





BS 1415 .C273  
Carey, Carteret Prialux  
The book of Job









# MAP of ARABIA,

drawn up to its physical features from J. Walker's large map.

with Portions of

## SYRIA AND EGYPT;

the allocation of the Names being derived from

VARIOUS AUTHORITIES.

and such names only being inserted as are mentioned in

the ACCOMPANYING WORK ON JOB;

Drawn by

THE REV<sup>d</sup> CARTERET P. CAREY, M.A.



SCALE

50 100 200 300 400 Miles

DIOSCORIDES INS  
SOCOTRA

# THE BOOK OF JOB,

TRANSLATED FROM THE HEBREW

ON THE BASIS OF THE AUTHORIZED VERSION:

EXPLAINED

IN A LARGE BODY OF NOTES, CRITICAL AND EXEGETICAL,

AND ILLUSTRATED

By Extracts from Various Works on Antiquities, Geography, Science, etc.,

ALSO,

BY EIGHTY WOODCUTS AND A MAP;

WITH SIX PRELIMINARY DISSERTATIONS,

AN ANALYTICAL PARAPHRASE,

AND MEISNER'S AND DOEDERLEIN'S SELECTION OF

THE VARIOUS READINGS OF THE HEBREW TEXT

FROM THE COLLATIONS OF KENNICOTT AND DE ROSSI.

BY

THE REV. CARTERET PRIAULX CAREY, M.A.,

INCUMBENT OF ST. JOHN'S, GUERNSEY.

LONDON:

WERTHEIM, MACINTOSH, AND HUNT,

24, PATERNOSTER-RROW, AND 23, HOLLES-STREET, CAVENDISH-SQUARE.

M DCCC LVIII.

[*The right of Translation is reserved.*]



LONDON :  
ALEX. MACINTOSH, PRINTER,  
GREAT NEW-STREET.

To My Children,

JOHN-HERBERT CARTERET,

CARTERET WALTER,

SAMUEL ROBERT, AND WILLIAM WILFRED,

WITH THE PRAYER

THAT

THE BIBLE AND THE GOD OF THE BIBLE

MAY BE

THEIR GUIDE THROUGH LIFE AND THEIR HOPE IN DEATH,

AND

To the Memory

OF ONE OF THEM,

ABDIEL ARCHIBALD M<sup>C</sup>CREA,

TAKEN TO HEAVEN,

THIS VOLUME IS INSCRIBED,

BY

THEIR AFFECTIONATE FATHER,

THE AUTHOR.



# I N D E X.

---

## PRELIMINARY DISSERTATIONS.

	Page
DISSERTATION I.—The Book of Job a True History . . . . .	1
DISSERTATION II.—The Age in which Job lived . . . . .	14
DISSERTATION III.—The Place where Job resided . . . . .	17
DISSERTATION IV.—The Author of the Book of Job . . . . .	20
DISSERTATION V.—Theology in the Days of Job . . . . .	21
DISSERTATION VI.—The Various Readings . . . . .	31

## ANALYSIS OF THE BOOK OF JOB.

Analysis . . . . .	37
--------------------	----

## TRANSLATION OF THE BOOK OF JOB.

### PART I.—THE INTRODUCTORY NARRATIVE.—CHAPS. I., II.

Chapter I. . . . .	49
--------------------	----

### PART II.—JOB'S COMPLAINT.—CHAP. III.

Chapter III. . . . .	54
----------------------	----

### PART III.—THE CONTROVERSY.—CHAPS. IV.—XXXI.

#### THE FIRST SERIES IN THE CONTROVERSY.—CHAPS. IV.—XIV.

1. The First Discourse of Eliphaz.—Chaps. iv., v. . . . .	56
2. Job's First Discourse.—Chaps. vi., vii. . . . .	61
3. Bildad's First Discourse.—Chap. viii. . . . .	65
4. Job's Second Discourse.—Chaps. ix., x. . . . .	68
5. Zophar's First Discourse.—Chap. xi. . . . .	73
6. Job's Third Discourse.—Chaps. xii.—xiv. . . . .	75

## THE SECOND SERIES IN THE CONTROVERSY.—CHAPS. XV.—XXI.

1. The Second Discourse of Eliphaz.—Chap. xv. . . . .	82
2. Job's Fourth Discourse.—Chaps. xvi., xvii. . . . .	86
3. Bildad's Second Discourse.—Chap. xviii. . . . .	91
4. Job's Fifth Discourse.—Chap. xix. . . . .	93
5. Zophar's Second Discourse.—Chap. xx. . . . .	96
*6. Job's Sixth Discourse.—Chap. xxi. . . . .	99

## THE THIRD SERIES IN THE CONTROVERSY.—CHAPS. XXII—XXXI.

1. The Third Discourse of Eliphaz.—Chap. xxii. . . . .	103
2. Job's Seventh Discourse.—Chaps. xxiii., xxiv. . . . .	106
3. Bildad's Third Discourse.—Chap. xxv. . . . .	112
4. Job's Eighth Discourse.—Chap. xxvi. . . . .	112
5. Job's Ninth Discourse.—Chaps. xxvii., xxviii. . . . .	114
6. Job's Tenth and Last Discourse.—Chaps. xxix.—xxxi. . . . .	119

## PART IV.—THE INTERLOCUTION OF ELIHU.—CHAPS. XXXII.—XXXVII.

1. Elihu's First Discourse.—Chaps. xxxii. 6—xxxiii. . . . .	130
2. Elihu's Second Discourse.—Chap. xxxiv. . . . .	135
3. Elihu's Third Discourse.—Chap. xxxv. . . . .	139
4. Elihu's Fourth and Last Discourse.—Chaps. xxxvi., xxxvii. . . . .	141

## PART V.—THE INTERVENTION OF GOD.—CHAPS. XXXVIII.—XLII. 8.

1. God's First Address to Job.—Chaps. xxxviii., xxxix. . . . .	147
2. God's Second Address to Job.—Chap. xl. 1, 2. . . . .	154
3. Job's First Reply.—Chap. xl. 3—5. . . . .	154
4. God's Third and Last Address to Job.—Chaps. xl. 6—xli. . . . .	154
5. Job's Second and Last Reply.—Chap. xlii. 1—6. . . . .	160
6. God's Address to Eliphaz.—Chap. xlii. 7, 8. . . . .	160

## PART VI.—THE CONCLUSION.—CHAP. XLII. 9—16.

Job's Restoration, &c.—Chap. xlii. 9—16 . . . . .	161
---	-----

## NOTES ON THE BOOK OF JOB.

Chap. i. 1 . . . . .	163
----------------------	-----

## ILLUSTRATIONS ON THE BOOK OF JOB.

Chap. i. 3 . . . . .	425
----------------------	-----



## P R E F A C E.

---

IN the preliminary dissertations which precede my translation I have treated upon the following subjects:—the Book of Job a True History—the Age in which he Lived—the Place where he Resided—the Author of the Book which bears his Name—Theology in his Days—and the Various Readings of the Hebrew Text.

Previously to handling the first four of these subjects, I had, in addition to my own observations, carefully weighed all the arguments that have been advanced on both sides of these several questions respectively, paying particular attention to the first of them, as being the most important; and the conclusions to which I have arrived are,—that the Book of Job is certainly a true history, giving a faithful and specific account of various actual and, in some instances, remarkable facts, and of real persons: that the age in which the patriarch lived was almost certainly during the period of the sojourn of the Israelites in Egypt—that is, about thirty-five centuries ago: that the land of Uz was, in all likelihood, identical with that of Edom in its original boundaries, and therefore the most probably exact place of Job's residence was somewhere on the eastern side of the range of Mount Scir, and so, facing the Great Arabian Desert: and then, with respect to the authorship of the book which bears his name, whilst I have assumed its high antiquity as a necessary supposition, I have but vaguely hinted, what others have felt more certain about, that possibly Job himself may have been its compiler.

In writing the two last of my dissertations I have had to depend upon my own resources, very mainly so, at least, in the first case, and

entirely so, in the last; and I trust that neither of the subjects therein treated will be without interest and profit to the reader.

From the first of them he will learn how extensive and practical was the range of theological knowledge in the days of the patriarch Job, comprising, as it did, acquaintance with all the attributes of God, both natural and moral, together with the distinct and full recognition of his being the creator and moral governor of our world as well as of a higher world and its higher order of beings; including also the important facts both of the fall and of the redemption of man, and furnishing him at once with an extensive code of morals on the subject of his duty towards God and towards his fellow-men, and also with the motives to endeavour after the performance of those duties, by referring him not only to the justice, and mercifulness, and graciousness of God's character, but also to the certainty of a future judgment, and of a resurrection of the body, and of life everlasting.

The last of the dissertations will, I trust, satisfactorily prove to the reader how very immaterially, for the most part, the sense of a passage is affected by the various readings, and will, I trust, as satisfactorily confirm him as to the general correctness of the received text: both of these—points surely of great importance to earnest and inquiring minds, and felt to be such by those especially who, in their honest researches after truth, may have entertained, in however small a degree, misgivings respecting them.

It will not be out of place if I mention here that the various readings which I have appended at the foot of each page of the translation are the copious and judicious selection made by Doederlein and Meisner from the collations of Kennicott and De Rossi. I have spared no pains in presenting these various readings as accurately as possible, and with that object in view, in all doubtful cases I have referred to the copies of Kennicott and De Rossi in the British Museum, and so, have either verified or corrected the reading exhibited in the edition of Doederlein and Meisner in my possession. And further, for the benefit of the general reader, I have translated each various reading into English. Some may need to be apprised that the letters K. and De. R. are abbreviations of the names of the collators Kennicott and De Rossi, and that the numbers 1, 2, 3, &c.,

refer to particular MSS. as numbered by the collators themselves.

Next in order to the preliminary dissertations will be found an analysis, which I have prepared with care, and with the object of presenting at one view the general argument and structure of the Book of Job.

In addition to this, I have appended a somewhat more copious analysis, or, rather, analytical paraphrase, side by side with the translation, chiefly for the purpose of enabling the reader at a glance to follow up, in one unbroken and continuous course, the stream of thought of the several speakers.

On the subject of the translation, I have to state that I see nothing formidable in the objections of those who would discourage any such attempts. If it be true that the Most High has delivered to us his revealed will in any one particular language, it is certainly our duty, as a matter of the utmost importance, to ascertain, as exactly as possible, the meaning of what is thus conveyed to us; and no pains should be spared in the endeavour to render it accurately in a vernacular tongue. To be satisfied with what, however good, is allowed to be imperfect, is a principle which, however laudable in appearance, in reality evinces a degree of moral cowardice—a shrinking from imaginary consequences—and which, had it been allowed to operate in the earlier history of our version, might have found us with the authorized Bibles of Cranmer or of Matthews still in ordinary use.

It must be admitted, indeed, that it is scarcely possible to overrate the learning of the translators of our present authorized version, whether as theologians or as linguists, or the judgment with which they executed the task imposed upon them, and so, handed down to us that fruit of their labours, which all scholars have deservedly eulogized, and which may well be every Englishman's boast; still, on the other hand, it must also be admitted, even by those of their warmest admirers who are really capable of judging, that in many cases they have given indeterminate meanings, and in others have altogether mistaken the sense; and that in some of these cases satisfactory elucidations have since been given, and corrections

made by the learning and labours of other men. Added to which, the advance that has been made in the knowledge of the Hebrew and other Oriental languages,—the discovery of the laws of parallelism which govern the poetry of the Bible, as well as of the laws of the relation which exists between cognate words, together with the vast stores of knowledge that have recently been disinterred from their long-undisturbed tombs on the banks of the Nile and of the Tigris, or have been opened by the deciphering of hieroglyphics and of other primitive writing,—have certainly rendered us more independent of Rabbinic traditions and assistance in the interpretation of Hebrew than the translators of our Authorized Version could afford to be, and have spread before us fields of illustration, and have put into our possession means and sources of Biblical criticism which were utterly out of the reach of men since whose age a quarter of a millennium has passed away.

With reference to my translation, I have only to add that I have taken the Authorized Version as its basis; also, that I profess to be literal, so far, indeed, as in some instances to have preferred retaining Hebraisms rather than deviating too considerably from the original, though I am not aware of having carried out this principle inconsistently with any grammatical or other strict requirement of the English language or idiom; whilst in other instances I have chosen to sacrifice mere elegance rather than not give what has appeared to me the exact rendering of a particular word or passage; and I would beg the merely English reader to bear this in mind, should he in some cases suppose that I might have selected some more high-sounding or more dignified or more apparently choice word or phrase than that which I have presented. In the case of seemingly ambiguous expressions, I have thought it best both to leave them as far as possible in their ambiguity, without presuming summarily to attach any definite meaning of my own to them, and also to offer explanations of them in the Notes, and so give the reader the opportunity of judging, and, if he pleases, of deciding for himself. The words which I have inserted in brackets do not appear in the original, yet, be it remembered, in most instances they are absolutely necessary to the completion of the



sense, and, though not actually expressed, yet often are positively implied in the Hebrew context.

I have felt no hesitation in adopting the method of exhibiting the parallelisms in separate lines. Objections have been made by some to this method, principally grounded on an over-scrupulous attachment to the older arrangement—an attachment which is clearly the result of habit rather than of conviction, as it is not defended by any arguments pretended to be conclusive, and indeed is admitted by one of the principal objectors, Dr. Lee, possibly to be a mere prejudice.

My reasons for adopting the particular method adverted to are—1st, That I am convinced that whilst primitive Oriental poetry, so far at least as the Bible enables us to judge, was wholly independent of all metrical laws, though not without just that extent of rhythm which euphony, or perhaps a chanting style of recitation required, it consisted almost solely in the arrangement of language in parallelisms, generally combined with a certain loftiness of style unusual in prose; for the grand objection, that parallelisms are occasionally met with in prose, is of no more force than would be the denial that modern poetry is governed by metrical laws, because some kind of metrical arrangement is sometimes discoverable in prose. 2dly, That this method does not necessarily interfere with the ordinary divisions into chapters and verses, as these can still be retained for the purposes of reference. And 3dly, That the plain exhibition of the parallelisms to the reader, besides contributing to the assistance of the memory, is very frequently of material help in the discovery of the sense.

So important do I deem this latter circumstance, that I may be excused if I enlarge upon it.

The parallelisms throughout the Book of Job are for the most part distichs or couplets of lines, the correspondence between each of the two hemistichs or lines consisting in their respectively containing either homogeneous or antithetical words and sentiments, and so, in their answering one to the other. Variety, and at the same time beauty, are obtained by the modes of expression being diversified, by enlargement of sense, or by the introduction of some new idea in the latter hemistich, also by an inversion of the subject



and object, and by the one hemistich being made to express cause, and the other effect. This precise variety does not of course exist in every distich, though it does in many, and the reader will easily discover for himself some such principles of diversity pervading all.

I subjoin ch. v. 11, in explanation of my meaning:—

Setting on high those that are low,  
And those that mourn get raised into safety.

Here we have, as homogeneous expressions, *setting on high* and *get raised into safety*, also *those that are low* and *those that mourn*—a correspondence which brings cause and effect into view, as it is all but implied that the persons spoken of *mourn* because they are *low*, and that their final position may be considered one of *safety* because they are *set on high*. The same expressions, on the other hand, may be placed in antithetical combination thus,—*setting on high* and *those that are low*, also, *get raised into safety* and *those that mourn*,—an antithesis which at once furnishes the additional idea that those persons who *mourn* do so, not only because, as before seen, they are low, but also because *they are not at the time in a position of safety*, that is, they are in danger.

It will further be seen that the mode of expression is diversified here, the corresponding verbs being, the one active and the other passive; whilst, at the same time, there is an inversion of the subject and object. By these means a too great monotony of style and apparent tautology are avoided, and the pleasure which variety produces is secured. This will be apparent by reading the distich as it would have stood but for the diversifications just noticed:—

Setting on high those that are low,  
And raising into safety those that mourn.

One purpose, however, that the speaker had evidently in view in the inversion of subject and object was to bring out more prominently cause and effect, for thus, in point of fact, the *and* in the second hemistich is equivalent to *so that*: a sense it could not otherwise have had.

Occasional instances of triplets occur in this book; Job uses them

more frequently than any of the other speakers, Elihu almost as often, the three friends much more sparingly, and God only twice.

In some cases the first clause of the triplet, standing independently, expresses a sentiment of which the two latter clauses, forming a correct parallelism together, are explanatory: so chap. x. 1, 3; xiv. 7. Or, sometimes the two first clauses express two sentiments in parallelism; and then the third clause contains an inference, or sequence: so xiv. 19. The object of this, however, may be to avoid an unnecessary repetition of the same idea, as the passage, if expanded into two parallelisms, would stand thus,—

As waters have worn away stones,  
 So hast thou worn away the hope of man;  
 As its own floodings will sweep away the soil of the earth,  
 So hast thou swept away the hope of man.

Not unfrequently the third clause in a triplet is an unexpected, and, in one or two instances, an elegant, though more generally an awkward lengthening of the second, and contains some new idea which would scarcely be capable of expansion into two new hemistichs: refer to x. 15, 17, 22; xii. 6; xxi. 17; xxiv. 12; xxvi. 14; xxix. 25; xxxix. 25, &c. This addition is sometimes necessary to the sense, but in several cases one of the three lines might be omitted without damaging the meaning: thus the third line in xi. 6, and the second in xi. 20, in xii. 4, and in xiv. 5, &c., would not be missed.

Sometimes where a pause is required at the end of one of the clauses, the triplet assumes a perfectly natural form: xiv. 14; xxviii. 28; xxxi. 35; xxxiv. 10; xxxviii. 41, &c.

I consider that chap. xl. 9—14 may be regarded as an instance of the introverted, or what might be called centering, form of parallelism—that is, not only have we here six separate couplets of parallelisms, but to a certain extent the extreme lines are in parallelism, and so also is each of the other extreme lines as they approach the centre, and the two central lines are found likewise to be

parallels. The reader will best comprehend my meaning by seeing it exhibited at one view, thus :—

Hast thou, then, an arm like God?  
 And canst thou thunder like him with a voice?  
 Deck thyself now with loftiness and grandeur;  
 And array thyself with majesty and state.  
 Scatter abroad the outbursts of thine anger,  
 And see any proud man and humble him:  
 See any proud man and make him bend;  
 And tread down the wicked in their place:  
 Hide them in the dust together;  
 Bandage their faces in the hidden place.  
 Then, even I will confess to thee,  
 That thine own right hand can save thee.

Chap. xxxii. 21, 22, is a smaller form of the centering parallelism.

Where no kind of parallelism is found to exist between the two hemistichs of a distich, it seems to be intended that parallels should be inferred from each for the completion of the sense. Thus, chap. vi. 14, if fully expanded, would stand in alternate parallels :—

For him that melteth away there is mercy from his friend,  
 [And he showeth that he hath the fear of the Almighty;]  
 But [my friend hath no mercy towards me,  
 And so] he forsaketh the fear of the Almighty.

But I must pause in this incomplete survey of this part of my subject, as I am unduly lengthening my preface; I would only remark that the reader, availing himself of the few hints already furnished, may, by attention to the parallelisms, discover new beauties and enlarged meanings, which otherwise might escape his observation.

Paronomasia, or the occurrence of words of similar sound in juxtaposition, is very frequent in this book. These are ornaments which of course a translation cannot reproduce.

My Notes, which form the most bulky portion of this volume, are intended both for the theological student and the general reader. I have not pretended to any devotional comments, as I conceive them to be unsuitable to a work purely critical and exegetical. At the same time, I trust that in many instances the explanations offered on particular passages will be found to furnish at least suggestive material for devout meditation. I have allowed no difficulty, so far as I am aware, to pass unnoticed, or without some attempt at grappling with it; and in all cases in which I have felt doubtful I have not scrupled to acknowledge my uncertainty. And I believe I can candidly state that I have had no desire to support, and much less to obtrude, particular opinions, unless they have been so clearly embodied in the meaning of the sacred text as to be inseparable from it, and also that my simple aim throughout has been to ascertain the honest sense of every syllable and sentence in this portion of God's Word. With this object before me, I have availed myself of every help within my reach; and the names of the several authors whom I have consulted appear from time to time in the body of the Notes. At the same time, I have not hesitated to take an independent view in numberless cases.

The Illustrations consist, for the most part, of extracts from works (both English and Continental and classical) on Eastern countries, on antiquarian research, on natural history, and on geography; and these extracts are intended to elucidate particular passages in this book. In this part of the volume will be found also about eighty illustrative woodcuts, engraved by Mr. James Johnston, of 36, Old Broad-street, City, being copied from the following authors and works,—Sir Gardiner Wilkinson (to whose admirable volumes on the manners and customs of the ancient Egyptians I am indebted for a very large proportion of the woodcuts), Rosellini, Champollion, Niebuhr, Layard, "Lectures on the Results of the Great Exhibition," "Handbooks to the Assyrian and Egyptian Courts, Crystal Palace," and also the sculptures and pictures in the British Museum.

It now remains for me only to remark that in the map which accompanies this work I have not distinguished by any peculiar styles of lettering between the primitive, and the classical, and the

modern names, such distinction being made sufficiently apparent in the Notes.

And now my task is ended, and I send forth my book, praying that, if it be God's will, his blessing may rest upon it, and that his name may be glorified.

ST. JOHN'S PARSONAGE, GUERNSEY,  
*Feb.* 16, 1858.



# PRELIMINARY DISSERTATIONS.

---

## DISSERTATION I.

### THE BOOK OF JOB A TRUE HISTORY.

It may seem strange to many who revere God's Word, that it should be thought necessary to say anything in defence of what a book, universally admitted to be a portion of canonical Scripture, naturally assumes—that *the history which it professes to narrate is fact, and not fiction*. And yet, as exceptions of all sorts, and by all sorts of writers, have been taken against this position, and particularly so in the case of this book, more than of any other in the sacred volume; and as some of these exceptions, although little better than ingenious, have come to us stamped with the authority of men of high standing both in place and literature, it would ill become a commentator of the book to ignore the arguments that have been advanced for the purpose of attacking its truthfulness, and of giving support to favorite preconceived theories.

Happily for me the merits of the case have been gone into by others, and the question so far disposed of, that I shall feel under no obligation to do much more than state the objections that have been pressed into service, and bring forward the refutations with which they have been met, taking occasion, however, in some particulars, to add what is my own in the way of new argument.

The assailants of the position referred to—that the narrative before us is a real history of persons and facts—may be ranged in two classes:—the first consisting of those who regard the book as a dramatic and allegorical composition, to some extent founded on fact; and the second of those who regard it as purely a fiction, wrought up in the form of a parable, for the purpose of instruction. Bishop Warburton enjoys the unenviable distinction of originating the ingenious device maintained by the first class of opponents, and Maimonides is the father of the second. The sum-total of their arguments may be ranged together, and I am persuaded that not one of them will appear formidable to any whose minds are not warped by some favorite hypothesis which must any how be supported, and least of all to those who, in godly simplicity, are wont to expect that in the Bible, which claims for itself a Divine inspiration, and which purports to convey much teaching that can be only matter of revelation, there should be found state-

ments of facts exciting man's wonder, and perhaps passing his comprehension. These remarks will especially apply to what appears to be the greatest objection pressed into their service by these schools of divines against the supposition that the book before us is a real record of real persons and facts. It is thought by them incredible that conversations should be conducted in heaven between the Almighty and Satan, and on this ground they conclude that any such representation is necessarily fictitious. Again, the regularity of the numbers in the census recorded of Job's farm stock, both before and after his affliction, and the mystic character supposed to attach to the number of his sons and daughters, are thought by these gentlemen to betray an artificial structure detrimental to the notion of historical truthfulness. Let me translate Rosenmuller's words on this part of the subject :—

“ It is not possible to think that the concurrence of so many round and doubled numbers in the narrative of Job's life can be consistent with the case [supposed]. He loses ten children, *seven* sons (wherein we must recognize the sacred number of the Orientals), and *three* daughters, and similarly, *seven* thousand sheep, and *three* thousand camels ; besides a thousand oxen, and then the exact half of this, five hundred she-asses. Then, in place of this, there are restored to him, in numbers exactly doubled, *fourteen* thousand sheep, *six* thousand camels, *two* thousand oxen, and *one* thousand she-asses, and the same number of children as before, *seven* sons and *three* daughters, and these born of a wife—his only remaining trial, and she by no means a filly, having previously been the mother of ten full-grown children.”

It is again supposed to be an unanswerable objection that the dialogues recorded are delivered in the sublimest poetry, and the more so as one of the speakers spoke under circumstances under which effusions in verse must, as is thought, be impossible. On this subject Rosenmuller asks—“ Who can persuade himself that these conversations of Job and of his friends, which occupy by far the greatest portion of the work, really took place, and were faithfully committed to writing ? Is it credible that a wretched man, worn out with grief, and already consumed and half dead under the pressure of disease, should, as though he were haranguing, make such speeches to his intimate acquaintances—speeches so long and so distinctly prepared, so full and so figurative, and moreover restricted to metrical laws ? Is it further credible that his replicants should have declaimed in the same strain ? Are these the discourses of men sitting at the bed-side of a prostrate friend ? A. Shultens (Comment. iii. 1), it is true, with the view of persuading that this is by no means incredible, extols the power of the Arabs in improvising verse. But even granting that that race are much given to poetry, and even to unpremeditated poetry, still no one could ever persuade himself that (a thing which examples from poets of highest standing show surpass the power of human ingenuity) verse so perfect as to exceed anything that the world has ever heard of in the way of sublimity or of mournfulness, should be the effusion of colloquial discourses.”

Another objection to the historical character of this book has been drawn from one or two inconsistencies imagined to have been discovered in it. Such is that of Michaelis, and on which he relies as the mainstay of his cause. His argument is, that whilst Job, in xxx. 1, speaks contemptuously of the youth of his friends,

they, in xv. 10, claim for themselves a very decided seniority to him. Of like nature, also, is the objection of Bouillier, and which is advocated by Rosenmuller, that chapter xxx. makes Job refer to events which could not possibly have happened between the commencement of his misfortunes and his discussion with his friends. It is argued that we must believe that Job's friends hastened to condole with him so soon as they heard of the troubles that had befallen him, and that consequently no time is allowed in the narrative for the continued insults and triumph over his misfortunes, of that abandoned crew of profligates, of whose conduct he so bitterly complains.

Amongst some of the smaller exceptions that have been taken up against the truthfulness of this book as a history, may be mentioned—the presumed incredibility that so good a man as Job should have been so afflicted of God, or that his successive calamities should have fallen upon him with such marvellous rapidity; or that his seven thousand sheep should have been destroyed by lightning; or that precisely one servant should have escaped each calamity to be the bearer of the mournful tidings of it to his master; or that the conduct of his friends could have been so remarkable, as is stated, as that they should, at their first interview with him, have continued for seven days in silence; or that they should so unexpectedly have evinced hostility towards him; or that his name, signifying (as some critics pretend) *repentance*, should be so prophetic of his after-history; or that his age at the time of his death should have been so considerable as it is represented in the narrative.

Let us now more particularly review these several exceptions, beginning with those of smaller moment.

If it be incredible that so good a man as Job should have been so afflicted of God, what becomes, I would ask, of all such statements of Scripture as declare that “many are the afflictions of the righteous”? or what amount of confidence are we to place in the veracity of an apostle who, having been himself expressly set the task of learning “how great things he must suffer for Christ's name's sake,” has recorded how faithful men who lived before his day, and “of whom the world was not worthy,” “had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment; were stoned, were sawn asunder, were tempted, were slain with the sword; wandered about in sheepskins and goatskins, being destitute, afflicted, tormented; wandered in deserts, and in mountains, and in dens and caves of the earth;” and also how himself and his fellow-apostles were set forth by God himself, “last, as it were, appointed to death, and were made a spectacle unto the world, and to angels, and to men;” and “were made as the filth of the earth and the off-scouring of all things”? If Job must be a fictitious character, because it is incredible that he could have been so afflicted as the narrative would have us believe, then the suffering worthies whose cases are recorded by the Apostle must have been mere figments of his brain, and St. Paul and his fellow-apostles can themselves be regarded in no other light than as fictitious characters. Added to which, to assert the incredibility that is here assumed is to deny the fact that even the best of men have that much of sinfulness about them that they deserve to suffer. It is, moreover, a questioning of the right of God to do what he wills with his own; and so the question thus mooted involves the very question of his sovereignty, and then, too, it ignores the important fact—a fact taught by the



whole scope of the book, and by its position in the sacred canon—that God had high purposes to fulfil in permitting the enemy to inflict upon a righteous man all that fiendish malice and ingenuity could effect—purposes reflecting in heaven upon God's glory, and the power of his grace, and the victory or defeat of the enemy—purposes of mercy and goodness towards the sorely-tried sufferer—and purposes of strength and consolation towards all the afflicted righteous to the end of time.

In the circumstances that furnish material for the three next objections, I can certainly discover nothing of so extraordinary a character as to warrant the smallest suspicion that the book which relates them is not a genuine history. That calamities the most tremendous do fall in rapid succession upon an individual, though happily not a frequent, yet is, unquestionably, at least, an occasional occurrence; and the destruction of large American prairies, and of the thousands of animals they contain, by what at first was but a little fire, is evidence to us that a statement which mentions the destruction of seven thousand sheep in a fire originating from lightning (see notes on Ch. i. 16), is not necessarily a fiction; nor, again, is there anything so extremely remarkable in the escape of only one person out of dangers in which the lives of many are sacrificed as to conclude that the account of such an occurrence must be fabulous; added to which, it must be observed that, in the account before us, although each individual messenger congratulates himself on being the only survivor of the calamity he reports, it by no means follows that what his fears alone may have pictured was accurately true, nor does the history anywhere endorse his statement. But after all, let me add in reply to the three objections just examined, that even supposing that the circumstances adverted to were of a decidedly marvellous character (a supposition which I do not admit), would that, let me ask, furnish any premises from which an inference might be drawn against the truthfulness of this book as a history? Does the Bible contain no true history in which miraculous occurrences are detailed? Or, in judging of any Bible record, are we to ignore either the possibility or the fact of superhuman agency?

I have already stated, in passing, that the conduct of Job's friends both in their seven days' silence and in the hostility which they unexpectedly evinced towards him, has been regarded as unnatural and therefore as unreal. But I have yet to learn that conduct, on the part of individuals, which may strike us as being strange, is therefore to be regarded as fictitious; and, after all, much of the apparent strangeness in the long silence of these friends may be more closely connected with the habits of ancient nations and times than we are aware of, and further, there is nothing in the narrative which prevents our supposing that the silence in question had reference merely to the particular subject which afterwards came under discussion and which is the leading topic of the book. And then, in estimating the conduct of the friends towards Job, we must be careful not to attribute to them more of hostile motive than their speeches actually warrant;—they appear to have been betrayed only into that acrimony of spirit which unfortunately is too common in religious controversies, even when those controversies are conducted by friends. The question discussed was one which was considered by all the speakers to be of vast moment, and we can scarcely be surprised at finding that these friends lost their tempers, and, in their zeal for the

doctrine which they stoutly maintained, forgot the moderation which they ought to have shown to their afflicted but superior antagonist.

Equally weak with this last objection is that which is deduced from the meaning of his name, which, as it is said to signify *repentance*, is supposed to be too prophetic of his after life to admit of its being regarded in any other light than as fictitious. But in the first place it is by no means certain that the name bears this meaning that has been attached to it; and secondly, if it was (as indeed it probably was) prophetic of circumstances occurring in Job's history, this would be far from being an unprecedented instance, in patriarchal times, of a name having been given that proved to have been significant of events that afterwards transpired.

Of all the objections that have been started, that which determines the fictitious character of this book on the ground of Job's being represented as having lived to an age far exceeding man's ordinary term, is perhaps the most whimsical, because it is urged by those who in the first place presume to decide, without the shadow of an argument, that the book must have been written during the Babylonish captivity, and then from this most fanciful and baseless hypothesis presume to argue that as the natural term of life at that period of man's history was limited to about seventy years, and as Job is said to have lived one hundred and forty years after his trials, therefore Job and his history is an undoubted fiction!

I have now noticed the smaller objections that have been raised against the position that the events and persons mentioned in this book are historical facts, and will now proceed to the examination of those which are of greater *apparent* magnitude.

The grandest of all the objections appears to be that which decides upon the incredibility of the Almighty's conversing with Satan in heaven, and listening to the "*news*" (so Michaelis) which he reports from earth. Of this ill-timed witticism nothing need be said, as it adds no force to the objection; nor need we be compelled to have recourse, as an expedient, to Dathe's singular theory, admired and adopted by some, but now exploded,—that the Satan here mentioned is by no means the devil, but a celestial ministering spirit whose special business it is to inspect men's characters so as to detect hypocrisy, and who, in the execution of this his office, is necessarily somewhat suspicious of piety. One might have thought that so fanciful an invention was due to the desire of finding a solution of the difficulty supposed to exist in the objection now under consideration, but no, Dathe, himself the discoverer of this new being in the heavenly hierarchy, after all, regards the whole transaction as a fiction. Rosenmuller, who is second in power to none of the opponents of the view that the book of Job is a true historic record, though himself an opponent, acts wisely in altogether waiving the objection now before us, with the admission, in passing, that the supposition that the interview between God and Satan is figurative only, does not necessarily invalidate the truthfulness of the other events recorded in the book. This in itself is really a sufficient answer to the objection in question. The account here given of the appearance of Satan in heaven, and of the several dialogues between the Almighty and the arch-fiend, *might* very well have been a sort of scenic representation communicated in vision to the author of the book, and

that, in such a way as to be accommodated to our limited faculties, for the purpose of unravelling the mystery of God's providence in his dealings with Job,—and yet this would by no means have interfered with the supposition that Job and his friends were real persons, and that all that is recorded respecting them did actually take place. It is unnecessary, however, that we should have to fall back upon any such explanation of this transaction in order to maintain our position. We can challenge our opponents to show that the account given in the two first chapters of this book of Satan's presentation of himself in heaven and of his conduct there is in any way incredible; and whether, on the contrary, what is recorded there is not in many respects consonant with other statements of Scripture. He is, for instance, uniformly represented as being the enemy of mankind, and, in some instances, is spoken of as setting himself in opposition to God's people, and as being the accuser of the brethren (Zech. iii. 1, and Rev. xii. 10); he evidently moved God to permit him to tempt David to number Israel (compare 1 Chron. xxi. 1 with 2 Sam. xxiv. 1), and he certainly asked God to be allowed to try Peter, and sift him as wheat (Luke xxii. 31, 32). And that he and other evil spirits have, or at least, have had, access to heaven, and even converse with the Almighty there, is unquestionable from 1 Kings xxii. 19—23; Zech. ii. 13—iii. 2, and Rev. xii. 7—12. Now, be it remembered, that the account of the transaction before us, even if entirely unsupported by any portion of Scripture, would have a most solemn and righteous demand upon our credence in its veracity on the ground of its position in the sacred canon, and so of its being a portion of that "all Scripture" which "is given by inspiration of God." What shall we say then of the audacity which ventures, in the face of such Scriptures as have been referred to, deliberately to pronounce the whole affair to be no more than a poetic fiction? Besides, a poetic fiction of such a scene as is here presented to us would surely have been clothed in very different language, and we should have had considerably more detail: the magnificence of heaven, the gorgeous pomp of the celestial hierarchy on their state occasions, the majesty of the Almighty and his emblazoned throne, and the person and appearance of the arch-fiend would all have been described with exactest minuteness; whereas here, whatever may be left to the imagination, nothing is afforded to the gratification of our curiosity in any of these respects,—we have a simple statement of certain facts, but no description of any kind whatever; and this very simplicity of itself stamps the entire statement with the broad seal of truth.

Again, the objection is thought to be insurmountable, that the round and doubled numbers, and the sacredness of some of them, betray an artificial structure. As to the exception made on the score of the roundness of the numbers, it probably was not convenient to the gentlemen making the exception to remember that all historians invariably give enumerations of population, armies, and the like, in round numbers; and the probability is, that if the author of the book before us had thought proper to descend to such exact detail as to make use of units, these same gentlemen would have been the first to exclaim against such preciseness as unhistoric in style, and a glaring proof of imposture. And further, if roundness of numbers is to determine that a book, apparently a history, is, in reality only a fable, then we must certainly account every historic book in the Bible to be fictitious, as they all notoriously abound in enumerations



of this kind. Those who are curious in the matter may, if they please, refer, amongst other passages, to 2 Chron. xxxv. 7—9; 1 Chron. v. 21; and Numb. xxxi. 32—34, where enumerations of cattle are given in round numbers, and in numbers to the full as remarkable in their proportions as those in the book before us. In these passages we have respectively 30,000 sheep and 3,000 bullocks; 5,000 sheep and 500 oxen; 50,000 camels, 250,000 sheep, and 2,000 asses; 675,000 sheep, 72,000 beeves, and 61,000 asses. In the first and second sets the number of beeves is exactly one-tenth the number of sheep; in the third set there are precisely five times as many sheep as camels, and just twenty-five times as many camels as asses; and in the fourth set the relative proportions between the sheep, beeves, and asses, to some extent assimilates to the proportions between these same cattle in Job's property. And yet it is thought an insurmountable objection to the truthfulness of the enumeration of Job's farm stock, and so of the whole book, both that that enumeration should be given in round numbers, and that the number of asses should be exactly one-half the number of oxen! The question which such objectors have seriously to meet is, whether or not the books of Numbers, and of the Chronicles, and other professedly historic books of the Bible, herein betray marks of artificial structure, and so in point of fact are mere fables written by good men for the purpose of instruction in piety. But then I shall be told that I have not yet fully met the entire objection presented. Job is said to have had *seven* thousand sheep and *seven* sons, and seven is a sacred number amongst the Orientals. And is its sacredness, I would ask, to exclude its use in ordinary purposes? Is it a crime for a man to reckon either his family or his property by this mysterious number, or if a crime, is it not one that is so constantly perpetrated, as in no way to subtract from the credibility of any history that may state it? If the mention of Job's 7,000 sheep is a fictitious contrivance, what shall we say about the 7,000 in Israel who did not bow the knee to Baal (1 Kings xix. 18); or about the army of 7,000 of Israel who conquered the Syrians (1 Kings xx. 15); or about the 7,000 men of might who were carried captive to Babylon (2 Kings xxiv. 16); or about the 7,000 Syrian men who fought in chariots, whom David slew (1 Chron. xix. 18); or about the 7,000 talents of silver which David prepared for the building of God's house (1 Chron. xxix. 4)?

