THE BOOK OF JOB

Part I, The Oldest Lesson in the World.
Part II, A Rhythmical Translation,
with the Structure; and Brief, Explanatory, and Critical Notes.

By E. W. Bullinger, D.D.

Revised and Updated Edition

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To the Reader of This Edition

Dr. Ethelbert William Bullinger (1837–1913) wrote this book to set before ordinary readers the one great lesson of the oldest book in the Bible: that a man is never "just with God" by his own righteousness, but only when, like Job, he is brought to the end of himself, justifies God, and condemns himself. That is "the end of the Lord" of which James speaks (Jas. 5:11). The book is in two parts. The First Part, *The Oldest Lesson in the World*, traces that lesson through the whole book by means of its Structure. The Second Part is his own translation of Job, in measured lines, with the Structure set out in full and with brief notes on the Hebrew text, the Figures of Speech, and the Divine Names. His Preface is dated November, 1903, and it is the text of that edition which is followed here. More than a century has passed. Ancient copies of Job, older by a thousand years than any he could consult, have since been found; the Hebrew text which scholars use has changed; and here and there a reference or a statement in the old printing was simply wrong. In a few places, too, the teaching of the book does not stand when it is tested by the Scriptures it so loves.

Dr. Bullinger gave his readers the rule by which all of this must be handled. In his *How to Enjoy the Bible* he wrote:

> *"All that we have learned from our youth up must be tested and proved by the Word of God. Where we find it is true we must learn it over again, from God. And where it will not stand the test of His Word we must be not only content, but thankful to give it up; and receive Divine revelation in the place of man's imagination."*

That rule has governed every page of this edition. We cannot leave error if we can help it, and we believe that Dr. Bullinger, who in this very book wrote that true wisdom "ever justifies God, and condemns one's self," would be the first to give up any line of his own that the Word does not support.

Why this edition. It may fairly be asked why this work has been undertaken at all, and why it takes the form of a revised edition of Dr. Bullinger's book rather than a new book of our own. There are several reasons, and they are worth setting down.

First, the book is still needed. Most readers know Job only as a man who was patient in trouble, and many think the book is a long debate about why the righteous suffer. Dr. Bullinger shows that it is neither. Its subject is the question asked in it again and again, "How should man be just with God?"; and its answer is the answer of the Gospel. Few books lead a reader so plainly from the outward story to the lesson for which the story was written.

Second, Dr. Bullinger deserves the credit for it. He was a scholar of the first rank, and one of the most careful students of the Word of his generation: the author of the *Critical Lexicon and Concordance to the English and Greek New Testament*, of *Figures of Speech Used in the Bible*, and of

Number in Scripture; a worker beside Dr. Ginsburg in the study of the Hebrew Massorah; and the editor of *The Companion Bible*. It was he who set out, for the ordinary reader, the Structure of Job, in which Elihu stands at the centre between Job and his friends on the one side and Jehovah on the other. It is right that his name should stand upon the book that is his, and that the reader should go to the fountain rather than to a stream drawn from it.

Third, much has been learned since he wrote, and a great deal of it supports him. Among the Dead Sea Scrolls are pieces of the book of Job copied before the time of Christ, one of them written in the old Hebrew letters which the scribes kept for the oldest books, and an early Aramaic translation of it as well. They show that the book was held to be ancient long before our Lord's day, as Dr. Bullinger taught; and they give the Hebrew text much as he read it in Dr. Ginsburg's Bible. Where the new evidence bears out what he taught, this edition says so, in the place where he taught it.

Fourth, further study of the Scriptures upon the ground he prepared has brought a clearer understanding on some points than he himself reached. He would have welcomed it, for it came by his own method. Where the Word itself, or the evidence he himself appealed to, shows that a statement of his will not stand, the correction is set into his text, in his manner, and marked; and where it adds to what he saw, the addition stands beside his work and magnifies it. To write a new book from the beginning would have hidden both his labour and our debt to it. To revise his own book honours the one and pays the other.

The book remains his. His arrangement, his headings, his structures, his translation, his manner of speaking, and his old-fashioned spelling and capitals are kept. So are the different types by which he marked the Divine Names and Titles, as his Preface explains them: "God" for *Elohim*; "Gᴏᴅ" for *El*; "𝔊𝔒𝔇" for *Eloah*; and "GOD" for *Shaddai*. Where something had to be corrected or added, it has been written in his own voice and set into the text where it belongs, so that the book reads as one book. Nothing has been put in the margins, and nothing has been hidden in notes at the back. His own footnotes are kept, numbered in order through the book, and printed in smaller type after the paragraph to which each belongs; click the small number in the text to go to the note, and the number of the note to come back.

How the changes are marked. Every word that is not Dr. Bullinger's is printed in this green ink. Where a change falls inside one of his sentences, it is set between corner brackets, ⌜like this⌝. Where a whole paragraph has been added or rewritten, the paragraph is green and needs no brackets. Each change carries a small green number. Click the number and you are taken to the Register of Revisions and Additions at the end of the book, which gives the page, the section, the wording as first printed, the wording as it now reads, and the reason for the change. Click the number in the Register and you are brought back to the place in the text.

Chapter and verse. Dr. Bullinger, like every writer of his day, gave the chapters of the Bible in Roman numerals: "Jas. v. 11," "chap. xlii. 7-17," "chaps. xxxii.—xxxvii." Few readers now find these easy. In this edition they are given in the figures in use today: "Jas. 5:11," "chap. 42:7-17," "chaps. 32—37." Where he refers to the book of Job itself without naming it, as he often does, he writes "chap." before them: "(chap. 42:7)." In his Structures he marks part of a verse with a dash, so that "1:12-" is the first part of the verse and "1:-12" the last. The change is made throughout the book; it alters no word of his, and so it is not marked in the text, but it is entered once in the Register.[1] The letters by which he labels the members of his Structures are kept, for they are names, not numbers to be looked up.

A few repairs are not marked, because they restore what Dr. Bullinger himself printed rather than change it. The text has been set afresh from a photographed copy of the first edition, and plain misprints have been put right. The Contents now take the reader directly to each part and section, and his references to other pages of his book now give the pages of this edition. The library stamps and notices of the copy that was photographed, and the publisher's lists of other works at the end of it, form no part of this edition.

Our prayer is the same as his: "May we, together, come to the knowledge of Divine 'Wisdom'; and, while we justify God and condemn ourselves, learn how mortal man can be just with God."

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PREFACE.

Few Books of the Bible have received more attention than the Book of Job; both as to translations and as to commentaries. The Apocalypse, perhaps, exceeds it; because of its relation to the future, in which we are naturally more interested.

The Book of Job carries us back to the remote past, and contains the oldest lesson in the world. It is significant that this oldest book should be devoted to imparting that knowledge, in comparison with which all other knowledge sinks into insignificance. It is the lesson which is essential to our having peace with God for Time, and to our enjoying the peace of God for Eternity.

In the first part of this work we have endeavoured to set this forth; and in the Second Part we have given a new translation, concerning which a few words are necessary.

No apology is needed for adding one more to the many excellent presentations of the Book of Job: because there are six points which make this to differ from all previous translations; and which, taken together, make the present effort quite distinctive in its character.

1. It is Metrical. The decasyllabic measure has been chosen because the stateliness of that rhythm accords with the weighty language and lofty themes of the original, better than any other; and certainly better than the jingle of the Anapæstic measure.

2. It is based on the literary Structure of the book. This, we believe, is, for the first time given in full; in sum, and in detail. Over and above its own inherent beauty and interest, the structure is most useful, if not necessary, because it gives the Scope of the various passages, and thus enables us to judge as to the sense in which certain difficult words and phrases are to be understood.

Thus the *Structure* determines the Scope; and the *Scope*, in turn, furnishes the key to the interpretation of the words.

3. The Figures of Speech also are noted as far as possible. These again guide us as to the translation; and their use is seen to be important as throwing light on many, otherwise enigmatical, expressions. It is the observance of Figures of Speech which has given Bengel's Commentary on the New Testament a unique place among such works. His example in such a matter is one which it is wise to follow, however humbly and imperfectly.

To translate a Figure of Speech *literally* is to obscure the very point for which it was used, to lose the emphasis it was intended to mark, and to miss the truth it was meant to teach.

4. Our aim also has been to make our Translation as Idiomatic as possible. Too close an adherence to the literal rendering of *words* necessarily leads to English which, to say the least, is often incoherent; and conveys no definite sense to the English reader.

Literality, indeed, is required; but it must be literality to the *sense* and not merely to the words. The English reader must have the same idea in his mind that was in the mind of the Foreign writer, irrespective of the actual words employed in conveying that meaning.

This, of course, applies to a translation from any language into English. The first requisite is that it must be English. This is a condition which must take precedence even of verbal faithfulness: because, unless we can understand the English, we cannot judge whether it represents the original faithfully or not.

We have therefore striven to translate the Hebrew *idioms* into the corresponding English *idioms*, rather than the Hebrew *words* into English *words*. In all such cases we have given the literal meaning of the Hebrew words in our notes, so that our readers may see exactly what has been done in order to obtain the sense; and judge for himself how far that has been accomplished.

In this we have followed the example of the Translators of the Authorized Version. They give, for example, the beautiful English rendering of Gen. 29:1, "Then Jacob went on his journey," but they point out in the margin that the Hebrew idiom is "*And Jacob lift up his feet*." So in Psalm 20:3 they beautifully turn the Hebrew, thus, "The LORD . . . accept thy burnt sacrifice." But they explain in the margin that the Hebrew rendered "accept" means to "turn to ashes"; because that was the way in which the Lord accepted a Sacrifice. He *turned it to ashes*, by causing Divine fire to fall from the heavens and consume it. This is how He "had respect" to Abel's offering: this is how he "testified of Abel's gifts": this is how Abel "obtained witness that he was righteous" (Heb. 11:4).

We have followed the example thus set in the A.V.: which is for this reason a "Version," while the R.V., being more literal to the *words*, is more correctly a "Translation," rather than a "Version."

Our aim has been, therefore, to translate into English *phrase*, and not merely into English words; to keep to the solemnity of the style of the Authorized Version, and not to vulgarize it by adopting twentieth-century English.

In the sacredness of its diction the A.V. has never been surpassed in any language. By its, sometimes, too strict adherence to Hebrew idioms, it has actually caused them to pass into, and become absolutely, English idioms.

We must not, however, confuse such idioms with English Archaisms; for the two are quite distinct: For example, "held his peace" is old English and not Hebrew; so are such expressions as "three score and ten," "give up the ghost," &c.

On the other hand, many pure Hebraisms have become naturalized English expressions, and are now the common property of both languages: *e.g.*, "at the hands of;" "by the hand of," "with the edge of the sword," "respecter of persons," "sick unto death," &c.

All this will show the difficulties which are inherent in any such attempt as the present; and will give us a claim to the indulgence of our critics for any failure in attaining our high ideal.

5. It is Critical. We have followed the Hebrew Text of Dr. Ginsburg's magnificent and monumental work. His Critical Massoretic Text of the Hebrew Bible[1] must henceforth be the standard for all subsequent translations.

1 Published by the Trinitarian Bible Society of London, 1894, price one guinea.ʳ Since these words were written, Dr. Kittel's *Biblia Hebraica* (1906) and its successors have become the Hebrew text most used by scholars; since 1937 they have been printed from the Leningrad Codex (A.D. 1008), the oldest complete manuscript of the Hebrew Bible. Dr. Ginsburg's Text and his notes remain of great value, and they are followed in this book.ᵀ[2]

We have availed ourselves of his readings, and given his critical notes, in which he has recorded his own assured conclusions, as well as those based on the documentary authority of ancient Codices and Versions.

We have called attention to only a few of his more "conjectural" readings, where they seemed to be of importance.

6. The Divine Names and Titles have all been indicated either in the Translation (where the Rhythm allowed it), or in the Notes. Those used in this book may be thus defined and distinguished.

Elohim is God, as the *Creator*, carrying out His *will*; God, standing in the relation of Creator to His creatures.

El, is God, as the *Omnipotent*. The Creator showing forth His power in carrying out His *work*. "The Almighty" would have been, perhaps, the most appropriate rendering, had not this word been, in the A.V., appropriated as the rendering of "Shaddai."

Eloah is the God who is to be *worshipped* and *reverenced*, the living God, in contrast with all idols and false gods.

Adonai is God as *the Ruler* in the earth; and this in relation to the whole Earth, rather than as limited to His own People. It is thus distinguished from Jehovah.

Jehovah is *the Eternal God*, "Who is, and was, and is to come." The self-existent God, Who stands in *Covenant* relation to His own People.

Shaddai is God as *All-Bountiful*. The giver of every good gift; the fountain of all Divine help; and the supplier of all human need. Not merely Almighty as regards His power, but All-Bountiful as regards His resources.

These are the Divine titles used in the book of Job, and it will be observed that Eloah and Shaddai are the titles that specially mark the character of the book.

In our judgment, all the Divine Names and Titles should have been preserved in their original forms in translating the Bible into any language. They should have been transferred

(with explanations) instead of being translated. No one word in any language can ever explain all that is contained and implied in the Hebrew original.[2]

2 To adopt the heathen names and titles, and use them to represent the God of revelation is a still greater mistake.

We have not ventured systematically on so bold a course; but we have adopted it where possible in certain cases, especially with the names *Eloah* and *Shaddai*. When we have not been able to do this, we have indicated the different titles in the notes. We have also uniformly distinguished them by the use of different types: for example:—

Elohim, God the *Creator*, we have printed "God."

El, God the *Omnipotent* or *Almighty*, we have printed "God."

Eloah, God the object of *Worship*, we have printed "𝔊𝔒𝔇."

Adonai, God the *Ruler* in the Earth, we have printed "Lord" (as in A.V.).

Jehovah, God the *Eternal* One, we have printed Lord (as in A.V.).

Shaddai, God as the *All-Bountiful*, we have printed "GOD."

Thus, the distinguishing features of the following version are:

1. That it is Rhythmical.
2. That it based on the Structure of the book.
3. That it notes the Figures of Speech.
4. That it is Idiomatic.
5. That it gives the critical readings of Dr. Ginsburg's Hebrew Bible.
6. That it distinguishes the various Divine Names and Titles.

These six points give our New Translation a special character. They fully justify our attempt; and they absolve us from all suspicion of presumption in aiming at the production of such a work. To combine them together in one book was worthy of our best efforts.

We do not suppose, for a moment, that what we have been able to do is superior to what others have done. But, if, in parts, we have accomplished what some have left undone, or succeeded where others have failed, it is due, not to our own merit, but to the great distinguishing principles on which the work is based; while any imperfections are due to our own failure in carrying them out.

We are conscious only of an honest endeavour to make the book itself, and its important lesson, more clear.

Nothing can add to our own pleasure in translating, and to the pleasure of those who shall read it, but the pleasure experienced in the heart by learning the great lesson which it teaches.

May we, together, come to the knowledge of Divine "Wisdom"; and, while we justify God and condemn ourselves, learn how mortal man can be just with God; and that, while God is

just, He is the Justifier of all who believe in the Lord Jesus.

Christ is the "spirit." In the book of Job we have the "body." But, "as the body without the spirit is dead," so the "letter" of the word without Christ (the "spirit") is dead also. May His words be spirit and life, *i.e.*, true spiritual life, to ourselves.

E. W. BULLINGER.

25, Connaught Street, London, W. November, 1903.

PART I. THE OLDEST LESSON IN THE WORLD; OR, THE LESSON OF THE BOOK OF JOB, AS SEEN IN "THE END OF THE LORD."

"*Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful, and of tender mercy*" (Jas. 5:11).

THE BOOK AND ITS STRUCTURE.

We have all "heard of the patience of Job." But, the great and important question is this, Have we "seen the end" which the Lord had in view in all His dealings with Job? The "end" which He brought about in His own perfect way?

The object and purpose of the book are one. Whatever is said and done; whoever speaks or acts; all has reference to one person; and all is designed to bring about one "end."

It is a long book. It consists of forty-two chapters, relating to various events, and different agencies; all brought to bear upon one person, and all directed to one "end"—"the end of the Lord."

⌜We see Heaven, and Earth;⌝[3] Jehovah, and Satan; the Chaldeans, and Sabeans; fire from heaven, and wind from the wilderness; Job's friends, his wife, and children, all engaged and employed in order to secure one "end."

It is a wonderful book in itself, apart from either the patience of Job, or the end of the Lord.

We might study it with reference to the history involved in the book; its national character; its place in the Canon of Scripture; the time when it was written; the various references to arts and sciences, to natural history, to astronomy, to various objects of Nature, such as jewels, etc. We might study its eschatology; its knowledge of mineralogy, metallurgy and mining operations. We might notice its language; the words and expressions employed, especially those that are peculiar to the book. All these and many other matters might well form subjects of separate study: but we leave all these; because, however interesting each subject might be in itself, it is not the "end" for which the book is given to us.

Ancient it is beyond all dispute. It probably belongs to the period covered by the book of Genesis; and, possibly, to the time of Abraham.[3] Its lesson, therefore, is the oldest lesson we could have; and it takes us back to the first lesson taught in the Bible itself.

3 See note on ch. 1:1, in New Translation.

In Gen. 1 and 2 we have the creation of man. In Gen. 3 we have the fall of man, and the chapter ends with the statement that man was driven out from the Garden of Eden in judgment (v. 24). Then, in Gen. 4, what have we but *the way back again* to God, in grace? God's way, which Abel took; and man's way, which Cain invented.

This, therefore, is the oldest lesson in the world. It is the first great lesson which stands on the fore-front of revelation; and the lesson of the book of Job follows this up and expands it by answering the solemn question, "How should man be just with God?"

This is not only the oldest lesson, but it is the most important lesson that it is possible for us to learn. If we know not this lesson, it matters not what else we may know. Our knowledge may be vast, extensive, and deep on all other subjects; but it will not carry us beyond the grave.

But the knowledge of this lesson will serve us for eternity; and secure our eternal blessing and happiness. If we know this lesson, it matters little what else we do *not* know.

No wonder then that this oldest lesson in the world is thus set at the very opening of God's Word, following immediately upon the record of the Fall. No wonder that, thus, at the threshold of the Word of God, we have the foundation of Gospel truth securely laid.

The "end" which the Lord had in view in the book of Job was to enforce this lesson in the most powerful way; a way which should serve as an object lesson for all time; and by the manner in which it is set forth should impress its importance upon the hearts and minds of all.

Its very structure is designed to attract our attention by exhibiting in a wonderful manner ⌜the perfect workmanship of God⌝[4]. The Structure itself speaks to us, if we have ears to hear. It says: If the outward form of the book be so perfect, how perfect must be its spiritual lesson; and how Divine must be its one great object; viz., "the end," which Jehovah had in view from the beginning; "the end" which was so blessedly accomplished; and "the end" for which it is given to us.

The Structure of the book is as follows:—

The Book of Job as a Whole.

A | 1:1-5. Introduction. Historical.
  B | 1:6—2:10. Satan's assault. Job stripped of all.
    C | 2:11-13. The Three Friends. Their arrival.
      D | 3:1—31:40. Job and his friends.
        E | 32—37. Elihu.
      D | 38:1—42:6. Jehovah and Job.
    C | 42:7-9. The Three Friends. Their departure.
  B | ⌜42:10-13. Satan's defeat.⌝[5] Job blessed with double.
A | ⌜42:14-17. Conclusion of his family history.⌝[6]

We will now consider these members in this order; and watch the process by which Jehovah brings about His own "end"; and accomplishes His own purposes.

THE INTRODUCTION. A. (chap. 1:1-5.)

The introduction is exceedingly simple. A few brief sentences tell us all that is necessary for us to know about Job:—

Where he lived (*v.* 1).
What he was (*v.* 1).
What he had (*v.* 2, 3).
What he did (*v.* 5).
What he said (*v.* 5).

He was perfect: Heb., תָּם (*tām*), *upright, sincere, without guile*. He did possess that wisdom and understanding which fears the Lord, and departs from evil; but the only true wisdom, which always *justifies God and condemns one's self*, he did not know.

True wisdom is to know what is "a broken heart" and "a contrite spirit." These are the sacrifices with which God is well pleased; and apart from these all other "wisdom" and all other sacrifices are worthless.

Until man knows this he cannot know either God or himself.

To teach Job this important lesson is the "end" of all that we read in this book. All that is done and all that is said is intended to do for Job

What the "mighty famine" did for the lost son (Luke 15);
What another famine did for Joseph's brethren (Gen. 44:16);
What Nathan's parable did for David (2 Sam. 12:1-13);
What a glorious vision did for Isaiah (chap. 6:1-5), and for Daniel (chap. 10:1-8);
What a wondrous miracle did for Peter (Luke 5:1-8).

The same work must be done for Job; and the same result must be produced in his case as in theirs.

As the lost son confessed "I have sinned";
As Joseph's brethren acknowledged "We are verily guilty";
As David said "I have sinned against the Lord";
As Isaiah confessed "I am undone . . . unclean";
And as Daniel declared "My comeliness was turned into corruption";
So must Job be brought to say, "I am vile" (chap. 40:4). "I abhor myself," "I repent in dust and ashes" (chap. 42:6).

This is "the end of the Lord," for the Lord Himself must be the teacher of this Divine lesson.

Man may be used by God to bring it about; but God alone can be the bringer near of His own salvation, and the bestower of His own righteousness.

All this is quite apart from mere "religion," as such. Job was religious; just as the heathen may be "very religious."[4] Religion is the attempt of man to become righteous by morality and ordinances; but, the moment God produces a broken heart and a contrite spirit, the sinner is lifted completely out of the region of religion, and becomes the possessor of the "righteousness of God" Himself.

4 See Acts 17:22, R.V., margin.

The book of Job, therefore, as we have said, is the illustration and the spiritual enlargement of the oldest lesson in the world as first taught in Gen. 4:1-5. It is an object lesson which exhibits before our eyes the Divine answer to man's great question—the question of this book:

"How shall mortal man be just with God?"

The first time the LORD God speaks to man after the Fall, He sets forth in his brief question, "Where art thou?" the lost and helpless condition of man.

This is the first great lesson which man has to learn; and his attempt to answer this great question is that which forms the first step in his attainment of true "wisdom."

The first question of the Bible is intended to reveal to man his lost condition; and when he has discovered this, he asks the first question in the New Testament, intended to express this conviction, when he cries "Where is He?" (Matt. 2:2). Where is the Saviour whom Thou hast provided for lost sinners? Where is the Saviour whom Thou has given and sent?

The answer to this question is the oldest lesson in the world.

Unless we recognize this, as the "end" and design of the book, we shall never understand it, or learn its lesson for ourselves.

Jehovah dwells only "with him that is of a contrite and humble spirit" (Is. 57:15); to this man only, He says, "will I look" (Is. 66:2). But neither the one nor the other is seen in the case of Job, until we have come to the end of the book, and have "seen the end of the Lord."

The "end of the Lord" was not merely to teach Job what man was, or what the world was.

The deceitfulness of man and the hollowness of the world are soon discovered by all. It needs no special Divine process to learn that lesson.

The men who flattered him in his prosperity were the very ones to treat him with contumely in his adversity (see chaps. 29—30).

Those who shouted "Hosanna to the Son of David," shouted "Crucify Him" a few days later.

When the lost son had plenty to spend, he had plenty to share it with him; but when "he began to be in want, no man gave unto him" (Luke 15:13, 16).

Sad it is to learn all this about the deceitfulness of man, if we have not previously learned the faithfulness of God.

True, we have "heard of the patience of Job"; and if that had been all there was to hear, it would have been only an additional ground for his self-confidence; and a ground for our own depression and disappointment; for we fail to produce such patience as his.

But there is something for us to *see* as well as to *hear*; and that is, "the end of the Lord"; even that "the Lord is very pitiful and of tender mercy." But this is seen only by those who have themselves been made broken in heart, and contrite in spirit, under His mighty hand.

The one who ends this blessed work is the one who begins it. He began it here with this question to the Adversary in the first chapter; and he ends it with His double blessing in the last chapter.

THE ADVERSARY'S ASSAULT. B. (chap. 1:6—2:10.)

The structure is as follows:—

B | F | a | 1:6. Presentation of the Adversary.
b | 1:7. Jehovah's question.
c | 1:8. His approbation of Job.
d | 1:9-11. Calumniation of the Adversary.
e | 1:12-. Limited permission given.
f | 1:-12. Departure of Adversary.
g | 1:13-19. Inflictions (Job's possessions).
h | 1:20, 21. Job's patience.
i | 1:22. Job not sinning.
F | *a* | 2:1. Presentation of the Adversary.
b | 2:2. Jehovah's question.
c | 2:3. His approbation of Job.
d | 2:4, 5. Calumniation of the Adversary.
e | 2:6. Limited permission given.
f | 2:7-. Departure of Adversary.
g | 2:-7. Infliction (Job's person).
h | 2:8-10-. Job's patience.
i | 2:-10. Job not sinning.

We now come to witness the process by which this wondrous work was carried out; and to see the "end" which was thus brought about.

It is opened with the Adversary's assault on Job. An assault permitted by God, and used and over-ruled by Him, in order to accomplish His purpose. He can make the wrath of man to praise Him; and He can make the enmity of Satan to serve Him.

This assault of the Adversary is given us in chap. 1:6—2:10, and is divided into two parts; one part corresponding with the other, member for member.

The first part affects Job's *possessions*, and the second affects Job's *person*; and the whole member is presented in the form of an extended alternation.

Job was tempted to "curse God";[5] but, he did not thus sin. Instead of falling under this temptation, he uttered those memorable words, "The LORD gave and the LORD hath taken away; blessed be the name of the LORD" (chap. 1:21). When tempted a second time to "curse God,"[5] he replied, "Shall we receive good at the hand of the LORD, and shall we not receive evil?" (chap. 2:10).

> **5** In spite of the fact that the current Hebrew Text, here, has "bless God," both the A.V. and R.V. translate it "curse God," under some fancied, but mistaken, idea that the word can bear both meanings. The real explanation is that, though they are incorrect as translations, they are correct as to fact; ⌜for chaps. 1:5, 11, and 2:5, 9, are of the same kind as the "emendations of the *Sopherim*," which are carefully noted and preserved in the *Massorah*: the scribes, from a mistaken reverence, would not write "curse God," and wrote "bless" in its place.⌝[7] See a further note on this in our New Translation, which follows in Part II.

Beautiful as this is, it is only partly true; because it assumes that all our *evils* and *losses* are ruled by the Lord. It is true that He rules; but, He also over-rules. He rules our good, and over-rules our evil. Job's words manifest wonderful resignation, but it is only *religion*. Such sentiments can be expressed, and yet the speaker may not know either God or himself; and he may be wholly destitute of a broken heart and a contrite spirit.

All that Job here uttered, could be said without these inward evidences of Divine workmanship; and of true wisdom.

It is this workmanship which we are to *see* in this book. It is this which manifests "the end" which the Lord had in view for Job, and for us.

Divine Love ruled and over-ruled all. It wounded that it might heal: it brought low that it might lift up: it humbled that Job might be exalted, for ever and ever.

To bring about this end Satan was allowed to disturb Job's nest, and be the willing instrument which God would over-rule.

There is much that is mysterious in these first two chapters. They lift the veil for a brief moment and show how it is "against wicked spirits in heavenly places" that our conflict is waged.

There is nothing here for us to explain. It is written to explain unseen things to us. All is blessedly clear and simple to *faith*, where *reason* is useless.

Job's is not the only case which Scripture gives us as to the activities of the great Adversary.

The Twelve Apostles were allowed to be "sifted:" and the Lord prayed, not that Peter might not fall, but that Peter's faith might not fail. It was the failure of Peter himself that was the trial of his faith, and proved it to be more precious than gold that perisheth.

To this end, Infinite love controls and permits and over-rules all, and causes "all things to work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

This is why Satan was allowed access to our first parents. It was to bring forth the precious promise of the seed of the woman, and the announcement of Satan's doom (Gen. 3:15).

This was why he was allowed to bruise the heel of the Lord of glory and of life; not only that His people might be saved, but that "by death" he who had the power of death might be ultimately destroyed (Heb. 2:14), and that his *head might be crushed* for ever.

This is why he is allowed to have a part in the destruction of "the flesh;" it is that "the spirit may be saved in the day of the Lord Jesus" (1 Cor. 5:5).[6] Satan intends one thing, but God uses him for another; and works out the very opposite to Satan's will. The man who was thus "delivered" to Satan for the destruction of the flesh (1 Cor. 5:5) was afterwards restored and blessed (2 Cor. 2:1-11), and Satan got no "advantage."

6 See *Things to Come*, May, 1903, page 131.

This is why he was allowed to receive one who was "delivered" to him; it was that such an one thereby might learn "not to blaspheme" (1 Tim. 1:20).

This is why he is allowed to send his messengers as a thorn for the flesh, to buffet the saints of God; it is that they may thereby learn and prove the sufficiency of Divine grace, and the fulness of Divine power (2 Cor. 12:7-9). Satan may intend one thing, but God uses him for another. In all these things he is a minister—used for the ultimate blessing, comfort and help of the people of God, and for their present spiritual profit.

He cannot go beyond the limits assigned to him. This is revealed in these chapters: see "e," and "*e*," chap. 1:12; 2:6.

He was allowed to be the author of Job's trials and losses: but all his labour was wasted; for it ended in Job's receiving a double blessing for time, and for earth, and "the righteousness of God" for ever and ever.

May we have grace to learn the same precious lesson, and receive the same everlasting blessing.

May our eyes be opened to see the great lesson of this book, and the perfection of the Divine words and ways which brought about "the end of the Lord."

JOB AND HIS THREE FRIENDS. D. (chaps. 3:1—31:40.)

We may pass over the small member C (chap. 2:11-13), the three verses which tell of the arrival of Job's three friends, Eliphaz, Bildad, and Zophar. That member is necessary to connect the threads of the history; but only a few words are used over the brief announcement of the fact.

We come, therefore, at once to the next member, "D." It is a large one, consisting of twenty-nine chapters. It contains and records the conference of Job with his three friends; the design of which is to show that man, apart from Divine revelation, has not true wisdom and cannot find out or know God: and cannot understand or know himself. Until man has this knowledge, he will neither justify God nor condemn himself. He may understand Jehovah's "works," but His "ways" cannot be known. His works are seen by all; but His ways are secret and hidden, and can be known only by revelation to His People. Hence we read (Ps. 103:7):

> "He made known his WAYS unto Moses,
> His ACTS unto the children of Israel."

It is this great truth which is now to be first shown us in this book. The first part of the lesson is *negative*: that man by searching cannot find out God; or attain to true heavenly wisdom. This is the point of this member.

There are three series of these conferences, in which each takes part.

The following is the Structure:[7]

7 For an explanation of these Structures see *A Key to the Psalms*; *The Vision of Isaiah*, and other works by the same author and publisher.

D. (3:1—31:40). *Job and his Friends.*

D | Z | 3. Job's Lamentation (Introduction).
G^1 | k^1 | 4, 5. Eliphaz.
l^1 | 6, 7. Job.
k^2 | 8. Bildad.
l^2 | 9, 10. Job.
k^3 | 11. Zophar.
l^3 | 12—14. Job.
G^2 | k^4 | 15. Eliphaz.
l^4 | 16, 17. Job.
k^5 | 18. Bildad.
l^5 | 19. Job.
k^6 | 20. Zophar.
l^6 | 21. Job.
G^3 | k^7 | 22. Eliphaz.
l^7 | 23, 24. Job.
k^8 | 25. Bildad.
l^8 | 26—27:10. Job.
k^9 | 27:11—28:28. Zophar.[8]
Z | 29—31. Job's Justification (Conclusion).

8 We attribute this member to Zophar. For our reasons, see note on chap. 27:11 in New Translation.

We do not propose to expand or to further elaborate the respective utterances of the various speakers.[9]

9 This will be done exhaustively in our New Translation, given in Part II.

Too much importance may easily be placed upon them; for, after all, they are merely the gropings of the human mind to "find out God"; only the effusions of darkened understandings.

We must not quote the sentiments, either of Job or his friends, as though they were necessarily Bible-truth. We have the true, and truly inspired, record of what these men said: but it does not follow that what they said was necessarily either true or inspired.

No! Jehovah, when He speaks later in the book, distinctly declares that they had "darkened counsel by words without knowledge" (38:2). They may have been aged men, and great; but, as Elihu says, "great men are not always wise, neither do the aged understand judgment" (chap. 32:9).

At the "end" of the whole matter Jehovah tells the three friends that "ye have not spoken of me the thing that is right" (42:7, 8). Neither had Job, until he confessed himself a sinner. THEN Jehovah could add, "as my servant Job hath." But that is not yet; at this stage they did not know God; and Job did not know himself.

It would therefore, as we have said, take us too far from the end we have in view to go into detailed examination of all their utterances.

We must content ourselves with noticing the drift or scope of these gropings of the human mind; and in doing this we shall see that man has not changed during the course of centuries. Their imaginations are the same with those of men to-day, their reasonings, too, are the same.

Eliphaz reasons on human experience.
Bildad reasons on human tradition; while
Zophar reasons on human merit.

If we look at the three colloquies as a whole, the one great lesson for ourselves is this: that man, with all his wisdom, and all his powers, cannot get to know God, and cannot meet man's needs. He can neither satisfy the righteous claims of God, nor heal the wounds of the sinner's heart.

All these reasonings were wrong in their conclusions, as they were false in their logic. They reasoned from the *particular* to the *general*: *i.e.*, they argued that what they had seen and observed in their own respective spheres was true universally.

They may speak truly of the "works" of God, and of what they had seen in the case of individuals; but it did not follow that they could gather from these few cases what was the

law which regulated the "ways" and dealings of God with mankind.

Eliphaz is the first to answer Job's complaints. His three utterances are given (1) chaps. 4, 5, (2) chap. 15, and (3) chap. 22.

His reasonings, as we have said, are based on human experience. He argued from the particular to the general, and hence arrived at a wrong conclusion. He based his argument on his own experience. "As I have seen" is the burden of his speech. As he had "seen" that it was the wicked who always suffer, and the righteous who prosper, so he concluded that as Job was suffering he must therefore have committed some dreadful sin. At first he only insinuates this. He asks Job if he had not noticed the same thing himself. He says (chap. 4:7-9):[10]

10 In all our quotations we give our own translation. It will be literal to the *sense*, and to the Hebrew idiom, though it may not be always so to the words. It will at any rate be *English* which can be understood. It is by no means a paraphrase. It may be taken as faithfully representing the original, and will often be found more literal even to the *words* than some other translations. (See *Things to Come*, March, 1903, page 106.) As we give, in Part II, the translation of the whole book by itself, we shall relegate all the *notes* to that, and not interrupt the flow of the words here. Anything necessary to explain differences between our translation and that of others will be found in those notes.

4:7. Bethink thee: when has the guiltless been destroy'd?
Or when where any upright ones cut off?
8. I've always seen, that they who evil plough,
And mischief sow, they ever reap the same,
9. They perish, smitten by the blast of 𝔊𝔒𝔇;
And by His angry blast they are consumed.

Again in chap. 5:3-5, Eliphaz says:—

5:3. I—when I've seen the foolish striking root,
Have forthwith shown what would take place: [and said]:—
4. 'His children will be far from safety set,
'And crushed to death when passing in the gate,
'With no one near at hand to rescue them.
5. 'His harvest he will eat, still famishing,
'E'en though he take it from the hedge of thorns:
'A snare doth wait to swallow up their wealth.'

So, in his second address, Eliphaz again appeals to experience (chap. 15:17-21):—

15:17. Give heed to me: and thee I will instruct;
And that which I have seen I will declare:
18. (Which wise men plainly have made known to us,
And have not hid them: truths their fathers taught:
19. The men to whom alone their land was given,
And among whom no alien passed). [They said]:—
20. 'The wicked sorely labours all his days,
'His years reserved for the oppressor's greed,
21. 'A voice of terror ever fills his ears:
'And when he prospers, then the spoiler comes.'

And so Eliphaz proceeds to the end of his second discourse, to show how, according to his experience, it is ever the wicked who suffer and are cut off, while the good are rewarded and preserved.

In his third address (chap. 22), Eliphaz enforces the same argument; and appeals to Job, begging him to mark well that it is ever thus with the wicked and the good. He says:—

22:15. Oh, that thou would'st consider well the way
Which wicked men of old have ever trod.
16. They, who were snatched away before their time;
Their strong foundation swept, as with a flood.
17. Who, unto GOD did say, 'Depart from us'!
[And ask'd] What Shaddai could do to them!
18. Yet, He it was who filled their homes with good.
This way of wicked men is far from me.
19. The righteous see that THEY may well rejoice;
The innocent will laugh at them [and say]:—
20. 'Surely OUR substance hath not been destroyed;
'While THEIR abundance is consumed with fire.'

Job has not much difficulty in dealing with such arguments as these. After again bewailing his misery, he says (chap. 6:22-27):—

6:22. Came ye because I said, Give aught to me?
Or, Of your substance bring to me a gift?
23. Or, From the adversary's power deliver me?
Or, Ransom me from the oppressor's hand?
24. Teach me, I pray; and I will hold my peace:
And make me understand where I have erred.
25. How forcible are words of uprightness!
But as for YOUR words, how will THEY convince?
26. Do YE reprove by fast'ning on MY words,
When one who's desperate speaks [at random] like
27. The wind? Orphans ye might as well assail;
And feast upon the miseries of your friend.

BILDAD proceeds upon similar lines: except that he reasons from the experience of many, rather than from his own (the experience of one). He goes back to antiquity, and leans on the authority of the "Fathers." He speaks, as Eliphaz had done, of the merited end of those who forget God: implying that Job's condition proved that his troubles were deserved. He says (chap. 8:8-13):—

8:8. Enquire, I pray thee, of the former age;
And of their fathers set thyself to learn.
9. (For we're of yesterday, and nothing know:
Yea, as a shadow are our days on earth).
10. Shall THEY not wisdom teach, and to thee tell
Wise things from their experience [such as these]:
11. 'The reed: Can it grow high without the mire?
'The flag: Can it thrive where no water is?
12. 'While yet 'tis green, and while it stands uncut,
'Sooner than any grass 'tis withered up.
13. 'So is the end of all who GOD forget:
'So perisheth the hope of godless men.'

After elaborating this point, Bildad gives the other side of the picture (chap. 8:20):—

8:20. But upright men GOD never casts away;
Nor will He take ill-doers by the hand.

To all this JOB has ready his reply (chap. 9 and 10). Bildad's words had no more weight than those of Eliphaz; for Job answers:—

9:2. Most surely do I know that this is so:
But how can mortal man be just with God?
3. If man contend in argument with Him,
Of thousand things he could not answer one.
4. However wise of heart, and stout of limb,
Who ever bravèd Him, and prosperèd?

Zophar next follows; and he repeats the same charges. But he does not appeal to experience, or to the past; he enforces the necessity of human merit more baldly than the other two. His teaching is exactly like that of the present day. He preaches the gospel of humanity. He talks of man "preparing his heart" and "putting away his sin," as the ground and means of securing God's favour: and that, without good works, there is no hope for man. Referring to Job's previous words, he says (chap. 11:2-6, 13-15, 20):—

11:2. Will not a mass of words admit reply?
And must a man of lips perforce be right?
3. Thy talk may put to silence mortal men:
Them thou may'st mock, none putting thee to shame.
4. Thou mayest say indeed to one of them,
'Pure is my doctrine: in His eyes I'm clean.'
5. But, oh! that Eloah would speak to thee:
His lips unclose; and, speaking, stop thy mouth,
6. And show thee some of wisdom's secret depths,
That they are far beyond all that is seen.
Then wouldst thou know that 𝔊𝔒𝔇 exacteth less
Than all that thine iniquity deserves.
11:13. [But as for thee]: Hadst thou prepared thy heart,
And stretchèd forth thy hands to Him in prayer,
14. If sin were in thine hand, 'twould be forgiv'n;
Evil had been removèd from thy tent.
15. Thou wouldst thy face uplift without a stain;
Yea, thou wouldst stand secure, and need not fear:
16. For all thy misery thou wouldst then forget;
Or think of it as waters passed away. . . .
20. But as for wicked men, their eyes will fail,
And every refuge to them useless prove.
Their hope will vanish like a puff of breath.

Brave words are these! but they are not the truth. They show that the speaker (like his companions) knew neither God nor Job.

No one with any knowledge of God would speak of Him as exacting anything of a poor, helpless sinner as a ground of merit.

No one who knew anything of man could adjure him to prepare his heart; for "the preparations of the heart are from the Lord" (Prov. 16:1).

Doubtless man *ought* to prepare his heart; and, if he were right, he *would* do so. If he were not a fallen creature he *could* do so.

But this is just the very central point of the whole question.

Man *is* fallen. He "cannot turn and prepare himself, by his own natural strength and good works, to faith, and calling upon God."[11]

11 Article x. of *The Thirty-nine Articles of Religion*. See John 6:44, 65. Eph. 2:8.

What then is he to do? Ah! that is the very thing that Job's friends cannot tell him. They can talk of everything else; but, when it comes to this, they stop short, or speak words that are utterly vain and useless.

"Natural Religion" is the burden of their theme. Though proceeding on different lines, using different arguments, and appealing to different evidences, they were all agreed, as all false religions are to-day, in one thing; and that is, that *man must do something* to merit God's favour. If he does it, he will be rewarded. If he does it not, he will be punished. They cannot agree as to what that *something* is to be; but they are agreed that it must be *something*; and if your something is not like theirs, they may perhaps kill you! as Cain killed Abel. That is an important fact in this oldest lesson in the world. Hence, neither Eliphaz's experience, nor Bildad's tradition, nor Zophar's merit, could bring relief to Job. As Jehovah declared (chap. 38:2), they "darkened counsel by words without knowledge."

Yes, that was the secret cause of all their failure. "Without knowledge." They said many things that were true and sublime; eloquent and beautiful; but they knew not, and, therefore, could not speak the truth of God.

Truth first wounds before it heals; but they only hurt, and, therefore, could not comfort. They produced complaint, but not conviction.

Job's answer to Zophar shows the effect of his argument. He, like the others, had condemned Job; but he had not convinced him.

Job replies (chapter 12:2-4):—

12:2. Ye are the people: not a doubt of that:
And as for wisdom, it will die with you.
3. But I have intellect as well as you:
And I am not inferior to you.
Who hath not knowledge of such things as these?
4. Sport to his friends! And have I come to this!
Ev'n I, who call on 𝔊𝔒𝔇, and whom He hears.
A just, a perfect man, to be your sport.[12]

12 Perhaps in allusion to chap. 11:12.

In chap. 13:1-5, Job again answers Zophar, and says:—

13:1. Behold, all these things mine own eye hath seen;
Mine ear hath heard, and understood them all.
2. What ye know, I know also, even I.
In no one thing do I fall short of you.
3. It is to Shaddai that I would speak;
With God to reason, that is my desire.
4. But as for you; framers of lies are ye;
Physicians of no value are ye all.
5. Would that ye altogether held your peace.
That, of itself, would show that ye are wise.

