed;
and lo, Job has none that confutes him,
none of you that answers his words.

That ye may not say: We have found out wisdom;
that God may thrust him down, not man.

For he has not directed words against me;
nor with your words will I answer him.

They were confounded; they answered no more:
words were taken away from them.

And I waited, because they spoke not;
because they stood still, and answered no more.

I, I also on my part will answer;
I will show, I also, my opinion.

For I am filled with words;
the spirit within me constrains me.

4 MARGINAL TRANSLATIONS AND READINGS.

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But the spirit is it, in man,
even the breath of the Almighty, that
gives them understanding.

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till ye should search out words

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Say not: We have found out wisdom;
God shall thrust him down, not man.

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words had departed from them

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of Job, though they could make no satisfactory answer to his arguments in vindication of himself.

V. 8. Sentiment: there is in man a divine gift, a power divinely bestowed of apprehending truth, which is independent of age, and of the authority which age confers.

V. 9. *Great*, namely, in authority and influence; here probably derived from superior age, and the rank which this conferred in oriental communities. His meaning is, that such distinction of age and rank does not, in itself, confer wisdom. This is a gift of God.

V. 11. *Ye searched out words*: were endeavoring to find

something to say, in refutation of Job's vindication of himself. Compare ch. 18: 2.

V. 13. *May not say &c.*, as they well might, if, by the wisdom of age and long experience, they had baffled Job in his attempted vindication of himself. On the contrary, Elihu claims only the wisdom directly imparted by God (v. 8); and therefore his triumph over Job would not be that of man, but of God.

Some translate as in the margin, meaning: we have now discovered the wisdom of leaving him to God, who alone can subdue and humble so obstinate a sinner. But the true form and sense of the original are given in the text.

MARGINAL TRANSLATIONS AND READINGS.

19	Behold, my breast is as wine that has no vent; like new bottles that are bursting.
20	I will speak, and be relieved; I will open my lips, and will answer.
21	Let me not regard the person of man; nor will I give flattery to a man.
22	For I know not how to flatter: speedily would my Maker take me away!
1	But hear now, O Job, my sayings, and give ear to all my words.
2	Lo now, I have opened my mouth, my tongue has spoken in my palate.
3	My words, they are the integrity of my heart, and my lips speak knowledge purely.
4	The Spirit of God made me, and the breath of the Almighty gives me life.
5	If thou art able, answer me; array thyself against me, take thy stand.
6	Lo, I am of God as thou art; I too was taken from the clay.
7	Lo, the dread of me will not make thee afraid, nor my burden be heavy upon thee.
8	But thou hast said in my ears, and the sound of the words I heard:
9	I am pure, without transgression; I am clean, and have no guilt.
10	Lo, he devises quarrels against me, he regards me as his enemy.
11	He puts my feet in the stocks; he watches all my paths.
12	Lo, in this thou art not just; I will answer thee: for God is greater than man.
13	Wherefore dost thou contend with him? for of none of his affairs will he give account.
14	For once does God speak, yea twice,—when one heeds it not:
15	in a dream, a vision of the night, when deep sleep falls on men, in slumbers upon the bed.

for of none of his words; *Others*: for none of his words will He answer

V. 19. Bottles being made of skins and strongest when new (Mat. 9 : 17), their bursting shows the violence of the pressure within.

Ch. XXXIII. v. 1. The meaning is: I have now broken through all restraint, and have begun to give utterance to my thoughts; the decisive step is taken.

V. 3. My words are the utterance of an upright heart; nothing counterfeited, and nothing dissembled.

VV. 6, 7. I am, like thyself, a creature of God and formed from the dust. He refers to what had been said by Job in chs. 9 : 32, 34, 35, and 13 : 21, 22.

V. 10. *Lo, he devises &c.*; referring to Job's language in chs. 10 : 6, and 14 : 16. Compare 13 : 26.—*Regards me as his enemy*: as Job had said in chs. 13 : 24, and 19 : 11.

V. 11. See ch. 13 : 27.

Then opens he the ear of men, and seals up their instruction: that man may put away a deed, and he may cover pride from man; may keep back his soul from the pit, and his life from perishing by the dart.	16 17 18	MARGINAL TRANSLATIONS AND HEADINGS.
And he is chastened with pain upon his bed; and with a strife in his bones continually.	19	and the strife in his bones is continual
And his spirit abhorreth bread, and his soul dainty food.	20	
His flesh wastes away from sight; and naked are his bones, that were not seen.	21	
And his soul comes nigh to the pit, and his life to the destroyers.	22	
If there be a messenger with him, an interpreter, one out of a thousand, to show unto man his right way:	23	
then will He have mercy on him, and say: deliver him from going down to the pit; I have found a ransom.	24	to show unto man His rectitude
His flesh becomes fresher than in childhood; he shall return to the days of his youth.	25	
He shall pray to God; and He will accept him, and cause him to behold His face with joy, and will render back to man his righteousness.	26	
He will chant it before men, and say: I have sinned, and have perverted the right; and it was not requited me.	27	and it availed me not

V. 16. *And seals up their instruction*; makes it sure to them, by impressions that cannot be effaced.

V. 17. *May put away a deed*: namely, any one, against which he is thus admonished.—*May cover pride from man*: may shut out from him the exercise of pride, by taking away every ground for a haughty self-reliance and contempt of the divine authority.

V. 18. By *pit* is here meant the *grave*, as in Ps. 80 : 9.—*By the dart*: the instrument of divine justice, as the word *sword* is used in ch. 19 : 29; here probably the weapon of death, by which justice is executed.

V. 22. *Pit*, as in v. 18.—*Destroyers*: the pains of death, the mortal agonies, as the expression is most naturally interpreted. But some explain it, by reference to 2 Sam. 24 : 16, 1 Chron. 21 : 15, Ps. 78 : 49, 50.

V. 23. *A messenger*: one who has important tidings or information to impart, though he may not be commissioned and sent for this purpose, as in ch. 1 : 14, &c.—*An interpreter*: one who is qualified to explain the purposes and requirements

of another.—*One out of a thousand*: namely, of the few who are able to do this.—*His rectitude* (Margin): to show his (God's) rectitude in his dealings with men, and thus convince man of his own sin and guilt.

Elihu is here supposed to mean one, who is divinely enabled like himself (ch. 32 : 8), to explain the principles of God's government, and thus to act as the interpreter of his will to man.

V. 24. *A ransom*. The meaning of this word will be best understood, by examining the passages of the Old Testament in which it is found, namely, Ex. 21 : 30, 30 : 12; Num. 35 : 31, 32 (common version, *satisfaction*); Prov. 6 : 35; 13 : 8; 21 : 18; Is. 43 : 3; Ps. 49 : 7; Job 36 : 18.

V. 26. *His righteousness*: in what sense, is sufficiently explained by the preceding and following verses.

V. 27. *Have perverted right*: in the same sense as the corresponding phrase in Mic. 3 : 9.—(Margin): *It availed me not*; there was no profit or advantage in it. The opposite is of course implied; instead of turning to my account, it has proved my ruin.

MARGINAL TRANSLATIONS AND READINGS.		
	28	He has redeemed my soul from going into the pit, and my life, that it may behold the light.
	29	Lo, all these things doth God, twice, yea thrice, with man:
	30	to bring back his soul from the pit, that he may be lightened with the light of life.
	31	Attend, O Job; hearken unto me: keep silence, that I may speak.
	32	If there are words, answer me; speak, for I desire to justify thee.
	33	If not, do thou hearken unto me; keep silence, and I will teach thee wisdom.
	1	AND Elihu answered, and said:
	2	Hear ye wise men my words; and ye knowing ones give ear to me.
	3	For the ear trieth words, even as the palate tastes to eat.
Let us choose	4	Let us examine for ourselves the right, let us know among us what is good.
	5	For Job has said: I am righteous; and God has taken away my right:
notwithstanding my right, I am a liar	6	against my right, shall I speak false? my arrow is fatal, without transgression.
	7	Who is a man like Job, that drinks in scoffing, like water;
	8	and walks in company with evil-doers, and goes with wicked men?
	9	For he has said: a man is not profited, when he takes delight with God.
	10	Therefore, men of understanding, hearken to me: far from God be wickedness, and iniquity from the Almighty!
	11	For man's work will he requite to him, and let each one receive according to his way.
	12	Yea, of a truth, God will not do evil, nor will the Almighty pervert justice.