The number 3,000 (about which, again, in this place, exception is made) is also of very frequent occurrence in Scripture. For instance, we read of 3,000 men of Judah going to Samson at the top of the rock Etam (Jud. xv. 11); of 3,000 men and women being on the roof of the house of Dagon when Samson made sport for the Philistines (Jud. xvi. 27); of 3,000 men of Israel whom Saul chose when he made war with the Philistines (1 Sam. xiii. 2); of the same number when on two occasions he sought for David (1 Sam. xxiv. 2, and xxvi. 2); of 3,000 sheep which were possessed by Nabal, a wealthy man in Maon (1 Sam. xxv. 2); and of 3,000 proverbs which were spoken by Solomon. (1 Kings iv. 32.) But then I shall be told that I have not noticed the remarkable coincidence between the *seven* thousand sheep and the *three* thousand camels on the one hand, and the *seven* sons and the *three* daughters on the other. And are there then no remarkable instances of coincidences in numbers in every-day life? Or, what ought to be considered more to the point, are there none such to be found in Scripture

narrative? Are the writings of the Evangelists to be summarily pronounced fables because they record that *five* thousand persons were upon one occasion fed with *five* barley loaves and two small fishes, and that on another occasion, when four thousand were fed with *seven* loaves and a few little fishes, *seven* baskets full of fragments were gathered up? \*

As to the objection raised about the exact doubling of Job's property after his afflictions, it appears to me, in the first place, that as Job was permitted to be tried very much for the purpose of confounding Satan, and of glorifying God, there was an antecedent probability that a just God would, at the close of his trial, make him ample compensation for his losses and his sufferings; and, in the second place, that double compensation seems, from other passages of Scripture, to be the ordinary rule of God's dealing. Thus, in Isa. xl. 2, we read—"She hath received of the Lord's hand double for all her sins;" in Isa. lxi. 7, "For your shame ye shall have double;" "in their land they shall possess the double;" and in Zech. ix. 12, "even to-day do I declare that I will render double unto thee." Michaelis tells us, as a further objection, that the same principle is found to extend to the years of Job's prosperity, which are multiplications of seventy. If the objection is to have the slightest weight, I presume that he means that on the principle of the doubling just referred to, Job's age at the period of his trial must have been seventy years, and that this was doubled to him afterwards. Now, if this be the meaning of M. Michaelis, it is evident that it is founded upon a mere assumption; but, after all, if this assumption be correct (as perhaps it is), is there anything more remarkable in all this, than that the life of Moses should be divided, in its great eras, into three distinct periods of forty years each?

But it is also thought extraordinary, as I have stated before, that Job should have the same number of children after as before his trial—seven sons and three daughters, and "these (to quote Rosenmuller) born of a wife, his only remaining trial, and she by no means a filly, having previously been the mother of ten full-grown children." That Job should have had precisely the same number of children, and these in the same proportion of sons and daughters, after as before his trial, is, it must be admitted, remarkable, and certainly much else in this book is so; but I am at a loss to understand why it should be incredible, for clearly it is not impossible, and in all apparent difficulties of this kind we must never lose sight of the intervention of an Almighty hand, and indeed, no doubt God does often act marvellously, just for the very purpose of arresting men's attention, and of making them, if possible, see and acknowledge his hand. As to the reference to Job's wife, but little need be said, as it is absolutely incumbent upon Dr. Rosenmuller—before he pronounces the history before us to be fictitious, on the ground of the incredibility of Job's wife being the mother of so many children—to prove that the history anywhere, either directly or indirectly, commits itself to the statement that the mother of Job's first family was also the mother of the second; and if indeed it were so, however extraordinary, like instances are upon record; and indeed, one is within my knowledge; or, supposing that this were a case without a parallel, is nothing to be conceded to the fact, that God himself is represented as acting a very conspicuous part throughout the whole history?

\* For further particulars on the subject of the numbering of Job's cattle, see the Illustrations on Ch. i. 3.



The objection next to be considered is derived from the supposed difficulty of men speaking in verse in a colloquial discourse, and that especially, under circumstances the most unlikely for such a purpose. I have already stated the objection in full,\* and in the words of one of the objectors; it remains now only to reply to it. As an argument in favour of the position that the book before us is a mere fable, it is of no conceivable value, for after the fullest allowance made to it, it could prove no more than that the several speakers did not use precisely the words here attributed to them; for it must be conceded that they may have actually uttered the sentiments which they are said to have uttered, and that these may afterwards have been dressed up in language more ornate and poetical than that in which they were originally spoken. Curiously enough, this is admitted by Michaelis, where he is vigorously contending for the fabulous character of the book, and where, almost in the same breath in which he tells us that he considers that the poetical and sublime style of the book is "an irrefragable proof" in favor of his opinion, he notices what he calls "the very specious excuse" of Bishop Lowth—that the conversation and speeches of the different characters have been poetically ornamented, and then immediately adds, "and this argument I do not wish to confute!" That is, he does not wish to confute an argument which, if correct, breaks in pieces his "irrefragable proof," and at a blow annihilates the whole structure that he has been at such pains in building—that the book of Job is only a fable!

But again, it seems to have escaped those who lay so much stress upon the objection under consideration, that there is nothing in the narrative which in the slightest degree favors the conclusion that the several speeches were delivered in rapid succession; and if not, then the speakers may have given that time and premeditation to their respective discourses which the importance of the subject under discussion certainly demanded. Nor must we forget to repeat that argument of Shultens which Rosenmuller notices slightly, but, as I think, fails to confute—that the Arabs have a wonderful facility for extemporaneous effusions in verse. Added to which, Rosenmuller, in order to put his objection in the strongest possible point of view, assumes what has never yet been proved, and what rather seems contrary to fact so far as it is known, that Hebrew poetry is governed by metrical laws ("metri legibus adstrictos"). This, of course, would tend to render extemporaneous effusions more difficult, though certainly not impossible. But what if it be not true (as probably it is not) that Hebrew poetry is restricted to measured verse? Then it follows that such poetry is no more than the genuine utterance of nature under certain circumstances, and is by no means the difficult thing that has been supposed. Nothing would be more easy, for instance, than for even Europeans, if such was their habit, to speak constantly in Iambic measure; much more easy may we imagine it to be for an Oriental to deliver his sentiments (as indeed is his wont) in language which, though it be poetry of the very highest and most primitive order, does not appear to be fettered by any of those laws which the poets of Greece and Rome, and of modern ages, have conventionally imposed upon themselves. I am certainly inclined to conclude that the speeches before us were delivered much as they are written. The speakers themselves, if, at least, the view I have taken as to the

\* See page 2.

meaning of the word  $\text{לִבְיָדָי}$  (see note on ch. iv. 2) be correct, continually allude to the circumstance that they are speaking in poetry, or in what we might call verse. See ch. iv. 2 :—

“ If one attempt a word with thee, wilt thou find it tiresome?  
But who can put restraint upon verse ? ”

Nor must we overlook the fact that, notwithstanding the irritability or the animus which provoked them to draw uncharitable conclusions respecting each other, still there may have been a certain amount of inspiration which guided them in the truths they uttered. Elihu certainly lays claim to this, for himself at least (xxxii. 8) ; and St. Paul quotes a sentiment, uttered by another of the speakers, in such a way as though he regarded it as of inspired authority (1 Cor. iii. 19), “ for it is written, He taketh the wise in their own craftiness.”

After the exercise of the utmost research, two imaginary inconsistencies have been discovered, and of course paraded as so much internal evidence against the truthfulness of this book as a history. One of these, which is due to the ingenuity of Michaelis, is a supposed discrepancy between xxx. 1, and xv. 10 ; Job speaking in the first instance, as is asserted, contemptuously of the youth of his friends ; whilst they, in the second instance, claim for themselves a very decided seniority to him. A moment's consideration of the former of these passages and its context is sufficient to show that this piece of criticism rests solely upon a misinterpretation, as the persons of whom Job is there speaking as being younger than himself, obviously (see the notes) are not his friends. And Archbishop Magee well remarks that, “ indeed an inconsistency so gross and obvious as this which is charged against the book of Job by the German Professor, cannot be other than seeming, and founded in some misapprehension of the meaning of the original. Even admitting the poem to be fabulous, he must have been a clumsy contriver who could in one place describe his characters as young, and in another as extremely aged, when urged to it by no necessity whatever, and at full liberty to frame his narrative as he pleased. And this want of comprehension should least of all have been objected by those critics who, in supposing the work to have been composed in an age and country different from those whose manners it professes to describe, are compelled, upon their own hypothesis, to ascribe to the writer an uncommon portion of address and refinement.”

The second supposed inconsistency requires but a passing notice. It is urged that, in ch. xxx., Job is made to refer to events for which no time is allowed between the commencement of his misfortunes and his discussion with his friends. In support of this it is argued that we must believe that Job's friends hastened to condole with him so soon as they heard of the troubles that had befallen him, and that consequently no time is allowed in the narrative for the continued insults and triumph over his misfortunes of that abandoned crew of profligates of whose conduct he so bitterly complains. Now, in the first place, we have here an argument resting upon a mere assumption ; and, in the second place, even allowing all that is assumed about the haste displayed by the worthy triumvirate in their desire to condole with their afflicted friend, and not allowing for the fact, that before starting on their kindly errand they first communicated with each other on the subject, and finally arranged the time and place of their meeting, in order that they might journey together, all which must necessarily have occupied

time, I do not see any impossibility, or even improbability, in the supposition that the events recorded in ch. xxx. may have transpired within a few days. It certainly is no new thing, especially in the East, to see a potentate one day in the zenith of his glory, and surrounded by fawning courtiers, and the very next day exposed to the ribaldry and made the sport of the dregs of the people.

It now remains for me, on this part of the subject, to make a few remarks on Bishop Warburton's extravagant theory, that the book of Job is an allegorical drama founded on fact. Here I shall content myself by referring the reader to Professor Lee's full and able refutation of it, and also by giving in extenso Archbishop Magee's remarks on the subject:—"This strange conceit" (says that prelate) "was the invention of Warburton. He considers Job, his wife, and his three friends, as designed to personate the Jewish people on their return from the captivity, their idolatrous wives, and the three great enemies of the Jews at that period, Sanballat, Tobiah, and Geshem. This allegorical scheme has been followed by Garnet, with some variations, whereby the history of Job is ingeniously strained to a description of the Jewish sufferings *during* the captivity. The whole of Warburton's system, 'the improbabilities of which,' as Peters observes, 'are by no means glossed over by the elaborate reasonings and extravagant assertions of the learned writer,' is fully examined and refuted by that ingenious author in the first eight sections of his *Critical Dissertation*.

"The arguments by which this extraordinary hypothesis has been supported are drawn from the highly poetic and figurative style of the work, whence it is inferred to be *dramatic*; and from the unsuitableness of particular actions and expressions to the real characters, which at the same time correspond to the persons whom these characters are supposed to represent, whence it is inferred to be *allegorical*. But from the first nothing more can be fairly deduced, than that the writer has not given the precise words of the speakers, but has dressed out the dialogue with the ornaments of poetry, in a manner which, as Dath truly tells us, is agreeable to the customs of the country in which the scene is laid: it being usual to represent the conferences of their wise men on philosophic questions in the most elevated strain of poetic diction. (See *Dath.* on Job, ch. iii.). And as to the second, it cannot appear to a sober reader in any other light than that of a wild and arbitrary fancy. Bishop Lowth declares that he has not been able to discover a single vestige of an allegorical meaning throughout the entire poem. It requires but a sound understanding to be satisfied that it has no such aspect. And, at all events, this strange hypothesis rests altogether upon another—namely, that the book was written in the age of those to whom it is supposed to bear this allegorical application. If then, as we shall hereafter see, there be no just ground for assigning to the work so late a date, the whole of this airy fabric vanishes at once."

So much for the objections that have been arrayed against the position that the Book of Job is a literal history of the trials of a real person bearing that name. It must, I think, appear that that position remains untouched by any one of the objections that have been advanced, and it will, I also think, be found that the book itself contains the strongest possible intrinsic evidence in support of that position; and that this is further strengthened both by the direct attestation of



two inspired writers whose testimony is independent of each other, and also by the concurrent testimony of profane history and of local tradition.

As to intrinsic evidence, the circumstantial detail of the narrator entirely forbids the supposition that the work can be allegorical, and everywhere bespeaks the relation of a true history. Thus we have presented to us the name not merely of the principal character, but the names also of other persons taking prominent though subordinate parts,—as Eliphaz, Bildad, Zophar, and Elihu. Nor is this all; the locality of one of them is specified, and the families, if not also the localities, of the others are mentioned. Thus one of them is stated to have lived in the land of Uz, and the others respectively are called the Temanite, the Shuhite, and the Naamathite, whilst another of them is designated as being of the kindred of Ram. We are moreover told the exact number of the sons and of the daughters of the man about whom the book professes to treat, and an enumeration of his flocks and herds is also supplied to us. His character is described in the outset, and there is nothing in his numerous discourses or in the result of his trials which is in any way inconsistent with the description. The account of his sons and daughters, and of his anxiety about them, is related as matter of fact, and is perfectly natural. The bands of robbers who destroyed his servants and marauded his cattle are also mentioned by name, and in connexion with the wilderness, all which accurate and circumstantial detail would be out of place in any but a true history.

But, above all, the reality of the person of Job is attested by the two inspired penmen, Ezekiel and St. James, who both refer to him as a real and not an imaginary person, and moreover make certain, and in both cases, different allusions to him, both as to his character and acts, which allusions could not have been made except on the supposition of their acquaintance with the book which bears his name, and which professes to treat of his history; so that although the book itself (as Bishop Warburton objects) is not mentioned by them, yet, manifestly, the reference they make is no less to the book, than to the person, of Job. In Ezekiel xiv. 14, and 18, we read—“Though these three men, Noah, Daniel, and Job, were in it (the land), they should deliver but their own souls by their righteousness, saith the Lord God.” And,—“Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.” Now, I would ask whether it is in the smallest degree supposable, that if Job were a fictitious character, God himself would class him with two other persons, *Noah and Daniel*, who were unquestionably real characters, or whether God would mention him as one of “these three men,” or whether God would speak of his having a *soul*, and a *righteousness*, and as being able to *deliver* his soul by that righteousness, and as being capable of *offering intercessory prayer for others*, and yet, as *not prevailing* to deliver them because of their exceeding wickedness? Could any one thing of all this be ascribed to an imaginary being, and that by God himself?

Equally direct is the allusion in St. James, in ch. v. 10, 11, of his Epistle,—“Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. 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." Now I would ask again, is the supposition within the bounds of credibility, that the Apostle St. James, having directed his suffering brethren to the example of the suffering prophets of old in general, should instantly select as a particular case for their encouragement that of a fictitious person; or that he should hold up to view, as a virtue to be imitated, the patience not of a real, but of a supposed, man; or that he should speak of the Lord as having been very pitiful and of tender mercy towards a person who never had any real existence at all? Surely the notion is as absurd as the entertainment of it is unwarrantable: but the truth is, when men have purposes to serve, or some favorite hypothesis to support, nothing is thought too preposterous, or irrational, so long as it can give some shadow of countenance to their theory, or remove out of its way some formidable objection that threatened to overwhelm it. Certain it is that the inspired passages just referred to, taken in their plain, rational, and obvious sense, with one sweep, destroy the fond and whimsical conceit that no such person as Job ever lived.

Then, again, we may appeal to profane history, and to local tradition. On this part of the subject I shall, for the sake of conciseness, merely quote Mr. Horne's brief summary of this part of the argument. He says,—“Further, no reasonable doubt can be entertained respecting the real existence of Job, when we consider that it is proved by the concurrent testimony of all eastern tradition: he is mentioned by the author of the book of Tobit, who lived during the Assyrian captivity (Tobit ii. 12, in the vulgate version, which is supposed to have been executed from a more extended history of Tobit than the original of the Greek version); he is also repeatedly mentioned by Mohammed as a real character (Sale's Koran, pp. 271, 375, 4to. edit.; see also D'Herbelot's 'Bibliothèque Orientale,' voce *Aiûb*, tom. I. pp. 146, 147). The whole of his history, with many fabulous additions, was known among the Syrians and Chaldæans; many of the noblest families among the Arabians are distinguished by his name, and boast of being descended from him. So late even as the end of the fourth century, we are told that there were many persons who went into Arabia to see Job's dunghill, which in the nature of things could not have subsisted through so many ages; but the fact of superstitious persons making pilgrimages to it sufficiently attests the reality of his existence, as also do the traditionary accounts concerning the place of Job's abode.”

## DISSERTATION II.

### THE AGE IN WHICH JOB LIVED.

HAVING established the reality of the existence of Job, the next inquiry of interest, if not of importance, is, to determine, as nearly as it is possible to do so, *the age in which he lived*. The generality of writers agree in ascribing to him a very remote antiquity; and amongst these are even some who, whilst they contend for the late production of the book, yet assent to the antiquity of the age in which he lived. Almost universal consent places him in Patriarchal times; nor can Bernstein's and Rosenmuller's objections to this have any weight, as they are grounded on a mere assumption—an assumption, moreover, which is completely disproved by modern discoveries in Egypt. The objections are—that Job speaks of a city, and evidently sometimes lived in a city; that he alludes to written judicial documents, and other writings, to iron armour, and to a war horse, all which things, it is assumed, are incongruous with the patriarchal age; that, moreover, Job's statement that he was not unjustly occupying other men's fields does not agree with that pastoral life which the Patriarchs led; and that equally unsuitable to those times is the mention of kings building and restoring ruined cities, and possessing palaces crammed with gold, and the relation of men extracting the precious metals and stones of the earth by mining operations, and the fact that when Job lived wicked tyrants and oppressors were in existence. But does not, I would ask, the Bible speak of cities anterior to patriarchal times; and does Dr. Rosenmuller seriously suppose that the world had advanced upwards of two thousand years in its history without witnessing the violence and oppressions of tyrants? Was that the fabled golden age of poets? Or, again, does Dr. Rosenmuller seriously suppose that, because the Patriarchs Abraham, Isaac, and Jacob, for reasons sufficiently explained in their history, and commented upon in Hebrews xi., led pastoral lives, having no possessions of fields in a land that was not theirs, except by promise, and dwelling in tabernacles, and avoiding cities, therefore all men who lived in their age did the like, and were all nomads? Surely he is confounding the patriarchal age with the *Patriarchs* themselves, and would have us believe that because Job did not live precisely as they (who were manifestly, by St. Paul's showing, exceptional cases) lived, therefore he could not have been their contemporary. And then, as to the assumption that the advance in arts and civilization alluded to in this book is altogether beyond that early period of man's history, the monuments of ancient Egypt, some of them dating as far back as four thousand years ago, incontestably prove, by their pictorial representations, that men even then were no novices in all those arts and sciences which constitute the highest degree of civilization.

The arguments which have been generally adduced in proof of the remoteness of the age in which Job lived are the following, and are sufficiently decisive on that point.



The circumstance of the total silence of the disputants on the subjects connected with the Exodus of the Israelites, such as the plagues inflicted upon Egypt, the destruction of Pharaoh, and the various miracles wrought during the forty years' journeying through the wilderness, and all which would have been exactly apposite to the subject discussed by Job and his friends, as tending to vindicate the ways of God with man, is certainly an indication that those remarkable events were unknown to the disputants, and that so, in point of fact, they had not yet transpired. If this inference is correct, it places Job in an age at least prior to those events.

"The length of Job's life places him in patriarchal times. He survived his trial one hundred and forty years (xlii. 16), and was probably not less at that time: for we read that his seven sons were all grown up, and had been settled in their own houses for a considerable time. (i. 4, 5.) He speaks of the 'sins of his youth' (xiii. 26), and of the prosperity of 'his youth;' and yet Eliphaz addresses him as a novice, 'With *us* are both the *very aged*, much elder than *thy father*.' (xv. 10.)

"The general air of antiquity which pervades the manners recorded in the poem is a further evidence of its remote date. The manners and customs, indeed, critically correspond with that early period. Thus Job speaks of the most ancient kind of writing by *sculpture* (xix. 24); his riches also are reckoned by his cattle. (xlii. 12.) Further, Job acted as high priest in his family, according to the patriarchal usage."

"The allusion made by Job to that species of idolatry alone which, by general consent, is admitted to have been the most ancient—namely, Zabianism, or the worship of the sun and moon—and also to the exertion of the judicial authority against it (xxxi. 26—28), is an additional and most complete proof of the high antiquity of the poem, as well as a decisive mark of the patriarchal age.

"A further evidence of the remote antiquity of this book is the language of Job and his friends, who, being all Idumæans, or at least Arabians of the adjacent country, yet conversed in Hebrew. This carries us up to an age so early as that in which all the posterity of Abraham, Israelites, Idumæans, and Arabians, yet continued to speak one common language, and had not branched into different dialects."\*

Another argument is drawn by Bishop Lowth from the nature of the sacrifice offered by Job. This argument is, as stated by Archbishop Magee:—"The nature of the sacrifice offered by him in conformity to the Divine command, namely, *seven oxen*, and *seven rams*, similar to that of Balaam, and suitable to the respect entertained for the number seven in the earliest ages. This, though, as Mr. Henley observes, the ancient practice, might have been continued in Idumæa after the promulgation of the Mosaic law, is far from being, as he asserts, destitute of weight, inasmuch as the sacrifice was offered *by the command of God*, who, although He might be supposed graciously to accommodate himself to the prevailing customs *before* the promulgation of the law, yet cannot be imagined, *after* He had prescribed a certain mode of sacrifice to the Israelites, to sanction by his express authority, in a country immediately adjoining, a mode entirely different, and one which the Mosaic code was intended to supersede."

An argument that has not, so far as I know, been hitherto advanced is, that

\* Horne's "Introduction to the Study of the Scriptures."

the admission of the Book of Job into the Jewish canon of Scripture is unaccountable on any other grounds than that Job lived during an age anterior to the institution of the Mosaic dispensation. The professed exclusiveness of that dispensation entirely forbade the entertainment of the idea that any man or set of men could live under the favour of God altogether independently of its prescriptions. And so, it is in the highest degree incredible that that dispensation could have sanctioned the introduction into its sacred writings of a book treating of pious men, and of one in particular, who is stated by God himself to have been more perfect, upright, and godly than any other on the earth, all of them manifestly living independently of the Mosaic ritual, as may be inferred from the *nature* of their sacrifices, and from the circumstance of one of them officiating as priest in his own family, and on one occasion on behalf of his friends, if these same pious men, and especially that supereminently godly man, had lived during any period after the establishment of that dispensation. Such a sanction would at once have been an admission that a Gentile not conforming to Jewish ordinances (the only religious ordinances which God countenanced during the existence of the Mosaic dispensation) could be in reality more holy than any contemporary Israelite—an admission that must have been utterly subversive of the authority of that dispensation, not to say contradictory to the general tenor of its teaching. The supposition that the Book of Job, if he lived *after* the promulgation of the law, could ever have been admitted into the Jewish canon of Scripture is to the full as incredible as would be the supposition that the Church of the apostolic age could ever have admitted into the New Testament canon the history of some pious Jew signally enjoying the favour of God, though unconverted to Christianity, and continuing to practise the rites of Judaism after the promulgation of the Gospel.

The arguments thus far advanced sufficiently prove that Job must have lived, at latest, before the giving of the law, and probably somewhere during the patriarchal age; reference to one of his contemporaries, Eliphaz the Temanite, will now show us that we cannot place him earlier than the times of Jacob's sons. We learn from Gen. xxxvi. 10, 11, that Esau's eldest son was named Eliphaz, and that he was the father of Teman. Now, it is just possible that this Eliphaz may, (as Cain did, Gen. iv. 17,) have built a city and called it by the name of his son, and so may have been the Eliphaz the Temanite mentioned in the Book of Job; and if so, this would certainly make Job contemporary with Jacob's sons—that is, it would place him during about the era of Joseph, and of the commencement of the sojourning of the children of Israel in Egypt. But as we find from this book that the Sheba, evidently the descendants of Abraham's grandson of that name by Keturah (see the notes on i. 15), were already a tribe sufficiently powerful to make distant predatory incursions on a considerable scale, and as we can scarcely suppose them to have become so numerous and strong during the times of Eliphaz the son of Esau—that is, during the times of one of Abraham's great grandsons—it is, perhaps, more reasonable to suppose that our Eliphaz the Temanite was either a son or some near descendant of Teman the son of Eliphaz and grandson of Esau. This, in connexion with all the previous arguments, would make the era in which Job lived range somewhere between the times of Joseph's grandchildren and the departure of Israel from Egypt, and I presume that this is as near an approximation to the date in history that is to be assigned to him as it is possible to reach.



## DISSERTATION III.

### THE PLACE WHERE JOB RESIDED.

IN close connexion with the inquiry respecting the age in which Job lived is the inquiry respecting *the place of his residence*.

As he is said to have been the greatest of all "the sons of the East," and as this implies that he was himself one of them, our first business will be to endeavour to collect from Scripture, as nearly as possible, the geographical position of the country or countries inhabited by "the sons of the East." We learn from Gen. xxv. 1—6 that Abraham sent away the sons of his concubines eastward unto the East country, and amongst these are mentioned Midian, Shuah, and Sheba. We learn further from Judges vi. 3 that amongst the children of the East were numbered the Amalekites as well as the Midianites. Isaiah xi. 14 shows us that "they of the East" included also the people of Edom and of Moab and of Ammon; and then Jeremiah xlix. 28 adds Kedar to the list. From all this we gather, with some considerable amount of certainty, that the countries inhabited by "the sons of the East" lay to the southward and eastward of Palestine, and, in fact, extended from Egypt to the Euphrates, embracing the whole of those two portions of the Arabian peninsula more recently called Arabia Petraea and Arabia Deserta. So far, we are enabled to determine, with some degree of correctness, that Job lived somewhere in that portion of the Arabian peninsula which lay between Egypt and the Euphrates, and south and east of Palestine.

We shall now be able to reduce our geographical limits, and fix upon Job's actual country with somewhat more exactness, by examining particularly what position "the land of Uz" (of which land Job was an inhabitant, ch. i. 1) occupied amongst the lands peopled by "the sons of the East." The land of Uz appears to have been, to some extent at least, identical with that of Edom, for in Lam. iv. 21 we read:—"Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz." Now, we should naturally infer from this that the Edomites were, at the time the prophet addressed them, inhabiting a land which, previously to their becoming possessed of it, if not afterwards, was called "the land of Uz." The questions then arise as to whether any other scripture relates, with more accuracy of detail, that the Edomites, or descendants of Esau as they were, did get possession of a land not originally theirs, and whether there is further scriptural evidence to show that that land or some part of it was, or at least might with great probability have been, called the land of Uz. For the solution of the first of these questions we turn to Deut. ii. 12, where we read:—"The Horims also dwelt in Seir before time; but the children of Esau succeeded (or, as in marg., inherited) them, when they had destroyed them from before them, and dwelt in their stead." And again, in ver. 22:—"As He (God) did to

the children of Esau, which dwelt in Seir, when He destroyed the Horims from before them; and they succeeded them, and dwelt in their stead even unto this day." As to the solution of the second question, we are informed, by reference to Gen. xxxvi. 20, 21, 28, that the sons of Seir the Horite inhabited the land which was afterwards possessed by the Edomites, and that the name of one of the grandsons of this Seir the Horite was Uz. To all this may be added Gen. xiv. 6, and 1 Chron. i. 38, 42, which, although they do not furnish any new facts, confirm those just brought forward. And then from the whole we gather that, in the days of Jeremiah, the Edomites were in possession of a land known as the land of Uz; that, previously to the passage of the Israelites through the wilderness, they had obtained possession of a land which they had conquered, and which, at the time of their conquest, belonged to the Horites or Horims, one of whom both gave his name to Mount Seir, a mountain range, covering, as is well known, a considerable portion of the land of Edom, and also was the grandfather of a person of the name of Uz. This, I think, renders it as conclusive as possible that the land of Edom and the land of Uz were, to some extent at least, identical; or at all events that the land of Uz formed a portion of the territory of Edom. Nor does Jeremiah's (Jer. xxv. 20, 21) separate mention of them at all contradict this view; for as the Edomites extended their conquests in later times, the prophet might very well distinguish between the later accessions to the Edomite territory and that which originally fell into their hands on their first formation into a consolidated people. From the circumstance that Job's property lay exposed to the plundering hordes inhabiting the desert and beyond it, I suppose his residence to have been somewhere on the eastern side of Mount Seir, as that natural barrier would have been an effectual protection had he been located on its western side; and from the circumstance of his being possessed of a considerable tract of arable and of pasture land, I infer that his residence, and his city, of which he makes mention, were situated sufficiently near the eastern range of Seir to be within the cultivated limits of the vast desert that stretches easterly almost from the foot of that mountain to the banks of the Euphrates. Great pains have been taken to identify the land of Uz, or, as the LXX. render it, *Χώρα ἡ Αἰσῆρις*, with the *Αἰσῆραι* (*Aisitee*) of Ptolemy, chiefly because this would seem to place Job nearer to the Euphrates, and so have made him apparently more accessible to the inroads of the Chaldeans; but this reason is insufficient, when weighed against the almost overwhelming scriptural evidence which determines that the land of Uz is the same as Mount Seir or Edom, or at least a part of Edom; nor need we be surprised that the Chaldeans should have crossed the entire of the vast Arabian desert on their plundering expeditions, as nothing is more certain, from the accounts of Burckhardt and of other modern travellers, than that this same is the practice of the Bedouin tribes to this day.

Before leaving this part of the subject, I append an addition which appears at the end of the Septuagint version of this book. It corroborates the view that the land of Uz is in Edom. As an authority, however, it is worthless, as it is manifestly spurious; at the same time, it is so far interesting as that it presents us with an opinion on the subject which, at least, is tolerably ancient. Some of its information is evidently derived from Gen. xxxvi. "But it is written that he (Job) shall rise again with those whom the Lord will raise up. This is

translated out of a Syriac book. He dwelt in the land of Ausitis, on the confines of Idumæa and Arabia. His first name was Jobab; and having married an Arabian woman, he had by her a son, whose name was Ennon. Now, he himself had for his father Zare one of the sons of Esau, and for his mother Bosorra; so that he was fifth in descent from Abraham. Moreover, these were the kings who reigned in Edom, over which country he also bare rule. The first was Balak the son of Beor, and the name of his city was Dennaba. And after Balak, Jobab, who is called Job; and after him, Asom, who was governor over the region of Thaimanitis; and after him, Adad, the son of Barad, who smote Madian in the plain of Moab; and the name of his city was Gethaina. And the friends who came to him were Eliphaz of the sons of Esau, king of the Thaimanites; Baldad, the sovereign of the Sauchians; and Sophar, the king of the Minaians."

## DISSERTATION IV.

### THE AUTHOR OF THE BOOK OF JOB.

ON the subject of *the authorship of the book before us*, I have little to say, as I conceive it to be a subject involved in the utmost obscurity, notwithstanding all that has been written with a view to its elucidation. Of the antiquity of the book I make no question. Its language, abounding as it does, with words and modes of spelling which apparently in later times had become obsolete, and in forms which at that time natural to it, afterwards characterized various dialects, carries us back to days in which the Hebrew was spoken in its primeval purity, and still retained some of those peculiar features which it subsequently lost, so soon as it had transmitted them to its daughter dialects. And then, if we are to suppose that the several discourses which constitute the great bulk of the book have been handed down to us with at least tolerable, if not with literal accuracy, a supposition that is nothing more than consistent with the veracity of that sacred volume in which the God of truth, by his will and providence, has placed them,—then it is no more than a requirement of common sense to suppose that these discourses were committed to writing almost immediately after they were spoken, or at least soon after the close of the discussion. It was as much God's will that they should be preserved for the benefit of succeeding ages, as it was his will that many of the discourses of our Lord, when upon earth, should be preserved for the use of his Church, and I doubt not but that the one set of discourses has been preserved with as much fidelity as the other; and if so, it becomes impossible to suppose that the book before us was compiled at a time very much later than the transactions which it professes, (and that, certainly with great show of accuracy and minuteness of detail,) to record. A portion of the circumstances narrated in the first and second chapters must necessarily have been a matter of subsequent revelation, communicated perhaps, and not unlikely, to Job himself after his recovery; and the two last verses must of course have been added after his death. But whether Job himself was the compiler of the book, and when and by whom it was introduced into the Jewish canon of Scripture, whether by Moses after his sojourn in Midian, or by David after his victories over the Edomites, are questions about which I conceive it to be impossible to arrive at any satisfactory conclusion.



## DISSERTATION V.

### THEOLOGY IN THE DAYS OF JOB.

HAVING determined, with some amount of certainty, that the age in which Job lived was that of the patriarchal dispensation, the theology contained in the book which narrates an important portion of his history becomes an object of interest scarcely second to that which is its more immediate subject,—the account, under peculiar circumstances, of the trials of a man of God. Incidentally, and in detached portions, in the course of that account, we meet with a somewhat copious body of divinity; and it becomes an interesting task prompted by something more than mere curiosity, if we endeavour to gather up and arrange, in some sort of systematic order, the separate, and, in many instances, unconnected notices with which we are here furnished, respecting the knowledge, both doctrinal and ethical, of the people of God in that remote antiquity. In our endeavour to ascertain the extent of that knowledge, we need not limit ourselves to just that amount of divinity which appears in the discourses of the several human speakers who are here brought before us, but may include also whatever was taught by the Divine revelation which was made directly to Job and to his friends, and which closed the controversy, as well as by that also which must have been made to Job, respecting the occasion and purport of his trial, at some time subsequently to its termination.

The theological subjects incidentally treated in this book may be regarded, for the sake of classification, as referring to God, to angels, to man, to morals, and to man's final destiny.

#### GOD.

Those subjects which have particular reference to God may be considered as having respect to his attributes, to his works, and to his moral government of the world.

As regards HIS ATTRIBUTES, God is declared in manifold passages of the book to be *sovereign* and *almighty*, being wholly independent of every other being, accountable to none, doing whatsoever pleaseth him either in heaven or in earth, and accomplishing whatever he decrees. (ch. ix. 4—13; x. 7; xi. 10; xii. 14—25; xxiii. 13, 14; xxvi. 5—14; xxxiv. 13; xxxvi. 23; xxxvii. 23.) He is a *spiritual* Being, inasmuch as he is invisible though present, neither has he eyes of flesh. (ix. 11; x. 4; xxiii. 8, 9.) He is *immutable*. (xxiii. 13.) He is *omniscient*, for he sees all places, he knows all times, and the actions and characters of all men, is cognizant of all their steps, and none can, under any circumstances, escape his eye; he is able to judge angels, and needeth not that any should teach him. (xi. 11; xiv. 3, 16; xxi. 22; xxiv. 1; xxviii. 24; xxxiv. 21, 22.) He is *wise*, as much so as he is mighty, and indeed he is himself the source and the author of

all wisdom. (ix. 4 ; xii. 13, 16 ; xxviii. 20—28 ; xxxvi. 5.) He is *incomprehensible*, being infinitely beyond all search or human investigation. (xi. 7—9 ; xxiii. 8, 9 ; xxxvi. 26 ; xxxvii. 23.) He is *holy*, he sees defects in the holiest of men, and even in angels, is incapable of any kind of iniquity, and certainly punishes it. (iv. 18 ; ix. 28 ; xv. 15 ; xxv. 5 ; xxxi. 2, 3 ; xxxiv. 10.) He is of *terrible majesty*, (xxv. 2 ; xxxvii. 22—24) ; and he is *merciful*, delivering men from various troubles, and especially from the consequences of their sins, loading them with benefits, and doing good even to the unthankful and the evil. (v. 19—23 ; xxii. 17, 18 ; xxxiii. 24 ; xxxvi. 15, 16.)

On the subject of GOD'S WORKS, we learn from this book that, he was known in the patriarchal age as the *Creator* of all things, both visible and invisible,—the Creator, for instance, of the *sun, moon, and stars* (ix. 7, 9 ; xxxviii. 12—15, 19, 20, 24, 31—33) ; of *the heavens and the various atmospheric phenomena* (ix. 8 ; xxxvi. 27—33 ; xxxvii. 2—6, 9—22) ; of *the earth with its seas* (xxvi. 7 ; xxxviii. 4—11) ; of *the beasts of the earth* (xxxix.—xli.) ; of *angels*, for they are called the sons of God (xxxviii. 7) ; and of *man* (iv. 17 ; x. 8—12 ; xxxiii. 4 ; xxxv. 10.) And further, in his *works of providence*, he was known as showing himself marvellous, directing the course of nature, regulating the successive changes of day and night, and of the seasons, and of the weather, providing sustenance for the meanest of his creatures, and causing them to act according to the several instincts with which he has endowed them. (v. 9—16 ; ix. 5—10 ; xii. 15 ; xxxvii. 2—12 ; xxxviii. 12, 26, 31—41 ; xxxix. ; xl. 15—24 ; xli.)