Again in chap. 16:2-4, Job replies in the same strain to Eliphaz:—

16:2. Of such like things I have abundance heard:
[Yea], ministers of trouble are ye all.
3. Shall such vain words come never to an end?
Or what emboldens thee to answer still?
4. For I also could speak as well as you.
If ye were in distress instead of me,
I could heap words together against you;
Against you I could shake my head in scorn.

Again in chap. 19:2-6, and 21, 22, Job answers Bildad, and says:—

19:2. How long will ye [thus grieve and] vex my soul?
And break me all to pieces with your words?
3. Already, ten times, me ye have reproached,
And yet are not ashamed to wrong me thus.
4. Be it that I have sinnèd as ye say:
My sin is with myself [and God] alone.
5. If still 'gainst me ye magnify yourselves,
And plead against me that I must have sinned;
6. Then know that Eloah hath overthrown
My cause; and made His net to close me round.
19:21. Have pity; pity me, O ye, my friends;
For 'tis Eloah's hand hath stricken me.
22. Why take on YOU that which pertains to GOD?
Will not my body's ills suffice for you?

Zophar now makes his second address (chap. 20); but it is the old theme: "the triumphing of the wicked is short" (*v.* 5). He ends it with the words:

20:29. Such is the sinner's portion sent from God.
And such the lot GOD hath appointed him.

In his third address,[13] which, as we have seen from the structure above (page 18), is contained in chap. 27:11—28:28, Zophar takes up and repeats the very words with which he had concluded his second address, 20:29.

13 For our reasons for assigning this portion to Zophar, see notes in our New Translation.

Zophar commences by saying that he also can teach, and that this he will do by showing what are God's ways and dealings with unwise men who do not fear Him or depart from evil; for His "hand," or power can be clearly seen.

27:11. I would now speak about the ways of God;
And Shaddai's dealings [with you] not conceal.
12. Ye, surely, must have seen them for yourselves:
Or, are ye then, so, altogether vain?
13. THIS is the lot of wicked men from God:
Th' oppressor's heritage from Shaddai's hand:
14. If children multiply, 'tis for the sword:
Of bread, his offspring will not have enough:
15. Their issue will be buried at their death,
But widows will not lamentation make.
16. Though silver, like the dust, he should heap up,
And raiment make in number like the sand;
17. Though he prepare, the just will put it on;
His silver will the innocent divide.
18. The house he builds: 'tis frail as is the moth's;
Or, as the hut which vineyard watcher makes.
19. He lies down rich, [his wealth] not gathered in:[14]
He openeth his eyes,—and it is gone!
20. Terrors will overtake him as a flood:
A whirlwind in the night will sweep him off.
21. The East-wind catcheth him, and he is gone:
Yea, as a storm, it hurls him from his place.

14 See note in New Translation. His wealth is all put out in trade or at usury: he wakes up one morning to find it all lost.

22. He, who before, was wont to flee from him[15]
Will now come down on him, and will not spare;
23. In triumph he will clap his hands at him;
And hiss him forth from out his dwelling-place.

15 See note in New Translation.

Thus Zophar sums up the one great argument which all the three friends had united in using against Job.

It is impossible for us to regard the above last quotation as the utterance of Job, inasmuch as Job's own arguments were exactly the opposite.

This will be clearly seen if we compare it with what were really Job's views as he expressed them in ch. 12:6 and 21:7-12:—

12:6. Prosp'rous and peaceful are the spoilers' tents;
Security is theirs who God provoke;
Abundance doth Eloah give to them.

And again:—

21:7. Why [suffers God] ungodly men to live,
And to grow old; yea, to wax strong in power?
8. With them, their seed's established: yea, with them,
Their offspring live, and grow before their eyes.
9. Their houses are in peace: they know no fear.
No scourge descends upon them from 𝔊𝔒𝔇'𝔖 hand . . .
11. Their little children skip about like lambs;
Their elder children mingle in the dance.
12. With timbrel and with harp they lift their voice;
And merry make with cheerful sound of pipe.

When we compare this with Zophar's sentiments in chap. 27:13, we ask, Could Job, who held such views as these, so totally different from all that his three friends had urged with such persistence and force; could he have possibly uttered the words of chap. 27:13-23—especially in the face of Elihu's words in chap. 32:12? "None of you convinced Job."

This seems to complete the evidence, which we give in our New Translation, for considering chap. 27:11—28:28, as the third and last discourse of Zophar.

In chap. 28. Zophar concludes the whole argument maintained by himself and his friends.

He takes high ground. His point is that, seeing God's "hand" or way, is to punish those who do not fear Him, and to inflict His judgment on those who do not "depart from evil," wisdom may be thus defined in his concluding words (28:28):—

Lo! Wisdom is to reverence the Lord:
And Understanding is to flee from sin.

Job was in trouble, and oppressed with his calamities: but he urges that this could not be on account of his sins; for he *was* possessed of this "wisdom" and "understanding." He *did* "fear the Lord," and "depart from evil;" and yet he suffered.

This is the point of the whole contention. It is, here, all summed up in the briefest possible compass.

It was a libel on Job, for Zophar thus to speak.

The wisdom of which he spoke is quite within the reach of the natural man. Thousands exhibit this wisdom every day. They find that it pays. It is good policy. But it is only "copy-

book" morality: like "Honesty is the best policy;" of which it has been said that he who is honest only because it is good policy, might be dishonest if it were better policy.

Moreover, Job did possess this wisdom. He claimed it; and the Lord vouched for it in chaps. 1:8, and 2:3.

So far, therefore, as Zophar's definition of "wisdom" went, it failed to establish his case against Job. And Job (in chaps. 29-31) proceeds to demonstrate this.

All the arguments of chap. 28 are verily correct if used of *true* wisdom, "the wisdom that is from above" (Jas. 3:17).

It is *not* correct if used of the human wisdom of the natural man.

To "reverence the LORD," and to "depart from sin" does not, in, or of, itself, constitute the wisdom that is "from above." It is only a *part* of it: and we may not put a *part* as though it were the whole.

The true or heavenly wisdom ever *justifies God, and condemns one's self*.

One may "reverence" the LORD, and yet not justify Him.

One may "depart from sin," and yet not condemn one's self; but rather, find in this very departure a ground for self-justification, instead of self-condemnation.

The great "end" of this whole book is to show that heavenly wisdom is evidenced by a broken heart and a contrite spirit.

There can be no true fear of God without the one; and no effective departure from evil without the other.

Zophar's wisdom is only a part of what true wisdom really is. For a "broken heart" cannot but fear the LORD; and a "contrite spirit" cannot but depart from the evil it laments.

It is Elihu's great mission to show what that wisdom is which cometh down from above. And he does this in chap. 33:27, 28; and 34:31. It is, he says, when man takes his place as a sinner before the mighty God.

We see the same great lesson in Psalm 51, where the Divine Teacher Himself teaches David to say:

> "I acknowledge my transgressions:
> And my sin is ever before me.
> Against thee, thee only have I sinned,
> And done this evil in thy sight:
> That THOU MIGHTEST BE JUSTIFIED when thou speakest,
> And be clear when thou judgest" (*vv.* 3, 4).

This is what God requires in the sinner. This is the "wisdom" which He alone imparts. Hence David goes on to say in the sixth verse:—

> "Behold, thou desireth truth in the inward parts;
> And in the hidden part THOU SHALT MAKE ME TO KNOW WISDOM."

This wisdom we do not know by nature. We have to be "MADE" to know it (see Prov. 30:24, margin; and 2 Tim. 3:15).

In chap. 38:36, Jehovah Himself tells Job the same thing: *viz.*, that it is He

> "Who hath put WISDOM in the inward parts;
> And UNDERSTANDING given to the heart."[16]

16 Compare chap. 35:11, and 39:17.

The Lord Jesus gave utterance to the same great truth in Matt. 11:19, and Luke 7:35, when He said

"WISDOM IS JUSTIFIED OF HER CHILDREN."

This enigmatical (and perhaps proverbial) saying means in this case, that, CHRIST, who is "the wisdom of God" ⌜(1 Cor. 1:24, 30)⌝[18], is ever justified by those who are His, and learn of Him what He, their wisdom, is.

The context shows that his enemies condemned Him, while they justified themselves. They said that He was a glutton and a drunkard; and that John had a devil. They, therefore, showed by this that they could not be His children; for Wisdom's children ever justify Him, and condemn themselves.

Job had not *this* wisdom yet. Nor did his friends know anything whatever about it. When Job had learned it, THEN he "*said the thing that was right*" (but not before), for then he condemned himself and justified God (ch. 42:7). His friends had to learn it after that; and take the place of death-deserving sinners, by laying their hand on the head of their burnt-offering, and thus *owning* that they deserved its death.

But they had not learned this in chap. 28:28. They all knew that it was wise and prudent to fear the Lord and depart from evil; because this was the way to escape from His judgments and merit His favour. This was their experience and their constant contention. This was their good policy. These were their "good works," on which they depended.

While Zophar, therefore, urged this sentiment about "wisdom," against Job, neither the one nor the other knew what heavenly wisdom was. But this is what they were to learn; for this is the oldest lesson in the world; and "the end of the Lord" was to "make them to know" it.

In Job's last reply to Zophar, he has to meet this special point. But he falls back upon his old position; and he holds fast to his own righteousness (ch. 27:6). He thus justifies himself and condemns God.

Job saw in Zophar's words the insinuation that he did not possess what Zophar described as "wisdom," or "understanding": seeing that Job's calamities showed that he had not "the fear of the Lord"; and had not departed from evil.

Job therefore proceeds to show that this argument of Zophar's would not hold: inasmuch as his wonderful former prosperity was evidence which proved that he must have possessed this wisdom, and feared the Lord (chap. 29); and his innocency of life (chap. 31) was proof that the sudden reversal of his position (chap. 30) could not have come upon him on account of his sins.

These are the points of Job's last words. His concluding address is very beautiful: but we cannot give it here. We must refer our readers to our New Translation, where they will find these three points of his argument fully set forth:—

(1) His former prosperity (ch. 29).
(2) Its sudden reversal (ch. 30).
(3) His innocency of life (ch. 31).

In the course of the first of these chapters it will be noted that (in ch. 29) Job refers to *himself* no less than *forty* times! while the references to Jehovah are no more than *five*! It is all self. Self-occupation overshadows all. In ch. 29 it is the "I" of his prosperity; in ch. 30 it is the "I" of his troubles; in ch. 31 it is the "I" of his self-righteousness. Self is justified and God is condemned. How changed is this, when we come to "the end." There we have the large "I" indeed; but oh! what a different "I" it then is. Then, it is the "I" of heavenly wisdom; the "I" which condemns himself and justifies God.

"I—am vile";
"I—abhor myself";
"I—repent in dust and ashes."

But that blessed "end" is not yet, as these three chapters will soon make manifest.

THE MINISTRY OF ELIHU. E. (chaps. 32—37)

We now come to the ministry of Elihu. Its importance is shown, as we have said, by the fact that it occupies the central position among all the subjects of the Book. This may be seen by reference to the structure of the Book as a whole.

Elihu's ministry occupies the central place, because it is necessary, in order to explain what goes before, and to prepare us for what is to follow. It is necessary, so that we may have it pointed out to us where Job and his three friends were all, alike, wrong. The root error of each side to this controversy is laid bare by Elihu; and the true remedy is plainly declared.

His ministry occupies no less than *six* chapters (chaps. 32-37); and this great central member has its own structure, as have all the others.

We must content ourselves with giving the general plan of it as a whole, without going into further minute detail. Neither is it necessary for us here to do more than select such portions as serve to bring out the one great subject of the book; and make manifest "the end of the Lord"—that "end" for which the book is written.

The ministry of Elihu, according to its structure, falls into four parts. After the introduction (chap. 32), we have:—

(1) His words to Job (chap. 33:1-33).
(2) His words to Job's friends (chap. 34:2-37).
(3) His words to Job (chap. 35:2-16).
(4) His words on God's behalf (chap. 36:2—37:24).

The connecting history of Elihu (chap. 32:1-5) is given in prose; and is strictly historical in its character, setting forth the facts which must be known in order that we may have a proper understanding of the whole.

The two counts of the great indictment are set forth with unmistakable clearness. Like the keynote in music, they furnish us with the true point from which we are to start, and to which we are to return; and which is to be kept in view throughout.

These two counts are expressed as being at once the cause of Elihu's righteous anger, and the ground of his intervention. They are stated with the utmost distinctness and conciseness in chap. 32:2, 3.

"Against Job was his wrath kindled, because he justified himself rather than God.

"Also against his three friends was his wrath kindled, because they had found no answer [*for Job*], and had condemned God."[17]

17 This is another of the emendations of the Sopherim. The primitive Hebrew Text was "God;" and the Sopherim say, in their Massoretic note, that they changed it to "Job." This change was made from a mistaken notion of reverence, and to avoid what they looked upon as bordering on blasphemy. (See note on ch. 1:5, in our New Translation; and Ginsburg's *Introduction to the Hebrew Bible*, pp. 345-367. See especially p. 361.)

Elihu proves this in chap. 34:5, and 10-12; and the context shows the ancient reading to be the true one; and most in harmony, both with the text and with the context.

For Elihu proceeds:—

(1) To show Job's friends that they had not answered him.
(2) To point out to Job his great and fundamental mistake in justifying himself.
(3) To justify God, and speak on his behalf.

All this worked together to secure "the end of the Lord."

Elihu's ministry has this one peculiarity, which makes it stand out in sharp contrast with other ministries, ancient and modern.

It is all for God!

It is all on God's side; not man's. It is necessarily, therefore, against Job, and against his friends (Isa. 55:8). Though being wholly for God, it is really for man's own best interests; because it is the only way to peace, and rest, and blessing.

His name, "Elihu," means *my-God-is-He*. "Barachel"[18] means *whom-God-hath-blessed*. The meanings of these names are in harmony with the ministry which Elihu was called to exercise. He was, "in God's stead," to minister God's blessing.

18 Barachel was, it says, a "Buzite;" *i.e.*, he was descended from Buz, second son of Nahor, the brother of Abram (see Gen. 22:20, 21). Elihu would, therefore, appear to have been a family connection of Abram. (See longer note in New Translation.)

In a few brief sentences, he sums up the whole situation, and condenses the whole twenty-nine chapters of the discussion.

At the outset, he brings God in as the One who is alone to be considered in so great a matter.

This at once puts an end to all the strife of words.

Elihu does not reason, as the three friends of Job had done. He used no arguments based on human experience, human tradition, or human merit: for in all this could be found no answer to Job's great question (ch. 9:2):—

"How should Mortal Man be Just with God?"

No! There was "no answer."

No matter how clear the premisses might be; no matter how clever the arguments; or how sound the reasonings; or how true the experience; or how meritorious the works; "there was no answer."

Oh! what weighty words are these. Job was "righteous in his own eyes" (chap. 32:1). And God alone could give the needed spiritual eyesight.

Job could meet all the wisdom of man. He could find an answer to what his friends brought forward. But all of them together could not answer Job's great question:

"How should Mortal Man be Just with God?"

Having explained his reason for intervening, and why he had delayed doing so till then; he at once lays bare the point at issue (chap. 32:11-14). Elihu first addresses the three friends, and says:—

32:11. Lo! I have listened unto your discourse;
To all your reas'nings I have given ear,
Waiting till ye had searched out what to say.
12. But, though to you I carefully gave heed,
There was not one of you convincèd Job.
Not one who really answered what he said.
13. I pray you, say not 'We have wisdom found';
For God alone can put him right; not man.

This exactly states the case. They had condemned Job, but had not convinced him. This has ever been man's method from that day to this. But God's way is first to *convince* a man, so that man may then *condemn himself*. Unless, and until, that be done, nothing is done. Truly, God's thoughts are not our thoughts, nor our ways His ways (Isa. 55:8).

Ah! God alone knows how to do this. He can break the hardest heart, and subdue the stoutest will. This is utterly beyond man's power; and altogether out of man's sphere. This is the "end of the Lord," which is to be brought about before the book closes.

Having put his finger on this, the weak spot in all that Job's friends had said, he proceeds to do the same in the case of Job himself. But, he first shows how well he is qualified to do this:

33:1. And now, O Job, I pray thee hear me speak,
And be attentive to my every word.
2. Behold, now, I have openèd my mouth;
My tongue shall utt'rance give, distinct and clear;
3. For all that I shall say comes from my heart,
My lips shall speak what is sincere and true.
4. God's Spirit made me [at the first] and [still]
'Tis the Almighty's breath must quicken me.
5. If thou art able, answer me, I pray:
Array thy words in order; take thy stand.
6. Lo! I am here—thou wished it—in God's stead.[19]
And of the clay I have been formed [like thee].
7. Behold, my terror will not make thee fear;
Nor heavy will my hand upon thee press.
8. But surely thou hast spoken in mine ears,
And I have heard a voice of words [like these]:
9. 'A man without transgression—pure am I:
'Yea, I am clean; without iniquity.
10. '[God] is against me; seeking grounds of strife;
'And He doth count me as His enemy.
11. 'My feet He setteth fast within the stocks,
'And taketh observation of my ways.'
12. Behold, thou art not just: I answer thee,
HOW GREAT IS 𝔊𝔒𝔇 COMPARED WITH MORTAL MAN.
13. Why, then, against Him didst thou dare complain
That by no word of His He answereth thee?
14. For God doth speak. He speaks in sundry ways:
Again, again, though man regard it not.
15. He speaks in dreams, and visions of the night.
When, deep in slumber, lying on their bed,
There falls on men an overwhelming sleep.
16. Then opens He their ear that they may hear,
Pressing, as with a seal, the warning given,
17. To make a man withdraw himself from sin;
Or keep him from the [dangerous] way of pride.
18. Back from the pit 'tis thus He keeps a man;
And saves his life from falling by the sword.
19. He speaks again, when, chastened, on his bed,

Another lies, his bones all racked with pain;
20. So that his daily food he doth abhor,
And turns against his choicest dainty meat.
21. His flesh, it wastes away, and is not seen:
His bones, before concealed, show through his skin.
22. Unto destruction he is drawing nigh;
⌜And death's destroyers wait to end his life.⌝[9]
23. Then, then He speaks with him by messenger,
Who can interpret: One, 'mong thousands chief,
Who will reveal to man HIS righteousness.
24. Then He doth show him grace [Divine, and saith],
'Deliver him from going down to death;
'A Ransom I have found—Redemption's price.'
25. Young, as a child, becomes his flesh again,
And to his youthful days he doth return.
26. He supplication makes to Eloah,
Who grace and favour sheweth unto him;
So that he looks unto [God's] face with joy.
Thus He doth give to man HIS righteousness.
27. This, then, becomes the burden of his song:
'I sinned! and I perverted what was right;
'Although no profit from it did I gain.
28. 'My soul HE hath redeemèd from the pit:
'My life shall yet again behold the light.'
29. Thus doth God speak in all these sundry ways:
Time after time; and yet again He speaks:
30. That from destruction He may save a soul.
And make him joy in light—the light of life.
31. Mark this, O Job; and hearken unto me,
I will now speak: and, as for thee, hold thou
Thy peace; while I, with words of wisdom, teach.
32. If there be any answer, answer me.
Speak: for I long to see thee justified.
33. If not, do thou then hearken unto me;
Hold thou thy peace, while wisdom I impart.

19 See chaps. 13:3, 18-22; 16:21; 23:3-9; 30:20; 31:35.

In answer to Job's complaint that God would not speak or answer him, Elihu thus shows that God *does* speak to men in various ways. He speaks by His providence; in visions; by sickness; and, above all, by His special messengers, whom He sends to interpret Himself to men. Just as the chief Messenger Himself was sent, in later days, to "interpret[20] the Father" (John 1:18).

20 This is the meaning of the Greek ἐξηγέομαι (*exegeomai*), from which we have the noun *exegesis*.

In his further addresses, Elihu disposes of many other of the false notions both of Job and of his friends.

Truth soon exposes folly. Job had said he was "pure," and "clean," and "innocent" (ch. 33:9); while, in the very same breath, he brings utterly false charges against God.

In one sentence Elihu lays the sharp axe of truth at this corrupt root, when he says, "God is greater than man." How simple, and yet how powerful! Because it follows, of course, that, if this be so, God must be the judge as to what is right and wrong, and not man. He alone can determine the standard of righteousness which He demands.

But this declaration which is thus placed at the foundation of all that Elihu has to say, is the very truth that man will not have, either then or now.

Whether he be religious or infidel; whether he speak from platform or pulpit, man constantly sits in judgment on God; on His works, on His Word, on His ways. Man presumes and dares to decide what God has done; what God will, and ought to, do; and what God has said. He gives high-sounding names to these things, which only manifest his folly. He calls them "Science," and "Philosophy," and "Higher Criticism." He assumes the position of Judge, and decides what is, or is not, worthy of God. But in all this there is nothing new. It is exactly what God has given us in this book of Job. Here we are shown that, what is, has ever been. Job and his friends utter the same follies as those we hear on all sides to-day. But

"God is greater than man."

This is the great fact which puts everything in its right place.

When the time comes for Jehovah Himself to speak to Job, this is the text He takes; this is the truth He enforces; and this it is, with which Elihu commences, that brings about "the end of the Lord."

We cannot go through Elihu's ministry word by word, but we must notice two other passages (chap. 34:31-37 and 35:2-16), in which he vindicates God, and speaks on God's behalf.

34:31. If Job had spoken unto God, and said:
'I have borne chastisement: and never more
32. 'Will I transgress. That which I do not see
'Teach me Thyself. If in the past I wrought
'Iniquity, I will not work it more:'
33. Shall He requite on thine own terms [and say]
'As thou wilt choose [so be it], not as I'?
Say therefore, now, O Job, if thou dost know.
34. For me, would men of understanding speak:
Yea, every wise man listening now [will say],
35. 'Job, without knowledge, spoke in ignorance,
'And without understanding were his words.
36. Oh would that Job were proved unto the end;
For his replies are those of evil men.
37. Rebellion he doth add unto his sin.
'Mong us, he, in defiance, claps his hands,
And against God he multiplies his words."

This is Elihu's estimate of Job, and of all who do not bow to the fundamental truth that "God is greater than man." In Job's case, Elihu's desire was granted; for Job was tried and proved "unto the end"—"the end of the Lord."

In the next chapter, he again enforces the great truth (35:2-16), and continues his address. He asks:—

35:2. Dost thou count this sound judgment? Thou didst say,
'My righteousness surpasses that of God';
3. Yea, thou dost ask: What is the gain to thee?
And, 'Shall I profit more than by my sin?'
4. I—even I will make reply to thee,
And, with thee, to these friends of thine, as well:—
5. Look up unto the heav'ns; consider them:
Survey the skies, so high above thy head.
6. If thou hast sinned, What doest thou to Him?
Be thy sins many, What dost thou to Him?
7. If thou art just, What dost thou give to Him?
Or from thy hand what [gift] will He receive?
8. Thy sin may hurt a mortal like thyself:
Thy righteousness may profit one like thee.
9. Men make an outcry when they are oppressed;
They cry for help when 'neath the tyrant's pow'r;
10. But no one saith, "Where is my Maker—𝔊𝔒𝔇?"
Who giveth songs to us in sorrow's night;
11. And teacheth us beyond the beasts of earth,
And makes us wiser than the fowl of heaven.
12. But, why He answers not, though men may cry:
Is the o'erweening pride of evil doers.
13. For vanity, God will in no wise hear,[21]
Nor will th' Almighty hold it in regard.
14. How much less, thee, when thou dost say to Him!
'I see Him not: [He doth not hear my cry'].
Yet, judgment is before Him. Therefore, wait.
15. But now, because He hath not punishèd
[Thou say'st] 'His anger doth not visit sin,
'Nor strictly mark widespread iniquity.'
16. Thus, Job hath filled his mouth with vanity,
And, without knowledge, multiplied his words.

21 See chap. 30:20; 31:35; 19:7; 9:16, and compare 12:4; 24:1; Ps. 22:7, 8; 42:10, etc.

Having thus spoken to Job and his friends, Elihu goes on to speak on God's behalf (chapter. 36:2-5):—

36:2. Bear with me while I, briefly, make thee see
That there are words to say on 𝔊𝔒𝔇'𝔖 behalf.
3. My knowledge I shall gather from afar;
And, to my Maker, righteousness ascribe.
4. Truly, no falsehood shall be in my word,
Th' Omniscient One it is who deals with thee.
5. Lo—God is great—but naught doth He disdain;
In power great, in wisdom great is He.

Elihu then goes on to expand this truth, fetching his knowledge from afar, as he had said; and thus he prepares the way for the ministry of Jehovah Himself.

THE MINISTRY OF JEHOVAH HIMSELF. *D.* (chap. 38:1—42:6.)

The next great portion of this book is taken up with the Ministry of Jehovah Himself to Job.

This is the most important of all; and it is the most beautiful.

It is important, because we have Jehovah acting as His own minister. He Himself becomes the preacher.

Surely, it is a matter of the intensest interest to ask in wonder, *What is the theme on which He will speak?* what is the text which He will expound? For in this we shall discover what is to be, and ought to be, the great subject of all preaching and ministry to-day.

Whatever it was, it produced the desired effect; and brought about, at once, "the end" which the Lord had in view from the beginning. It ended in bringing Job to occupy the only place where God brings near His righteousness.

What then was the text? and what the theme that produced this wondrous result?

Elihu's ministry was designed to furnish both. It was thus absolutely necessary in order that it might prepare the way, by announcing the subject which Jehovah was so powerfully and abundantly about to enlarge, expound, and apply:

"GOD IS GREATER THAN MAN."

This was the theme that led up to the only answer that could be given to the great question of the book.[22]

22 See chaps. 4:17; 9:2; 15:14; 34:5; and 33:9 above.

"How should mortal man be just with God?"

Elihu's declaration furnishes the key to and answers Job's question.

May Jehovah use it for the eternal blessing not only of Job, but of all who devoutly study this book.

Let us note, and mark it well; *Jehovah's address is entirely about Himself!* No other subject is allowed to share or distract our attention.

This it is that brings about "the end of the Lord." This it is that accomplishes the mighty work.

Oh! what an important lesson for all who would minister or speak for God. He Himself is to be the one great theme of all our testimony. Nothing lower; nothing less; nothing different.

And what a blow to the new idea of "Evolution," whether Scientific or "Christian." Here, we have Jehovah in every line for four long chapters speaking of His own works as being each His own specific creation, and the result of his own creative acts.

Just as, in Genesis 1, we have the great Creator speaking, moving, creating, making, and blessing, *thirty-five* times in that one chapter; so here, in every line, Jehovah speaks of Himself as the Creator of everything in all its wondrous details as to object, and purpose, and effect. So that it is impossible to receive the testimony of the Word of God, and the conjectures of Evolution. There is not room for both. One must go.

If we accept God's Word, we cannot admit the very first idea of even what is called "Christian" Evolution. If we accept Evolution, then we make the Word of God worse than a lie; we make it an imposture of the gravest kind.

According to Genesis 1, and these four chapters of Job, God created each thing with its own specific attributes, and powers of reproducing "after its kind"; each with its own definite object and purpose.

According to "Christian" Evolution, God did nothing of the kind. He created a "cell": and from this, we are asked to believe, all else was *evolved!*

We answer, it is easier to *believe* God than to believe this hypothesis. To do the latter is simply *credulity*, and not *faith* at all: for no one has ever yet seen one thing evolve into a *different* thing. We can see flowers and animals "improved" or otherwise by cultivation; but no flower has ever evolved into an *animal!* These can be respectively developed or improved, but if they be left, they at once revert to their original type, and do not go on to evolve into a higher and different species altogether.

No; the two systems are *incompatible*. And we believe God. We accept the great truth here announced: that "God is greater than man." He is the Almighty Creator: and our testimony is to be of Him, and of His Word, and of His grace, and of His power, and of all His other wondrous attributes.

But, alas, to-day the pulpits are occupied with the praise of man; man's wonderful discoveries and inventions are dwelt upon. His wisdom and cleverness are extolled. Man is practically deified; while God is deposed, or bowed out of His own creation. It is the gospel of humanity that is preached, rather than the Gospel of God.

His Word, instead of being proclaimed, is criticised. And, instead of obeying it, man is sitting in judgment upon it!

This oldest lesson in the world, therefore, comes like a lightning flash, exposing the vanity of modern ministry, and illuminating the darkness by which we are surrounded.

No wonder "the end of man" is so different from "the end of the Lord." No wonder that, instead of the sinner's being humbled in the dust before the mighty God, he is exalted with self-righteousness and pride. No wonder that, instead of being brought down, he is puffed up. No wonder that the results of man's ministry are so opposite to the results of Jehovah's ministry, as we see it in this book.

The object and aim of the one is to make man moral and right for time; while the "end" of the other is the humbling of man, so that he may be made Divinely righteous for ever.

The moral improvement of man is the end and aim of man to-day; while the conviction of sin, as the condition of eternal blessing, is the object of Jehovah—"the end of the Lord."

The very precepts and persuasions addressed to men (whether sinners or saints) only serve to minister to the natural pride of the human heart; and thus tend to defeat the very end in view.

They only lift man into a temporary sense of being more or less right; while the one object of the Gospel is to convict him of being altogether wrong: for this is the one necessary condition before man can know God's righteousness. Man must be humbled before he can be exalted.

Eliphaz, Bildad, and Zophar are as busy to-day as ever—trying to *make men good*, by reasoning and persuasion. But they only "darken counsel by words without knowledge."

Oh, for more, like Elihu, who shall speak "on God's behalf": who shall expose the vanity of this gospel of humanity; and point men to the living God.

This is the lesson which we learn from the fact that Jehovah, when He intervenes, and undertakes to accomplish all, where all others have failed, speaks only of Himself.

Apart from all that He says; apart from the beauty and glory of all that He reveals; the fact that Himself is His one great theme speaks to us, if we have ears to hear; and that fact says: —*True ministry is to interpret* (chap. 33:23) *the God of Grace to lost sinners*. And this was the object of Christ's own ministry on earth (John 1:18).

With this in our minds we shall be able better to understand and appreciate the address itself. It is divided into two parts: and at the end of each, Job manifests its Divine effect. At the end of the first half Job speaks, but only to say that he cannot say anything. And at the end of the last half, he speaks to some effect, and manifests "the end of the Lord."

The structure of Jehovah's address, as a whole, and in all its parts, is wonderful indeed. But we must refer our readers to our New Translation, where it is given in sum and in detail:

From that structure it will be seen that it is divided into two great parts, each of which is followed by Job's answer in a few brief lines: the first time to confess that he could say nothing; and then to confess that he had come to the end of himself, the end of his own righteousness, having at length reached "the end of the Lord."

Both parts of the Address of Jehovah are constructed on the same model.

The first consists of three appeals to Job, separated by two discourses about Himself: the former about His wisdom exhibited in its activities (in the Inanimate Creation); the latter about His wisdom manifested "in the inward parts" (in the Animate Creation).

The Second Address consists of three appeals to His power, separated by two brief consequences: the former a consequent Admission, the latter a consequent Inference.

The effect of the first address of Jehovah is to bring forth this first sign of conviction from Job's heart.

The very man who had said he was "a just and perfect man," that he was "pure" and "clean" and "without iniquity," now calls out,

"I AM VILE."

What has wrought this great effect? Only the ministry of Jehovah.

But His work is not yet complete.

He who had begun this good work will finish it (Phil. 1:6). And hence He goes on to continue and complete it.

Jehovah concludes His first address by asking Job:—

40:2. As caviller with [mighty] Shaddai,
Contender with Eloah: Answer that!
3. And Job answered Jehovah, and said
4. Lo! I am vile! What shall I answer Thee?
Rather, I lay mine hand upon my mouth.
5. Already, I have spoken far too much;
I cannot answer. I will add no more.

Jehovah's second address is contained in chaps. 40:6—41:34.

We must give enough of it to bring out the Divine skill which manifests "the end of the Lord."

40:6. Then Jehovah again addressed Job out of the storm, and said:—

Appeal to His Power: (*General*).

7. Now, like a strong man gird up thee thy loins:
   'Tis I who ask thee: make thou Me to know.
8. Wilt thou My righteousness quite disannul?
   And ME condemn; that THOU may righteous seem?
9. Hast thou an arm, then, like the mighty GOD?
   Or, Canst thou thunder with a voice like His?
10. Deck thyself now with glory and with might;
    Array thyself with majesty and pow'r:
11. Send far and wide thy overflowing wrath;
    And on each proud one look, and bring him low.
12. Each proud one single out, and humble him,
    Yea, crush the evil-doers where they stand.
13. Hide them away together in the dust;
    Their persons in the deepest dungeon bind.

Consequent Admission.

14. THEN ALSO I MYSELF WILL OWN TO THEE
    THAT THY RIGHT HAND TO SAVE THEE WILL SUFFICE.

Jehovah ends the second part of his address with describing Leviathan:—

Appeal to His Power: (*Particular*).

41:1. Canst thou draw up Leviathan with hook?
Or, catch as with [an angler's] line his tongue?
2. Canst thou insert into his nose, a reed?
Or, Canst thou pierce his jaw through with a thorn?
3. Will he make many humble pray'rs to thee?
Or, Will he ever say soft things to thee?
4. Will he engage in covenant with thee
That thou shouldst take him for thy life-long slave?
5. Wilt thou, as with some linnet, play with him?
Or, Wilt thou cage him for thy maidens' sport?
6. Will trading dealers haggle o'er his price?
And retail him among the merchantmen?
7. Wilt thou with darts attempt to fill his skin?
Or, [fill] his head with spears for catching fish?
8. Lay thou thy hand upon him; though but once;
Think only of the contest. Do no more.
9. Behold, all hope of taking him is vain;
Ev'n at the sight of him one is cast down.
10. None so foolhardy as to stir him up.

Consequent Inference.

BEFORE ME, THEN, [HIS MAKER], WHO CAN STAND?
11. WHO E'ER FIRST GAVE TO ME, THAT I SHOULD HIM
REPAY? SINCE ALL BENEATH THE HEAV'NS IS MINE?

Jehovah then proceeds to speak in further detail of Leviathan; and concludes as follows (chap. 41:27):—

27. Iron he counts no better than a straw;
And brass, no better is than rotten wood.
28. The arrow will not make him flee away;
Sling-stones are only stubble unto him.
29. Like harmless chaff he counts the pond'rous club;
And at the whizzing of a spear will laugh . . .
33. His equal is not found on all the earth;
He hath been made insensible of fear.
34. On all things high he looketh [dauntlessly],
And over all proud beasts himself is king.

This is followed immediately by "the end of the Lord," as manifested in Job's answer (chap. 42:2-6).

Job's Answer.

42:2. I know, I know, that THOU canst all things do.
No purposes of THINE can be withstood.
3. [Thou asked'st—chap. 38:2]:—
'Who is this that counsel hides,
And darkens all, because of knowledge void?'
'Tis I!—I uttered things I could not know;
Things far too wonderful, and past my ken.
4. But hear, I pray Thee, let me speak this once.
[Thou said'st—chap. 38:3 and 40:7]:—
'Tis I who ask thee: Answer me.'
5. I'd heard of Thee with hearing of the ear,
But now that I have had a sight of Thee.
6. Wherefore I loathe myself; and I repent
In dust and ashes.

Here then we reach the culminating point of this wonderful book.

Jehovah's ministry had accomplished Jehovah's "end."

Job, now, justified God and condemned himself, and thus manifested his possession of true "wisdom."

Job was humbled in the dust, with ashes on his head: and realized that in the light of God's glory and greatness, he was nothing.

Ah! we may try to be nothing; and we may sing, "Oh, to be nothing"; but all our trying and all our singing will never produce that result; or bring us into this, the only place of blessing.

If we succeeded in our trying, it would be only artificial; and that can never take the place of what is real. If we could thus, by our own effort, bring ourselves to *feel* that we are nothing, *that* would only be, in itself, a ground for feeling that we were something, after all. If we were able, of ourselves, to bring about so wonderful a result, it would only tend to increase our "confidence in the flesh."

No! If we would have the reality, and *be* nothing, as well as *feel* nothing, it must be brought about in the only way that can *really* accomplish it. It must be Divinely produced if it is to be a Divine reality.

We must have a true sense of the glory and greatness of God. That alone will show us, and convince us, that we *are* "nothing." We shall soon *feel* it *then*.

A man may feel great and important while he stands in his own little garden; but let him stand beneath the stupendous heights of snow-capped peaks; let him be in the mighty ocean when its waves run mountains-high; and then he will see himself to be the puny pygmy that he really is: then only will he realize his own impotence, and thankfully cast himself on God's omnipotence.

Oh! what a crisis it is in a man's experience when he is brought to this point; to see and confess that he has been all wrong: having wrong thoughts of God, wrong thoughts of God's ways, and of God's words: with wrong thoughts about himself and about others.

Oh! to get true thoughts of God. This is to get right, indeed: and, if we be right here we shall be right about other things.

This is what we see as the result of Jehovah's own ministry. This is the "end of the Lord" with Job. It was to produce this confession:

"I am vile."
"I abhor myself."
"I repent in dust and ashes."

Here is the "I," indeed, but in a very different connection from that of chaps. 29—31.

No more contention with God or man.

No more self-justification.

All such things lost in a true apprehension of the greatness and the glory of the living God.

This is far more than assenting to the doctrine of "moral depravity."

It is far more than saying we are "miserable sinners."

It is the experimental realization of the accomplishment of a Divine work:

"Mine eye seeth THEE,
Wherefore I abhor MYSELF."

These two things are inseparably linked together. It is impossible to do the one without the other.

May it be the blessed portion and the happy experience of all who read these words.

THE CONCLUSION. *C., B., & A.* (chap. 42:7-17.)

We must consider the remaining members together, as they all three form part of the moral conclusion; though ⌜the literary conclusion is confined to a few verses (14-17)⌝[10].

Now that "the end of the Lord" has been "seen," all else is, by comparison, a matter of very small importance.

It is necessary, however, that we should be told of the departure of Job's three friends, inasmuch as we were told of their arrival: that we should hear of Job's double blessing, as we heard of his double series of calamities.

All this is needful in order to complete the whole, and put the finishing touch to the book; but a very few verses suffice to dismiss such details as these.

Nevertheless, they are worthy of our closest attention.

When Job got right with God, and had his new thoughts of Him; he not only had new thoughts about himself, but about his friends, and all else. In verse 10, we are told that

"HE PRAYED FOR HIS FRIENDS."

Yes, for those with whom he had so bitterly contended; and toward whom he had used such opprobrious expressions: "He prayed for his friends."

He had called them "miserable comforters"; and now, he was to be a blessed comforter to them.

He had called them "physicians of no value"; and now, he would be a good physician, to their value for ever and ever.

Job was a new man; and fervent prayers took the place of bitter words.

This is "the end of the Lord." It is perfect: for it is Divine.

His friends needed an "Interpreter" now: for they were not yet right with God. They had spoken "folly" about God, as He tells them, here (in verse 8). They had not spoken of God the thing that was right. Neither had Job, before he received the ministry of Jehovah. But, since then, he had.

For now he had said:—

"I know that Thou canst do everything. . . .
"I am vile. . . .
"I abhor myself. . . .
"I repent in dust and ashes."

This was "the thing that was right"; and Job had said it. Twice over this is affirmed (verses 7 and 8). His friends had not yet said it, and thus had not yet come to that place of blessing. Therefore it was that they were commanded to offer a burnt offering; and, that Job should pray for them.

How blessed for us to see the perfection of this Divine workmanship.

All Eliphaz's *experience* was gone. All Bildad's *tradition* was flung to the winds. All Zophar's *merit* was now seen to be of no avail.

All alike are now humbled before God. All contention is over. The revelation of the glory of God, followed by the manifestation of His grace, has ended in conviction of sin, tears of repentance, the sweet savour of the burnt-offering, and the voice of prayer.

What more is there for us to be told? This:

The overthrow of the Adversary. At the beginning, he despoiled Job of all his possessions: at "the end" "the LORD gave Job twice as much as he had before" (*v.* 10); and we are told "the LORD blessed the latter end of Job more than his beginning" (*v.* 12).

This is "the end." It was not Job's wisdom, or Job's good works: it was not Job's merit, or Job's repentance; but

"THE LORD GAVE" (*v.* 10).
and
"THE LORD BLESSED" (*v.* 12).

This explains the verse with which we commenced (James 5:11): "Ye have heard of the patience of Job, and have seen the end of the Lord."

Job had been brought to the end of himself; and was thus in a right position to see the "end of the Lord": that, though He is very "great," yet He is also "very pitiful, and of tender mercy."

PART II. A RHYTHMICAL TRANSLATION OF THE BOOK OF JOB.

With the Structure in Sum and Detail, and Brief Explanatory and Critical Notes.

THE STRUCTURE OF THE BOOK AS A WHOLE.

A | 1:1-5. Introduction. Historical.
B | 1:6—2:10. Satan's assault. Job stripped of all.
C | 2:11-13. The Three Friends. Their arrival.
D | 3—31. Job and his friends.
E | 32—37. Elihu.
D | 38:1—42:6. Jehovah and Job.
C | 42:7-9. The Three Friends. Their departure.
B | 42:10-13. Satan's defeat. Job blessed with double.
A | 42:14-17. Conclusion of his family history.

THE INTRODUCTION. HISTORICAL. A. chap. 1:1-5.

A | A | 1:1. Job's character.
B | 2. His sons and daughters. Their number.
C | 3-. His possessions;—great.
C | -3. His position;—great.
B | 4. His sons and daughters. Their unanimity.
A | 5. Job's conduct.

A (page 51) chap. 1:1-5. *The Introduction. Historical.*

A | 1:1. There was in the land of Uz[23] a man whose name was Job.[24] This man was pure and upright, one who reverenced God,[25] and shunned evil.[26]

B | 2. And there were born to him seven sons and three daughters.

C | 3-. And his substance consisted of 7,000 sheep, and 3,000 camels, and 500 yoke of oxen, and 500 she-asses, and a very great household.

C | -3. Thus, this man was the greatest,[27] above all the other children of the East.

B | 4. Now, his sons were wont to hold[28] a feast, each one at his own house[29] and on his own day; and they sent invitations[30] to their three sisters to eat and drink with them.

A

5. And so it was, when these festival days came round, that Job sent [for] and purified his children;[31] and rising early in the morning, he offered up burnt offerings, according to the number of them all: for Job used to say:[32] 'It may be that my sons have sinned; and have cursed God[33] in their hearts.' Thus was Job wont to do continually.

23 *Uz* (עוּץ) is probably the son of Nahor, Abram's brother. Gen. 22:21.

24 Job (אִיּוֹב) means *the assailed*. He dwelt in Uz, and had for his friends three descendants of Esau, viz., Eliphaz, Bildad, and Zophar.

Eliphaz, of Teman in Idumea, was the son of Esau, and had a son called Teman, from whom the country took its name (Gen. 36:10, 11). Teman (named after Esau's grandson) was noted for *wise men* (Jer. 49:7); and is mentioned with Edom (Amos 1:11, 12). Compare Jer. 25:23, where both are connected with Buz, the brother of Uz (Gen. 22:21).