V. 32. *If there are words*: that is, if there is anything to be said,—namely, by Job in his own behalf.

Ch. XXXIV. v. 1. *Answered*: see note on ch. 3: 1. The response, in this case, is to the assent given by the silence of Job.

V. 5. See chs. 13: 18; 16: 17; 19: 6; 27: 2.

V. 6. Compare ch. 27: 4, 5.—(Margin): *I am a liar*, in the

view of God who refuses to acknowledge my innocence, and of men who will not believe my assertion of it.

V. 7. *Like Job*: a man of such integrity and truth as he, who yet can join with scoffers in reproaching the divine government.—*Drinks in scoffing, like water*: as one drinks water; that is, indulges in it greedily and without restraint, as one allays his thirst with water. Compare ch. 15: 16.

V. 9. See, for example, ch. 9: 22.

Who has committed to him the earth? and who founded the whole habitable world? Should He set his thoughts upon him, withdraw to himself his spirit and his breath; all flesh would expire together, and man return to dust. If now there is understanding, hear thou this; give ear to the voice of my words.	13	MARGINAL TRANSLATIONS AND READINGS.
Can he indeed bear rule, that hateth right? or wilt thou condemn the Just, the Mighty? Shall one say to a king: O Worthless! O Wicked! unto princes; to Him who regards not the persons of princes, nor knows the rich more than the poor? for they are all the work of his hands. In a moment they die; at midnight, the people are smitten and pass away, and the mighty is removed without hand. For his eyes are on each one's ways, and he sees all his steps. There is no darkness, and no death-shade, where the workers of iniquity can hide themselves. For not again does He set his thoughts upon one, that he may go to God in judgment; he breaks the mighty, without inquisition, and sets up others in their stead. He therefore knows their works; and in a night he overturns, and they are destroyed.	14 15 16 17 18 19 20 21 22 23 24 25	upon himself the people quake; or, the people reel Because he beholds

Vv. 13-15. He rules not by delegated power, over a world of which the rightful sovereignty belongs to another. How then can he, from whom all proceed, and in whose hand is the breath of all, be chargeable with injustice or severity?

V. 14. *Should he set his thoughts upon him*, in the same sense as in ch. 7 : 17; that is, should he observe all his ways, to mark his iniquities (Ps. 130 : 3).—Some translate as in the Margin; meaning: should he deal with his creatures, as selfish and unjust men are accustomed to treat others.

V. 17. The sentiment is the same as in Gen. 18 : 25, *shall not the Judge of all the earth do right?* But it is also implied in the question as here expressed, that hatred of right is incompatible with supreme and absolute sovereignty; that the two cannot be conceived as existing together.

V. 18. If this would be accounted a crime against the majesty of an earthly monarch, how much more, when spoken of the Eternal and the Supreme.

V. 20. *Without hand*; that is, without any visible agency

or instrumentality, as the expression is used also in Dan. 2 : 34, 45; 8 : 25. It is the effect of an unseen, divine power.

V. 23. *For not again &c.* As there is no place of concealment from the eye of God (v. 20), so he needs not repeated and laborious scrutiny to discern the guilt of man, in order that he may come before God in judgment.

V. 24. *Without inquisition.* He does this without entering into any formal inquiry and investigation of their conduct, such as Job had repeatedly claimed of God as his right; for all is known to him beforehand, and he gives account of his ways to none (ch. 33 : 13). Comp. Dan. 4 : 17.

V. 25. *He therefore knows their works*: that is, he takes note of them, and deals accordingly.—*Therefore*: namely for the reason already given (vv. 21, 22), because his eyes are on the ways of all, and no darkness can hide from his view.—(Margin), *because he beholds their works*: the reason why he needs no after investigation; namely, because "his eyes are in every place, beholding the evil and the good" (Prov. 15 : 3).

MARGINAL TRANSLATIONS AND READINGS		
	26	As the wicked does he smite them, in the place where men look on.
Who therefore turned	27	Because they turned from after him, and regarded none of his ways;
that they might bring	28	to bring up to him the cry of the weak, and that he may hear the cry of the afflicted.
shall disturb	29	For he gives rest, and who shall condemn! he hides the face, and who shall behold it! toward a nation, and toward a man, alike;
	30	from the ruling of corrupt men, from snares of the people.
	31	Surely, to God it should be said: I have borne it; I will not be perverse.
	32	Beyond what I see do thou teach me; if I have done evil, I will do it no more.
	33	Shall he according to thy mind requite it, that thou dost refuse,— that thou thyself wilt choose and not I? then what thou knowest speak.
	34	Men of understanding will say to me, even the wise man who listens to me:
	35	Job speaks without knowledge, and his words are without wisdom.
I would that	36	My desire is, that Job may be tried to the end, for answers in the manner of evil men.
	37	For he adds rebellion to his sin; in the midst of us he mocks, and multiplies his words against God.
	1	AND Elihu answered, and said:
	2	This dost thou regard as right,— my righteousness, thou saidst, is more than God's?

V. 26. It is as transgressors he thus deals with them, while others look on and "see the reward of the wicked."

Or the meaning may be: as he smites the wicked, so he smites them; that is, he deals with them as with all other wicked men.

V. 29. *He gives rest*: namely from outward evils; as, for example, from the oppression of wicked rulers (v. 30), or from any other calamity.—*Who shall condemn*: alluding to Job's complaints, that he was condemned on the ground of God's treatment of him.

Second member: If he hides his face,—that is, if he chooses to withhold his favor, who can turn him from his purpose? Complaints and reproaches are of no avail.

V. 30. *From snares &c.*: from those devices of men in power, by which the weak are made the prey of the strong.

The sentiment of these two verses (29, 30) is, that God interposes or not in behalf of suffering humanity, according to his own pleasure; and does it when and how he will.

V. 31. *I have borne it*: namely what is appointed me; the evil which God has seen fit to inflict.

V. 33. *Requite it*: the evil just spoken of.—*And not I*: as if speaking, for the moment, in the person and on behalf of God.

V. 37. *Rebellion*; that is, direct and avowed opposition to the divine government, which was now added to all his former sins.

Ch. XXXV. v. 1. *Answered &c.*; commencing another division of his reply.

For thou sayest: What will it profit thee;
 what shall I gain more than by my sin?
 I will make answer to thee,
 and to thy friends, with thee.
 Look to the heavens, and see;
 and survey the skies, that are high above thee.
 If thou hast sinned, what dost thou against him?
 and are thy offenses many, what dost thou unto him?
 If thou art righteous, what givest thou to him?
 or what will he take from thy hand?
 For a man, like thyself, is thy wrong;
 and for a son of man, thy righteousness.

For the multitude of oppressions they cry out;
 they cry for help, because of the arm of the mighty.
 But they say not: Where is God my Maker,
 who giveth songs in the night!
 who has taught us more than the beasts of the earth,
 and made us wiser than the birds of heaven.
 There cry they and he answers not,
 because of the pride of evil men.
 Surely, vanity will God not hear,
 nor will the Almighty regard it.
 Much less when thou sayest: Thou regardest him not!
 the cause is before him; and wait thou for him.
 But now, because his anger visits not,
 nor does he strictly mark the offense;
 therefore, Job fills his mouth with vanity,
 he multiplies words without knowledge.

AND Elihu added, and said:
 Wait for me a little, that I may show thee;
 for there are yet words for God.

3 MARGINAL TRANSLATIONS AND READINGS.

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Thou beholdest him not

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the folly; or, the pride

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V. 3. Compare chs. 34 : 9, and 9 : 22. Elihu does not assert here what had been directly said by Job, but his own inference from Job's language.

VV. 5-12. He answers by showing: first, the folly of connecting the ideas of personal profit and loss with our relations to God; and secondly (9-12) that the cry of the wronged is unheard, because they are themselves forgetful of God, though created in his image and endowed with the power, denied to the lower animals, of knowing and acknowledging him their Maker.

V. 10. *Who giveth songs in the night*; who restores joy in times of suffering and sorrow. *Darkness* and *night* are often put for seasons of adversity and affliction.