We come now to the subject of GOD'S MORAL GOVERNMENT OF THE WORLD, and we find that, on one or two points connected with this subject, there was some little diversity in the opinions entertained at the period in which Job lived ; and, indeed, it was just the diversity of opinion held upon this subject which constitutes the basis of the controversy in this book. The notion, for instance, was held by some that *virtue is always rewarded, and vice always punished by God in this life* : it was maintained that the innocent never meet with an untimely destruction, nor are they ever cast off by God, and they always eventually triumph over their enemies, and even, if an ungodly man should become pious, he will be blessed with a life of ease and enjoyment ; whilst, on the other hand, the wicked certainly reap, by God's appointment, a harvest of misery, their hopes end in disappointment, they are kept in a state of constant alarm, exposed to every possible danger, their prosperity is extinguished, they become hopelessly entangled in a variety of snares, God's curse and man's imprecations are upon them, and at length they forfeit their lives by some terrible death. (iv. 7—9 ; viii. 11—22 ; xi. 17—20 ; xv. 20—35 ; xviii. 5—21 ; xx. 5—29.) It was also believed that there is *a certain indissoluble connexion between sin and trouble*,—if a man lived a life of neglect of those duties which he owed to his fellow-creatures, and filled up a measure of iniquity, he must not be surprised if he is surrounded with troubles, and visited by a righteous judgment. (xxii. 10, 11 ; xxxvi. 17.)

But again, it was, on the contrary, maintained by others that, *on the whole, God deals equally with the good and the bad in this life*,—he often destroys both equally, and seems indifferent if injustice is done to the innocent ; and, in a general way, prosperity or adversity cannot be regarded as criteria of character



(ix. 22—24 ; xxi. 23—28) ; that, even not unfrequently, *God appears to favor the wicked*, giving them both security and abundance, many enjoyments of wealth and family, worldly pleasures, long life, and then a sudden and easy death (xii. 6 ; xxi. 7—13) ; that it was matter of daily experience that *God seemed as though he took no notice of the criminal deeds of some of the worst of men*,—the highway robber, the murderer, the thief, the adulterer, and the tyrannical despot all appeared to have full licence for the perpetration of their nefarious practices. (xxiv.) But then it was maintained, also, by the same party that held these views, that *the prosperity of the wicked was not to be depended upon*, that it was not in their own power, that its apparent stability was fictitious only, that there were many awful instances that proved this, and that after all, at best, *the long prosperity of a wicked man was but the protracted pomp of a funeral procession ; he was being carried to the grave ; and however long delayed, a day of wrath and of destruction certainly awaited him.* (xxi. 16—21, 29—33.)

Notwithstanding this diversity of views entertained on the subject of God's moral government, there appear to have been many points connected with it, on which there was unanimity of opinion. All, for instance, seemed agreed that *God was just in all his dealings* ; it was impossible for him to act unrighteously. If he punished some for their sins, and removed punishment from others who repented, it was strictly just ; however much appearances might be against a righteous man in the eyes of human judges because of God's afflicting hand upon him, still God would certainly acquit and vindicate such an one at his bar ; sooner or later the wicked meet with condign punishment, sometimes in this world, certainly in the next ; God does deal with men according to their works, and cannot, under any circumstances, be biassed by respect of persons, neither can he be bribed ; and his justice is as extensive as his power. (viii. 3—7 ; xxiii. 2—7 ; xxvii. 13—23 ; xxxiv. 11, 12, 19 ; xxxvi. 19 ; xxxvii. 23.)

Further, as the moral governor of the world, God is represented as being *a close observer of men*, marking them if they sin, knowing their characters as well as seeing their deeds of wickedness ; doing this, not merely with the aggregate of men, but in each individual case, even numbering every step that is taken, observant of every act of righteousness, and incapable of being blinded (x. 14 ; xi. 11 ; xiv. 3, 16 ; xxiii. 10—12 ; xxxi. 4 ; xxxiv. 21, 22.) *He cannot, however, be affected or swayed by the actions of men* ; a man's righteousness or wickedness can neither add to nor detract anything from God's glory ; nor is God capable of being acted upon by intimidation. (xxii. 2—4 ; xxxv. 6—8.) *His providences are undoubtedly often mysterious* ; it is apparently difficult to determine why life should ever have been given to those whose existence is one of continued and inconsolable misery, or, at least, why such persons should not have died in infancy, or why God should not reveal to his people the time when he purposes executing his wrath upon the ungodly ; or why he should seem to take no notice of, and so to be unconcerned about, the evil deeds which men are perpetrating everywhere, whether in the country, or in the city, or on the sea. (iii. 20—23 ; x. 18 ; xxiv. 1—18.) And yet it is equally clear that *all his acts of providence are subservient to his purposes, whether of mercy, or for the vindication of his holiness* ; by these acts he exalts the humble, and at the same time

frustrates the plans of the designing; at other times, by means of such providences as dreams, sickness, and a human ministry, he saves men from the destruction into which they were recklessly plunging, and bringing them to true repentance, he renews their natures, and receives them into his favor. Heat, cold, snow, rain, and tempest, are all intended to accomplish certain important ends in the way of correction, or of mercy, or of judgment. (v. 9—16; xxxiii. 14—30; xxxvii. 7, 13; xxxviii. 12, 13, 22, 23.) *His providential dealings, are all of them, whether prosperous or afflictive, and whatever the means or agents employed, traceable to his hand.* If an individual enjoys plenty and security, and a blessing rests on the work of his hands; if he has light in darkness; if he is surrounded with every family comfort, and all nature ministers to him of its bounty, this is God's doing. (i. 9, 10, 21; xxix. 2—6.) Or if, on the other hand, every comfort be removed; if the individual be in a condition of apparently hopeless darkness, if full of terror, if abandoned to the merciless treatment of wicked men, if degraded, forsaken by friends and relatives, and insulted by menials; if unjustly condemned, or if in intolerable pain, in all these cases, whether Satan, or cruel enemies, or false friends, or natural agencies be the instruments, God is represented as being the doer of it all. (i. 21; iii. 23; vi. 4; xvi. 11—14; xix. 6—21; xxvii. 2; xxx. 16—23; xxxiii. 19.) *And in all these dispensations, whether prosperous or afflictive (though especially in the latter), God, as the moral governor of the world, has generally a gracious design towards the individual with whom he so deals.* If he crowns his creature with every blessing, it is in order to secure his service and his gratitude (i. 8—10); or, if he brings him into every possible circumstance of distress, his object is, by means of those afflictions, to insure the sufferer's ultimate happiness, by bringing him into such a state of mind as to be able, consistently with his justice, to protect him from every evil, and bestow upon him every blessing. (v. 17—26; xxxiii. 19—30; xxxvi. 8—12; xlii. 12.)

It is further as moral governor of the world that *God shows himself propitious to those who, although they may have been very sinful, yet seek Him aright.* Men may have sinned, and added to their sin by neglecting many Divine admonitions; their transgressions may have been excessive; they may have spoken unbecomingly of God; yet if they turn to Him in humble confession, repentance, and obedience; with sincere prayer, and with sacrifice, then he is gracious to them, forgives their misdeeds, and lifts up the light of his countenance upon them. (viii. 5, 6; xxxiii. 14—30; xxxvi. 9—11; xlii. 8.) Whilst, on the other hand, God shows that *He will not always strive with man*, and if the afflicted and admonished sinner persists in his impenitence, he only brings upon himself swift destruction. (xxxvi. 8—10, 12—14, 17, 18.)

And once more, it is in his capacity of moral governor that *He judiciously blinds and infatuates some, whilst He imparts wisdom to others.* (xii. 17, 20, 24, 25; xvii. 4; xxxii. 8, 9; xxxiii. 16.) Also, that *He communicates his will by revelation.* (iv. 12—21; xxxiii. 14, 15.) Further, that *He appoints man's times.* (xiv. 5.) And that *He has in his own hands the power of life and death.* (vi. 8, 9; xxxiv. 14, 15.)

Having now considered those subjects which have particular reference to God,

as being connected with his attributes, his works in general, and his moral government of the world, we may, in the next place, review what little is said in this book on the subject of the doctrine of angels.

#### ANGELS.

It was clearly known at that period that there are *intelligent beings in the universe, older than the world, superior to men, but subordinate to God*—beings who are called *God's sons*, who *live in the same place in which He dwells*, or, at least, *have access to his presence*; who are spoken of as being *his messengers* (this being the literal meaning of the word "angel"), and *his servants*, and also *his holy ones*, and who appear, from the fact of their presenting themselves to Him on certain occasions, *to be amenable to Him for the way in which they discharge whatever duties may be required of them*; and they are further represented as being so far *inferior to God*, that in his eyes *they have defect*, and are liable to err, if not morally, yet intellectually; at the same time, in the very way that their imperfection before God is mentioned, it is inferred that *they are, next to Him, the most perfect of all beings*. (i. 6; ii. 1; iv. 18; xv. 14—16; xxxviii. 7.)

*Another remarkable being* is also noticed, and, indeed, performs no mean part in the transactions recorded in this book. It might be inferred, from the way in which he is introduced, possibly, that he, also, is a *son of God*, no less than those other beings about whom we have just spoken—certainly that like them he is *amenable to God*, having to answer for his actions; that he has *the power of ranging through the whole earth*; and that he is *observant of, and acquainted with, the general characters and circumstances of men*. In character he is *fiendish*, being suspicious of virtue, envious, utterly opposed to what is good, malicious, cruel, and ready to inflict any amount of misery on mankind if he can but accomplish his malicious designs. Thus, in the history before us, in addition to the cruelties perpetrated upon Job, the lives of several human beings were destroyed, for the purpose of gratifying his wicked attempt to make God distrustful of the sincerity of the patriarch's piety. *His power and craft are very considerable*; he moved the Sheba and the Chaldeans to attack Job's property, and made them successful in their enterprise; he caused the lightning to fall which set his pastures on fire and destroyed thousands of sheep and many human beings; he raised the whirlwind which overturned the house, whereby all Job's children perished; and he smote Job with a most loathsome and painful disease; and, moreover, he so contrived matters, that the messengers who brought tidings to Job of the several calamities that had befallen him should arrive in rapid succession, and that the last messenger should be the reporter of the most terrible calamity of all. *His power, however, is permitted only; he is no more than an instrument in God's hands*, and, with all his craft, *he outwits himself*. (i. 6—22; ii. 1—8; xlii. 7, 10, 12.)

#### MAN.

On the subject of *man*, it was known in the days of Job that *he is God's creature*, his body being curiously and carefully fashioned by God through every stage of its development, and his breath and life being the gift of God. (x. 8—12; xxvii. 3; xxxii. 22; xxxiii. 4.) It was further known that *man was*



*originally formed out of clay, and that he is but dust.* (x. 9; xxxiii. 6.) *That he is exceedingly frail, easily crushed, constantly liable to instantaneous destruction, and may be compared to rottenness, to a moth-eaten garment, to a flower of the field, and to a fitting shadow.* (iv. 19—21; xiii. 28; xiv. 1, 2.) *He is insignificant, and unworthy of God's notice.* (vii. 17, 18; xxv. 6.) *He is born to misery.* (v. 7; xiv. 1.) *He is a sinful being, and that by nature, neither just nor pure in God's sight, abominable and filthy, drinking iniquity like water, and being thus unclean because produced from what is unclean.* (iv. 17; ix. 2; xiv. 4; xv. 14, 16; xxv. 4.) *However much afflicted, his punishment is less than he deserves* (xi. 6); *and he cannot justify himself before God; in the very attempt at self-justification he only condemns himself; and whatever appearance of innocence he may put on, he is soon shown to be full of sin.* (ix. 20, 21, 30, 31; x. 15; xxv. 4, 6.) *He displays wonderful power and ingenuity, diving into the very depths of the earth, and overcoming all obstacles that would impede his progress in search of its hidden riches* (xxviii. 1—11); *but, with all this, he is ignorant of true wisdom, neither knowing its value, nor where it may be found* (xxviii. 13, 14); *and that, notwithstanding that it has been revealed to him.* (xxviii. 28.) *He is daring and untameable.* (xi. 12.) *Generally deaf to God's repeated admonitions* (xxxiii. 14); *and so recklessly bent upon proud and wicked pursuits that nothing but God's grace can restrain him.* (xxxiii. 17, 18.) *He is so far ignorant upon all subjects connected with physical science, as to be unable to produce them; understanding nothing about the formation of the earth, or of the sea, or of the light, or of the abodes of darkness, or of meteorological phenomena; neither can he direct the habits, or change the various and remarkable instincts, of the different animals that inhabit the same earth with himself; nor is he a match in power with some of the larger and fiercer animals.* (xxxviii.—xli.) *He is moreover entirely dependent upon God every moment for the continuance of life.* (xxxiv. 14, 15.) *And, in some cases, he becomes so degraded as to be little better than the brute.* (xxx. 3—8.) *Notwithstanding all this, he is capable of renewal; he can become intimate with, and reconciled to his offended God, and in such a way as to delight in him; he can exercise hope in God's pardoning mercy, can have faith in a Mediator, can repent of, and confess, and forsake his sins, and take God's law as his rule.* (xiv. 16, 17; xvi. 19—21; xxii. 21, 22, 25, 26; xxxiii. 25—30.) *At the same time, the best of men may be guilty of the folly of speaking without knowledge* (xxxviii. 2; xlii. 3); *and also of the folly of self-congratulation, falsely arguing, from the circumstance of their present enjoyment of God's favor, and of their temporal welfare, and of the universal respect in which they are held, that such prosperity shall continue for ever.* (xxix. 18—25; xxx. 26, 31.)

#### MORALS.

We come now to the subject of morals, and we may certainly gather from this book that it was extensively understood in the patriarchal age. A large variety both of sins and of duties are here incidentally mentioned, the first being, for the most part, noticed with detestation, and the latter with approbation.

We shall begin with the notice of those SINS WHICH ARE DIRECTLY AGAINST GOD. *Idolatry* in its first and most simple form, being that of the adoration

of the principal heavenly bodies, is spoken of as a crime punishable by earthly judges, and as being a practical denial of the true God. (xxxi. 26—28.) Even *covetousness is regarded in the light of idolatry*. (xxxi. 24, 25.) Notice is also taken of that Atheism which would, if it could, *put God out of his own world*, on the ground principally of the supposed or pretended unprofitableness of religion (xxi. 14, 15), and which is so far besotted as *not even to seek Him in the hour of distress*. (xxxv. 10—12.) Mention is likewise made of that scepticism which *ignores the providence of God*, arguing from his very greatness against the supposition that He concerns himself with mundane affairs; and it seems stated in this book that that was the species of irreligion which provoked God to destroy the antediluvian world with a flood. (xxii. 12—17.) *Self-reliance and worldly confidences* are condemned. (viii. 13—19.) *Ingratitude to God* is also spoken of in terms of reprobation (xxii. 18), and *forgetfulness of Him* (viii. 13); and also the sin of *charging God with injustice or caprice*, as though man's chastisement could be greater than he deserved. This sin is regarded as placing the offender in the same category with wicked persons. (i. 22; ii. 10; xxxiii. 8—12; xxxiv. 5—8.) *Cloaking sin* is likewise regarded as a great sin. (xxxi. 33, 34.) *Doing harm to religion by the expression of wrong sentiments* is also animadverted upon (xv. 4); and *a feeling of impiety momentarily entertained in the heart* is accounted a sin needing expiation by sacrifice (i. 5), or, *if determinately expressed*, is regarded as a virtual renunciation of godliness. (i. 11; ii. 5.)

THE SINS AGAINST OUR FELLOW-MEN which are particularly noticed in this book are—*Contempt for older people on the part of the young* (xix. 18); *disrespect on the part of servants towards their masters* (xix. 15, 16); *ill-treatment of servants by masters* (xxxi. 13—15); *neglect on the part of kinsfolk or acquaintance* (xix. 13, 14); *falseheartedness of friends*, when they deceive the expectations that had been formed of them, and are found worse than useless in the day of trial, and when they act the part of enemies towards those whom they had professed to love, or, under the sacred name of friendship, wound where they ought to heal (vi. 14—23; xvi. 2—10; xix. 19); *murder* (xxiv. 14); *seduction and fornication*; this is spoken of as a very heinous sin, provoking God's wrath, and entailing strange punishment upon the perpetrator. (xxxi. 1—8.) *Adultery* is also mentioned as a highly criminal act, punishable by human tribunals, and destructive as a consuming fire. (xxiv. 15; xxxi. 9—12.) *Robbery*, whether in the way of removing landmarks, or stealing property, or marauding, or stealing men for the purpose of enslaving them, or piracy, or extortion. (xxiv. 2—11, 18; xxxi. 38—40.) *Tyrannical despotism*. (xxiv. 21, 22.) *Taking raiment as a pledge from the poor*; this is mentioned as a great wickedness. (xxii. 5, 6.) *Withholding food from the famishing* also a great wickedness. (xxii. 5, 7.) *Ill-treating widows* again a great wickedness. (xxii. 5, 9; xxiv. 3, 21.) *Dealing unkindly towards the barren* (xxiv. 21); also *towards the fatherless*. (vi. 27; xxii. 9; xxiv. 3, 9.) *Oppressing the helpless*. (xxiv. 4, 7, 10, 11.) *Flattery or partiality*. (xxxii. 21, 22.) *Rejoicing at the fall of an enemy* (xxxi. 29—31); and *uncharitableness in general, cannot be defended on the ground of doing God service*. (xiii. 7—10.)

We come now to the consideration of DUTIES which are enjoined, or at least

spoken of in terms of approbation in this book, and shall begin with THOSE WHICH HAVE DIRECT REFERENCE TO GOD.

The first and great commandment, at this time, seems to have had relation to *the possession of that wisdom which consists in fearing God, and in departing from evil*. Job possessed it in so eminent a degree that God, on that ground, spoke of him in terms of the highest commendation in the presence of the heavenly host. The Patriarch appears to have regarded it as the great commandment that was originally given to man in Paradise, and he shows how greatly he was influenced by it in his conduct. (i. 1, 8; ii. 3; xxviii. 28; xxxi. 2—4, 14, 15, 23.) The duty of *acquaintance with God* is pressed (xxii. 21); also of *delighting in Him* (xxii. 26); and of *giving hearty attention to his revealed will*. (xxii. 22.) *Perseverance in piety* is spoken of as furnishing a ground of confidence. (ii. 3; xxiii. 10—12.) *Bearing affliction with resignation and submission is highly commended* (i. 20—22; ii. 3); and the duty of *specially seeking God at such times* is forcibly enjoined, committing our cause to Him, because He is so able to undertake it, and doing this under the assurance that He will certainly appear on our behalf, delivering us from the evils that we fear, and loading us with every possible good. (v. 8—26.) It is our duty also *to call upon Him in prayer* (viii. 5); but *our prayer must be sincere*; there must be purity and uprightness, preparation of heart, and the renunciation of all sin, else God will not hear us. (viii. 6; xi. 13—15; xxvii. 9; xxxv. 13.) And then, if we thus pray, we have the fullest assurance that *He will answer us*. (xxii. 21—30.) *Confession of sin, repentance, self-loathing, and deep self-abasement* are also mentioned, and are illustrated in Job's own case. (xl. 4, 5; xlii. 2—6.) It is also incumbent upon us *to glorify God because of his works*. (xxxvi. 24, 25.)

MAN'S DUTIES TOWARDS HIS NEIGHBOUR, as known in the days of Job, may be summed up in the following particulars:—

*Parental duty.* Parents should be anxious about the spiritual well-being of their children, and should entreat God for them, and that continually, and should not bring them up in worldly pleasures and be concerned only about their earthly prosperity. (i. 5; xxi. 7—12.) It is *a duty of even young children to be kind to orphans and widows* (xxxii. 18); *of young men to be modest and retiring, especially in the presence of their superiors* (xxix. 8; xxxii. 6, 7); *and of persons of all classes and ages to behave deferentially to their rulers*. (xxix. 8—10.) It is the duty of *rulers or judges to execute justice*, taking the part of the oppressed, investigating every case with attention, righting the injured, and punishing the injurious, and so showing that their decisions do not belie the sacredness of their robes of office. (xxix. 11—17.) It is further their duty, for the public good, *to take cognizance of, and to punish social crimes* (xxxii. 11), as well as *any outward and visible offence against the worship of the true God*. (xxxii. 26—28.) It is the *duty of masters* to remember that their servants are the same flesh and blood as themselves, and to act justly towards them. (xxxii. 13—15.) It is the *duty of friends and relatives* to visit and sympathize with, and if necessary, and without being asked, give pecuniary assistance to any friend when in affliction. (ii. 11—13; vi. 14, 22, 23; xix. 21; xlii. 11.) It is likewise the duty of *one friend to entreat God on behalf of the other*.



(xlii. 8—10.) *It is a duty to sympathize with any who are in distress.* (xxx. 25.) *It is a duty, when we speak, to mean what we say.* (xxxiii. 3.) *Anger in a righteous cause is perhaps commendable,* as when God is dishonored, or when men are unjustly dealt with. (xxxii. 1—3.) *Substantial assistance should be afforded to such as have need,* especially the poor, the widow, the fatherless, and the naked. (xxxii. 16—20.) *Hospitality should be shown to strangers.* (xxxii. 32.) *Advice and instruction should be given to those who require it* (iv. 3, 4); at the same time, *we ought ourselves to put in practice the advice which we give to others* (iv. 3—6); and *we should be careful to advise only if we are capable of doing so.* (xxvi. 2—4.) It is also a duty to practise habitual self-restraint. (xxxii. 1.)

### MAN'S FINAL DESTINY.

The views held at this time on this important subject were undoubtedly obscure. It was reserved for the Gospel to bring "life and immortality to light," and to "deliver those who, through fear of death, were all their life-time subject to bondage." The obscurity, however, in which the interesting question was involved, was far from being a total darkness; there were some glimmerings of light which here and there broke into the caverns of death, and which, though insufficient altogether to dispel the surrounding gloom, still gave hope that it was but a passage leading on to light, and to regions of endless day beyond.

The erroneous dogma of the *transmigration of souls*, which from the earliest ages, and beginning at Egypt, spread rapidly over the whole civilized world, certainly formed no part of the creed either of Job or of his friends. It was, in their minds, a settled fact, that *man can die but once, and that, when once dead, he can no more return to life on earth*; those who have seen him shall not see him again, when once he has gone to the grave, he is like a cloud which has completely vanished away; of a tree there may be hope that, if cut down, it will, under certain advantageous circumstances, again grow, but respecting man no such hope can possibly be entertained. (vii. 8—10; x. 21; xiv. 7—12; xvi. 22; xx. 7—9.) *The grave was regarded as a place in which those who descended into it were so separated from the world as to be unconscious of and insensible to all that transpired there.* (xiv. 21.) It was looked upon as a *place of dense darkness* (x. 21, 22) and *not to be desired by those who were unprepared.* (xxxvi. 20.) *There is no deliverance for the ungodly when once there.* (xxxvi. 18, 19); *nor is pardon to be obtained there, if not obtained before.* (vii. 21.) It is a *place into which the sins of the wicked accompany them.* (xx. 11.) *God's power and wrath are felt in that lower world.* (xxvi. 5, 6.) *A good man, however, has hope in his death*; he may see nothing before him of worldly happiness; in that respect, the only prospect before him may be the grave, he may be reduced to such circumstances of distress as already to count himself there, he may feel as though already the worm were feeding on him, and his body fast hastening to corruption, and yet he has a hope, a hope which he carries with him into the grave, and which is not severed from him when he lies down there (xvii. 13—16); *that grave is a place of calm rest*, it is like the rest of sleep, there the wicked cannot trouble, the voice of the taskmaster is no more heard, there the bondsman reposes, the weary rests, and the slave is free. (iii. 13, 17—19.) It would appear

that it was considered that, in the grave, there is a separation between the righteous and the wicked, for it is represented that *the wicked dead are not "gathered" into the lot of the righteous.* (xxvii. 19.) Further it was regarded as *a place in which God secreted his people, for an appointed time, from the effects of his wrath.* (xiv. 13.) *The hope which a pious man entertained in descending into the grave appears to have been in a future resurrection of his body;* he looked forward with quiet expectation to a time, appointed by God, when his renovation should come; when God would summon him, and he would obey the summons; when God would yearn over that [body] which his own hands had originally made; and when the man's iniquities would be found to have been all obliterated. (xiv. 13—17.) And indeed *it would appear that there is no other real hope for man but this;* as surely as the waters wear away stones, and all things in nature suffer dissolution, so certainly does God destroy all man's hopes as far as this world is concerned; God brings him to the grave, there his body goes to corruption, and, if he is to have a hope at all, it can be only that there is to be a renovation for him at an appointed time; he knows that his body is to be destroyed, but then he knows also that in his flesh and with his own eyes, he shall, at some future period, see God, who is his living avenger,—a consummation for which he most devoutly longs. So ardently was the mind of Job set upon this, that he earnestly requested that the record of this his hope (his hope when all other hopes failed him) might be transmitted to posterity. (xiv. 14—22; xvii. 13—16, and xix. 23—27, taken in connexion with the whole preceding context.) It would further appear that at that time it was believed *there would be a judgment,* and that, in very proximate connexion both with the sword of the avenger and his standing on the earth, and with that period when the righteous should in their own flesh see God, in other words, *a judgment at the time of the resurrection.* (Compare xix. 29, with the preceding context.)

## DISSERTATION VI.

### THE VARIOUS READINGS.

ON the Book of Job 196 MSS. have been collated by Kennicott, and 113 by De Rossi, of which latter, 19 are what he calls foreign; and to this list of his collations must be added 85 published copies, 4 of them also "foreign," thus making a total of 394 various copies of the Book of Job collated by the labours of these two men.

For the purpose of making a somewhat minute inquiry into the character of the various readings, and that, chiefly with the view of pointing out to the reader how little they affect the sense, and how greatly they tend to confirm the general correctness of the received text, I have bestowed particular attention upon those of the first fifteen chapters of this book, both counting them, and arranging them respectively in various classes.

In the copious selection of various readings presented in this work, there occur as many as 397 in the first fifteen chapters.

Of these, 17 relate to changes of number, 2 to changes of gender, 5 to the addition of prepositions, 10 to the addition or omission of the particle *אֵת* (*eth*), 23 to the addition of a word or words, 34 to the substitution of one preposition or particle for another, 47 to the addition or omission of the conjunction *ו* (*waw*), 15 to the substitution of one tense for another, 14 to the omission of an entire verse, 6 to the substitution of one conjugation for another, 12 to the omission of prepositions or particles, 5 to the addition of the definite article, 10 to the addition or omission of pronouns, 4 to the substitution of one pronoun for another, 54 to difference of spelling, 35 to the omission of words, and 104 to the substitution of one word for another.

The seventeen instances in which the various readings furnish CHANGES IN NUMBER, such as singular for plural or plural for singular, occur in the following places:—Chap. i. 12, 15; ii. 12; iv. 6; v. 18, 20, 24; vi. 29; ix. 13; xi. 14; xii. 5; xiii. 14; xiv. 5; xv. 11, 12, 26, 29.

These changes are, for the most part, immaterial. Thus, if we adopted the proposed readings, we should have *in thy hands*, instead of *in thy hand*; *it smote*, instead of *they smote*; both readings referring to the Sheba tribe; *on their head*, instead of *on their heads*; *thy way*, instead of *thy ways*, &c.

The instances of CHANGE OF GENDER are only two, and are to be found in chap. i. 14, and v. 21. In neither of these cases again is the sense in the slightest degree affected.

There are five cases in which PREPOSITIONS not found in the received text ARE SUPPLIED in the various readings:—Chap. i. 3, 5, 6, 8; ii. 10. The second is a manifest correction, quite unnecessary, as the genius of the Hebrew would require the preposition to be understood here, though not expressed. The



addition in the third instance is immaterial, so far as the sense is concerned; and in the first and two latter instances the addition is evidently superfluous.

Ten of the instances of various reading have reference to THE ADDITION OR OMISSION OF THE PARTICLE **אֶת** (*eth*). It is added in the following places:—Chap. i. 5, 9; ii. 5, 12; viii. 6; xi. 13; and it is omitted in ii. 6, 7, 10, 12. All this is very immaterial.

The twenty-three instances of THE ADDITION OF A WORD OR WORDS to the received reading occur in i. 7, 9, 19, 22; ii. 13; iv. 6; vi. 10, 26; vii. 16; ix. 27 (twice); x. 15; xi. 8; xii. 2; xiii. 1 (twice), 2 (twice), 20; xiv. 5; xv. 4, 8, 25. All these are, for the most part, unimportant, and relate to the addition of such words (and those not in an essential sense) as *all, the Eternal* before *God, at all, mighty* in connexion with *wind, I know, if,* and the like. The addition of an entire sentence in xiv. 5 would be important, were it not a most manifest interpolation, and that, on the authority of only one MS. (See the “Various Readings” on the passage.)

There are thirty-four instances of THE SUBSTITUTION OF ONE PARTICLE (mostly prepositions) FOR ANOTHER, and they are to be found in i. 11, 12; ii. 2, 3 (twice), 4, 7, 11; v. 11, 14; vi. 10; vii. 4, 21; viii. 6, 17, 21; ix. 12, 30, 32, 33; xi. 17; xii. 9, 12, 14, 24; xiii. 9 (twice), 15; xiv. 8; xv. 3, 12, 14, 22, 24. Most of these in no way affect the sense, being the substitution of **אֶל** (*el*) for **עַל** (*gal*), **מֵאֵת** (*meeth*) for **מֵעַם** (*megnim*), and *vice versâ*; **בְּ** (*ve*) for **בִּ** (*che*), and *vice versâ*; **עַלֵּי** (*gnalei*) for **עַדֵּי** (*gnadei*), and the like. Only a few trivially affect the sense, such as **אֵיךְ** (*aich*) *how* instead of **הֵן** (*hen*) *behold*.

Of the forty-seven instances in which THE CONJUNCTION **וַ** (*waw*) IS OMITTED OR SUPPLIED, it is omitted seven times in the following verses:—Chap. iii. 26; iv. 5, 6; v. 5; vii. 5; ix. 25; xi. 17; and it is supplied forty times in chap. i. 8; ii. 3, 5, 7; iii. 6, 7, 18, 26; iv. 5, 6, 20; v. 8, 9; vi. 6, 7, 10, 12, 25, 30; vii. 6, 18, 19; viii. 10, 18; ix. 4, 12, 24, 25; x. 5; xi. 2, 7; xiii. 3, 9, 27; xiv. 3, 16, 20; xv. 23, 28, 33. Both these omissions and additions are unimportant.

In the following fifteen instances we meet with CHANGES OF MOODS OR TENSES:—Chap. i. 3; v. 5, 16, 18; vii. 20; ix. 18, 27; x. 20 (three times); xiv. 6, 13, 14; xv. 35 (twice). None of these materially affect the sense, except perhaps xiv. 14, where the inquiry respecting man after death might be rendered *doth he live?* instead of *shall he live?*

In the number of chapters we are examining, fourteen ENTIRE VERSES ARE OMITTED by some MSS., namely, chap. i. 2; iii. 8; v. 24; viii. 19, 22; ix. 2, 3; xi. 13; xii. 10, 13; xiv. 4, 7; xv. 7, 12. These omissions have severally the support of only one MS., with the exception of those of chap. i. 2; viii. 22; xv. 12. The former of these omissions has the authority of three MSS., and the two latter have each the authority of two MSS.

There are six instances in which ONE CONJUGATION IS EXCHANGED FOR ANOTHER:—Chap. i. 17; ii. 9; iv. 21; v. 19; xi. 10; xii. 14. In four of these cases Hiphil is substituted for Kal, in one of them Hithpael for Hiphil, and in the other Kal for Niphal. In none of these cases is the sense particularly affected except in chap. xi. 10, where we should have, if we adopted the reading of the one only MS. that proposes it, *if he change* instead of *if he rush at*.

The twelve instances in which PREPOSITIONS OR PARTICLES ARE OMITTED are:—Chap. ii. 2, 10; iii. 23; v. 15, 17; vi. 26; x. 11; xi. 11; xiii. 5, 28; xv. 17, 28; and they are such as these—*from, also, behold, for, as*, a ׀ (*h*) paragogic, &c., none of them making any material alteration in the sense, and some of them evidently omitted because thought by recensors to be expletive and unnecessary.

In five instances THE DEFINITE ARTICLE ׀ (*h*) HAS BEEN SUPPLIED in the various readings:—Chap. i. 16; iii. 6; v. 10; x. 9; xiv. 19. In none of these instances is this proposed change of any consequence.

Of the ten instances in which PRONOUNS ARE OMITTED OR SUPPLIED, they are omitted in chap. ii. 7; v. 13; x. 18; xiv. 15; xv. 29; and they are supplied in v. 2; xii. 19; xiii. 18; xv. 20, 34. In most of these cases the pronoun, whether omitted or supplied, must be understood; and hence these emendations are unnecessary.

In the following four instances ONE PRONOUN IS SUBSTITUTED FOR ANOTHER:—vii. 17; viii. 4; ix. 35; xiii. 1. These changes affect the sense only slightly, and have the support of only one MS. each, with the exception of the first, which has the support of three MSS., but which least of all affects the sense.

There are as many as fifty-four instances of DIFFERENCE OF SPELLING, and they occur in the following passages:—Chap. i. 4, 10 (twice), 18, 21; ii. 9, 11; iii. 25; iv. 2, 13, 18; v. 2, 17; vi. 2 (twice), 14, 27; vii. 1, 5 (twice), 13; viii. 7, 8, 11, 14, 21; ix. 4, 12, 17, 32; x. 11, 16, 17 (twice); xii. 4, 11, 15, 16, 23; xiii. 4; xiv. 5, 8, 14, 19; xv. 7, 12, 13, 22, 24 (twice), 26, 31, 34. These changes consist in the substitution of ׀ (*w*) for ׀ (*i* or *y*), and *vice versa*; of ׀ (*s*) for ׀ (*s*), of ׀ (*m*) for ׀ (*n*) as a plural termination, of medial ׀ (*a*) for ׀ (*i* or *y*), of final ׀ (*h*) for ׀ (*a*) (and *vice versa*); of medial ׀ (*ou*) for ׀ (*o*), of the shorter forms ׀ (*el*) for ׀ (*eloah*) and ׀ (*lev*) for ׀ (*levav*), of ׀ (*t*) for ׀ (*t*), of ׀ (*ts*) for ׀ (*s*), of the form of verb ׀ for ׀, of ׀ (*sh*) for ׀ (*s*), of ׀ (*d*) for ׀ (*z*), of ׀ (*th*) for ׀ (*d*), and of the longer form ׀ (*gnimmadi*) for ׀ (*gnimmi*); also in the omission of medials ׀ (*a*), ׀ (*w*), and ׀ (*i* or *y*), of final ׀ (*th*), of ׀ (*n*) epenthetic, and of final ׀ (*i* or *y*); also in the addition of finals ׀ (*a*), ׀ (*h*), and ׀ (*i* or *y*); and likewise in the transposition of letters. All these may be regarded as mere varieties of spelling or immaterial differences of form, and in no one instance do they in the slightest degree affect the meaning of a word.

There are thirty-five instances of THE OMISSION OF WORDS, in chap. i. 1 (twice), 3 (three times), 5, 8, 12, 13, 14, 15 (twice), 18; ii. 2, 3, 8, 13 (twice); iii. 7, 24, 26; iv. 19 (twice); v. 25; vi. 6, 9; vii. 6; ix. 11; x. 17, 21; xiii. 3, 14; xiv. 10, 22; xv. 23. Many of these have been omitted because they are apparently unimportant to the general sense—as *his name* in chap. i. 1, *in the morning* after the words *rose up early*, and *wine* after the word *drinking*, and the like. The only two instances in which the omission of a word very materially affects the sense are both found in chap. i. 3, where first we have the omission of the words *and five hundred she asses*, supported by only two MSS., and then the omission of the word *hundred* in that same sentence, supported by only one MS.

Of the one hundred and four instances which occur of THE SUBSTITUTION OF ONE WORD FOR ANOTHER, there are fourteen in which the meaning is scarcely, if at all,



affected by the change, and ninety in which it is in greater or less degree affected.

We meet with the former class of instances in ch. i. 8 ; ii. 2, 6 ; iv. 7 ; v. 19 ; vi. 10 ; viii. 11 (twice) ; xi. 12 ; xii. 9, 23 ; xiii. 1 ; xiv. 1, 3. Thus we have אָשֶׁר (*asher*) instead of חִי (*chi*), in both cases the meaning is *that*, רַק (*rak*), instead of אַךְ (*ach*), in both cases the meaning being *only* ; in one or two instances the meaning is slightly affected: as *words* instead of *speeches*, *people* instead of *nations*, and *righteous* instead of *innocent*.

The ninety instances in which the meaning is more particularly affected by the substitution of one word for another, occur in ch. i. 2, 19 ; ii. 8 ; iii. 6 (twice), 18, 22, 24 ; iv. 3, 15 (twice), 17 (twice) ; v. 5 (twice), 7, 9, 22, 25, 26 ; vi. 5 (twice), 6, 21 (three times), 25 ; vii. 9, 11 (twice), 15, 17 ; viii. 14 (twice), 15, 16, 17, 19, 22 ; ix. 8, 17, 19 (three times), 20, 21 (three times), 23, 26 (twice), 28 (twice), 29, 30 (twice), 33 ; x. 1, 5, 18, 19 ; xi. 7, 17 ; xii. 5, 13, 19 ; xiii. 1, 15 (twice), 25, 27 ; xiv. 5, 6, 7, 10, 16, 21 ; xv. 5, 7, 15, 22, 24, 26 (perhaps), 27, 29 (twice), 30, 31, 33, 35.

In many of these cases the meaning, though certainly changed, is not so completely so as to affect the general sense of the passage in which the word occurs,—thus we have, *crieth out* instead of *brayeth*, *how agreeable* instead of *how forcible*, *my transgressions* instead of *my wounds*, *break* instead of *agitate* ; in some few cases there is a more decided alteration in the meaning of the word, though, even then, the sense of the whole passage is not, in all instances, very materially changed,—as *hostility* instead of *a reed*, *my bones* instead of *my sorrows*, *to him that is veaed* instead of *a lantern*, *a thicket* instead of *a clog*, *silver* instead of *flanks*, and the like. It is worthy of observation that in almost all the instances that come under this class of various readings the proposed reading has the support of only one MS.