Bildad the Shuite. Shuah was the sixth son of Abraham by Keturah (Gen. 25:2). Dedan, the son of Bildad's brother, Jokshan (Gen. 25:3), is mentioned in connection with Esau, Edom, and Teman (Jer. 49:8).

Of Zophar the Naamathite nothing is known. There was a town called Naamah on the border of Edom (Josh. 15:41).

(For Elihu see note on ch. 32:1).

Job was, probably, the son of Issachar (Gen. 46:13), and went down into Egypt. When Joseph died, and the Israelites fell into disfavour, he, not unnaturally, removed to Uz. There would be no reason for his departure while Joseph lived. In Uz he dwelt among the descendants of Esau, three of whom became his friends. He was, however, not to escape tribulation; but, instead of in Egypt it came in Uz. There he worshipped Abraham's God and followed Abraham's religion. He died out of Egypt. His first sons being killed, his genealogy would not be continued or reckoned.

Absolute evidence is impossible: but no better evidence is forthcoming for a different view.

25 Heb. *Elohim*.

26 He had therefore the wisdom spoken of in ch. 28:28, but not the Divine wisdom which is from above, which ever justifies God and condemns one's self.

27 Job is thus distinguished from the people of the East among whom he dwelt. "East" being used of the country of Uz, which was east of the writer and of Egypt.

28 Heb., *went and made*.

29 Heb., *each one on his day*: *i.e.*, his birthday.

30 Heb., *sent and called*.

31 Heb., *them*.

32 The verb must be taken in a frequentative sense, as it was what he said with regard to each festival.

33 In these four passages, ch. 1:5, 11; 2:5, 9; as well as in Psalm 10:3 and 1 Kings 21:10, 13, the current Hebrew text has בֵּרַךְ (*barach*), *to bless*. But the A.V. renders the passages in Job "curse," while in Ps. 10:3, and 1 Kings 21:10, 13, it renders it "bless," though the Hebrew text is the same. The commentators, by laboured arguments, strive in vain to show how the one word can have both meanings. If this could possibly be shown, it would be the most curious phenomenon ever met with in any language. As well might black be made to mean white also, and bitter to mean sweet.

The fact is that the translators (at any rate, of the A.V.) do not seem to have been acquainted with the Massorah.

The Massorah consists of the notes written in the margins of all standard Hebrew manuscripts.[34]

These notes are not comments, and do not contain anything by way of interpretation. They relate only to the words and letters of the MS.

Their one design is to secure the correct transmission of the Hebrew text, so that not a word or a letter may be misplaced, omitted, or inserted.



Reduced fac-simile of MS. in the possession of the Earl of Leicester. (Ex. 29:36—30:11.)

We give a fac-simile of a page of an ancient MS., now the property of the Earl of Leicester. It was written about A.D. 1250-1300, and, as will be seen, it contains three columns of the text on the page, with two lines of Massorah at the top of the page, and five lines at the bottom, sometimes extending to nine lines.

Our illustration is a photographic reproduction of a page of the original MS. It is reduced in size, but it is sufficient to illustrate what we are endeavouring to explain.

Among the vast number of Massoretic notes written in the smaller writing above and below the text, is one that states as a matter of fact that several words in the primitive Hebrew text were deliberately altered or changed by its ancient custodians (called the Sopherim) from a mistaken idea of reverence for God.

Lists of these alterations are preserved in the Massorah. They are called "The eighteen emendations of the Sopherim." There are four separate and independent lists, apart from the Massorah; beside other passages noted in the Massorah, but not included in any list.

Among them are the seven passages mentioned above, where the word קִלֵּל (*chalal*) *to curse*, stood originally in the primitive text; but, out of a dislike to utter with the lips such an expression as "curse God," they put in its stead בֵּרַךְ (*barach*) *to bless*, relegating the original word קִלֵּל (*chalal*) *to curse*, to the Massoretic notes; and placed on record the fact of their alteration, thus protecting the original primitive text, and preserving it for ever from being

lost or forgotten. We profit to-day by the care thus exercised, and so are able to restore the primitive word.

Strange to say, that, with the word בָּרַךְ (*barach*) *to bless*, in the current *Textus Receptus*, in all these seven passages, the A.V. has rendered it "curse" in Job. 1:5, 11; 2:5, 9, and "bless" in Psalm 10:3, and 1 Kings 21:10, 13.[35] They have done this without giving any intimation of it to the general reader; and without any information as to the Massoretic note.

The fact is it ought to be rendered "curse" in all the seven passages, in accordance with the primitive Hebrew Text; and the alteration, made and noted by the Sopherim, should be ignored; or relegated to the margin, with a note.

Psalm 10:3 should be rendered—

"The wicked boasteth of his heart's desire;

And the covetous curseth, yea, abhorreth the LORD."

The renderings and marginal alternatives of both the A.V. and R.V. are sufficient evidence as to the perplexity of the translators in the absence of the only information that makes the passage clear.

34 See *The Massorah*, by the same author and publisher, price one shilling; and Ginsburg's *Introduction to the Hebrew Bible*, pp. 345-367.

35 The R.V. has translated it "renounce" in the four passages in Job, with a note "Or, *blaspheme*"; while in 1 Kings 21:10, 13, it has "*curse*" in the text, and "*renounce*" in the margin; and in Psalm 10:3 it has "*renounce*" in the text, and "*bless*" in the margin!

THE ADVERSARY'S ASSAULT. B. chap. 1:6—2:10.

B. (page 51) chap. 1:6—2:10.

B | F | a | 1:6. Presentation of the Adversary.
b | 1:7. Jehovah's question.
c | 1:8. His approbation of Job.
d | 1:9-11. Calumniation of the Adversary.
e | 1:12-. Limited permission given.
f | 1:-12. Departure of Adversary.
g | 1:13-19. Inflictions (Job's possessions).
h | 1:20, 21. Job's patience.
i | 1:22. Job not sinning.
F | *a* | 2:1. Presentation of the Adversary.
b | 2:2. Jehovah's question.
c | 2:3. His approbation of Job.
d | 2:4, 5. Calumniation of the Adversary.
e | 2:6. Limited permission given.
f | 2:7-. Departure of Adversary.
g | 2:-7. Infliction (Job's person).
h | 2:8-10-. Job's patience.
i | 2:-10. Job not sinning.

a | 1:6. Now it came to pass on the day when the angels[36] came to present themselves before Jehovah, that Satan also came among them.

b | 7. And Jehovah said to Satan, 'Whence comest thou?' And Satan answered Jehovah, and said: 'From going to and fro in the earth, and walking up and down therein.'[37]

c | 8. And Jehovah said to Satan, 'Hast thou considered[38] My servant Job? Surely there is none like him on the earth, pure and upright, reverencing God,[39] and shunning evil.'

d | 9-11. And Satan answered Jehovah and said, 'Doth Job reverence God,[39] for naught? Hast not Thou Thyself made a hedge about him, and about his house, and about all that he hath, on every side? The work of his hands Thou hast blessed; and his substance is increased[40] in the land. But put forth now Thy hand, and smite[41] all that he hath, and see whether he will not curse[42] Thee to Thy face.'

e | 12-. And Jehovah said to Satan, 'Lo! all that he hath is [put] into thy power[43]: only against his person put not forth thy power.'[43]

f | -12. So Satan went forth from the presence of Jehovah.

g 13-19. Now it was the day that his sons and 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 oxen were ploughing, and the asses feeding beside them, when the Sabeans[44] fell upon them and took them. Yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.' While this one was still speaking, another came in, and said: 'A great fire[45] fell from the heavens, and burned up the flocks and the servants and consumed them; and I only am escaped alone to tell thee.' While this one was yet speaking, there came another and said: 'The Chaldeans formed into three bands, and made a raid upon[46] the camels and took them. The servants also they have slain with the edge of the sword; and I only am escaped alone to tell thee.' While he was speaking, another came in, and said: 'Thy sons and thy daughters were eating, and drinking wine in the house of their brother, the first-born, when, lo! a great wind came from the desert, and smote the four corners of the house, and it fell upon the young people, and they died; and I only am escaped, alone, to tell thee.'

h 20, 21. Then Job arose, and rent his garment, and shaved his head, and fell to the Earth, and worshipped; and said:

'I came forth naked from my mother's womb,
'And naked [to the earth] shall I return.
'Jehovah gave; Jehovah takes away.
'[Then] let Jehovah's name be ever blessed.'

i 22. In all this Job sinned not, nor did he attribute folly to God.

a 2:1. Again it came to pass on the day when the angels[36] came in to present themselves before Jehovah that Satan also came in their midst to present himself before Jehovah.

b 2. And Jehovah said to Satan, 'Whence comest thou?' And Satan answered Jehovah and said, 'From going to and fro in the earth and from walking up and down therein.'

c 3. And Jehovah said to Satan, 'Hast thou considered[38] my servant Job; that there is none like him in the earth, pure and upright; one who reverenceth God[39] and shunneth evil; and he still holdeth fast his integrity, although thou didst incite Me against him, to destroy[47] him without cause?'

d 4, 5. Then Satan answered Jehovah, and said:—'A skin [is exchanged] for a skin.[48] But all that a man hath will he give for his life. Put forth now Thy hand, and smite[41] his bone, and his flesh, and he will curse[42] Thee to Thy face.'

e 6. And Jehovah said to Satan: 'Lo! he is in thy power,[43] only spare his life!'

f 7-. Then Satan went forth from the presence of Jehovah,

g -7. And smote Job with grievous sores[49] from the sole of his foot to his crown. And he took him a potsherd to scrape himself therewith, as he sat among the ashes.

h 8-10-. Then said his wife unto him,[50] 'Dost thou still hold fast thine integrity? Curse[42] God[51] and die.' And he said to her:—

'Thou speakest as the foolish women speak.
'Shall we accept our blessings [as] from God,[51]
'And shall we not accept misfortune [too]?'

i -10. In all this Job sinned not with his lips.

36 Heb., בְּנֵי הָאֱלֹהִים (*benai ha-Elohim*) *sons of God*. In this book the expression is used of Angels: here, in ch. 2:1, and in ch. 38:7, where they shout for joy at the creation of the earth; and so in Ps. 29:1; 89:6, and Dan. 3:25. That some of the angels fell, we know from 2 Pet. 2:4, and Jude 6: these are "the angels that sinned," who are "reserved unto judgment"; and it is for this that they are called in the emphatic Greek (1 Pet. 3:19) "in-prison spirits." In English idiom we should say *imprisoned spirits*. But Gen. 6:2, 4 is not an instance of this usage. There, the "sons of God" take wives of the daughters of men, and beget children of them; which the angels do not (Matt. 22:30. Luke 20:35, 36). They are the line of Seth, in whose days men "began to call upon the name of the LORD" (Gen. 4:26), taking wives of the line of Cain. [11]

37 The Sept. reads "from wandering about under the heavens I have come." See Ginsburg's Hebrew Text and note.

38 Heb., *set thine heart upon*.

39 Heb., *Elohim*.

40 Heb., *hath spread abroad*.

41 Heb., *touch*. The idiom for injury, arising from the figure *Tapeinosis*.

42 See note on ch. 1:5.

43 Heb., *hand*: put by *Metonymy* for *power*.

44 Heb., *Sheba*, put by *Metonymy* (of the subject) for a host of the people of Sheba.

45 Heb., *the fire of Elohim*. By the Figure *Antimereia*, a Divine name is put for what is great, high, glorious, strong, or beautiful. So here *a great* fire. Compare Gen. 23:6; 30:8. Ex. 9:28. 2 Ch. 20:29; 28:13. Job. 4:9. Ps. 36:6; 68:15; 80:10; 104:16. Song 8:6. Jer. 2:31, &c. See *Figures of Speech*, by the same author and publisher, pp. 502, 503.

46 Heb., *spread themselves*; or, as we should say, *deployed*.

47 Heb., *swallow him up*.

48 A "skin for a skin" was evidently a proverb, quoted by Satan, as expressing the usual principle governing human exchanges. But what will not a man give in exchange for his life? (Compare Ps. 49:7, 8. Matt. 16:26.)

49 Heb., *sore*.

50 The Septuagint here reads as the words of Job's wife: "How long wilt thou hold out, and say

'Behold, I wait yet a little while,

'Expecting the hope of my deliverance?'

For, behold, thy memorial is cut off from the earth—[even thy] sons and thy daughters, the pangs and pains of my womb, which I bore in vain with sorrows; and thou thyself sittest down to spend the nights in the open air among the corruption of worms, and I am a wanderer, and a servant from place to place, and house to house, waiting for the setting of the sun, that I may rest from my labours and my pains, which now beset me. Now curse God and die."

51 Heb., *Elohim*.

THE THREE FRIENDS. THEIR ARRIVAL. C. chap. 2:11-13.

C. (page 51) chap. 2:11-13.

C | A | a | 2:11-. Their visit. *Hearing* of Job's calamities.
b | -11. The reason.
B | 12-. Their sorrow. (Mental.)
B | -12. Their sorrow. (Symbolical.)
A | *a* | 13-. Their visit. *Seeing* Job's calamities.
b | -13. The reason.

A | a 2:11-. When Job's three friends heard of all his calamity which had come upon him, they came, each one from his own place: Eliphaz the Temanite, Bildad the Shuite, and Zophar the Naamathite.

b -11. For they made an appointment to come to show sympathy with him and to comfort him.

B 12-. And when they lifted up their eyes afar off, and, [at first], did not know him, they lifted up their voice and wept,

B -12. And rent, each one, his garment, and sprinkled dust upon their heads toward the heavens,

A | a 13-. And they sat down with him upon the ground, seven days and seven nights; and none spoke a word to him,

b | -13. For they saw that his grief was exceedingly great.

JOB AND HIS FRIENDS. D. chaps. 3:1—31:40.

D. (page 51) chaps. 3:1—31:40.

D | Z | 3. Job's Lamentation. Introduction.

G[1] | k[1] | 4, 5. Eliphaz's first address.

l[1] | 6, 7. Job's reply to Eliphaz.

k[2] | 8. Bildad's first address.

l[2] | 9, 10. Job's reply to Bildad.

k[3] | 11. Zophar's first address.

l[3] | 12—14. Job's reply to Zophar.

G[2] | k[4] | 15. Eliphaz's second address.

l[4] | 16, 17. Job's reply to Eliphaz.

k[5] | 18. Bildad's second address.

l[5] | 19. Job's reply to Bildad.

k[6] | 20. Zophar's second address.

l[6] | 21. Job's reply to Zophar.

G[3] | k[7] | 22. Eliphaz's third address.

l[7] | 23, 24. Job's reply to Eliphaz.

k[8] | 25. Bildad's third address.

l[8] | 26:1—27:10. Job's reply to Bildad.

k[9] | 27:11—28:28. Zophar's third address.[52]

Z | 29—31. Job's self-justification. Conclusion.

52 For our reasons, assigning this member to Zophar, see the note on ch. 27:11.

JOB'S LAMENTATION. Z. chap. 3.

Z. (page 59) chap. 3.

Z | H[1] | 3:1-9. Birth lamented.

I[1] | 10. Reasons.

H[2] | 11-12. Infancy lamented.

I[2] | 13-19. Reasons.

H[3] | 20-23. Manhood lamented.

I[3] | 24-26. Reasons.

H^1 (above) 1-9. *Birth Lamented.*

H^1

3:1. After this Job opened his mouth, and cursed his day.[53]
2. And Job began[54] and said:—
3. Perish the day when I was to be born,
Or night which said a man-child is brought forth.
4. That day! may it be darkness evermore;
Let not Eloah care for it[55] above,
And let not light shed on it one clear ray.
5. Let darkness and the death-shade take it back;[56]
Let densest clouds upon it settle down;
Let gathering darkness fill it with alarm.[57]
6. That night! Let darkness take it for its own;
Let it rejoice not, 'mid the other days,[58]
Nor come into the number of the months.

53 Perhaps "his fate," as in 30:25, or the day of his birth.

54 The Hebrew idiom "answered and said" must be rendered according to the context "asked and said," "prayed and said," whatever may be the nature of what is said. Here it means "began and said." Later on it means "concluded and said." A similar usage is found in the New Testament.

55 Compare Deut. 11:12.

56 Compare Gen. 1:2.

57 As if denoting an impending storm.

58 Heb., *days of the year*.

H^1

7. Lo! let the night be cheerless[59] evermore;
And let no joyful sound be heard therein.
8. Let those engaged in cursing days[60] curse this;
Those skilled to rouse the Dragon of the Sky.[61]
9. Let all the twilight stars thereof be dark.
Let it look forth for light, and look in vain;
And may it nevermore behold the dawn.[62]

I^1. (page 59) chap. 3:10. *Reason.*

I^1

10. Because it shut not up my mother's womb,[63]
And so hid all this misery from mine eyes.

H^2. (page 59) chap. 3:11-12. *Infancy Lamented.*

H^2

11. Why should I not have died in the womb?[64]
    Or when brought forth, why not have then expired?
12. Wherefore were [nursing] knees[65] prepared for me?
    Or why were breasts [prepared] that I should suck?

I^2. (page 59) chap. 3:13-19. *Reasons.*

I^2

13. For then, in silence had I been laid down,
    I should have fall'n asleep and been at rest
14. With kings and councillors of Earth;
    (The men who build their mouldering[66] monuments),
15. With princes who [in life] possessed much gold
    (And who, with silver, had their houses filled);
16. Oh! that I had been an untimely birth,
    Like still-born babes which never see the light.
17. For there, the wicked trouble cause no more,
    And there, the wearied ones [at last] find rest,
18. Together with them captives find repose
    And hear no more the harsh task-masters' voice.
19. The small and great alike are gathered there;
    The servant from his master is set free.

H^3. (page 59) chap. 3:20-23. *Manhood lamented.*

H^3

20. Wherefore, unto the wretched, gives He light?
    Or life [prolong] to the embittered soul?
21. (To those who yearn for death that cometh not,
    And seek for it as those who treasure seek,
22. Who would rejoice with exultation—yea!
    Be glad indeed, if they could find the grave)?
23. [The grave![67]]: 'tis for the man whose way is hid,
    Whom Eloah hath hedgèd round about.

I^3. (page 59) chap. 3:24-26. *Reasons.*

I^3

24. My sighing cometh in, in place of food,
    My groanings are like water pourèd forth.
25. For, that which I so feared hath come on me,
    And what I dreaded, that hath come to me.
26. I was not careless; nor felt I secure;
    Nor rested without thought: yet, trouble came.

59 Heb., *barren*, *i.e.*, barren of joy. Hence, *joyless*, *cheerless*, as in 15:34; and 30:3.

60 *i.e.*, sorcerers, who claim to make days unfortunate (*dies infausti*).

61 *i.e.*, ⌜Leviathan, the dragon of the old fables (in Egypt, the serpent Apophis, the enemy of the sun-god), who by swallowing the sun was thought to produce eclipses.⌝[12] Job merely concedes this tradition for the sake of argument, without going any further into the matter. A similar reference may be seen in chap. 26:13, and Isa. 27:1.

62 Heb., *the eyelids of the morn*.

63 Heb., *the doors of my womb*: *i.e.*, in which I lay.

64 So the Septuagint and Vulgate.

65 *i.e.*, *the knees* of the midwife.

66 Heb., חֳרָבוֹת (*charavoth*) *ruins*. There is bitter irony in the word, saying to us that while the *monuments* are stately and great, they are only mouldering away like the dead within them.

67 That there is an *ellipsis* here is clear; the A.V. and R.V. supplying, in italics, the words: "Why is light given" from verse 20. We supply "the grave," repeating the words immediately preceding, as the thought seems to be carried over to this verse.

ELIPHAZ. FIRST ADDRESS. k^1. chaps. 4 and 5.

k^1. (page 59) chaps. 4 and 5.

k^1 | J | m | 4:1, 2-. Apprehension.
n | -2. Apology.
K | 4:3-5. Trouble (Particular).
L | 4:6. Righteousness (Particular).
M | o | 4:7. General Proposition. } Appeal to experience.
p | 4:8-11. Proof. "I have seen." }
L | 4:12—5:1.* Righteousness (General).
M | *o* | 5:2. General proposition. } Appeal to experience.
p | 5:3-5. Proof. "I have seen." }
K | 5:6-26.† Trouble (General).
J | *m* | 5:27-. Research.
n | 5:-27. Recommendation.

* *L* | x | 4:12-16. Vision.
y | 4:17—5:1. Voice. (Angelic beings 18. Human beings 19-21.)

† *K* | q | 6, 7. Trouble. Inevitable.
r | 8. Trust in God. }
s | 9-16. Reason (God's greatness). } 3rd person.
r | 17. Trust in God. }
s | 18. Reason. (God's goodness). } 2nd person.
q | 19-26. Trouble. Deliverance from it.

m. (page 62) chap. 4:1, 2-. ***Apprehension.***

m

4:1. Then ELIPHAZ, the Temanite, began his reply,[68] and said:
2. If one replies to thee,[69] wouldst thou be grieved?[70]

n. (page 62) chap. 4:-2. ***Apology.***

n

Yet, who from speaking can refrain himself?

K. (page 62) chap. 4:3-5. ***Trouble*** **(*Particular*).**

K

3. Behold, how many others thou hast taught;
And hast been wont to strengthen feeble hands.
4. The faltering step thy words have lifted up;
And thou hast strengthened oft the feeble knees.
5. But now, to THEE, [misfortune[71]] comes, what grief![72]
Because it toucheth THEE, thou art dismayed!

L. (page 62) chap. 4:6. ***Righteousness*** **(*Particular*).**

L

6. [Ought] not thy fear [of God to be][73] thy trust?
And the uprightness of thy ways, thy hope?

M. (page 62) chap. 4:7-11. ***Appeal to experience.***
o. (p. 62) chap. 4:7. ***General Proposition.***

o

7. Bethink thee; when has the guiltless been destroyed?
Or when were any upright ones cut off?

p. (page 62) chap. 4:8-11. ***Proof.***

p

8. I've always seen that they who evil plough[74]
And mischief sow, they ever reap the same.
9. They perish, smitten by the blast of God,
And by His angry blast[75] they are consumed.
10.[76] [Hushed[77] is] the Lion's[78] roar! [Silenced] the young
Lion's howl! Crushed are the strong young lion's teeth!
11. The fierce lion perisheth for lack of prey;
The lioness's whelps are scattered wide.

68 See note on ch. 3:1.

69 Heb., *try a word to thee*; *i.e.*, *venture to argue or differ*.

70 Heb., *be weary*; *i.e.*, *lose patience*.

71 This is the noun which is to be supplied.

72 Heb., *thou art grieved*.

73 Thus, surely, must the *Ellipsis* be supplied.

74 As in Prov. 3:29.

75 Heb., *the blast of His nostril*. Compare Psalm 18:15. Is. 11:4. 2 Thes. 2:8.

76 These two verses (4:10, 11) are supposed by some to be spurious because the *Figure* is not seen. They are the illustration of the statement of verse 9, the wicked being compared to these animals, as in Ps. 10:9; 22:12, 13, 16, 21, &c. Verse 11 describes the effect and consequence of verse 10.

77 By the Figure *Zeugma*, only one verb is put for three various propositions:—*broken* or *crushed*. This properly applies only to the "teeth." The other verbs must be supplied appropriate to the "roar" and "howl." We have supplied "hushed" and "silenced."

78 No less than five words are used in this passage for lions.

L

12. Now, unto me, a matter[79] was revealed;[80]
    Mine ear did catch a whispering[81] thereof.
13. When there were thoughts, in visions of the night,
    When falls on men the vision-seeing[82] sleep.
14. Great fear did come on me, and trembling [dread]
    It made my very bones to stand in awe
15. And then upon my face did pass a breath,[83]
    Which made my very hair to stand on end.
16. It stopped: but nothing could I then discern;
    I looked: but no form stood before mine eyes.[84]
    But hush![85] For then I heard a voice[86]—[which said]—
17. 'Can mortal man[87] be just before his 𝔊𝔒𝔇?[88]
    'Or boastful man,[89] before his Maker, pure?
18. 'In His own servants; lo, He trusteth not,
    'His angels He doth charge with ignorance.[90]
19. 'How much more those who dwell in houses made
    'Of clay; with their foundation laid in dust.[91]
    '[So frail], that they are crushèd like the moth.
20. 'Between the morn and eve they are destroyed:
    'With none to save[92]—they perish utterly.
21. 'Is not their life[93] within them soon removed?
    'They die before to wisdom they attain.

5:1. Call now! and is there one to answer Thee?[94]
    To whom among the holy wilt Thou turn?

79 *i.e.*, the Divine revelation concerning righteousness.

80 Heb., disclosed *secretly* or *by stealth*.

81 Heb. *a trifle*.

82 Heb. תַּרְדֵּמָה (*tardemah*) is more than any natural sleep, however deep. Compare Adam's, Gen. 2:21; Abraham's, Gen. 15:12; and Saul's, 1 Sam. 26:12.

83 Heb. רוּחַ (*ruach*) *spirit* or *breath* or *wind*, *i.e.*, a stirring or moving of the air caused by a being unseen.

84 So Ginsburg's Hebrew Text; note "So it should be," and Septuagint also.

85 Heb. דְּמָמָה (*demamah*) *silence*.

86 In Heb., the figure is *Hendiadys*:—"I heard *silence and a voice*," *i.e.*, a whispering voice.

87 Heb. אֱנוֹשׁ (*enosh*) *man* as weak; frail and mortal. *Not* אָדָם (*adam*) *man*, as distinguished from woman; or גֶּבֶר (*gever*) *man*, as mighty and strong: or, אִישׁ (*ish*) *man* of high degree.

88 Heb. *Eloah*.

89 Heb. גֶּבֶר (*gever*), see note above.

90 Compare Eliphaz, chap. 15:15.

91 Compare chap. 10:9; 33:6; 2 Cor. 5:1.

92 So Ginsburg's Heb. Text and note.

93 Heb., *tent-peg*: *i.e.*, their *life*. See the Oxford Gesenius, page 452, for this different reading ("tent-peg").

94 The question is asked in solemn irony: If none is holy and none righteous but God, Who but He can determine the standard of true righteousness.

o. (page 62) chap. 5:2. *General Proposition.*

o

2. The foolish man is killed by his own wrath;
   And indignation slays the simple ones.

p. (page 62) chap. 5:3-5. *Proof.*

p

3. I, when I've seen the foolish striking root,
   Have forthwith shown[95] what would take place [and said]:
4. 'His children will be far from safety set,
   'And crushed to death when passing in the gate,
   'With no one near at hand to rescue them.
5. 'His harvest he will eat, still famishing,
   'E'en though he take it from the hedge[96] of thorns.
   'A snare[97] doth wait to swallow up their wealth.'

95 Or *pointed out*, as in Gen. 30:28, Isa. 62:2.

96 Some MSS. read, *he takes it into the granaries*.

97 So the R.V. The A.V. follows Kimchi.

q. (page 62) chap. 5:6, 7. *Trouble inevitable.*

q

6. Be sure that evil comes not from the dust;
   Nor trouble spring as herbage from the ground.
7. Ah no![98] Man's trouble from his birth begins,
   Thence rises it as rise the sparks[99] from fire.

r. (page 62) chap. 5:8. *Trust in God.*

r

8. But as for me I would seek unto God:
   Yea, before God would I set forth my cause;

s. (page 62) chap. 5:9-16. *Reason* (*God's greatness*).

s

9. Who doeth great things and unsearchable,
   And[100] wondrous things till they are numberless:
10. Who giveth rain upon the thirsty[101] earth,
    And sendeth water on the open fields.
11. Who setteth up the lowly ones on high;
    And mourning ones He doth in safety set,
12. And doth frustrate the schemes of cunning men;
    So that their plans they cannot bring to pass.
13. Who takes the wise in their own craftiness;
    So that their cunning plans are all forestalled.[102]
14. [Such men] do meet with darkness in the day;
    And at the noon-day grope, as in the night.
15. He saveth from the sword's devouring mouth,[103]
    And plucks the needy from their hand so strong.
16. Thus for the poor there comes a ground for hope;
    [Therefore] iniquity[104] doth shut her mouth.[105]

98 The כִּי (*ki*) is very strongly adversative, implying the very opposite of what had just been said. It is well expressed "Ah no" by Prof. Tayler Lewis.

99 Heb., *sons of the flame* (or *of the torch*).

100 So some codices with Sept., Vulg., and Syriac. See Ginsburg's Text and note.

101 Heb., *the face of the earth*.

102 Or *precipitated*, *i.e.*, He frustrates their plots by anticipating them, and being, as we say "beforehand with them."

103 Heb., *from the sword out of their mouth*. But some codices with Aramaic, Syriac, and Vulgate read *the sword of their mouth*. See note Ginsburg's Hebrew text. Thus the meaning is the same as in Ps. 57:4; 55:21; 64:3. Compare Isa. 49:2; Heb. 4:12; Rev. 1:16; 2:16; 19:15. "Mouth" is put for the *edge* of the sword.

104 *Metonymy of the Adjunct*, *i.e.*, "Iniquity" is put for those who work iniquity.

105 This is the idiom for causing a thing to cease. See Ps. 107:42; 63:11.

r.* (page 62) chap. 5:17. *Trust in God.

r

17. Lo! happy is the man whom 𝔊𝔒𝔇[106] corrects;[107]
    Th' Almighty's chastening oh! spurn thou not.

***s.* (page 62) chap. 5:18. *Reason* (*God's goodness*).**

s

18. For He it is who wounds, yet bindeth up;
    He smiteth; yet 'tis His own hands that heal.

q. (**page 62**) **chap. 5:19-26.** ***Trouble. Deliverance from it.***

q

19. In troubles six[108] He will deliver thee;
    Yea! e'en in seven shall no misfortune harm.
20. In famine: He will ransom thee from death;
    In battle, from the power[109] of the sword,
21. In slander[110] thou shalt be in safety hid;
    And when destruction[111] comes thou shalt not fear,
22. At devastation and at dearth thou'lt laugh;[112]
    And of the beasts[113] thou shalt not be afraid.
23. For with the stones[114] thou'lt be in covenant;
    And e'en wild beasts shall be at peace with thee.
24. Yea, thou shalt know that peace is in thy tent;
    And, looking through thy dwelling,[115] nothing miss.
25. And thou shalt know that numerous is thy seed;
    Thine offspring as the herbage of the field:[116]
26. And thou, in ripe old age unto thy grave
    Shalt come; like sheaves in harvest gathered in.[117]

106 Heb., *Eloah*.

107 Ps. 94:12.

108 Heb., idiom, *six, seven*, like *once, twice*, means *ever so many*.

109 *Metonymy* (of the Cause), "hands" being put for *power*.

110 *Metonymy* (of *Adjunct*), *scourge of the tongue*, being put for *slander*, as in Ps. 3:2; 57:4; 64:3, 7, 8; Jer. 9:3, 8; *i.e.*, when thou art slandered it shall not injure thee. So the French *coup de langue*; and German *Zungendrescherei*.

111 *Metonymy* (of Adjunct). *Destruction* put for the Destroyer.

112 *Metonymy* (of *Adjunct*). *Laugh* put for feeling *secure*.

113 Heb., *beasts of the earth*; *i.e.*, wild beasts as distinct from domestic animals.

114 *Synecdoche* (of the Species). *Stones* (Heb., *stones of the field*) are put for whatever makes the soil unproductive. Verses 22, 23 are in four lines alternate, *v.* 23 explaining *v.* 22.

115 Or *fold*.

116 So the Aramaic and Septuagint. See Ginsburg's Text and note.

117 Heb., *as stack of sheaves mounteth up in its season*: *i.e.*, as sheaves are piled or stacked up in the garner in harvest time.

m. (**page 62**) **chap. 5:27-.** ***Research.***

m

27-. Lo! this we've pondered well; and so it is;

n. (**page 62**) **chap. 5:-27.** ***Recommendation.***

n

-27. Hear it, and treasure it for thine own good.[118]

118 Heb., *Mark it for yourself*: *i.e.*, *take it to thyself*, or, as in A.V., "for thy good."

JOB'S FIRST REPLY TO ELIPHAZ. l^1. chaps. 6, 7.

l^1. (page 59) chaps. 6, 7.

l^1 | N | 6:1-7. Job's excessive grief.
O | 8-13. Death to be desired.
P | 14-21. Remonstrance. (Their feelings.)
P | 22-30. Remonstrance. (Their words.)
O | 7:1-10. Death to be desired.
N | 11-21. Job's excessive grief.

N. (above) chap. 6:1-7. *Job's excessive grief.*

N

6:1. Then Job replied, and said:—
2. Oh, that my grief could thoroughly be weighed,
And all my woe the balances uplift[119]!
3. For it would now be heavier than the sand.[120]
On this account it far outweighs my words.[121]
4. For Shaddai's arrows now [stick fast][122] in me,
The heat whereof my spirit drinketh up.
𝔊𝔒𝔇'𝔖[123] terrors now against me are arrayed.
5. Doth the wild ass bray while he is at grass?
Or lows the ox while fodder he doth eat?
6. Can tasteless food be eaten without salt?
Or is there any taste in white of egg?
7. [So with my grief]; it makes my soul refuse
All things; as food unsavoury[124] makes one sick.

119 *i.e.*, If Job's woes and calamities could be put into the balances, their weight would lift up the other scale, and thus outweigh whatever might be in it.

120 Heb., *sand of the Sea*.

121 *i.e.*, his grief outweighs the power of language to describe it.

122 Compare Ps. 38:2.

123 Heb., *Eloah*.

124 Heb., *sicknesses of my food*. Or, by *Hypallage*, *food of sickness*; *i.e.*, *food which causes sickness*, or *unsavoury food*.

O. (page 69) ch. 6:8-13. *Death to be desired.*

O

8. Oh, that my prayer might come [before my God]:
   That Eloah would grant my heart's desire[125]
9. That it would please Eloah me to crush;
   That He would loose His hand and cut me off.
10. I still should comfort find; yea, e'en in this,—
    That I could yet endure, though He spare not—
    The Holy One,—whom[126] I have not denied.
11. But what then is my strength, that I should hope?
    Or what mine end though I be patient[127] still?
12. My strength; has it become the strength of stones?
    Or, has my flesh become like flesh of brass?
13. [Alas!] there is not in me any help;
    My wisdom hath been driv'n away from me.[128]

125 Heb., *my hope*, or *expectation*. Or as A.V., "the thing that *I* long for;" *i.e.*, *my heart's desire*.

126 Heb., *whose words*.

127 Heb., *prolong my soul*, or *desire*. Oxford Gesenius suggests "My patience" (661a, 6 g). Compare R.V.

128 *i.e.*, I am not only become helpless, but I am also become a fool, even as Eliphaz had suggested ch. 5:2.

P. (page 69) chap. 6:14-21. *Remonstrance at his friends' want of sympathy.*

P

14. E'en to the faint,[129] love still is due from friends;
    Though he forsakes the fear of Shaddai.
15. But my friends prove illusive, like a brook;
    Like streams whose flowing waters disappear
16. And are not seen[130] by reason of the ice,
    [Or of the] snow, which, falling, covers them.
17. What time it waxeth warm the streams dry up;
    When it is hot they vanish from their place.
18. They turn aside from out their usual course;[131]
    Are lost; and gone up into empty air.[132]
19. The Caravans of Tema look about;
    The Companies of Sheba for them long.
20. They are ashamed that they[133] had trusted them.
    They reach the spot. They stand; and are amazed.
21. [And thus it is with you]. Ye come to me;[134]
    Ye see a fearful sight; and are dismayed.[135]

129 Heb., *the despairing*.

130 Heb., *darken*, *i.e.*, become dark or hidden up so that they cannot be seen.

131 Heb., *the paths of their way*.

132 Heb., *they go up into tohu*, as in Gen. 1:2., *emptiness*, *i.e.*, by evaporation. This verse applies beautifully to the streams, but certainly not (as with R.V.) to Caravans: for they can hardly be said to evaporate!

133 So the Syriac and Aramaic. See Ginsburg's Text and note.

134 There are various readings here. One school of Massorites has "*to him*": *i.e.*, to your friend. Another has "*to nothing*." The Septuagint and Syriac has "*to me*." See Ginsburg's Text and note.

135 There is a *paronomasia* here תִּרְאוּ ... וַתִּירָאוּ (*tir'u ... vattira'u*) ye see something *fearful* and *fear*. It can hardly be expressed in English.

P. (page 69) chap. 6:22-30. *Remonstrance at his friends' words.*

P

22. Came ye because I said, Give aught to me?
    Or, Of your substance bring to me a gift?[136]
23. Or, From the Adversary's power[137] deliver me?
    Or, Ransom me from the oppressor's hand?
24. Teach me, I pray; and I will hold my peace!
    And make me understand where I have erred.
25. How forcible are words of uprightness!
    But as for YOUR words, how will THEY convince?
26. Do YE reprove by fast'ning on MY words,
    When one who's desperate speaks [at random] like
27. The wind?[138] Orphans ye might as well assail[139]
    And banquet on the miseries of your friend.
28. Now, therefore, be content, and look on me.
    'Twill be before your face[140] if I should lie,
29. Return, I pray you; let not wrong prevail;
    Yea, turn again; my cause is truly just.
30. Is there, I ask, perverseness in my tongue?
    And can I not discern[141] iniquity?

136 *i.e.*, *a bribe* on my behalf.

137 Heb., *hand*; put by *Metonymy* for power.

138 *i.e.*, speaks at random, as the wind seems to blow: *i.e.*, hardly knowing what he says—or whence come his words or whither they go.

139 So Septuagint and Vulgate. See Ginsburg's text and note. Heb., *cast yourselves upon* as in Gen. 43:18. There is no occasion to supply "*lots*" as in the R.V.

140 *i.e.*, evident to you. The line might run: "Surely I'll not deceive you to your face."

141 Heb., חֵךְ (*chaik*) *the palate*: *i.e.*, as the palate discerns the different tastes of food, so, Cannot I discern what is wrong and what is right.

O. (page 69) ch. 7:1-10. *Death to be desired.*

O

7:1. Is not a mortal's life a warfare on the earth?
And as a hireling's day, his days?
2. As [weary] labourer panteth for the shade,
And as the hireling longeth for his wage,
3. So I inherit months of vanity;
And nights of weariness have been my lot.[142]
4. As soon as I lie down to sleep, I say:
'How long till I arise, and night be gone?'
And I am full of tossings till the dawn.
5. My flesh is clothed with worms and clods of earth,
My broken skin heals up; then runs afresh.
6. Swifter than weaver's shuttle are my days,
And they are spent without a gleam of hope.
7. Remember Thou,[143] that life is but a breath,
Mine eye shall not again behold[144] the good.
8. The eyes that see me now, will see no more,
But Thine shall see me, though I shall not be.
9. As wasted cloud that vanishes away,
So he that goeth to Sheōl comes not up.
10. No more doth he return unto his house.
The place that knew him, knoweth him no more.

142 Heb., *they have prepared*. This idiom is frequently found, referring to some unknown and invisible agencies which carry out God's judgments. Compare Ps. 49:15, "like sheep *they* thrust them (the wicked) into Sheol." So Job 4:19; 18:18; 19:26; 34:20. The idiom passes into the New Testament, Luke 12:20, "*they* demand thy soul of thee." In an opposite sense we have Isa. 60:11, "*they* shall keep thy gates open." It may therefore be well rendered as *impersonal*.

143 Job turns now to God, and addresses Him. Compare ch. 13:20.

144 *i.e.*, *enjoy*. I shall no more enjoy good things.

N

11. [And hence my grief]. I can't restrain my words;
In anguish of my spirit I must speak,
And utt'rance find for bitterness of soul.
12. Am I a [restless] sea? or, of the deep,
A monster, that o'er me Thou sett'st a watch?
13. I said, 'My bed to me shall comfort bring;
'My couch may help to take away my grief.'
14. Then Thou dost terrify my sleep with dreams,
And with dread visions fill me with alarm,
15. So that my soul e'en strangling would prefer—
Death [self-inflicted, wrought]—by mine own hands.[145]
16. I loathe myself: I would not thus live on.
Oh! let me, then, alone; my days are vanity.
17. What is frail man[146] that Thou shouldst nurture him?[147]
Or that Thou shouldest set Thy heart on him.
18. That every morning[148] Thou should'st visit him,
[And then] at other times[149] should'st try him sore?
19. How long! Wilt Thou not turn[150] away from me?
Wilt Thou not for one instant[151] let me be?
20. Watcher of men, what do I unto Thee,
If I have sinned, why set me as Thy butt?
As if I were a burden unto Thee.[152]
21. Why, rather, dost Thou not forgive my sin,
And take away all mine iniquity?
For, in the dust, I soon shall lay me down;
And thou shalt seek me, but I shall not be.

145 Heb., *from my own bones*, "bones" being put by *Metonymy* for *limbs*. Death by self-strangulation is the thought.

146 Heb., *Enosh*. See note, chap. 4:17.

147 Or *bring him up*. Is. 1:2.

148 Heb., *at mornings*. Psalm 73:14.

149 Heb., *at moments*. See Ps. 11:4, 5.

150 Compare ch. 14:6.

151 Heb. *till I swallow my spittle*. An Arabic idiom, *for one instant*; Just as we say "The twinkling of an eye" to express the same idea.

152 The current printed Heb. Text reads *unto myself*. But this is one of the emendations of the *Sopherim*; who, by dropping the letter כ (*caph*), changed the primitive reading "Thee" to "me." See note on chap. 1:5.

k². (page 59) chap. 8.

k² | Q | 8:1, 2. Reproof of Job.
R | 3. Appeal to Reason.
S | 4-7. Application to Job.
R | 8-19. Appeal to Tradition.
S | 20. Application to Job.
Q | 21, 22. Comfort for Job.

Q. (above) chap. 8:1, 2. *Reproof of Job.*

Q

8:1. Then answered BILDAD the Shuite said:—
2. How long wilt thou pour forth[153] such[154] words as these?
[How long] shall they be like the blustering wind?

R. (above) chap. 8:3. *Appeal to reason.*

R

3. The [righteous] GOD[155]: Doth He in judgment err?
Or, Shaddai: Doth He pervert the right?

S. (above) chap. 8:4-7. *Application to Job.*

S

4. It may be that thy SONS[156] 'gainst Him have sinned;
And He, for THEIR transgression, cut them off.[157]
5. If thou thyself would'st now seek unto GOD[158]
And supplication make[159] to Shaddai;
6. If thou thyself wert only right and pure,
Then surely He would hear thine earnest prayer[160]
And prosperous make thy righteous dwelling place.[161]
7. However small might seem thy first estate,
Thy latter end should be exceeding great.

153 Heb., *speak*, or *babble*.

154 Heb., *these* [things].

155 Heb., *El*. The word righteous may be well supplied from the next line.

156 Or, *It may be that thy sons have sinned*; *i.e.*, if not thyself it may be they.

157 Heb., *by the hand of their transgression*. See R.V., and A.V. margin.

158 Heb., *El*.

159 We might say *earnest prayer*, because the Heb., תְּחַנֵּן (*tithchannan*), being in the Hithpael is intensive and reflexive, and means *to seek to make God gracious to one's self*.