V. 12. *Because of the pride of evil men*; their self-confidence, which leads them to forget God, and to trust in them-

selves and in one another. Or, these words may be taken with the first part of the preceding member. *They cry* on account of the wicked, who, in the arrogance of human pride, neither fear God nor regard man.

V. 13. *Vanity*: what is empty and unsubstantial; the mere outward cry for help, without any real trust in Him to whom it is made.

V. 14. *Thou regardest him not*. This assertion, that when the sufferer cries out for wrong God heeds him not, has been several times made or implied without the proper qualification. See, for example, ch. 24 : 12.

Chap. XXXVI. v. 2. *There are yet words &c.* There is yet more to be said on behalf of God; the arguments in his favor are not yet exhausted.

MARGINAL TRANSLATIONS AND READINGS.		
	3	I will bring my knowledge from afar; and will render justice to my Maker.
	4	For verily, my words are not falsehood; one perfect in knowledge is before thee.
	5	Lo, God is mighty, but he contemns not; mighty in strength of understanding.
	6	He will not prosper the wicked; and the right of the suffering he will grant.
	7	His eyes he withholds not from the righteous; and with kings on the throne, he makes them sit forever, and they are exalted.
	8	And when, bound with chains, they are held in the bonds of affliction;
and he shows	9	then he shows to them their deed, and their transgressions, that they deal proudly;
	10	and opens their ears to the instruction, and commands that they turn from iniquity.
from iniquity; if they	11	If they hear and obey, their days they shall spend in prosperity, and their years in pleasures.
	12	But if they hear not, by the dart they perish, and expire without knowledge.
	13	So the impure in heart lay up wrath; they cry not for help when he binds them.
	14	Their breath shall expire in youth, and their life with the unclean.
	15	The sufferer he delivers in his affliction, and in distress he opens their ear.
	16	Thee too he lures from the jaws of the strait, to a broad place with no narrows beyond it; and thy table in peace, filled with fatness!
and the provision of thy table But if thou fill up the guilt of the wicked, guilt and punishment take hold on each other.	17	But if thou art filled with the judgment of the wicked, judgment and justice will lay hold of thee.

V. 3. *From afar*: From the whole realm of Nature and of Providence, where God displays his power and love.

V. 7. Compare 1 Sam. 2 : 8 ; Ps. 113 : 8.

VV. 8-10. The design and use of afflictions. By these God would turn the thoughts of men upon their own ways, that they may learn wherein they have departed from him, and made his chastisements necessary for their recovery.

V. 12. *By the dart*: in the same sense as in ch. 33 : 18.—*Without knowledge*: compare the closing remark on ch. 4 : 21.

V. 13. *Lay up wrath*: either in their own hearts, where they cherish a rankling hatred of God; or in the same sense as in Rom. 2 : 5, "treasurest up to thyself wrath against [proper-

ly, in] the day of wrath."—*Binds them*: the bonds of affliction are meant, as in v. 8.

V. 14. *With the unclean*: that is, in like manner with them; they are numbered with the most vile and polluted. The same principle is stated in James 2 : 10. He who offends, even in one point, is guilty of all; for he violates the holy law of God in its nature and substance, showing himself an enemy to the law and to Him whose will it expresses.

VV. 15-21. He repeats in substance what is said in verse 11, in order to apply to Job himself the principle stated in verses 8-10.

V. 17. *The judgment of the wicked*: the censure which

For beware, lest anger stir thee up against chastisement,
and a great ransom shall not deliver thee.
Will he value thy riches without stint,
and all the might of wealth?
Long not for that night,
where the nations are gathered to the world below them.
Take heed, turn not to iniquity;
for this thou choosest rather than affliction.
Lo, God shows himself great in his power;
who is a teacher like to him?
Who appoints to him his way?
and who says: Thou hast done wrong?
Remember, that thou magnify his work,
which men do sing.
All men gaze thereon;
man beholds from afar.
Lo, God is great, and we know him not;
the number of his years, it is unsearchable.
For he draws up the water-drops;
rain, of his vapor, they refine:
with which the skies flow down;
they distill on man abundantly.
Yea, can one comprehend the bursting of the cloud,
the crash of his pavilion?

18	MARGINAL TRANSLATIONS AND READINGS. nor let the great ransom lead thee astray
19	Will he regard thy riches? not precious ore, nor all the might of wealth
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25	which men survey
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29	on multitudes of men the outspreading of the cloud

the wicked cast upon God and his government, and in which Job had allowed himself to take part.

Second member. *Judgment and justice* (in union, a judgment in harmony with justice) *will lay hold*; that is, will not yield their claim or relax their hold on the offender.

V. 20. Compare ch. 14 : 13, and similar passages.

V. 21. The sentiment of the second member is : instead of submissively receiving the chastisement and profiting by it, thou choosest the guilt of resisting and spurning it.

V. 22. From whom else can we learn those lessons of wisdom, which He has taught in his works, where his power is exhibited?

V. 23, refers to Job's conduct in arraiguing the providence of God, as though he himself had assigned to Him his duties, and could therefore call Him to account.

V. 26. In this and the following verses, as far as ch. 37 : 13, he shows what grounds there are, for this praise to God, in his works which men behold.

We know not Him, the Eternal One, whose years are unsearchable! But from the displays of his power, in finite space and time, we may learn of Him what we are most concerned to know, and are able to comprehend.

VV. 27-33. An example is given of this power, and at the same time of the beneficence and the fearful majesty of God,

in the formation of clouds and rain, and in the terrors of the thunder-storm.

VV. 27, 28. *Draws up the water-drops* (what afterwards falls in water-drops), by the continual ascent of vapors, out of which the rain is formed.—By *water-drops*, in the opinion of some, are meant the light watery particles that ascend in vapor.

The gross and unwholesome vapor is refined to crystal drops of rain; and thus purified, is poured down in refreshing and abundant showers.*

V. 29. *The bursting of the cloud*; the explosion in its mysterious depths.—Margin: *outspreading*, from the ground-idea of *expansion* common to both renderings; but the true sense is given in the text.

Second member: *his pavilion*, as it is called also in Ps. 18 : 11.

* *They refine* may, by a Hebrew idiom, express merely *what is done*, without reference to the agent or agents (as in English: *they say, for it is said*). This I suppose to be the most probable meaning. But some think, that the *water-drops* are poetically said to *refine the vapor into rain*, because they are intermediate between the two; the murky vapor being refined through them into the clear, falling shower.

<p>MARGINAL TRANSLATIONS AND READINGS.</p> <p>Lo, he spreads thereon his light, and covers over the ocean-depths.</p> <p>against the object</p> <p>who ascends on high</p> <p>and flutters out of its place</p> <p>He sends it forth under</p> <p>Fall thou on the earth</p>	<p>30</p> <p>31</p> <p>32</p> <p>33</p> <p>1</p> <p>2</p> <p>3</p> <p>4</p> <p>5</p> <p>6</p> <p>7</p>	<p>Lo, around him he spreads his light, and covers over with ocean-depths.</p> <p>For therewith rules he nations, gives food in abundance.</p> <p>The palms of the hands he covers over with light, and gives it a command against the enemy.</p> <p>His thunder tells of him; to the herds, even of Him who is on high.</p> <p>YEA, at this my heart trembles, and starts up from its place.</p> <p>Hearken attentively to the roar of his voice, and the rumbling that goes forth from his mouth.</p> <p>He directs it under the whole heavens, and his light over the margins of the earth.</p> <p>After it a sound roareth; he thunders with his voice of majesty; nor lets them linger when his voice is heard.</p> <p>God thunders marvelously with his voice; great things does he, and we understand not.</p> <p>For to the snow he says: Be thou on the earth; and to the pouring rain, even the pouring of his mighty rains.</p> <p>The hand of every man he seals up, that all the men he has made may know;</p>
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V. 30. By *light* is meant that of the lightning-cloud, flashing forth at intervals through the dark waters that envelope him.—*Ocean-depths* is a metaphor in place of a comparison; he surrounds himself with a dense mass of waters, like a fathomless sea.

Some translate as in the margin, meaning: his power is shown in the heavens above and in the depths beneath; the clear light of the one, and the thick darkness of the other, are both from him. But neither the words nor the connection will, I think, justify this construction.