Our investigation up to this point has now led us to these results,—that the vast majority of the numerous various readings, gathered from 394 collated MSS. and other copies of this book, are of so trivial a character as in no possible way to affect the sense of a passage or even the meaning of a word ; further, that even where the meaning of a word is changed by them, the sense of the passage in which it occurs is not generally affected by the verbal change ; and further, that in the very few instances in which the sense of a passage is affected, this, with perhaps one or two exceptions, is not the case to any material extent.

If we now pursue our investigation by examining into the authority upon which the various readings rest, we shall, I think, arrive at a satisfactory conclusion as to the general correctness of the received text.

Of the 397 various readings in the first fifteen chapters as many as 309, *i.e.*, more than three-fourths of the whole number, are supported by only one, two, and at the most by three MSS., the immense majority, *viz.*, 236 by one MS., 50 by two, and only 23 by three MSS. Thus 88 only of the various readings have the support of more than three MSS.

But in estimating the authority of a various reading, the value of MSS. is, *ceteris paribus*, of more weight than their numbers ; it is therefore important to observe that the instances are rare in which a various reading has the support of the best MSS.

It is further of importance to observe that, generally, the various reading which least affects the sense of a passage or the meaning of a word is that which is most supported by MS. authority, whilst that which makes any material alteration in the sense or meaning is the least supported by MSS. Thus, out of the ninety instances in which the substitution of one word for another more or less affects their meaning, and, in some cases, the sense of the passages in which they occur, sixty-six have the support of only one MS., and only ten of the whole number have the support of more than three MSS. ; thus also, out of the thirty-five instances in which words which appear in the received text are omitted in the various readings, twenty-six rest upon the authority of only one MS., and only one of them upon the authority of more than three MSS. ; just so again out of the twenty-three instances in which additional words are supplied by the various readings, in only two instances is there the authority of more than two MSS., and in the other twenty-one instances there is the authority of only one MS. ; so, again, with regard to the thirteen instances of the omission of an entire verse, ten of these omissions have no other support than the authority of a single MS. On the other hand we find that in so trivial a matter as the addition or omission of the conjunction ׀ (*waw*), out of forty-seven instances there are as many as twenty-nine which have the countenance of more than one MS., and as many as sixteen that have the support of several MSS. ; and further in the yet more trivial matter of differences in spelling, out of fifty-three instances, as many as twenty-eight rest on the authority of more than three MSS., whilst only twelve of them are left to the support of single MSS.

In most instances a various reading is easily accounted for, and many of these so manifestly exhibit design on the part of recensors, as at once to betray their spuriousness. Thus, in ii. 12, it is proposed to read ראשם (*rosham*) *their head*, instead of ראשיהם (*rosheihem*) *their heads*, evidently because a previous and apposite noun קולם (*kolam*) *their voice*, is in the singular number. Not unfrequently a preposition is supplied, because thought necessary to the completion of the sense, so in ch. i. 5, ב (*be*) *in* or *according to*, is added to מספר (*mispar*) *the number*, an emendation which is unnecessary, as the preposition can be understood without being expressed.

Other words also, besides prepositions, are often supplied, and on the same ground—that of filling up a supposed gap in the sense. Ch. xiii. 1 furnishes an instance of this, where the word אלה (*elleh*) *these things* is proposed by many MSS. to be inserted after כל (*chol*) *all*.

We have many instances, on the other hand, where a word in the received text is omitted by some MSS., evidently on the ground that it was regarded as unnecessary to the sense: so in ch. i. 15, לבדי (*levaddi*) *alone* is struck out by one MS., and in ch. xiii. 5, ל (*le*) *for* is omitted before חכמה (*khochmah*) *wisdom*.

In some cases a correction is made, in order to make a passage exactly similar to some other corresponding passage. Thus, in ch. i. 22, the word בשפתיו (*bisephathaiw*) *with his lips*, is introduced, because it occurs in ii. 10.

Ch. xiv. 5 supplies an instance of a bare-faced interpolation for the purpose of supporting a particular doctrine (see the 'various readings'). Apparently on the same ground the previous verse is omitted by one MS. The verse iii. 8 has been omitted by one MSS., apparently because supposed to be unintelligible.

There are instances in which a proposed reading destroys the parallelism, and so betrays its spuriousness, as in ch. v. 25, where וצאצאיו כעשב (wetsaetseicha chegnesew) and thine offspring as the grass, is omitted by one MS.

Words are substituted for one another on many accounts—sometimes because the more commonly received word has been deemed unsuitable or out of place. Thus, in ch. xii. 9, many MSS. substitute the word אלוה (eloah) God for יהוה (yehowah) the Eternal; or sometimes a word, the meaning of which is not known, has been supposed to be an erroneous way of writing some other word of like appearance, the meaning of which is well known. Thus, in ch. v. 5, we have עממים (gnammim) people, instead of the difficult word צמים (tsammim), probably an entrapper; and in xv. 29, מכלם (michlam) their fold, instead of מנלם (minlam), probably their offset. Many instances of the substitution of one word for another must of course be accounted for on the ground that letters of similar form have been mistaken for each other; so in viii. 16 we have גגתו (gaggatho) his roof, instead of גנתו (gannatho) his garden. In such instances there is no appearance of design on the part of a recensor; the amount of authority alone, therefore, can determine which is the genuine word.

The reading of the Keri, in preference to that of the Kethib, is adopted by very many MSS. The Keri may, in some cases, be correct, but I incline to think that in most instances the Kethib is the genuine reading. The Keri for the most part appears to have treated as incorrect, forms which may really once have existed in the older period of the language, but which became changed in its later modifications. Thus unquestionably הוּא (the general reading throughout the Pentateuch), and not הוּי, is the old form for *she*, as well as for *he*. I take the following to be a few of the instances in which, not improbably, the emendation of the Keri is unnecessary, and perhaps incorrect:—Ch. i. 10, 21; ii. 7; v. 18 (יִדְרִי may have been the old plural as well as singular form in writing—some slight variation may have been marked in speaking); vi. 2, 21 (this, undoubtedly, is an unwarranted correction); vii. 1; ix. 13, 30; x. 20; xiii. 15; xiv. 5; perhaps xv. 15, and 31.

We arrive, then, at these conclusions:—That the various readings are mostly immaterial, and that only few of them affect the sense of a passage. That at best they rest on very slender MS. authority, and that that is especially the case in the most important instances; and further, that a various reading may very frequently be easily accounted for, and so, its spuriousness be detected.



# ANALYSIS OF THE BOOK OF JOB.

## PART I.—THE INTRODUCTORY NARRATIVE. CHAPS. I. II.

### CHAPTER I.

- 1 Job lived in the land of Uz ; had seven sons and three daughters ; was pious and very rich ; and continually offered sacrifices on behalf of his children.
- 6 Satan, challenged by God on the subject of Job's piety, insinuates that it is self-interested, and obtains permission to put it to the proof by affliction.
- 13 [In consequence of this], Job hears in one day, from successive messengers, of the loss of his property, the destruction of his farm-servants, and the violent death
- 20 of all his children. He mourns, but cheerfully submits to God's will.

### CHAPTER II.

- 1 Satan, challenged by God on the subject of Job's continued piety, accounts for it on the ground that his afflictions had not been sufficiently severe, and, obtaining permission, smites him with a sore disease.
- 8 Job bears both this, and an ungodly taunt from his wife, with pious submission.
- 11 Three of his friends, Eliphaz, Bildad, and Zophar, visit him, and show, by their silence for seven days, and by other marks, how much they are concerned and dismayed at his affliction.

## PART II.—JOB'S COMPLAINT. CHAPTER III.

- III. 1.—He imprecates upon the day of his birth, and upon the night of his conception, the curse of eternal darkness.
- 11 He then questions why he had ever existed at all, or why he was not now in the grave along with the great of the earth, and where there
- 20 is rest for all. And he further questions why God should ever give being to those whose life is so burdensome that they long for
- 24 death. Such was his life, for even in prosperity he had been under apprehension of the evils which had now befallen him.

## PART III.—THE CONTROVERSY. CHAPTERS IV.—XXXI.

- I. THE FIRST SERIES IN THE CONTROVERSY.—CHAPTERS IV.—XIV.
1. THE FIRST DISCOURSE OF ELIPHAZ.—CHAPTERS IV., V.
- IV. 1.—He must speak, take it as Job may.
- 3 It was strange that the religion of Job, who was wont to be forward in giving religious advice to others,
- 7 should now fail him. But who ever heard of a good man being destroyed ? Observation showed

that what a man sows, that he reaps, and that the wildest and most powerful animals are some-  
12 times destroyed. He (Eliphaz) had, moreover, been oracularly informed, through a vision, how inadmissible is the supposition that a mortal—a creature of the day, can be regarded as pure in the eyes of God, who beholds defect even in his angels.

V. 1.—Look where Job might, he would find no godly being who would countenance him; every one dislikes a prosperous fool, and knows that he must come to ruin.

6 Though sin and sorrow are both referable to the fault of man's nature, yet Job should address himself to God, who is wonderful in his operations, both of nature and of providence, working out by them his own designs, to the discomfiture of the proud, and the deliverance of the helpless.

17 Let Job only take his affliction in good part, and no evil would come near him, his prosperity would be restored, and after a long life his death would at length be seasonable.

## 2. JOB'S FIRST DISCOURSE.—CHAPTERS VI., VII.

VI. 1.—He wishes that, whilst his friend was judging of his expressions, he had been fair enough to throw his sufferings also into the  
5 scale; for nothing in nature cries out if it feels no hurt, and the stomach naturally revolts against what is nauseous.

8 He does wish for death, and he has the testimony of his conscience that it would be a happy release for him; nor can he possibly entertain any such prospect of worldly restoration as has been held out to him.

14 Like wintry torrents in the desert, which in the summer disappoint the expectations of thirsty travellers, his friends, once loud in their professions, now failed him in  
22 the hour of need; and that, when he was not putting their friendship to an over-severe test.

24 Let them, if they will, show him his error; only, if they would convince him, they must exhibit more fairness, and must not judge of his words without estimating also his sufferings.

VII. 1.—So great, and so unintermitting were his sufferings, that he might reasonably long for the end, of the hard service in which he was engaged, and, of his day of life.

7 He would remind God that his life was a mere wind—a mere  
11 passing cloud; and he conceives that he has a right to complain that, being so short-lived, he should be treated with such extreme severity, and even be tempted to commit self-destruction.

17 He wonders that God should be so watchful over men, and why, as their sins cannot affect him, he should be so exact in punishing.

21 Surely God could pardon him, only it must be done instantly, else death would render it too late.

## 3. BILDAD'S FIRST DISCOURSE.—CHAPTER VIII.

VIII. 1.—God is not unjust; he has only punished Job's children for their sins; and as to Job himself, let him only truly turn to God, and he will be prospered.

8 Let him appeal to the traditions of an early date, and he will find that, good men of old have stated  
11 that, the prosperity of an ungodly man is no more secure than that of



a water plant, or a spider's web, or a luxuriant weed.

20 [God is just]: he will not cast off a righteous man, (Job for instance, if he be such), but then, he will punish sinners.

4. JOB'S SECOND DISCOURSE.—CHAPTERS IX., X.

IX. 1.—Bildad's common-places are true enough, but how can any man plead righteousness before the 5 Omniscient and Almighty God—a Being who in his anger raises and puts down the devastating tempest; a Being invisible, incomprehensible, sovereign in his will, irresistible, and implacable till proud man submits?

14 As to himself, (however righteous,) he would never venture to plead other than mercy with such a Being—one who was at that moment dealing with him with great 19 severity; to appeal either to force or to law would be equally vain; he should but condemn himself if he 22 set up a plea of innocence; and either way, innocent or guilty, observation showed that it is not true that the innocent always escape suffering.

25 As to his own case, so rapid had his life been, that he had scarcely 27 enjoyed happiness; the ever-present conviction that God could, if he pleased, ever deal with him as most guilty, continually saddened him; 32 and he regrets that there is no arbitrator between them, that being the only means by which he could venture to implead a Being of so superior a nature as God.

X. 1.—He cannot but complain, and questions how God can condemn his own creature without hearing, and can countenance wicked men.

4 If God were a mortal, and so, perhaps, not aware of his innocence, he (Job) could understand this severity of treatment as being an inquisition to discover his presumed guilt.

8 It was certainly strange that God should destroy his own work, and, moreover, should originally have 14 purposed to do so; this rendered his (Job's) fate inevitable; and this, coupled with the fear of provoking God to multiply his afflictions, deterred him from asserting his own innocence.

18 Surely God might have removed him at birth, or might now grant him some respite before he went to the grave.

5. ZOPHAR'S FIRST DISCOURSE.—CHAPTER XI.

XI. 1.—Job congratulates himself with the thought that his much talk and self-justification are unanswerable; 5 but if God were not blinding him, he would soon see the difference between knowledge and notion.

7 He was also mistaken if he thought to scan the designs of the infinite 10 God, or to hinder him from making an example of some great though secret offender.

13 If Job would only turn to God with clean hands and heart, he might then unblushingly expect a 18 bright dawn of happiness; he would realize his hopes, and would be 20 caressed by all; whereas, for a wicked man there is no hope.

6. JOB'S THIRD DISCOURSE.—CHAPTERS XII.—XIV.

XII. 1.—His disputants think none so wise as themselves; an opinion in 4 which he cannot coincide; but, with all their contempt for him,

- they may yet be glad of his services.
- 6 [The godly safe!] The most rapacious are the safest; a principle which, by God's providence, holds good also throughout the whole brute creation.
- 11 Claiming the right of judging for himself, he presumes that God is wiser than even aged men, and is quite at liberty to do as he pleases, whether he shuts or opens, or builds
- 16 or breaks down; whether he brings down great men from their state;
- 23 and whether he aggrandizes or destroys kingdoms.
- XIII. 1.—He (Job), convinced that he is no way inferior to his disputants, determines no longer to argue with them, but with God alone; and as they were only speaking against their own convictions, under pretence of defending God's cause; and, as what they uttered was mere rubbish, they had best be silent.
- 14 This determination on his part may appear rash in the extreme, but, confident of success, and on certain conditions which he specifies, he will undertake it at all risks.
- 23 He accordingly calls upon God to offer an explanation of the severity of his treatment of him.
- XIV. 1.—And also to explain why, as man is so frail, and so faulty by nature, and as his term of years is unalterably fixed, he should be so watched by God, and allowed no
- 7 respite from toil; and the more so as there is not the same hope for him as there is for a tree, for if that be cut down it may grow again, but he, when once dead, is like water that is gone, he is gone for ever.
- 13 His (Job's) prayer is, that God would hide him awhile in the grave,

in which he would await his renovation, when, his sins, now treasured up, would be found to have been all cancelled by God.

- 18 Else there was indeed no hope; for as with the strongest things in nature, so with man, God overpowers him, destroys him, and completely severs him from the world.

—

## II. THE SECOND SERIES IN THE CONTROVERSY.—CHAPTERS XV.—XXI.

### 1. THE SECOND DISCOURSE OF ELIPHAZ. —CHAPTER XV.

- XV. 1.—Job's prolixity; the ill-disguised irreligious tendency of his
- 7 arguments; his arrogant, though unfounded assumption of superiority
- 14 of wisdom over his seniors, and the absurdity of his supposing that man can be righteous before God, prove that on no ground whatever can he claim that superiority for which he contends.
- 17 Let him therefore learn from ancient and uncorrupted teachers of wisdom, that,—
- 20 A wicked man is ever haunted by dangers; and though he may brave God for awhile, yet his ultimate destruction is certain and awful;
- 31 and so is a lesson to all to beware of vanity and irreligion.

### 2. JOB'S FOURTH DISCOURSE.— CHAPTERS XVI., XVII.

- XVI. 1.—If he and his friends could only exchange places, they would soon find how troublesome and ineffectual were their topics of pretended consolation.
- 7 They, and especially Eliphaz, who had been most unmeasured in invective, had behaved towards him
- 11 like infuriated beasts; he was aware that all this was by God's

design, yet, as God's instruments, they had executed that design with much cruelty, and that, because he was pious.

18 Confident, however, that he has a friend in heaven who will do him full justice, he commits his cause into XVII. 1 his hands: and knowing (unless he is under great delusion) that death is near, he begs that only friend to be surety for him.

4 He does not look to his earthly friends for any such favour, as they had neither the wisdom, nor the honesty, nor the generosity for so 8 high a position: good men, however, would judge rightly of the case, and be satisfied and encouraged.

10 His friends (whose wisdom was not likely to increase) talked to him of prosperity, but he regarded him- 15 self only as a dying man; and yet, such was the nature of the hope he cherished, that he would carry it with him even into the very grave.

3. BILDAD'S SECOND DISCOURSE.—  
CHAPTER XVIII.

XVIII. 1.—The prolongation of this controversy was very discreditable to themselves [as Job's opponents].

4 Job must not suppose that he can be an exception to a general rule; 5 a wicked man always must suffer the natural consequence of his sins; 7 getting involved in trouble by his 11 own recklessness, he loses all pre- 15 sence of mind; and finally, blasted 20 by God and outlawed by man, he is made a terrible example to the world at large.

4. JOB'S FIFTH DISCOURSE.—  
CHAPTER XIX.

XIX. 1.—The continued attacks of his friends were at once impudent and impertinent.

5 He readily admits to them, to the fullest extent, that his affliction was from God, and that God had not 8 yet appeared on his behalf; he ascribes all his calamities, both public and private, to God's hand; 13 to the same cause he attributes the unnatural conduct of all around him, whether wife, or brethren, or friends, or guests, or servants.

23 But then (and he only wishes that his words might be indelibly 25 written), he knows that he has, in God, a living Vindicator—a Vindicator of his now destroyed body, and of his wrongs; and for whose advent on earth he is longing.

28 Let his persecutors then be afraid of the sword of that Vindicator, and bear in mind that there will be a judgment.

5. ZOPHAR'S SECOND DISCOURSE.—  
CHAPTER XX.

XX. 1.—The provocation he has received warrants his speaking without premeditation.

4 He assures Job that a wicked man, so far from ultimately triumphing, must, whatever may be his present success, or his enjoyment of sin, perish, and his children, as well as himself, suffer for his misdeeds; for he or they have to refund all that he has embezzled.

22 Wrath comes upon him when he is in the height of prosperity; every one is against him, and, after encountering successive risks, he dies in terror, and has his portion in darkness and unquenchable fire.

29 Such certainly is God's decree respecting a wicked man.

6. JOB'S SIXTH DISCOURSE.—  
CHAPTER XXI.

XXI. 1.—His case was such that,



whilst it claimed the commiseration of respectful silence on the part of his friends, and excused impatience on his, made him tremble on behalf of the ungodly;—for, unaccountable as it might seem that wicked men should have every possible enjoyment to the very end of their days

14 —men who were downright Atheists  
16 in their sentiments,—yet he had no  
17 wish to adopt their principles; for he knew that, so far from such prosperity of wicked men being a general rule, God frequently made awful examples of them.

22 Any how, God, and not man, is the judge; and so it is impossible (though his friends were attempting this) to conclude, from outward circumstances, what is the character of any man.

29 The general and best opinion (as his friends might find by inquiry) was, that a wicked man's prosperity is no better than the grandeur of a funeral procession, which is but conducting him to his final abode and his place of punishment.

### III. THE THIRD SERIES IN THE CONTROVERSY.—CHAPTERS XXII.—XXXI.

#### 1. THE THIRD DISCOURSE OF ELIPHAZ. —CHAPTER XXII.

XXII. 1.—Not only was Job wrong in supposing that his presumed righteousness could put God under obligation to him; but the fact was, that so far from being righteous, he was a man of cruel, uncharitable, selfish, and unjust dispositions; and these were the real cause of his present danger and alarm.

12 Moreover he betrayed scepticism on the subject of God's cognizance of human actions, and thus was pre-

cisely treading in the steps of the men whom the deluge had destroyed,  
18 —a sort of retribution at which those who abhorred such principles (as he, Eliphaz, did) would not but rejoice.

21 If Job would but get acquainted with God, he would soon find that his truest wealth and happiness consisted in communion with Him; and that his prayers would be heard and  
29 answered, not only on behalf of himself, but on behalf of others also.

#### 2. JOB'S SEVENTH DISCOURSE.— CHAPTERS XXIII., XXIV.

XXIII. 1.—He is still rebellious, for he wishes that he could find God and plead his cause directly before Him, and ascertain his intentions;  
7 and so also escape from his [unfair] judge [Eliphaz].

8 And though he had not yet thus found God, yet, conscious of his integrity, and at the same time aware that he could not avert the accomplishment of God's purposes respecting him, he felt confident as to the final issue.

15 What perplexes him in the matter is, that God should not have spared him his sufferings by an early  
XXIV. 1 death;—and also that God should conceal from his servants the times of his judgments.

2 Men were everywhere perpetrating the most dreadful crimes;—in *the country*, they embezzled the lands and cattle of the defenceless;  
5 —in *the desert*, they lived by marauding; and other men were slave-dealers, or cruel slave-owners;—  
12 in *the city*, the murderer, and thief, and the adulterer did their deeds of  
18 darkness in the night;—and on *the sea*, the pirate exercised his craft.  
21 Some were unkind to relatives, and



others were capricious tyrants;— and all these, though their wickedness was sooner or later cut short by death, yet, after all, died much as other men. [It was strange, therefore, that God should not have revealed to his servants the time when such men were to be judged.]

25 These facts he (Job) considers undeniable.

3. BILDAD'S THIRD DISCOURSE.—  
CHAPTER XXV.

XXV. 1.—God's sovereignty is unbounded, and if, in his eyes, even the luminaries of heaven are deficient in lustre, what must man be, who is a mere worm of corruption?

4. JOB'S EIGHTH DISCOURSE.—  
CHAPTER XXVI.

XXVI. 1.—Bildad's wonderful speech had, of course, disposed of the whole question;—

5 [Yet, on the subject of God's dominion, he (Job) would add that] that dominion extends from the depths of hell to the heights of  
7 heaven; there God works, suspending the earth, collecting rain-clouds, spreading the sky, forming the horizon, shaking mountains, stilling the sea, clearing up storms, and bringing the constellations to view.

14 All this, however, only partially reveals God's greatness.

[ZOPHAR MAKES NO REPLY.]

5. JOB'S NINTH DISCOURSE.—  
CHAPTERS XXVII., XXVIII.

XXVII. 1.—He protests that he will never accuse himself falsely, but to the end will assert his integrity;  
7 and he maintains that his calumniators are the guilty party.

8 He saw no inducement to be ungodly, for he knew the miserable  
11 end of such a man; and he would

now detail to them (as they had made no practical use of their own knowledge of the subject) what that end was.

13 His family perish, his wealth goes to others, his house is only a temporary abode for him, destruction comes upon him like a whirlwind, and he discovers that he is lost. [Such an one misses true wisdom.]

XXVIII. 1.—Man, indeed, by his audacious enterprise and skill, can discover and avail himself of the stores of wealth that are deeply hidden in the bowels of the earth, and in quest of these he removes the mightiest barriers that surround them.

12 But where can WISDOM be found?

13 Both earth and sea disclaim the possession of it;—nor is man aware of its value, though it infinitely surpasses the costliest treasures of nature and art.

20 Neither is it to be found in the height above or in the depth below.

23 God only knows where it is, and,  
28 at the creation, He revealed it to the man, declaring that WISDOM is—  
*The fear of God, and departure from evil.*

6. JOB'S TENTH AND LAST DISCOURSE.—  
CHAPTERS XXIX.—XXXI.

1. *His former happy condition.*

XXIX. 1.—He wishes he might recall his happier days, when God was with him, his family about him, and abundance surrounded him.

7 At that time, when he appeared in public, he was received with dignity, his office was respected, and the righteous way in which he discharged it was universally acknowledged, and especially by those who benefited by his just decisions.

18 Judging from appearances he had then fondly hoped that his prosperity  
21 was secure; and had congratulated himself both on the admiration that was shown for his wisdom, the respect in which he was held, and also the high positions which he occupied.

2. *His present miserable state.*

XXX. 1.—Now, however, he was the laughing-stock of young fellows whose fathers had been a set of half-starved vagabonds, the dregs of society, and the most disreputable of men.

9 By these he was made the subject of ballads, and was treated with every possible disrespect and indecorum.

12 This unfledged brood systematically stormed him, and deprived him at once of courage and security.

16 Added to which, he was harassed by incessant bodily torment, which was inflicted by God, who was so evidently set upon destroying him, that he (Job) despaired of all attempts at deprecating his anger or averting his purpose.

28 And no less vain had been his attempt in appealing, in mournful strains, to the sympathies of his fellow-men.

3. *His formal protestation of his innocence.*

XXXI. 1.—He had pledged his eyes never to be the inlets of lust into his  
5 heart; and he imprecates condign punishment on himself if ever he had been guilty of seduction or adultery.

13 In his treatment of his servants, he had been guided by the considerations of coming judgment and of their common humanity.

16 If ever he had neglected the poor, or menaced the defenceless (sins from which the fear of God had deterred him), he prays that his arm may be broken off.

24 And if ever he had idolized wealth, or adored the sun and moon, or rejoiced at the fall of an enemy, or been otherwise than most hospitable, or had concealed any sin, he prays that he may incur general opprobrium and conscious shame.

35 Such is the genuine statement which he puts in respecting himself; and he will proudly and boldly meet any countercharges which God may make against him.

38 And [once more] he prays that his land may yield him rank weeds if it can tax him with violence or fraud.

PART IV.—THE INTERLOCUTION OF ELIHU.

CHAPTERS XXXII.—XXXVII.

XXXII. 1.— This man's anger had been excited during the controversy against both Job and his friends; 4 yet he had refrained from speaking on account of his youth; conceiving, however, that the silence of the disputants now warranted his speaking, he addresses them.

1. ELIHU'S FIRST DISCOURSE.—

CHAPTERS XXXII. 6.—XXXIII.

6 Though before deterred by his

youthfulness, he would now express his opinion, from a conviction which, after unflagging attention to the arguments of Job's friends, he now entertained,—that sound sense is rather a divine inspiration than 14 the acquirement of years; as to himself, he had no intention of arguing with the *animus* which the friends had shown.

15 He must speak,—their utter discomfort, and his bursting eager-

21 ness to do so, oblige him ; and God's  
fear will preserve him from any  
attempt at taking a one-sided view  
of the question.

XXXIII. 1.—He claims Job's attention  
on the score of his purpose to be  
honest and clear in what he is about  
4 to say ; and disabuses him of fear  
by the consideration that he (Elihu)  
is no other than a fellow-creature.

8 As to Job's self-justification and  
arraignment of Divine justice,  
these are condemned by the simple  
fact of God's superior greatness.

13 And then as to his bringing his  
suit before God, he wonders at his so  
venturing, for man refuses to hear  
when God speaks.

15 God speaks indeed by dreams, and  
23 also by sickness, and then, if,  
through the ministry of a divinely-  
sent messenger, the sufferer be led  
24 to take a right view of God, he is  
graciously dealt with, he is restored  
to health, and to the Divine favour,  
27 —blessings which he duly and joy-  
29 fully acknowledges ; and thus God's  
benevolent design in affliction is  
accomplished.

31 Job may now reply if he please.  
if not, he (Elihu) will continue his  
discourse.

2. ELIHU'S SECOND DISCOURSE.—  
CHAPTER XXXIV.

XXXIV. 1.—He calls upon wise men to  
attend to him, with a view to form-  
ing a right decision.

5 As Job had arraigned God's jus-  
tice, and decried religion in a way  
that at once classed him with scorners  
10 and evil-doers, he (Elihu) calls upon  
them to judge whether God's abso-  
lute sovereignty does not render it  
impossible that he should be unjust.

16 He calls upon Job also to consider  
18 this same argument, and to compare

the impropriety of abusing an  
earthly king with the far greater im-  
propriety of abusing him who looks on  
great and small with a like regard.

20 The awful death of a potentate is  
25 referable to God's exact cognizance  
of human actions ; it proves the  
man's guilt ; and he is removed, as  
a punishment to himself, as a  
warning to others, and for the  
relief of those who had suffered by  
his oppressions and example.

31 If it be not so, then, like Job,  
men might complain of their troubles,  
though let Job know that he will  
be held responsible for such licence  
of opinion.

34 Men of sense will of course agree  
with him (Elihu) that Job's lan-  
guage has been incautious, and, he  
must add, irreligious also.

3. ELIHU'S THIRD DISCOURSE.—  
CHAPTER XXXV.

XXXV. 1.—Job, in his complaints about  
his sufferings, had made too great a  
5 merit of his innocence, as if (and of  
the impossibility of which the alti-  
tude of heaven might sufficiently  
6 convince him) God could be affected  
by his righteousness or unrighteous-  
ness.

9 It is true that God often turns a  
deaf ear to the cries of the oppressed ;  
10 but this is because those cries are not  
14 addressed to him in faith, and not  
because (as Job had erroneously  
concluded) God is not a moral  
governor of the universe.

4. ELIHU'S FOURTH AND LAST DIS-  
COURSE.—CHAPTERS XXXVI. AND  
XXXVII.

XXXVI. 1.—He has still much to say,  
and he cannot but justify God,  
5 whose righteousness is guaranteed  
both by his power and generosity.



7 God establishes monarchs who are righteous, or if he gives them into the hand of their enemies, his object is their correction and repentance ;  
 11 and if this be gained, he restores  
 12 their prosperity ; if not, then they perish, and thus their affliction becomes the test that proves the wickedness of their hearts.  
 16 Had Job been righteous, God would, ere this, have brought him  
 18 out of his distresses ; let him beware, then, how he wishes for death, lest by continuing to provoke God's wrath, he be suddenly destroyed without remedy.  
 22 God's sovereignty, which is conspicuous in his works, demands our  
 26 highest reverence,—the formation of rain and of the thundercloud, for  
 33 instance, attests his greatness, and at the same time proclaims the resources of his wrath.

XXXVII. 1.—He (Elihu) is awe-stricken,—the welkin blazes,—the thunder roars,—at God's word either snow or rain falls,—man is stopped in his work,—the wild beast goes into his lair,—the hurricane sweeps,—the waters are  
 11 icebound ; at length the clouds expend themselves, when they have fulfilled God's righteous will on the earth.

14 Does Job know when God is in the act of giving commission to these agents ? Perhaps he does, as of course he assists God in forming the sky,—if so, he (Elihu) would fain know how to address God.

20 And yet, considering how impossible it is to gaze at the sun in the cloudless heavens, he conceives that God's brightness must be so awful,  
 24 that it is wiser to fear God rather than to gaze at him.

## PART V.—THE INTERVENTION OF GOD.

### CHAPTERS XXXVIII.—XLII. 8.

1. GOD'S FIRST ADDRESS TO JOB.—  
 CHAPTERS XXXVIII., XXXIX.

XXXVIII. 1.—Let Job prepare himself to answer :—

4 Where he was, when God, amid the shoutings of angels, built the earth, and bounded the sea.

12 Whether he directs the daylight which interrupts evil-doers ;

16 Whether he had explored the bottom of the sea, or the unseen world below, or the entire face of the earth ;

19 Whether (as perhaps he does) he knows the abodes of light and darkness ; or the magazines of the hail and snow ; or the east ;

25 Whether he can tell who [if not God] forms the rain and lightning,

or what father or mother rain or ice have ;

31 Whether he can guide the constellations, or legislate for the firmament, commissioning the lightning, mustering clouds, and making the rain pour.

39 Whether he can hunt for the lion, or supply the raven with game ;

XXXIX. 1.—Whether he looks after the gestation of wild goats and hinds, or does not find rather that they are independent of his services ;

5 Whether or not it is God who has given unshackled freedom to the wild ass ;

9 Whether he (Job) can induce the wild-ox to engage in agricultural labours ;



13 Whether the [apparently] foolish and merciless habits of the ostrich (so different from those of the stork) are not attributable to God ;

19 Whether it is Job who furnishes the horse with power and mettle, when that noble creature rushes to the battle fearless of danger, and exults in martial sounds ;

26 Whether it is by Job's wisdom that the hawk flies, or the eagle soars,—a bird whose eyrie is the mountain peak, and who gloats in the midst of carnage.

[JOB MAKES NO REPLY TO THE ABOVE QUESTIONS.]

—  
GOD'S SECOND ADDRESS TO JOB.—  
CHAPTER XL. 1, 2.

XL. 1.—Let Job say whether disputation with God is likely to correct him.

—  
JOB'S FIRST REPLY.—VERSES 3—5.

3 He is vile, and will attempt no answer.

—  
GOD'S THIRD AND LAST ADDRESS TO JOB.—CHAPTERS XL. 6—XLI.

6 Let Job prove his right to justify himself against God, by making a display of majesty, and by summarily punishing proud and wicked men.

15 Let him [rather] learn [his littleness] by considering one of God's creatures—the river-horse—whose creation is of a date as old his own; an animal that is herbivorous, of immense strength, never carnivorous, haunting swampy jungles, and [being amphibious] fearless of inundations, fearless also of snares.

XLI. 1.—Let Job, if he can, catch, and

then tame, and reduce to servitude the crocodile ; or let him engage to sell him, and then fight him [in fulfilment of his engagement].

9 The mere sight of the creature would make a man repent of such rashness ; and if so, who can stand up against God ?

12 As to the parts of that creature, —who would take off his shielded coating ? Who would go into his teeth-set muzzle ? His eyes glare, and when he snorts, he emits a vapour luminous as sparks of fire ;

18 his neck is powerful, his flesh compact, and his heart firm ; his emerging from the water terrifies the bravest, and he is impervious to all weapons ; his tail is set with sharp points, and underneath is golden-coloured ; he sets the river in a boil, he emits fragrance, and he has a luminous wake.

33 There is no such lordly dominion amongst beasts as his.

—  
JOB'S SECOND AND LAST REPLY.—  
CHAPTER XLII., VERSES 1—6.

XLII. 1.—He acknowledges the all-mightness of God, and the justness of the charge which he had brought against him (Job) of having mystified the subject, and now his only answer to God's challenge is, that he recants and repents.

—  
GOD'S ADDRESS TO ELIPHAZ.—

VERSES 7, 8.

7 Eliphaz and his friends have provoked him to anger by the part which they have taken in the controversy, and they must now propitiate him with sacrifice, and that, through the mediation of Job.

## PART VI.—THE CONCLUSION. VERSES 9—16.

9 God having accepted Job on behalf of his friends, restores him ; his (Job's) relations and acquaintance flock to him, and assist him with their condolence and presents.

12 He becomes possessed of double

13 his former farm-stock ; he has

seven sons and three beautiful daughters who received inheritance with their brethren.

16 And he, surviving his affliction one hundred and forty years, dies at a good old age.

# TRANSLATION OF THE BOOK OF JOB.

## JOB I. 1.

- 1 THERE was a man in the land of Uz ; his name was Job, and that man was perfect and upright,  
2 fearing God, and departing from evil. And there were born unto him seven sons and three  
3 daughters. And his stock was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very large farm-service ; and that man was greater than any of the sons of the East.
- 4 And his sons went and made feasts, each in [their] houses, on their [birth-] days ; and they sent and called their three sisters to eat and to drink  
5 with them. And it was [so], that when the days of the feast had gone round, Job sent and sanctified them ; and he rose up early in the morning and offered burnt offerings [according] to the number of them all ; for Job said, . May-be my sons have
- In the land of Uz there lived a godly man of the name of Job. He had seven sons and three daughters, and the most considerable property of any man in the East.
- His sons being in the habit of giving birth-day entertainments, he, on all such occasions, fearing impiety in their conduct, offered sacrifices for them.

### VARIOUS READINGS, JOB I. 1.

#### I.

- |  |  |   |  |  |  |
|--|--|---|--|--|--|
| 1 In 117 K. שמו ( <i>his name</i> ) is omitted.<br>In 207 K. הוויא ( <i>that</i> ) is omitted. | 2 In 34, 120, 125, K. the whole verse is omitted. 80, 180, K. read שלשה ( <i>three</i> ) instead of שבעה ( <i>seven</i> ). | 3 30 K. reads ירה instead of ירד, in either case ( <i>and was</i> ). In 34, 248, K. וחמש מאות אחותה ( <i>and five hundred</i> | she asses) is omitted. In 157 K. מאות ( <i>hundred</i> ) is omitted. In 118 K. הוויא ( <i>that</i> ) is omitted. 17 K. 244 (before emendation) De R. read מבני ( <i>than, or out of the sons</i> ) instead of בני ( <i>the sons</i> ). | 4 192, 210, K. read אחותיהם instead of אחיהיהם, in either case ( <i>their sisters</i> ). | 5 In 76, 92, K. בבקר ( <i>in the morning</i> ) is omitted. 196 K. reads במספר ( <i>accord-</i> |
|--|--|---|--|--|--|

sinned, and have cursed God in their hearts.  
Thus did Job continually.

- 6 Now the day arrived when the sons of God came to present themselves before the Eternal, and among them came Satan also. And the Eternal said unto Satan, Whence comest thou? And Satan answered the Eternal, and said, From posting to and fro in the earth, and from walking up and down in it. And the Eternal said unto Satan, Hast thou well marked my servant Job, that there is none like him in the earth, a man perfect, and upright, fearing God, and departing from evil? And Satan answered the Eternal and said, Doth Job fear God for nought? Hast thou not hedged about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his stock is spread abroad in the earth. Put forth, however, I pray thee, thine hand, and touch all that he hath, [and see] if he doth not curse thee to thy face. And the Eternal said unto Satan, Behold, all that he hath is in thy hand, only upon him
- On a set day Satan presented himself before God, and, being questioned, replied, that he had traversed the earth, and that if Job were the good man that God supposed him to be, he had abundant cause to be pious, seeing that God so prospered him; such piety on Job's part was a mere bargain, and this God might soon prove by afflicting him.