160 So it should be with Septuagint. See Ginsburg's Heb. text and note.

161 Heb., *thy habitation of righteousness*. This, by the figure *Enallage*, means *thy righteous habitation*.

R

8. Enquire, I pray thee, of the former age;
   And of their fathers, set thyself to learn,
9. (For we're of yesterday, and nothing know;
   Yea, as a shadow are our days on earth).
10. Shall THEY not[162] speak to thee, and to thee tell[163]
    Wise things[164] from their experience[165] [such as these]?
11. 'The reed: can it grow high without the mire?
    'The flag: can it thrive where no water is?
12. 'While yet 'tis green, and while it stands uncut,
    'Sooner than any grass 'tis withered up.
13. 'So is the end[166] of all who GOD[167] forget;
    'So perisheth the hope of godless men.
14. 'His confidence shall worthless prove[168] to him;
    'And that on which he trusts,[169] a spider's web.
15. 'He leans upon his tent—it giveth way,[170]
    'He clings to it; but it will not endure.
16. '[Or like the Tree][171] so green before the sun,
    'Whose boughs spread forth o'er all his garden-bed;
17. 'Beside the fountain[172] are its roots entwined;
    'It overtops[173] the [lofty] house of stone,[174]
18. 'If one uproot it from its place, it[175] doth
    'At once disown him, with "I know thee not."
19. 'Behold [thus ends] the joy of its brief life[176]
    'While, where it grew[177] shall other trees spring up.'

162 The Figure of *Erotesis* putting an emphatic assertion by way of question; meaning *they shall* INDEED. Compare Ruth 2:9.

163 See note Ginsburg's Hebrew Text.

164 Heb. מִלִּים (*millim*) not merely *words* but *sententious words, sayings, parables, adages*, such as those that follow:—*e.g.*, the *reed*, the *flag*, the *spider*, the *tree*, and the application of them by the men of the former generation themselves.

165 Heb. *from their heart*. But it does not here refer merely to *feeling*. Not *heart-felt*, but rather *heart-known*: *i.e.*, understanding and experience.

166 So the Septuagint. See Ginsburg's Heb. Text and note.

167 Heb., *El*.

168 Heb. יָקוֹט (*yakot*), *shall disgust him*; or *shall become or show itself worthless to him*.

169 Heb., his *trust*, put by *Metonymy*, for *that on which he trusts*.

170 Heb., *it standeth not*.

171 It is clear that the *Ellipsis* must be thus supplied.

172 So גַּל is rendered "fountain" in Song 4:12, where it associated with garden.

173 Heb., *overlooks*: *i.e.*, *overtops*.

174 Heb., אֶבֶן *stones* (*even*) *a stone* is used by *Metonymy* for anything made of stone; *e.g.*, a *statue*, *vessels* (Ex. 7:19), *stone-troughs*, *weights* (De. 25:13): and compare the Eng. weight of 14lbs. called a *stone*. It is from the root בָּנָה (*banah*), *to build*; hence, *stones used for building* (1 Kings 10:2, 11).

175 *i.e.*, the place saith to the Tree.

176 Heb., *the joy of his way*, as A.V. and R.V.

177 Heb., *from the dust, earth*; *i.e.*, the soil where the uprooted tree had grown.

S. (page 74) chap. 8:20. *Application to Job.*

S

20. But upright men God[178] never casts away;
    Nor takes He by the hand the evil doers.

Q. (page 74) chap. 8:21, 22. *Comfort for Job.*

Q

21. [Then wait]; and[179] He'll thy mouth with laughter fill,
    And also fill thy lips with shouts of joy.
22. [While] they who hate thee shall be clothed with shame,
    And tents of wicked men be seen no more.

178 Heb., *El*.

179 Or, *until*.

JOB'S FIRST REPLY TO BILDAD. l[2]. chaps. 9, 10.

l[2]. (page 59) chap. 9, 10.

l[2] | T | 9. Answer to Bildad.
U | 10. Expostulation with God.

T. (page 76) chap. 9 *Answer to Bildad.*

T | V[1] | 9:1-4. Job unable to answer.
W | t | 5-10. God's power. Works unsearchable. } General.
u | 11, 12. God's dealings. Ways inscrutable. }
V[2] | 13-18. Job unable to answer.
W | *t* | 19-24. God's exercise of power Unequal. } Personal.
u | 25-31. God's dealings. Unequal. }
V[3] | 32-35. Job unable to answer.

V[1]. (page 76) chap. 9:1-4. *Job unable to answer Bildad.*

V[1]

9:1. Then answered Job, and said:
2. Most surely do I know that this is so;
But, how can mortal man[180] be just with God?
3. If man contend in argument with Him,
Of thousand things he could not answer one.
4. However wise of heart, and stout of limb,
Who ever bravèd Him, and prosperèd.

t. (page 76) chap. 9:5-10. *God's power. His works unsearchable.* (*General.*)

t

5. Who moves the mountains, and they know it not;
Who overturneth them in His fierce wrath;
6. Who makes the Earth to tremble from her place,
So that the pillars thereof rock themselves.
7. Who bids the sun, and it withholds its light,[181]
And round about the stars he sets a seal.
8. Who arch'd the heavens[182] by Himself[183] alone,
And marcheth on upon the cloudy[184] heights.
9. Who made the Fold,[185] Orion[186], and Pleiades,[187]
The hidden [stars in] spaces[188] of the South.
10. Who doeth mighty works, past finding out,
And wondrous things, in number infinite.

180 Heb., *Enosh*. See note on ch. 4:17.

181 Josh. 10:12.

182 Heb. *He bent the heavens*; *i.e.*, the *arch* of heaven over head.

183 So Isa. 44:24.

184 The celebrated "Mugah" Codex reads *the clouds*. (See note, Ginsburg's Heb. Text.) *The heights of the clouds*, would mean, therefore, *cloudy heights*. This keeps the harmony of the context. In *vv.* 5 and 6 we have the earth; and in *vv.* 7-9 we have the heavens. "The sea" here breaks up the sequence of thought. Compare Isa. 14:14.

185 Heb., עָשׁ (*ash*). The A.V. renders it "Arcturus." The R.V. "the Bear." The Stars and Constellations and Signs, were *named* and *numbered* by God, their Creator. See Isa. 40:26, and Ps. 147:4. In ch. 38:31, 32 (עַיִשׁ *aish*), and Amos 5:8 we have two of these again. This name of the Constellation has suffered in its transmission through the ages. The Hebrew *Ash* is preserved in the Arabic name *Al Naish* or *Annaish* (the Assembled). ⌜The brightest star in it is now called *Dubhe*, which is the Arabic for *a bear*; and the change from the older picture, doubtless,⌝[13] arose from the confusion between the Hebrew *Dohver*, *a fold*; and *Dohv*, *a bear*. No Bear is found pictured in any of the Ancient Zodiacs; and no Bear was ever seen with a long tail! The names of the other stars in this Constellation are all cognate, and in harmony with the central truth conveyed; *e.g.*, "Merach" (Heb., *the flock*; Arabic, *purchased*). "Phaeda" *guarded* or *numbered*. "Alioth," *a she goat*; "Al Kaid," *the assembled*; "El Alcola," *the sheepfold*. ⌜The later Arabic star-names are not all certain in their meaning; but the oldest name of all, the Hebrew *Ash*, speaks of an assembled company.⌝[14] (See *The Witness of the Stars*, pp. 152-157, by the same author and publisher.)

186 Heb., כְּסִיל (*Cesil*) *a strong one*. The constellation now known as Orion. ⌜The Egyptians called this constellation *Sah*, and the Babylonians named it "the true shepherd of heaven." Among the Greeks the name was sometimes spelt *Oarion*, which some have thought to come from the Hebrew root *Or*, which means *light*.¹ 15

187 Heb., כִּימָה (*Cimah*) *the cluster* of stars in the Sign *Taurus*. It means *the congregated* or *assembled*. The Syriac name is *Succoth*, which means *booths*. (See *The Witness of the Stars*, p. 124, by the same author and publisher.)

188 Heb., *chambers*.

u. (page 76) chap. 9:11, 12. *God's dealings. His ways inscrutable* (*General.*)

u

11. Behold! He passeth, but I see Him not;
    He sweepeth by, but is invisible.
12. Lo, He doth seize; who then can hold Him back?[189]
    Or, who shall say to Him 'What doest Thou?'

V². (page 76) chap. 9:13-18. *Job unable to answer.*

V²

13. Eloah will not turn back from His wrath
    Till proud confederates[190] stoop beneath His hand.
14. How then can I [address or] answer[191] Him?
    Or choose my words [for argument] with Him?
15. I could not be induced[192] to make reply,
    Though just: But I would supplicate my Judge.
16. If I had called, and He had answered me,
    I could not then feel sure that He had heard—[193]
17. He who o'erwhelms me with [destructive] storm,
    And multiplies my wounds without a cause:
18. Who hardly suffers me to take my breath,
    But fills me with exceeding bitterness.[194]

189 Heb., *cause Him to turn back*.

190 Heb., *helpers of pride*, *i.e.*, by *Enallage*, *proud helpers*, those who help each other, confederate against God.

191 The verb means *to address* as well as *to answer*. So we have introduced both words.

192 See note, Ginsburg's Heb. text.

193 *i.e.*, as my troubles had come without a cause, I should have considered their removal to be causeless also.

194 Heb., *bitternesses*: The *plural* being put by *Hiberosis* for the singular denoting the superlative of kind and degree.

t. (**page 76**) **chap. 9:19-24.** ***God's exercise of power unequal.*** (***Personal.***)

t

19. If I appeal to strength; Lo! He is strong.
    And if to justice; Who could summon Him?[195]
20. Should I attempt to justify myself,
    My mouth would instantly the act condemn.[196]
21. If I should say, 'My heart and life are pure,'
    My self conceit would prove me the reverse.
    I do [indeed] despise [and loathe] myself.[197]
22. 'Tis all the same: therefore I say it out:
    The good and wicked he [alike] destroys.
23. If pestilential scourge slays suddenly,
    He mocketh at the trouble of the good!
24. The Earth is ruled o'er by a lawless one;
    The faces of its judges He doth veil;
    If not; then, Who is it [that doth all this]?

195 See note, Ginsburg's Heb. Text. The R.V. has the same sense by supplying "who [saith He] will summon me?"

196 Heb., It or He would prove me perverse.

197 Heb., *my soul*.

u. (**page 76**) **chap. 9:25-31.** ***God's dealings unequal.*** (***Personal.***)

u

25. My [happy] days[198] [ran] swifter than a post,[199]
    They fled apace; as if no good they saw.
26. They passèd by like swift papyrus boat,[200]
    Or as the vulture pounceth on its food.
27. If I should say
        'I will forget my grief,
    'Cast off my heaviness and brighten up,'
28. Then, with a shudder, I recall my woe.
    I know Thou wilt not hold me innocent;
29. [Thou wilt] account me guilty.[201] [Be it so];
    Then wherefore should I labour thus in vain?
30. E'en though I bathe in water pure as snow,
    And wash my hands [and make them] clean with soap;[202]
31. E'en then thou wouldest plunge me in the ditch;
    And make me an abhorrence to my clothes.[203]

198 *i.e.*, my former happy days. Some Codices, with Septuagint, omit "therefore." See note Ginsburg's Heb. Text.

199 Heb., *a runner*. Hence we may supply the verb *ran*.

200 Translators give various renderings according to the root from which they derive אֵבָה (*evah*). Some "vessels of bulrush" from אֵב (*ev*): others "vessels of desire," from אָבָה, *avah*, *i.e.*, desiring to reach their haven: others "vessels of hostility" (from אֵיבָה, *eyvah*, *enmity*): *i.e.*, pirate vessels. Others identify it with *Abai*, an Abyssinian name for the Nile; others with *Joppa*.

201 Heb., *I shall be accounted guilty*. Our rendering though in the second person expresses exactly the same thought.

202 The Heb. denotes *soap* as well as *lye*.

203 *i.e.*, regarding himself as still naked, his clothes are personified as abhorring him.

V³. (page 76) chap. 9:32-35. *Job unable to answer.*

V³

32. For He is not a man like me, that I
    Should say, 'Let us together, come, and plead!'
33. Oh! that there were[204] an Arbiter[205] with us,
    One who could put His hand upon us both!
34. Oh! that He would remove, from me, His rod,
    So that His terror might not make me fear:
35. Then could I speak, and boldly plead my cause:
    But now, [alas], it is not so with me.

204 So some Codices and Septuagint. See note Ginsburg's Heb. Text.

205 See Tregelles's Gesenius.

U. (page 76) chap. 10 *Job's expostulation with God.*

U | Y | 10:1, 2. Petition.
Z | v | 3-7. Expostulation. God's power.
w | 8-13. His creature.
Z | *v* | 14-17. Expostulation. God's ways.
w | 18, 19. His creature.
Y | 20-22. Petition.

Y. (above) chap. 10:1, 2. *Petition.*

Y

10:1. My soul is weary of my [wretched] life;
I yield myself unto my inward grief;
I must tell out my bitterness of soul:
2. And to Eloah say, Condemn me not;
But make it known why Thou dost strive with me.

v. (above) chap. 10:3-7. ***Expostulation. God's power.***

v

3. Is it a pleasure[206] that Thou should'st oppress?
   And thus despise the labour of Thy hands,
   And prosper [all] the schemes of wicked men?
4. Hast Thou then eyes of flesh [like mortal man]?[207]
   Dost Thou behold indeed as he beholds?
5. Are Thy days like the days of mortal man?[208]
   Or like the days of mighty man,[209] Thy years?
6. That Thou shouldst seek for mine iniquity,
   And for my sin shouldst [diligently] search?

206 Heb., *good*.

207 Supplying the *Ellipsis* from the next line.

208 Heb., *Enosh*. See note on ch. 4:17.

209 Heb., *Gibbor*. See note on ch. 4:17.

v

7. For Thou must know I'm not [this] guilty man.
   But from Thy hand none can deliver me.

w. (page 76) chap. 10:8-13. ***His creature.***

w

8. Still Thine own hands have framed and fashioned me,
   Behind, before[210]: Yet me Thou hast destroyed!
9. Remember, that as clay Thou didst me mould;
   And wilt Thou turn me back again to dust?
10. Didst Thou not pour me forth like milk?
    And make me to coagulate like cheese?[211]
11. With skin and flesh hast Thou not clothèd me?[212]
    With bones and sinews strengthenèd my frame?
12. Both life and favour[213] Thou hast given to me;[214]
    Thy watchful providence preserved my breath.
13. Yet these things[215] Thou wast planning in Thy heart.
    For, long ago the thought had dwelt with Thee.[216]

210 Heb. *round about*.

211 Referring to the development of the embryo.

212 Compare Ps. 139:14-16.

213 "Life and favour." This expression occurs only here.

214 Heb., *done to me*.

215 *i.e.*, these punishments.

216 Heb., *with thee*. Compare 1 Kings 11:11.

v. (**page 76**) **chap. 10:14-17.** ***Expostulation. God's Ways.***

v

14. If I had sinned, Thou wouldst have markèd it,
    And not acquitted me from conscious guilt.
15. Had I been wicked, woe is unto me!
    Yet, though I'm just, I may not lift my head;
    So full of shame am I. Look on my misery.
16. And should I [dare to] lift it,[217] then wouldst Thou,
    Like howling lion still pursue my soul,[218]
    And still against me show Thy wondrous power.
17. Against me Thou wouldst bring new witnesses,
    Thine indignation towards me would increase,
    Troop after troop[219] against me they[220] would come.

217 Heb., *lift itself up*.

218 *i.e.*, *me*.

219 Heb., *relays, reinforcement*.

220 *i.e.*, these witnesses.

w. (**page 76**)**, chap. 10:18, 19.** ***His creature.***

w

18. Then wherefore didst Thou bring me from the womb?
    I might have died, and no eye looked on me.
19. I should have been as if I had not been;
    And from the womb been carried to the grave.[221]

Y. (**page 76**)**, chap. 10:20-22.** ***Petition.***

Y

20. How few my days! Oh! let Him[222] then desist,
    And leave me, that I may some comfort take,
21. Before I go whence I shall not return,
    Into the darkness[223] and the shades of death,
22. A land of darkness, dark as darkest night.
    The land of death-shade, where no order reigns,
    And where the day is like the midnight—dark.

221 Compare ch. 3:11-13.

222 So the Heb. marginal reading called *K'thiv*.

223 Heb., *a land of darkness*, as in the next line.

ZOPHAR'S FIRST ADDRESS. k³. chap. 11.

k³. (page 59) chap. 11.

k³ | A | 11:1-6. Rebuke. God's judgments (particular) on Job.
B | a | 7, 8. Human ignorance.
b | 9-12. Divine knowledge.
B | *a* | 13. Human merit.
b | 14-19. Divine reward.
A | 20. Rebuke. God's judgments (general) on the wicked.

A. (above), chap. 11:1-6. *Rebuke. God's judgments.* (*Particular*) *on Job.*

A

11:1. Then answered Zophar, the Naamathite, and said:
2. Will not a mass of words[224] admit reply?
And must a man of lips![225] perforce be right?
3. Thy talk may put to silence mortal men;
Them thou may'st mock, none putting thee to shame.
4. Thou mayèst say indeed to one of them,
'Pure is my doctrine: In His[226] eyes I'm clean.'
5. But, oh! that Eloah would speak to thee;
His lips unclose; and speaking, stop thy mouth,
6. And show thee some of wisdom's secret depths,
That they are far beyond[227] all that is seen.
Then wouldst thou know that 𝔊𝔒𝔇[228] exacteth[229] less
Than all that thine iniquity deserves.

224 Heb., *a multitude of words*. Alluding to the length of Job's reply.

225 Heb., *a man of lips*: *i.e.*, a man of many words. In contradistinction to Ex. 4:10.

226 So it should be according to Ginsburg's Heb. text and Septuagint.

227 Heb., *double*: perhaps meaning *manifold* as in R.V. Or, that beyond what is actually "seen" there is also much to be learned which is not seen: *i.e.*, a Divine meaning beyond the outward appearance. See the Oxford Gesenius p. 695 b.

228 Heb., *Eloah*.

229 Heb., נָשָׁה (*nashah*) *to sink*. Hence, to forget (Gen. 41:51); and, where sin is forgotten, it is forgiven (Ps. 32:1). But money is *sunk* as well as memory of past events. Money *lent* is often *forgotten* by the debtors. Hence it means also *to lend* and is thus associated with *usury* and of *exacting* payment. The A.V. is therefore correct here. See R.V. marg.

a. (page 83) chap. 11:7, 8. *Human Ignorance.*

a

7. Eloah's wisdom deep; canst thou search out?[230]
   Lo, Shaddai's[231] perfect way canst thou attain?
8. 'Tis high as heaven's heights: What can'st thou do?
   Deeper than Sheol's depths: What can'st thou know?

b. (page 83) chap. 11:9-12. *Divine Knowledge.*

b

9. Its measurement is longer than the Earth;
   [Its breadth is] broader than the sea.
10. If He pass by, and makes arrest,[232] or should
    To judgment call;[233] Who then shall Him resist?
11. For well He knows the vanity of men:[234]
    And marks their sin, though seeming not to heed.
12. But vain man is of understanding[235] void,
    Yea, man is born like a wild ass's colt.

a.* (page 83) chap. 11:13. *Human Merit.

a

13. [But as for thee]: Hadst thou prepared thy heart,
    And stretchèd forth thy hands to him in prayer:

230 1 Cor. 2:10.

231 The emphasis is on these Divine titles.

232 Heb., *deliver over*: *i.e.*, arrest.

233 Heb., *cause to assemble*: *i.e.*, call the assembly for judgment.

234 Heb., *mortals of vanity*.

235 Heb., *a heart*. Compare Prov. 6:33. Hos. 4:11.

b.* (page 83) chap. 11:14-19. *Divine Reward.

b

14. If sin were in thy hand, 'twould be forgiv'n[236];
    Evil had been removèd from thy tent,[237]
15. Thou wouldst thy face uplift without a stain;
    Yea, firm, thou wouldèst stand, and need not fear:
16. For all thy misery thou wouldst then[238] forget;
    Or think of it as waters passed away.[239]
17. Brighter than noon-day would thy future[240] be;
    And what is darkness now would be like morn.
18. Thou wouldst have confidence; for there is hope;
    And having looked around, might rest secure;
19. And lay thee down, with none to make afraid,
    [But rather fear thee], and thy favour seek.

236 Heb. *put away*.

237 According to some Codices with Aramaic, Sept., Syr., and Vulg, read *tent*. See Ginsburg's Heb. Text and note.

238 Or "now," according to note in Ginsburg's Heb. Text, and Syriac version.

239 Or, Like waters passed away, thou'lt think of it no more.

240 Heb. חֶלֶד (*cheled*) like the Greek αἰών (*aiōn*) age, or time in passing; well represented here by *future*, referring to *time*, rather than to life.

A. (page 83) chap. 11:20. *Rebuke. God's judgments* (*general*) *on the wicked.*

A

20. But as for wicked men, their eyes will fail,[241]
And every refuge to them useless prove,
Their hope will vanish[242] like a puff of breath.[243]

241 Heb., *consume*: *i.e.*, with longing.

242 Heb., *hath perished*.

243 So A.V. margin.

JOB'S FIRST REPLY TO ZOPHAR. l^3. chaps. 12—14.

l^3. (page 59) chaps. 12—14.

l^3 | C | 12:1-4. Non-inferiority of Job to his friends.
D | 5-12. Job's appeal to his friends.
E | 13-25. God. Job declares Him.
C | 13:1-5. Non-inferiority of Job to his friends.
D | 6-18. Job's appeal to his friends.
E | 13:19—14:22. God. Job appeals to Him.

C. (above) chap. 12:1-4. *Non-inferiority of Job to his friends.*

C

12:1. Then answered Job, and said:
2. Ye are the people: not a doubt of that:
And, as for wisdom, it will die with you:
3. But I have intellect as well as you;
And I am not inferior to you:
Who hath not knowledge of such things as these?
4. Sport to his friends! And have I come to this!
Ev'n I, who call on GOD,[244] and whom He hears,
A just, a perfect man to be your sport.[245]

244 Heb., *Eloah*.

245 Perhaps in allusion to Zophar's comparison in ch. 11:12.

D. (above) chap. 12:5-12. ***Job's appeal to his friends.***

D

5. A lamp's[246] despised by one who feels he's safe;[247]
   But 'tis prepared[248] for them of tottering feet.
6. Prosp'rous and peaceful are the spoilers' tents;
   Security is theirs who God[249] provoke:
   Abundance doth Eloah[250] give to them.
7. Indeed, ask now the beasts: they[251] thee shall teach;
   The birds of heav'n shall thee instruction give.
8. Hold converse with the Earth, and it will speak;
   Yea, fishes of the sea will tell the same.[252]
9. Who knoweth not by every one of these,
   That 'tis Jehovah's[253] hand that doeth this?
10. In whose hand lieth every living soul,
    The spirit of all flesh,—of every man.
11. Doth not the ear discern the sense of words,
    Just as the palate doth distinguish food?
12. So with the aged there is wisdom found,
    And length of days doth understanding give.

246 Heb., לַפִּיד (*lappid*) *a lamp*. Modern commentators, making no sense of this, take the liberty of dividing the word, לְ *for*, and פִּיד (*pid*) *misfortune* or *calamity*. But there is no occasion thus to treat the word.

247 Heb., שַׁאֲנַן (*shaanan*) *to rest, without care*. Comp. Is. 33:20, *quiet*.

248 Heb., Niphal participle, as in Gen. 41:32 (marg.), Neh. 8:10. Ps. 57:7 (marg).

249 Heb., *El*.

250 The use of *Eloah* here seems to forbid the rendering of some who translate, "who bringeth a God in his hand."

251 Heb., *it*, *i.e.*, every one of them.

252 Heb., *to thee*.

253 Some codices read *Eloah*. See Ginsburg's Heb. Text and note.

E. (page 85) chap. 12:13-25. *God. Job declares Him.*

E

13. With Him,[254] then, there must wisdom be, and might;
    Counsel [to plan] and wisdom [to adapt].
14. Lo! He casts down, and it cannot be raised;
    He shutteth up and no man openeth.
15. The waters He withholds; the streams run dry;
    He sends them forth, they devastate the earth.
16. To Him [belong] both strength and wisdom's might,
    To Him [are known] deceivers[255] and deceived;
17. 'Tis He who leadeth counsellors, from whom
    He wisdom strips; and maketh judges fools.
18. 'Tis He who breaks [confed'rate] bonds[256] of kings,
    And girds their loins with cords [as captives led];
19. He leadeth priests[257] [of their pretentions] stripped,
    And overthrows the long-established[258] [thrones].
20. The trusted [speaker] He deprives of speech;
    And takes away discernment from the old.
21. 'Tis He who doth on princes pour contempt;
    And strippeth of their strength[259] [the stout] and strong.
22. Deep things from out of darkness He reveals;
    Yea, bringeth things to light from out death's shade.[260]
23. He maketh nations great; and then destroys;
    Increaseth them;[261] and then, doth captive lead.
24. Of reason He deprives the princes of the Earth,
    And makes them wander in a pathless waste.[262]
25. They grope in darkness, as in densest night,[263]
    Therefore, they stagger like a drunken man.

254 *i.e.*, *God*. The omission of the name increases the emphasis here; while the pronoun עִמּוֹ (*immo*), *with Him*, is very emphatic and solemn.

255 Heb., *deceiver*.

256 Not necessarily literal *bonds* of iron, but bonds of alliance; *i.e.*, confederacies of kings.

257 Heb., כֹּהֲנִים (*cohanim*) *priests*, as R.V. Not "princes" as A.V.

258 The word means *firmly enduring*; *i.e.*, *perpetual*, surviving the changes of time. Hence it is applied to perennial water; or to rocks (Jer. 49:19; 50:44; or to nations (Jer. 5:15). So here we may apply it to thrones.

259 Heb., *looseneth the girdle of the strong*, which is the idiom for depriving of strength, because it disables the wearer for the contest by letting the garments fly loose, and thus hindering the necessary movement for the putting forth of strength.

260 Heb., צַלְמָוֶת (*tzalmaveth*), *the shadow of death*. A word which, with *Sheol* and *Hades*, should be Anglicised.

261 Heb., *spreadeth out*.

262 Heb., תֹּהוּ (*tohu*) Gen. 1:2.

263 Heb., *and no light, i.e., without light*.

C. (**page 85**) **ch. 13:1-5.** ***Non-inferiority of Job to his Friends.***

C

13:1. Behold, all these things[264] mine own eye hath seen,
Mine ear hath heard; and understood them all.
2. What ye know, I know also, even I:
In no one thing do I fall short of you.

264 So some codices with Syriac and Vulgate. See Ginsburg's Heb. text and note. Compare 33:29.

C

3. It is to Shaddai that I would speak;
With God[265] to reason, that is my desire.
4. But as for you, framers of lies[266] are ye;
Physicians of no value[267] are ye all.
5. Would that ye altogether held your peace;
That, of itself, would show that ye are wise.

265 Heb., *El*.

266 Oxford Gesenius: "Ye are false-hood-plasterers."

267 Heb., *Physicians of vanity*.

D. (page 85) ch. 13:6-18. *Job's appeal to his Friends.*

D

6. But hear, I pray, the reasoning of my mouth,[268]
   And to the pleadings of my lips attend.
7. Is it for God[265] ye utter what is wrong?
   Is it on His behalf ye speak deceit?
8. Dare ye show partiality to Him?[269]
   Is it, indeed, for God[265] that ye contend?
9. Would it be well that He should search you out?
   Or can ye mock at Him, as at frail man?
10. Be sure, that you, He'll openly convict[270]
    If you in partiality acquit.
11. Should not His majesty make you afraid?
    And should not dread of Him upon you fall?
12. Your weightiest words[271] are as the ashes[272]—light;
    Your arguments, like clay defences—weak.
13. Hold ye your peace; let me alone, that I
    May speak,—and then let come on me what will.
14. Aye, come what may, the risk I willingly
    Will take;[273] and put my life into my hand.[274]
15. Though He may slay me, [yet] for Him[275] I'll wait;
    And before Him my doings would defend.
16. Yes, even He shall my salvation be,
    For none impure shall stand before His face.
17. Hear now [my friends] give heed[276] unto my word,
    And keep my declaration in your ears.
18. Behold now, I have orderèd my cause;
    I know that I shall be declarèd just.

268 So the Septuagint. See Ginsburg's Text and note.

269 Heb., *lift up His countenance*; *i.e.*, accept His person by showing Him favour and patronising Him.

270 The *Polyptoton* is emphatic, *convicting he will convict*. The emphasis implies not merely certainty but sets it in contrast with the secrecy of the next line.

271 Heb., זִכְרֹנֵיכֶם (*zikroneykem*) *memorable sayings*, *wise saws*, *apothegms*, *grave maxims*. We have rendered it *weighty* because the contrast is with the lightness of *dust*.

272 Heb., *parables of ashes*, so called because of their lightness and incoherency.

273 Two Hebrew idioms expressing great risk. The former is difficult to explain; the latter being an English idiom also, we have retained.

274 Some codices with Sept., Syr. and Vulg. read *hands* (pl.). See Ginsburg's Text and note.

275 Text *written* "not" (which R.V. follows), but in margin to be *read* "for Him" (which A.V. follows). Some codices, with Aramaic, Syr. and Vulg. with one early printed edition both *write* and *read* "*for Him*." See Ginsburg's Heb. Text and note.

276 The Figure *Polyptoton* is *hear ye, hearing*: *i.e.*, give diligent heed, or hear patiently. Compare Isa. 6:9.

E. (**page 85**) **ch. 13:19—14:22.** *God.*[277] *Job's Appeal to Him.*

E

19. Who then is he[278] that will contend with me?
    For now, if I keep silence, I should die.
20. Only [O God] two things do not to me;
    And then I will not hide me from Thy face:
21. Thy hand—from off me—take Thou far away,
    Nor let Thy terror fill me with alarm.
22. Then call Thou [me, and] I will answer [Thee];
    Or, I will speak, and do Thou answer ME.[279]
23. How many are my sins,—iniquities—
    Transgressions?—These, oh! make Thou me to know.
24. Why hidest Thou from me Thy countenance?
    Why shouldst Thou count me as Thine enemy?

277 Job's discourse now changes from the third person (pl.) to the second (sing.) marking his appeal to God.

278 The one challenged is first spoken of before he is directly addressed. In the next line Job seems to shrink back from his challenge, and yet feels he must go on to utter it, or die.

279 It reads as if Job waited to see what the alternative was to be; and finding it was the former, he proceeds.

E

25. Wilt Thou pursue me as a driven leaf?
And chase me as the stubble [light and] dry?
26. For bitter things, against me, Thou dost write,
And dost entail[280] on me my sins of youth.[281]
27. My feet Thou settest fast within the stocks,
And lookest closely into all my ways,
Making Thy mark upon my very feet.[282]
28. While these,[283] thus marked, in rottenness wear out,
As garment when the moth hath eaten it.

_____[284]

14:1. [Frail son of man][285] that is of woman born,
How few his days; and these, of trouble full!
2. He comes forth like a flow'r, and is cut down:
He fleeth as a shadow; makes no stay.
3. Yet, op'nest Thou Thine eyes[286] on such an one,
And him,[287] bring into judgment with Thyself?
4. Oh that a clean thing could come forth from out
An unclean thing! But there is no such one.
5. If now his days are all [by Thee] decreed,
And fixed the number of his months with Thee;
If Thou hast made his bounds[288] he cannot pass;
6. Then look away from him that he may rest,
And, like a hireling, may enjoy his day.
7. For of a tree, indeed, there still is hope
That, if it be cut down, 'twill sprout again,
And that its suckers will not cease [to grow].
8. Though, in the earth, the root thereof wax old,
Though in the dust [of earth] its stump should die;
9. [Yet] will the waters' moistness[289] make it bud,
And put forth shoots like newly-planted tree.
10. But man[290]—he dies; and, fallèn, he departs:
Yea, man—when he expireth—Where [is he]?
11. As waters fail, and vanish from the sea,
And as a river wasteth and dries up;
12. So man lies down and riseth not again:
Until the heavens are no more[291] they ne'er
Awake; nor are arousèd from their sleep.

_____[292]

13. Oh! that in Sheol Thou wouldst cover me;

Conceal me, till Thine anger turn away,
Fix me a time; and then remember me.
_____[292]

14. If a man dies, Will he not live again?[293]
Then—all the days appointed I will wait,
Until the time of my reviving[294] come;
15. Then shalt Thou call, and I will answer Thee;
For Thou wilt yearn[295] toward Thy handwork.
_____[296]

16. But now—Thou numberest my ev'ry step:
And thou wilt not pass over[297] [all] my sin

280 Heb., *make me to inherit*.

281 Heb., *the sins of my youth*.

282 As owners of cattle and camels, etc., put their mark upon the hoof, so that it may be known and traced. In *Kal*, it means *to mark*, but in *Hithpael* it means *to make thy mark for thyself*.

283 Heb., *it* (*i.e.*, each of my feet) wears out; or, *he* the person thus marked and watched.

284 Another brief pause.

285 Heb., אָדָם (*adam*) *man* as distinguished from woman (Lat., *homo*).

286 Textus Rec. *eye*. But eight early printed editions (one quoting from the Massorah) read *eyes* (pl.). See Ginsburg's Text and note.

287 So it should be, with Sept., Syr., and Vulgate. See Ginsburg's Text and note.

288 See Ginsburg's Heb. Text and note, that four early printed editions read the plural.

289 Heb., רֵיחַ (*reyach*) *odour*, from root *to smell* or *drawing in* by inhalation. So fire can be drawn in (Judg. 16:9); also *odour*. Gen. 8:21.

290 Heb., גֶּבֶר (*gever*) *the strong man*. See note on ch. 4:17.

291 See the Idiom in Ps. 72:7. A.V. "So long as the moon endureth." Marg., "Heb., *till there be no moon*."

292 A brief pause and change of thought.

293 Quite as exclamatory as interrogatory.

294 The Heb., חֲלִיפָה (*chaliphah*), referring to the *regermination* of the tree in verse 7.

295 Compare Ps. 104:31; 138:8.

296 A pause is to be made here.

297 So it should be, according to Septuagint. See note Ginsburg's Heb. Text.

E

17. For, sealèd is my guilt, as in a bag,
    And mine iniquity Thou fast'nest up.
    _____[298]
18. Yes!—e'en a mountain falling, wastes away;
    The rock may be removèd from its place;
19. The [flowing] water wear away the stones;
    The floods thereof may wash away the soil:
    E'en so the frail man's[299] hope Thou dost destroy.
20. Thou overpow'rest him, and he is gone;
    His face doth fade; Thou sendest him away.
21. His sons are honoured, but he knows it not;
    They are brought low, but he perceives it not.
22. Only [till then][300] he[301] pain feels over it,
    Only [till then] he[302] mourneth over it.[303]

298 A slight pause here.

299 See note on ch. 4:17.

300 *i.e.*, in prospect of all this; till all this evil comes upon the man.

301 Heb., *his flesh*: *i.e.*, by *Synecdoche* for *himself*.

302 Heb., *his soul*: *i.e.*, by *Synecdoche* for *himself*. The figure is used here to mark the fact that the one is outward and the other inward; that it is the body that feels the pain, and the man himself that mourns.

303 We have a similar construction in Hos. 10:5.

"The people thereof shall *mourn over it*,

And the priests thereof that *rejoiced over it* [shall mourn]."

The Hebrew is עָלָיו (*alaiv*) *over it*. Not necessarily "over him." Rotherham so translates Hos. 10:5, and Young renders it "on account of it." This is its meaning here. It seems very strained to take the same word in one line "upon," and in the next line "within" as A.V. and R.V.

ELIPHAZ. SECOND ADDRESS. k^4. chap. 15.

k^4. (page 59) chap. 15.

k^4 | F | 15:1-16. On Job's reasonings.
G | 15:17-35. On God's dealings.

F. (above) 15:1-16. *On Job's reasonings.*

F | a | 15:1-3. Questions concerning Job's words.
b | 4-6. Proofs in answer.
a | 7-14. Questions concerning Job's character.
b | 15, 16. Proofs in answer.

G. (above) 15:17-35. *On God's dealings.*

G | c | 15:17-24. God's judgments.
d | 25-27. Reasons. The procuring cause.
c | 28-34. God's judgments.
d | 35. Reasons. The procuring cause.

a. (page 93), chap. 15:1-3. *Questions concerning Job's words.*

a

15:1. Then answered Eliphaz the Temanite and said:
2. A wise man, should he utter empty words?[304]
Or fill himself[305] with words like blustering wind?
3. Should he contend with words of no avail,
Or speeches wherewith he can do no good?

b. (page 93), ch. 15:4-6. *Proofs in answer.*

b

4. But thou—thou wouldst make void the fear of God,[306]
And weaken [all] devotion [due] to Him.
5. Thy mouth declares thine own iniquity;
And thou thyself dost choose the crafty tongue.
6. Thine own mouth doth condemn thee; and not I;
Yea, thine own lips, against thee, testify.

a. (page 93), ch. 15:7-14. *Questions concerning Job's character.*

a

7. Art thou the first man who was [ever] born?
Wast thou brought forth before the hills [were made]?
8. Eloah's secret counsel didst thou hear?
And to [His] wisdom canst thyself attain?[307]
9. What knowest thou, that is not known to us?
What understandest thou, that we do not?
10. (The grey-haired and the aged are with us,
More full of days than thine own father was.)
11. God's comfortings,[308] Are they too small for thee?
Or is there any secret[309] [sin] with thee?
12. Why let thy feelings carry thee away?
What meaneth, then, this quiv'ring of thine eyes?
13. That thou shouldst turn thy rage against [thy] God,[310]
And cause such words to issue from thy mouth.
14. What is a mortal that he should be pure?
Or, he of woman born, that he be just?

304 Heb., *words or thoughts of wind.*

305 Heb., *his breast* or *belly*. Put by Metonymy for *himself*. The two lines are synthetic. The first refers to what is *useless*, the second to what is *mischievous*. The next two lines correspond with these two.

306 Heb., *El*.

307 So it should be, with Septuagint. See Ginsburg's Heb. Text and note.

308 Or, *our strong comfortings*. Heb. *comfortings* or *consolations of El*. By *Enallage* the Divine names are used in regimen as adjectives denoting that which is great, high, mighty, glorious, beautiful, or strong. Compare "wrestlings of God" (Gen. 30:8). "Voices of God" (Ex. 9:28). "A trespass of Jehovah" (2 Chron. 28:13, *i.e.*, a terrible sin). "A blast of Eloah" (Job 4:9, *i.e.*, a vehement blast). "Cedars of God" (Ps. 80:10). "Mountains of God" (Ps. 36:6). "Trees of the Lord" (Ps. 104:16), &c. (See *Figures of Speech*, by the same author and publisher, pp. 502, 3).

309 From לָאַט (*lahat*) *to muffle up*. Not the same word as in verse 8. There it was סוֹד (*sud*) a secret, answering to the Greek μυστήριον (*musterion*) *mystery*, or the Divine *secret* purpose or counsel.

310 Heb. *El*.

b. (page 93) chap. 15:15, 16. *Proofs in Answer.*

b

15. Lo! in His holy ones He trusteth not;
    The very heav'n's in His sight are not pure.
16. How much less [man], corrupt, defiled! Yea, man,
    Who drinks, like water [his] iniquity.

c. (page 93) chap. 15:17-24. *God's Judgments.*

c

17. Give heed to me; and thee I will instruct;
    And that which I have seen I will declare:
18. (Which wise men plainly have made known to us,
    And have not hid them—truths their fathers taught;
19. The men to whom alone their land was given,
    And among whom no alien passed):[311] [They said]
20. 'The wicked sorely labours all his days,
        'His years[312] reserved[313] for the oppressor's greed.
21. 'A voice of terror[314] ever fills his ears;
        'And when he prospers, then the spoiler comes.'
22. 'He has no hope[315] from darkness to return,
        '[And thinks][316] that he is destined for the sword;[317]

311 *i.e.*, they were undisturbed by invasion and had leisure to think.

312 Heb., *the number of his years*.

313 Heb., *laid up*.

314 Heb., *terrors*.

315 Heb., *he believeth not*; *i.e.*, he despairs.

316 A verb must be supplied here to correspond with the previous line.

317 Sept., *the power of the sword*.

c

23. 'He wanders forth and asks:—O, where is bread,
'Well knowing that a dark day[318] draweth nigh.
24. 'Distress and anguish fill him with alarm;
'They overpow'r him like a warrior's charge.'

d. (page 93) chap. 15:25-27. ***Reasons. The procuring cause.***

d

25. 'Because he stretchèd out his hand 'gainst God[319]
'And proudly did defy El Shaddai,
26. '[Because] he used to run with stiffened neck
'Against Him, with the bosses of his shield.
27. 'Because his face he clothed with his own fat,[320]
'And gathered rolls of fat upon his loins.

c.* (page 93) chap. 15:28-34.** ***God's Judgments.

c

28. 'Therefore he dwelleth in a ruined place,
'In houses wherein no one else would live.
'In places destined to be ruined heaps.
29. 'He'll not be rich, nor will his wealth endure;
'Nor will his shadow[321] lengthen on the ground.
30. 'From darkness he will nevermore escape;
'His tender branch the flame shall wither up;
'In God's[322] hot anger he will pass away.
31. 'Let no one put his trust in vain deceit:
'For vanity will be his recompense;
32. '[And] he will be cut off[323] before his time,[324]
'So that his palm[325] will not be always green.[326]
33. 'As shaketh off, the vine, its unripe fruit,
'Or, as the olive casts away its flower.
34. 'So will the household of the vile be naught,
'And fire consume the tents of the corrupt.[327]

d.* (page 93) chap. 15:35.** ***Reasons. The procuring cause.

d

35. 'For evil they conceive,[328] and mischief bear,
'Their heart doth travail with iniquity.[329]

318 Heb., *a day of darkness*.

319 Heb., *El*.

320 Compare Ps. 17:10.

321 So the Sept. See note in Ginsburg's Heb. Text.

322 Heb., *His*, *i.e.*, not the man's own, but God's hot anger. Compare ch. 4:9.

323 So A.V. margin.

324 Heb., בְּלֹא יוֹמוֹ (*belo yomo*) *not yet his day*, *i.e.*, prematurely.

325 Or *his palm branch* or *top*, as in Isa. 9:13; 19:15.

326 *i.e.*, will not flourish, but wither away.

327 Heb., *of bribery*.

328 The two verbs are in the Infinitive. But by the figure *Heterosis*, the Indicative gives the sense. See Gen. 8:5; Ex. 8:15; 2 Sam. 3:18; 1 Kings 22:30; 2 Ch. 18:29; 31:10; Ps. 8:1; 32:9, 77:1; Prov. 12:6; Isa. 5:5; 38:16; 49:7; Jer. 7:9; 14:5; Ezek. 1:14; 11:7; Hab. 2:15; and see *Figures of Speech*, pp. 510-516.