V. 31. *Therewith*; the storm-cloud is meant, including both its terrors and its blessings. With the former (compare Ps. 18: 13, 14), he terrifies and subdues his enemies; with the latter he makes the earth fruitful, and provides food for all.

V. 32. *He covers over* (fills) *the palms of the hands with light*. The connection shows that the *lightning* is meant, which is ready to be "shot out" (as expressed in Ps. 18: 14) against the enemy.

V. 33. Not only do man feel the presence of God in the storm; brute beasts are made conscious of an unknown power above. He refers to the dread inspired in brute animals by the indications of a storm. Comp. Ps. 29: 9.

Chap. XXXVII. v. 1. *Starts up from its place*. It is compared to one who is at rest, in quiet security, and starts up at the alarm of danger.—The same thought is expressed in the margin, by the image of a timid bird frightened from its repose.

VV. 3, 4. *Light*: the connection shows that here also the *lightning* is meant, followed (v. 4) by the roaring sound of the thunder.—*Nor lets them linger*: they are quick to execute his will, when his voice announces his presence. The lightning is mentioned as part of his armory in Ps. 18: 14 already quoted; and in Hab. 3: 11 it is called his *glittering spear*.

VV. 6-8; the winter season. What is called the *rainy season* (the *former and latter rain*) commences late in October or early in November; the rain at first falling moderately and at intervals, preparing the ground for seed (the former rain). It falls heavily during November and December; afterwards more moderately and at longer intervals, through the winter. It continues to fall occasionally through the month of March (rarely after that), and is then called the *latter rain*. See the references in the note to ch. 29: 23. The heavy winter rains are referred to here.

V. 7. *Seals up*: in winter, when the labors of the husbandman are suspended, and his hands as it were sealed up.

Second member. *The men he has made*: that is, who are

and beasts go into the lair, and in their dens abide.	8	MARGINAL TRANSLATIONS AND READINGS.
Out of the secret chamber comes the whirlwind, and cold out of the north.	9	and from the north-winds cold
By the breath of God there is ice, and the breadth of the waters is straitened.	10	
Yea, with moisture he loads the thick cloud, he spreads his lightning-cloud abroad;	11	
and it turns with his guidance every way, that they may do all he commands,	12	according as they do
over the face of the habitable earth; whether as a scourge, for its land,	13	for his earth
or as a kindness he allots it.	14	
Give ear to this, O Job; stand and consider the wonders of God.	15	when God gives them the charge
Dost thou know, when God sets his thoughts upon them, and the light of his cloud blazes forth?	16	
Understandest thou the balancing of the clouds; the wonders of the Perfect in knowledge?	17	
What time thy garments are hot, when he lulls the earth with the south wind;	18	
dost thou with him spread out the skies, firm as the molten mirror?	19	
Teach us what we shall say to him; for we cannot order it because of darkness.	20	
Shall it be told him, that I would speak? or does one say a thing, that he may be swallowed up?		

themselves his workmanship, no less than the fields they cultivate.—*May know*: may understand that they are subject to his laws, in Nature and Providence, and cannot reverse them.

V. 9. *The secret chamber*: called in ch. 9:9, *the secret chambers of the South*. The remote southern quarters of the heavens (on the opposite side of the equator), were so called because they were concealed from view, and known only from reports of travelers. Those who traveled to the south discovered constellations in the heavens, which were invisible in more northern latitudes.—Violent whirlwinds were frequent in the south (compare Is. 21:1).

V. 10. *Is straitened*: is narrowed and compressed within an unyielding belt of ice.

VV. 11-13, close this division with a general expression of God's agency, in the formation and distribution of the clouds for different purposes of mercy and judgment. He freights the cloud with its stores of moisture and armory of lightnings; he directs it to what quarter of the world he wills; and there it fulfills his purpose, in blessing or in chastisement.

V. 12. *That they may do &c.*; namely the clouds (or the

lightnings). Others, less probably, suppose that men are meant; who are subdued, by these chastisements, to obedience.—*Margin*: according as men obey him, or not. But the text gives the true sense.

V. 13. *Its land*: the land over which it is suspended, and which for the time is subjected to its power.—*Margin*: *for his* (God's) *earth*; of which he is the Maker, and rightful proprietor.

V. 15. Art thou in the secret of God, so as to know his purpose when he resolves on the use of these instruments of chastisement?

V. 16. *The balancing of the clouds*: how, with their vast extent and weight, they are sustained and balanced in air.

VV. 17, 18. In the summer heats, when all nature is lulled to deathlike stillness by the sultry southwind, dost thou share with him the work of spreading out the skies like a burnished mirror? Compare Deut. 28:23.

V. 20, refers to Job's rash desire for a hearing before God (for example, ch. 23:3-7); the gratification of which would be certain destruction.

MARGINAL TRANSLATIONS AND READINGS,	21	For now, they look not on the light, when it is shining in the skies, and the wind has passed over and cleared them.
	22	Out of the north comes gold; with God there is terrible majesty.
	23	The Almighty, we cannot find him out: great in power and rectitude, and in fullness of justice; he will not oppress.
	24	Therefore do men fear him; he regards not any of the wise in heart.
	1	THEN Jehovah answered Job out of the storm; and he said:
	2	Who is this, that darkens counsel, by words without knowledge?
	3	Gird up now thy loins like a man; and I will demand of thee, and inform thou me.
	4	Where wast thou, when I founded the earth? declare, if thou hast understanding.
Who fixed its measures (for thou knowest)?	5	Who fixed its measures, that thou shouldst know? or who stretched the line upon it?
	6	Whereon were its foundations sunken? or who laid its corner-stone;
	7	when the morning-stars sang together, and all the sons of God shouted for joy!

V. 21. There is an implied comparison. If men cannot gaze on the clear sunlight in the cloudless sky, how much less can they bear the more glorious splendor, that surrounds the Almighty. (Comp. 1 Tim. 6 : 16.)

V. 22. *Out of the north*; that is, from regions far remote and difficult of access. Some northern countries were famed for gold, and were so represented in many early writings and legends; for example, the ancient Colchis, called *Havilah* in Gen. 2 : 11.

VV. 22-24. The probable meaning is: Men can penetrate to the farthest bounds of earth, and trace out for themselves whatever is richest and most glorious in its treasures; but God is unapproachable; his majesty, power and justice none can comprehend, and therefore do men fear him &c.

It is thought by some, that *gold* is put here for what is *golden* in appearance.* In this sense, some understand by it the *golden light of day*; which is said to come out of the north, because the north-winds disperse the clouds and vapors from the skies and bring fair weather. Others think the

* So in Zech. 4 : 12 it is said, literally: *empty the gold out of themselves*; that is, what is golden in appearance, namely the *golden oil*.

golden brightness of the Northern Lights is meant. But the interpretation above given is now generally adopted.

V. 24. *The wise in heart*: such as are so in their own esteem; those who pride themselves on their fancied wisdom, and presume to judge of God and his ways.

Chap. XXXVIII. v. 1. *Out of the storm*. It is supposed by many interpreters, that there is reference to this storm in ch. 37 : 2, as then commencing or in progress. But there is little probability that such was the meaning of the sacred writer. On this and similar points, see the Introduction to the book.

The change of tone, in the noble and majestic language of the following chapters, must deeply impress the attentive reader. No less grand in conception is this manifestation of the Divine; a present Power, visible only in the terrors of the storm.

V. 4. *If thou hast understanding*: a true and full understanding of things, in reference to their origin or cause, and the manner in which they are brought into being.

V. 7. *The morning stars*: the brightest and most glorious of the starry hosts.

The expression is commonly understood, in a figurative sense, to denote the leaders of the angelic hosts; as, in the

And he shut up the sea with doors,
when it burst forth, came out from the womb.

When I made the cloud its garment,
and the thick cloud its swathing-band;
and appointed it my bound,
and set bars and doors;

and said: Thus far shalt thou come, and no farther,
and here shall thy proud waves be stayed!

Hast thou, since thy days, commanded the morning,
made the dayspring to know its place;
that it might take hold on the margins of the earth,
and the wicked be shaken out of it?