#### VARIOUS READINGS, JOB I. 6.

- ing to the number*) instead of כספר (*the number*). 239 (before emendation) K. reads את before אלהים; the addition of this particle is unimportant.
- 6 95 (before emendation) K. reads ביום (*in the day*) instead of היום (*the day*).
- 7 89 K. reads בכל הארץ (*in all the earth*) instead of בארץ (*in the earth*).
- 8 95 K. reads בעבדי, and many MSS. K. read על עבדי, in both cases (*upon my servant*), instead of עבדי (*my servant*). 1 K. reads אשר instead of כי; the sense is not affected in either case. In 48, 157, 253, 260, K. איש (*a man*) is omitted. 30, 76, and other MSS., K. read ירא (*and fearing*) instead of דא (*fearing*).
- 9 253 K. reads את before אלהים. 118 K. reads ידוה (*the Eternal*) before אלהים.
- 10 The Keri, and many MSS. K. read אתה instead of אי; this is immaterial. 17, 76, 166, 170, K. read סבה instead of שבה; the meaning is, *thou hast hedged*, in either case.
- 11 311 K. reads אל instead of על, in either case (*to*).
- 12 In 196 K. כל (*all*) is omitted. 34, 99, K., 953 (before emendation), De R., read בידך (*in thy hands*) instead of ביד (*in thy hand*). 80, 117, 118, and



- put not forth thy hand. And Satan went forth from the presence of the Eternal.
- 13 Now the day arrived when his sons and his daughters were eating, and drinking wine in the
- 14 house of their brother the firstborn; and a messenger came to Job and said, The oxen were ploughing, and the she-asses feeding beside them;
- 15 and [the] Sheba fell upon and took them; and the young men have they smitten with the edge of the sword, and only I alone am escaped to tell thee.
- 16 While he was yet speaking, another came and said, Fire of God fell from heaven and set on fire the sheep and the young men and consumed them; and only I alone am escaped to tell thee.
- 17 While he was yet speaking, another came and said: The Chaldeans formed three columns, and opened upon the camels and took them; and the young men have they smitten with the edge of the sword, and only I alone am escaped to tell
- 18 thee. He was still speaking, when another came and said, Thy sons and thy daughters were eating and drinking wine in the house of their
- 19 brother the firstborn; and behold, a great wind came from across the wilderness, and struck the four corners of the house, and it fell upon the
- Satan departs from God's presence, having obtained permission to afflict Job.
- On a set day Job's sons and daughters were feasting in the house of their eldest brother; when a messenger informs Job that the Sheba had plundered his oxen and his asses, and slain his servants,—
- another messenger informs him that his flocks have been destroyed by fire,—
- another tells him that the Chaldeans had taken his camels and slain his servants,—
- and another tells him that a tornado had thrown down the house in which his children were feasting, and had destroyed them.

VARIOUS READINGS, JOB I. 13.

- other MSS., K. read *מאת* instead of *במס*, in either case (*from*).
- 13 In 30 K. *ין* (*wine*) is omitted.
- 14 In 4 K. *היו* (*were*) is omitted. 1, 34, 192, 224, 603, K. read *ידין* instead of *ידים*, in either case (*beside them*), the pronominal suffix being feminine in the former, and masculine in the latter instance.
- 15 In 80, 384, K. *ותקחם* (*and took them*) is omitted. 188 K. reads *הכה* (*has smitten*) instead of *הבו* (*have smitten*). In 252 K. *לברי* (*alone*) is omitted.
- 16 80, 147, K. read *האזרים* instead of *אזרים* (*God*); the difference is immaterial.
- 17 4 K. reads *וישבו* in Hiphil, instead of *וישבו* (*and spread themselves out, or and opened*), the sense is not materially affected by either reading.
- 18 Many MSS. K. and De R. read *ער* instead of *ער*. This is not very material: 203, 380, 989, De R. read the defective *ער*. In 111, 384, K. *ין* (*wine*) is omitted.
- 19 118 K. supplies *סערה* (*a storm*) after

young people, and they died; and only I alone  
 20 am escaped to tell thee. Then Job arose, and  
 rent his robe, and shaved his head, and fell to the  
 21 earth and worshipped; and said, Naked came I  
 forth from my mother's womb, and naked shall I  
 return thither. The Eternal gave, and the Eter-  
 22 nal hath taken away. Blessed be the name of the  
 Eternal. In all this, Job sinned not, nor did he  
 give God foolishness.

II. 1.—Now the day arrived when the sons of God  
 came to present themselves before the Eternal,  
 and amongst them came Satan also, to present  
 2 himself before the Eternal, and the Eternal said  
 unto Satan, Whence comest thou? And Satan  
 answered the Eternal, and said, From posting to  
 and fro in the earth, and from walking up and  
 3 down in it. And the Eternal said unto Satan,  
 Hast thou well marked my servant Job, that there  
 is none like him in the earth, a man perfect, and  
 upright, fearing God, and departing from evil, and  
 still holding fast his integrity, though thou didst  
 set me against him, to devour him without  
 4 cause? And Satan answered the Eternal, and

—Job demonstrates much grief, but at the same time entire resignation to God's will.

On a set day Satan presented himself before God, and, being questioned, replied that he had traversed the earth, and that, if Job still maintained his piety, notwithstanding the afflictions that had befallen him, this was to be attributed to their not being sufficiently severe; this God might soon prove by smiting him in his body.

#### VARIOUS READINGS, JOB I. 21.

- רוח (*wind*). 76 K. reads מן הצפון (*from the north*) instead of מעבר (*from across*).
- 21 The Keri, and many MSS. K. read יצארי instead of יצרי; this is immaterial.
- 22 30, 176, 192, 250, K. 2, 552 De R. add אינו בשפתו (*with his lips*) after אינו (*Job*).

#### II.

- 2 191 K. reads מאין (*as in I. 7*), instead of אי מיה: the meaning, *whence*, remains the same in both cases. In 191 K. את ידו (*the Eternal*) is omitted; instead of these words, 48, 158 (before

- emendation), K. read אל ידו (*unto the Eternal*). 48, 80, 95, 130, 150, 170, 384, K. read ומרהק (*and walking*), instead of ומרהק (*and from walking*).
- 3 18, 30, and others, K. read על instead of אל; this does not affect the sense. 76, 82, 128, 196, K. read ירא (*and fearing*), instead of ירא (*fearing*). In 76, 95, 226, K. בו (*against him*) is omitted. Instead of בו 3 (before emendation) K. reads לי; the sense is much the same.
- 4 178 K. reads אל ידו (*unto the Eternal*), instead of את ידו (*the Eternal*).

- said, "Skin for skin;" yea, all that a man hath  
 5 will he give for his life: put forth, however, I  
 pray thee, thine hand, and touch his bone and his  
 flesh, [and see] if he doth not curse thee to thy  
 6 face. And the Eternal said unto Satan, Behold,  
 he is in thy hand, only take care of his life.  
 7 And Satan went forth from the presence of the  
 Eternal, and smote Job with a malignant ulcera-  
 8 tion from the sole of his foot unto his crown. And  
 he took a potsherd to scratch himself with it;  
 9 and he was sitting among the ashes; and his wife  
 said unto him, Art thou still holding fast thine  
 10 integrity? Bless God and die. And he said  
 unto her, Thou speakest as one of the wicked  
 women speaketh. Ay, shall we take good from  
 God himself, and not take evil also? In all this  
 Job sinned not with his lips.
- 11 Now three friends of Job heard of all this evil  
 which had come upon him, and they came each  
 from his own place—Eliphaz the Temanite, and  
 Bildad the Shuhite, and Zophar the Naamathite;  
 for they had agreed together to come to condole
- Satan, having obtained permission, smites Job with a sore disease. Job, though in great misery, gives a meek and pious rebuke to an ungodly remark made by his wife.
- Three of his friends, Eliphaz, Bildad, and Zophar, visit him for the purpose of condoling with him. They demonstrate considerable concern and amazement at the greatness of his

## VARIOUS READINGS, JOB II. 5.

- 5 18, 76, and other MSS. K. read **ואולם** instead of **אולם**; the meaning is, *how-ever*, in both cases. 145 K. reads **אם יד** instead of **יד**; the meaning is *thine hand*, in both cases. Many MSS. K. read **לל** instead of **אל**; the meaning is *to* in both cases.
- 6 80, 99, K., 552 De R., read **בירך** (*in thine hands*), instead of **בידך** (*in thine hand*). 17, 76, 137, and other MSS. K. read **רק** instead of **אך**; the meaning is *only* in both cases. In 201 K. **אם** is omitted before **נפשי**; this is immaterial.
- 7 224 K. reads **ממם** instead of **מאתם**; the meaning is *from* in both cases. 141 K. omits **אם** before **איוב**; this is immaterial. The Keri and very many MSS.
- K. read **ועד** (*even unto*), instead of **עד** (*unto*). One MS. De R. reads **קדקד** (*the crown*), instead of **קדקרו** (*his crown*).
- 8 One MS. De R. reads **להתנדד** (*to cut himself* as in mourning), instead of **להתנדד** (*to scratch himself*). In 95 K. **נו** (*with it*) is omitted.
- 9 95 K. reads **מהדווק** (*confirming thyself in*), instead of **בהתיק** (*holding fast*). 207 K. reads **בהמקד** instead of **בהמקד**; the meaning is *thy righteousness* in both cases.
- 10 240 K., 597 De R., supply **מן** (*out of*) before **הגבורה** (*the wicked*). In 172, 651, K. **אם** (*ay*) is omitted. 76 K. reads **והרע** instead of **הרע**; the meaning is *evil* in both cases.
- 11 30, 253, and other MSS., K. read **אליו**

- 12 with him, and to comfort him. And they lifted up their eyes from afar, and knew him not; and they lifted up their voice and wept; and they rent each one his robe, and sprinkled dust upon their heads  
 13 towards heaven. And they sat down with him upon the ground seven days and seven nights, and none spake a word unto him; for they saw that the pain was exceedingly great.

III. 1.—After this Job opened his mouth, and cursed *Job's complaint.*

2 his day. *And Job answered, and said,*

3 Perish the Day wherein I was born;

And the Night which said, A man is conceived.

4 That Day! be it Darkness.

Let not God from above require it;

Neither let Light shine upon it.

5 Let Darkness and the Shadow-of-death claim it;

Let a cloud settle upon it;

Let darkenings of the day-[light] affright it.

6 That Night! Thick-darkness take it.

Be it not united with the days of the year;

Into the number of the months let it not enter.

7 Lo! that Night! be it barren;

Let no peal of gladness come into it.

He curses his Birthday, by praying that it may be unnoticed by God, not illumined by Light, reclaimed by Darkness, clouded, and obscured by eclipses,—

— he curses also the Night which assisted at his conception, and prays that it may be utterly dark; not counted in the calendar; never a season of happy marriage;

#### VARIOUS READINGS, JOB II. 12.

- (unto him), instead of עלי (upon him).  
 48, 213 K. read דהמני instead of דהמני (the Temanite); this is immaterial. 32, 117, 245, K. read ידדו instead of ידדו; the meaning is *together* in both cases.
- 12 In 93, 145, and other MSS. K. אה is omitted; this does not affect the sense. Various MSS. K. supply אה before קולם (their voice); this does not affect the sense. 145, 196, 226, K. supply אה before כעלו (his robe); this does not affect the sense. 166, 170, K., 379 De R., read ראשם (their head), instead of ראשיהם (their heads).
- 13 111, 145, K. omit לארץ (upon the ground).
- 95 K. supplies כמאסה (at all) after דבר (spake). In 95 K. ראו כי (they saw that), is omitted.
- III.
- 6 18 K. reads (as in ver. 4) ידי השך (be it darkness) instead of יקודו אהל (thick darkness take it). 179 K. reads ואל (and be it not) instead of אל (be it not). 76 K. reads השנה instead of שנה; this does not affect the sense. 95 K. reads לא ([it shall] not) instead of אל ([let it] not).
- 7 In 924 De R. הנה (lo) is omitted. 179 K. reads ואל (and let no) instead of אל (let no).



- 8 Let execrators of days note it infamous,  
Who are prepared to provoke the crocodile.
- 9 Let the stars of its twilight be dark ;  
Let it look for light and there be none ;  
And let it not see the eyelids of the dawn.
- 10 Because it shut not the doors of the belly [that  
received] me,  
And hid not trouble from mine eyes.
- 11 Why did I not die in the womb ?  
[Or] expire when I came forth from the belly ?
- 12 Wherefore did the knees anticipate me ?  
Or, why the breasts, that I should suck ?
- 13 For now I had lain down, and been quiet ;  
I had slept, and then had had rest ;
- 14 With kings and counsellors of the earth,  
Who were building desolations for themselves ;
- 15 Or with princes who had gold,  
Who were filling their houses with silver.
- 16 (Or, as a hidden untimely-birth, I should not be,  
As infants that never saw light.)
- 17 There, the wicked cease from troubling ;  
And there, the weary are at rest.
- 18 The chained repose together ;  
They hear not the taskmaster's voice.
- 19 The small and great are there ;  
And the slave is free from his lord.
- 20 Why giveth He light to him that is in misery ;  
And life to them that are bitter in soul ;
- 21 Who are longing for death, but it [cometh] not ;  
And they dig for it more than for hid treasures ;

execrated ; starless,  
and endless.

He questions why he  
had not died before,  
or at his birth ; or  
why, when born, he  
had been at once so  
officiously attended  
to.

— for, otherwise, he  
might have had rest  
in the grave, along  
with the grandees of  
the earth, who [when  
surprised by death]  
were only building  
their own tombs, and  
hoarding wealth, or  
[he could wish] he  
had never existed at  
all ; at least, in the  
grave, there is no op-  
pression, no fatigue,  
no cruelty, no differ-  
ence of rank, and no  
slavery.

He further questions  
why God should give  
life to those to whom  
it is a burden, who  
cannot escape from  
their miseries, and  
whose great happi-

## VARIOUS READINGS, JOB III. 8.

- 8 In 252 K. the whole of this verse is omitted.
- 18 163 K. reads שם (*there*) instead of יחד (*together*). 17, 18, and other MSS., K. read ולא (*and not*) instead of לא (*not*).

- 22 Who even dance for joy—  
 [Ay] exult when they find the grave?  
 23 [Why], to the man whose way is hidden ;  
 And about whom God setteth a hedge?  
 24 For, instead of my bread, cometh my sighing ;  
 And like waters are my roarings poured out.  
 25 For I apprehended evil, and it hath befallen me ;  
 And that which I dreaded, hath come to me.  
 26 I had no security, and I had no quiet,  
 And I had no rest, and trouble came.

ness is to welcome death when at length it comes.

— he, for instance, had never been happy; sighs and groans were his meat and drink, and a presentiment of evils had at all times haunted him.

- IV. 1.—*Then Eliphaz the Temanite answered and said,* *First discourse of Eliphaz.*  
 2 If one attempt a word with thee, wilt thou find it  
 But who can put restraint upon verse? [tiresome?  
 3 Behold, thou hast corrected many ;  
 And hands that were weak didst thou strengthen.  
 4 Him that was stumbling thy verse did raise ;  
 And bending knees thou didst make firm.  
 5 But now it cometh unto thee, and thou findest it  
 tiresome ;  
 It toucheth thee, and thou art dismayed.  
 6 Is not thy religion thy confidence,  
 And the perfectness of thy ways thy hope?

He cannot forbear speaking, even at the risk of making Job touchy.

He reminds Job of the excellent advice he had often given others who needed it, and wonders that he did not now act upon it himself, and that the faith he had professed should fail him.

#### VARIOUS READINGS, JOB III. 22.

- |   |   |
|---|---|
| <p>22 80 K. reads גל instead of גיל; in this case the meaning would be, [at] the sepulchral mound, instead of [for] joy.</p> <p>23 In 80 K. ל (to) in לנבר (to the man) has been erased.</p> <p>24 In 157 K. לפני (instead of) is omitted. 80 K. reads ורתנו (and are given forth) instead of ורתנו (and are poured out).</p> <p>25 111, 223, K. read ויארתי instead of ויארתי (hath befallen me); this does not affect the sense.</p> <p>26 130 (before emendation) K. reads ולא (and no) instead of לא (no). 118 K. omits ו (and) before לא (no) in the second clause of the first hemistich.</p> | <p>In 125 K. ולא נחתי (and I had no rest) is omitted.</p> <p style="text-align: center;">IV.</p> <p>2 2, and perhaps 80 and 117, K. read במלים instead of במלין; this is immaterial.</p> <p>3 80, 147, K. read הלא (whether not) instead of הנה (behold).</p> <p>5 In 384 K. ו (and) is omitted before הלא (thou findest it tiresome). 76 K. supplies ו (and) before חגע (it toucheth).</p> <p>6 153 K. supplies הלא (this) before תקוהך (thy hope). 166, 380, 586, 588, K., 349 (before emendation) De R. supplies ו (and or even) before תקוהך (thy</p> |
|---|---|

- 7 Remember, I pray thee, who that was innocent  
ever perished?  
Or where have the upright been effaced?
- 8 According to what I have seen, they that plough  
iniquity,  
And they that sow trouble, reap the same.
- 9 By the breath of God they perish,  
And by the blast of his anger they are consumed.
- 10 The roaring of the lion, and the voice of the dark  
lion,  
And the teeth of the young lions, are broken ;
- 11 The strong lion perisheth for lack of prey,  
And the sons of the lioness are scattered abroad.
- 12 A communication also was unawares made to  
me,  
And my ear caught a whisper of it.
- 13 In mazy thoughts from visions of the night,  
When deep sleep falleth upon men ;
- 14 Fear came upon me, and a trembling,  
And made the whole of my bones to quake ;
- 15 And a spirit glided before me ;—  
The hair of my flesh bristled.
- 16 It stood, but I could not discern its form ;  
An object was before mine eyes ;  
And I heard a still voice,—
- 17 Shall a mortal be just with God?  
Shall a man be pure with his Maker?

He challenges Job to instance the case of a good man having perished:—

— as to himself, he [Eliphaz] had invariably observed that, in strict analogy with nature, the wicked reap what they sow, and the insolence of a powerful brute is soon silenced, and then, when he can no longer injure, he perishes, and his family is dispersed.

— Besides, he had received an oracular intimation, for he had seen in a vision which filled him with horror an indistinct apparition,

—and had heard a voice in a whisper declaim against the folly of supposing that that God, who

VARIOUS READINGS, JOB IV. 7.

- hope). In one MS. De R. ו (and) is omitted before הם (the perfectness). 120 K. reads ריך (thy way) instead of ריך (thy ways).
- 7 89 K. reads צדיק (righteous) instead of נקי (innocent).
- 13 Many MSS. K. read נשעס instead of נשעס (in mazy thoughts); this is immaterial.
- 15 Perhaps 89 K. reads על פי (before my mouth) instead of על פני (before my face, i.e., before me). 227 K. reads ראשי (my head) instead of בשרי (my flesh).
- 17 186, 203, 873 (before emendation), De R. read מַעֲשָׂוֹ ([by] his work); 155 K., 380 De R. read מַעֲשָׂוֹ ([by] his works), instead of מַעֲשָׂוֹ (with his Maker).

- 18 Behold, He putteth no trust in his servants,  
And His angels He chargeth with folly ;
- 19 Much more, dwellers in houses of clay,  
The foundation whereof is in dust ;  
They get crushed like a moth, [pieces.
- 20 From morning to evening are they beaten to  
Utterly they perish [and], none regardeth.
- 21 Is not the pre-eminence they had removed ?  
They die, and not in wisdom ! [thee ;
- V. 1.—Summon, now, if there be any to answer — If Job thought,  
And to which of the holy ones wilt thou turn ?
- 2 For indignation slayeth the fool ;  
And jealousy killeth the simpleton.
- 3 I myself have seen a fool taking root ;  
And instantly I doomed his homestead—
- 4 “ His children are far from safety,  
“ And will be crushed in the gate and there will  
be no deliverer ;
- 5 “ His harvest the hungry will eat,  
“ And out of the very spikes will take it :  
“ And the entrapper hath gaped for their wealth.”
- 6 Though iniquity cometh not forth of the dust,  
Neither doth trouble spring out of the ground ;
- 7 But man is born unto trouble,  
As the sparks of the flame fly upward ;

sees deficiency in his angels, can regard as innocent men, — mere ephemeral creatures, whose bodies are fragile clay, who lose what prestige they may have had, and die without wisdom.

by appealing, to find any that would assist him, he was mistaken, for every one's indignation is stirred up against a prosperous fool— as to himself, whenever he had met with such, he had portended his terrible downfall, and that of his children, —injustice and robbery would (he had said) combine to ruin them.

— Though sin and sorrow are both referable to the fault of man's nature, and not to adventitious causes, yet if he were in Job's place, he

VARIOUS READINGS, JOB IV. 18.

- |  |  |
|--|--|
| <p>18 48 K. reads הרהלה instead of הרהלה ; probably (<i>folly</i>) in both cases.</p> <p>19 In 93 K. בתי (<i>houses</i>) is omitted. In 80 K. יסודם (<i>their foundation</i>) is omitted.</p> <p>20 147 K. supplies ו (<i>and</i>) before כבלי (<i>none</i>).</p> <p>21 Perhaps 1 K. reads יסע (<i>shall remove</i>) instead of נסע (<i>is removed</i>).</p> | <p>5 Many MSS. K. 275, 346, 576, 680, 1014 (after emendation), De R. read ושאף (<i>gapeth for</i>), instead of ושאף (<i>and —hath gaped for</i>). 150 K. reads עמים (<i>people</i>), instead of צמים (<i>the entrapper</i>). 658 K. supplies ישב (<i>lying in wait</i>) before צמים. 95 K. reads חלקם (<i>their portion</i>) instead of חילם (<i>their wealth</i>).</p> <p>7 17 (before emendation) K. reads יגברו (<i>prevail, i.e., to fly</i>), instead of יגברו (<i>go high, i.e., in flying</i>).</p> |
|--|--|

V.

- 2 1, 18, 30, and many other MSS. K. read כעס instead of כעש : this is immaterial ; 153 K. reads כעשו (*his indignation*).



- |  |  |
|--|--|
| <p>8 Yc would I seek unto God,<br/>And unto God would I commit my cause.</p> <p>9 He doeth great things and unsearchable,<br/>Marvellous things out of number.</p> <p>10 Who giveth rain on the face of the earth,<br/>And sendeth waters on the face of the country ;</p> <p>11 Setting on high those that are low,<br/>And those that mourn get raised into safety.</p> <p>12 Breaking up the designs of the crafty,<br/>And their hands do nothing real ;</p> <p>13 Taking the wise in their own craftiness,<br/>And the counsel of intriguers goeth headlong ;</p> <p>14 They knock against darkness in the day-time,<br/>And they grope at noon-day as in the night.</p> <p>15 So he saveth the desolate from their mouth,<br/>And the needy from the hand of the strong.</p> <p>16 So there is hope for the destitute,<br/>And iniquity stoppeth her mouth.</p> <p>17 Behold, blessed is the man whom God reproveth ;<br/>Therefore despise not thou the chastening of the<br/>Almighty.</p> | <p>would address him-<br/>self to God—</p> <p>— whose operations<br/>are wonderful.</p> <p>—showing himself<br/>bountiful in his<br/>works of nature—</p> <p>—by his providence<br/>raising the down-<br/>cast—</p> <p>— frustrating and<br/>perplexing the crafty<br/>by the very intricacy<br/>and precipitation of<br/>their own plots—</p> <p>—thus rescuing the<br/>poor from their<br/>violent counsels —<br/>and, so, furnishing<br/>the reduced with a<br/>ground of hope, and<br/>silencing evil men.</p> <p>—Further, he would<br/>have Job take afflic-<br/>tion in good part, be-<br/>cause of its blessed-<br/>ness,—</p> |
|--|--|

VARIOUS READINGS, JOB V. 8.

- |  |  |
|--|--|
| <p>8 17, 147, 166, 255, K. read ו (and) before אולם (yet).</p> <p>9 Many MSS. K. and De R. read אין ע (till there is not, i.e., searching) instead of אין ו (and there is not). Many MSS. K. supply ו (and) before נפלאות (marvellous things).</p> <p>10 224 (after emendation) K. reads האין instead of אין: this is immaterial.</p> <p>11 76 K. reads גמרים instead of גמרים; in both cases the meaning is on high.</p> <p>13 89 (before emendation) K. reads בשמה (in craftiness) instead of בשמם (in their craftiness); 801 De R. reads בשמחם, which also means in their craftiness.</p> | <p>14 80 K., 2, 59, 349, and many other MSS. De R. read ובלילה (and—in the night), instead of ובלילה (and—as in the night).</p> <p>15 99, 188, 192, 150, and other MSS. K. and De R. omit מ (from) before פיהם (their mouth); in that case the punctuation of מהרב would of course be מן החרב (from the sword, i.e., of their mouth).</p> <p>16 76 K., 552 (before emendation) De R. read הקפוע instead of קפעה; the meaning here is stoppeth in either case.</p> <p>17 17, 80, 147, K., 552, 380 (before emendation), De R. omit הנה (behold). 32 K. reads אל instead of אלה; the meaning is God in both cases.</p> |
|--|--|

- 18 For he putteth to pain, and he bindeth up ;  
He smiteth, and his hands make whole.
- 19 In six distresses he shall deliver thee ;  
Even in seven evil shall not touch thee. —if he did so, God would preserve him from every kind of evil—from famine—from sword—
- 20 In famine he shall redeem thee from death,  
And in war from the hands of the sword.
- 21 When the tongue lasheth, thou shalt be hid ;  
And shalt not be afraid of havoc when it cometh. —from calumny—  
— from desolating calamities—
- 22 At havoc and at starvation shalt thou laugh ;  
And shalt not be afraid of the beasts of the earth : — and from wild beasts—
- 23 For with the stones of the field shalt thou be in  
covenant ;  
And the beasts of the field shall be at peace with  
thee.
- 24 Thou shalt also know that thy tabernacle is in —and would give him assurance that his home would be happy and well-ordered — that his offspring would be numerous, and that he should have a long life and a seasonable death.  
peace ;  
For thou shalt oversee thy homestead, and not err.
- 25 Thou shalt know also that thy seed shall be many,  
And thine offspring as the grass of the earth.
- 26 Thou shalt come to the grave in a full age,  
Like the mounting up of a shock of wheat in its  
season.

## VARIOUS READINGS, JOB V. 18.

- |   |  |
|---|--|
| <p>18 651 K. reads <i>מחץ</i> instead of <i>מכה</i> ; the meaning is <i>he smiteth</i> in both cases. The Keri, and very many MSS. K. read <i>ידי</i> (<i>and his hands</i>), instead of <i>ידו</i> (<i>and his hand</i>).</p> <p>19 48 K. reads <i>יגע</i> instead of <i>יגע</i> ; the meaning in either case is <i>shall touch</i>. 101 K. reads <i>רעה</i> instead of <i>רע</i> ; this is immaterial.</p> <p>20 384 K. reads <i>מיר</i> (<i>from the hand</i>), instead of <i>מידי</i> (<i>from the hands</i>).</p> <p>21 150, 188, 201, 95, 117, K. read <i>הבוא</i> (<i>it cometh</i>, third pers. fem.), instead of <i>יבוא</i> (third pers. masc.).</p> <p>22 170 K. reads <i>השדה</i> (<i>of the field</i>), instead of <i>הארץ</i> (<i>of the earth</i>). 147 K. reads</p> | <p><i>לא</i> instead of <i>אל</i> ; this is immaterial here.</p> <p>23 76, 101, K. read <i>הארץ</i> (<i>of the earth</i>), instead of <i>השדה</i> (<i>of the field</i>).</p> <p>24 In 180 K. the whole of this verse is omitted. 32, 34, 82, 125, and other MSS. K. read <i>אהליך</i> (<i>thy tabernacles</i>), instead of <i>אהלך</i> (<i>thy tabernacle</i>).</p> <p>25 In 207 K. <i>ורמאצאך כעשב</i> (<i>and thine offspring as the grass</i>) is omitted. 95, 157, 249, 117 (before emendation), K. 610, 683, 737, 1012 (before emendation), De R. read <i>השדה</i> (<i>of the field</i>), instead of <i>הארץ</i> (<i>of the earth</i>).</p> <p>26 111 K. reads <i>בהלך</i> (<i>in thy strength</i>), instead of <i>בכלו</i> (<i>in full age</i>).</p> |
|---|--|

- 27 Behold this! we have searched it out, thus Such were the results of his researches, and he advises Job to profit by them.  
 Hear it and know thou it for thyself. [it is.]

VI. 1.—*And Job answered, and said,*

*Job's first discourse.*

- 2 O that my vexation were exactly weighed,  
 And my calamity! [that] they were raised in  
 scales together, He wishes that the weight of his sufferings might be more fairly estimated before judgment was passed on his words [seas. — sufferings which were from the immediate hand of God himself.
- 3 Though now, that is heavier than the sand of the  
 Therefore have my words been uttered at random,  
 4 For the arrows of the Almighty are within me;  
 The poison whereof drinketh up my spirit;  
 The terrors of God are set in array against me.
- 5 Brayeth the wild ass over tender grass?  
 Doth the ox low over his fodder?  
 6 Can that which is insipid be eaten without salt?  
 Is there taste in the slobber of an egg?  
 7 [These] hath my soul refused to touch;  
 They are as food that sickeneth me.
- 8 O that what I ask might come,  
 And that God would grant what I long for.  
 9 Even that it would please God to crush me,  
 That he would let loose his hand and cut me off.  
 10 Then would my consolation still exist,  
 And I would exult in pain though he spared not;
- it was indeed as natural for him to complain, as it would be for a brute who had no food, or for a person who was forced to eat what went against his stomach.
- His prayer is, that God would destroy him, and such was the testimony of his conscience that, with such a prospect, he would gladly endure any pain, however excessive—

VARIOUS READINGS, JOB VI. 2.

VI.

- 2 Many MSS. K. read כשני instead of כשני; this is immaterial. The Keri, and many MSS., K. 304, 680, 782 (before emendation), De R., read יהורה instead of יהורי; this is immaterial.
- 5 384 K. reads היתה (exclaimeth?) instead of היתה (brayeth?). 206 K. reads בלי לי (what is not his), instead of בלילו (his fodder).
- 6 1 K. reads כשני (that which is patched up or false) instead of כשני (that which is

- insipid). 125, 170, K., read ו (and) before אמשיש (is there?) In 80 K. ברר (in the slobber) is omitted.
- 7 170 K. supplies ו (and) before הכה (they).
- 9 In 80 K. אלה (God) is omitted.
- 10 95, 70, K., 349 De R., read ומה (this) instead of ער (still). 191 K. reads ער ומה (still this). Many MSS. K. supply ו (and) before לא ידביל (though he spared not). 93 K. reads רבר (words) instead of אמשיש (commands or words).

For I have not disowned the commands of the  
Holy One.

- 11 What is my strength, that I should have hope? —besides which, it  
And what is my term, that I should prolong my would be prepos-  
desire? terous for him, in  
his present extreme  
weakness, to indulge  
worldly hopes or  
desires.
- 12 Is my strength the strength of stones?  
Is my flesh copper?
- 13 Surely rather, there is no help for me in myself;  
And substance hath been expelled out of me.
- 14 For him that melteth away there is mercy from Eliphaz, having  
his friend; shown no mercy,  
could have no piety;  
and indeed, all his  
brethren had played  
him false, like those  
torrents in deserts,  
which swell with  
wintry snows, but  
dry up in summer,  
and deceive the ex-  
pectation of caravans.  
Their former loud  
professions of friend-  
ship had led him to  
place confidence in  
them, but in the  
hour of need they  
were found wanting.
- But he forsaketh the fear of the Almighty.
- 15 My brethren have dealt deceitfully as a torrent,  
As the stream of torrents that pass away;
- 16 Which are turbid by reason of the ice;  
Upon them doth the snow vanish.
- 17 What time they wax warm they are cut off;  
In their getting hot they are extinguished out of  
their place.
- 18 Caravans turn aside out of their way;  
They go up into the waste, and they perish.
- 19 The caravans of Tema looked out wistfully;  
The wayfaring companies of Sheba longed for  
them.
- 20 They are ashamed, for they had been confident;  
They come up to it, and are covered with con-
- 21 For now, ye are nothing; [fusion.  
Ye behold a terror, and are afraid. .

---

VARIOUS READINGS, JOB VI. 12.

- 12 17, 191, and 198, 224 (both after emendation), K. supply ו (and) before אִם בָּשָׂר (is my flesh).
- 14 1, 60, and many other MSS., K., and De R. read לִבָּאִם instead of לִבָּס; in either case it means *for him that melleth away*.
- 21 The Keri, and very many MSS., K. and De R., and printed copies, read לִי ([like] unto it) instead of לֹא (not or nothing). 552 (before emendation) De R. reads לִי ([such] unto me). Many MSS. K. and De R., and printed copies, read הִרְאֵי (ye fear) instead of הִרְאֵי (ye behold).



- 22 Is it that I have said, Come, give me?  
Or, Out of your means give a bribe for me?
- 23 Or, Rescue me out of the hand of an enemy?  
Or, Out of the hand of tyrants redeem me?
- 24 Teach me and I will be silent;  
And cause me to understand wherein I have
- 25 How forcible are right words! [erred].  
But how can reproof from you reprove?
- 26 Do ye think to reprove verse,  
When the speeches of one in despair [go] for  
wind?
- 27 Nay, ye let fall [the net] upon the orphan,  
And dig [a pit] for your friend.
- 28 But now, be pleased to face me;  
And to your faces will it be, if I lie.
- 29 Turn again now, be there no injustice;  
Yea, turn I yet again, my righteousness is in it.
- 30 Is there injustice in my tongue?  
Can my palate be insensible to misfortunes?
- VII. 1.—Hath not man a soldiership to serve upon  
earth?  
And are not his days as the days of the hireling?  
2 [He is] as the slave [that] gaspeth for the shade;  
And as the hireling [that] longeth for his wages.  
3 So have I had to inherit months of vanity,  
And nights of weariness are apportioned me.

—and, after all, he had not so severely tried their friendship as to ask pecuniary assistance.

He is willing enough to listen, if only they will show him his error; but in this they had failed; for, instead of speaking to the point, they had carped at mere words, and were endeavouring to entrap him in his talk.—

—He therefore now begs a less underhand and a more fair examination of his cause, which he knows to be just—that he gave utterance to his feelings was no argument against him.

He had inherited the hard lot of a soldier who must serve his time, or of a bondsman; and, like them, might certainly long for the termination of his toil, or for some respite,—

VARIOUS READINGS, JOB VI. 25.

- 25 17, 191, K., supply ו (and) before כה (how). 150 K. reads נכלוני (agreeable) instead of נכרצני (forcible).
- 26 384 K. reads וריח (when—wind) instead of ורחה (when—for wind); 379 De R. reads ורחה כביר (when—a mighty wind).
- 27 Many MSS. K. read רעכב instead of ריעכב (your friend) in either case.
- 29 The Keri, and many MSS. K. read ושב (and turn ye again) instead of ושב (and

- turn thou (fem.) again): or שבי might be an old imperative form of the first person, turn I again.
- 30 170, 224 (after emendation), K. supply ו (and) before אה דחי (can my palate).

VII.

- 1 The Keri, and very many MSS., K., read ולי instead of על; this is immaterial.

- 4 If I have lain down, then have I said,  
When shall I arise and the evening flee away?  
And I am full of tossings to and fro unto the  
dawn.
- 5 My flesh is clothed with worms and clods of dust ;  
My skin gathereth, and runneth : — his flesh was a  
mass of ulceration,—
- 6 My days have been swifter than the web,  
And are come to an end without hope. —and his thread of  
life had been rapidly  
told off ;
- 7 Remember thou that my life is a wind ;  
Mine eye shall not return to see prosperity. [me ; — so he prays God  
to remember that his  
life is a wind,—
- 8 The eye of him that seeth me shall not observe  
Thine eyes shall be upon me, but I shall not be.
- 9 The cloud wasteth and passeth away :  
So he that goeth down into the grave shall not  
— or mere passing  
cloud, and that when  
once he is gone he  
can no more return.
- 10 He shall no more return to his house ; [come up ;  
Neither shall his place any more know him.
- 11 I also will not restrain my mouth ;  
I will speak in the anguish of my spirit ;  
I will complain in the bitterness of my soul.
- 12 Am I a sea ! perhaps a sea-monster !  
That thou settest a guard over me ?
- 13 When I have said, My bed shall comfort me,  
My couch shall ease my plaint.
- 14 Then hast thou scared me with dreams,  
And thou affrightest me by reason of visions :

## VARIOUS READINGS, JOB VII. 4.

- |   |   |   |
|---|---|---|
| 4 | 3, 245 (before emendation), K., read על (towards) instead of עי (unto).   | supply ו (and) before ימי (my days).  |
| 5 | The Keri, and many MSS., K., read יניש instead of יניש (a clod of dust), in either case. Very many MSS., K., omit ו (and) before יניש. One MS., De R., reads יניש instead of יניש ; the meaning in the former case is more certainly melteth away, or, as in the particular sense here required, runneth. | 95 K. omits בני אריג (than a web).  |
| 6 | 32, 201 (after emendation), De R.,  | 9 1012 (before emendation) De R. reads עשן (smoke) instead of ענן (the cloud).  |
|   |   | 11 248 K. reads בכר (in the bitterness) instead of בצר (in the anguish). 252 K. reads נשתי (my soul) instead of רוחי (my spirit). |
|   |   | 13 166, 170, 223, K., read ששי instead of ששי ; the meaning is my couch, in either case.  |

- 15 And my soul maketh choice of strangling,—  
Death by my own hands have I refused.
- 16 I shall not live for ever ;  
Let me alone, for my days are vanity.
- 17 What is mortal-man that thou dost magnify  
him ?  
And that thou dost set thine heart upon him ?
- 18 For thou dost visit him every morning ;  
Every moment dost thou try him.
- 19 How long wilt thou not look away from me,  
Nor let me go, just till I swallow down my  
spittle ?
- 20 I have sinned ! [Yet] what do I unto thee,  
O thou inspector of men ;  
Why hast thou set me as a butt for thee,  
So that I become a burden to myself ?
- 21 And why dost thou not take away my transgres-  
sion,  
And let pass mine iniquity ?  
For now do I lie down in the dust ;  
And thou shalt seek me early, but I shall not be.