329 Compare Ps. 7:14:—

"Behold he travaileth with iniquity;

Yea, he hath conceived mischief

And brought forth iniquity."

This is, at the root, the procuring cause of all the judgments of God.

JOB'S SECOND REPLY TO ELIPHAZ. l^4. chaps. 16, 17.

l^4. (page 59) chaps. 16, 17.

l^4 | H^1 | 16:1-6. Reproof.

I^1 | 16:7-16. Despondency.

H^2 | 16:17-21. Reply.

I^2 | 16:22—17:1. Despondency.

H^3 | 17:2-10. Challenge.

I^3 | 17:11-16. Despondency.

H^1. (above) chap. 16:1-6. *Job's Reproof.*

H^1

16:1. Then did Job answer [Eliphaz] and say:—

2. Of such like things I have abundance heard;
   [Yea] ministers of trouble[330] are ye all.
3. Shall such vain words[331] come never to an end?
   Or what emboldens thee to answer still?
4. For I also could speak as well as you.
   If YE were in distress instead of ME[332]
   I could heap words together against you;[333]
   Against you I could shake my head in scorn.
5. With MY mouth I could [also] harden you,
   And with my lip I, too, could you restrain.[334]
6. Though, if I speak, my grief is not assuaged;[335]
   If I forbear, how much of it departs?[336]

330 Heb., *ministers of trouble* and *distress*.

331 Instead of ministering words of comfort, ministering only *words of wind*.

332 Heb., If your person[s were] instead of my person.

333 Heb., *I could join* [myself] *to you*. The verb being in the *Hiphil* denotes more than simply *joining*, it means *setting in array*.

334 The primary meaning of חָשַׂךְ (*chasak*) is *to restrain*, *keep back*. See Gen. 20:16; 39:9, 2 Sam. 18:16 and especially Prov. 10:19. Hence *to darken* by restraining the light, ch. 18:6; 13:10; 3:8. The ordinary rendering of this verse entirely misses the scope of the passage of which it forms part.

335 The same word as in the previous line. But here in the *Niphal*, and is reflexive.

336 Heb. *what goeth from me*.

I[1]. (page 97) chap. 16:7-16. *Job's Despondency.*

I[1]

7. Ah! God[337] hath verily exhausted me![338]
   Yea all my family Thou hast destroyed.
8. And shrivelled up my skin. Look! what a sight!
   My leanness like a witness riseth up
   And testifies my ruin to my face.
   _____[339]
9. His anger rends, and maketh war on me,
   And He hath gnashed upon me with His teeth.[340]
   He is mine enemy; His eyes are swords;[341]
10. [And vile] men gape upon me with their mouths;[342]
    And, with contempt, they smite me on my cheeks,
    And band themselves together against me.
11. God, to the evil one delivers me,
    And headlong casts me to malignant hands.
12. At ease, I was, when He did shatter me;
    He seized my neck, and dashed me to the ground:
    Then picked me up, and set me for His mark.
13. His archers did encompass me around.
    One cleaves my reins asunder—spares me not;
    Another pours my gall upon the earth;
14. Another breaketh me with breach on breach;
    He runneth at me like a man of war.
15. I have sewn sackcloth round about myself.[343]
    My glory[344] is defilèd in the dust.
16. My face with weeping has become inflamed,[345]
    And o'er mine eyelids comes the shade of death.

337 Heb., *He*. The change of pronoun in the next line intensifies the pathos.

338 The desolation referred to in the next line, by the loss of his children, demands a stronger word than "weary" in this line.

339 A slight pause here.

340 Compare Ps. 35:16; 37:12, &c.

341 Heb., *whetteth* or *sharpeneth His eyes against*, as we speak of *looking daggers* at one.

342 Compare Ps. 22:13.

343 Heb., *my skin*: put, by *Synecdoche*, for the whole person.

344 Heb., *my horn*: put, by *Metonymy*, for *my glory*, or *pride*.

345 Heb., *red*.

H^2. (page 97) chap. 16:17-21. *Job's Reply.*

H^2

17. [All this] was not for wrong that I had done;[346]
    My prayer was pure [made in sincerity]
18. (O Earth! do not thou cover up my blood;
    And let my cry [for vengeance] have no rest.)
19. E'en now, Lo! in the heav'ns, my witness is,
    And He who voucheth for me is on high.[347]
20. My friends are they who scorn me, [mock my grief].
    But to Eloah, I[348] pour out my tears,
21. That He might justify me with Himself,
    E'en as a son of man pleads for his friend.

I^2. (page 97) chap. 16:22—17:1. *Job's Despondency.*

I^2

22. For yet a few more years will come and go,
    And I shall be whence I shall not return.

17:1. My heart[349] is broken; [and] my days are quench'd.
    Graves shall I seek and [yet I shall] not find.[350]

346 Compare the similar construction in Isa. 53:9. Lit., *was in my hand*.

347 Heb., *in the heights above*.

348 Heb., *mine eye*; put, by *Synecdoche* for *myself*.

349 Heb., *my spirit*.

350 So the Sept. See note Ginsburg's Heb. Text.

H^3. (page 97) chap. 17:2-10. *Job's Challenge.*

H^3

2. Surely[351] do those who mock, beset me round,
   Mine eye doth on their provocation rest.
3. Give me a pledge,[352] I pray; be Thou my bond;[353]
   Who is there [else] will pledge himself for me?[354]
4. [Not they].[355] THEIR heart, from wisdom, Thou hast hid:
   Thou wilt not then let them prevail. [It's said][356]
5. 'When one for profit[357] doth betray his friends;
   'His very children look to him in vain.'[358]
6. But me HE's made a byword to the world:
   I am become an object of contempt.[359]
   _____[360]
7. Therefore mine eye becometh dim from grief;
   And all my limbs[361] are to a shadow shrunk.
8. The upright will astounded be at this,
   The pure be stirr'd by [treatment so] unjust.
9. But still the righteous will hold on his way;
   The innocent[362] will go from strength to strength.
10. [Despite] them[363] all, come now, I beg of you;
    Shall I not find among you one wise man?

351 Heb., אִם־לֹא (*im lo*) as in ch. 1:11; 22:20; 31:36, &c., as a form of asseveration.

352 So R.V. Or, *arrange* it thus.

353 Compare the same word in Isa. 38:14.

354 Heb., *to strike hands*, is the Idiom (arising from *Metonymy of the Adjunct*) for pledging one's self, or concluding a bargain. See *Figures of Speech*, pp. 607, 857.

355 *i.e.*, not my friends.

356 It seems as if Job is here quoting a well-known saying.

357 Heb., *a share of booty*; or *spoil*.

358 Heb., *shall fail*, or *be consumed* (*i.e.*, with longing), and be disappointed. Compare ch. 31:16. Ps. 69:3.

359 Heb., *spitting*, which is an idiomatic expression for showing contempt.

360 A slight pause for change of thought.

361 Or, My shapely limbs are to a shadow shrunk.

362 Heb., *clean of hands* (*i.e.*, Job himself). The four lines of verses 8 and 9, are an alternate parallel:—

a | 8-. Righteous. } Others.

b | -8. Innocent. }

a | 9-. Righteous. } Job himself.

b | -9. Innocent. }

In verse 8 it is general. In verse 9 it is particular, and Job alludes to himself.

363 Some codices with Syr. and Vulg. read "you." The A.V. and R.V. apparently followed the Vulgate. See Ginsburg's Text and note.

I[3]. (page 97) chap. 17:11-16. *Job's Despondency.*[364]

I[3]

11. My days are passed; [and all] my purposes
    Are broken off;[365]—my heart's most cherished[366] plans.
12. Night is[367] appointed me instead of day:
    [My] light is drawing near to darkness [deep].

364 Corresponding with I[2] (16:22—17:1).

365 The expression refers to a weaver's loom. Compare Isa. 38:12.

366 Heb., *possessions*, or *treasures*.

367 Heb., *they appoint*: "they"; not the friends but his calamities. He has turned from his friends, and in this member is occupied with himself.

I[3]

13. If I should hope, Lo, Sheol is my home;
    Yea in the darkness I should make my bed;
14. 'My Father thou'—I say now to the grave;[368]
    'My Mother' and 'my Sister'—to the worm.
15. ['If I should hope,' I said;] where then is it?
    And who [alas!] should see my blessedness?[369]
16. With me[369] to Sheol would they both go down,
    And rest together, with me, in the dust.[370]

368 Heb., שַׁחַת (*shachath*) is not generally taken as *corruption* though other passages support this interpretation. It is from שׁוּחַ (*shuch*), *to dig*, not from שָׁחַת (*shachath*) *to corrupt*. The Sept. and Vulg. render it *death*.

369 So it should be with Septuagint. See Ginsburg's Text and note.

370 As in ch. 7:22.

BILDAD'S SECOND ADDRESS. k[5]. chap. 18.

k[5]. (page 59) chap. 18.

k[5] | J | 1-4. Reproof of Job.
K | 5-21. Doom of the wicked.

Expansion of K. (above) ch. 18:5-21. *Doom of the wicked.*

K | L | 5-20. Particular.
M | 21. General.

Expansion of L. (above) 18:5-20. *Particular.*

L | e | 5, 6. Extinction.
f | 7-16. Evils. (*vv.* 7, 8, from the man himself. *vv.* 9-16, from others.)
e | 17-19. Extinction.
f | 20. Astonishment of others.

J. (above) 18:1-4. *Bildad's reproof of Job.*

J

18:1. Then Bildad, the Shuite, spoke a second time,[371] and said:—
2. How long will ye[372] thus hunt about for words?[373]
Pray understand, and after, let us speak.
3. Wherefore are we accounted like the beasts,
[And wherefore] held as worthless[374] in thine[375] eyes?
4. Lo! in his anger 'tis himself[376] he rends,
For thee, shall Earth be rendered desolate?
Or, shall the rock be movèd from its place?

371 See note on ch. 3:2.

372 Bildad again addresses Job in the plural (ch. 8:2) probably speaking to him as representing a class: as Job had done before in his reply to Zophar (ch. 12:2). All spoke at greater length than Bildad, and so he may be speaking to all the parties, and not merely Job.

373 Heb., *huntings of words*.

374 The Heb. is written as meaning *stupid*, but it is to be read *unclean*. Our rendering *worthless* expresses both ideas.

375 So it should be with Sept. and Syr. See Ginsburg's Heb. text and note: referring to Job.

376 Heb., *his own soul*. In ch. 16:9 Job had said it was God who thus dealt with him.

L. (page 101) chap. 18:5-20. *Doom of the wicked.* (*Particular.*)
e. (page 101) chap. 18:5, 6. *Extinction.*

e

5. Yes! True! the sinner's light shall be put out,
And from his fire no bright flame shall ascend.
6. Daylight, shall[377] darkness in his tent become,
The lamp which hangs above him[378] shall go out.

f. (page 101) chap. 18:7-16. *Evils of the wicked.*

f

7. His once firm step[379] shall [halt], and weakened be,
   And his own counsel cast him headlong down.
8. By his own feet he's urged into a net,
   For in his chosen way[380] there lies a snare.
9. The [hidden] snare shall seize him by the heel;
   The noose shall [catch him and shall] hold him fast.—
10. The snare lies hidden for him in the ground;
    The trap in ambush waits beside his path,
11. Terrors shall startle him on every side;
    [At every step] they make his feet to start.
12. His woe[381] doth hunger for him [as its prey]:
    A dire disease stands ready at his side.
13. The members of his body to consume;
    Yea, Death's First-born,[382] his members shall devour,
14. Uproot him from his tent (in which he trusts),
    And to the King of Terrors,[383] hurry him.
15. Strange creatures[384] in his habitation dwell:
    Brimstone [from heaven][385] is rained down o'er his home.[386]
16. [While], from beneath, his roots shall be dried up,
    And from above, his branch shall be cut off.

377 Heb., *has become dark*. It is the perfect tense, implying certainty, and may well be rendered by the future.

378 Or, *beside*.

379 Heb., *the steps of his strength*.

380 The *Hithpael* quite justifies this rendering.

381 The Heb. is not אוֹן (*on*) *strength* (as Vulg. followed by A.V. and R.V.) but the *construct* of אָוֶן (*aven*) *calamity*, *woe*: Woe being put, by *Metonymy*, for the calamity which causes it.

382 Some malignant disease is expressed by this *Figure* (*Periphrasis*).

383 Death is personified by this *Periphrasis*.

384 Heb., *it*: *i.e.*, every one of them, and so may be rendered by the plural. Or, it may be taken as Impersonal —*There shall dwell*. These dwellers are not strange men. The Heb. is *none of his*: *i.e.*, *strange beings* such as those mentioned in Is. 13:20, &c.; 34:11, &c. Zeph. 2:9. Such as these dwell in his ruined home, made desolate by the brimstone rain from heaven.

385 As in Gen. 19:24. Ps. 11:6.

386 Heb., נָוֵהוּ (*navehu*) his *pleasant place*, or *home*.

e. (page 101) chap. 18:17-19. *Extinction.*

e

17. His memory has perish'd from the Earth,
    No name is left to him in all the land.[387]
18. From light to darkness do they[388] thrust him forth,
    And from the world he's driven[389] far away.
19. Childless[390] among his people he is left,
    In all his habitation none survive.

f. (page 101) chap. 18:20. *Astonishment of others.*

f

20. Those who come after, wonder at his doom,[391]
    As those who went before were seized with fear.

M. (page 101) chap. 18:21. *The doom of the wicked.* (*General.*)

M

21. Such, are the dwellings of [all] wicked men;
    Yea, such the place of him who knows not God.[392]

387 In the first line אֶרֶץ (*eretz*) is *the earth*; while in the second line חוּץ (*chutz*) is the open field or *plain* (more local).

388 See note on ch. 7:3.

389 Heb., *do they drive*. Compare Ps. 49:15. Prov. 14:32, "The arched man is *driven away* in his wickedness.

390 Heb., *no sprout, no shoot*. But this would be too literal. *No chick nor child* would preserve the alliteration נִין וְנֶכֶד *Nin and Neked*; but would not be less poetic, than "son nor nephew" of the A.V.; or "son nor grandson" of the R.V.

391 Heb., *day*, put by *Metonymy* (of Adjunct) for what happens in the day: *i.e.*, here judgment. Compare 1 Cor. 4:3, and Rev. 1:10. Where "Man's day" and "The Lord's day" mean the day when they judge and will judge, respectively.

392 Heb., *El*.

JOB'S REPLY TO BILDAD'S SECOND ADDRESS. l[5]. chap. 19.

l[5]. (page 59) chap. 19.

l[5] | N | 19:1-5. Censure of his friends for their reproaches.
O | 6-20. Complaints to them of God's dealings as his enemy.
O | 21-27. Appeal to them of his hope in God his Redeemer.
N | 28, 29. Warning to his friends, to cease their reproaches.

N. (above) chap. 19:1-5. ***Censure of his friends for their reproaches.***

N

1. Then Job answered [Bildad], and said:—
2. How long will ye [thus grieve and] vex my soul?
   And break me all to pieces with your words?
3. Already,[393] ten times, me ye have reproach'd;
   And yet are not ashamed to wrong[394] me thus.
4. Be it that I have sinnèd, [as ye say],
   My sin is with myself [and God] alone.
5. If 'gainst me still ye magnify yourselves,
   And plead against me that I must have sinned:

393 Heb., *this*: *i.e.*, these ten times.

394 So it should be, with Sept. See Ginsburg's Text and note.

O. (above) chap. 19:6-20. ***Complaints to them of God's dealings as his enemy.***

O

6. Then know that Eloah hath overthrown
   My cause; and made His net to close me round.
7. Behold, I cry out 'Wrong!' but am not heard:
   I cry out 'Help!' but there is no redress.
8. My path He hedgeth up;[395] I cannot pass;
   And on my way He hath made darkness rest.[396]
9. My glory, from me, He hath strippèd off,
   And from my head He hath remov'd the crown.[397]
10. On all sides I am crush'd,[398] where'er I go:
    He[399] hath my hope uprooted, like a tree.
11. Against me He hath made His anger burn,
    And counts me toward Him as His enemy.
12. Together ['gainst me] do His troops come on;
    Against me, they, their earthworks[400] have cast up,
    And round about my tent they have encamped.
13. My brethren hath He put far off[401] from me,
    And mine acquaintance[402] from me are estranged.
14. My near-of-kin[403] have ceased [and failèd] me,
    And my familiar friends[404] forgotten me,
15. The dwellers in my house, and maidens [too],
    Account [and treat] me as a stranger now:
    I am become an alien in their[405] eyes.
16. I called my servant,—but he answered not,
    [Though] I entreated him with mine own mouth.
17. My manner[406] seemeth strange unto my wife,
    My feelings[407] to the children that she bare.

395 Heb. גָּדַר (*gadar*) *to fence up*. Lam. 3:7, 9. Hos. 2:8 (6).

396 Compare ch. 3:23; 13:27.

397 See the same collocation in Isa. 61:10.

398 Heb., *He hath crushed me*.

399 Heb., *and*.

400 Heb, *cast up their way*, or *mound*, which in war (the *Simile* here) is an earthwork, not a way.

401 Heb., *from near*, or *beside me*.

402 Heb., *they that know me*

403 Ps. 38:11 (12).

404 Ps. 31:11; 88:8.

405 A special class of various readings called *Sevirin*, read *your*. See Ginsburg's Heb. Text and note; also his *Introduction* chap. 3. According to this reading Job is turning to them and addressing them personally in the three lines of this verse.

406 Heb., *spirit*; here denoting, not breath, but *manner*, or *temper*. "Breath" can hardly be called "strange."

407 Heb., *the marks of my affection*.

O

18. Yea—e'en the very boys despise me now;
    They jeer at me when I attempt[408] to rise.
19. My confidential friends[409] from me recoil:
    And those I loved turn right away from me.[410]
20. My bone cleaves fast unto my skin and flesh,[411]
    All shrunk away the cov'ring of my teeth.[412]

O. **(page 104) chap. 19:21-27.** ***Appeal to them of his hope in God, his Redeemer.***

O

21. Have pity; oh, have pity, ye, my friends;
    Eloah's hand [alas!] hath stricken me.[413]
22. Wherefore pursue me as if ye were God?[414]
    Will not my body's [ills] suffice for you?[415]
    _____[416]
23. Oh, that my words could now be written down!
    Oh, that a record could be graved[417] with pen
24. Of iron, cut in rock [and filled] with lead,
    A witness evermore. [The words are these].
25. I know that my Redeemer ever lives,
    And at the latter day on earth shall stand;
26. And after they[418] consume my skin, [ev'n] this—
    Yet in my flesh I shall Eloah see:
27. Whom I, ev'n I, shall see upon my side.
    Mine eyes shall see Him—stranger, now, no more.
    [For this] my inmost soul with longing waits.

408 Heb., *The paragogic* ה (*he*) gives the subjunctive or optative sense.

409 Heb., *the men of my counsel*: *i.e.*, those with whom Job was wont to consult.

410 Or, *are turned against the sight*, as depicted in the next verse.

411 *i.e.*, the bones nearly pierce and show through the skin, appearing to cleave to the skin.

412 *i.e.*, *the gums*, which shrink away and let the teeth escape. The Heb., verb, מָלַט (*malat*) means *to be smooth*, then *to slip away* (hence, to escape).

413 Heb., *touched*; *i.e.*, by the Figure, *Tapeinosis*, *smitten*. See Ps. 144:5.

414 Heb., *El*.

415 Heb., *Why, with my flesh be not content?* Here, the flesh, is put for the body as that which suffers pain. Job asks, Why not be satisfied with my bodily sufferings, without adding the mental torture of your remorseless words.

416 A slight pause to be made here.

417 Heb., *could be inscribed in a book*.

418 See note on ch. 7:3. Here the "ptomaines" or worms, which after death consume the flesh and return it to dust.

N. (**page 104**) **ch. 19:28, 29.** ***Warning to his friends, to cease their complaints.***

N

28. Ye shall [then] say,
    'Why did we him pursue?
    'Why seek to find in him[419] a root of blame?'[420]
29. Beware! and of the sword be ye afraid:
    For wrathful are the sword's dread punishments,[421]
    And ye shall know indeed its judgment [sure].

419 So the Sept., Aramaic, Vulgate, and some Codices. See Ginsburg's Text and note.

420 The A.V. and R.V. *matter* has little meaning, and takes it quite away from the scope of these two verses. It is rather the root, or the cause of all Job's trouble, which they were seeking to find out.

421 Heb., *sins of the sword*, sins being put by *Metonymy* (of the cause) for that which calls for the punishment of the sword.

ZOPHAR'S SECOND ADDRESS. k^6. chap. 20.

k^6. (**page 59**) **chap. 20.**

k^6 | P | 1-5. His theme stated.
Q | 6-28. Expansion of the theme.
P | 29. The theme re-stated.

P. (**above**) **20:1-5.** ***Zophar's theme stated.***

P

20:1. Then Zophar, the Naamathite, spoke a second time,[422] and said
2. Not so:[423] my thoughts impel me to respond,
   And therefore is my haste within me [roused].
3. Chastisement meant for my reproof,[424] I hear,
   But zeal,[425] with knowledge, gives me a reply.
4. Know'st thou [not] this?—a truth of olden time,
   Since Adam first was placed upon the earth?
5. That brief the triumph of the wicked is,
   And momentary is the sinners' joy.

422 See note on ch. 3:2.

423 So it should be, with Sept. See Ginsburg's text and note.

424 Like Isa. 53:5, *chastisement of our peace*; *i.e.*, meant for, or which tends to our peace.

425 Heb. רוּחַ (*ruach*) *spirit*. Here it may well be rendered *zeal*; *i.e.*, *warmth of feeling*.

Q. (above) 20:6-28. ***Expansion of the theme.***

Q

6. His joy may mount up to the [very] heav'ns,
   His head reach up unto the [highest] clouds.
7. Like his own stubble[426] he is swept away;
   And they who saw, shall say, 'Where has he gone?'
8. He fleeth as a dream, and is not found:
   He's chased away like visions of the night.
9. The eye which saw him seeth him not again;
   His dwelling-place beholdeth him no more.
10. His children shall pay court unto[427] the poor;
    And his own hands give back again his wealth.[428]
11. His bones are filled with sins[429] in secret[430] done,
    And with him in the dust they[431] shall lie down.
12. Though wickedness, while in his mouth, be sweet,
    Though underneath his tongue he keeps it hid,—
13. Keeping[432] it long, and loth to let it go,
    Retaining it within his palate's taste:[433]
14. Yet, in his bowels, is his food[434] all changed;
    Within him it becomes the gall of asps.
15. He swallowed wealth, but vomiteth it up:
    Yea from his belly God[435] will drive it forth.
16. The venom of the adder shall he suck;
    The poison[436] of the viper slayeth him.
17. He shall not look upon the [flowing] streams,
    Or floods, or brooks of honey and of milk.
18. In vain[437] he toiled, he shall not swallow [it];
    Like wealth giv'n back, in it he has no joy.
19. Because he crush'd, and helpless left the poor;
    [And] seized upon a house he did not build.

426 So it should be, with Septuagint. See Ginsburg's Heb. Text and note.

427 Heb., *conciliate*, *appease*, or *seek the favour* of the poor.

428 *i.e.*, by means of his children, who have to use it to propitiate even the poor.

429 *Sins*, put by *Metonymy* for the results of sin which are experienced in his bones, which go down with a man to his grave,

430 Lit., *secret things*.

431 Heb., *fem sing*, used collectively.

432 Heb., *sparing it*.

433 In these four lines the figure *Synonymia* emphasises the persistency with which the sinner pursues his lustful enjoyment, which is compared to a dainty morsel in the mouth.

434 Heb., *meat* put by *Synecdoche* for *food*.

435 Heb., *El*.

436 Heb, tongue, put by *Metonymy* (of the Adjunct) for the *poison* contained in it.

437 So it should be, with Sept. See Ginsburg's Text and note.

Q

20. Because content, within, he never knew,
    Nor let escape him ought that he desired.
21. (No, not a shred that he devourèd not),
    Therefore it is, his wealth[438] shall not endure.
22. When wealth is at its height, his straits begin,
    The power of distress[439] shall come on him.
23. For when he is about to eat his food,
    Then [God] shall send on him His burning wrath
    And rain it on him for his punishment[440]
24. [Though] he may flee away from lance of iron,
    The [arrow from] the bow of brass shall pierce him through:
25. [And if] one draws it forth from out his flesh,
    The gleaming arrow-head from out his gall,
    [Then other] terrors shall upon him come.
26. For his hid-treasures every trouble[441] waits;
    A fire not blown [by man][442] devours them all;
    It shall consume what in his tent is left.
27. The heav'ns shall his iniquity reveal.
    Against him riseth up the [very] earth,
28. The increase of his house to exile goes,
    Like flowing waters, in God's[443] day of wrath.

P.* (page 108) chap. 20:29. *The theme re-stated.

P

29. Such is the sinner's portion sent from God;[444]
    And such the doom Gᴏᴅ[445] hath appointed him.

438 In the old English sense of the word. Not riches merely, but his *weal* or *good*.

439 So it should be, with Sept. and Vulgate. See Ginsburg's text and note.

440 So Fuerst's Lexicon. "With his food" (Tregelles's Gesenius). "Into his very bowels" (Oxford Gesenius 536a).

441 Heb., *darkness*, put by *Metonymy* for *calamity*.

442 "But kindled from heaven" (Oxford Gesenius, 518 b, 1 c. Compare 656 a).

443 Heb., *His*.

444 Heb., *Elohim*.

445 Heb., *El*.

JOB'S REPLY TO ZOPHAR'S SECOND ADDRESS. l^6. chap. 21.

l^6. (page 59) chap. 21.

l^6 | R^1 | 1-6. Appeal to his friends.

S | 7-26. Contrasted cases. The wicked (7-21). The good (22-26.)*

R^2 | 27-29. Appeal to his friends.

S | 30-33. Contrasted case. The wicked in life (30, 31). In death (32, 33).*

R^3 | 34. Appeal to his friends.

*** Expansion of S and *S* (above) chap. 21:7-26 and 30-33.**

S | g^1 | 7-16. Prosperity. } The wicked.

h^1 | 17-21. Adversity. }

g^2 | 22-24. Prosperity. } The good.

h^2 | 25, 26. Adversity. }

S | g^3 | 30, 31. Prosperity in life. } The wicked.

h^3 | 32, 33. Prosperity in death. }

R^1. (page 111) chap. 21:1-6. *Job's appeal to his friends.*

R^1

21:1. Then Job answered [Zophar's second address] and said.

2. Oh, listen patiently unto my words;
   And so let this your consolation be.
3. Oh, bear with me, I pray, and let me speak;
   And after I have spoken, thou[446] canst mock.
4. Ah me! Do I make my appeal to man?
   Might I not in that case impatient be?
5. Turn now, and look on me, and stand amazed,
   And lay ye now your hand upon your mouth.
6. For, when I think of it, I am dismayed,
   And trembling taketh hold upon my flesh.

446 In former addresses Job, though general, was also personal in his replies, *e.g.*, in 16:8, he singled out Eliphaz. In 26:2-4 he singles out Bildad. So here, he singles out Zophar. It reminds us of the saying of Themistocles, "Strike, but hear me!" (Plutarch, Themist, 100:11).

S. (page 111) chap. 21:7-26. *Contrasted cases.*

g^1. (page 111) chap. 21:7-16. *Prosperity of the wicked.*

g^1

7. Why [suffers God] ungodly men to live,
   And to grow old, yea, to wax strong in power?
8. With them their seed's established; yea, with them
   Their offspring [live and] grow before their eyes.
9. Their houses are in peace; they know no fear;
   No scourge descends upon them from 𝔊𝔒𝔇'𝔖[447] hand.
10. Their bull engendereth, and doth not fail;
    Their cow doth calve, and casteth not her calf.
11. Their little children skip about like lambs;
    Their elder children[448] mingle in the dance.
12. With timbrel and with harp they lift their voice;
    And merry make with cheerful sound of pipe.
13. They, in prosperity, complete[449] their days,
    And in a moment to the grave[450] go down.
14. Yet, unto God[451] they say:
    'Depart from us;
    'No knowledge of Thy ways do we desire.
15. 'Who is Shaddai that we should serve Him?
    'And what the profit if to Him we pray?
    _____[452]
16. But lo! their good comes not from their own hand.
    The ways[453] of wicked men are far from me.

447 Heb., *Eloah*.

448 Heb. עֲוִילֵיהֶם (*avileyhem*) *elder children* is in contrast with the יַלְדֵיהֶם (*yaldeyhem*) *little ones* of the previous line.

449 In the Heb. text it is written *wear out* or *consume*; but it is read *complete* or *fill up*. Some Codices, with one early-printed edition, the Aramaic Sept., Syr., and Vulg. versions, both *read* and *write* it "complete." See Ginsburg's Heb. Text and note.

450 Heb., *Sheol*.

451 Heb., *El*.

452 A slight pause.

453 Heb., יָעַץ (*yaatz*) *to deliberate*. Hence, *counsel*, implying both deliberation and the carrying of it out. The rendering "way" includes both, and the meaning is that the thoughts and acts of the wicked are past comprehension.

h[1]. (page 111) chap. 21:17-21. *Adversity of the wicked.*

h[1]

17. [But yet, YE say]
    How oft goes out the lamp of evil men!
    [How oft] calamity on them doth come!
    [How oft] are pangs apportioned them in wrath!
18. [How oft] are they as straw before the blast,
    Like chaff the storm and tempest drive away!
19. [Ye say] Eloah treasures for[454] his sons
    His evil life, and it requites, that he
20. May know; and his own eyes[455] his trouble see,
    When from the wrath of Shaddai he drinks.
21. What pleasure hath he in prosperity,
    When cut off are the number of his months?

454 The rhythm precludes the possibility of expressing the fulness of the line in the original, which reads "Eloah treasures up his evil for his sons": *i.e.*, the wicked man's sins are visited on his children. (At least this was what Job's friends said.) It is all implied in our word "visiteth."

455 The Heb. Text is *written* "eye," but is to be *read*, "eyes." But in some Codices, with two early printed editions, Aramaic, Syriac, Septuagint and Vulgate, "eyes" (plural) is both *written* and *read*.

g[2]. (page 111) chap. 21:22-24. *Prosperity of the good.*

g[2]

22. Is it to GOD[456] that one can knowledge teach?
    Seeing 'tis He who judgeth things on high!
23. [For, lo]: one dieth in the very height
    Of his prosperity, calm, and at ease:
24. His breasts are full of nourishment; his bones
    With marrow are well moistenèd, [and fresh].

456 Heb., *El*.

h[2]. (page 111), chap. 21:25, 26. *Adversity of the good.*

h[2]

25. Another dies in bitterness of soul,
    And never had he tasted any good.
26. Together in the dust they both lie down,
    Alike o'er both, the worm, its covering spreads.

R^2. (page 111) chap. 21:27-29. *Appeal to his friends.*

R^2

27. Behold, [my friends], I know your thoughts; which ye
    Against me do so wrongfully[457] maintain,
28. Ye say
        'Where is the dwelling of the Prince?[458]
        'And where the tent wherein the wicked dwell?
29. Have ye not asked of Travellers?[459] Do not
    Ignore[460] what they have noted down.[461] [They say]:—

457 Heb, חָמָס (*chamas*) *injury*, is generally associated with *violence*, but here, the context requires the sense of injustice.

458 Heb., *the noble-minded*, or any person of high degree.

459 Heb., *the passers by the way*. The Idiom for travellers.

460 The *Piel* here expresses the negative of knowing; *i.e.*, *to ignore*, *disregard*. Compare Deu. 32:27; 1 Sam. 23:7; Jer. 19:4.

461 Heb., *their signs*; or marks made on standards, which were generally mottoes or emblematical devices. So the word here may be taken as including, more generally, any sententious sayings; one of which Job at once proceeds to quote.

S. (page 111) chap. 21:30-33). *Contrasted case.*
g^3 (*vv.* 30, 31). *Prosperity of the wicked in life.*

g^3

30. 'The wicked, in the day of wrath,[462] is spared;[463]
        'Yea, in the day of wrath he doth escape.'[464]
31. Who, to his face, will dare denounce his way?
    Who shall requite him that which he hath done?

462 Heb., אֵיד (*eyd*) *calamity* as in *v.* 17.

463 Heb., חָשַׂךְ (*chasak*) *to keep back*, *restrain*. See note on ch. 16:6 and compare ch. 33:18. The scope of this member shows the sense in which these two lines are to be taken. The A.V. and R.V. both do violence to Job's whole argument, and make him say the very opposite of what he was contending for.

464 Heb., יָבַל (*yaval*) *to lead along* (in a good sense); *to lead forth*, gently or with escort. Here, the *Hophal* is used (as in *v.* 32) of being escorted with honour, etc. Compare Isa. 55:12. Ps 45:14, 15. Hence, in *v.* 30, *to lead forth* so as to escape.

h^3. (page 111) chap. 21:32, 33. *Prosperity of the wicked at death.*

h^3

32. Yet, to the grave[465] he is in honour brought;[464]
    And o'er his monument one keepeth watch.[466]
33. The valley's clods do gently[467] cover him,
    Behind, [the mourners] come in lengthened train;[468]
    Before, they all in countless numbers walk.

R[3]. (page 111) chap. 21:34. *Appeal to his friends.*

R[3]

34. How then console ye me with worthless[469] [words]
    Seeing your answers, only failure, prove?

465 Heb., *Graves*; *i.e.*, *the burying place*.

466 So R.V.

467 Heb., *sweet*; but the meaning may be extended to anything *gentle*, *light*, or *pleasant*.

468 We have this idea of drawing out or lengthened train from Judges 4:6-7, and Ps. 28:3.

469 Heb., *Vanity* or *worthlessness*.

ELIPHAZ. THIRD AND LAST ADDRESS. k[7]. chap. 22.

k[7]. (page 59) chap. 22.

k[7] | T[1] | 1-4. Argument (General). Concerning God.
U | 5-9. Accusation (Particular).
V | 10, 11. Punishment (Particular).
T[2] | 12. Argument (General). Concerning God.
U | 13, 14. Accusation (Particular).
V | 15-20. Punishment (General).
T[3] | 21-30. Argument (Particular). Concerning God, and Job.

T[1]. (above) chap. 22:1-4. *The argument.* (*General*). *Concerning God.*

T[1]

22:1. Then answered Eliphaz, the Temanite, and said:
2. Can man[470] be profitable[471] unto God?[472]
   As a wise man can serve one like himself.
3. To Shaddai is it gain, if thou art just?
   Or any profit, if thy ways be pure?
4. From awe of thee[473] will He debate with thee?
   Or, into judgment with thee will He go?

470 Heb., גֶּבֶר (*gever*). See note on ch. 4:17.

471 Heb., סָכַן (*sakan*) *to dwell beside another*, *to become one's neighbour*. Hence, *to assist* and *be of service to another*. Comp. ch. 15:3; 35:3.

472 Heb., *El*.

473 Heb., *from thy fear*: *i.e.*, *from fear of thee*.

U. (above) chap. 22:5-9. *Accusation of Job.*

U

5. It may be that thy wickedness is great?
   And without number thine iniquities;
6. That thou didst take thy brother's pledge for naught;
   Or didst strip off the garments of the poor;[474]
7. Or, that thou didst not give the weary drink;
   Or, from the hungry thou withheldest bread;
8. [Thou may'st have said]
   'The land is for the strong';
   'And, favoured men [alone] should dwell therein.'
9. Widows [thou may'st] have sent away unhelped,
   And robbed[475] the fatherless of their support.[476]

474 *i.e., the poorly clad*. Heb., *naked*; *i.e.*, so as to leave them naked. The figure is *Synecdoche* (of the whole) by which the whole is put for a part and *naked* is put for scantily clad.

475 Heb., *broken* or *crushed*.

476 Heb., *arm*, which is put by *Metonymy* (of the Cause), for the support procured by it. See the same phrase in Ps. 37:17. Ezek. 30:22, and compare ch. 11:9. Ps. 77:15; 83:8.

V. (page 115) 22:10, 11. *Job's punishment.*

V

10. This may be why the snares are round thee spread,
    And terror cometh suddenly on thee,
11. [And why] the darkness[477] thou canst not explain,[478]
    [And why] the waterfloods[479] o'erwhelm thy soul.[480]

477 *Darkness* is put by *Metonymy* (of Adjunct) for the trouble associated with it.

478 Heb., *see*, in the sense of *perceive*, *understand*, or *explain*.

479 Heb., *waterfloods*, put by *Metonymy* (of Adjunct) for calamities, or that which overwhelms.

480 *Thy soul*, put by *Synecdoche* (of the Part) for *thyself*.

T^2. (page 115) chap. 22:12. *The argument.* (*General*). *Concerning God.*

T^2

12. [Is not] Eloah high in Heav'n sublime?[481]
    Behold the highest of the stars,[482] How high!

481 Heb., גָּבֹהַּ (*gavoah*) *height*, the emotional word. Hence, used of wonder, and well expressed by *sublime*.

482 Heb., *the head of the stars*.

U.* (page 115) chap. 22:13, 14. *The accusation of Job.

U

13. [And yet, may be] thou say'st
    'How doth God[483] know?
    'And through the thickest darkness, can He judge?

483 Heb., *El*.

U

14. 'Thick clouds enrobe Him, that He cannot see,
'Alone He walketh in the vault of heaven.'

V. (page 115) chap. 22:15-20. *Punishment* (*general*).

V

15. Oh that thou would'st consider well the way
Which wicked men[484] of old have ever trod.
16. They who were snatched away[485] before their time,
Their strong foundation swept,[486] as with a flood.
17. Who unto God[487] did say 'Depart from us!'
[And ask'd] What Shaddai could do to them!
18. Yet He it was who filled their homes with good.

———

This way of wicked men is far from me.[488]
19. The righteous see that THEY may well rejoice;
The innocent will laugh at them [and say]
20. 'Surely OUR substance hath not been destroyed;
'While THEIR abundance is consumed with fire.'

484 Heb., *men of wickedness*.

485 Heb., *withered up*.

486 Heb., יָצַק (*yatzach*) *to pour out*, *fuse*, as metal *melted*. The reference being perhaps to Sodom and Gomorrah, rather than to the Flood.

487 Heb., *El*.

488 *i.e.*, I cannot account for it. Eliphaz here takes up the words of Job in ch. 21:16, and turns them against him. See note.

T[3]. (page 115) chap. 22:21-30. ***Argument.*** **(*Particular*). *Concerning God, and Job.***

T[3]

21. Oh, now, make friends with Him,[489] and be at peace,
    For thereby blessing[490] shall upon thee come.
22. Receive, I pray, instruction from His mouth,
    And lay up [all] His words within thy heart.
23. To Shaddai return: submit thyself;[491]
    [And], from thy tent[492] put far away thy sin,
24. Then thou shalt lay up treasure[493] as the dust,
    And [gold] of Ophir[494] as the pebble-stones.[495]
25. Yea, Shaddai shall be thy precious ores,
    And [His] great strength as silver[496] unto thee.
26. For then, in Shaddai thou'lt take delight,
    And to Eloah thou shalt lift thy face.
27. Then shalt thou pray to Him, and He will hear,
    And unto Him thou wilt perform thy vows.
28. The thing thou purposest shall come to pass:
    And over all thy ways the light shall shine.
29. When others are depressed, then thou shalt say
    'Look up! For, humble men[497] He will exalt;
30. 'Yea, He doth [ever] save the innocent.'[498]
    _____[499]

    Ev'n so shalt THOU[500] escape through cleanness of thy hands.

489 The *Hiphil* here, refers us back to verse 1, and Eliphaz now bases his appeal on what he there stated.

490 Some Codices with Aramaic, Septuagint, Syriac, and Vulgate read "Thy gain (or profit) shall be blessing." See Ginsburg's Text and note.

491 So it should be with Septuagint. See Ginsburg's Text and note.

492 So (singular) in many MSS., with four early printed editions, the Sept., Syr., and Vulg. Versions. But *plural* ("tents") in some Codices, with seven early printed editions. See Ginsburg's Text and note.

493 Heb., בָּצָר (*betzer*) only in these two verses. The word denotes ore (gold or silver) in its unwrought state.

494 Heb., *Ophir*, put by *Metonymy* for the gold that came from thence.

495 Heb., *pebbles of the brook*.

496 Heb., *silver of toilings*.

497 Heb., *low*, or *owly of eyes*; *i.e.*, *of humble looks*.

498 So it should be, with Sept. See Ginsburg's Text and note.

499 A slight pause.

500 So it should be, with Aramaic, Sept., Syr., and Vulg. versions. See Ginsburg's Text and note.

JOB'S THIRD REPLY TO ELIPHAZ. l^7. chaps. 23, 24.

l^7. (page 59) chaps. 23, 24.

l^7 | w | 23:1-10. God's Inscrutability.
x | 11, 12. Job's Integrity.
w | 13—24:1. God's Inscrutability.
x | 2-25. Man's Iniquity.

w. (above) chap. 23:1-10. *God's Inscrutability.*

w | l | 1-5. Job's wish for Trial.
m | 6, 7. His confidence of the issue.
l | 8, 9. Job's search for Trial.
m | 10. His confidence of the issue.

x. (above) chap. 24:2-25. *Man's Iniquity.*

x | o | 2-17. Crimes.
p | 18-20. What the issue ought to be.
o | 21, 22. Crimes.
p | 23-25. What the issue commonly is.

l. (above) chap. 23:1-5. *Job's wish for Trial.*

l

23:1. Then Job answered [Eliphaz], and said:
2. To-day again my plaint is bitter, still:
His hand[501] is heavier far than all my groans.
3. Oh, that I knew where I might find Him: knew
How I might come unto His [judgment] seat!
4. I would set out my cause before His face;
And I would fill my mouth with arguments,
5. And well I know how He would answer me,
And understand what He, to me, would say.