It is changed like the signet-clay;
and they stand forth as in gay apparel.
And from the wicked is their light withheld;
and the uplifted arm is broken.

Hast thou come to the springs of the sea,
and walked in the recesses of the deep?
Have the gates of death been opened to thee;
and the gates of death-shade dost thou behold?
Hast thou surveyed even to the breadths of earth?
declare, if thou knowest it all.

What is the way to where light dwells;
and darkness, where is its abode?
That thou shouldst bring it to its bounds,
and that thou shouldst know the paths to its house!
Thou knowest; for then wast thou born,
and the number of thy years is great!

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MARGINAL TRANSLATIONS AND READINGS.

and they stand forth as a vestment

For thou dost bring it to its bounds,
and knowest the paths to its house.

next member, "sons of God" is applied to them all. In a similar manner, "Lucifer son of the morning" (the morning star) is applied (Is. 14: 12) to the chief or leader among earthly potentates, as a title of superior rank and dignity. So "THE BRIGHT AND MORNING STAR" is also applied, in Rev. 22: 16.—*Sons of God*: compare the references, on ch. 1: 6.

VV. 8, 9. The origin of the infant ocean is poetically represented under the image of a birth; and its enveloping mists and clouds as the usual appointments of the new-born wonder.

VV. 12-15. The alternation of day and night. By thy power has the sun ever revisited the earth; to light up again its surface, and drive from it the wicked whose shelter was the darkness!

V. 13. *Shaken out of it*: as a blanket is taken hold of by its edges, and its contents shaken from it. So the wicked are driven out from the face of day.

V. 14. The earth, when the sun rises upon it, takes form and beauty to the eye, as the shapeless clay from the pressure of the seal.—*Signet-clay*: a firm and adhesive clay, used in taking impressions from the seal.

Second member. *They stand forth*: the connection shows clearly, that the objects on the earth's surface are meant. These stand forth to view in the sun's light, as if adorned with gay apparel.—*Margin*: as a vestment, in which the earth is arrayed. So its forests, streams, and verdant fields appear, when revealed in the sunlight.

V. 15. According to ch. 24, 13, 16, "they know not the light." Darkness to them is light; in it all their work is done, and ceases when it is withdrawn.

VV. 16-18. He who directs and controls all things, must himself be everywhere "in all places of his dominion." Dost thou then visit the depths beneath, and the realm of death; or does thy survey comprehend even the wide extent of earth?

V. 16. *Springs of the sea*: its secret sources of supply.

V. 17. *Death*: for the realm of death, as in ch. 28: 22.—*Death-shade*: compare ch. 10: 21.

V. 19. The question is put in a form adapted to the time (as well as to the poetic style); but in its spirit and intent is as unanswerable now as then.

MARGINAL TRANSLATIONS AND READINGS.

22	Hast thou come to the treasures of snow, and the treasures of hail dost thou behold;
23	which I have reserved for the time of distress, for the day of conflict and war?
24	What is the way to where light is dispensed, and the east-wind spreads over the earth?
25	Who divided channels for the rain, and a track for the thunders' flash;
26	to cause rain on a land without men, a wilderness wherein is no man;
27	to satisfy the wilds and wastes, and cause the springing grass to grow?
28	Is there a father to the rain? or who has begotten the drops of dew?
29	Out of whose womb came forth the ice? and the hoar-frost of heaven, who has begotten it?
30	As in stone are the waters hidden, and the face of the deep cleaves fast together.
31	Dost thou bind the soft influences of the Pleiads, or loose the bands of Orion?
32	Dost thou lead forth the Signs in their season; and the Bear with her young, dost thou guide them?

V. 23. For the first member, compare Ex. 9 : 23-25 ; Hag. 2 : 17 ; Ps. 78 : 47, 48. Second member ; compare Josh. 10 : 11 ; Ezek. 38 : 22.

V. 24. The topic, in v. 19, is the *abode* of light ; here, its *diffusion* over the earth, and hence its connection with the wind from the same quarter.

VV. 25-27. *Divided channels*. The expression is figurative ; derived from the practice, common in those countries, of conveying water through channels to different parts of a garden, or pleasure grounds. So the treasures of rain are distributed, and even to wilds and wastes without human inhabitant (vv. 26, 27) ; showing that Nature's blessings are not dispensed by man, and for his convenience alone ; that they are the gift of Him who cares alike for all.

V. 30. The thought is equally beautiful in conception and expression. The liquid substance, congealed as it were to stone, lies hidden in the solid mass.—*The deep* : here applied to ponds, or other inland collections of water.

V. 31. *Bind*, in the sense to *make fast*, to *make binding* (opposed to *loose*, in the next member).

By the *soft influences of the Pleiads* are meant those of the spring season, or opening of the year, when this beautiful cluster of stars rose before or with the sun, and heralded the return of Spring.*—By the *bands of Orion* are meant the icy

* In the early ages of the world, men were dependent on the rising and setting of certain constellations, or of particular stars, for their knowledge of the progress of the year, and of

letters of Winter (compare ch. 37 : 7, 8), when this constellation was the most conspicuous object among the stars of heaven.

The meaning is : dost thou break the chains of Winter, and restore the soft influences of Spring? Is it thy power that effects this great change in Nature, on which the well-being of all depends?

V. 32. The circuit of the year is meant.—*The signs* : the twelve signs of the Zodiac. These "are led forth," each in its season, appearing one after another in the east, and completing their round in the course of the year ; thus marking its commencement, progress, and close.

This is also done, though less observably, by the varying position of the great northern constellation (*The Bear*) at sunset. In its diurnal circuit of the Pole, it marks also the progress of the night. *Her young* : the stars in her train.—*Dost thou guide them* : as they move in unbroken and unvarying order round the Pole, and mark as on a dial the passing years.

the near approach of the great changes of Nature (from Winter to Spring, for example), on which all the interests of life were suspended. At that period, the reappearance of the Pleiads in the east before the morning sun (after being lost from sight, for a short time, in the west), announced his approach to the vernal point and the coming on of Spring. By the precession of the Equinoxes, this relation ceased to be apparent to the eye ; but the rising of the sun with this cluster of stars was still known, and for many centuries they were traditionally called the *Sentinels of Spring*.

Knowest thou the ordinances of the heavens;
 or dost thou establish their dominion over earth?
 Dost thou lift thy voice to the clouds,
 and a flood of waters shall cover thee?
 Dost thou send forth lightnings, and they go;
 and say to thee: Here are we!
 Who put wisdom in the reins,
 or who gave to the spirit understanding?
 Who numbers the clouds by wisdom,
 and who inclines the bottles of the heavens;
 when dust is poured into a molten mass,
 and clods cleave fast together?

Dost thou hunt the prey for the lioness,
 and the craving of the young lions dost thou fill;
 when they crouch down in the dens,
 lie in ambush in the covert?
 Who provides for the raven its prey,
 when its young ones cry unto God,
 wander without food!

Dost thou know the time the wild rock-goats bear,
 observe when the hinds are in labor?
 Dost thou number the months they fulfill,
 and know the time of their bringing forth?
 They bow themselves, they bring forth their young,
 they cast away their pains.
 Their young mature, grow up in the field,
 go forth, and return not to them.

33	MARGINAL TRANSLATIONS AND READINGS.
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37	or who gave understanding to the heart
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3	they cast out
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V. 33. *Ordinances of the heavens*: the laws which regulate the succession of day and night, of months and years, and of the seasons of the year.—*Their dominion over earth*: as causing the alternation of day and night, "seed-time and harvest, cold and heat, summer and winter," and marking the succession of months and years. They are thus the great Regulators of human life, and govern all the changes of earth on which life is dependent.

VV. 34, 35. The allusion is to the power which God exercises over these elements, as described in ch. 36 : 27-33.

VV.-36, 37. The ETERNAL MIND, the source of all wisdom and intelligence in finite beings, determines by his own wisdom the number of the clouds, and when their contents shall be poured on the earth.

The clouds are called, by a happy figure, *the bottles of the heavens*. As bottles are emptied by *inclining them*, the expression means, *who pours out their contents*?

Thus far, the illustrations are drawn from the material universe; showing in its structure and management the power, wisdom, and love of the great Architect, who reared it for the abode of his sentient creatures.