He questions why God should take such unremitting account of man,—

—and why he should not intermit somewhat of this severity in his case,—as sin cannot affect God, he cannot see why he should be such an object of Divine displeasure,

—and why he should not be pardoned, and that before it is just too late.

- VIII. 1.—Then answered Bildad the Shuite, and said, *Bildad's first discourse.*
- 2 How long wilt thou recite these things ?  
And the words of thy mouth be a mighty wind ?
- 3 Doth God pervert right ?  
And doth the Almighty pervert justice ?

He charges Job with mere bluster ; as if God, forsooth, must be unjust, because He had punished his children for their sins, and yet if he

VARIOUS READINGS, JOB VII. 15.

- |   |  |
|---|--|
| <p>15 80 K. reads ורבוש (<i>and—is consumed [with]</i>) instead of ורבוש (<i>and maketh choice of</i>).</p> <p>16 1 K. supplies כי (<i>for</i>) before לא לעלם (<i>not—for ever</i>).</p> <p>17 76 K. reads וכן ארם כי השקרני (<i>and the son of man that thou dost visit him</i>) instead of וכי השיה וגו' (<i>and that thou dost set, &amp;c.</i>). 4, 80, K., reads אלי, and 118 K. reads עלי (<i>upon me</i>), instead of אליו (<i>upon him</i>).</p> | <p>18 17, 18, and other MSS., K., supply ו (<i>and</i>) before לרגעים (<i>every moment</i>).</p> <p>19 17, 95, 157, and many other MSS., K., supply ו (<i>and</i>) before לא (<i>not</i>) = <i>nor</i>.</p> <p>20 147 K. reads השמני (<i>thou dost set me</i>) instead of שמתני (<i>thou hast set me</i>).</p> <p>21 76 K. reads כעש (<i>like the dust</i>) instead of לעש (<i>in, or it might be like, the dust</i>).</p> |
|---|--|

- 4 If thy children have sinned against him,  
And he have dismissed them by the hand of their  
transgression ;
- 5 If thou wouldest seek unto God betimes,  
And make supplication to the Almighty ;
- 6 If thou wert pure and upright ;  
He would certainly now wake up for thee,  
And prosper thy righteous home :
- 7 Though thy beginning were small,  
Yet should thy latter end become very great.
- 8 But ask now, I pray thee, of a former gene-  
ration,  
And apply thyself to a search of their fathers :
- 9 (For we are of yesterday, and know not,  
For our days upon earth are a shadow :)  
10 Shall not they teach thee, [and] speak to thee,  
And out of their heart bring forth verse ?
- 11 **Can the paper-reed lift itself high without  
mire ?  
Can the flag grow without water ?**
- 12 **Whilst yet in their vigour, they are not  
cut down,  
Yet before all grasses do they wither.**
- 13 **So are the paths of all that forget God ;  
And the hope of the ungodly shall perish :**
- would only seek God aright, or if he were really innocent, God would exert himself on his behalf, and would prosper him more than ever.
- Let him, however, consult the experience of the ancients, rather than the opinions of the present race of short-lived men ; and he will learn from their maxims—
- that the prosperity of the ungodly is as uncertain, and as dependant upon certain contingencies, as is the flourishing condition of a water plant ;—

## VARIOUS READINGS, JOB VIII. 4.

- |   |  |
|---|--|
| <p>VIII.</p> <p>4 4 (before emendation) K. reads קך (against thee) instead of לו (against him).</p> <p>6 224 K. reads אלך instead of עריך; the meaning is for thee in either case. 153 K. supplies את before נורה; this is immaterial.</p> <p>7 153, 245, K., read ישנה instead of ישנה; this is immaterial.</p> <p>8 The Keri, and many MSS., K., read רישן instead of רישן; this is immaterial, in either case, former.</p> | <p>10 80, 95, 145, and other MSS., K., 196, 304, 349, 593, De R., supply ו (and) before יאמרו (shall speak).</p> <p>11 18, 76, and many other MSS., K. read בלי instead of בלא; the meaning is without in either case. Many MSS. K. 4, 33, 187, 193, 196, and other MSS., De R., read ישנה instead of ישנה; this is immaterial. 4 K. reads in the second clause בלי instead of בלי; the meaning is without in either case.</p> |
|---|--|



- 14 Whose reliance shall be cut off ;  
 And whose confidence is the house of the spider.
- 15 He leaneth upon his house, but it doth not stand ;  
 He fasteneth upon it, but it doth not abide.
- 16 He is luxuriant before the sun,  
 And his sucker goeth forth over his garden :
- 17 Over a stony heap are his roots entwined ;  
 He seeth the inside of stones.
- 18 When he is destroyed out of his place,  
 Then doth it deny him, I saw thee not.
- 19 Behold, this is the joy of his way !  
 And another, and another, spring from the dust.
- 20 Behold, God will not cast away a perfect man,  
 Neither will he hold evil doers by the hand :
- 21 Till he fill thy mouth with laughter,  
 And thy lips with shouting ;
- 22 They that hate thee shall be clothed with shame,  
 And the tent of the wicked shall be no more.

— that what they deem most secure is a mere spider's web,—

—and that however great their luxuriance and seeming independence, it is that only of hardy weeds which are plucked up almost as fast as they successively appear.

Let Job then observe, for his own satisfaction, [if the case can apply], that God will not cast away, but will bless the upright ; and, so far from helping, will destroy the ungodly.

VARIOUS READINGS, JOB VIII. 14.

- |  |   |
|--|---|
| <p>14 4, 193, 249, and many other MSS., De R., read נקש instead of נקש ; this is immaterial ; 224 K., 940 De R., read קש (shall be loathed), perhaps from נקש. 253 K. reads כשכני (his bed), instead of כנפיו (his confidence).</p> <p>15 32 K. reads ירוין (?) instead of ירויק (he fasteneth).</p> <p>16 95 K. reads גתו (his roof) instead of גתו (his garden).</p> <p>17 Apparently 76 K. reads עד (up to) instead of על (over). 259 K. reads בין (between) instead of בתי (inside).</p> | <p>18 196 K. supplies ו (and) before אם (if, or when).</p> <p>19 252 K. omits the whole verse. 76 K. reads ימצאנו (shall find him) instead of יצאנו (spring).</p> <p>21 153 K. reads וימלא (and he shall fill) instead of עד ימלא (till he fill). The Keri reads ימלא, noting that ה is in the place of א ; and so very many MSS. K. and De R.</p> <p>22 30, 180, K., omit the whole verse. 1 K. reads ירדך (shall be extinguished) instead of אינו (shall not be).</p> |
|--|---|

IX. 1.—*Then Job answered and said,*

- |  |   |
|--|---|
| <p>2 Verily I know that it is so ;<br/>But how shall mortal-man be just with God ?</p> <p>3 If he be inclined to dispute with him,<br/>He cannot answer him one thing out of a<br/>thousand.</p> <p>4 Wise in heart ! and mighty in strength !<br/>Who hath persisted against him, and been safe ?</p> <p>5 He removeth mountains, and they know not,<br/>That he hath overturned them in his wrath !</p> <p>6 He shaketh the dry land out of its place,<br/>And the pillars thereof get convulsed !</p> <p>7 He commandeth the sun, and it riseth not ;<br/>And He setteth a seal about the stars !</p> <p>8 Bowing the heavens, himself alone ;<br/>And treading on the heights of the sea !</p> <p>9 Making Arcturus, Orion, and Pleiades,<br/>And the chambers of the south !</p> <p>10 Doing great things past finding out ;<br/>And marvellous things past computation !</p> <p>11 Behold, He passeth near me, but I see Him not ;<br/>And He glideth by, but I do not perceive Him !</p> <p>12 Behold, He snatcheth away ! Who shall hinder<br/>Him ?<br/>Who shall say unto him, What doest Thou ?</p> | <p><i>Job's second dis-<br/>course.</i><br/>Bildad has said no-<br/>thing new, and has<br/>not shown how any<br/>man can dare insist<br/>with God upon his<br/>own righteousness.</p> <p>—[with God!]<br/>—God<br/>is that all-wise and<br/>Almighty Being who<br/>in his anger dislodges<br/>mountains,—</p> <p>—and continents,—</p> <p>—obscures the sun<br/>and stars,—</p> <p>— lowers the hea-<br/>vens,—<br/>—governs the sea,—</p> <p>—causes the constel-<br/>lations to appear,—</p> <p>—and does what is<br/>beyond all search or<br/>computation.—</p> <p>—a Being invisible<br/>and incomprehen-<br/>sible,—</p> <p>—sovereign in his<br/>will, and irresistible,<br/>and implacable till<br/>proud man submits.</p> |
|--|---|

VARIOUS READINGS, JOB IX. 2.

IX.

- |  |   |
|--|---|
| <p>2 611 K. omits both this and the follow-<br/>ing verse.</p> <p>4 253 K. reads לב instead of לבב ; in<br/>either mode of spelling the meaning is<br/><i>heart</i>. 196 K. supplies ו (<i>and</i>) before<br/>מי (<i>who</i>).</p> <p>8 277 (marg.), 300, K. read עב (<i>cloud</i>) in-<br/>stead of ים (<i>sea</i>).</p> | <p>11 82, 224, K. omit עילי (<i>near me</i>).</p> <p>12 145 K., 553, 269 (before emendation),<br/>De R. read ירחיקה (<i>he snatcheth away</i>)<br/>instead of ירחיק ; a merely immaterial<br/>difference in the spelling. Very many<br/>MSS. K. and De R. supply ו (<i>and</i>) be-<br/>fore מי (<i>who</i>). 76, 157, 248, K. read<br/>לו (<i>to him</i>) instead of אליו (<i>unto<br/>him</i>).</p> |
|--|---|

- 13 God turneth not away his wrath ;  
 [Till] the helpers of pride have stooped under him.
- 14 How much less should I answer him,  
 [And] choose out my words with him ?
- 15 Whom, though I were just, I would not answer ;  
 With my judge would I plead for mercy.
- 16 Though I had cited him, and he had answered me,  
 I would not believe that he would give ear to my
- 17 For he bruiseeth me with a storm, [voice ;  
 And hath multiplied my wounds without cause.
- 18 He suffereth me not to draw my breath,  
 But surfeiteth me with bitter things.
- 19 If [I appeal] to might, lo, he is strong :  
 If to a judicial trial, who will make me the  
 appointment ? [demn me.
- 20 If I plead not guilty, my own mouth would con-  
 [If I say,] I am blameless, it would prove me  
 perverse.
- 21 I blameless ! I should not know my own soul !  
 I should repudiate my own life.
- 22 It is all one, therefore have I said [it] ;  
 He putteth an end to the blameless and the
- 23 If the scourge slay suddenly, [guilty].  
 He laugheth at the trial of the innocent.

How then could he [Job], even if he were righteous, venture to justify himself with such a Being, or suppose that God would condescend to argue with him ; and the more so, as God was treating him with great severity.

Whether he had recourse to force or to law would be equally vain ;—

—for however guiltless, he would only condemn himself if he set up a plea of innocence, and which, in point of fact, he could not do ;—

—and in any case, [innocent or guilty], instances showed that the position is not tenable, that the good always escape trouble ; man

## VARIOUS READINGS, JOB IX. 13.

- 13 The Keri, and many MSS. K. read החרתי (under him) instead of החרתי ; this is im-terial ; perhaps, the latter is an older form.
- 17 76, 137, 245, K., read בשעה (with a storm) instead of בשעה ; this difference in the spelling is immaterial. 157 K. reads פשעי (my transgressions) instead of פצעי (my wounds).
- 18 147 K. reads שבעתי (hath surfeited) instead of ישבעתי (surfeiteth).
- 19 18 K., 874 De R., read הצידי (bear witness for me) instead of יצדי (make me the appointment) ; 82 K., 1023 De R., read יצדי (יצד בי) hath appointed
- for me) ; 48, 76, 147, 224, 245, 117 (before emendation), K., 244, 379 (before emendation), De R., read יודיעני (will make me to know).
- 20 125 K. reads אצחק (I should laugh) instead of אציר (I plead not guilty).
- 21 102 K. reads הן (behold) instead of הם (blameless) ; 48 K. reads אם instead of הם (if, i.e., if I should do so). 150 K. reads אצחק (I should put far away) instead of אצחם (I should repudiate).
- 23 18 K. reads למס (at the melting away) instead of למסה (at the trial).

- 24 A land is given into the hand of a wicked man,  
 [Who] covereth the faces of the judges thereof.  
 If it be not so, who [will contradict me?]
- 25 As for my days, they have been faster than a  
 poster ;  
 They have fled ; they have not seen happiness ;
- 26 On have they glided like vessels of reed ;  
 As an eagle swoopeth on the prey.
- 27 If I say, I will forget my plaint,  
 I will leave off my [sad] looks, and brighten up :
- 28 I am afraid of all my sorrows.  
 I know that thou wilt not hold me innocent—
- 29 [That] I shall be held guilty :  
 Wherefore then should I labour in vain ?
- 30 If I had washed myself in the very snow,  
 And had cleaned my hands with soap ;
- 31 Then wouldest thou plunge me in the ditch ;  
 And mine own clothes would abhor me.
- 32 For he is not, as I, a man, that I should answer — indeed, God's  
 him ; divine nature ren-  
 That we should come together in judgment. dered a controversy  
 man ill - matched,

## VARIOUS READINGS JOB IX. 24.

- 24 207 K. supplies ו (and) before אם (if).  
 25 223 (before emendation), K., 368 (before emendation), De R., omit ו (and) before ימי (my days). Many MSS. K. supply ו (and) before לא (not).  
 26 Very many MSS. K. and De R. read אבה (hostility) instead of אבה (reed). 48 K. reads ירוט (latheth) instead of ירוט (swoopeth).  
 27 192 K. reads אמרתי (I have said) instead of אמרי (I am saying, or I say). 4 K. supplies מרי (the rebellion, or the bitterness) before שירי (my plaint). 150 K. adds, at the close of this verse, לי אה ואחוז (I have a brother, and I will rest).  
 28 196 K. reads על (concerning) instead of כל (all). 76 K. reads עצמתי (my bones), instead of עצבתי (my sorrows).  
 29 196 K. reads יגע ([should] labour [be]) instead of יגיע (should I labour).  
 30 The Keri, and very many MSS., K. and De R., and printed editions, read במי (in the waters), instead of במי (in the very); 253 K., 829 De R. read כמי (like the waters); 30, 150, apparently 1 K. 874, 593 (before emendation), De R., read כמו (like the very). 170 K. reads הני (my life) instead of כפי (my hands).  
 32 Various MSS. K. read יחדיו (together) instead of יחדו; this is immaterial. 34, 99, K., read למשפט (to judgment) instead of במשפט (in judgment).



- 33 There is no arbitrator between us ;  
 He would lay his hand upon us both ;
- 34 He would take his rod from off me,  
 And the fear of him would not frighten me :
- 35 I would speak and not be afraid of him ;  
 For I am not so with myself.
- X. 1.—My soul is weary of my life !  
 I will give way to my plaint.  
 I will speak in the bitterness of my soul ;
- 2 I will say unto God, Condemn me not ;  
 Let me know why thou contendest with me.
- 3 Is it good to thee that thou dost oppress,—  
 That thou dost despise the work of thine hands,—  
 And hast shined upon the counsel of the wicked ?
- 4 Hast thou eyes of flesh ?  
 Seest thou as mortal-man seeth ?
- 5 Are thy days as the days of mortal-man ?  
 Are thy years as the days of a man,
- 6 That thou inquirest for mine iniquity,  
 And makest inquisition for my sin ?
- 7 Knowing as thou dost, that I am not guilty ;  
 And [that] none can deliver out of thine hand.

and he [Job] regrets that there is no arbitrator to act between them, as in that case he would be able to speak without fear.

He is determined to give vent to his feelings, and accordingly expresses them,—

— He calls upon God to explain upon what principle He condemns without hearing, oppresses his own creature, and countenances wicked men.

If God were short-sighted or short-lived as mortals, then, he [Job] might understand why God should hastily endeavour to discover his presumed guilt, by putting him to torture ; but God well knew that he was innocent, and also had him in safe custody.

VARIOUS READINGS, JOB IX. 33.

- 33 17, 30, 111, 125, 170, 180 (marg.), 95 (before emendation), K., 593, 715, 847, 874, 11, 380, 801, (the three latter before emendation), De R. read י (O that [there were]); 380 (after emendation) De R. reads לא (O that [there were]) instead of לא ([there is] no). 170 K. reads בין (between) instead of על (upon).
- 34 The Masora notes that ט in שנטני is majuscule, i.e., somewhat large; such, however, is not the case in most of the MSS. K.; this of course is very immaterial. The Masorite interpretation of the magnitude of this letter in this place is that as ט signifies nine, so

- Job is here praying that God, in removing his rod (שנטני), would, in point of fact, remove the nine calamities from which he was suffering.
- 35 160 K. reads עכך (with thee) instead of עכרי (with myself).

X.

- 1 150, 207, 249, K., read אשידה (I will complain) instead of אדברה (I will speak).
- 5 176 K. reads שכיר (an hireling) instead of אנוש (mortal-man). 17, 18, 224 (after emendation), K., supply ו (and) before אם (if), i.e., at the commencement of the second clause.

- 8 Thy hands have carved me out, and made me,  
And yet altogether on every side thou destroyest  
me!
- 9 O remember now, that thou madest me as the  
clay,  
And yet thou bringest me back to dust!
- 10 Didst not thou pour me out as milk,  
And curdle me like cheese,
- 11 Clothe me with skin and flesh,  
And fence me with bones and sinews?
- 12 [In giving] life, and [in] kindness, hast thou  
dealt with me;  
And thy care hath preserved my spirit.
- 13 Yet didst thou treasure up these [evils] in thine  
I know that this was with thee. [heart];
- 14 If I have sinned, thou hast marked me,  
And wilt not acquit me of mine iniquity.
- 15 If I be guilty, woe is unto me!  
And [if] I be innocent, I cannot raise my head,  
Being full of shame, and sensible of my misery.
- 16 And [if] it did hold itself up, as a lion wouldest  
thou hunt me;  
And wouldest turn again, and act wondrously  
against me.
- 17 Thou wouldest renew thy witnesses to confront  
And multiply thy vexation with me; [me,  
A host of reinforcements [would be] upon me.

And further, it was strange that the Creator should destroy that work which He had been at the pains of creating, and that that God who had so curiously formed him, and given him life, and preserved him, should all the while have purposed bringing this wholesale destruction upon him;—

— on this account, he saw that, whether guilty or innocent, his fate was inevitable,

— and however conscious of innocence he might be, he dared not assert it, for, so doing, he would only provoke God to inflict new evils upon him, all which would give additional colour to the supposition of his being a culprit.

VARIOUS READINGS, JOB X. 9.

- |   |  |
|---|--|
| <p>9 111 K. supplies the definite article ה before עפר (<i>dust</i>).</p> <p>11 18, 76, 223, K., read ועצמות (<i>and bones</i>) instead of בעצמות (<i>with bones</i>). Many MSS., K., read ס instead of ש in השכנני (<i>fence me</i>); this is immaterial.</p> <p>15 414 De R. reads ואם צדקתי (<i>and if I be innocent</i>) instead of וצדקתי (<i>and [if] I be innocent</i>).</p> | <p>16 30 K. substitutes ה for א in תחשית (<i>thou wouldest—act wondrously</i>); this is immaterial.</p> <p>17 163 K. omits נגרי (<i>before me, or, to confront me</i>). Many MSS., K., read ס instead of ש in כעשך (<i>thy vexation</i>); this is immaterial. 80, 180, 250, K., read עמרי instead of עמי (<i>with me, or, upon me</i>) in either case.</p> |
|---|--|

- 18 Why then didst thou bring me forth from the womb? — Under such circumstances, he wonders that God had not removed him at his birth:  
 I might have expired, and no eye had seen me;
- 19 I might have been as though I had not been;  
 I might have been borne from the belly to the grave.
- 20 Are not my days a few? Let Him leave me alone, — and he concludes by thinking that God ought to allow him a little respite, as very shortly he must go to the unbroken darkness of the grave.  
 Let Him put off from me, that I may brighten up
- 21 Before I go, and return no more, [a little  
 To a land of darkness, and of the shadow-of-death, —
- 22 A land of gloom, like thick-darkness itself, —  
 Of the shadow-of-death without intermission,  
 And it shineth like thick-darkness itself.

XI. 1.—*Then answered Zophar the Naamathite, and Zophar's first discourse.*  
*said,*

- 2 Shall not the multitude of words be answered? Job perhaps chuckles at the idea that much talk argues him right and pure, and is incapable of answer; —  
 And is a great talker to be justified?
- 3 Thy fictions are to put men to silence!  
 And thou art to laugh, and no one put [thee] to shame!
- 4 And thou art to say, "My doctrine is pure,  
 And I have been clean in thine eyes!"
- 5 But O that God had indeed spoken!  
 And that He would open his lips with thee! — But God, if He would only speak, could soon show him

VARIOUS READINGS, JOB X. 18.

- |   |   |
|---|---|
| <p>18 145 K. reads אגוד (<i>I might have been cut down</i>) instead of אגוד (<i>I might have expired</i>). 118 K. reads הראה (<i>had seen</i>) instead of הראני (<i>had seen me</i>).</p> <p>19 34 K. reads לא ראו אור (<i>as infants that never saw light</i>) (so chap. iii. 16) instead of לקבר אובל (<i>I might have been borne from the belly to the grave</i>).</p> <p>20 The Keri, and very many MSS., K., and De R., read דורל (<i>leave [me] then</i>)</p> | <p>alone) instead of דורל (<i>let him leave [me] alone</i>); 128, 207, 489, 494, 495, K., read דורל (<i>leave [me] alone</i>). The Keri, and most MSS., K., and De R., read ושיח (<i>and put</i>) instead of ישיח (<i>let him put</i>).</p> <p>21 223 K. omits ארץ (<i>a land</i>).</p> |
|---|---|

XI.

- 2 223 K. supplies ו (*and*) before לא (*not*).

- 6 And show unto thee hidden things of wisdom ;  
For reality and notion are double folds,  
And God deceiveth thee because of thine iniquity.
- 7 Canst thou, [by] searching, find out God ?  
Canst thou find out the Almighty to perfection ?
- 8 Heights of heavens ! what canst thou do ?  
Deeper than hell ! what canst thou know ?
- 9 The measure of it is longer than the earth,  
And it is broader than the sea.
- 10 If He rush at, and shut [one] up,  
And call out the public, who can hinder Him ?
- 11 For He at least knoweth vain men ;  
And He seeth wickedness, though [one] thinketh
- 12 For hollow man is full of heart, [it not].  
And man is born a wild ass's colt.
- 13 But if thou have prepared thine heart,  
Then spread out the palms of thy hands towards  
Him. [away ;
- 14 If there be wickedness in thine hand, put it far  
And let not iniquity dwell in thy tabernacles.
- 15 For then shalt thou lift up thy face without spot,  
And thou shalt be solid, and shalt not fear ;
- 16 For thou shalt forget misery,  
As waters that have passed away shalt thou  
remember [it].

that actual fact and mere notion are two distinct things, one being an outer, and so a deceiving, the other an inward, fold.

Job was mistaken if he thought to discover God's reasons and purposes ; there was a height and depth and length and breadth too illimitable for him to reach ;—

— and if that God who can detect secret wickedness (though the man, with his natural pluck and wildness, thinks not so) chooses to make an example of the offender, who is to hinder him ?

If Job, however, would but turn to God with clean heart and hands, he would cease to feel disgraced ; he would be bold, for his troubles would be forgotten ; and—

#### VARIOUS READINGS, JOB XI. 7.

- |  |   |
|--|---|
| <p>7 17, 163, 170, K., supply ו (and) before אם (interrogative). 95 K. reads שמים (heavens) instead of שרי (Almighty) ; in this case the translation would be, <i>Canst thou find [him] at the confines of the heavens ?</i></p> <p>8 34 K. inserts between this and the former verse על יסודו של הן ידרוס ולא יבנה יסודו על איש ומי פרוח (behold He breaketh down, and it shall not be built ; He shutteth up a man, and who shall open ?).</p> | <p>10 153 K. reads ידליף ([if] he change) instead of ידלף ([if] he rush at).</p> <p>11 191 K. omits כי (for).</p> <p>12 76 K. reads לביב instead of נבוב ; the meaning is probably the same in both cases—<i>hollow</i>.</p> <p>13 252 K. omits the whole verse. 76 K. supplies the particle אם before לך (thine heart) ; this is immaterial.</p> <p>14 Very many MSS., K., and De R., read באהלך (in thy tabernacle) instead of באהליך (in thy tabernacles).</p> |
|--|---|



- 17 And [thine] age shall rise more [bright] than the — a dawn of happiness of more than  
 noontide : [shalt thou be. meridian splendour  
 would succeed his  
 night of sorrow;—
- [Though] wrapped in gloom, as the morning
- 18 And thou shalt be confident, for there shall be — he would have a  
 hope ; hope that maketh  
 not ashamed ; and  
 he would be undis-  
 turbed and caressed.
- Though thou hast blushed, thou shalt lie down in  
 confidence.
- 19 Yea, thou shalt couch, and none shall scare thee  
 And many shall stroke thy face. [up ;
- 20 But the eyes of the wicked shall pine,  
 For refuge hath disappeared from them,  
 And their hope is like the expiring of life.
- Not so, however,  
 the wicked, whose  
 hope positively dies.

XII. 1.—*And Job answered, and said,*

*Job's third discourse.*

- 2 No doubt but ye are the people ;  
 And wisdom shall die with you.
- 3 I, too, have mind as well as you ;  
 I fall not [short] of you ;  
 And who hath not such things as these ?
- 4 I am [one that is] a laughing-stock to his friend ; They jeer at and  
 despise him for his  
 piety ; but, as the old  
 proverb shows, they  
 may yet be glad of  
 his services.
- [A man] that calleth upon God, and whom He  
 will answer !
- A just, an upright man is a laughing-stock !
- 5 A lantern,—contemptible to the thinkings  
 of him that is secure,  
 Is got ready for those who are of faltering  
 foot.

VARIOUS READINGS, JOB XI. 17.

- |  |   |
|--|---|
| <p>17 48 K. omits ו (and) at the commence-<br/>             ment of the first clause. 554, 589,<br/>             715, De R., read תִּשְׁבֶּה (gloom) instead<br/>             of תִּשְׁבֶּה (wrapped in gloom). 80, 111,<br/>             K., 59, 249, 341, and many other<br/>             MSS., De R., read בַּבֶּקֶר (in the morn-<br/>             ing) instead of בִּבְרֵךְ (as the morning).</p> | <p>4 118 K. reads צדוק (a laughing-stock)<br/>             instead of שדוק ; this difference of<br/>             spelling does not affect the mean-<br/>             ing.</p> <p>5 874 (before emendation) De R. reads<br/>             לַשֵּׁר (for him that is vexed, or, dead (?)<br/>             [there is contempt]) instead of לַשֵּׁר<br/>             (a lantern). 33, 193, 196, 275, 304,<br/>             341, and many other MSS., De R.,<br/>             read לְעִשְׂתוֹת (to the thinking) instead of<br/>             לְעִשְׂתוֹת (to the thinkings).</p> |
|--|---|
- XII.
- 2 18 K. supplies ידעתי (I know) before  
 כי (but, or, that).

- 6 Tabernacles are safe for ravagers ;  
 And full security is for those that provoke God ;  
 To whom God bringeth [revenue] with his own  
 hand. [They talk about] safety and prosperity, but these blessings are for freebooters [and not for him],—
- 7 But ask now any beast, and it shall teach thee ;  
 And the fowl of the heavens, and it shall tell thee ;
- 8 Or address the earth, and it shall teach thee ;  
 And the fishes of the sea shall declare unto thee. — and they might observe that, in all the kingdoms of the brute creation, the same principle holds good [the most rapacious are the most secure], by the providence of that God who made them all equally with man.
- 9 Who hath not known by every one of these  
 That the hand of the Eternal hath made this.
- 10 In whose hand is the soul of all living,  
 And the spirit of the flesh of all men.
- 11 Doth not the ear try verse,  
 As the palate tasteth food for itself?
- 12 With the hoary is wisdom,  
 And length of days is understanding.
- 13 With God is wisdom and power,  
 Counsel and understanding are his.
- 14 Behold, He breaketh down, and it shall not be  
 built ;  
 He shutteth up a man, and it shall not be opened.
- 15 Behold, He withholdeth the waters, and they dry  
 up ;  
 And He sendeth them forth, and they overturn  
 the dry land. It is only natural that he should judge for himself ; and so, though he admits that old age and wisdom may be closely allied, yet he considers that God being powerful as well as wise, does what He pleases, and that his mode of proceeding, with men or the natural world at large, cannot be referred to any observable law ; whilst experience confirms the fact of his so acting according to his own pleasure.

## VARIOUS READINGS, JOB XII. 9.

- |  |  |
|--|--|
| <p>9 48 K. reads אם (<i>if</i>) instead of מי (<i>who</i>). 309, 562, 603 (all, marg.), 224, 228, 301, 476, K., 593, 801 (before emendation), De R., read אלוה (<i>God</i>), instead of יתרה (<i>the Eternal</i>).</p> <p>10 180 K. omits the whole of this verse.</p> <p>11 80, 94, 259, 384, K., read מלים (<i>verse</i>) instead of מלין ; this difference in the spelling is immaterial.</p> <p>12 48 (before emendation) K. reads משישים (<i>from the hoary</i>) instead of בשישים (<i>with the hoary</i>).</p> | <p>13 157 K. omits the whole verse. 201 A. K. reads הושיה (<i>reality</i>) instead of והושיה (<i>and understanding</i>).</p> <p>14 76 K. reads איך (<i>how</i>) instead of הן (<i>behold</i>). 32 K. reads ישגר (<i>he shutteth up</i>) instead of יסגר ; this change of conjugation does not affect the meaning.</p> <p>15 32, 192, 141 (apparently), K., read ויבשו (<i>and they dry up</i>) instead of ויבשו ; this difference of spelling is immaterial.</p> |
|--|--|

- 16 With Him is strength and reality ;  
The misled and the misleader are his.
- 17 He marcheth off counsellors stripped ;  
And He maketh judges fools.
- 18 He looseth the authority of kings,  
And He bindeth a girdle on their loins.
- 19 He marcheth off priests stripped ;  
And He overthroweth heroes.
- 20 He removeth the lip from the trusty ;  
And He taketh away the judgment of the aged.
- 21 He poureth contempt upon nobles ;  
And He looseneth the belt of the impetuous.
- 22 He discovereth deep things out of darkness ;  
And He bringeth to light the shadow-of-death.
- 23 He enlargeth the nations, and destroyeth them ;  
He spreadeth out the nations, and carrieth them  
off. [and,
- 24 He depriveth of sense the chiefs of the people of א  
And He causeth them to wander in a desert without
- 25 They grope in darkness, without light ; [a way.  
And He causeth them to wander as the drunkard.

—God both *can* and *does*; and so He often deprives the greatest of the very things about which they most prided themselves; whether they be ministers of state, or judges, or kings, or hierarchs, or heroes, or senators, or noblemen, or warriors.

—He reveals the secrets of closets, aggrandises and then destroys nations, and suffers a people to get into inextricable difficulties through the folly of its rulers.

- XIII. 1.—Lo! all [this] hath mine eye seen ;  
Mine ear hath heard, and been attentive to it.

—Such was his [Job's] experience, and it argued him

VARIOUS READINGS, JOB XII. 16.

- |   |   |
|---|---|
| <p>16 100, 245, K., read שנה instead of שנג; the meaning is <i>misled</i>, in either case.</p> <p>19 93, 191, K., 1012, De R., read ואחיהם (and—their heroes) instead of ואיחיהם (and—heroes). 259 K. reads יסלק (he removeth; this is a Chaldaic word) instead of יסוף (he overthroweth).</p> <p>23 275, 319, 447, 559, 587, 847, 380 (before emendation), 597 (after emendation), De R., read פִּי־אֵי (he enlargeth); this difference of spelling is immaterial. 160 (marg.), 196, 249, 383, 603, K., read לאומים (peoples) instead of the second לגוים (the nations).</p> | <p>24 150 K. reads נהרו (as [in] a desert) instead of בהרו (in a desert).</p> |
|---|---|

XIII.

- 1 100, 125, 166, 196, 249, 252, 603, 224 (apparently), 245 (after emendation), K., 368, 587, and many other MSS., De R., supply אלה (these things) after כל (all); 715 (before emendation) De R. reads אלה (these things), but omits כל (all); 349 (before emendation) De R. reads כל זאת (all this). 158 K. reads והבן instead of והבין; in either case the meaning is, *been attentive*. 3 (before emendation) K. reads לי (for myself) instead of לה (to it).

- 2 What ye know, I also have known ;  
I fall not [short] of you.
- 3 But I will speak unto the Almighty,  
And I do choose to argue with God :
- 4 For any how, ye are glossers of falsehood ;  
Physicians of a non-entity are ye all.
- 5 O that ye would be altogether silent !  
And it would be [counted] to you for wisdom.
- 6 Hear now my argument,  
And listen to the pleadings of my lips.
- 7 Will ye speak iniquitously for God ?  
And will ye speak fallaciously for Him ?
- 8 Will ye show Him personal favor ?  
Will ye plead for God ?
- 9 Would it be well that He should search you out ?  
Can ye impose upon Him, as one may impose upon
- 10 He will most certainly reprove you, [man ?  
If ye covertly show personal favor.
- 11 Shall not his majesty make you afraid ?  
And shall not the dread of Him fall upon you ?
- 12 Your memorandums are parables of ashes ;  
Heaps of clay are your heaps.
- 13 Be silent [and hold off] from me, and myself will  
And let come upon me what [will]. [speak.
- 14 Why should I take my flesh in my teeth ?  
And put my own life in my hand ?

not inferior to his friends.

— At all events, he would now argue with God [and not with them], for they were mere embellishers and patchers up of false principles, and would best show their wisdom by silence.

He would earnestly press upon them the consideration as to how far they could justify the hypocrisy of speaking against their convictions of what was right and wrong, under pretence of defending God's cause, or how they could think to hoax God by such conduct ;—

— and whether they ought not to be more under the influence of Divine fear :—  
— and then as to their heaps of proverbs, these were mere rubbish ; [on all these accounts, therefore] they had best be silent.

It might appear all but a suicidal act that he should ven-

VARIOUS READINGS JOB XIII. 2.

- 2 111 K. supplies כן (*so*) before ידעתי (*I have known*). 32 K. supplies כי (*for*) at the commencement of the second hemistich.
- 3 166, 225, K., read ואלים instead of אלים ; in either case *but* expresses the meaning. 180, 191, K., omit אני (*I*, emphatic).
- 4 Most MSS., K., and De R., read אליל instead of אלל ; a mere difference of spelling ; the meaning is, *a non-entity*.
- 5 76 K. omits ל (*for*) before חכמה (*wisdom*).
- 9 2, 30, K., supplies ו (*and*) at the commencement of the second hemistich. 102, 147, K., read כי (*for*) instead of אם (*the interrogation*). 150 K. reads כ (*as*) instead of ב (*upon*) before אנוש (*man*).
- 10 76 K. omits the final ך in השתאן ; this does not affect the sense.
- 14 422 K. omits על־מה (*why*). 32, 554, 715, 942, 1 (before emendation, foreign MS.), De R., read פי (*my hands*) instead of כפי (*my hand*).



15 Though He should slay me, I will not wait ;  
I will certainly defend my own ways before Him.

16 Ay! and that will be a salvation unto me ;  
For an ungodly man cometh not before Him.

17 Hear ye attentively my verse,  
And my declaration with your ears.

18 Behold now, I have opened the proceedings ;  
I know that I shall be justified.

19 O that He would contend with me !  
For should I now be silent, I should expire.

20 Only do not two things with me ;  
Then will I not hide myself from thy face.

21 Put far away thine hand from off me ;  
And let not the dread of thee make me afraid.

22 Summon then, and I will answer ;  
Or I will speak, and reply thou unto me.

23 How many are my iniquities and my sins ?  
Make me to know my transgression and my sin.

24 Wherefore hidest thou thy face ?  
And accountest me as thine enemy ?

25 Dost thou agitate a driven leaf ?  
Or pursue the dry stubble ?

26 For thou writest bitter things against me,  
And makest me to inherit the iniquities of my  
youth.

27 And thou puttest my feet into the clog,  
And guardest all my paths ; [feet.  
Thou makest thy incisions upon the nerves of my

ture to maintain his innocence before God; but he will do so at any risk, and at once; and it proved at least his consciousness of uprightness.

He wishes them to note the declaration he makes (because assured of success) of his determination to litigate with God, whether as plaintiff or defendant, begging for two provisos only:—1st, that God would remove his affliction; and 2dly, that God would not overawe him with his majesty.

Let God inform him what his misdeeds were, and otherwise account for the strangeness of his dealings with him,—

— for God was pronouncing a bitter sentence against him, and was executing it so severely, that he (Job) was gradually perishing under the relentless treatment.

VARIOUS READINGS, JOB XIII. 15.

15 The Keri, and very many MSS., K., and De R., read *ו* (*in him*) instead of *ל* (*not*). 48 K. reads instead *אלי* (*on him*). 198 K. reads *ל* instead of *א*; this is immaterial.

18 150 K. reads *משפטי* (*my trial*) instead of *משפט* (*the trial, or the proceedings*).

20 95 K. supplies *כי* (*for*) before *אם* (*then*).

25 18 K. reads *השף* (*dost thou break*) instead of *הטרף* (*dost thou agitate*).

27 253 K. reads *בסך* (*in a thicket*) instead of *בצר* (*into the clog*). 248 K. omits *ל* (*all*). 1, 76, 188, 201, K., supply *ו* (*and*) before the commencement of the third clause.

28 And he as a rotten thing consumeth ;  
As a garment which the moth hath eaten.

XIV. 1.—Man, born of woman,

Is of few days, and full of trouble.