501 So it should be, with Sept., and Syr. See Ginsburg's Text and note. *Hand* is put by *Metonymy* for the calamity inflicted by it. Compare ch. 13:21; and 19:21.

m. (page 119) chap. 23:6, 7. *Job's Integrity.*

m

6. Would He, with His great pow'r, contend with me?
Nay, but He would surely set on me His heart.
7. There, I, an upright man, would plead with Him,
And I, for ever from my Judge go free.

l. (**page 119**) **chap. 23:8, 9.** ***Job's search for Trial.***

l

8. Lo, to the East I go: He is not there;
   And to the West, but I perceive Him not:
9. Or North, where He doth work, I look in vain;
   Or in the South, He hides where none can see.

m. (**page 119**) **chap. 23:10.** ***Job's confidence of the Issue.***

m

10. But mine own chosen way He knoweth well;
    If tried,[502] I know I should come forth as gold.

x. (**page 119**) **chap. 23:11, 12.** ***Job's Integrity.***

x

11. My foot hath held, fast firmly, to His steps;
    His way I have observed; nor gone aside.
12. From His commands[503] I have not turnèd back;
    Yea, in my heart,[504] I treasured up His words.[505]

w. (**page 119**) **chaps. 23:13—24:1.** ***God's Inscrutability.***

w

13. But He is [God] alone:[506] Who turneth Him?
    What He[507] desireth, even that He does.

502 Heb., *if He would try me*.

503 Heb., *the commandments of His lips*.

504 Or, *in my bosom*, with Sept., and Vulg. See Ginsburg's Text and note.

505 Heb., *the words of His lips*.

506 Heb., *He is one*.

507 Heb., *His soul*. 14. What is decreed for me, He will perform: And many such [decrees] He hath in store.[508] 15. [Shut out then] from His presence, I'm in fear; I think of Him and I am sore afraid.[509] 16. For, God[510] [it is] Who maketh faint my heart; Yea, Shaddai it is Who troubleth me. 17. Not from the darkness[511] am I thus dismayed, Nor yet because thick darkness[511] veils my face.[512] 24:1. Since, then, events[513] from Shaddai are not hid, Why do not they who love[514] Him know[515] His ways?[516]

508 Heb., *are with Him*; *i.e.*, laid up with him (for me).

509 Heb., פָּחַד (*pachad*) is a *Homonym*. Here, and Deut 28:66, it means *to fear*, while in Is. 60:5, Hos. 3:5, it means (and should be rendered) *rejoice*.

510 Heb., *El*.

511 *Darkness* is put by *Metonymy* for *trouble* and *calamity*.

512 So R.V margin. The R.V. and A.V. text makes no intelligible sense, because it is entirely out of harmony with the scope of the whole member.

513 Heb., *times*; put by *Metonymy* (of adjunct) for *events* that take place in them. Ps. 31:15; 1 Ch. 12:32; 29:30; Est. 1:13; 2 Tim. 3:1.

514 Heb., *His knowers*: *i.e.*, those who are His and therefore love Him. See Ps. 5:12; 9:11.

515 Heb., *see* in the sense of *perceive* or *understand*.

516 Heb., *days*; put by *Metonymy* (of the adjunct) for what is done in them: *e.g.*, His time of judgment or of visitation. See ch. 18:20. Ps. xxxvii 13; 137:7. Ezek. 21:29. Obad. 12. Lu. 19:42. 1 Cor. 4:3.

x.* (page 119) chap. 24:2-25. *Man's Iniquity.
o. (page 119) chap. 24:2-17. *His crimes.*

o

2. [Ungodly men, their neighbours'] landmarks move;[517]
   They seize on flocks, and feed them [as their own].
3. [Some], from the fatherless, drive off their ass,
   And take the widow's ox from her in pledge.
4. [While others] turn the needy from their way;
   And all the poor [and wretched] hide themselves.
5. Behold them! As wild-asses, they go forth,
   And, on the plains, they early seek their prey;
   The barren steppe doth yield their children food.
6. They reap [down corn] in fields which are not theirs;[518]
   The vineyard of the wicked they despoil.
7. Ill-clad, they[519] lodge[520] without a covering,
   And without any shelter from the cold.
8. With sweeping-rain from mountain-storm they're wet;
   For want of refuge they embrace a rock.
9. These [bad men] tear the orphan from the breast;
   That which is on the poor they take to pledge.
10. Stripped of their [scanty] clothing they[521] go forth,
    And, hungry, carry [their[522] task-masters'] sheaves.
11. Within their[522] walls, these poor, press out their[522] oil;
    Their[522] wine-presses they[521] tread, though suffering thirst.
12. From city, and from houses,[523] groans ascend;
    With shrieks, those being murdered[524] cry for help;
    Yet 𝔊𝔒𝔇[525] regards not this enormity!
    _____[526]
13. [Others again][527] revolt against the light;[528]
    They have no knowledge of its [blessèd] ways,
    Neither abide they in the paths thereof.
14. The murderer, at day-break, riseth up,
    That he may slay the poor and destitute;
    [And then again] at night he plays the thief.

517 See Deut. 19:14; 27:17; Prov. 22:28; 23:10.

518 Heb., בְּלִילוֹ (*belilo*) *his corn*. But if divided into two words it reads בְּלִי לוֹ (*beli lo*) *not his own*. In this latter case there is the *Ellipsis* of the *accusative* case, which leaves what they reaped undefined. The R.V. defines it as *provender*.

519 We take it as plural, as the singular means *every one of them*: *i.e.*, all these lawless men.

520 Heb., *to pass the night*.

521 *They*: *i.e.*, the poor who are thus oppressed.

522 *Their*: *i.e.*, the wicked who oppress these poor.

523 So it should be with Sept. See Ginsburg's Text and note.

524 Heb., *the soul of the slain*.

525 Heb., *Eloah*.

526 A slight pause.

527 Heb., *they*.

528 *i.e.*, they hate it because of their evil deeds; and commit their sins in the darkness. A different class from those described above, who oppress openly by day; "children of the night." 15. Th' adulterer[529] for [midnight's] darkness[530] waits, No eye, he saith, shall see the path I take; And so he puts a covering on his face. 16. [Burglars] break into houses in the dark, Which they had set a mark on[531] in the day; For, they, the daylight do not love.[532] 17. For all such, light is as the shade of death; For [in the light] death's[533] terrors they discern.

529 Heb., *the eye of the adulterer*.

530 Heb., נֶשֶׁף (*nesheph*) is a *Homonym*, and means (1) darkness, (2) daylight. Here (and Prov. 7:9. 2 Kings 7:5, 7. Isa. 5:11; 21:4; 59:10, and Jer. 13:6, 16, it is *darkness*). But in Job 7:4. 1 Sam. 30:17. Ps. 119:147, it is *daylight*).

531 Heb., *have sealed for themselves*; either sealed the house in their minds; or, as R.V., sealed or *shut themselves up in the daytime*.

532 Heb., *know*. See John 3:19-21. Jer. 49:9. Obad. 5. Matt. 27:64.

533 *i.e.*, the terrors of the shadow of death: the Heb. word being repeated in the second line.

p. (page 119) chap. 24:18-20. *What the issue ought to be.*

p

18. Swift as the [rushing] waters' face, [so will]
    His cursèd portion vanish from the earth:
19. And he, to his own vineyard ne'er return.
    [Ev'n so] with those who sin will Sheol deal.
20. The womb which bore him doth forget him there;
    The worm [doth love him and] doth find him sweet.
    He will not be remembered any more:
    The wicked man lies, shivered, like a tree.

o. (page 119) chap. 24:21, 22. *His crimes.*

o

21. [Again, the wicked] wrongs[534] the barren [wife];[535]
    And to the widow no compassion shows.
22. And also by his might he drags the strong away:
    He riseth up, no one is sure of life.

534 Or *plunders*.

535 The barren wife was considered more helpless than the widow, as the latter might have sons to help her.

p. (page 119) chap. 24:23-25). *What the issue commonly is.*

p

23. [God] lets them rest secure, and confident:
Though still His eyes are ever on their ways.
24. They tower a little while, and then are gone;
Brought low, they're gathered in as others are;
Or cut off, even as the ears of corn.
25. If this be not so, who can prove me wrong?
Or make my words to be of no account?

BILDAD'S THIRD (AND LAST) ADDRESS. k^8. chap. 25.

k^8. (page 59) chap. 25.

k^8 | Y | 1-3. God. His omnipotence.
Z | 4-6. Man. His impotence.

Y. (above) chap. 25:1-3. *God. His omnipotence.*

Y

25:1. Then answered Bildad, the Shuite, and said:
With Him, Dominion is, and reverence;
2. 'Tis He who maketh harmony[536] on high.
3. And, of His hosts, the number, who can count?
Yea, upon whom ariseth not His light?[537]

536 Heb., שָׁלוֹם (*shalom*), *peace*. As this refers to all in the heavens—*things* as well as *beings*—"harmony" seems better to agree with the beauty and order of all in the heavens.

537 The first line relates to things in heaven; the second to things on Earth.

Z. (above) chap. 25:4-6. *Man. His impotence.*

Z

4. How then can mortal man[538] be just with God?[539]
Or, he be pure, who is of woman born?
5. Behold the moon: to Him[540] it shineth not;
[Yea], e'en the stars, in His sight, are not pure.
6. How much less mortal man—[the food of] worms—
Or any son of man—himself a worm!

538 See note on ch. 4:17.

539 Heb., *El*.

540 Some codices, with six early printed Editions, and Aramaic and Syriac Versions, omit the "and." See Ginsburg's Heb. Text and note.

JOB'S REPLY TO BILDAD'S THIRD (AND LAST) ADDRESS. l^8. chaps. 26:1—27:10.

l^8. (page 59) chaps. 26:1—27:10.

l^8 | A | 26:1-4. Appeal to his Friends.
B | 5-14. God's ways: His Power incomparable.
A | 27:1-4. Appeal to his Friends.
B | 5-10. Job's ways: his Righteousness incomparable.

A. (above) chap. 26:1-4. *Appeal to his Friends.*

A

26:1. But Job answered [Bildad] and said,
2. How hast thou helpèd him who hath no pow'r?
Or succour brought to him who hath no strength?[541]
3. How hast thou counselled him who is unlearned?
Or wisdom hast abundantly made known?[542]
4. By[543] whom hast thou [been taught][544] to speak these words?
Whose inspiration hath come forth to thee?[545]

541 Heb., *arm*, put by *Metonymy* for *strength*, or *power*.

542 Referring ironically to Bildad's very brief address.

543 Heb., אֶת־מִי (*eth-mi*) *with whom*; *i.e.*, *by the aid of whom*.

544 The *Ellipsis* may well be thus supplied from the next line.

545 Referring perhaps to Bildad's few words which are a poor repetition of what Eliphaz had better said already: as if inspired by him Job at once proceeds to surpass Bildad's description of God's power.

B. (above) chap. 26:5-14. *God's ways. His power incomparable.*

B

5. [Where] rest[546] the [mighty] Rephaim[547] of old?—

546 Heb., חוּל (*chul*) may thus rendered, as in Hos. 11:6 (*abide*). Gen. 8:10 (*stayed*). Judg. 3:25 (*tarried*). 2 Sam. 3:29 (*rest*). Job 35:14 (*wait*).

547 The *Rephaim* were a people of great stature in Canaan and beyond Jordan (Gen. 14:5; 15:20. Deut. 2:10, 11, 20, 21), of whom Og, king of Bashan, was among the last (Deut. 3:11). Moses destroyed him, and David's men slew the last of the race (1 Ch. 20:4-8). But the word *Rephaim* is also used of the dead (Ps. 88:10. Prov. 9:18; 21:16. Isa. 26:14, 19); and so it is here, where they lie beneath the waters, open before God (*v.* 6). The *Nephilim* of Gen. 6:4, with whom the Rephaim are often compared, were men of violence, "mighty men ... men of renown"; not the offspring of angels. For the angels "neither marry, nor are given in marriage" (Matt. 22:30); and the "sons of God" of Gen. 6 were the line of Seth (see note on ch. 1:6). [16]

B

Beneath the sea and things that are therein!—

6. [Open] before Him, naked Sheol lies,
   And deep Abaddon,[548] hath no covering.
7. The North He stretches o'er the empty space,[549]
   And hangeth not the Earth on anything.[550]
8. He bindeth up the waters in thick clouds,
   And [yet] the cloud is not rent under them.[551]
9. He closeth fast[552] the entrance[553] to His throne,
   And over it He spreadeth His dark cloud.
10. The round horizon[554] bounds the waters' face,
    And there the fading light with darkness blends.
11. Heaven's pillars [mountains great], He makes to rock;[555]
    And they are terrified at His rebuke.[556]
12. By His great pow'r He calms the [raging] sea;
    And by His wisdom He subdues its pride.
13. The heav'ns so fair His spirit[557] beautified,
    The Serpent [constellation] He revolves.
14. Lo, these are only outlines of His way,[558]
    'Tis but a whisper[559] that we hear of Him,
    His wondrous pow'r,[560] then, who can comprehend?

548 *Abaddon* means *destruction*, and is another name for *Sheol* because it is the place of destruction. Compare chap. 31:12, and Prov. 27:20.

549 Heb., *Tohu*, desolation; As in Gen. 1:2. "Without form."

550 Heb., בְּלִימָה (*belimah*) *not what*: *i.e.*, *not anything*.

551 Some codices quoted in the Massorah with Aramaic and Septuagint, and one early printed Edition read "it" or "him." See Ginsburg's Text and note. The "it" in this case would refer to the weight.

552 Compare Ps. 97:2.

553 Or *presence*. Heb., *face*.

554 Heb., *He hath rounded off*, or *encircled*.

555 Or, *oscillate*. Heb., *are shaken*, or *rocked*.

556 *i.e.*, at the voice of His thunder.

557 Compare Ps. 33:6.

558 So it is to be *read*. It is *written* "ways" (pl.). In some codices, with Septuagint, it is sing, both written and read. In others, with five early printed Editions, Aramaic, Syriac, and Vulgate, it is both *written* and *read* "ways" (pl.). See Ginsburg's Text and notes.

559 Compare i. Kings 19:12.

560 Heb., *the thunder of His power*, *i.e.*, *mighty power*.

A. (page 124) chap. 27:1-4. *Appeal to his Friends.*

A

27:1. Moreover Job continued his address, and said:
2. As God[561] doth live[562] Who takes away my right,
Ev'n Shaddai, who hath embittered me,[563]
3. So long as breath remaineth in [my mouth],[564]
And in my nostrils is Eloah's breath,[565]
4. These lips of mine shall not perverseness speak,—
My tongue shall never utter what is false.

B. (page 124) chap. 27:5-10. *Job's ways: his righteousness incomparable.*

B

5. No, no;[566] I'll not admit you to be right,
Nor, while I live,[567] my innocence let go;[568]
6. My right[569] I hold; I will not give it up!
My heart shall not reproach me all my days.[570]
7. Ev'n were the Evil One mine enemy,
And, he—th' Unjust should my accuser be.
8. For, what hope hath the godless man, or gain?
When once Eloah doth demand his life[571]
9. Will God[572] [indeed] give ear unto his cry
When [trouble or] distress shall come on him?
10. [No], he's not one who joys in Shaddai!
Or calls, at any time, on Eloah!

561 Heb., *El*.

562 A well-known Heb. form of adjuration. Only used here (once) by Job.

563 Heb., *my soul*.

564 Heb., *to me*.

565 Compare Gen. 2:7, and ch. 33:4.

566 Heb., *far be it from me*.

567 Heb., *till my last gasp*.

568 *i.e.*, let it be taken from me.

569 Or *righteousness*.

570 Heb., *any one of my days*.

571 Heb., *nephesh*. Compare Matt. 16:26, and see note in Ginsburg's Heb. Text.

572 Heb. *El*.

ZOPHAR'S THIRD (AND LAST) ADDRESS. k^9. chaps. 27:11—28:28.

k^9. (page 59) chaps. 27:11—28:28.[573]

k^9 | C | 27:11-23. Unwisdom.
D | a | 28:1-6. What man knows.
b | 7, 8. What man does NOT know.
D | *a* | 9-11. What man can do.
b | 12-19. What man can NOT do.
C | 20-28. Wisdom.

573 In assigning a third discourse to Zophar we are not alone: for Dr. Kennicott (*Remarks on select passages of the Old Testament*, Oxford, 1787, pp. 169, 170), apportions chap. 27:13—28:28; and Prof. Hermann Bernard, of Cambridge, (*Comm.* in loco; and Wolfshon (whom he quotes) assign chap. 27:13—28:28. We differ with these commentators only by commencing at verse 11 instead of verse 13; and our readers must judge for themselves.

That a third address must be assigned to Zophar seems clear from the following considerations:—

1. The symmetry of the structure of this portion of the book demands it. (See page 59.)

2. The sentiments expressed (27:11—28:28) demand it, for they are the very opposite of what Job asserted and maintained to the very end. The perplexity of the commentators is proof of this.

3. Moreover, these sentiments agree exactly with what Zophar had been maintaining all through. Indeed, he commences his third address (27:13) with the very words which concluded his second address (chap. 20:29). It is incredible that Job could thus adopt the very argument he was opposing, without a word to indicate that his views had thus suddenly changed.

4. If these are the words of Job, then his friends had evidently "convinced" him; which was the very thing Elihu declared *they had not done* (see chap. 32:12).

5. The Hebrew of 29:1 does not require it. It reads, "Job added to take up his discourse, and said" (see A.V. margin). This may mean *conclusion* just as well as continuation. Indeed it marks off chaps. 29—31 as not being one of the series of replies, but as the formal conclusion of the whole (*Z*) corresponding with chap. 3. (*Z*) which was the formal opening of the whole. We are thus prepared for the sentence with which the member *Z* is closed, "The words of Job are ended" (31:40).

C. (page 127) chap. 27:11-23. *Unwisdom.*

C

27:11. I would now speak about the ways[574] of God;[575]
And Shaddai's dealings[576] [with you] not conceal.
12. Ye, surely, must have seen them for yourselves;
Or, are ye then, so altogether vain?[577]
13. This is the lot of wicked men from God[578]
Th' oppressor's heritage from Shaddai's hand:[579]
14. If children multiply: 'tis for the sword:
Of bread, his offspring will not have enough.
15. Their issue[580] will be buried at their death,[581]
But, widows will not lamentation make.
16. Though silver, like the dust, he should heap up,
And garments make in number like the sand;
17. Though he prepare! the just will put it on;
His silver will the innocent divide.
18. The house he builds: 'tis frail as is the moth's;[582]
Or, as the booth which vineyard watcher makes.[583]

574 Heb., *by the hand of God*: "hand" being put by *Metonymy* for what is done by His hand or power. Zophar is speaking of God's *mode* of working; *i.e.*, *His ways*, rendered *dealings* in the next line (compare R.V.).

575 Heb., *El*, taking up the two titles used by Job in verses 9 and 10.

576 Heb., *that which is with the Almighty*. The preposition עִם (*im*) *with*, is often used to denote some special *attribute*, or *way*. See chap. 12:16, *with Him* is strength and wisdom. So chap. 15:9; 23:14.

577 Heb., *vain with vanity*, *i.e.*, ye must have observed God's ways; or, have ye seen them all to no purpose? Hence Zophar here first shows God's ways in dealing with the wicked who manifest their unwisdom in not fearing Him or departing from evil.

578 Heb., *El*.

579 Referring to *the hand of God* in *v.* 11.

580 Heb., *those that remain of him*, *his survivors*.

581 מָוֶת with the art., as here means *judicial death*.

582 *i.e.*, not as the moth builds, but like it in its frailty, as the watcher's booth in the following line which gives a corresponding sense.

583 Compare Is. 1:8. Jonah 4:5; Lev. 23:40-42. Generally made of branches of trees.

C

19. He lies down rich, [his wealth] not gathered in:[584]
    He openeth his eyes, and it is gone![585]
20. Terrors will overtake him as a flood;
    A whirlwind in the night will sweep him off.
21. The east wind catcheth him, and he is gone;
    Yea, as a storm it hurls him from his place.
22. He,[586] who before, was wont to flee from him,[587]
    Will now come down[588] on him, and will not spare,
23. In triumph he will clap his hands at him;
    And hiss him forth from out his dwelling-place.[589]

_____[590]

584 Heb. Text וְלֹא יֵאָסֵף (*velo yeaseph*) *it is not gathered in*; *i.e.*, his wealth, which is all put out in trade, or at interest, and not all collected or gathered in. According to another reading וְלֹא יֹסֵף (*velo yosif*) *it is not added to*. The Syriac and Septuagint agree with this reading. (lxx = καὶ οὐ προσθήσει *kai ou prosthesei*). See Ginsburg's Text and note.

To take these two lines as referring to the man instead of to his wealth, is to quite miss the point, and make the expression yield no sense. The word "rich" naturally suggests the supply of the *Ellipsis* by "his wealth."

585 Heb., *it is not*; *i.e.*, his wealth. To render it "he is not" (A.V. and R.V.) is contrary to the sense. For if he lives to wake up the man *is*. But if "he is not," then he dies, instead of opening his eyes.

586 To supply the word "*God*," here, in italics as is done by the A.V. and R.V., introduces confusion. There is no need to add anything to the Hebrew. "He," *i.e.*, the man who used to flee in fear from the wicked man in his prosperity, now casts himself against him and takes his revenge when his oppressor has been brought low.

587 Heb., *used hastily to flee from his hand* ("hand" being put by *Metonymy* for *power*.

588 Heb., *casteth himself upon him*. But there are many ways in which this can be done, without making a physical assault; and all are included in this English idiom. We have rendered it, therefore, as above. Our phrase is eminently idiomatic, and eloquently expresses the sense of the Hebrew.

589 Could Job, who held such sentiments as those expressed in chaps. 12:6, and 21:7-12, have ever uttered these words of chap. 27:13-23? They are exactly the opposite, and are the arguments of all his three friends. If this is Job's address, then he had quite changed his views, and *had been convinced* by his friends; which is the very thing they they are charged with not having done. Elihu in chap. 32:12 distinctly says:

"But lo, not one of you convinced Job;

Not one, who really answered what he said."

This seems to complete the evidence for considering chaps. 27:11—28:28, the third, and last, discourse of Zophar.

590 A slight pause to be made here.

a. (page 127) chap. 28:1-6. *What man knows.*

a

28:1. Yes[591]—truly—for the silver there's a vein;
A place also for gold which they refine.
2. Iron may be brought up from out the earth;[592]
And copper may be smelted from the ore.
3. To darkness ['neath the earth] man sets a bound;[593]
In all directions[594] he explores [beneath],
Yea, ev'n the ores of earth[595] in darkness [hid].
4. A shaft he sinks,[596] 'neath where the settler dwells,[597]
And there, forgotten by the well-worn way,[598]
Let themselves down and pass away [from men].
5. As for the earth, bread cometh forth from it:
Yet underneath it fire is stirrèd up.
6. Among its stones are glowing sapphires found;
And in its dust are nuggets of pure gold.

b. (page 127) chap. 28:7, 8. *What man does not know.*

b

7. There is a path no bird of prey hath known;
Nor hath the eagle's eye discovered it.
8. [A path] which no proud beast[599] hath ever trod;
Not[600] e'en the lion ever passed that way.

591 This rendering covers the abrupt change of thought, as to what man, though so unwise as to his own best interest, yet knows and can do in connection with his material and temporal interests. The change is marked by the causal כִּי (*ki*) *for*, = *for truly*.

592 Heb., עָפָר (*aphar*) the *interior* or *deep* ground. Not the surface as in 39:14; 41:33.

593 By sinking a shaft and introducing light.

594 Heb., *to every extremity*, or *to each point*: *i.e.*, *in all directions*. Compare Ezek. 5:10.

595 Heb., *stones of darkness*: *i.e.*, stones hidden in the darkness beneath the earth.

596 Heb., נַחַל (*nachal*) a *wady* or *torrent bed*. The context shows that it must be *a shaft* that is meant.

597 Heb., גָּר (*gahr*) *stranger pilgrim*, one away from home (Lev. 17:12). Exactly what is expressed by our modern word "settler."

598 Heb., *forgotten of the foot*: *foot* being put by *Metonymy* for *foot-path*. The way itself is personified as forgetting them, as in chap. 7:10. Ps. 103:16.

599 Heb., *sons of pride*: *i.e.*, ravenous beasts.

600 Or, "*and not*." See Ginsburg's Text and note.

a. (**page 127**) **ch. 28:9-11.** ***What man can do.***

a

9. Man lays his hand upon the flinty rock;
   The hills he overturneth by their roots.
10. He cutteth water-channels in the rocks;
    His eye detecteth every precious thing.
11. The over-flowing floods he doth restrain;
    The hidden things he bringeth forth to light.

b. (**page 127**) **chap. 28:12-19.** ***What man can not do.***

b

12. But wisdom—whence can it be [thus] obtained?
    And understanding: where the place thereof?
13. No mortal man doth know the way[601] thereto;
    Among the living[602] it can not found.
14. Th' abyss exclaims '[Wisdom] is not in me.'
    And ocean roars—'Nor with me dwelleth[603] it.'
15. Fine gold cannot be given in its stead,
    Neither can silver for its price be weighed.
16. With Ophir's gold it never can be bought;
    Nor with the onyx or the sapphire gem.
17. Crystal and gold cannot compare with it;
    Nor vessels[604] of pure gold be its exchange.
18. Corals and diamonds[605] can not be named;
    The worth of wisdom far excelleth pearls.
19. The topaz gem of Cush equals it not;
    And purest gold with it can not be weighed.

601 So it should be, with Sept. See Ginsburg's Text, and note.

602 Heb., *in the land of the living*.

603 In the second line the negative is stronger than in the first: *i.e.*, *it is nowhere with me*, it is well expressed by the word *dwelleth*.

604 Some codices, with one early printed Edition, Aramaic, Sept. and Vulgate Versions read it plural. See Ginsburg's Text and note.

605 It is difficult, if not impossible to determine with certainty the particular gems meant, as they are proper names, and these are not the same in any two languages.

C. (page 127) chap. 28:20-28. *Wisdom.*

C | 20. Whence, then, this wisdom? [Whence, then] doth it come?
And understanding; Where the place thereof?
21. So hidden from the eyes of all who live;
And from the birds of heav'n so close concealed.
22. Death and Destruction [both alike] declare
'Only a rumour of it reach'd our ears.'
23. But Eloah hath understood the way;
And He discerns the [secret] place thereof.
24. For He can look to Earth's remotest bounds,
And all beneath the heavens He beholds.
25. So that He gives the air its gravity;
And waters meteth out by measurement.
26. When for the rain He gave forth a decree
A way appointed for the thunder-flash.
27. Then did He see it, and declare it [good];
Yea, He established[606] it and showed it forth[607]
28. But He unto the sons of Adam saith,
'Lo! Wisdom is to reverence the Lord;[608]
'And understanding is to flee from sin.'[609]

606 Some codices (with five early printed editions) read "marked." See Ginsburg's Heb. Text and note.

607 Or, *set it up before Himself*: *i.e.*, set it up for contemplation and searching out by man.

608 Heb., *Adonai*: *i.e.*, the Lord, as ruling on earth. Many MSS. and old Editions read *Jehovah*, and the Massorah includes this among the 134 passages where *Adonai* is to be read, though it should be written Jehovah.

609 This is not Divine *wisdom*. It is human *policy*. True wisdom ever justifies God and condemns one's self. This includes the other. We may fear the Lord without justifying Him, and we may depart from evil without condemning ourselves. But, on the other hand, we cannot justify God without reverencing Him; and we cannot condemn ourselves without departing from the evil we deplore. See the notes on this verse in Part I, page 18 and following.

JOB'S JUSTIFICATION. (CONCLUSION.) *Z.* chaps. 29—31.

Z. (page 59) chap. 29—31.

Z | E | 29. Saddened retrospect of past Prosperity.
F | 30. Sorrowful description of present Misery.
G | 31. Solemn asseveration of Innocence.

E. (above) chap. 29 *Saddened retrospect of his past Prosperity.*

E | H | c | 1-6. Job's prosperity. (What he was.)
d | 7-11. His honour.
I | e | 12. Redress of wrong } What Job did.
f | 13. Beneficence }
g | 14-. Righteousness }
I | *g* | -14. Justice }
f | 15, 16. Beneficence }
e | 17. Redress of wrong }
H | *c* | 18-20. Job's prosperity. (What he thought.)
d | 21-25. His honour.

c. (page 132) chap. 29:1-6. *Job's prosperity. What he was.*

c

29:1. Then Job resumed[610] [and concluded] his [original] address (chap. iii).
2. Oh that I were as in the olden times;[611]
As in the days when 𝔊𝔒𝔇[612] watched over me.
3. When shone His lamp so brightly o'er my head,
And, by His light, I could in darkness walk.
4. As did I in the spring-time[613] of my life,
With 𝔊𝔒𝔇'𝔖[612] own secret presence[614] in my tent.
5. When Shaddai was yet with me, my stay,[615]
And round me were my children in their youth.
6. When with th' abundant[616] milk my feet I bathed,
And oil from out the rock flowed forth for me.

610 Heb., וַיֹּסֶף (*vayyoseph*) *and he added*: added *to take up*. This certainly indicates more than a pause. It marks a change. What follows is no mere reply to Zophar's last address. Job takes up his original complaint in ch. 3, and answers all that his three Friends had said, by reviewing his whole past and present life. This last member *Z* (xxix.—xxxi.) corresponds with the first member of this division Z (iii.).

611 Heb., *months of old*.

612 Heb., *Eloah*.

613 Heb., *autumn*. But as the ancient year began in our autumn, so the word has reference to the *beginning* of the year, and corresponds with our Spring. Hence we speak of "the spring-time of youth."

614 Heb., סוֹד (*sud*) *secret*. The secret of Jehovah implies all that is included in His *favour*. (See Ps. 55:15. Job 19:19. Here it denotes familiar intercourse.

615 The Heb. עִמָּדִי (*immadi*) *with me*, implies intimate and constant communion. So Ps. 23:4.

616 The Figure of *milk* and *oil* denotes exuberance; and the word *abundant* well expresses it.

d. (page 132) chap. 29:7-11. *Job's honour.*

d

7. When to the city's gate I made my way,
   And in the open place prepared my seat,
8. The young men saw me, and withdrew[617] themselves,
   Yea, all the elders would rise up and stand.
9. The rulers too, from talking would refrain,
   And used to lay their hand upon their mouth.

617 Not "*hid themselves*" as A.V. and R.V. but *retired*.

d

10. The nobles' voice was hush'd; they held their peace,
    Their tongue, in silence, to their palate[618] clave;
11. The ear that heard of me pronounced me blessed;
    The eye that saw, bore witness unto me,

I. (page 132) chap. 29:12-17. *Reasons. What Job did.*

e

12. That I did save[619] the poor who crièd out,
    The fatherless, and him who had no help,

f

13. The perishing to me his blessing gave;
    I caused the widow's heart to sing for joy.

g

14. My righteousness I put on as my clothes:

g

    My justice, as my robe and diadem,

f

15. I was instead of eyes unto the blind,
    And to the lame I was instead of feet.
16. A father I was to the needy ones.
    The cause I did not know,[620] I searchèd out.

e

17. I used to break the jaws[621] of evil men,
    And pluck the prey out of their very teeth.

618 This is even more literal to the words than the A.V. and R.V.

619 Heb., *used to deliver*.

620 *i.e.*, the cause unknown: not the person, It is not merely impartiality that is meant, but carefulness to execute justice.

621 Compare Ps. 3:7; 58:6. Lam. 3:16.

c. (**page 132**) **ch. 29:18-20.** ***Job's prosperity.*** (***What he thought***).

c

18. I said, I shall grow old as doth the palm;[622]
    Yea, multiplied like sand, my days shall be.
19. My root unto the waters shall spread out,[623]
    And all night long the dew be on my branch.
20. My glory, shall remain with me, still fresh:
    My bow, within my hand, renew its strength.[624]

d. (**page 132**) **ch. 29:21-25.** ***Job's honour.***

d

21. To me, men hearkened, waited, and gave ear;
    And at my counsel they did silence keep.
22. When I had spoken, none replied again;
    So that on them my wisdom[625] still might fall.[626]
23. Yea, they would wait, as men for showers wait,
    And open wide their mouths, as for the rain.
24. That I should mock[627] them they would ne'er believe,
    Nor would they cause a shadow on my face,
25. I used to choose their way; and sat as chief;
    As king among his subjects, so I dwelt;
    And among mourners, as a comforter.

622 The note in Ginsburg's Text, gives *branch*. Sept. has *palm-branch*.

623 Heb., *opened out*.

624 Heb., תַּחֲלִיף (*tachaliph*) *regerminate*. See ch. 14:7, and compare ch. 30:11. See also Ps. 102:27. Isa. 9:9.

625 Heb., *speech*, but *wise* utterances, and clearly meant, from the context of the words and scope of the passage.

626 Compare Deut. 32:2.

627 As in ch. 12:4.

F. (**page 132**) **chap. 30** ***Sorrowful description of his present Misery.***

F | J | 1-14. From others. (1-8, their character. 9-14, their conduct.)
K | 15-18. In himself. (15, 16, mental. 17-19, bodily).
J | 19-24. From God. (20, silence. 21-24, action.)
K | 25-31. In himself.

J. (above) chap. 30:1-14. ***From others:*** **(*Their character, vv. 1-8; their conduct, vv. 9-14*).**

Their Character, vv. 1-8.

J

30:1. But, now, I'm held in scorn by younger men
Whose fathers I would have disdained to put
On level with the dogs that watch'd my flock.
2. What profit would their strength be unto me,
When they had lost their ripened manhood's powers?
3. Through hunger[628] they were like the barren[629] rock.
These vagrants[630] driven from the land of drought[631]
For ages past[632] a desolation, wild,
4. Who 'mong the bushes pluck th' ill-tasting[633] herb
And make the roots of juniper[634] their food.
5. From human intercourse[635] they're driven forth;
[And] men cry after them, as after thieves.[636]
6. In dark ravines they make their dwelling place.
In holes of earth,[637] and caverns of the rocks[638]
7. Among the desert scrub[639] they raise their shouts[640]
[And] under bramble bushes herd [like beasts]
8. Children of fools, yea, sons without a name,
As outcasts they are driven from the land.

Their Conduct **(ch. 30:9-14).**

J

9. But, now, I have become their mocking-song;
Yea, I've become a by-word unto them.
10. They [all] abhor, and stand aloof from me;
And spare not now to spit before my face.[641]
11. Since He hath loosed my[642] bow,[643] and humbled me,
They too, before me, cast off all restraint.[644]
12. At my right hand this rabble brood rise up,
They thrust aside my feet: [leave me no room].
Against me they oppose[645] their hostile[646] ways.
13. They mar my path: [my movements they impede[647]];
They seek my hurt, although it helps them not.[648]

628 Heb., *want and hunger*.

629 Compare Job 3:7; 15:34. Isa. 49:21. Lit., *they are a bare stiff rock*.

630 עָרַק (*arak*) as a verb occurs only here. In Syriac it means *to flee*. In Arabic it means *to roam*. Hence of the gnawing of fugitive or darting pains (compare the noun or participle in verse 17). The word may well be rendered *vagrants*, roaming to and fro from the desert to the borders of civilization through want.

631 Compare ch. 24:19. Ps. 70:2; 107:35.

632 Heb., *yesterday* or *yesternight*. See Gen. 19:34; 31:29. 1 Kings 12:26. Used idiomatically for the ages past and gone. See Ps. 90:14, and compare Heb. 13:8. The indefiniteness of *time* in this line corresponds with the indefiniteness of *place* in the previous line.

633 Various meanings are given to these proper nouns, about which there is necessarily great uncertainty in all languages. The etymology of this word points to any acrid herb.

634 A.V. *mallows*; R.V., *salt-wort*.

635 Heb., *from the body*: *i.e.*, from the *body of men*, or *society*.

636 Heb., *as the thief*.

637 Artificial holes.

638 Natural caverns.

639 Heb., *bushes*.

640 Heb., *bray*.

641 Compare Deut. 25:9, Matt. 26:67; 27:30, &c.

642 Written "his": to be read "my."

643 Or, *bow-string*. Compare chap. 29:20, to which this refers, by way of contrast.

644 Heb., *let loose their bridle*.

645 Heb., *cast up* as an earthwork.

646 Heb., *the ways of destruction*: *i.e.*, hostile. The figure denotes military operations.

647 This sentence we have inserted by way of an explanatory repetition.

648 Lit., *no helper to them*.

J

14. As [waters] through a breach, they come [on me];
    And on me like a tempest they rush in.

K. (page 132) ch. 30:15-19. *Job's miseries. In himself.*

Mental sufferings (*vv.* 15, 16).

K

15. All now is overthrown:[649] and, like the wind,
    Terrors my dignity have scatterèd
    And gone, like clouds[650] is my prosperity.
16. And now, my soul, within me is poured out,
    The days of my affliction hold me fast.

Bodily sufferings (*vv.* 17, 18).

K

17. By night by bones are pierced [with pains] without;[651]
    My throbbing nerves[652] [within[653] me] never rest.
18. By great exertion[654] is my garment changed;
    It girds me like the collar of my coat.[655]

J. (page 132) ch. 30:19-24. *Job's miseries. From God.*

J

19. Into the mire His hand[656] hath cast me down;
To dust and ashes I may be compared.
20. I cry aloud to Thee; Thou answ'rest not;
I stand [in prayer]; but Thou dost not regard.
21. Thou art become relentless [to my prayer];
And dost assail me with Thy mighty hand.
22. Thou usedst to lift me up upon the wind,
[Yea] Thou didst cause me [thereupon] to ride;
[But now,] Thy storm doth carry me away.
23. I know that Thou wilt bring[657] me back to death,—
E'en to the place ordain'd for all who live.[658]
24. Ah! prayer [for these] is vain.[659] He will not help,[660]
Though when in trouble one may cry for them.

649 The Heb. denotes *a complete overthrow*.

650 Heb., *a thick cloud*.

651 Heb. מֵעָלַי (*meyahlahi*) *from off* or *from above*, *i.e.*, *upon me*.

652 See note on verse 3, above.

653 This must be supplied in contrast with the word "without" in the previous line.

654 Heb., *with greatness of strength*.

655 Heb., *like the mouth of*, *i.e.*, the opening, or collar of my coat. My garment, otherwise loose, clings like a tight collar.

656 Heb., *He*.

657 Heb., שׁוּב (*shuv*) *to return*, referring to Gen. 3:19, and to his own words in ch. 1:21. Compare ch. 34:15. Ecc. 12:7. Ps. 90:3.

658 Compare Heb. 9:27.

659 Heb., לֹא־בְעִי (*lo-behi*) *no prayer*. The negative thus united means *prayerless*, like our prefixes *un-*, *in-*, *im-*. Only we have no English use of such prefixes with the word prayer. "Prayer is of no avail" is the meaning of the words.

660 Heb., *He will not put forth his hand*.

K

25. Did I not weep for him whose lot was hard?[661]
    Was I not sorely grievèd[662] for the poor?
26. Yet, when I looked for good, then evil came;
    And darkness [deep] when I expected light.
27. My bowels boil;[663] and they are never still;
    So suddenly has trouble[664] come on me.[665]
28. Even in gloom[666] I go, without the sun.
    I rose up in th' assembly, and cried "Help"!
29. A brother I became to howling brutes
    And a companion to the birds that screech.
30. Without: my skin is burnt up and is black;[667]
    Within: my bones are all consumed with heat.
31. Therefore my harp, to mourning, has been turned;
    My lyre, is like the voice of them that weep.

661 Heb., *for the hard of day*: a day of calamity.

662 Heb., עָגַם (*agam*) *to be troubled*. Only here.

663 Heb., *caused to boil*. This is the force of the *Pual*.

664 Heb., *days of affliction*.

665 Heb., *prevented*, or *anticipated* me. This suggests the idea of *suddenness*.

666 Darkness or blackness is put by *Metonymy* for mourning.

667 Heb., *from upon me*; *i.e.*, without, the outside being contrasted with the bones beneath the skin.

G. (page 132) chap. 31 ***Solemn asseveration of his innocence, in respect to various sins.***

G | L^1 | h^1 | 1. Sin. (Unchastity.)

i^1 | 2-4. Consequence.

L^2 | h^2 | 5. Sin. (Deceit.)

i^2 | 6. Consequence. (Trial desired.)

L^3 | h^3 | 7. Sin. (Dishonesty.)

i^3 | 8. Consequence. (Imprecation.)

L^4 | h^4 | 9. Sin. (Adultery.)

i^4 | 10-12. Consequence. (Imprecation.)

L^5 | h^5 | 13. Sin. (Injustice.)

i^5 | 14, 15. Consequence. (Penalty.)

L^6 | h^6 | 16-21. Sin. (Inhumanity.)

i^6 | 22, 23. Consequence. (Imprecation.)

L^7 | h^7 | 24-27. Sins of heart. (Covetousness, 24, 25. Idolatry, 26, 27.)

i^7 | 28. Consequence. (Penalty.)

L^8 | h^8 | 29-34. Sins of heart. (Malignity, 29-31. Inhospitality, 32. Hypocrisy, 33, 34).

i^8 | 35-37. Consequence. (Trial desired.)

L^9 | h^9 | 38, 39. Sin. (Fraud.)

i^9 | 40. Consequence.

L^1 (page 132) chap. 31:1-4. ***Unchastity.***

L^1

31:1. A covenant for[668] mine eyes I made [with God];
How then could I upon a virgin gaze?
2. What would my judgment be from 𝔊𝔒𝔇[669] above?
Or what my lot from Shaddai on high?
3. Is not calamity for evil men?
To those who sin is not disaster[670] due?
4. Would not Eloah[671] see my [evil] way?
[Would He not] take account of all my steps?

L^2 (page 132) chap. 31:5, 6. ***Deceit.***

L^2

5. If I have walked in ways of falsity,
Or, If my foot had hasted to deceit
6. Then let Him weigh me in just balances,
And let Eloah know my blamelessness.

L[3] (page 132) chap. 31:7, 8. *Dishonesty.*

L[3]

7. If, from THE way, my step aside hath swerved;
   And I have coveted[672] what I had seen;
   Or, any stain has cleaved unto my hands,
8. Then let me sow, and let another reap[673]
   And let my plantings[674] all be rooted up.

668 Not "made with," for that would require עִם (*im*). The covenant here was made with God, against his eyes, which are regarded as an enemy likely to lead him astray.

669 Heb., *Eloah*.

670 Heb., *strange* punishment.

671 Heb., *He*.

672 Heb., "Or, if my heart had followèd mine eyes." By the Figure *Prosopopœia* the heart is personified; and by *Synecdoche* it (as a part) is put for the whole person. By *Metonymy* (of the cause) it is also put for the *desires* of the heart; and by *Metonymy* also the *eyes* are put for that which is seen by the eyes.

673 Heb., *eat*.

674 Heb., *produce*: or, that which is growing up: *i.e.*, that which has been planted stands in contrast with its being rooted up.

L[4] (page 132) chap. 31:9-12. *Adultery.*

L[4]

9. By woman, if my heart has been enticed,
   And at my neighbour's door I have laid wait;
10. Then let my wife grind [corn][675] for other men,
    Let others humble her [as if their slave].
11. For such a deed[676] would be a heinous sin,
    A sin that must be brought before the judge.[677]
12. It is a fire that to Abaddon burns,
    Destroying[678] all my increase at the root.

675 Compare Ex. 11:5. Judg. 16:21. Lam. 5:13. Isa. 47:2. Matt. 24:41.

676 Heb., הִוא (*he*) *this*: *i.e.*, this sin of adultery.

677 Heb., *a sin for the judges*. Some Codices with two early printed editions read, *a judicial iniquity*. In some Codices the Massorah says, "read judicial." The meaning is the same as when we speak of a thing being "a crime in the eye of the law:" Or, an "indictable offence." Compare *v.* 28.