In the next division, the examples are taken from the animal creation, illustrating these and still other points, from the various endowments and capacities of living beings.

VV. 39-41. The *lioness* and the *raven* are named, as representatives of beasts and birds of prey. Who gave to these the instincts and powers, which enable them to make provision for themselves and their young?

Chap. XXXIX. vv. 1-4 *The wild rock-goats* are timid and inoffensive animals, the same as the mountain-goats of the Swiss and Tyrol Alps. They pasture together in small flocks; and are still numerous on the mountains in the peninsula of Sinai, and to the east and south of the Dead Sea (the ancient *Mount Seir*). They are extremely shy of man; and their senses are so acute, that the huntsman finds great difficulty in approaching near enough to fire upon them.

V. 2. *Dost thou number &c.* The meaning is: are these stated times, in the order of Nature, appointed by thee; and does thy oversight and care extend to each one of these wild inhabitants of the rock?

VV. 3, 4. The care of the All-Seeing suffices for them; and

MARGINAL TRANSLATIONS AND READINGS.	5	Who sent out the wild-ass free, and who loosed the wanderer's bands;
	6	whose house I made the desert, and the barren waste his abodes?
	7	He mocks at the clamor of the city; the driver's shouts he hears not.
	8	The range of the mountains is his pasture, and he searches after every green thing.
	9	Will the wild-ox be willing to serve thee, or abide at thy crib?
	10	Wilt thou bind the wild-ox with his cord in the furrow, or will he harrow the valleys after thee?
	11	Wilt thou trust him because his strength is great, and commit to him thy labors?
	12	Wilt thou believe him, that he will bring home thy seed, and gather into thy threshing-floor?
	13	The wing of the ostrich waves exulting; with pious pinion and plumage?
with pinion and plumage of the pious bird?	14	Nay, she abandons her eggs to the earth, and warms them in the dust;
and lets them be warmed in the dust		

this purpose of nature is effected as surely in them, as in animals tenderly housed and watched by man.—*Cast away their pains*: by the birth of their young, which brings them relief.—*Their young* also grow up, in the open fields; and are soon dismissed from them, as able to provide for themselves.

VV. 5–12 illustrate the general truth in another point of view, by a comparison of animals belonging to the same class, and having the same outward structure and capacities, but differing widely in natural disposition and consequent habits of life. Whence this mysterious difference of inward disposition, in animals otherwise essentially the same?

The examples of the wild-ass and the wild-ox (which are only representatives of other like cases) prove 1st: that there is, in animals of the same class, a natural and essential difference of disposition, for which no reason can be given except that such is the divine pleasure; and 2d: that in the structure and relations of animals, God has purposes to accomplish, of which he gives no account to man.

There is allusion to the habits of the wild-ass in ch. 24 : 5, Jer. 2 : 24, Hos. 8 : 9, Is. 32 : 14, Dan. 5 : 21. It has always been celebrated for fleetness (exceeding that of the swiftest horse), and fondness for its wild, migratory life.

V. 9. *The wild-ox*: an animal of the ox kind, but larger and stronger than the domestic ox, very fierce and untractable, and never domesticated. It is supposed to be extinct in the natural state.

Many think that by the wild-ox is meant the *Oriental buffalo* (not the animal known as the *American buffalo*); and that at this early period, it was known only in its natural, wild state. But the traits of the animal described here do not accord with

those of the Oriental buffalo; the latter having been employed in the East, for many centuries, in the same domestic labors as the common ox.

VV. 13–18 furnish another illustration, in the peculiarities of one of the most remarkable of the feathered tribes. While other birds are distinguished for the most tender and watchful care of their eggs and their young, the ostrich is neglectful of both; "is hard towards her young, as not her own." What reason is there for this, except that "God has made her forgetful of wisdom," bestowed on others; and in thus "making them to differ," has done what seemed good to himself?

V. 13. *Waves exulting*. "I had several opportunities of amusing myself with the actions and behavior 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 own shadow." (Dr. Shaw's Travels in the East.)

Second member. *Pious*: that is, kindly and affectionate. The *stork*, from her well known characteristics, is called in Hebrew the *pious bird*. In allusion to this it is asked, whether the ostrich thus prides herself, *with pious pinion and plumage*; that is, with pinions and plumage accustomed to render such pious offices to her own young.

VV. 14–16. Compare Lam. 4 : 3.—The ostrich hollows a place in the sand for her eggs, which she warms with her body at night, but often leaves them by day to be warmed in the sun. It is not said here, as some have objected, that she takes

and forgets that the foot may crush them,
and the beast of the field trample them.
She is hard towards her young, as not her own;
in vain her pains, without fear!
For God has made her forgetful of wisdom,
and given her no share in understanding.
When she lashes herself on high,
she mocks at the horse and his rider.
Dost thou give strength to the horse?
dost thou clothe his neck with terror?
Dost thou make him bound like the locust?
his proud snorting is terrible!
They paw in the valley, and exult in strength;
he goes forth to meet the weapon.
He mocks at fear, and is not dismayed;
and turns not back for the sword.
The quiver rattles against him,
the flaming spear and the dart.
With trembling and rage he swallows the ground;
he believes not that it is the trumpet's voice!
With every trumpet he says: Aha!
and scents from afar the battle,
the thunder of the captains and the shouting.
By thy understanding does the hawk mount upward,
spread his wings toward the south?
Or soars the eagle at thy command,
and builds his nest on high?
The rock he inhabits; and abides
on the tooth of the rock and the stronghold.
From thence he searches out food;
his eyes behold afar off.
His young ones suck up blood;
and where the slain are, there is he.

	MARGINAL TRANSLATIONS AND READINGS.
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27	or soars the vulture
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no charge of her eggs or young; but that she is wanting in the vigilance and care shown by other fowls, 1st in the selection of a safe place for a nest, and 2d in watching over it, and over her young till they can take care of themselves.

V. 16. *Without fear*: without apprehension of danger, or anxiety about her eggs or young. Hence, *her pains* (such care as she bestows) are often fruitless.

V. 18. Yet is she endowed with wonderful powers of self preservation. The speed of the ostrich, in flight, far exceeds that of the swiftest horse.—*When she lashes herself on high*: when she is startled from the nest, and beating her powerful wings stretches up to her full stature in the eagerness of flight.

VV. 19–25. It will be observed that, in the other instances, the animals selected for illustration are not those formed for the use and benefit of man. The reason is suggested above;

viz. that in the creation of animals, and in their structure and habits, God has purposes to accomplish of which he renders no account to man. Accordingly, it is the *war-horse* that is here described; and not the useful domestic drudge, which man might claim as created for him.

VV. 26–30. The division closes with two of the noblest of the feathered tribes, distinguished for their powers of flight, and for their sagacity, courage, and strength.

V. 26. Is it by thy intelligence he is winged, and taught the power to fly; and hast thou imparted the wonderful instinct, by which in winter he seeks, with birds of passage, the sunny south?

The second member applies only to smaller species of the class, of which several are known to be migratory.

But wonderful as are these endowments, they are not in-

MARGINAL TRANSLATIONS AND READINGS.		
	1	AND Jehovah answered Job, and said:
	2	Will the reprover contend with the Almighty? he that censures God, let him answer it.
	3	And Job answered Jehovah, and said:
	4	Behold, I am vile; what shall I answer thee? I lay my hand upon my mouth!
	5	I have spoken once, and will not answer; and twice, but I will not again.
	6	Then Jehovah answered Job out of the storm; and he said:
	7	Gird up now thy loins like a man; I will demand of thee, and inform thou me.
even do away my justice	8	Wilt thou even annul my right? wilt thou condemn me, that thou mayest be righteous?
	9	Or hast thou an arm like God; and canst thou thunder with a voice like him?
	10	Deck thyself now with grandeur and majesty, and array thyself in splendor and beauty.
	11	Send out the floods of thy wrath; and behold all that is high, and abase it.
the wicked to the ground.	12	Behold all that is high, and bring it low; and tread down the wicked in their place.
	13	Hide them in the dust together; bind up their faces in darkness.
	14	Then I too will praise thee, that thy right hand can save thee!
	15	Behold now the river-ox, which I have made with thee; he eateth grass like the herd.

struments by which the Universal Father conveys blessings to his children. These instincts and powers are strong only to destroy; and they prey on every living thing.