2 He cometh forth like a flower, and is cut down ;

And he fleeth like a shadow, and stayeth not.

3 And yet, on such an one thou openest thine eyes ;

And me thou bringest into judgment with thyself !

4 Who can bring a clean thing out of an unclean ?

Not one !

5 Seeing that his days are determined,

[That] the number of his months is with thee,

[That] thou hast set him his bound which he

shall not pass,

6 Look away from him, that he may pause,

Until, as an hireling, he shall enjoy his [pay-]day.

7 For there doth exist hope for the tree,

If it be cut down, that it will renew,

And that its sucker will not cease :

Man, the child of woman, is full of cares, short-lived as a flower, and unstable as a shadow ; why, then, should God be so observant of his sins, which, moreover, are attributable to the fault of his nature—

—and since God has definitely fixed his term of service, why should he not be allowed some little rest from toil before his final repose in the grave—

—and the more so as there is no such hope for a man as there is for a tree : the latter, if cut

#### VARIOUS READINGS, JOB XIII. 28.

28 30 K. omits כ (as) in the first clause.

#### XIV.

1 253 K. reads אשה (construct state, but put for absolute) instead of אשה (woman) ; this does not affect the meaning.

3 191, 245, K., read ואף instead of אף ; I consider the meaning to be *and yet* in either case. 259 K. reads ארך instead of ערך ; in either case, *with thyself*.

4 17 K. omits the whole verse.

5 150 K. supplies, in the beginning of the verse, מי יהן משמא שנממא בחטאו והך, *Who can bring [a clean thing] out of an unclean, which hath made itself unclean by its sin, and hath walked after its imagination ?* This has been

manifestly interpolated by a hand that was no friend to the doctrine of original sin. The sentiment here put into Job's mouth is the purest Pelagianism. 119 K. reads הרעים instead of הרעים ; in both cases the meaning is, *decided upon*, or *determined*. The Keri, and many MSS., K., read הקי (his bounds) instead of הקי (his bound). 196 K. reads ולא יעבר (and he shall not stay) instead of ולא יעבר (which he shall not pass).

6 245 K. reads ויודל instead of ויודל ; this does not materially affect the sense, which, in either case, is, *that he may pause*. 147 K. reads יראה (he shall see) instead of יראה (he shall enjoy).

7 384 K. omits the whole verse. 101 K. reads הוצא (will—go forth) instead of ויודל (will—cease).

- 8 Though its root wax old in the earth,  
And its stump die in the dust ;
- 9 Through the reek of water will it sprout,  
It will yield a crop just as a [new] plant.
- 10 But man dieth, and is prostrate ;  
Yea, man expireth, and where is he ?
- 11 Waters have run off from a lake,  
And a river will parch and dry up :
- 12 So man lieth down, and shall not arise :  
Till the heavens be no more, they shall not awake,  
Nor be roused up out of their sleep.
- 13 O that thou wouldest secrete me in the grave,  
Wouldest hide me, till thine anger had turned  
away,  
Wouldest appoint me a set time, and then re-  
member me !
- 14 [But,] if a man die, shall he live ?  
All the days of my term of soldiership will I wait,  
Until my renovation come.
- 15 Thou shalt summon, and I will answer thee ;  
After the work of thine hands wilt thou hanker.
- 16 Though now thou numberest my steps,  
Thou wilt not keep watch over my sin ;
- 17 [Though] my transgression is sealed up in a bag,  
Thou wilt smear over mine iniquity.

down, and even if its stump die, may again grow to maturity, but the former, however strong, when once dead, has no such innate vigor, but rather, like water that has gone from its place, he also is gone, and can return no more whilst the heavens last.

All, then, that he (Job) desired was, that God would hide him in the grave till his anger was turned away—

—for as to the question of man's immortality, he [felt no difficulty about it, and so], would await his renovation, when God would call him to judgment, but only to acquit him ; for though his judge seemed to be reserving his sins against the day of account, yet He would surely obliterate them before that period came—

## VARIOUS READINGS, JOB XIV. 8.

- 8 32 K. reads או ביעש (or—in the dust) instead of ובעש (and—in the dust). 80 before emendation) K. reads גיש instead of גוש (its stump) ; this is immaterial, ו and ג being interchangeable letters.
- 10 170 K. omits ימי (and where is he) ; 574 De R. reads, instead of this, ימי (and he is not).
- 13 82 K. reads שב (preterite) instead of שוב (infinitive) ; in either case the meaning is, had turned away.
- 14 150 K. reads יהיה (doth he live) instead of היתה (shall he live). Very many MSS., K., read בא instead of בוא (come) ; this is immaterial.
- 15 155, 248, 80 (before emendation), K., read אענה (I will answer) instead of אענך (I will answer thee).
- 16 593 (before emendation) De R. reads אתה (thou, emphatic) instead of עתה (now). Some MSS., K., supply ו (and, or yet) before the second hemistich.

- 18 For, otherwise, [as] a mountain falling will decay, — [and indeed there is no other hope for man than this], for  
And a rock will remove from its place ;
- 19 [As] waters have worn away stones,  
[As] its own floodings will sweep away the soil of destroyed, whether  
the earth ; slowly or rapidly, so  
So hast thou destroyed the hope of man. man, so far as this  
is brought by God  
to utter destruction ;
- 20 To the last thou overpowerest him, and he goeth ;  
Thou changest his countenance, and sendest him  
away. at death all con-  
nexion between him  
and this world is  
severed, and [in the  
case supposed] he is  
only conscious of his  
own utter misery.
- 21 His sons get honored, and he knoweth [it] not ;  
And they get small, and he doth not heed them :
- 22 [He heedeth] only that, as regards himself, his  
flesh is in pain ;  
And that, as regards himself, his soul mourneth.

XV. 1.—*Then answered Eliphaz the Temanite, and* *Second discourse of*  
*said, Eliphaz.*

- 2 Will a wise man answer with windy knowledge,  
And will he fill his belly with the east wind ;
- 3 Arguing on with talk that is of no service,  
And with verse in which there is no profit ?
- 4 Nay, more, thou makest void religion,  
And shearest down devotion before God :
- 5 For thine own mouth teacheth thine iniquity,  
Although thou choosest the tongue of the crafty ;
- 6 Thine own mouth condemneth thee, and not I,  
And thine own lips bear witness against thee.
- He is certain that  
no wise man would  
go on arguing to no  
purpose ; but Job  
did more, for there  
was an irreligious  
tendency in his argu-  
ments, however  
cleverly disguised ;  
and, indeed, this in  
itself condemned him.

VARIOUS READINGS, JOB XIV. 19.

- |  |   |
|--|---|
| <p>19 18 K. supplies the definite article ה before ארץ (<i>earth</i>); this is immaterial.<br/>100 K. supplies a paragogic ה to האביר (<i>thou hast destroyed</i>); this is unimportant, though unusual in the præterite.</p> <p>20 245 K. supplies ו (<i>and</i>) at the commencement of this verse.</p> <p>21 111 K. reads וישערו (<i>and they are tossed about</i>), instead of וישערו (<i>and they get small</i>).</p> | <p>22 18 K. omits אך (<i>only</i>).</p> |
|--|---|
- XV.
- |  |
|--|
| <p>3 80 K. reads כ (<i>as</i>), instead of ב (<i>with</i>) before דבר (<i>talk</i>).</p> <p>4 32 K. supplies משפטי (<i>the judgments of</i>) before יראה (<i>religion</i>).</p> <p>5 80 (before emendation) K. reads מי (<i>who</i>) instead of כי (<i>for</i>).</p> |
|--|



- 7 Wast thou born the first man ?  
 And wast thou brought forth before the hills ?
- 8 Hast thou been listening in God's council ?  
 And shearing wisdom to thine own self ?
- 9 What hast thou known that we know not ?  
 [What] understandest thou, and we are not con-  
 versant with it ?
- 10 Amongst us is the hoary, and also the ancient,  
 Greater in days than thy father.
- 11 Are the consolations of these too small for thee ?  
 And a word with thee in gentleness ?
- 12 How thine heart taketh thee away !  
 And how thine eyes wink !
- 13 For against God thou drawest thy breath,  
 And hast brought forth verse from thy mouth.
- 14 What is mortal-man that he should be clean ?  
 And one born of woman, that he should be  
 righteous ?
- 15 Behold He putteth no trust in his holy ones ;  
 And in his eyes the heavens are not clean.
- 16 How much less what is abominable and filthy,—  
 Man that drinketh iniquity like water.

He would ask Job whether it was on the ground of priority of existence, or of a quasi-Divinity, that he assumed a monopoly of wisdom ; and he challenges him to show wherein he had made good that claim ;—

—it certainly was no proof of wisdom that he had set himself above the friendly words of men who were considerably his seniors ; and, indeed, Job in his impulse and self-conceit had been speaking directly against God.—

—and how could he suppose that man who is so weak, so filthy, and with such a thirst for sin, could be otherwise than unclean in the eyes of God, who sees defect even in heavenly beings and things ?

VARIOUS READINGS, JOB XV. 7.

- 7 201 K. omits the whole verse. The Masora notes, and most of the MSS., K. consent,—that the ם in הראשון (*the first*) is superfluous. 158 (before emendation) K. reads הוללה (*wast thou celebrated*), instead of הוללה (*wast thou brought forth*).
- 8 200 K. supplies חכמה (*wisdom*) before השמע ; in that case the meaning will be,—*hast thou heard wisdom, &c.*
- 11 76, 137, K. read הנחמה (*consolation*), instead of הנחמות (*consolations*) ; the two words are of different forms.
- 12 92, 157, K. omit the whole verse. 17, 32, K. read או (*or*), instead of ו (*and*), before היה (*how*). 1, 30, 192, K. 379,

- 780, De R., read ירמון instead of רמון (*wink*) ; this transposition of letters is immaterial ; the former is the known form. 89 K. reads ירמו (in the sing. number).
- 13 3, 18, 76, 80, and other MSS., K., read מלים (*verse*) instead of מלין ; this is immaterial.
- 14 95, 170, K. read ומה (*and how*) instead of וכי (*and—that*).
- 15 The Keri, and many MSS., K. read בקדשי (*in his holy ones*) instead of בקדשו (*in his holy place*) ; possibly this last may be the true reading ; the parallelism would thus be better preserved.

- 17 I will declare to thee; hearken unto me;  
For this have I seen, and I will relate [it];
- 18 Which wise men have mentioned,  
And, [as handed] from their fathers, have not kept  
back:
- 19 Unto whom alone the land was given,  
And in the midst of whom no stranger passed.
- 20 **The wicked is his own tormentor all his  
days;**  
**And from the tyrant is hidden the number  
of [his] years.**
- 21 **A fearful voice [faith] in his ears;**  
**[That], in peace, the destroyer is invading  
him.**
- 22 **He believeth not that he shall return out  
of darkness;**  
**But that he is watched for the sword.**
- 23 **Any where wandereth he about for bread;**  
**He knoweth that the day of darkness is  
ready at his hand.**
- 24 **Distress and anguish make him afraid,**  
**Like a king ready for the rout they over-  
power him.**

If Job will listen,  
he will now recite  
AN ANCIENT  
LAY, handed down  
from some of the  
earliest and as yet  
uncorrupted teachers  
of religion.

[It says that] the  
conscience of a  
wicked man is ever  
foreboding that he is  
about to lose his all,  
and die by the  
sword;—

—if, by flight, he  
does escape from the  
sword of the enemy,  
still he is beset by  
want, an enemy as  
terrible and as irre-  
sistible.

---

VARIOUS READINGS, JOB XV. 17.

- 17 240 K. omits the ה paragogic in וְאֶסְפֶּדָה (and I will relate); this is immaterial.
- 20 379 De R. reads שָׁנָיו (his years) instead of שָׁנָם (years).
- 22 207 K. reads יִאֲמִין (he is [not] alert) instead of יִאֲמִין (he believeth). 1, 18, 33, 34, and many other MSS., K. and De R. read יִשָּׂא instead of יִשָּׂא (but that he is watched); this is immaterial; the former is the more correct form. 191 K. reads עַל instead of אֵלַי; in either case for.
- 23 196 K. supplies ו (and) before אֵיךָ (any-  
where). 245 K. omits יָדַע כִּי (he knoweth that).
- 24 349, 379, 230 (before emendation), De R., read ב instead of כ before מֶלֶךְ (a king); in either case the meaning is like. 32 K., 587 De R., read לְרֹדֵד instead of לְרֹדֵד (for the rout); this difference in the spelling is immaterial; 235, 240 K. read לְרֹדֵד; this again is an unimportant difference; 157 (before emendation) K., 737, 924, 379 (before emendation), De R., read לְרֹדֵד (for the clash (?))

- 25 For he had stretched out his hand against  
God,  
And against the Almighty was playing the  
hero ;
- 26 He was running upon him with [out-  
stretched] neck,  
With the thickness of the bosses of his  
bucklers.
- 27 Though he covered his face with his fat-  
ness,  
And was making collops of fat upon his  
flanks ;
- 28 Yet shall he inhabit destroyed cities ;  
Houses wherein no man dwelleth,  
Which are ready to [become] heaps.
- 29 He shall not be rich, neither shall his sub-  
stance endure ;  
Neither shall the offset of such extend in  
the earth.
- 30 He shall not depart out of darkness ;  
The flash shall dry up his sucker,  
And by the breath of God's mouth shall he  
depart.
- This is the conse-  
quence of his having  
braved and even  
fought against God ;  
but well armed as he  
fancied himself to be,  
and secure in his  
prosperity, he will  
have to take up his  
abode in the ruins of  
destroyed cities ;—
- and his end shall  
be that of a tree  
which can never  
flourish, or propagate  
its kind, if once the  
thunder - bolts of  
heaven have shorn  
it, and the stormy  
wind have over-  
turned it.

## VARIOUS READINGS, JOB XV. 25.

- 25 76 K. supplies מיניה ([with] a cover-  
ing (?) before יחברו (*was playing the  
hero*).
- 26 207 K. omits the ׳ in בעביו (*with the  
thickness*); this is probably immat-  
erial; 34, 368, 412, 554, and other  
MSS., De R., read קִבְּצֵי (*with the co-  
verings*).
- 27 76 K. reads כסף (*silver*) instead of  
כֵּל (*flanks*).
- 28 245 K. supplies ו (*and*) before בהם
- (*houses*). 80 K. omits the ל (*to*) pre-  
fixed to גִּלְמֵם (*heaps*).
- 29 248 K. reads ירבה (*shall—increase*) in-  
stead of יקום (*shall—endure*). 207 K.  
reads מל (*the offset*) instead of מלמם  
(*their offset*); 380 De R. reads מכלם  
(*their fold*); 145 K. reads מלמם (*off-  
sets*) (see the note on this word).
- 30 259 K. reads ויקר, or rather, as De  
Rossi remarks, ויקר (*and—shall he bury*),  
instead of ויסר (*and—shall he depart*).

- 31 Let none trust in the vanity [whereby]  
he is misled ;  
For vanity shall be his bargain :
- 32 It shall be paid in full before his time,  
And his branch shall not be flourishing.
- 33 He shall wring off his own sour grape as  
the vine ;  
And shall cast off his own blossom as the  
olive.
- 34 For the clan of the ungodly shall be barren ;  
And fire shall devour the tabernacles of  
bribery.
- 35 They go on conceiving trouble, and giving  
birth to vanity ;  
And their belly frameth deception.

THE MORAL is that vanity is ever repaid with vanity ; so that he who trusts in it shall bring nothing good to maturity, and shall ever find that trouble and disappointment are the true offspring of irreligion and bribery.

XVI. 1.—Then Job answered, and said,

- 2 I have heard many things such as these :  
Troublesome comforters are ye all.
- 3 Is there any end to words of wind ?  
Or what teaseth thee that thou answerest ?
- 4 I also, as you, would speak,  
If only your selves were in my self's stead ;

Job's fourth discourse.

He objects that the statements of his friends are stale, and their topics of consolation topics of trouble ;—

—[for] if they could but exchange places with him, they would

VARIOUS READINGS, JOB XV. 31.

- 31 The Keri, and very many MSS. K. and De R. read בְּשֵׁי (in the vanity), instead of בְּשֵׁי ; this is immaterial ; 95 K., 737 (before emendation), De R. read בָּשָׂר (flesh) instead of בְּשֵׁי, i.e., let no flesh that is misled trust.
- 33 191 K. supplies ו (and) before יוֹחֵם (he shall wring off). 111, 226, 248, 253, K., 331, 597, 715, 667 (before emendation), De R., read בְּשָׂרוֹ (his own flesh) instead of בְּשָׂרִי (his own sour grape).
- 34 244 (before emendation) De R. reads יִלְמִיָּה instead of יִלְמִיָּה (barren) ; this difference consists only in the Arabic pronunciation of the ל. 48 K. reads
- אוֹהֲלִי (his tabernacle) instead of אוֹהֲלֵי (the tabernacles).
- 35 593, 715, De R., instead of יִלְדֵּךְ (and giving birth to), read יִלְדֵּךְ (and hath given birth to) ; and 589 De R. reads יִלְדֵּךְ (and shall give birth to). 2, 180, K., read שֶׁקֶר (falsehood) instead of אֵין (vanity).

XVI.

- 2 147 K. supplies הַבֵּל (vanity) after מְנַחֲמֵי (comforters).
- 3 259 K. reads ו (and) instead of אוֹ (or).
- 4 260 K. reads כִּי (as [with]) instead of בְּכִי (with) before רִאשִׁי (my head).



I would combine against you with verse,  
And would nod at you with\* my head ;

5 I would harden you with my mouth,  
And my lips would be sparing of condolence.

6 If I should speak, my pain would not be assuaged ;  
And if I should forbear, what [of it] would leave me?

7 Surely now he hath tired me out ;  
Thou hast desolated all my clan, and tied me up :

8 It became a witness, and rose up against me ;  
My leanness testifieth to my face ;

9 His wrath hath torn to pieces and he spiteth me,  
He hath gnashed upon me with his teeth ;  
Mine enemy sharpeneth his eyes upon me.

10 They have gaped at me with their mouth ;  
My cheeks have they smitten with reproach ;  
They muster against me in full force.

11 God hath shut me up in [the power of] an un-  
godly man,  
And thrown me over into the hands of the wicked.

12 I was at ease, but he smashed me,  
And seized me by the neck, and dashed me ;  
And set me up as a mark for himself.

find that he too would but aggravate them [in the use of such topics], and that in that case, whether they spoke, or whether they were silent, their pain would be as unmitigated as ever.

Eliphaz had indeed at length tired him, having doomed him and his, and made his sorrows an argument of his guilt.

The rage of Eliphaz was that of a wild beast,—

—and indeed of like character was the conduct of all his friends :—

—it was God, however, who had thus handed him over to the wicked, and who having ill-used him, had made him an object of attack to them, and so terribly had God's instruments executed his work,—

VARIOUS READINGS, JOB XVI. 5.

5 17, 18, and many other MSS., K., read אֲמַיִצְכֶם instead of אֲמַיִצְכֶם (*I would harden you*) ; this is immaterial.

6 237 K. omits אם (*if*) before אֲדַבֵּר (*I should speak*). 80, 179, K., supply ו (*and*) before the second clause in the first hemistich.

7 92 K. reads כִּי (*but*) instead of אֲדַבֵּר (*surely*). 18, 30, 188, 191, 196, K., 214, 715 (after emendation), De R., read וְהִקְשַׁנְתִּי instead of וְהִקְשַׁנְתִּי (*and tied me up*) ; this transposition of letters is probably unimportant, or the first of these words may be Chaldaic, and mean *and cut me off*. 31 De R. reads וְהִקְשַׁנְתִּי (*and cut me off*). The Targum reads וְהִקְשַׁנְתִּי (*and felled me*).

8 198 K., 552 De R., read בְּפָנָי (*to his face*) instead of בְּפָנַי (*to my face*). 259 K. reads בְּפִי (*to his mouth*).

9 355 (after emendation) K. reads כָּרַעַי (*is tearing me to pieces*), instead of כָּרַעַי (*hath torn to pieces*).

10 76, 99, 153, 196, 245, 125 (before emendation), K., 596, 31, 373, (the two last before emendation), De R., omit ו (*with*) before פִּיהֶם (*their mouth*).

11 215 K. reads אִיִּל (*a fool*) instead of עִוִּיל (*an ungodly man*).

12 235, 240, K read דָּשַׁנְתִּי instead of דָּשַׁנְתִּי (*and dashed me*) ; this does not affect the meaning.

- 13 His shooters beset me round about ;  
 He splitteth my reins, and spareth not ;  
 He poureth out my gall upon the ground.
- 14 He breacheth me, breach upon breach ;  
 He runneth upon me like a warrior.
- 15 I have sewed sackcloth upon my skin ;  
 And have abused my horn in the dust.
- 16 My face is inflamed by weeping,  
 And upon mine eyelids is the shadow-of-death.
- 17 Because there is no violence in my hands,  
 And my prayer is pure !
- 18 O earth ! cover thou not my blood ;  
 And be there no place for my cry.
- 19 Ay, even now, behold, my witness is in the  
 heavens,  
 And my testifier is in the high places.
- 20 My interpreter is my friend.  
 Unto God hath mine eye wept ;
- 21 And He will plead for a man with God,  
 As a son of man [pleadeth] for his friend ;

—that he (Job) had been reduced to the lowest degree of humiliation ; and all this forsooth because he was a pious man !

—he prays, therefore, that the injuries he had received might be avenged, and he was confident they would, knowing that he had in heaven one who was his friend ; and who, knowing all facts, would correctly interpret, and would advocate his cause, even when he (Job) should have departed this life for ever.—

VARIOUS READINGS, JOB XVI. 13.

- 13 223 K. reads רבים (*many*) instead of רביו (*his shooters*).
- 14 The Masora notes a small  $\gamma$  in the second פֶּרֶץ (*breach*) ; it is not so in most MSS. K. The account which the Masorites give of this said small  $\gamma$  is that, whilst Job was really suffering great calamities, and such as were made grounds of objection against him by his opponents, he regarded them as *small*, and this gave him confidence that God would eventually dispose them all for his good.
- 16 The Keri, and many MSS. K. read הַמְרַבֵּר (plural number, masc.) instead of הַמְרַבֶּרֶת (singular number, fem.) ; the correction of the Keri is, I think, unnecessary, the noun פָּנִים (*the face*) is feminine in Ezek. xxi. 21, and is construed with a verb in the sing. in Lam. iv. 16 ; in either case the rendering of the word in question remains the same,—*is inflamed*.
- 16 76 K. reads צל טוה (*shadow-of-death*) ; this is very immaterial.
- 19 117 K. omits גם עתה (*ay, even now*). 147 K. omits יהנה (*behold*) ; apparently 118 K. reads הבני (*come now*). 157, 235, K. omit בשמים (*in the heavens*). 70, 80, 100, and other MSS. K., 2, 203, 244, 304, and other MSS., De R., read וְשֹׁדְדִי instead of וְשֹׁדְדִי (*and my testifier*) ; this substitution of ט (*s*) for ש (*s*) is immaterial.
- 20 196 K. supplies ו (*and*) at the commencement of the second hemistich. 34 K. reads נַשְׁשִׁי (*my soul*) instead of עֵינִי (*mine eye*).

22 When a few years shall have come,  
And I go the way I shall not return.

XVII. 1.—My spirit hath been broken :

My days have been extinguished :

For me are the catacombs.

2 If not, illusions beset me,

And mine eye dwelleth on their pertinacity.

3 Engage, I pray thee, be surety for me with  
thyself ;

Who else would strike hands with me ?

4 Because thou hast hidden understanding from  
their heart ;

Therefore thou wilt not exalt [them].

5 He that betrayeth friends to be made spoil of,

The eyes of his children shall waste away.

6 So hath He set me up as a bye-word amongst

And I am openly a subject of abuse. [people ;

7 Mine eye also is dim through vexation ;

And my whole frame is as a shadow.

—And as he knew (unless he was the victim of delusions), that the grave was now his only prospect, he begs his heavenly and only friend to engage to undertake for him.

—As to his earthly friends, God had incapacitated them ; one was a betrayer, and had so spoken as to make him an object of public scorn, and also to vex him,—the time, however, would come when good men judging rightly of the whole case, whilst they would feel indignant at the conduct of Eliphaz,

VARIOUS READINGS, JOB XVII. 1.

XVII.

- 1 597 (before emendation) reads *הלה* (*is sick*) instead of *הבלה* (*hath been broken*) ; apparently 31 (before emendation), De R. reads *נלה* (*hath been withered*) 99 (before emendation) K. reads *נועמי* (*have been, or, are enraged*) instead of *נועמי* (*have been extinguished*) ; 118, 166, 245 (after emendation), K. 31, 368, 380, 715, 34, 244, 349, 1012 (the four last before emendation), apparently 924 (before emendation), De R. substitute *ד* (*d*) for *ז* (*z*) in this word, these being letters of the same organ renders such substitution immaterial, though the former mode of spelling is that which was in ordinary use. In 168 K. (*for me*) is erased.
- 2 369, 589 (before emendation), De R., read *ההלים* (*deceivers or swaddlers*) in-

- stead of *ההלים* (*illusions*) ; in this case *אם לא* (*if not*) will have the sense of *certainly*. 118 K. reads *עמוי* (*are staying*) instead of *עמי* (*are with me, or beset me*).
- 3 150, 95 (before emendation), K., read *עמי* (*set me*) instead of *ערמי* (*be surety for me*). 173 K. supplies *זה* (*this*) after *כי הוא* (*who*).
- 6 196 K. supplies *לפנים* (*openly, lit. before faces*) after *הציני* (*he hath set me up*).
- 7 Very many MSS. K. substitute *ס* (*s*) for *ש* (*s*) in *כנעש* (*through vexation*) ; this different spelling is immaterial. Many MSS. K. and De R. read *ויצרי* instead of *ויצרי* (*my frame*) : this fuller spelling is immaterial ; 95 K. reads *ויצרי* ; the meaning remains the same, though the latter form is from *יצור* = *יצר*.

- 8 Upright men will be amazed at this ; [ungodly : would, from his (Job's) example, be confirmed in their own faith :—  
 And the innocent will be roused against the
- 9 But the righteous shall hold on his way ;  
 And he that hath clean hands shall wax stronger  
 and stronger.
- 10 But as for you all, turn again now, and come —nor were his friends likely to gain new wisdom by continuing the argument,—  
 on ;  
 But I shall not find a wise man among you.
- 11 My days are passed away ; —he was a ruined man as far as this world went, and yet they spoke of prosperity — but what had he to hope for in that point of view, seeing that he already looked on the grave as his home, and on its worms as his nearest relatives?—  
 My contrivances are broken—  
 The possessions of my heart.
- 12 [Yet] night put they for day !  
 And light near, out of very darkness !
- 13 If I am to hope, the grave is my house ;  
 I have spread my bed in the darkness.
- 14 To corruption, I have cried, Thou art my father ;  
 To the worm, My mother and my sister.
- 15 Where then now is my hope ? —did they question him then as to his hope? It would go with him into the grave itself, and would lie down with him there.  
 Ay, my hope ! Who is to see it ?
- 16 To the cells of the grave shall it descend ;  
 Yea, together shall we be set down on the  
 dust.

## VARIOUS READINGS, JOB XVII. 8.

- 8 76 K. reads יצונו (will fast) instead of ישבנו (will be amazed).
- 10 380, 589, 242 (probably), 224, (the two last after emendation), K. 349, 31, 517, (the two last before emendation), De R., read כלכם (you all) instead of כלם (lit. them all, but which, by change of person, may be translated you all). Some MSS. K. read ויבאו (let them come on) instead of ויבאו (and come on). 249 K. reads אם (if) instead of ולא (but —not). 196 K. puts חכם (a wise man) before בכם (among you) ; this does not affect the sense ; 166 K., 34 (before emendation), De R. read בהם (among them), and shorter בם is the reading of 244 (before emendation) De R.
- 14 237 K. omits אבני (my father) ; in that case the rendering of the verse would be,—To corruption, I have cried, Thou art my mother ; and to the worm, [Thou art] my sister. 76 K. omits ל (to) before רמה (the worm).
- 15 34 K. omits the whole verse. 191 K. omits ו (and or then) at its commencement. 111, 237 K. omit ותקוהי (ay, my hope !).
- 16 356 (before emendation) K. reads נדהה (it shall go down) instead of נחה ([there shall be] a setting down [for us], i.e., we shall be set down).



XVIII. 1.—Then answered Bildad the Shu'ite, and said,

*Bildad's second discourse.*

2 How long ere ye set limits to verse ?

Use judgment, and afterwards let us speak.

3 Why should we be accounted as cattle ;

And be unclean in each other's eyes ?

4 O thou that tearest thy self in thy wrath,

For thy sake, is the earth to be deserted,

And the rock removed from its place ?

5 Ay, the light of the wicked shall go out ;

And the flame of his fire shall not shine.

6 The light in his tabernacle is darkened,

And his lamp over him shall go out.

7 The strides of his might shall be straitened ;

And his own counsel shall cast him down.

8 For he shall be sent into a net by his own feet,

And shall himself walk upon the meshes.

9 The gin shall seize [him] by the heel ;

The noose shall hold him fast :

10 The cord that snareth him is hidden in the

ground ;

And the trap that taketh him is on the pathway.

He regrets that they are all earning a reputation for stupidity, by not being able to terminate the controversy.

Job must not think that natural laws are to be subverted in order to pacify him ; on the contrary, a wicked man shall suffer the natural consequence of his sins ;

—he gets deprived of his home comforts, gets involved in sudden difficulties by getting ensnared through his own want of circumspection,—

VARIOUS READINGS, JOB XVIII. 2.

XVIII.

- 2 32, 250, K., read אָנִי (I pray you) instead of אִנִּי (long) ; the rendering of the passage would in that case be,—I pray you, until ye set limits, &c., &c., 137 K. reads קֶנֶה (a snare, Arabic) instead of קֶנֶי (limits). 237, 240, 252 K., substitute מ (m) for נ (n) in לְכִילֵן (to verse) ; this is immaterial ; 207 K. omits ל (to) before מְלִי.
- 3 76 K. reads נ instead of כ, before נַהֲבֵה ; in either case the meaning is,—as cattle.
- 4 153 K. reads הַלְמִינָן צִדְקָהּ (for the sake of thy righteousness) instead of הַלְמִינָךְ (for thy sake). 95 K. supplies the def. art. ה (the) before אֶרֶץ (earth) ; this is immaterial.

- 5 1, 34, 80, 245, K., read כֹּבֵב (round about) instead of שֹׁבֵב (the flame).
- 8 223, 245, K., 380 (before emendation) De R., read שֶׁחַי instead of שְׁחֵי (he shall be sent) ; this variation does not affect the sense, but the former is a somewhat unusual form of the Pual. 34 (before emendation) De R. omits ב (into) before רֶשֶׁת (a net) ; if omitted, it must be understood ; 924 (before emendation) De R. reads כ (as [into]) instead of ב (into) before רֶשֶׁת (a net) ; 95, 170, 207, 128 (probably), K., 2, 554, 683, 758, 953 (before emendation), De R., omit ב (by) before רַגְלֵי (his own feet).
- 10 179 K. supplies יַשְׁרֵר (affrights him) at the end of the second hemistich.

- 11 Terrors on every side shall frighten him ;  
And because of his feet shall they bewilder him. —gets terrified at his unlooked-for position, whilst a slow and lingering death is destroying him,—
- 12 His strength shall be famished ;  
And destruction shall be ready at his side.
- 13 It shall eat the parts of his skin ;  
The first-born of death shall eat his parts.
- 14 His confidence shall be plucked out of his tabernacle,  
For terror, like a king, shall march it off ; — he loses all confidence, terrors master him,—
- 15 It shall dwell in his tabernacle that it shall not be his own ;  
Brimstone shall be scattered over his homestead. — heaven fights against him, and then,—
- 16 His roots shall wither from beneath,  
And his crop shall droop from above. —withered,—  
—blighted,—
- 17 His memory shall perish from the earth ;  
And he shall have no name abroad. —ignoble,—
- 18 They shall drive him from light into darkness ;  
And from the world shall they chase him. —outlawed, a fugitive, and a vagabond,—
- 19 He shall have neither progeny nor race among his people ;  
And no residue in his places of sojourn. —and childless,—
- 20 The people of the west will be astonished at his day ;  
And those of the east will be horrified. — his awful end is a subject of terror and of warning to all the world.

## VARIOUS READINGS, JOB XVIII. 11.

- 11 18 K. supplies כִּי (*for*) at the commencement of the verse. כִּבְלִילוֹ (*without him*) instead of בְּכִבְלִילוֹ (*that it shall not be his own*). 155, 192, 223, K, 1, 3, 11, 57, 187, and many other MSS. De R., read בְּכִבְלִילוֹ ; this variation is immaterial.
- 12 1 (foreign MS.) De R. supplies ב (*in*) before אָמִי (*his strength*).
- 13 170 K. supplies ו (*and*) before יֹאכֵל (*it shall eat*).
- 14 715 (before emendation) De R. reads כ instead of ל before כִּיֶּךָ (*a king*) ; in either case the meaning is, *like*. 379 De R. reads בְּיָדָהּ (*terror*) instead of בְּיָדוֹת (*terrors, i.e., great terror*).
- 15 158 K. reads יִשְׁכֵּן (*masc.*) instead of תִּשְׁכֵּן (*fem.*) ; in either case the meaning is, *it shall dwell*. 48 K. reads
- 16 32, 33, 118, 163, and other MSS. K., read יִבְשֵׁי instead of יִבְשֵׁי (*shall wither*) ; this is immaterial.
- 18 48 K. omits ו (*and*) before the commencement of the second hemistich.
- 19 48 K. reads כֶּן (*part*) instead of בֶּן (*progeny*). 188 K. reads וְאִי instead of וְאִי (*and no*) ; this is immaterial.

21 Surely such are the dwellings of the wicked ;  
 And this is the place of him [that] knoweth not  
 God.

XIX. 1.—Then Job answered, and said,

2 How long will ye grieve my soul,  
 And crush me to pieces with verse ?  
 3 These ten times do ye disgrace me ;  
 Ye are not ashamed that ye astound me.  
 4 And after all, if I have erred,  
 With me doth mine error lodge.  
 5 If indeed ye will be big against me ;  
 And argue my reproach against me :  
 6 Know now that God hath overset me ;  
 And hath compassed me about with his toils.  
 7 Behold, I call aloud of violence, but I am not  
 I cry out, but there is no justice. [answered ;

*Job's fifth discourse.*

His friends are devoid of all modesty in their attacks, and seem to forget that if he had erred, he at least, and not they, must bear the consequences.

He admits the fact on which they build their argument, that God had indeed overthrown him, and, so far, had been deaf to his appeals for justice,—

VARIOUS READINGS, JOB XVIII. 21.

21 2 K. reads של instead of של (the wicked); this is immaterial.

XIX.

3 240 K. omits פעמים (times). 139, 82 (before emendation), K., 244 (before emendation), De R., read החבירו (Chaldaic, ye darken me, or, Arabic, ye press upon me) instead of החבירו (ye astound me (?)). Might not the reading originally have been החשו (ye put to the blush)? (See the notes.) 264 K., 874, 953 (before emendation), 593 (probably), De R., read החבירו (ye combine); 597, 953 (after emendation), De R., read החבירו (ye cut up, or ye augur); 1 De R. (apparently) reads החבירו (ye dig pits (?)); 1 (foreign) De R. (apparently) reads הרבירו (ye speak [at me]); 380 De R. (marg.) reads הנכרו (ye regard [me] as a stranger); 76, 117, 223, 95 (before emendation), K., read בי instead of לי

(at, or to, me); the preposition is immaterial.

4 117 (before emendation) K. omits ו (and) at the commencement of the verse.

5 180 K. reads ויאם (and if); 18 K. reads פא (besides); 153 K. reads ויאף (and besides) instead of אם (if).

6 18, 32, 80, 168, 191, 235, K., reads ומצרתו (and—my fastness); in that case the clause would be, and against me he hath encompassed my fastness.

7 18, 30, 92, and other MSS. K., read איופק instead of איופק (I call aloud). This substitution of ו (z) for ז (ts) in the spelling is immaterial; the latter is the more ancient, and so the more correct form. 2 (after emendation) De R. reads ייגה (he doth [not] answer) instead of איופק (I am [not] answered); 93 K. reads משפטו (justice of him) instead of משפט (justice).

- 8 He hath fenced up my way that I cannot pass ; — God had hedged him in—  
And upon my paths hath He set darkness.
- 9 My glory hath He stripped from off me ; —had degraded him,  
And He hath taken the crown from my head.
- 10 He hath ruined me on every side, and I am — had ruined him,  
going ; and deprived him of  
And my hope hath He pulled up like a tree. all [earthly] hope,—
- 11 He hath also kindled his anger against me ; — was treating him  
And He maketh count of me as of his enemies. as an enemy, and  
laying siege against  
him,—
- 12 His battalions come in together,  
And bank up their way against me,  
And encamp round about my tabernacle.
- 13 My brethren hath He put far away from me ; —it was God's doing  
And mine acquaintance are verily estranged from that his brethren,  
kinsfolk, and former  
associates had  
dropped his ac-  
quaintance,
- 14 My kinsfolk have ceased ; [me :  
And those whom I knew have forgotten me. dropped his ac-  
quaintance,
- 15 Guests in my house, and my handmaids, count — that foreigners  
living in his own  
house treated him  
as a stranger,—  
me a stranger ;  
I am become a foreigner in their eyes.
- 16 I call to my servant, but he answereth not ; —that his servant re-  
fused obedience,—  
With my very mouth do I entreat him.
- 17 My spirit was strange to my wife ; — that his wife mis-  
understood him,—  
Though I had been gracious to the children of
- 18 Even babes have despised me ; [my bowels. — that mere boys  
were openly disre-  
spectful to him,—  
If I rise, they speak at me ;

## VARIOUS READINGS, JOB XIX. 8.

- 8 186, 368, 554, 737, 874, 34, 593, (the two last before emendation), 1 (foreign, before emendation, apparently), De R., read נתיבתי (*my path*) instead of נתיבותי (*my paths*).
- 11 1, 80, 111, 191, K., 379, 380, 597, 873, 953, 593, 596, 1012 (the three last before emendation), De R., read ב (*amongst*) instead of כ (*as*) before צרי (*his enemies*); 780 De R. reads מצריו (*more than his enemies*).
- 12 100 K. reads לאהלי (*at his tents*) instead of לאהלי (*about my tabernacle*).
- 13 34 K. reads הפשית (*he hath stripped off*) instead of הרוק (*he hath put far away*); 30 K. reads הרוקו (*have gone far away*).
- 15 191 K. supplies ו (*and*) at the commencement of the second clause.
- 16 100 K. reads יעני (*he answereth me*); and 34, 76, K., read אנה (*I am [not] answered*) instead of יעה (*he answereth*).
- 18 173 K. reads אילים (*fools*) instead of עיילים (*babes*).