678 Preserving and combining the two ideas suggested by *fire* and *Abaddon*. The latter means *destruction*, and fire *destroys* by burning. *Uprooting* is out of all harmony with the scope of the passage.

L[5] (page 132) chap. 31:13-15. *Injustice.*

L[5]

13. If I had spurned my servants'[679] righteous cause,
    When they had brought before me their complaint.
14. What then could I have done when God[680] rose up?
    When He required, what could I answer Him?
15. Who in the womb made me; made He not him?
    And from one source gave being to us both?

L[6] (page 132) chap. 31:16-23. *Inhumanity.*

L[6]

16. If from the poor man's prayer[681] I turned away[682]
    [Or, If] I caused the widow's eyes to fail[683]
17. And eaten my [sweet] morsel all alone,
    So that the fatherless ate not thereof?
18. [But no!]. As with a father he[684] grew up
    With me. And from my birth[685] I guided her[686]
19. If e'er I saw one perishing [with cold][687]
    Or any needy without covering,
20. Has not His [very] loins,[688] me blessed[689] indeed,
    When he has felt the warmth of my lambs' fleece,
21. If 'gainst the orphan I have raised my hand,
    Because I saw the Judge[690] would take my part,[691]
22. [Then] let my shoulder[692] fall from out its blade,
    And [let] my arm[693] be broken from its bone.
23. For God's[694] destruction would have been my dread,
    Before His Majesty I could not stand.

679 Heb., *man-servant and maid-servant*.

680 Heb., *El*.

681 Heb., *desire*.

682 Heb., *witheld* or *kept aloof*, the subjective future implying *disposition* rather than act.

683 *i.e.*, with looking in vain for help. Comp. Lam. 4:17.

684 Heb., *grew up from my youth* (*i.e.*, the orphan).

685 Heb., *from the womb of my mother*.

686 *i.e.*, the widow.

687 Heb., *without clothing*.

688 Written *sing.* but read dual. In some Codices, with three early printed editions, both written and read "loins" (dual). See Ginsburg's Text and note.

689 By *Prosopopœia* the loins are personified.

690 Heb., *at the gate*: *i.e.*, the judge sitting in the gate.

691 Heb., *my help*: put by *Metonymy* (of the adjunct) for one who would help me, be on my side, or take my part.

692 The upper bone of the arm.

693 The lower bone of the arm.

694 Heb., *El*.

L[7] (page 132) chap. 31:24-28. *Sins of heart. Covetousness* (*vv.* 24, 25).

L[7] 24. If I have put my confidence in gold,
Or, to the fine gold said ['Thou art] my trust;'
25. If I rejoiced because my wealth was great,
Because my hand[695] had vast abundance gained,

Idolatry (*vv.* 26, 27).

L[7] 26. If on the sun I looked as it shone forth,
Or, on the moon, so bright, as it marched on,
27. And my heart had been secretly enticed,
So that my hand [in worship] touched my mouth[696]
28. This, too, had been a sin before the Law[697]
For then I had denied the God[698] above.

695 By *Synecdoche*, *my hand*, is put for *myself*, denoting how the wealth had acquired: viz., by his own labour.

696 This act of touching the mouth with the hand is put by *Metonymy* (of the Adjunct) for the adoration and worship connected with the act.

697 See note on verse 11.

698 Heb., *El*.

L[8] (page 132) chap. 31:29-37. *Sins of Heart. Malignity* (*vv.* 29-31).

L[8] 29. If in my foe's misfortune I rejoiced,
Or did exult[699] when evil came on him;
30. (But no! I suffered not my mouth to sin,
By asking for a curse upon his soul[700]).
31. Though, have not those of mine own household said,
Oh! that we had [our enemy's] flesh [to eat],
That we could satiate ourselves [therewith]?

Inhospitality (*v.* 32).

L[8] 32. The stranger never lodged outside [my tent];
My doors I opened to the traveller.

Hypocrisy (*vv.* 33, 34).

L[8]

33. If I, like Adam, my transgression[701] hid,
    And in my breast concealed my secret sin,
34. Then let me tremble at the rabble crowd,
    Yea, let the scorn of men of rank,[702] affright,
    And let me silence keep, and go not forth.
35. (Oh! that there were for me[703] one who would hear
    What I've marked down![704] Let Shaddai answer me!
    Or, let mine Adversary write[705] HIS charge!
36. Would I not on my shoulder lift it up,
    Or bind it, as a crown, upon [my head]?
37. The number of my steps[706] I would declare
    Yea, as a prince I would draw near to him).

699 Heb., *lift myself up*.

700 *i.e.*, *himself*.

701 So (sing.) some codices with two early printed editions, and the Sept. and Vulg. Versions. See Ginsburg's Text and Note.

702 Heb., *families*; put by *Metonymy* (of adjunct), for men of good family.

703 Heb., *That I had*.

704 Heb., *my mark*: *i.e.*, what I have marked or noted down. Compare ch. 13:18; 23:4, and Ezek. 9:4.

705 The writing that Job desired could have been only the indictment against him; or the evidence as to its counts or charges.

It might be rendered, Let the writing answer me which mine Adversary hath written.

706 *i.e.*, I would go boldly forward to meet my Adversary, and not, like Adam (*v.* 33), hide myself.

L[9] (page 132) chap. 31:38-40. *Fraud.*

L[9]

38. If, the whole Land, against me had cried out,
    And [if] its furrows, all together wept,[707]
39. If, without having paid I ate its fruits,
    And thus have made its owners breathe out [hate][708]
40. [Then] let there come forth thorns[709] instead of wheat,
    And noxious weeds, instead of barley, grow.
    Job's words are ended:[710] [he will say no more]

707 The Figure *Prosopopœia* by which the furrows are personified.

708 Heb., *caused to breathe out* (or *expire*) *the soul of its owners*: *i.e.*, caused them to die of hunger by fraudulently consuming the fruits of their toil without payment.

709 Heb., *the thorn*.

710 This is not a mere epigraph of a writer, or editor. They are the concluding words which Job uttered; by which he informed his friends that he did not intend to carry the controversy any further; but that he had

now said all he meant to say. So far as he was concerned, the controversy was ended.

THE MINISTRY OF ELIHU. E. chap. 32:1—37:33.

E. (page 51) chap. 32:1—37:33.

E | Y | 32:1-5. Connecting Narrative. (Prose.)
Z | 32:6—37:33. The Ministry Proper. (Poetry.)

Y. (above) chap. 32:1-5. *Connecting narrative.*

Y | a | 32:1. Three men. Cessation.
b | 2, 3. Anger of Elihu.
a | 4. One man. Forbearance.
b | 5. Anger of Elihu.

Connecting Narrative.

a | 32:1. So these three men ceased to answer Job because he was righteous in their[711] eyes.

b | 2, 3. Then was kindled the anger of Elihu[712] son of Barachel[713] the Buzite[714] of the family of Ram.[715] Against Job was kindled his anger, because he justified himself[716] rather than God.[717] Also against his three friends was his anger kindled, because they had found no answer, and had condemned God.[718]

a | 4. Now Elihu had wanted to speak concerning Job,[719] because they[720] were older[721] than he.

b | 5. Howbeit, when Elihu saw that there was no answer in the mouth of the three men, then his anger was kindled.

711 So it should be, according to the Septuagint. See Ginsburg's Introduction p. 361. Their cessation was caused by their conviction that Job was righteous; whereas, as long as they thought otherwise they did not cease.

712 *My God is He.*

713 *Blessing of God.*

714 *Contempt.*

715 Buz was the second son of Nahor. See Gen. 22:21. So that Elihu was the son of Barachel; Barachel was of the tribe of Buz (a "Buzite); and of the family of Ram. (Not the Aram of that verse, as Barachel could not be descended from both the second and third sons of Nahor.

Elihu was therefore a descendant of Nahor, the brother of Abram. See further on ch. 1:1.

716 Heb., *his own soul*.

717 See ch. 4:17, and compare 33:9; 34:5; 35:2.

718 *Elohim* (God) was the primitive reading here, which is one of the emendations made by the *Sopherim* (see note on chap. 1:5). They altered אֱלֹהִים (*Elohim*) to אִיּוֹב (*Job*), out of a mistaken reverence for God. (See Ginsburg's *Introduction* p. 361.

719 Heb., *had waited with words*: *i.e.*, waited to utter his words, or, *to speak*.

720 *i.e.*, the Three Friends.

721 Heb., *older in days*.

ELIHU'S MINISTRY PROPER. Z. chaps. 32:6—37:33.

Z. (page 145) chaps. 32—37:33.

Z | A^1 | 32:6-22. Elihu. Introduction.
B^1 | 33:1-33. His words to Job.
A^2 | 34:1. Elihu. Continuation.
B^2 | 34:2-37. His words to Job's friends.
A^3 | 35:1. Elihu. Continuation.
B^3 | 35:2-16. His words to Job.
A^4 | 36:1. Elihu. Conclusion.
B^4 | 36:2—37:24. His words on God's behalf.

A^1. (above) chap. 32:6-22. *Elihu* (*Introduction*).

A^1 | c | 6-. Personal. Seniority.
d | -6, 7. Reason for not speaking before.
c | 8, 9. Personal. Qualification.
d | 10-22. Reason for speaking now.

A^1. (page 146) chap. 32:6-22. *Elihu.* (*Introduction.*)

A^1

6. So then, Elihu, the son of Barachel the Buzite opened his discourse[722] and said:
—

c. (page 146) chap. 32:6-. *Personal.* (*Juniority.*)

c

I am but young in years,[723] and ye are old,

d. (page 146) chap. 32:-6. *Reason for not speaking before.*

d

Wherefore it was that I held back in fear,
And durst not show what my opinion was.
7. For those of many days should speak, I thought,
A multitude of years should wisdom teach.

c. (page 146) chap. 32:8, 9. *Personal.* (*Qualifications.*)

c

8. Surely a spirit dwells in mortal man,
And Shaddai's breath makes them to understand
9. The greatest men are not at all times wise;
Nor do the aged [always] know what's right.

d. (page 146) chap. 32:10-22. *Reason for speaking now.*

d

10. Therefore I said, Oh Hearken unto me,
    I too will show my knowledge, even I.
11. Lo! I have listened unto your discourse;
    To all your reas'nings, I have given ear,
    Waiting till ye have searched out what to say.
12. But, though to you I carefully gave heed,
    There was not one of you convincèd Job;[724]
    Not one who really answered what he said.
13. I pray you, say not 'We have wisdom found,'[725]
    For God alone can put him right,[726] not man.
14. Since not 'gainst ME hath he arrayed his words;
    I will not, with YOUR words, reply to him.
15. (All broken down, they answer him no more.
    They have not any more, a word to say,
16. And still I waited, though they could not speak;
    But silent stood and offered no reply.)
17. I will reply—ev'n I—on mine own part
    I too will show my knowledge, even I.
18. For I am fillèd full with [wisdom's] words;
    The spirit in my breast[727] constraineth me.
19. It[727] is as wine which hath no safety vent;
    Like wine-skins new, which are about to burst.
20. Yes, I will speak, that I may find relief;
    Open my lips, and take up my discourse.
21. I will not now regard the face of man,
    And, to no man, will flattering titles give.
22. I know not how to flatter.[728] Otherwise
    My Maker soon would summon me away.

722 See note on chap. 3:1.

723 Heb., *days*.

724 See chap. 31:35, 36.

725 Compare 28:12, 20, 21; 15:2, 3, 8; 12:2; 13:2; *i.e.*, we have discovered the truth as to Job, that he has richly deserved all his troubles.

726 Heb., *drive* or *chase away* as chaff by the wind. Ps. 1:4; 68:3, *put him to flight* would be a good rendering; but, what sort of flight, must be determined by the previous line, and the context.

727 Heb., *my belly*: "belly" being put by *Metonymy* for the seat of feeling and thought, must be rendered by words suitable to English usage.

728 Heb., *give flattering titles*.

B^1. (page 146) chap. 33:1-33. *Elihu's words to Job.*

B^1 | C | e^1 | 1, 2. Call for attention.

f^1 | 3, 4. His fitness. (g | 3. Internal. h | 4. External.)

e^2 | 5. Call for answer.

f^2 | 6, 7. His fitness. (*h* | 6. External. *g* | 7. Internal.)

D | i | 8-11. Job's error. Justification of himself.

k | 12. Answer. God's greatness (in Creation).

D | *i* | 13. Job's error. Charge against God.

k | 14-30. Answer. God's goodness (in Revelation).

C | e^3 | 31-. Call for silence.

f^3 | -31. His fitness. "I will speak."

e^4 | 32. Call for answer.

f^4 | 33. His fitness. "I will teach."

e^1 (above) chap. 33:1, 2. *Call for attention.*

e^1

33:1. And now, O Job, I pray thee hear me speak,
And be attentive to my every word.
2. Behold now, I have openèd my mouth;
My tongue shall utt'rance[729] give, distinct and clear:

729 Heb., *my tongue hath spoken in my palate*: *i.e.*, as my palate discerns the different tastes of foods, so can my tongue discern what words to say. The figure transfers the sense to mental discernment, as the tongue is the same agent in each case.

f^1 (page 146) chap. 33:3, 4. *His fitness.*

f^1

3. For all that I shall say comes from my heart,
My lips shall speak what is sincere and true.
God's Spirit made me [at the first] and [still]
4. 'Tis the Almighty's breath must quicken me.[730]

e^2 (page 146) chap. 33:5. *Call for answer.*

e^2

5. If thou art able; answer me, I pray:
Array thy words in order; take thy stand.

f^2 (page 146) chap. 33:6, 7. *His fitness.*

f^2

6. Lo, I am here—thou wished it[731]—in God's stead.
And of the clay I have been formed [like thee].
7. Behold, my terror will not make thee fear;
Nor heavy will my hand[732] upon thee press.

i. (page 146) chap. 33:8-11. *Job's error. Justification of himself.*

i

8. But, surely, thou hast spoken in mine ears,
   And I have heard a voice of words, like these[733]
9. 'A man without transgression, pure am I:
   'Yea, I am clean; without iniquity.
10. 'He is against me; seeking[734] grounds of strife;
    'And He doth count[735] me as His enemy,[736]
11. 'My feet He setteth fast within the stocks,
    'And taketh observation of my ways.

730 Referring to Gen. 2:7.

731 See chap. 13:3, 18-24, &c.; 16:21; 23:3-9; 30:20; 31:35.

732 So it should be, with Sept. See Ginsburg's Text and note.

733 See chap. 9:17; 10:7; 11:4; 16:17; 23, 10-11; 27:5; 29:14; and 31:1.

734 See the word and its root, תְּנוּאוֹת (*tenuoth*). Num. 14:35; 32:7.

735 Some Codices, with one early printed Edition, Sept., Syriac, and Vulgate, so read it. See Ginsburg's Text and note.

736 Heb., *for an enemy to him*.

k. (page 146) chap. 33:12. *Answer. God's greatness (in creation).*

k

12. Behold, thou art not just: I answer thee,
    How great is 𝔊𝔒𝔇[737] compared with mortal man.[738]

i. (page 146) chap. 33:13. *Job's Error. Charge against God.*

i

13. Why, then, against Him didst thou dare complain.
    That by no word of His, He answ'reth[739] thee?

737 Heb., Eloah.

738 Heb., *mortal man*. See note on chap. 4:17.

739 As in Isa. 36:2; Jer. 42:4; 45:20. See A.V. margin.

k. (page 146) chap. 33:14-30. *God's goodness (in Revelation).*

k | l^1 | 14, 15. Means. (Dreams and Visions.) } In detail.
  m^1 | 16-18. Ends. (Neg.) }
l^2 | 19-22. Means. (Afflictions.) }
  m^2 | 23-28. Ends. (Pos.) }
l^3 | 29. Means. (All these means.) } In sum.
  m^3 | 30. Ends. (Neg. 30-. Pos. -30.) }

l[1] (above) chap. 33:14, 15. *Means. In detail.* (*Dream and Visions.*)

l[1]

14. For God[740] doth speak. He speaks in sundry ways:
    Again, again,[741] though man regard it not.
15. He speaks in dreams, and visions of the night[742]
    When, deep in slumber, lying on their bed,
    There falls on men an overwhelming sleep.

m[1] (page 146) chap. 33:16-18. *Ends.*

m[1]

16. Then opens He their ear, that they may hear,
    Pressing, as with a seal, the warning given.[743]
17. To make[744] a man withdraw himself from sin;
    Or keep him[745] from the [dangerous[746]] way of pride.
18. Back from the pit 'tis thus He keeps a man;
    And saves his life from falling by the sword.

l[2] (page 146) chap. 33:19-22. *Means. In detail.* (*Afflictions.*)

l[2]

19. He speaks again,[747] when, chastened, on his bed[748]
    Another lies, his bones all racked with pain;
20. So that his daily food he doth abhor;
    And turns against his choicest[749] dainty meat
21. His flesh, it wastes away,[750] and is not seen:
    His bones, before concealed, show through his skin.
22. Unto destruction he is drawing nigh;
    ⌜And death's destroyers[751] wait to end his life.⌝[17]

740 Heb., *El*.

741 Heb., *once, twice*. This is the idiom for more than once: *i.e.*, *repeatedly*, or as we have rendered it in English idiom. *again, again*. See *v.* 29; ch. 40:5. Ps. 62:11, and compare 2 Kings 6:10 and the same Heb., idiom carried into the N.T. Phil. 4:16, and 1 Thess. 2:18.

742 Compare Gen. 20:3. Dan. 4:5. Some Codices read "in a vision," with Sept. Syr. and Vulg. See Ginsburg's Text and note.

743 Pressing on the mind by the Dream or Vision the warning thus conveyed, as an impression is made with a seal on wax or clay.

744 The Hiphil here is intensive. The Syr. and Vulg., read "from his sin." See Ginsburg's Text and note.

745 Heb., *to hide*, or *conceal*: *i.e.*, so that man should not see, and thus be kept from the danger.

746 Some such word seems to be required to show the real nature of pride, (compare Prov. 6:16, 17; 16:5. 1 Tim. 3:6). Pride ever goes before a fall and hence its danger.

747 This is another way in which God speaks to man.

748 2 Kings 20:1, 3, 5, 12-19. 2 Chron. 32:24-26, 31.

749 Or, *once-loved*. Heb., *food of desire*.

750 Heb., *wasteth from sight*.

751 Heb., *the making to die*: *i.e.*, whatever the disease may be which is destroying his life. ⌜The word is plural, *those that cause death*; we have rendered it "death's destroyers," the powers of death which wait for him. God may indeed send His angels as messengers of judgment (1 Chron. 21:15. Ps. 78:49); but the word here names no "angel of death." Compare the impersonal "they" of Lu. 12:20, and see note on ch. 7:3.⌝[18]

m^2 (page 146) chap. 33:23-28. *Ends* (*Positive.*)

m^2

23. Then, then, He speaks with him[752] by Messenger
    Who can interpret:[753]—One, 'mong thousands chief,
    Who will reveal to man His[754] righteousness.
24. Then He doth show him grace [Divine, and saith]:—
        'Deliver him from going down to death;
        'A Ransom I have found—Redemption's price.'
25. Young, as a child's, becomes his flesh again,
    And to his youthful days he doth return.
26. He, supplication makes to Eloah,
    Who grace and favour showeth unto him,[755]
    So that he looks up to God's[756] face with joy.[757]
    Thus, [He] doth give to man His righteousness.
27. This, then, becomes the burden of his song:[758]
        'I sinned! and I perverted what was right,
        'Although no profit from it came to me.
28. 'My[759] soul He hath redeemèd from the pit;
        'My[760] life shall yet again behold the light.

752 Another way by which God speaks to man.

753 Or *interpreter*: *i.e.*, one who can interpret and reveal the truth concerning God and His ways. This is the meaning of John 1:18.

754 *i.e.*, God's righteousness.

755 Heb., *accepteth him*. Ch. 22:27.

756 Heb., *His*.

757 Heb., *shout of joy*: *i.e.*, *joyful shouts*.

758 These are the joyful shouts, and what he sings is the evidence of his possession now of Divine and heavenly "wisdom" and "understanding."

759 Written "my," but to be read "his." In some codices, with four early printed Editions, Sept., and Syr., "my" is both written and read. But in others, with one early printed Edition, Aramaic and Vulg., "his" is both written and read. See Ginsburg's Heb. Text and note. If "my" is correct, then it is the man's joyful shout; but if "his" is correct, then it is what Elihu says, and should not be indented.

760 Written "my" but to be read "his." In some codices, with one early printed Edition, and Sept., "my" is both written and read. But in others, with five early printed Editions, and Aramaic, "his" is both written and read. See Ginsburg's Text and note. See end of note above.

l^3 (page 146) chap. 33:29. *Means* (*in sum*).

l^3 | 29. Thus doth God speak, in all these sundry ways:
Time after time;[761] and yet again He speaks:

m^3 (page 146) chap. 33:30). *Ends* (*neg. and pos.*)

m^3 | 30. That from destruction He may save a soul,[762]
And make him joy in light—the light of life.[763]

e^3 (page 146) chap. 33:31-. *Call for silence.*

e^3 | 31. Mark this, O Job; and hearken unto me.

f^3 (page 146) chap. 33:-31. *His fitness.*

f^3 | I will now speak: and as for thee, hold thou
Thy peace; while I, with words of wisdom, teach.

e^4 (page 146) chap. 33:32. *Call for answer.*

e^4 | 32. If there is any answer, answer me.
Speak: for I long to see thee justified.

f^4 (page 146) chap. 33:33. *His fitness.*

f^4 | 33. If not; do thou then hearken unto me:
Hold thou thy peace, while wisdom I impart.

761 Heb., פַּעֲמַיִם (*paamayim*) *two strokes*, or *two ways*. The Heb., idiom is thus, "*two ways, three*": *i.e.*, repeatedly. See note on *v.* 14.

762 The Heb. idiom for *him* or *himself*.

763 See above, *v.* 28; 3:16. Ps. 49:9; 56:13.

B^2. (page 146) chap. 34:2-37. *Elihu's words to Job's friends.*

B^2 | E | n | 2-4. Appeal to his hearers.
o | 5, 6. Job's error. (5, Himself. 5, 6, God.)
p | 7-9. His reproof.
F | q | 10-. Call for attention.
r | -10-15. Vindication of God.
F | *q* | 16. Call for attention.
r | 17-33-. Vindication of God.
E | *n* | -33, 34. Appeal to his hearers.
o | 35. Job's error.
p | 36, 37. His reproof.

n. (above) chap. 34:1-4. *Elihu's appeal to his hearers.*

n

34:1. Furthermore, Elihu addressed[764] [Job's friends] and said:
2. Hear now my words ye wise [and knowing][765] men;
And ye who knowledge have, give ear to me.
3. For 'tis the ear that [proves and] trieth speech,
Ev'n as the palate shows what's good to eat.
4. Then, let us, what is right, choose[766] for ourselves:
And let us know, between us, what is good.

764 See note on chap. 4:1.

765 Compare *v.* 10.

766 Heb., בָּחַר (*bachar*), *to examine*, but with a view to making a choice. So 1 Thess. 5:20.

o. (page 146) chap. 34:5, 6. *Job's Error.*

o

5. Now Job hath said—
'I have been [and am] just:
'But GOD[767] my righteous cause hath turned away.[768]
6. 'Against my right shall I speak what is false?
'Sore is my wound;[769] though, through no sin of mine.

p. (page 146) chap. 34:7-9. *Reproof.*

p

7. Where is the worthy[770] man [who] like to Job,
Drinks up as water all your scornful words?
8. And keepeth company with those who sin,
And keepeth company with wicked men?
9. For he hath said
'It profiteth not man
'That he should take delight in Elohim.'[771]

q (page 146) 34:10-. *Call for attention.*

q

10-. To this, ye wise men, list to my reply:

r (page 146) 34:-10-15. *Vindication of God.*

r

-10. Far be such evil from the mighty God,[772]
And such iniquity from Shaddai.
11. For sure, man's work He will repay to him,
And will requite according to his ways.
12. Nay, surely, God[772] will not do wickedly,
And Shaddai will not pervert the right.
13. Who unto him did delegate the charge
Of Earth? Or trusted Him with all the World?

767 Heb., *El*.

768 Heb., *caused to be put aside*.

769 Heb., *mine arrow*: put by *Metonymy* (of cause) for the wound caused by it.

770 Heb., גֶּבֶר (*gever*) *mighty man*. See note on chap. 4:17.

771 See ch. 9:22 &c.; 21:7 &c.; 24:1 &c. He himself admitted that such speeches were wrong, though he did not cease from them.

772 Heb., *El*.

r

14. Should He think only of Himself,[773] [and all]
His breath, yea breath of life[774] withdraw,
15. All flesh together would [at once] expire,
The noblest man[775] would unto dust return.[776]

773 Heb., *set his heart on himself*.

774 Heb., *breath and spirit* is the figure *Hendiadys = His breath—yes, His spirit I mean*.

775 Heb., אִישׁ (*ish*), see note on ch. 4:17.

776 Gen. 2:7; 3:19. Ecc. 12:7. Ps. 104:29.

q. (page 146) 34:16. *Call for attention.*

q

16. Now, if thou understanding hast, Hear this,
Give heed unto the teaching[777] of my words.

777 See the Oxford Gesenius 877, 3, a (1).

r

17. Can one who hateth justice rule [the World]?
    Wilt thou condemn the Just, the Mighty One?
18. Shall one say to a King—'Thou worthless man'?
    Or, unto nobles say, 'Ye wicked men'?
19. How much less, then, wilt thou say it to Him?
    Who [neither] doth accept the face[778] of kings,
    Nor doth regard the rich above[779] the poor,
    For they are all the work of His own hands,
20. They, in a moment, die, ev'n in a night;[780]
    The people tremble when they pass away:
    The mighty fall,[781] but by no [human] hand.[782]
21. For His eyes are upon the ways of men,[783]
    And all his footsteps He doth see [and note].
22. There is no darkness, and no shade of death,
    Where workers of iniquity may hide.
23. Man[784] doth not need repeated scrutiny,
    When he to God[785] in [final] judgment comes.
24. He breaks the strong in ways we cannot trace;[786]
    And others, in their stead, He setteth up.
25. That's why[787] he taketh knowledge of their works,
    And, in a night, he overthroweth them
    [In such a way] that, they are [all] destroyed.
26. [Sometimes][788] He smites the wicked where they stand[789]
    In open sight of all men who behold[790]
27. Because they turned away from following Him,
    And would not have regard to all His ways;[791]
28. But [by oppression] brought[792] the poor man's cry
    To Him, Who hears the plaint of the oppressed.
29. When he gives quiet, Who can e'er disturb?
    Or, Who can see Him when He hides His face?
    (Whether it be a nation or a man?
30. Whether because the godless may not reign,
    Or, those who of the people make a prey.[793])
31. If Job had [spoken[794]] unto God,[785] [and] said:
        'I have borne chastisement: and never more
32. 'Will I transgress; That which I do not see
        'Teach me Thyself. If in the past I wrought
        'Iniquity, I will not work it more:'

33. Shall He requite on thine own terms,[795] [and say]
'As thou wilt choose[796] [so be it] not as I?

778 *i.e., persons*: the *face* being put by *Synecdoche* for the person: a part for the whole.

779 Heb., *before*.

780 Heb., *midnight*.

781 Heb., *are caused to be taken away*; *i.e., are deposed*.

782 Heb., *without hand*. See Dan. ii 34, 45; 8:25. Lam. 4:6: *i.e., without human hand*, meaning that he is smitten by the hand of God. Compare 1 Sam. 26:10. 2 Sam. 24:16.

783 Heb., *a man*.

784 Heb., *he*.

785 Heb., *El*.

786 Heb., *unsearchable*: *i.e., past finding out*.

787 Heb., *therefore*, or *to this end*.

788 This is another case which is not inscrutable; but visible to all.

789 Compare ch. 40:12.

790 Heb., *in the place of beholders*.

791 *i.e., any of His ways*.

792 Heb., *cause to reach*.

793 Heb., *from snares of the people*: *i.e.*, who *ensnare*, and thus make a prey of the people.

794 Heb., [what] *to be said*: *i.e., it is meet to be said*.

795 Heb., *that which is from thee*.

796 Heb., *as thou rejectest or choosest*.

n.* (page 146) chap. 34:-33, 34). *Appeal to his hearers.

n -33. Say therefore, now, O Job, if thou dost know.
34. For ME, would men of understanding speak;[797]
Yea, every wise man listening now [will say],

o.* (page 146) chap. 34:35. *Job's reproof.

o 35. 'Job, without knowledge, spoke in ignorance,
'And without understanding were his words.'[798]

p.* (page 146) chap. 34:36, 37. *His reproof.

p 36. Oh, would that Job were proved unto the end,[799]
For his replies are those of evil men.
37. Rebellion he doth add unto his sin;
'Mong US, he, in defiance, claps his hands,
And against GOD,[800] he multiplies his words.

797 *i.e.*, I need not say it myself. Every sensible man may well say it for me.

798 So. ch. 35:16.

799 See Oxford Gesenius, 664 b, 3

800 Heb., *El*.

B^3. (page 146) chap. 35:2-16. *Elihu's words to Job.*

B^3 | G^1 | s^1 | 2, 3. Job's error. } Personal.
t^1 | 4-8. Answer. }
G^2 | s^2 | 9. Men's error. } General.
t^2 | 10-13. Answer. }
G^3 | s^3 | 14-. Job's error. } Personal.
t^3 | -14-16. Answer. }

s^1. (page 146) chap. 35:1-3. *Job's error.* (*Personal.*)

s^1

35:1. Elihu then addressed[801] [Job] and said
2. Dost thou count this sound judgment? Thou didst say,
'My righteousness surpasseth that of God;'[802]
3. Yea—thou dost ask 'What is the gain to thee?'
And, 'Shall I profit more than by my sin?'

t^1. (page 146) chap. 35:4-8. *Elihu's answer.*

t^1

4. I—even I, will make reply[803] to thee,
And, with thee, to these friends[804] of thine as well:—
5. Look up unto the heav'ns; Consider them;
Survey the skies, so high above thy head.
6. If thou hast sinned, What doèst thou to Him?[805]
Be thy sins many, What dost thou to Him?
7. If thou art just, What dost thou give to Him?
Or from thy hand what [gift] will He receive?
8. Thy sin may hurt a mortal like thyself;
Thy righteousness may profit one like thee.

s^2. (page 146) chap. 35:9. *Men's error.* (*General.*)

s^2

9. Men make an outcry when they are oppressed:
They cry for help when 'neath the tyrant's pow'r[806]

t[2]. (page 146) chap. 35:10-13. *Elihu's answer.*

t[2]

10. But no one saith 'Where is my Maker—𝔊𝔒𝔇?'[807]
    Who giveth songs to us in sorrow's night;[808]

801 See note on ch. 4:1.

802 Heb., *El*.

803 Heb., *return thee words*; or, *with words*: *i.e.*, plain and clear.

804 Heb., *companions*, or *friends*. Comp. ch. 32:1, 3.

805 Or, *How can that affect Him?*

806 Heb., *arm*, which is put by Metonymy for *power*.

807 Heb., *Eloah*.

808 Heb., *in the night*: or *the night-time*; put by *Metonymy* (of the Adjunct) for trouble which so often comes in the night, and is thus associated with it.

t[2]

11. And teacheth us beyond the beasts of earth,
    And makes us wiser than the fowl of heaven?
12. But, why[809] He answers not, though men may cry,
    Is the o'erweening pride of evil doers.
13. For, vanity, God[810] will in no wise hear,[811]
    Nor will th' Almighty[812] hold it in regard.

809 The Heb., שָׁם (*sham*) *there*; may refer to condition as well as to place and time. Compare Ps. 133:13, "for *there*: (*i.e.*, in such a condition of things as described) the Lord commanded the blessing."

810 Heb., *El*.

811 See chs. 30:20; 31:35; 19:7; 9:16. And compare ch. 12:4; 24:1. Ps. 22:7, 8; 42:10, &c.

812 Heb., *Shaddai*.

s[3]. (page 146) 35:14-. *Job's error.* (*Personal*).

s[3]

14-. How much less, then, when thou dost say to Him
    'I see Him not: [He doth not hear my cry']

t[3]. (page 146) 35:-14-16. *Elihu's answer.*

t[3]

-14. Yet,—judgment is before Him:[813] therefore, wait.
15. But now, because He hath not punishèd,[814]
    '[Thou say'st] His anger doth not visit sin;
    'Nor strictly mark wide-spread[815] iniquity.'
16. Thus Job doth fill His mouth with vanity;
    And, without knowledge, multiplieth words.

813 Heb., *see Him not*: *i.e.*, *regard him not*.

814 Or, *because it is not* [so].

815 Heb. פָּשׁ (*pash*), *dispersed, scattered, spread out*. Used of a stream overflowing. Also of a horseman prancing proudly Hab. 1:8; of calves leaping and sporting Mal. 4:2 (3:20) Jer. 50:11. of a people *scattered* and dispersed Nah. 3:18.

B^4 (page 146) chaps. 36:2—37:24. *Elihu's words on God's behalf.*

B^4 | G | 36:2-4. Introduction. "On God's behalf."
H | u | 5. His attribute. "God is great."
v | 6-15. Manifested in Providence.
w | 16-25. Application and Exhortation to fear His wondrous wrath.
H | *u* | 26. His attribute. God is great.
v | 27—37:13. Manifested in Creation.
w | 14-22-. Application and Exhortation to consider His "wondrous works."
G | -22, 24. Conclusion. On God's behalf.

G. (above) chap. 36:1-4. *Introduction. "On God's behalf."*

G

36:1. Elihu also went on[816] to say
2. Bear with me[817] while I, briefly, make thee see
That there are words to say on Gᴏᴅ's[818] behalf.
3. My knowledge I shall gather from afar,
And, to my Maker, righteousness ascribe.
4. Truly, no falsehood in my word shall be:
Th' Omniscient One[819] it is who deals with thee.

816 See note on ch. 4:1.

817 Heb., *wait for me*. Or, *wait a moment*; as though Job were impatient under his words.

818 Heb., *El*.

819 Heb., *perfect of knowledge*. From ch. 37:16 it is clear that God is meant, and not the speaker.

u. (page 146) chap. 36:5. *God's attribute.*

u

5. Lo! Gᴏᴅ[820] ɪs ɢʀᴇᴀᴛ,—but naught doth He despise:
In power great, in wisdom great is He.

v. (page 146) chap. 36:6-15). ***His greatness manifested in Providence.***

v

6. He will not let the wicked ever live:[821]
   But He will right the cause of the oppressed,
7. And not withdraw His eyes from righteous men.
   He seateth them with kings upon the throne,
   He makes them sit in glory[822]; raiseth them
8. On high. And if they be in fetters bound,
   Or, [if] they be held fast in sorrows bonds,
9. [It is] that He may show them what they've done,
   And that their sins have been produced by pride.[823]
10. Thus openeth He their ear, and doth instruct,[824]
    And warn them from iniquity to turn.
11. Then, If they hearken and obey [His voice]
    They in prosperity shall spend their days,
    [And end] their years in peace and pleasantness.
12. If they heed not, they perish by the sword,
    And die[825] not knowing [how it is or why].
13. ['Tis thus] the godless[826] heap up [fearful] wrath:[827]
    [Because] they cry not when He bindeth them.
14. [Wherefore] they[828] die, while yet they're in their youth,
    Their life is spent among polluted ones.[829]
15. Yet He doth save the poor in all his woes,
    And openeth their ear through their distress.

820 Heb., *El*.

821 Heb., *let the wicked live*. This is the literal meaning of יְחַיֶּה (*yechayeh*). It does not refer so much to his living on in his wickedness in this world, but he shall not *live* in the highest sense of the word. Compare Rom. 6:23.

822 לָנֶצַח (*lanetzach*) does not necessarily refer to *time*, but to *degree*. It is a superlative of excellence. The scope of these verses is the same as 1 Sam. 2:8. Ps. 113:7. Lu. 1:52. Compare 1 Sam. 15:29, excelling in *strength*. 1 Ch. 29:11. Is. 25:8, *victory*. Lam. 3:18, *strength*.

823 Heb., *how they have behaved themselves proudly*, or *walked* in pride.

824 Heb., *to instruction*.

825 Heb., *yield their breath*.

826 Heb., *godless in heart*.

827 *i.e.*, *treasure up the wrath of God*: "*wrath*" being put by *Metonymy* for the *judgment* which is the outcome of it. Compare Rom. 2:5.

828 Heb., *their soul dieth*.

829 Heb., *Sodomites*: *i.e.*, in a modified sense *effeminates*. See the word in De. 23:18. 1 Kings 14:24; 15:12; 22:47; and compare Gen. 38:21, 22.

w. (**page 146**) **chap. 36:16-25** ***Application and exhortation to fear God's Wrath.***

w

16. Thus, in like manner, He would THEE allure,
And from the mouth of trouble [succour[830] thee],
Into a pleasant[831] place:—no trouble[832] there—
Thy table well prepared[833] with richest food.[834]
17. But [if] thou'rt filled with pleadings of the bad,
Judgment and justice will lay hold on thee.
18. For, there is wrath; [beware, then,] of its stroke;[835]
For, then, a ransom great will not suffice,
19. Nor treasure turn the threatened stroke aside,
Nor precious ore avail, nor all thy strength.
20. Oh, long not for the night [of death[836]], in which
[Whole] nations disappear[837] from out their place

830 Or, *draw thee out*, so as to succour. It is a repetition of what is already implied in the word הִסִּית (*hissith*) from סוּת (*suth*) *to incite*, either *to* or *from*; and thus either to allure or to impel.

831 Heb., "*Broad*" put by *Metonymy* for *prosperity*.

832 Heb., "*Straitness*" put by Metonymy for trouble or distress.

833 Heb., *set*. Comp. Ps. 23:5.

834 Heb., *full of fat*. The idiom for food that is *rich* and good.

835 Heb., סֶפֶק (*sephek*) *a blow*. See the verb in Jer. 31:19. Lam. 2:15. Ezek. 21:12.

836 Num. 24:10. Compare John 9:4. Ecc. 9:5.

837 Heb., *go up*, used of death, in which the spirit goes up and returns to God (Ecc. 12:7). Hence, *disappear* in death, exactly expresses the thought.

w

21. Take heed! regard not[838] thou iniquity;
For this[839] thou didst prefer to all thy woes.
22. Behold, GOD[840] is exalted in His pow'r:
Who can instruction give, like unto Him?
23. Who is it that assigns[841] to Him His way?
Or, Who can say to Him—'Thou doest wrong'?
24. Remember, that thou should'st extol His work,
Which men have contemplated, and have sung.
25. Yea, all have gazed in wonder[842] thereupon;
And mortal man beholds it from afar.

838 Heb., *look not*. Do not *set thy face* towards it. "Face" being put by *Synecdoche* for the whole person.

839 *i.e.*, for death (*v.* 20 and compare chap. 3).

840 Heb., *El*.

841 Heb., פָּקַד (*pachad*) *to visit*; hence, *to charge*, *appoint*, or *assign*. Comp. ch. 34:13. Jer. 15:3.

842 Heb., חָזָה (*chazah*) *to gaze* as rapt in vision. Hence the noun means a prophet who is *a seer*.

u. (**page 146**) **chap. 36:26.** ***God's Attribute.***

u

26. Lo! God[843] is great,—[greater] than we can know,
The number of His years past finding out.

843 Heb., *El.*

v. (**page 146**) **chaps. 36:27—37:13.** ***His greatness manifested in Creation.***

v

27. 'Tis He who draweth up the vapour-clouds;
And they distil [from Heaven] in rain and mist.
28. Ev'n that which from the [low'ring] skies[844] doth fall,
And poureth down on man abundantly.
29. Can any understand the floatings[845] of
The clouds? The thund'rings of His canopy?
30. Behold, He spreadeth out His light thereon,
Whilst making dark[846] the bottom of the sea.
31. (Yet, 'tis by these, He, judgment executes;
By these He giveth food abundantly).
32. He [graspeth] in His hand[847] the lightning flash;
And giveth it commandment where to strike.[848]
33. Of this[849] the noise thereof makes quickly known,
The [frightened] cattle warn us of the storm[850]

37:1. That cometh up. Yea my heart quakes at this.
And [startled] leapeth up from out its place.
2. Hear ye, Oh hear the roaring of His voice,
The loud reverberations from His mouth;
3. As under the whole heav'n He sends it forth.
His lightning to the Earth's extremities
4. [He sends], and after it the thunder roars.
He thund'reth with His voice of majesty.
One cannot trace Him, though His voice be heard.
5. God's[851] voice is marvellous when He thundereth.
Great things He doth: we comprehend them not.
6. For, to the snow, He saith—'Fall thou on Earth:'
And to the shower,[852] yea, to the flooding[853] rains
7. Which stop the work[854] of man and make it cease[855]
That all men, of His doing,[856] may take note.
8. Then must the beasts, each to his covert go,
And in their lairs, must they [perforce] remain.[857]

844 Heb., *the heavens*, which is put by *Metonymy* for the clouds and all that is above the earth.

845 Or, *suspensions*.

846 Heb., *covering over*.

847 Heb., כַּפַּיִם (*kappayim*) *two hands* (Dual) or *both hands*.

848 The *Hiphil* well expresses the causative nature of the stroke.

849 *i.e.*, *of this stroke* of lightning.

850 Heb., *the herds even of the rising* [storm]. The verb "warns" is suggested by both lines: *tell of*, *report* or *announce*, suggests that the nature of the announcement is as warning.

851 Heb., *El*.

852 Heb., *the* (gentle) *shower* of rain (sing.); in contrast with the next line.

853 Heb., *mighty rains* (pl.)

854 Heb., *hand*; put by *Metonymy* for *the work* done by the hand.

855 Heb., *sealeth up*: *i.e.*, the sudden storm stops man's work, and shuts him up at home.

856 So it should be, with the Aramaic version. See Ginsburg's Text and note.

857 Compare Ps. 104:22.

v

9. Out from the south proceedeth the hot blast;
   And from Mezarim[858] comes the biting cold.
10. The wind of God[859] produces the hoar-frost;
    The waters, wide, are all congealed by it.
11. With rain he ladeneth the thick dark cloud,
    And dissipates the filmy cumulus[860]:
12. It turneth round about as He doth guide,
    That His commandment it may execute
    Upon the [vast] expanse of all the Earth.[861]
13. Whether in chastisement; or for His land;
    Or, He, in mercy, causeth it to come.

858 We take מְזָרִים (*mezarim*) as synonymous with מַזָּרוֹת (*mazzaroth*) of ch. 38:32 (the former having the masc. pl. ending; and the latter, the fem. pl.) The word denotes the signs of the Zodiac, and the reference is to the fact of cold winds being associated with the sun's position in certain Signs. Some take it from זָרָה (*zarah*) *to scatter*; though what sense this makes it is difficult to see.

859 Heb., *El*.

860 Heb., *cloud of his light*: *i.e.*, the thin bright cloud which disperses and disappears as a sign of fine weather; in contrast with the dark gathering cloud which becomes darker and increases in size as it is laden with rain, and is therefore a sign of wet weather.