His young ones suck up blood;
and where the slain are there is he!

How vain then is the philosophy, that affects to comprehend God's ways; to fathom the eternal purpose of Him, who worketh all things after the counsel of his own will. How impious the judgment that censures HIM, who alone can comprehend his own wondrous plan, who brings good out of apparent evil, and will make all his works praise him!

WHO ART THOU, THAT REPLIEST AGAINST GOD?

Chap. XL. v. 4. *I am vile*; worthless, and of no account.

V. 5. *And will not answer*: to the refutation of my charges.

V. 8. Wilt thou question my right, as the Supreme, to govern the world which I have made, as my own wisdom shall direct? Must I be condemned, that thou mayest appear righteous?

VV. 9-14. Verse ninth is connected with the following verses, and not with the preceding one. The sentiment is:

canst thou wield a power like mine, in redressing wrong, and humbling the proud oppressor? If so, then deck thyself &c.—The words, *thunder with a voice like him*, refer to the use of this power spoken of in ch. 36: 31, 32.

VV. 15-24. The illustration of God's sovereignty, in the creation and government of the world, is closed with the description of two animals, of great size and strength, and no less remarkable for the difference of their dispositions and habits.

The River-ox (commonly called the *hippopotamus*), described in these verses, is an inhabitant of the Nile and its tributaries, and of other rivers in Africa. In retired and unfrequented districts, where it is not molested by man, its habits are such as are here described. It is of enormous bulk, being sometimes seventeen feet in length, with a body as large as that of the elephant, though from the shortness of its legs it does not equal the elephant in height. Its tusks are two feet in length, of flinty hardness, striking fire with steel; and its jaws and teeth are of great size and power. But with all this formidable armament, it subsists wholly on vegetable food, and is a sluggish, inoffensive animal, except when irritated by pro-

Behold now his strength in his loins, and his force in the sinews of his belly.	16
He bends his tail like a cedar; the sinews of his thighs are knit together.	17
His bones are pipes of brass; his bones are as bars of iron.	18
He is the chief of the ways of God; He who made him gives his sword.	19
For mountains yield him produce, and all beasts of the field play there.	20
He lies down beneath the lotuses; in the covert of reeds, and marshes.	21
Lotuses weave for him his shade; willows of the brook surround him.	22
Lo the stream swells, he startles not; is fearless, though Jordan rush forth to his mouth.	23
Before his eyes do they take him, pierce through the nose with snares.	24
WILT thou draw out the crocodile with a hook, and press down his tongue with a cord?	1

vocation.* It has not, like the elephant, been subdued to the service of man.

V. 17. *Like a cedar*: as a cedar is bent; referring to the strength of this, the smallest of all the members of his body.

Second member: *are knit together*. His limbs are thickly covered with a close, compact net-work of muscles.

VV. 19, 20. He who made him has also armed him, that he may seek his food where all beasts of the field resort. The security and the harmlessness of the monster-beast are both expressed in these words.

VV. 21, 22. The *lotus* is the Egyptian lily, a beautiful water-plant, with broad floating leaves, which form a thick network on the surface of the water.

V. 23. The swollen, rushing stream has no terrors for him. The *Jordan* was a familiar name, and an object of interest, to all the descendants of Abraham; and among them would most naturally be named, as the representative of any large and powerful stream. It is not implied, therefore, that the river-ox was an inhabitant of the Jordan.

* It is well known that whole classes of animals are made irritable and ferocious by frequent annoyance and persecution; which accounts for what is related of the river-ox by some travelers. It never feeds on flesh, and has no natural impulse to harm others. "These animals" (says one who is well acquainted with their habits), "in their undisturbed lakes and pools are generally timid, and will flee at the approach of man; but when they have been hunted and wounded from year to year, they become very dangerous." *Moffat's Missionary Labors and Scenes in Southern Africa, Ch. XI.*

V. 24. This naturally sluggish and inoffensive creature, notwithstanding its prodigious force and its means of defense, is captured, and led with hooks placed in the nostrils.

The words can also be read with the interrogative tone (*do they take him? &c.*), equivalent to a denial. This accords with the statements of modern travelers, who have witnessed the capture of the river-ox, and represent it as attended with extreme difficulty and danger.

On the contrary it is said, that the monuments of ancient Egypt represent the capture of the river-ox as a favorite recreation of sportsmen. In the pictorial exhibitions which have come down to us on these monuments, the animal is attacked with spears, and at the same time entangled with nooses, and is thus captured and destroyed.

In both these cases, it should be observed, the animal is assailed with deadly weapons in its own element; the difficulties and hazards of an open attack being the chief excitement of the sport. But the sacred writer seems rather to say, that the dull and sluggish beast is taken openly by skillful address, (enticed with food or other means), without being irritated or alarmed.

Chap. XLI. Here is contrasted another more formidable monster, equal in strength but differing in its habits; feeding on flesh only, and the enemy and destroyer of every other living thing.

V. 1, second member. *Press down his tongue*; with the noose, drawn round the lower jaw.

MARGINAL TRANSLATIONS AND READINGS.	2	Wilt thou put a rush-cord in his nose, and bore through his jaw with a hook?
	3	Will he make many supplications to thee, or will he speak soft things to thee?
	4	Will he make a covenant with thee? wilt thou take him for a servant forever?
	5	Wilt thou play with him as with a bird, and bind him for thy maidens?
Will partners bargain for him	6	Will partners dig a pit for him, divide him among the merchants?
	7	Wilt thou fill his skin with darts, and his head with fish-spears?
	8	Lay thy hand upon him! of battle thou shalt think no more.
	9	Lo, his hope is belied; is he cast down even at the sight of him?
	10	None so fierce that he will rouse him up! then who is he that will stand before me?
	11	Who has first given me, that I should repay? under the whole heavens, it is mine!
	12	I will not pass his limbs in silence, and bruited strength, and beauty of his equipment.
	13	Who has uncovered the face of his garment? his double jaws, who enters in?
All around his teeth is terror	14	The doors of his face who has opened? the circuits of his teeth are terrible.
	15	The strong shields are a pride; shut with a close seal.
	16	They join one upon another, and no breath can come between them.
	17	Each is attached to its fellow, they hold fast together, and cannot be sundered.
	18	With his sneezings shines a light; and his eyes are like the eyelids of the morning.

V. 2. *Put a rush-cord* (a cord made of twisted rushes) in his nose; to hold him secure, for future use.

V. 6. *Partners*: associates in the same business, as this word is used also in Luke 5:7, 10.

V. 9. *His hope*: the hope of him who ventures the unequal conflict. Is his courage subdued even at the sight? How then shall he abide the actual trial of strength?

VV. 10, 11. He dreads the superior force of this creature of God; and yet will he resist the power of its Maker?—The sentiment of the eleventh verse is: who has laid me under obligation to him, or can of right lay claim to aught that I have made? It is, therefore, Job's assertion of his own rights

in opposition to God, that is meant by the conflict with him in verse tenth.

VV. 12, 13. *Beauty of his equipment*: his armory of scales, which protect the body, and are so disposed, that "the whole animal appears as if covered with the most regular and curious carved work."—*Who has uncovered &c.*; who has removed this surface-covering, this armory of scales that serves him as a garment?

V. 18. This seems to refer to a habit of the animal, of inflating the body to its full capacity, and then forcing the heated air and steam through the nostrils.—*Like the eyelids of the morning*: a beautiful image, suggested probably by their appearance as he emerges from the water; or as he lies under

From his mouth go flames,
and sparks of fire escape.
From his nostrils goes forth smoke,
like a kettle with kindled reeds.
His breath enkindles coals,
and flame goes forth from his mouth.
In his neck abideth strength,
and terror dances before him.
The flakes of his flesh cleave fast;
firm upon him, it is not shaken.
His heart is firm as stone;
yea, firm as the nether mill-stone.
At his rising up the mighty are afraid;
they lose themselves for terror.
If one assail him with the sword, it shall not hold;
the spear, the dart, and the mail.
Iron he accounts as straw;
brass as rotten wood.
The arrow cannot make him flee;
to him, sling-stones are turned to chaff.
Clubs are accounted as stubble;
and he laughs at the shaking of the spear.
Shard-points are under him;
he spreads a threshing-sledge over the mire.