861 See the Oxford Gesenius.

w. (**page 146**) **chap. 37:14-22.** ***Application and Exhortation to consider God's wondrous works.***

w

14. O Job! [I pray thee] hearken unto this;
    Stand still and contemplate God's[862] wondrous works.
15. Know'st thou how Eloah gives charge to them,
    And how He make His light on them to shine?
16. Or dost thou know the thick-clouds' balancings,
    His wondrous works, Whose knowledge hath no bound?[863]
17. How [is it that] thy garments [feel so] warm,
    When He makes still the Earth, with Southern heat?
18. Did'st thou help[864] Him [when] He spread out the sky;
    And made it like a molten mirror [firm]?[865]
19. Oh, tell me[866] that which we should say to Him;
    We know not what to say;[867] so dark[868] are we!
20. Must He be told that I would speak to him?
    For none can see or speak with Him, and live.[869]
21. But now, [though] men see not the light [of God]
    Yet He is bright [in splendour[870]] in the skies:
    But when the wind has passed and cleared the clouds,
22-. Then, from the North, there comes a golden light.[871]

862 Heb., *El*.

863 Heb., *perfect of knowledges*.

864 Heb., *with Him*.

865 Or, *smooth*.

866 One school of Massorites has the first person plural, as in the Text. Receptus. The other school has the first person singular ("me") written, and "us" read. But some codices (with Sept. and Syr.) have "me" both written and read. See Ginsburg's Heb. Text and note.

867 Heb., *we cannot arrange our words*.

868 Heb., *by reason of darkness*, which is put by *Metonymy* for ignorance.

869 See Exod. 19:21; 33:20. and compare Gen. 32:30. Judg. 6:22; 13:22.

870 Heb., בָּהִיר (*bahir*) only here. From the same root we have בַּהֶרֶת (*bahereth*) *a bright spot* Lev. 13:2, &c., bright, and burning, and shining.

871 Heb., *gold*. The meaning is that man by nature is utterly ignorant. He knows nothing of God in heaven above. All is darkness there to him. Yet God is there in all His wondrous glory. And just as when a storm has dispersed all the air, so, when God reveals Himself, His light and truth are seen.

G. (page 146) 37:23, 24. *Conclusion. On God's behalf.*

G

-22. Ah! with Eloah there is majesty
23. Divine.[872] And Shaddai: we cannot find
Him out: so great is He in pow'r; so full
Of righteousness, and truth: He'll not afflict.
24. Therefore, can men, but stand in awe of Him:
For none can know Him, though they're wise of heart.[873]

872 Heb., *awful* or *terrible*, but only because Divine.

873 Heb., *not all* (*i.e.*, not any of) *the wise in heart can see Him*: "See being put by *Metonymy* for *know*.

JEHOVAH AND JOB. *D.* chaps. 38:1—42:6.

D. (page 51) chaps. 38:1—42:6.

D | A | a | 38:1—40:2. Jehovah's first address.
b | 40:3-5. Job's first answer.
A | *a* | 40:6—41:34. Jehovah's second address.
b | 42:1-6. Job's second answer.

a. (above) chap. 38—40:2. *Jehovah's first address.*

a | B^1 | 38:1-3. Jehovah's *first* appeal to Job.
C^1 | 38:4-35. The Inanimate Creation. Wisdom exhibited in outward activities.
B^2 | 38:36-38. Jehovah's *second* appeal to Job.
C^2 | 39—39:30. The Animate Creation. Wisdom manifested "in the inward parts."
B^3 | 40:1, 2. Jehovah's *third* appeal to Job.

B^1. (page 165) chap. 38:1-3. *Jehovah's first appeal.*

B^1

38:1. Then Jehovah spake[874] to Job out of the storm,[875] and said:
2. Who is he who thus maketh counsel dark
By words devoid of knowledge [and of truth]?
3. Gird up thy loins now, like a man;[876] for I
Will ask of thee, and thou shalt answer Me.

874 See chap. 4:1 note.

875 Heb., *Storm* or *tempest*; not "whirlwind. See Ps. 107:25; 148:4. Ezek. 1:4; 13:11, 13; and perhaps Is. 29:6. Doubtless, it refers to the storm which Elihu seems to see approaching (ch. 37:15-24.) The article refers to something known or already intimated to the reader.

876 Heb., גֶּבֶר (*gever*) *a strong man*. See note on ch. 4:17.

C^1. (page 165) chap. 38:4-35. *The Inanimate Creation.* (*Wisdom exhibited in outward activities.*)

C^1 | D | 4-7. The Earth.

E | c^1 | 8-11. The Sea. } Things pertaining to the Earth.

d | 12-15. The Morn, and Dawn. }

c^2 | 16-18. The Springs of the Sea. }

F | 19-. Light. } Things pertaining to both the Earth and the Heavens.

F | -19-21. Darkness. }

E | c^1 | 22, 23. Snow and Hail. } Things pertaining to the Heavens.

d | 24-27. Lightning. }

c^2 | 28-30. Rain, Dew and Frost. }

D | 31-35. The Heavens.

D. (page 165) chap. 38:4-7. *The Earth.*

D

4. Where wast thou when I Earth's foundations laid?
   Say, if thou know and understandest[877] it.
5. Who fix'd its measurements (for thou wilt know[878])?
   Or, Who upon it stretchèd out the line?
6. On what were its foundations made to rest?
   Or, Who, its corner-stone [so truly] laid;
7. (When all the morning stars in chorus sang,
   And all the sons of God[879] did shout for joy)[880]?

877 The phrase דַּעַת בִּינָה (*daath binah*) is too intensive for the tame rendering of the A.V. Its only other occurrence is in Prov. 4:1. It means *to know understanding*. Now in Prov. 4:5 is the express warning "Lean not on thine own understanding" (See too Prov. 23:4): *i.e.*: lean not on it for support. Our own understanding thus stands in opposition to true understanding which must needs be Divinely taught.

878 Or, if thou knowest what understanding is! which no man knows.

879 ⌜*i.e., the angels*; as in ch. 1:6 and 2:1. See note on chap. 1:6.⌝[19]

880 Compare Ezra 3:10-13. Neh. 12:27, which custom is probably traced back to this Scripture.

c^1. (page 165) chap. 38:8-11. *The Sea.*

c^1

8. Or, Who fenced in with doors the [roaring] Sea,
   When bursting forth from [Nature's] womb it came?
9. What time I made the clouds its covering-robe,
   And darkness deep, the swaddling-band thereof;
10. When I decreed for it My boundary,
    And set its bars and doors, and to it said,
11. 'Thus far—no farther, Ocean, shalt thou come:
    'Here shalt thou[881] stay the swelling of thy waves?'

881 "*Thou*." So it should be, with Aramaic, Syriac and Vulgate versions. See Ginsburg's Text and note.

d. (page 165) chap. 38:12-15. *The Morn and Dawn*

d

12. Hast thou called Morning forth[882] since thou wast born;[883]
    Or taught the early Dawn to know its place;
13. [Bid Morn] lay hold on outskirts of the Earth,
    [Taught Dawn] to rout[884] the lawless from their place?
14. [Bid Morn] change Earth[885] as clay beneath the seal;
    [Bid Dawn] enrobe the beauteous world[886] with light?
15. Thus Morning robs the wicked of their prey,[887]
    And stays, arrested, the uplifted arm.

882 The verbs in verses 13-15 are all in the Future; and all (with one exception) precede, instead of following, their Nominative. Hence, they would seem to be in the nature of Passives, depending on the "*bidden*" and "*taught*" which have gone before; or upon the word "*saying*," understood. The Structure in that case would be a repeated alternation—

v^1 | 12-. Bidden morn since thy birth.

w^1 | -12. Taught Dawn to know its place.

v^2 | 13-. Bidden Morn to lay hold of Earth's outskirts.

w^2 | -13. Taught Dawn to say to the wicked 'Be routed out.'

v^3 | 14-. Bidden Morn to transform the earth.

w^3 | -14. Bid Dawn to clothe all in beauty.

883 Heb., *since thy days*; *i.e.*, from thy first days, or earliest day.

884 Heb., *to be shaken out* like crumbs from a cloth.

885 Heb., *She*: *i.e.*, the earth.

886 Heb., *They*: *i.e.*, the outskirts of the earth; or, all things.

887 Or, *deprives the wicked of their day*. Lit., *From the wicked, their light is witholden*: *i.e.*, the night (which is *their* day) is ended by the Dawn. Compare chap. 24:13-16. What is actually meant is expressed in our rendering "robs the wicked of their prey," for the two lines are synthetic.

c^2. (page 165) chap. 38:16-18. *The Springs of the Sea.*

c^2

16. The fountains of the Sea: Hast thou explored?
    Or, Hast thou searched the secrets of the Deep?
17. The gates of Death: Have they been shown to thee?
    Or, Hast thou seen the portals of its shade?
18. The utmost breadths of Earth: Hast thou surveyed?
    Reply, if thou hast knowledge of it all.

F. and *F.* (page 165) chap. 38:19-21. *Light and Darkness.*

F

19. Where lies the way that leads to Light's abode?

F

And as for Darkness: Where's the place thereof,
20. That thou shouldst bring each to its proper bound,
And know the paths that lead unto its house?
21. Thou know'st [of course]: thou must have been then born;
And great must be the number of thy days!

c*[1]. (page 165) chap. 38:22, 23. *Snow and Hail.

c[1]

22. The treasuries of Snow: Hast thou approach'd?
Or, Hast thou seen the store-house of the Hail,
23. Which 'gainst a time of trouble I have kept,
Against the day of battle and of war?[888]

888 Compare Jos. 10:11. Isa. 30:30. Ezek. 13:11, 13; and specially Rev. 16:21.

d*. (page 165) chap. 38:24-27. *Lightning and Thunder.

d

24. By what way part themselves the rays of Light?
How drives the East-wind o'er the earth its course?
25. Who cleft a channel for the floods of rain?
Or passage for the sudden thunder-flash;
26. So that it rains on lands where no one dwells;
On wilderness where no man hath his home;
27. To saturate the wild and thirsty waste;
And cause the meadows' tender herb to shoot?

c*[2]. (page 165) 38:28-30. *Rain, Dew, and Frost.

c[2]

28. The Rain: hath it a father [besides Me]?
The drops of dew: Who hath begotten them?
29. Whose is the womb whence cometh forth the Ice?
And heaven's hoar-frost: Who gave to it its birth?
30. As, turned to stone, the waters hide themselves,
The surface of the deep, congeal'd, coheres,[889]

D. (page 165) chap. 38:31-35. *The Heavens.*

D

31. Canst thou bind fast the cluster Pleiades?
    Or, Canst thou loosen [great] Orion's bands?
32. Canst thou lead forth the Zodiac's[890] monthly Signs?
    Or, Canst thou guide Arcturus[891] and his sons?
33. The statutes of the heavens: know'st thou these?
    Didst thou set its[892] dominion o'er the earth?
34. The clouds: to them canst thou lift up thy voice,
    That plenteousness of rain may cover thee?
35. Canst thou send lightings forth, that they may go
    And say to thee 'Behold us! Here are we!'

889 Heb., *take or catch hold of each other*: *i.e.*, cohere when frozen. See ch. 41:17.

890 Heb., *Mazzaroth*, or the twelve signs of the Zodiac.

891 ⌜Arcturus: *i.e.*, the constellation of the Fold, now called the Great Bear (see note on ch. 9:9), with the stars that attend it.⌝[20]

892 Heb., *his*: *i.e.*, the heaven, and its dominion over the earth.

B^2. (page 165) chap. 38:36-38. *Jehovah's Second appeal to Job.*

B^2

36. Who hath put wisdom in the inward parts?
    Or, understanding given to the heart?
37. Who, by his wisdom piles the clouds in tiers?
    Or, Who inclines[893] the rain-clouds of the skies?[894]
38. When dust, like metal fused,[895] becometh hard,
    And clods cleave fast together solidly.[896]

893 Heb., *to cause to lie down*; hence, *to incline* a vessel so as to empty it.

894 Heb., *bottles of the skies*.

895 Heb., מוּצָק (*mutzach*) *fused*, solid metal. *i.e.*, when the rain clouds are emptied out, the dust is caused first to run into a mass of mire, like molten metal; which afterward, when the clouds are emptied, becomes a hard clod, like solid metal.

896 These three verses form the introduction to the Animate Creation, which manifests God's "wisdom in the inward parts." These phenomena affect the earth as the home of the animals especially with respect to their food and their *sustenence*, which is first dealt with in the case of the Lion and the Raven.

C^2. (page 165) 38:39—39:30. *The Animate Creation.* (*Wisdom manifested in the inward parts.*)

C^2 | G | 38:39-41. Sustenance. (The Lion, *vv.* 39, 40. The Raven, *v.* 41.)
H | 39:1-4. Young. (The wild Goats, *v.* 1-. The Hinds, *vv.* -1-4.)
I | 39:5-12. Attribute. Freedom. (The wild Ass, *vv.* 5-8. The wild Bull, *vv.* 9-12.)
H | 39:13-18. Young. (The Ostrich.)
I | 39:19-25. Attribute. Courage. (The War-horse.)
G | 39:26-30. Sustenance. (The Hawk, *v.* 26. The Eagle, *vv.* 27-30.)

G. (above) chap. 38:39-41. *Sustenance. The Lion.*

G

39. The Lion: wilt thou hunt for him his prey?
Or satisfy the young lions' appetite,
40. What time within their dens they lay them down,
Or, in their jungle lairs they lie in wait?

The Raven.

G

41. Who is it that provides the Raven meat?
When unto God[897] his young ones lift their cry,
And wander forth abroad from lack of food.

897 Heb., *El*.

H. (page 165) 39:1-4. *Young.* (*The wild Goats and Hinds.*)

H

39:1. Know'st thou the time the Rock-Goat[898] gendereth?
Observest thou the calving of the Hinds?
2. The months they fill? Didst thou the number set,
And know the time when they to birth should bring?
3. They bow themselves: they bring their offspring forth,
And to the winds cast all their pangs away.
4. Strong grow their young, they fatten on the plains;
And to their parents never more return.[899]

898 *i.e.*, the wild he-goats. In ch. 21:10 the first line speaks of the gendering of the *bull*, and the second speaks of the calving of the *cow*. Moreover, יָלַד (*yalad*) means *to beget* (in Kal), as well as to *bring forth*. See Gen. 4:18, where it is used of a man: "Irad *begat* Mehujael."

899 Heb., *they go forth, and return not to them*: *i.e.*, to their parents.

I. (page 165) 39:5-12. *Attribute.* (*Freedom.*)
The Wild Ass.

I

5. Who is it that sent forth the Wild-Ass free?
Or who hath loosened the swift-runner's[900] bands?
6. Whose dwelling I have made the wilderness,
His haunts, the salt and arid desert waste.
7. The city's busy tumult he doth scorn,
The driver's shouts and cries[901] he doth not hear.
8. The mountains are his ample pasture ground;
There roameth he in quest of all things green.

The Wild Bull.

I

9. The Wild Bull: Will he be thy willing slave,
Or pass the night, contented, by thy crib?

900 It is the same animal in both lines, though with different names: The two names, in the East, to-day, are thus used: the first of *the swift runner*; and the second *the fleeing one* or *fugitive*.

901 Heb., *noises*—made up of shouts and cries.

I

10. To plough, Canst thou in harness lead him forth?
    To harrow, Will he follow after thee?
11. Wilt thou, for all his strength, confide in him?
    Or, leave to him the tillage of thy ground?
12. Canst thou be sure he will bring home thy seed,
    Or gather corn to fill thy threshing-floor.

H.* (page 165) 39:13-18. *Young. The Ostrich.

H

13. The Ostrich wing, admirèd tho' it be;
    Is it the pinion of the kindly Stork?
14. Nay! she it is that leaves to earth her eggs,
    And in the dust she letteth them be warmed,
15. Unmindful that the passing foot might crush,
    Or that the roaming beast might trample them.
16. She dealeth sternly with her young, as if
    Not hers: and fears not that her toil be vain.
17. For, God created her devoid of sense;
    Nor gave her in intelligence a share.
18. What time she lifteth up herself for flight
    The horse and rider both alike she scorns.

I.* (page 165) chap. 39:19-25. *Attribute.* (*Courage.*) *The War-horse.

I

19. The War-horse: Didst thou give to him his strength?
Or clothe his arching neck with quivering mane?
20. Made him leap lightly as the locust does?
The glory of his snorting fills with dread.
21. He paws the plain, rejoicing in his strength:
He rusheth on to meet the armèd host.
22. He mocks at fear and cannot be dismayed;
Nor from the sword will he turn back or flee.
23. Though 'gainst him rain the arrows of the foe,
The glitter of the lance, and flash of spear.
24. With noise and fury stampeth[902] he the earth:
Nor standeth steady when the trumpet sounds.
25. And when it sounds amain[903] he saith, Ahah!
And scents the coming battle from afar,
The captain's thunder,[904] and the shouts[905] of war.

G.* (page 165) chap. 39:26-30. *Sustenance.
The Hawk.

G

26. Is it by thine instruction that the Hawk
Soars high; and spreads his pinions[906] to the South?

The Eagle.

G

27. It is at thy command the Eagle mounts,
And builds his eyrie in the lofty heights?
28. The rock he makes his home; and there he dwells
On crag's sharp tooth and [lonely] fastnesses.
29. And thence he keenly spieth out the prey;
His piercing eye beholds it from afar.
30. His young one's learn full soon to suck up blood
And where the slain are lying, there is he.[907]

B^3. (page 165) chap. 40:1, 2. *Jehovah's third appeal to Job.*

B^3

40:1. And Jehovah appealed[908] to Job from out the storm, and said:
2. As caviller[909] with [mighty] Shaddai,
Contender with Eloah; answer that!

902 Heb., *they paw*. But *he diggeth* according to Sept., Syr., and Vulg. See Ginsburg's Text and note.

903 Heb., *in abundance of trumpet*.

904 *i.e.*, the stentorian shouts.

905 Heb., *shouting*.

906 So *read*; but *written* "wing" (sing.). In some Codices, with two early printed editions, it is both read and written plural: "wings." See Ginsburg's Text and note.

907 Compare Matt. 24:28.

908 "Answered and said" is an *Idiom*, and the word "answered" must be rendered in accordance with whatever is said: *e.g.*, Prayed and said; asked and said. Here Jehovah concluded his first address by this appeal. See note on ch. 4:1.

909 Gesenius has clearly shown that this is not a verb, but a noun.

b. (page 165) chap. 40:3-5. *Job's first answer.*

b

3. And Job replied, and said:—
4. Lo! I am vile! What shall I answer Thee?
   Rather, I lay my hand upon my mouth.
5. Already, I have spoken far too much;[910]
   I cannot answer. I[911] will add no more.

910 Heb., *Once I have spoken, but I will not proceed.*

Yea, twice, but I will add no more.

"Once, twice," being the Heb. Idiom for *repeatedly*, we have rendered it as above.

911 We omit the word "but" with some codices, and Sept. and Vulg. versions. See Ginsburg's Text and note.

a. (page 165) 40:6—41:34. *Jehovah's second Address.*

a | J^1 | 40:6-13. Jehovah's first appeal to Divine power. (General.)

K^1 | 40:14. Consequent admission.

J^2 | 40:15.—41:10-. Jehovah's second appeal to Divine power. (Special.) Behemoth (40:15-24). Leviathan (41:1-10-).

K^2 | 41:-10, 11. Consequent inference.

J^3 | 41:12-34. Jehovah's third appeal to Divine power. (Special.) Leviathan, continued.

J[1]. (page 165) chap. 40:6-13. *Appeal to his power.* (*General.*)

J[1]

40:6. Then Jehovah again addressed[912] Job out of the storm, and said:
7. Now, like a strong man gird thou up thy loins:
'Tis I who ask thee; make thou Me to know.
8. Wilt thou My righteousness quite disannul?
And Me condemn, that thou may righteous seem?
9. Hast thou an arm then, like the mighty God?[913]
Or, Can'st thou thunder with a voice like His?
10. Deck thyself now with glory and with might:
Array thyself with majesty and power.
11. Send far and wide thy overflowing wrath:
And on each proud one look, and bring him low;
12. Each proud one single out, and humble him;
Yea, crush the evil-doers where they stand.
13. Hide them away together in the dust;
Their persons in the deepest dungeon bind.

K[1]. (page 165) chap. 40:14. *Consequent admission.*

K[1]

14. Then, also, I myself will own to thee
That thy right hand, to save thee, will suffice.

J[2]. (page 165) chaps. 40:15—41:10-. *Appeal to Divine Power.* (*Special.*) (*Behemoth.*)[914]

J[2]

15. Behold Behèmoth now, which I have made
As well as thee: grass like the Ox he eats.

912 See note, above, on ch. 40:1.

913 Heb., *El*.

914 The Structure of this member concerning Behemoth (ch. 40:15-24) seems to be as follows:—

x | 15. Behemoth and his food.

y | 16-18. Man unable to resist his strength.

y | 19. God, his Maker, alone able to deal with him.

x | 20-24. Behemoth: his haunts and food.

J[2]

16. Behold, his massive strength is in his loins:
    His force doth in his belly's muscles lie:
17. Shakes he his tail? 'Tis like a cedar tree.
    The sinews of his thighs are firm entwined.
18. His bones are strong, like unto tubes of brass;
    His ribs, with bars of iron may compare.
19. A master-piece of all God's ways is he:
    Only his Maker can bring nigh his sword.[915]
20. The mountains will bring produce forth for him,
    While all the beasts do, fearless, round him play.
21. Beneath the shady trees he lieth down,
    And rests in covert of the reed and fen.
22. The shady trees weave o'er him each its shade;
    While willows of the brook encompass him.
23. Suppose the stream should swell; he will not blench:
    Unmoved, tho' swollen Jordan reach his mouth.
24. Shall any take him while he lies on watch?
    Or, with a hook shall any pierce his nose?

(***Leviathan.***)

J[2]

41:1. Canst thou draw up Leviathan with hook?
    Or catch as with [an angler's] line, his tongue?
2. Canst thou insert into his nose, a reed?
    Or, Canst thou pierce his jaw through with a thorn?
3. Will he make many humble pray'rs to thee?
    Or, Will he ever say soft things to thee?
4. Will he engage in covenant with thee
    That thou should'st take him for thy life-long slave?[916]
5. Wilt thou, as with some linnet, play with him?
    Or, Wilt thou cage him for thy maidens' sport?
6. Will trading dealers haggle o'er his price?
    And retail[917] him among the merchantmen?
7. Wilt thou with darts attempt to fill his skin?
    Or [fill] his head with spears for catching fish?[918]
8. Lay thou thy hand upon him, though but once;
    Think only of the contest, do no more.
9. Behold, all hope of taking him is vain:
    Ev'n at the sight of him one is cast down.
10-. None so fool-hardy as to stir him up.

915 *i.e.*, the sword that is able to slay Behemoth.

916 Heb., *servant of olam*; *i.e.*, a *servant for ever*. See Ex. 21:6. Deut. 15:17.

917 Heb., *divide* or *parcel out*.

918 Heb., *spear of fishes*: *i.e.*, spears made for catching fish.

K^2 (page 165) chap. 41:-10, 11. *Consequent Inference.*

K^2

-10. Before Me, then, [His Maker] who can stand?
11. Who e'er first gave to Me, that I should him
Repay? Since all beneath the heav'ns is Mine?

J^3 (page 165) chap. 41:12-34. *Appeal to Divine Power.* (*Special.*) *Leviathan* (*continued*).

J^3

12. About his parts, silence, I must not keep:
His wondrous strength; his well-proportioned frame.
13. His coat of mail: Who hath e'er stripped this off?
His double row of teeth: Who enters there?
14. The doors which close his mouth[919]: who opens them?
His teeth's surroundings are a scare to see.
15. The scales which form his armour are his pride,
Each one shut up and closed as with a seal.
16. So near, one to another do they lie,
That air, between them, cannot find a way:
17. So close unto each other do they cleave,
And cleave so fast that none can sunder them.

919 Heb., *face*.

J[3]

18. His sneezings are a flashing forth of light;
    His eyes are like the eye-lids of the Dawn.
19. Out of his mouth, vapours like torches go,
    And sparks like fire, therefrom, make their escape.
20. Out of his nostrils goeth forth a smoke,
    As from a boiling pot on reed-fire set.
21. His breath,—as if it would set coals on fire,
    And from his mouth a flame seems issuing forth.
22. His strength abideth ever in his neck;
    Before his face grim terror, fleeing, goes.[920]
23. His softer folds of flesh, though hanging, cleave
    So close on him that moved they cannot be.
24. His heart is hard, e'en like unto a stone;
    Aye, like a nether millstone firm and hard.
25. Whene'er he riseth up, the mighty fear:
    And at the waves he makes,[921] their terror's great.
26. Let one encounter him—no sword will stand:
    Nor spear, nor dart, nor iron coat-of-mail.
27. Iron he counts no better than a straw,
    And brass, no better is than rotten wood.[922]
28. The arrow[923] will not make him flee away:
    Sling-stones are only stubble unto him.
29. Like harmless chaff he counts the pond'rous club;
    And, at the whizzing of a spear, will laugh.
30. His under-parts are sharply-pointed spikes;
    He spreads like threshing-drag upon the mire.
31. Like boiling pot he makes the deep to foam:
    And like a well-stirred ointment pot, the Nile.
32. His wake he makes a sparkling, shiny path:
    So that the deep will look like hoary hair.
33. His equal is not found, on all the earth.
    He hath been made insensible of fear.
34. On all things high he looketh [dauntlessly];
    And, over all proud beasts,[924] himself is king.

920 *i.e.*, the terror which his approach excites is personified and represented as dancing in advance of him. The line might thus fairly be rendered:—"Before him people flee, with terror struck."

921 Heb., *by the reason of the breakers*: *i.e.*, the breakers on the shores caused by the waves created by his rising from the waters.

922 Heb., *wood of rottenness*.

923 Heb., *son of the bow*.

924 Heb., *all the sons of pride*; idiom for *all proud beasts*.

b. (page 165) 42:1-6. *Job's second answer.*

b

42:1. Then Job answered Jehovah and said:—

2. I know, I know, that THOU can'st all things do.
No purposes of THINE can be withstood.

3. [Thou askedst][925]
'Who is this that counsel hides
'And darkens all, because of knowledge void?'
'Tis I! I uttered things I could not know;
Things far too wonderful, and past my ken.

4. But hear, I pray thee: let me speak this once.
[Thou said'st][926]
''Tis I who ask thee: Answer Me.'

5. I'd heard of Thee with hearing of the ear,
But now that I[927] have had a sight of Thee

6. Wherefore, I loathe myself; and I repent
In dust and ashes.

925 Chap. 38:2.

926 Chap. 38:3 and 40:7.

927 Heb., *mine eye*, put, by *Synecdoche*, for *myself*.

THE THREE FRIENDS: THEIR DEPARTURE. *C.* chap. 42:7-9.

C. (page 51) 42:7-9.

C | A | 7-. Jehovah ceases to speak to Job.
B | -7-. Jehovah speaks to Job's Friends.
C | a | -7-. What He said.
b | -7. The reason: "because."
C | *a* | 8-. What they were to do.
b | -8-. The reason: "because."
B | 9-. Job's Friends obey Jehovah.
A | -9. Jehovah accepts Job.

A 7-. And it came to pass after Jehovah had spoken these words [ch. 38—41] unto Job

B -7. that Jehovah [spoke] to Eliphaz the Temanite, and said:

C a -7-. My wrath is kindled against thee, and against thy two friends:

b -7. because ye have not spoken of[928] me the thing which is right[929] as My servant Job hath.[930]

C a 8-. Now therefore take unto you seven bullocks and seven rams, and go unto My servant Job, and offer up for yourselves a burnt offering: and My servant Job shall pray for you; (for him[931] will I accept), that I deal not with you after your folly.

b -8. because ye have not spoken of[928] Me the thing which is right[929] as My servant Job hath.[930]

B 9-. So Eliphaz the Temanite and Bildad the Shuite [and][932] Zophar the Naamathite went and did according to that which Jehovah had commanded them.

A -9. And Jehovah accepted Job.[931]

928 Heb., אֶל (*el*) to or unto. It is the sign of the dative case. It may mean *concerning*; but this is not its primary meaning.

929 Or, *the right thing*.

930 The right thing that Job had spoken is recorded in ch. 42:1-6. This is what Jehovah here refers to. All was more or less wrong before. This was the manifestation of true "wisdom": that wisdom which is Divine, and cometh down from above. See note on ch. 28:28. Also comments on it in Part I. *The oldest lesson in the world.* The three friends had not (yet) said this right thing.

931 Heb., *his face*: put by Synecdoche for the whole person.

932 Some Codices, with Syriac and Vulg have this "and." See Ginsburg's Text and note.

SATAN'S DEFEAT. JOB'S BLESSED WITH DOUBLE. *B*. chap. 42:10-13.

B. (page 51) chap. 42:10-13.

B | D | 10. Job's blessing.
E | 11. His family.
D | 12. Job's blessing.
E | 13. His family.

D 10-. And Jehovah himself turned the captivity[933] of Job, when he had prayed for his friends:[934] and Jehovah increased all that Job had possessed, two-fold.

E 11. Then came there unto him, all his brethren, and all his sisters, and all his former acquaintances,[935] and they did eat bread with him in his house: and shewed sympathy with him,[936] and comforted him for all the calamity which Jehovah had brought upon him: and each one gave him a sum[937] of money and each one [gave him] a ring of gold.

D 12. So Jehovah blessed the latter end of Job more than his beginning:[938] and he had 14,000 sheep, and 6,000 camels, and 1,000 yoke of oxen, and 1,000 she-asses.

E | 13. He had also seven sons, and three daughters.

933 A Heb. *Idiom* for causing trouble to pass away.

934 Heb., *for his friend*: *i.e.*, for each of them.

935 Heb., *all his knowers*: *i.e.*, all who had known him before his troubles.

936 Heb., *shook their heads with him*.

937 Heb., *Kesita*, as in Gen. 33:19. *One* piece or *one* sum.

938 This blessing also was included in "the end of the Lord" (Jas. 5:11).

CONCLUSION. *A*. chap. 42:14-17.

A. (page 51) chap. 42:14-17. (*End of his family history.*)

A | F | 14, 15. Job's children.
G | 16-. His age.
F | -16. Job's grandchildren.
G | 17. His death.

F | 14, 15. And the one they called[939] Jemima,[940] and the second they called Kezia,[941] and the third they called Keren-happuch.[942] And in all the land there were no women found so beautiful[943] as the daughters of Job: and their father gave them an inheritance among[944] their brethren.

G | 16-. And Job lived after this a hundred and forty years.[945]

F | -16. And saw his sons, and his sons' sons, even four generations.

G | 17. So Job died, old and full of days.

939 The Heb., וַיִּקְרָא (*vay-yikrah*) is indefinite. It does not follow, therefore, that Job so named them. They are rather appellations bestowed on them by the people on account of their beauty.

940 *i.e.*, possibly *dove-eyed*, comp. Cant. 1:15; 2:14; 4:1. Or *fair as the day*.

941 Heb., *cassia*: *i.e.*, sweet as the essence of cassia.

942 Heb., *paint-box*: as though needing no artificial painting like others (see 2 Kings 9:30; Jer. 4:30; Ezek. 23:40). She was in herself so beautiful that she did not require to be painted like others.

943 Heb., *fair*. But we use the word rather of complexion than of appearance. Our English idiom is "beautiful."

944 Compare Num. 27:4-8; 36:8; Josh. 15:18, 19.

945 This probably (though not necessarily), means after his calamities. If his double blessing includes years his age before might have been the half, *i.e.*, 70 years, and the whole 210 years. The Sept. adds here "and all the days of Job were 240 years." See Ginsburg's Text and note.

Register of Revisions and Additions

Every change made in this edition is listed here in the order in which it appears. The page given is the page of this edition. "As first printed" gives Dr. Bullinger's wording; "As it now reads" gives the wording now in the text, which is printed there in green. Click a number to return to the place in the text.

No.	Page	Type	Section	As first printed	As it now reads	Reason
1	4	Revision	Throughout	*Jas. v. 11; chap. xlii. 7-17; chaps. xxxii.—xxxvii.; xl. 2.*	Jas. 5:11; chap. 42:7-17; chaps. 32—37; 40:2.	Chapter numbers, printed in Roman numerals in 1903, are given in the figures used today, so that the modern reader may find them at once. Done throughout the book, in the text, the notes, the Structures and the verse numbers of the translation, and not marked in the text. The letters which label the members of the Structures are kept.
2	9	Addition	PREFACE.	—	Since these words were written, Dr. Kittel's *Biblia Hebraica* (1906) and its successors have become the Hebrew text most used by scholars; since 1937 they have been printed from the Leningrad Codex (A.D. 1008), the oldest complete manuscript of the Hebrew Bible. Dr. Ginsburg's Text and his ...	The note is brought up to date, so that the reader may know which Hebrew text is now the standard.
3	12	Revision	THE BOOK AND ITS STRUCTURE.	*We see Heaven, and Earth, and Hell;*	We see Heaven, and Earth;	The book shows no "Hell" of torment. The Adversary comes before Jehovah "from going to and fro in the earth" (1:7; 2:2), not from below; and the Hebrew *sheol*, which Job himself longs for (14:13), is the grave, the place where the dead rest until the resurrection.
4	13	Revision	THE BOOK AND ITS STRUCTURE.	*the perfect workmanship of the Spirit of God*	the perfect workmanship of God	The workmanship of the Scriptures is God's own. "The spirit of God" in Scripture is God Himself at work, or the gift of power that He gives; it is not a second Person beside Him (2 Tim. 3:16; 2 Pet. 1:21).

No.	Page	Type	Section	As first printed	As it now reads	Reason
5	13	Revision	THE BOOK AND ITS STRUCTURE.	*42:9, 10. Satan's defeat.*	42:10-13. Satan's defeat.	Brought into line with Dr. Bullinger's own Structure of the book as a whole in Part II of this book, which divides the last chapter thus: Satan's defeat and Job's double blessing, 42:10-13; the conclusion of his family history, 42:14-17.
6	13	Revision	THE BOOK AND ITS STRUCTURE.	*42:11-17. Conclusion. Historical.*	42:14-17. Conclusion of his family history.	Brought into line with Dr. Bullinger's own Structure of the book as a whole in Part II of this book, which divides the last chapter thus: Satan's defeat and Job's double blessing, 42:10-13; the conclusion of his family history, 42:14-17.
7	17	Revision	THE ADVERSARY'S ASSAULT. B. (chap. 1:6—2:10.)	*for chaps. 1:5, 11, and 2:5, 9, are among certain of the "emendations of the Sopherim," lists of which are carefully noted and preserved in the Massorah.*	for chaps. 1:5, 11, and 2:5, 9, are of the same kind as the "emendations of the *Sopherim*," which are carefully noted and preserved in the *Massorah*: the scribes, from a mistaken reverence, would not write "curse God," and wrote "bless" in its place.	These four verses are not in the Massorah's list of the eighteen "emendations of the Sopherim" (Job 7:20 and 32:3 are). They are a scribal euphemism of the same kind, as the sense of the passages shows.
8	31	Revision	JOB AND HIS THREE FRIENDS. D. (chaps. 3:1—31:40.)	(*1 Cor. 1:24: compare Prov. 8:22, 23; and 3:19*)	(1 Cor. 1:24, 30)	Wisdom in Proverbs 8 is God's own wisdom set forth as a woman (Prov. 8:1; 9:1), by whom He made the earth (3:19); she is not the Son. Christ is the wisdom of God because God has made Him "unto us wisdom" (1 Cor. 1:30). To read Prov. 8:22, 23 of Him would make the Son exist before His birth.
9	37	Revision	THE MINISTRY OF ELIHU. E. (chaps. 32—37)	*And death's dark angel waits to end his life.*	And death's destroyers wait to end his life.	The Hebrew (*memitim*, 33:22) means "those that cause death," the destroying powers of death; it names no "angel of death." The plural of the Hebrew is kept.
10	48	Revision	THE CONCLUSION. C., B., & A. (chap. 42:7-17.)	*the literary conclusion is confined to a few verses (11-17)*	the literary conclusion is confined to a few verses (14-17)	Brought into line with Dr. Bullinger's own Structure of the book as a whole in Part II of this book, which divides the last chapter thus: Satan's defeat and Job's double blessing, 42:10-13; the conclusion of his family history, 42:14-17.

No.	Page	Type	Section	As first printed	As it now reads	Reason
11	57	Revision	THE ADVERSARY'S ASSAULT. B. chap. 1:6—2:10.	*Heb.*, בְּנֵי הָאֱלֹהִים (*benai ha-Elohim*) *sons of God, is* (*in the Old Testament*) *always used of Angels: in this book* (*ch. 38:7*), *and in Gen. 6:2. Ps. 29:1; 89:6. Dan. 3:25. It is clear, therefore, that Job 1:6; 2:1, and Gen. 6:2, 4, are no exception to the rule. That some of them fell, we know from* ...	Heb., בְּנֵי הָאֱלֹהִים (benai ha-Elohim) sons of God. In this book the expression is used of Angels: here, in ch. 2:1, and in ch. 38:7, where they shout for joy at the creation of the earth; and so in Ps. 29:1; 89:6, and Dan. 3:25. That some of the angels fell, we know from 2 Pet. 2:4, and Jude 6: ...	Bullinger made Gen. 6:2, 4 speak of angels, and joined it to Jude 6, 7 and 1 Pet. 3:19. Angels neither marry nor are given in marriage (Matt. 22:30); the "sons of God" of Gen. 6 are the godly line of Seth (Gen. 4:26; 5), who took wives of the line of Cain. The usage in Job, of angels, stands.
12	62	Revision	JOB'S LAMENTATION. Z. chap. 3.	*Leviathan or Egyptian Typhon, who by swallowing the sun-god produces eclipses.*	Leviathan, the dragon of the old fables (in Egypt, the serpent Apophis, the enemy of the sun-god), who by swallowing the sun was thought to produce eclipses.	Typhon is the Greek name, which the Greeks gave to the Egyptian god Set. The serpent of the Egyptian fables that assailed the sun-god Ra, and was blamed for eclipses, was Apophis (Apep).
13	77	Revision	JOB'S FIRST REPLY TO BILDAD. I^2. chaps. 9, 10.	*The brightest star in it has come down to us with the name Dubhe, which means a flock. The change, doubtless,*	The brightest star in it is now called *Dubhe*, which is the Arabic for *a bear*; and the change from the older picture, doubtless,	The star-name Dubhe is from the Arabic *dubb*, "a bear" (from *ẓahr al-dubb al-akbar*, "the back of the Great Bear"); it does not mean "a flock." Bullinger's argument from the Hebrew Ash, "the assembled," is kept.
14	77	Revision	JOB'S FIRST REPLY TO BILDAD. I^2. chaps. 9, 10.	*Not one has a name that does not agree with the others.*	The later Arabic star-names are not all certain in their meaning; but the oldest name of all, the Hebrew *Ash*, speaks of an assembled company.	Not all the Arabic star-names in this constellation bear the meanings given (Dubhe, as above, means "bear"; Merak, "the loins"); so the claim that every name agrees is withdrawn.
15	78	Revision	JOB'S FIRST REPLY TO BILDAD. I^2. chaps. 9, 10.	*In the Denderah Zodiac his name is Ha-ga-t: i.e., he who triumphs. And the hieroglyphic characters read Oar. Orion was anciently spelt Oarion, probably from the Hebrew root Or, which means light. The ancient Akkadian name was Ur-anu, the light of heaven.*	The Egyptians called this constellation *Sah*, and the Babylonians named it "the true shepherd of heaven." Among the Greeks the name was sometimes spelt *Oarion*, which some have thought to come from the Hebrew root *Or*, which means *light*.	The Egyptian name of Orion read on the monuments is Sah; the Babylonian was MUL.SIPA.ZI.AN.NA, "the true shepherd of Anu (heaven)." The names "Ha-ga-t," "Oar" and an Akkadian "Ur-anu" are not found in the sources.

No.	Page	Type	Section	As first printed	As it now reads	Reason
16	124	Revision	JOB'S REPLY TO BILDAD'S THIRD (AND LAST) ADDRESS. I[8]. chaps. 26:1—27:10.	*The Rephaim were probably akin to the Nephilim of Gen. 6:4. These Nephilim were the awful progeny of the fallen angels with women. (See Gen. 6:1, 2, Jude 6-8, and 2 Pet. 2:4, 5): hence called (Nephilim) fallen ones, from* נָפַל *(naphal) to fall (not "giants"). These had all to be destroyed by the ...*	The Rephaim were a people of great stature in Canaan and beyond Jordan (Gen. 14:5; 15:20. Deut. 2:10, 11, 20, 21), of whom Og, king of Bashan, was among the last (Deut. 3:11). Moses destroyed him, and David's men slew the last of the race (1 Ch. 20:4-8). But the word Rephaim is also used of the ...	Bullinger made the Nephilim and Rephaim the offspring of fallen angels with women. Angels do not marry (Matt. 22:30), and the "sons of God" of Gen. 6 are the line of Seth (see Register on the note at 1:6). Moses destroyed Og (Deut. 3:11), not the Rephaim of Num. 13:28, which records only the spies' report. In Job 26:5 and Isa. 26:14 the Rephaim are the dead.
17	150	Revision	ELIHU'S MINISTRY PROPER. Z. chaps. 32:6—37:33.	*And death's dark angel waits to end his life.*	And death's destroyers wait to end his life.	As in Part I: the Hebrew *memitim* means "those that cause death," and names no "angel of death."
18	151	Revision	ELIHU'S MINISTRY PROPER. Z. chaps. 32:6—37:33.	*We have used a Figurative expression to denote these messengers of death. That this figure is Scriptural may be seen from 1 Chron. 21:15. Ps. 78:49. Compare Lu. 12:20.*	The word is plural, *those that cause death*; we have rendered it "death's destroyers," the powers of death which wait for him. God may indeed send His angels as messengers of judgment (1 Chron. 21:15. Ps. 78:49); but the word here names no "angel of death." Compare the impersonal "they" of ...	The note is brought into line with the translation as now revised.
19	166	Revision	JEHOVAH AND JOB. D. chaps. 38:1—42:6.	*i.e., the angels; as always in the Old Test. See note on chap. 1:6.*	*i.e., the angels*; as in ch. 1:6 and 2:1. See note on chap. 1:6.	Not "always" in the Old Testament: the "sons of God" of Gen. 6:2, 4 are the line of Seth (see the note on 1:6).
20	169	Revision	JEHOVAH AND JOB. D. chaps. 38:1—42:6.	*Arcturus: i.e., the Polar Star and Constellations.*	Arcturus: *i.e.*, the constellation of the Fold, now called the Great Bear (see note on ch. 9:9), with the stars that attend it.	The Hebrew *Ayish* here is the *Ash* of 9:9, the Great Bear (Bullinger's "Fold"). The Pole Star is in the Little Bear, not in this constellation.