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it, with only the nostrils and projecting eyes above the surface. Hence, it is said, the Egyptians represented the morning by the eyes of the crocodile, as first appearing when he comes to the surface of the water.

VV. 19-21. He is here described as emerging from the water, and violently forcing out the heated breath and steam, which glisten in the sunlight (verses 12 and 13) like smoke and flame from burning coals. These strong expressions are not mere poetic exaggeration. They are such as an eye-witness might use in communicating to others the actual impressions made upon himself; and are therefore the most suitable for conveying the same impressions to us.

V. 22. A bold and striking personification of the two closely related qualities, *strength* and the *dread* it inspires.—His neck is the abode of strength; for there resides the force which wields his powers of destruction.—Dances before him, aptly describes the imbecility of terror.

V. 30. *Shard-points* (sharp bits of broken pottery): so the scales of the belly are here called. In dragging himself over the mire he leaves a trail, as if a threshing-sledge had been drawn over it.—Of the threshing instrument here alluded to, and still used in the East, the following description is given by an eye-witness:

"We now ascended the hill towards the West, and came soon to the threshing-floors of the village. They were still in full operation; although the harvest seemed to be chiefly gathered in. Here we first fell in with the sled or sledge, as used for threshing. It consists simply of two planks, fastened together side by side, and bent upwards in front; precisely like the common stone-sledge of New England, though less heavy. Many holes are bored in the bottom underneath, and into these are fixed sharp fragments of hard stone. The machine is dragged by the oxen as they are driven round upon the grain; sometimes a man or boy sits upon it; but we did not see it otherwise loaded. The effect of it is, to cut up the straw quite fine. We afterwards saw this instrument frequently in the North of Palestine."*

An instrument of another form consisted of large wooden or iron rollers with teeth, fitted into a heavy frame, and drawn in like manner by oxen over the grain. See the allusions to these instruments in Is. 41: 15; and 28: 27, 28 (where by "cart" is meant the threshing-dray just mentioned). There is also an allusion to the latter instrument in Prov. 20: 26, where by "the wheel" is meant the wheel of the threshing-

* Dr. Robinson's *Biblical Researches in Palestine*, vol. III. p. 142.

MARGINAL TRANSLATIONS AND READINGS.		
	31	He causes the deep to boil like the pot; he makes the sea like a pot of ointment.
	32	Behind him he makes a glistening path; one would think the deep hoar with age.
there is none like him	33	On earth there is none that rules him; he is made without fear.
	34	He looks on all that is high; he, the king over all the sons of pride.
	1	THEN Job answered Jehovah, and said:
	2	I know that thou canst do all things; and from thee no purpose can be withheld.
	3	Who is this that obscures counsel without knowledge? I have therefore uttered what I understand not; things too hard for me, which I know not.
	4	Hear now, and I will speak; I will demand of thee, and inform thou me.
	5	I have heard of thee by the hearing of the ear; but now my eye seeth thee.
	6	Therefore do I abhor it, and repent in dust and ashes.
	7	Now after Jehovah had spoken these words to Job, Jehovah said to Eliphaz the Temanite: My anger is kindled against thee,

dray; and the expression is used figuratively for the entire destruction, or rooting out, of the wicked from the land.

That the ingenuity and art of man often triumph over far superior physical force in brute animals, does not invalidate the statements made in this chapter. They are founded, not on exceptional and occasional, but on natural laws and relations; and their truth and force are as fully felt now, as when they were first uttered.

Chap. XLII. v. 3. He repeats the words of the Almighty (ch. 38 : 2), applying them to himself.—*I have therefore uttered*; namely, because I am such an one as these words describe.

V. 4, is also a repetition of the words of the Almighty (ch. 38 : 3); and as such, the form is not irreverent. The idea is: Much rather let *me* demand of *thee*, and be enlightened and corrected!

He thus acknowledges, that his proper position is that of the humble enquirer; and that the spirit he had before shown is justly rebuked. The expression of this sentiment is all that is intended by the repetition of the words.

VV. 5, 6. All my past knowledge of thee is to the present,

as the report of another is to sight. Now I see for myself, what before I have only heard from others.

Does he mean then, that these truths were new; that he now, for the first time, understood these relations of the Creator and Sovereign to the world which he has made? Not merely this. The form of expression forbids it: I have heard it, already! Or is it meant, that he now perceived them more clearly and fully than ever before? It is true, indeed, that so vivid and powerful an expression of these relations had never been made, and is nowhere else to be found. But this is not all. Even more than this, is the immediate manifestation of the DIVINE; the consciousness of a present God. Now my eye seeth thee!

The power of this consciousness, over the religious convictions of men, is often witnessed; giving preternatural effect to long familiar truths.

I abhor it: namely, what I have thus rashly and presumptuously spoken, of things which I understand not.

V. 7. *As my servant Job*: referring to the principal point of controversy (whether the good and evil of this life are always distributed according to personal merit), on which they had misrepresented the government of God, and had done his servant wrong.

<p>and against thy two friends; because ye have not spoken of me what is right, as my servant Job. Now then, take ye seven bullocks and seven rams, and go to my servant Job, and offer up a burnt-offering for you. And Job my servant will pray for you. But him will I accept, that I visit not the folly upon you; for ye have not spoken of me what is right, as my servant Job.</p> <p>Then went Eliphaz the Temanite, and Bildad the Shuhite, Zophar the Naamathite, and did as Jehovah had spoken to them; and Jehovah accepted Job.</p> <p>And Jehovah turned the captivity of Job, when he prayed for his friends. And Jehovah increased all that Job had, twofold. And there came to him all his brethren and all his sisters, and all who before had known him; and they ate bread with him in his house, and mourned with him, and comforted him for all the evil which Jehovah had brought upon him. And they gave him each a kesita, and each a ring of gold.</p> <p>And Jehovah blessed the end of Job more than his beginning. And he had fourteen thousand sheep and goats, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. And he had seven sons and three daughters. And he called the name of the first Jemima, and the name of the second Kezia, and the name of the third Keren-happuch. And there were found no women fair as the daughters of Job, in all the land; and their father gave them an inheritance among their brethren.</p> <p>And Job lived, after this, a hundred and forty years; and he saw his sons, and the sons of his sons, four generations. And Job died, old and full of days.</p>	<p>8</p> <p>9</p> <p>10</p> <p>11</p> <p>12</p> <p>13</p> <p>14</p> <p>15</p> <p>16</p>	<p>restored the prosperity of Job</p>
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V. 8. *But him &c.* The implication is: your own prayer I would not heed; but him will I accept. Compare the references on ch. 22: 30.

V. 10. *Turned the captivity of Job:* that is reversed his condition; brought him out from the bondage of affliction and distress, into his former state of prosperity. Compare the expression in ch. 36: 8. Captivity was then no unusual calamity; and the phrase naturally became a proverbial one, for restoration from deep affliction to former prosperity.

V. 11. *A Kesita.* This was a certain weight of gold, or silver, current as money in the patriarchal age. It is mentioned as such in Gen. 33: 19 (common version, *pieces of money*), and Josh. 24: 32 (common version, *pieces of silver*). From a comparison of Gen. 33: 19 with 23: 16, it is supposed to have been about four times the value of the *shekel*; but this is not certain. A comparison with the passage in Genesis

shows that this transaction belongs to the patriarchal age: for this denomination of money is never mentioned afterwards. Josh. 24: 32 being only a statement of the purchase recorded in Gen. 33: 19.

V. 14. These names, as usual in Hebrew, are significant of certain qualities in temper or person. The first name means *dove*, the second *cassia* (a spicy plant), the third *paint-horn* (a delicately wrought vessel for the female toilet, containing a cosmetic much used in the East).

V. 15. *Gave them an inheritance &c.* This is perhaps recorded as a worthy example; for by the usage of those times, retained in the Mosaic institutions, the daughters did not inherit with the sons (compare Num. 27: 8) except by special favor of the father.

V. 16. This term of life belongs to the later period of the patriarchal age. Compare Gen. 11: 10-26; 25: 7, 8; 35: 28, 29.