- 19 All my intimate friends have abhorred me ;  
And these [whom] I loved have turned against me. — that his dearest friends were against him,—
- 20 My bone cleaveth to my skin and to my flesh ;  
And I barely get off with the skin of my teeth. — and that he was reduced to a skeleton.
- 21 Have pity on me, have pity on me, ye my friends,  
For the hand of God hath stricken me. Seeing that God has so plagued him, he considers he ought to have been an object of commiseration, and not of further persecution.
- 22 Why do ye persecute me as God ?  
And [why] not be satisfied with my flesh ? [But suddenly remembering that there is one who will vindicate his cause] he earnestly desires that the words he was about to utter might be transmitted as a lasting record to all generations ;—for he knows that he has a Vindicator — the living God himself, whom, though he die, yet shall he see, and that, in the flesh—a consummation for which he was most ardently longing.
- 23 (O that my verse might now be engraven !  
O that it might be inscribed in the book !
- 24 With a pen of iron and [with] lead,  
That it might be carved in the rock for ever !
- 25 For I know that my Vindicator liveth,  
And that later He shall stand up upon the earth ;
- 26 And that after this my skin shall have been  
In my flesh I shall see God. [destroyed,
- 27 [Whom] that I may see, [as] mine own ;  
And that mine eyes may behold, and not [as] a foe ;  
My reins within me pine with expectation.)
- 28 Because ye say, How shall we persecute him,  
And find a root of matter in him ? — As to his persecuting friends, let them be afraid of the

## VARIOUS READINGS, JOB XIX. 19.

- 19 18, 2 (before emendation), K., read  $\text{לִי}$  instead of  $\text{בִּי}$ ; the meaning here is, *against me*, in either case.
- 21 118 (before emendation) K. reads  $\text{אֲנִי}$  (*me*) instead of  $\text{אֲתָם}$  (*ye*); 117 K. reads  $\text{יהוה}$  (*the Eternal*) instead of  $\text{יד}$  (*the hand*).
- 24 206 K. reads  $\text{בְּצוֹ}$  (*with the strength*) instead of  $\text{בְּצֶמֶט}$  (*with a pen*); 170 K. reads  $\text{יִכְתֹּבֵן}$  (*might be inscribed*) instead of  $\text{יִחַצְבֹּנָן}$  (*might be carved*).
- 27 48 K. omits  $\text{אֲשֶׁר אֲנִי}$  (*that I*); 101 K. reads  $\text{אֱלֹהִים}$  (*God*) instead of  $\text{לִי}$  (*for myself, or mine own*); 606 K. supplies  $\text{אֱלֹהִים}$  (*God*) before  $\text{לִי}$  ([*as*] *mine own*); 22½ K. omits  $\text{וְעֵינַי רְאוּ}$  (*and mine eyes may behold*); 245, 593, K., omit  $\text{כִּלְיָי}$  (*pine with expectation*); 378 K. reads  $\text{כִּלְיָי}$ , and without points (*all*); 100 K. reads  $\text{כִּלְיָי}$  (*reins*) instead of  $\text{כִּלְיָי}$  (*my reins*); 444 K. reads  $\text{כִּלְיָי}$  (*I am consumed*); 76 K. omits  $\text{בְּחֻקִּי}$  (*in my bosom, i.e., within me*); 207 K. reads  $\text{בְּחֻקִּי}$  (*by his appointment*).
- 28 528 K. supplies  $\text{וְ}$  (*and*) before  $\text{כִּי}$  (*because*); 157 K. omits  $\text{הֵמָּה אָמְרוּ}$  (*ye say, how*); 497 K. omits  $\text{לִי}$  (*him*) in the first clause; 235 K. reads  $\text{אֱלֹהִים}$  (*God*); 531 K. (probably) reads  $\text{לִי}$  (*me*); 166 K. omits the whole of the second clause; 30 K. reads  $\text{דְּבָרָיו}$  (*his words*) instead of  $\text{דְּבַר}$  (*a word, or matter*); most of the MSS. K. and De R. read  $\text{בִּי}$  (*in him*) instead of  $\text{בִּי}$  (*in me*); this reading I have adopted.

- 29 Fear for yourselves, because of the sword,  
 (For the wrath [due to] iniquity is the sword);  
 In order ye may know that there is a judgment.

sword of that Vindicator, and let them be assured that there is to be a judgment.

XX. 1.—*Then answered Zophar the Naamathite, and Zophar's second discourse,*

- 2 Therefore shall my thoughts reply for me ;  
 And because of my hastiness that is in me :  
 3 I hear a reprimand disgraceful to me ;  
 So the spirit of my understanding shall answer  
 for me.  
 4 Is it from of old thou hast known this,  
 From the placing of man on the earth ?  
 5 But the joyousness of the wicked is but of late,  
 And the gladness of the ungodly lasts but a  
 moment.  
 6 Though his loftiness mount to the heavens,  
 And his head reach the cloud.  
 7 Like his own dung shall he utterly perish ;  
 They that saw him shall say, Where is he ?  
 8 As a dream shall he fly away, and not be found ;  
 And shall be chased away as a vision of the  
 night.

He answers on the spur of the moment, for neither his temper nor sense can brook such rebuke.

Whatever Job's pretensions might be, he assures him that the bravado of a wicked man is not of long duration; his pride may raise him to the skies, but he shall perish utterly and vilely, and shall disappear as completely as a dream.

VARIOUS READINGS, JOB XIX. 29.

- 29 111 K. omits the whole of the second of the three clauses in this verse. 171, 311 (before emendation), K., read דמה instead of דמה; the word means *wrath* in both cases; the former is in the construct state, perhaps the more correct form, and on this account probably has been so written in the above MSS. 224 K. omits דבר (*the sword*). 2 (before emendation) De R. reads יושן (*they, i.e., men may know*) instead of יושן (*ye may know*). The Keri, and very many MSS. K., 304, 552, 941, and other MSS. De R., read שרין instead of שרין (*that there is a judg-*

*ment*); this difference is probably immaterial.

XX.

- 5 180 K. reads רשעים (*the wicked*) instead of הנה (*the ungodly*).  
 6 1 (before emendation) K. reads השמים (*the heavens*) instead of לשמים (*to the heavens*).  
 8 111 K. omits יורד (*and shall be chased away*); 125, 1 (probably), K. read יורד; in this case I presume the rendering of the whole clause would be, *Though he vow, he shall be as a vision of the night.*

- 9 The eye that glanced on him shall do so no more;  
And his place shall never more behold him.
- 10 His children shall pacify the impoverished;  
And his hands shall restore his wealth.
- 11 His bones are full of his secret [sin];  
And it shall lie down with him on the dust.
- 12 Though wickedness be sweet in his mouth;  
[And] he hide it under his tongue;
- 13 [Though] he spare it, and will not let it go;  
[And] he hold it back in the midst of his  
palate;
- 14 His meal shall be turned in his bowels;  
The gall of asps shall be within him.
- 15 He hath swallowed wealth, and shall disgorge  
it;  
God shall eject it out of his belly.
- 16 He shall suck the poison of asps;  
The tongue of the viper shall slay him.
- 17 He shall not gaze on rivulets;  
[On] rivers of torrents, of honey, and of butter.
- His children will have to make good his robberies; and his sins, however secret, will cleave to him in the grave.
- He may find wickedness so delicious a morsel in his mouth that he will not part with it; but its virulence will betray itself, when God forces him to disgorge what, in his rapacity, he had swallowed.
- He need not think of feasting his eyes on luxurious land-

## VARIOUS READINGS, JOB XX. 9.

- 9 170 K. omits ולא חוסף (*shall do so no more*).
- 10 384 K. supplies ך׳ paragogic to ירצו (*shall pacify*); this is unimportant.
- 11 180 K. reads עצמותי instead of עצמותיו (*his bones*); the latter is the more usual form, but this is immaterial. The Keri, and many MSS. K. read עלומי (*his secret sins*) instead of עשומי (*his secret sin*). 180 K. reads ישכב (masculine) instead of תשכב (feminine) (*it shall lie down*).
- 12 170 K. omits אם (*though*). 252 K. reads במקומו (*his place*) instead of לשונו (*his tongue*).
- 13 158 K. reads ירמנה (*he lets it flow*, Arabic) instead of ירמנהה (*he holds it back*).
- 14 89, 117, 245, K., read מרורה (*bitterness*) instead of מררה (*bitterness or gall*).
- 15 80 K. supplies ו (*and*) at the commencement of the second clause. 1 K. reads אלה instead of אל, *God* in both cases.
- 16 76 K. supplies ו (*and*) at the commencement of the second clause. 384 K. reads הררנו instead of הררנו (*shall slay him*); the ך׳ epenthetic in the former case does not affect the sense.
- 17 1 K. reads ירא (*he shall [not] fear (?)*) instead of ירא (*he shall [not] gaze on*). 117 K. omits נהלי (*torrents*). 18 K. reads שכן (*oil*) instead of רבש וחמה (*of honey and of butter*).

- 18 He shall give back the cost of labour, and not swallow [it];  
To the full amount of its value, and shall not exult.
- 19 Because he broke, [then] abandoned the des- titute ;  
Embezzled a house, and was not building it ;
- 20 Because he never felt rest in his belly ;  
In his appetite he let nothing escape ;
- 21 Not a scrap remained, of his voracity ;  
Therefore his prosperity shall not endure ;
- 22 In the fulness of his abundance he shall be dis- tressed ;  
The hand of every wretch shall be upon him.
- 23 There shall be for the filling of his belly ;  
[God] shall cast upon him the burning of his anger ;  
And shall rain upon him what he shall eat.
- 24 He shall flee from a weapon of iron ;  
A bow of copper shall slip through him.
- scapes, as though they were his, for he shall refund every item that he had robbed.—
- Because of his heartless cruelties, robberies, and insatiable gluttony,—
- therefore, just when he is richest, he shall be brought into difficulties, his victims will become his enemies, and God will give him abundance of wrath to eat ;—
- an arrow shall bring him down as he flees before the

## VARIOUS READINGS, JOB XX. 18.

- 18 145 K. reads יניע instead of יניע, *the cost of labour*, in either case. Very many MSS. K. and De R. read ב (in) instead of כ (according to, or to) before דיל (the full amount).
- 20 185 K. omits כי (because). 252 K. omits יניע (he felt). 155 K. supplies ו (and) at the commencement of the second clause. 253 K. reads נחמרו (according to his desirableness [he shall not deliver himself]) instead of נחמרו (in his appetite).
- 21 207 K. reads שוב (prosperity) instead of שובו (his prosperity).
- 22 The Keri, and many MSS. K. read במלאה instead of במלאה, *in the fulness* in either case; 125 K. reads כמלאה (according to the fulness). Very many MSS. K. and De R. and published copies substitute ש (s) for ס (s) in ספקו (his abundance); this is immaterial. 245 K. reads יציר instead of יצר; in either case, with לי, the meaning is, *he shall be distressed*. 191, 201 K. supply ו (and) at the commencement of the second clause.
- 23 48, 80, 251, 141 (before emendation), K., 37, 319, 1012, (the two last before emendation), De R., read בם (upon them) instead of בו (upon him) in the second clause.



- 25 It is drawn, and shall come out of [his] body,  
 Even the flashing sword out of his gall:  
 He is going! terrors are upon him.
- 26 All stored up darkness shall be his treasure;  
 A fire not blown shall devour him:  
 The survivor in his tent shall fare ill.
- 27 Heaven shall unveil his iniquity;  
 And earth shall be rising up against him.
- 28 The stores of his house shall be carried off—  
 Spilt in the day of his wrath.
- 29 This is the portion of a wicked man from God;  
 And his heritage by the verdict of the Deity.

sword, and the sword will then be thrust into his vitals. Horror seizes him as he dies, and then darkness and unquenchable fire become his portion;—

—His household also suffers, for his sins being now revealed, everybody is in arms against him, and all that he left is taken.

[Let Job be assured that] this is the lot of a bad man by God's decree.

XXI. 1.—*Then Job answered, and said,*

- 2 Listen to my verse with attention;  
 And let this be your condolence.
- 3 Bear with me, and I will speak;  
 And after I have spoken, thou shalt mock.
- 4 As to myself, is my complaint to man?  
 And why then should I not be impatient?
- 5 Look ye at me and be astonished;  
 And lay [your] hand upon [your] mouth.

*Job's sixth discourse.*

The best condolence his friends could offer would be attentive consideration of his words; their un-called-for interference rendered his impatience excusable, and his case demanded respectful silence from them.

VARIOUS READINGS, JOB XX. 25.

- |   |   |
|---|---|
| <p>25 111 K. reads מדרה (<i>quickly</i>) instead of ממה (<i>out of [his] body</i>); 379 De R. reads למדרתו (<i>from out of his gall</i>) instead of ממדרתו (<i>out of his gall</i>); 80, 3 (before emendation), K. reads ממדרתו (<i>out of his bitterness</i>, so, the Vulgate), and 554 De R., reads ממדרתו (<i>out of his habitation</i>, Chaldaic, and so, the LXX.).</p> <p>26 554 De R. reads נפשו ([which] <i>he blew</i> [not]) instead of נפשו ([not] <i>blown</i>). 80, 245, 95 (before emendation), 1 (probably), K., 34, 244, 368, 369, 589, 610, and other MSS., De R., read ידע (<i>shall know</i> [it]) instead of ידע (<i>shall fare ill</i>).</p> | <p>29 101 K. reads לאל, and 206 K. reads האל instead of באל; in any case the meaning here will be, <i>of the Deity</i>.</p> |
|---|---|

XXI.

- 3 249 K. omits the whole verse. 32 K. appears to have read הליעי (*ye shall mock*) instead of הליעי (*thou shalt mock*), a letter having been erased at the end of the word; instead of this word, 196 K. reads אתך (*with thee*).
- 5 170 K. reads ושמי instead of והשמי; in both cases the meaning is, *and be astonished*.

- 6 For when I call to mind I am horrified ;  
And my flesh shuddereth.
- 7 Wherefore do the wicked live ?  
They last, yea they get mighty in wealth.
- 8 Their seed is established with them in their sight ;  
And their issue before their eyes.
- 9 Their houses are securely peaceful ;  
And the rod of God is not upon them ;
- 10 Their bull gendereth, and refuseth not,  
Their cow calveth, and casteth not her calf.
- 11 They send forth their little ones like a flock,  
And their children frisk.
- 12 They lift up [their voice] with the tabor and harp !  
And rejoice at the sound of the pipe.
- 13 They wear out their days in prosperity ;  
And in a moment go down to the grave.
- 14 They used to say to God, "Depart from us,  
For we delight not in the knowledge of thy ways.
- 15 What is the Almighty that we should serve him ?  
Or what shall we profit that we should meet  
him ?"
- 16 Lo their prosperity is not in their own hand.  
The counsel of the wicked ! Be it far from me !
- The consideration of his case made him tremble for the ungodly, for though it was apparently unaccountable that such men should enjoy health, property, offspring, and security,—
- should prosper more than others in agricultural pursuits, and have such domestic pleasures as happy children and joyous music afforded,—
- and all this, to the end of their days, when they are removed by sudden death ; and the more unaccountable because of the avowed atheistic and utilitarian principles of such men,—yet he (Job) knows that this prosperity is not in their own power, and he utterly repudiates their principles :—

## VARIOUS READINGS, JOB XXI. 6.

- 6 99, 117, 141, and other MSS. K., omit ו (and or for) at the commencement of the verse.
- 9 89, 170, K., omit the whole verse.
- 10 95 (before emendation) K. reads עבר (disturbeth (?)) instead of עבר (gendereth).
- 11 92 K. reads ישלכן (they cast forth) instead of ישלחו (they send forth).
- 12 Very many MSS. K. and De R., and published editions, read בהף (like the tabor) instead of בהף (with the tabor).
- 13 The Keri, and many MSS. K. and De R., read יכלו (they consume) instead of יכלו (they wear out). Many MSS. K. and De R. read וכרגע (and as [in] a moment) instead of וכרגע (and in a moment).
- 14 48 K. reads ריכך (thy way) instead of ריכך (thy ways).
- 16 18, 92, 99, and other MSS. K., supply ו (and or but) at the commencement of the second clause. 92, 95, 100, and other MSS. K. read מיני instead of מי, in either case the meaning is, from me.

- 17 How oft the lamp of the wicked is put out !  
 And their ruin cometh upon them !  
 [God] doth apportion torments in his wrath.
- 18 They are as straw before the wind ;  
 And as chaff that the whirlwind stealeth.
- 19 [How oft] God storeth up his iniquity for his  
 children :  
 He repayeth him, and he knoweth it.
- 20 His own eyes see his entrapment ;  
 And he drinketh of the wrath of the Almighty.
- 21 For what pleasure shall he have in his house after  
 him,  
 When the number of his months has been cut
- 22 Shall any teach God knowledge, [off?  
 Seeing He governeth dignities ?
- 23 This man dieth in the acme of his happiness ;  
 Altogether at ease, and secure.
- 24 His half-dressed skins are full of milk ;  
 And the marrow of his bones gets soaked.

—[besides, God often does make examples of such men] frequently they are cast into the depths of adversity, and disappear like straw and chaff in a tempest, their children are to be visited for their sins, they foresee their own destruction, and already drink of wrath in the knowledge that death must terminate their present enjoyments.

And after all, God is the best judge of his own acts, and it is not because one man is prosperous all his days and another is never prosperous at all, and there is no distinction in their death, that men are to form their own

VARIOUS READINGS, JOB XXI. 18.

- 18 76 K. reads גנבה (*stealeth*) instead of גנברו with the suffix ו; this does not affect the sense.
- 20 The Keri, and very many MSS. K., read עיני (*his eyes*) instead of עינו (*his eye*). 554 De R. reads בידו (*his blow*), and 89, 150, K., 610 De R., read בידו (*his hand*, lit. *on his hand*) instead of בידו (*his entrapment*); 683 (before emendation) De R. omits the word.
- 21 80 K. reads קצצו instead of קצצו; in either case the meaning is, *have been cut off*.
- 22 196 K., 596 (before emendation) De R., read הלא (*shall not [God] teach, &c.*) instead of הלא (*whether to God, i.e., shall [any teach] God*). 18 K. reads מלמדי (*is teaching*) instead of ילמד

- shall teach*). 99 K., 31, 758, 874 (all before emendation), De R. read דמים (*blood, i.e., [God judgeth] blood*; so Cod. Vat. LXX., *homicide*, and another anonymous Greek interpreter in the Hexapla, *slaughter*) instead of דמים (*dignities*).
- 23 76 K., reads שאין instead of שלאין; in either case the meaning is, *at ease*. 125 K. reads שקט (*quiet*) instead of ושלו (*and secure*).
- 24 Many MSS. K. read עביו instead of עביו (*his half-dressed skins*); this defective spelling does not affect the sense; and 596 (before emendation) De R. reads עביו (*his business, or his affairs [?]*). 145, 170, K., read עביו instead of עביו; in either case, *his bones*.

- 25 And that man dieth in bitterness of soul ;  
And hath never eaten what is good.
- 26 They lie down alike on the dust ;  
And worms cover them over.
- 27 Behold, I know your devices,  
And your designs to wrong me violently :
- 28 For ye say, " Where is the house of the prince ?  
And where the tent of the dwellings of the  
wicked ? "
- 29 Have ye not asked of way-faring men ?  
For ye would not have misunderstood their  
signs ;—
- 30 That the wicked is spared for the day of  
destruction ;  
They are borne in procession to the day of great  
wrath.
- 31 Who would tell him of his way to his face ?  
And who would requite him what he hath  
done ?
- 32 So he is borne in procession to the catacombs ;  
And he anxiously watcheth for the tomb.
- 33 The clods of the valley are sweet unto him ;  
And he draweth everybody after him ;  
And there is no counting [the numbers] before  
him.

conclusions, and (as his friends did in his case) argue that the afflicted must necessarily be wicked :—

—on the contrary, if they had been at the pains of inquiry, they might have learnt that the best informed and general opinion was, that a wicked man was permitted to prosper, that he might be reserved for future punishment, and because none dared speak of his crimes, —and indeed his whole course of life, however gratifying to his tastes and pride, was no better than a grand funeral procession which was conducting him to his last abode.

VARIOUS READINGS, JOB XXI. 25.

- 25 379 De R. omits the prefix ל before *צוּרָה* (*good*); it is not necessary that it should be expressed.
- 26 76, 248, 201 (after emendation), K., supply ךְּ paragogic to *ישכנו* (*they lie down*); this is immaterial. 117 K. reads *ישכנו* (*they dwell*).
- 27 76 K. supplies ךְּ paragogic to *החבשו* (*ye wrong*); this is immaterial.
- 28 80, 166, 235, 252, K., read *משכנת* instead of *משכנות* (*dwellings*); this defective spelling is immaterial. 170 K.

- supplies the definite article ה before *רשעים* (*the wicked*).
- 29 248 K. supplies כל (*all or any*) before *עוברי דרך* (*way-faring men*); 153 K. supplies ל (*unto*) before these words. 76 K. reads *הגברו* (*would ye [not] have confirmed?*), and 223 K. reads *תנקרו* (*would ye not have picked out, or penetrated?*) instead of *תגברו* (*ye would [not] have misunderstood*).
- 30 80 K. reads *אור* (*light*) instead of *איד* (*destruction*).



- 34 How vainly then do ye condole with me,  
For your answers remain fallacies!
- The condolence and arguments of his friends, therefore, were a mere sham.
- XXII. 1.—*Then Eliphaz the Temanite answered, and Third discourse of Eliphaz.*
- 2 Can a man be of service to God,  
Because, being wise, he is of service to himself?
- Does Job seriously suppose that his righteousness could affect God?—
- 3 Is it pleasure to the Almighty that thou be righteous?  
And gain, that thou make thy ways perfect?
- 4 Will He argue with thee through fear of thee?  
Will he enter into a trial with thee?
- or that God could therefore be compelled, through fear of him, to be put upon trial with him?
- 5 Is not thy wickedness great?  
And thine iniquities are not ended.
- besides, Job, in reality, had been, and still was, highly criminal;—
- 6 For thou takest a pledge of thy brethren without cause;  
And strippest off the garments of the naked.
- he was a cruel ex-actor,—
- 7 Thou givest no water to the weary to drink;  
And from the famished thou withholdest bread.
- indifferent to the wants of the poor,—

VARIOUS READINGS, JOB XXI. 34.

- 34 32 K. reads על (*wickedness*, or here adverbially, *wickedly*) instead of הבל (*vainly*).
- XXII.
- 2 150 K. reads כסכן (*wretchedly poor*) instead of יסכן (*can be of service*); in this case יסכן would have to be supplied from the second clause. 18 K. reads דעה (*knowledge*) instead of גבר (*a man*); in that case the next clause would be, *because a wise man is of service*, &c.
- 4 K. reads יסכן (*dwelleth*) instead of יסכי (*is of service*) in the second clause. 180 K. reads כלים (*verse, or words*) instead of כשיכל (*being wise, or a wise man*).
- 3 153, 223, K., read הצדיק ([that] *thou justify* [thyself]) instead of הנידן ([that] *thou be righteous*); 18, 180, 188, 191, K., read ומה (*and what*) instead of יאם (*and —?*); 284 K. reads ורכך (*thy way*) instead of ורכיך (*thy ways*).
- 4 76 K. omits ב (*into*) before משש (*a trial*).
- 6 1, 2, 4, 31, 32, and many other MSS. De R., and published editions, read אחיך (*thy brother*) instead of אחיך (*thy brethren*); 157 K. reads ובגד (*and—the garment*) instead of ובגדי (*and—the garments*).

- 8 So the man of power hath the earth to himself;  
And the man of favored person settleteth in it. — only studious of securing his own interests,—
- 9 Widows hast thou sent empty away;  
And the arms of the fatherless are broken. —and he defeated the ends of justice with regard to widows and orphans:—
- 10 Therefore all around thee are snares;  
And sudden fear confoundeth thee. —and hence his present danger and alarm.
- 11 Or darkness, [so that] thou seest not;  
And abundance of waters cover thee.
- 12 Is not God in the height of the heavens?  
And behold the top of the stars, how high they are. Job, moreover, was a sceptic; he argued from the very immensity of God against the supposition of his taking cognizance of human actions or affairs,—
- 13 And thou hast said, “How should God know?  
Can He judge behind thick darkness?”
- 14 Thick clouds are a veil to Him, and He seeth not;  
And He walketh on the orb of the heavens.”
- 15 Dost thou keep to the old way,  
Which men of iniquity trod? —and so was treading in the very steps of the impious antediluvians, whose infidel and ungrateful speeches, however, were suddenly cut short by a flood.
- 16 (Who got tied up, and that, untimely;  
A stream was poured upon their foundation. — As to himself, he
- 17 Who were saying unto God, “Depart from us.”  
And [were questioning] what the Almighty could do for them: (Eliphaz) “utterly repudiated such principles;”—

## VARIOUS READINGS, JOB XXII. 8.

- 8 384 K. reads נושא (*and the favorer* [of persons]) instead of נושא (*and the man of favored* [person]).
- 9 119 K. substitutes ה (*h*) for א (*a*) in יבא (*is, or here, are broken*); the substitution of one letter for the other is immaterial.
- 13 196 K. omits אל (*God*); this word must be understood, if not expressed.
- 14 224 K. supplies the definite article ה before שמים (*the heavens*); this is immaterial. 24 K. reads יהיך instead of יהיך; in either case the meaning is, *he walketh*.
- 15 178 K. reads לְעוֹלָם (*for ever*) instead of עוֹלָם (*ever, or old*).
- 16 4, 48, 80, and many other MSS. K. and De R., read ב (*in*) instead of ו (*and*) before עַתָּה (*not the time, i.e., untimely*); 93, 125, 223, 228, 235, K., supply ו (*and*) before נָחַר (*a stream*).
- 17 525 K. supplies after שָׂרָא (*the Almighty*) וְרָצוּ לֹא דַעַתָּה; in that case the meaning of the whole verse would be, *Who were saying unto God, “Depart from us, and what will the Almighty do? and we desire not the knowledge of thy ways.”*

- 18 When yet He had filled their houses with good !  
But, "the counsel of the wicked, be it far from
- 19 The righteous see and rejoice ; [me ! " —and righteous men  
And the innocent laugheth at them, [and saith,] could not do other-  
wise than exult at all  
such instances of sig-  
nal retribution.
- 20 "Is not our adversary gone ?  
And [hath not] the fire eaten up their excel-  
lence ? "
- 21 Get acquainted with Him, I pray thee, and be If Job would but  
at peace ; get acquainted with  
God, and obey his  
laws, and repent, and  
cease to confide in  
earthly treasures,  
then he would be  
truly prosperous ; his  
true treasure would  
be God, he would  
enjoy communion  
with Him, and pray  
with confidence, and  
be answered ; his de-  
sires would be ful-  
filled, and whatever  
he determined would  
be accomplished for  
him ;—
- By these things good shall come unto thee.
- 22 Receive, I pray thee, law from his mouth ;  
And lay up his words in thine heart.
- 23 If thou return unto the Almighty, thou shalt be  
built ;  
Thou shalt put away iniquity far from thy taber-  
nacles.
- 24 Ay, set the [balsams of] Betser on the dust ;  
And count the [gold of] Ophir as the rocks of  
torrents.
- 25 And the Almighty shall be thy balsams ;  
And heaps of silver unto thee.
- 26 For then shalt thou delight thyself in the Al-  
mighty ;  
And shalt lift up thy face unto God :

## VARIOUS READINGS, JOB XXII. 18.

- 18 118 K. supplies כסף (*silver*) before כִּי  
(*good*); 157 K. omits ו (*and, or but*)  
at the commencement of the second  
clause; 95 K. reads כִּמִּי instead of  
כִּי (*from me*); this is immaterial.
- 21 191 K. reads עִיךְ (*with thyself*) instead  
of עִי (*with him*); 203, 244, 277, 319,  
368, and many other MSS. De R., and  
published editions, read הַבִּזְאֵקָה (*thy*  
*revenue* [shall be good]) instead of  
הַבִּזְאֵקָה (*shall come unto thee*).
- 23 145 K. reads מֵאֵלַיךְ (*from unto, or with,*  
*thee*), and most MSS. K. and De R.,  
and published editions, read מֵאֵלֶיךָ  
(*from thy tabernacle*) instead of  
מֵאֵלֶיךָ  
(*from thy tabernacles*).
- 24 18, 34, 198, 223, 250, 158 (before  
emendation), K., 3, 873, 596 (before  
emendation), De R., read יִשִּׁי (*he will*  
*place* [&c.], *i.e.*, *God will enrich you*  
*with treasures*) instead of יִשֵּׁה (*Ay,*  
*set*). Many MSS. K., and most MSS.  
De R., read כ (*as*) instead of ב (*in, or*  
*as*) before צוֹר (*the rock*).
- 25 32, 178, K., 35, 680 (after emendation),  
De R., read בִּזְרֵךְ (*thy balsam*) instead  
of בִּזְרֵךְ (*thy balsams*).

- 27 Thou shalt entreat Him, and He shall hear thee ;  
And thou shalt pay thy vows.
- 28 Yea, thou shalt decide, and command, and it  
shall stand to thee ;  
And light shall shine upon thy ways.
- 29 When [men] are abased, thou shalt command —even to the extent  
exaltation ; of his being an effec-  
And [God] will save the dejected. tual intercessor for  
those who might  
need his mediation ;  
and even the guilty  
would owe their de-  
liverance to his  
righteousness and  
prayers.
- 30 He will deliver him that is not innocent ;  
And he shall be delivered by the cleanness of  
thine hands.

XXIII. 1.—*Then Job answered, and said,*

- 2 To-day also, my complaint is rebellion ;  
My stroke is heavier than my groaning.
- 3 O that I knew where I might find Him !  
I would come even unto his chair.
- 4 I would draw up the cause in order before Him ;  
And would fill my mouth with arguments.
- 5 I would know [with what] verse He would  
answer me ;  
And would understand what He would say to me.
- Job's seventh dis-  
course.*  
He must still be  
rebellious, and his  
sufferings warrant it.  
He only wishes that  
he could get access  
to God, for then he  
would plead his own  
cause, would know  
God's designs, and  
would be strength-  
ened for the appa-  
rently unequal con-  
test by God him-  
self,—

## VARIOUS READINGS, JOB XXII. 27.

- 27 48, 125, K., read נִירָךְ (*thy vow*) instead  
of נִירֶךְ (*thy vows*).
- 28 224 K. reads יִרְכָךְ (*thy way*) instead of  
יִרְכִיךָ (*thy ways*).
- 29 245 K. reads גִּאֲוֵה instead of גִּאֲוֵה (*exal-  
tation*); the former is the more correct  
form. 48 (probably) K. reads, instead  
of this, גִּבֹה, which also means *exaltation*.
- 30 34 K. omits the whole verse; 1, 76,  
80, 89, 117, 147, 153, and other MSS.  
K., 1, 2, 3, 11, 31, and many other  
MSS. De R., read אֵינִיךָ instead of אֵינִי; the  
sense remains the same,—*him that  
is not innocent*. 379 De R. reads אֵי  
(*where? or who?*) instead of אֵי (*not*);  
but it is difficult to extract any reason-  
able sense out of this reading. 231,
- 245 (before emendation), K., read כְּבוֹר  
(*according to the cleanness*) instead of  
בְּבוֹר (*by the cleanness*). 2, 30, 32, and  
many other MSS. K., read כַּפְךָ (*thine  
hand*) instead of כַּפֶּיךָ (*thine hands*).

## XXIII.

- 2 Very many MSS. K. and De R. read  
שִׂיחִי, in full, instead of שִׁיחִי (*my com-  
plaint*); this is immaterial.
- 3 34 K. omits the whole verse; 95 K.  
reads יִדְעֵהוּ (*I knew him*) instead of  
יִדְעֵהוּ (*I knew*).
- 5 18 K. reads הִכְחִדֵּהוּ (*my reproof*) in-  
stead of יַעֲנֵהוּ (*He would answer me*);  
117 K. reads מִי (*who*) instead of מַה  
(*what*).



- 6 Would He contend with me by main strength?  
 Nay, He certainly would put [it] in me.
- 7 There doth the upright debate with Him;  
 And I should altogether get quit of my judger.
- 8 Behold, I go to the East, but He is not [there];  
 And to the West, but I cannot perceive Him:
- 9 To the North where He worketh, but I cannot  
 get sight [of Him];  
 He veileth the South, and I cannot see [Him].
- 10 He, however, knoweth my way;  
 He hath tried me, I shall come forth as gold.
- 11 My foot hath held fast to his step;  
 I have kept his way, and have not turned aside,—
- 12 The commandment of his lips,  
 And have not gone back from my statute:  
 I have treasured up the words of his mouth.
- 13 But He is on one thing, and who shall turn  
 Him?  
 What his soul desireth, that will He do?
- 14 For He will accomplish what is appointed me;  
 And many such things are usual with Him.

— and being innocent, would no longer be exposed to [the wrong] judgment of Eliphaz.  
 — But in whatever quarter he looked, he failed to find God;—

— God, however, knew him, and his own consciousness of uprightiness, and of strict adherence to God's laws, made him confident of standing the severe test he was now undergoing; — whilst, at the same time, he was aware that his uprightiness could not divert God from accomplishing whatever purposes He had decreed for him.

## VARIOUS READINGS, JOB XXIII. 6.

- 6 191 K. supplies ו (and) before לא (not, or nay).
- 7 196 K. supplies הוא (he) before שר (the upright).
- 9 147 K. reads בעצתו (by his counsel) instead of בעשתי (where he worketh); 253 K. reads יראה (one can[not] see) instead of אראה (I can[not] see).
- 10 32 K. supplies הוא (he, emphatic) before ירע (he knoweth); 150 K. reads ברחמי (in his being gracious) instead of בחני (he hath tried me).
- 11 One MS. De R. reads ברכי (for ברכי, his ways); and 180 K. reads רכי (my way) instead of רכי (his way).
- 12 1, 80, 89, 92, 93, 147, and other MSS. K., 11, 193, 269, 379, 593, 829 (the
- two last before emendation), De R., omit ו (and) before the commencement of the second clause; 259, 245 (before emendation), K., read ברחי (from his statute) instead of ברחי (from my statute); 76, 100, 125, 160, and other MSS. K., 1, 186, 188, 304, and other MSS. De R., read פי (my mouth) instead of פיו (his mouth).
- 13 1 (apparently) K., 249, 552, 574, De R., read כ (as) instead of ב (on) before אחד (one thing); see Vulg. solus est. 18, 191, 196, 245, K., omit ו (and) in the first clause. 76, 223 (after emendation), K., read ויעש (that will it do) instead of יעש (that will he do).

- 15 Therefore am I confounded at his presence ;  
I consider, and am afraid of Him.
- 16 For God hath unnerved my heart ;  
And the Almighty hath confounded me ;
- 17 In that I was not cut off before the darkness ;  
And that He hid not thick darkness from me.
- XXIV. 1.—Why, since times are not hidden from  
the Almighty,  
Do not those who know Him get foresight of his  
2 [Men] remove landmarks ; [days ?  
They plunder a flock, and pasture [it].  
3 They drive the ass of the fatherless ;  
They cord the ox of the widow :  
4 They turn the needy out of the way :  
The meek of the earth must hide themselves  
together. [wilderness,  
5 Behold the wild asses, they go out into the  
Early at their business, after the prey :  
The desert is bread to them, for the little ones.

— What confounds him in the matter is, that God, in his eternal purpose, should not have spared him these troubles by a premature death.

—It further puzzles him that the Omniscient God should not give his people some foresight as to the time of his retributive justice. Some men [for instance] carry on their dishonest practices, with violence, impudence, heartlessness, and oppression.

Others, like wild asses, scour the desert, and live by marauding ; they strip cultivated fields, and

VARIOUS READINGS, JOB XXIII. 15.

- 15 32 K. reads ואודה (is not this a misprint for ואירא, and am afraid?) instead of ואסור (and am afraid).
- 16 171 K. reads הרע (hath made evil) instead of הרכ (hath made soft, or unnerved); 89 K. reads לבני instead of לבי (my heart); this is immaterial.
- 22 XIV.
- 1 The Keri, and many MSS. K., read יודעו (those who know him) instead of ירעו (he who knows him, i.e., each one of those who know him). The Kethib may, perhaps, be the more correct. 147, 176, 198, 231, K., 379, 596 (before emendation), De R., read ירעו (those who know me); 31, 596 (before emendation), De R., read ימי (my days) instead of ימי (his days).
- 2 245 K. supplies ו (and) at the commencement of the second clause.
- 3 150 K. supplies ; paragogic to ירעו (they drive); this does not affect the sense. 1012 (before emendation) De R. reads בגר (the garment) instead of שור (the ox). See the note on this verse. 200 (before emendation) K. reads אלמנה (widows) instead of אלמנה (widow).
- 4 The Keri, and very many MSS. K., 4, 196, 275, 304, 341, 414, 518, 552, and many other MSS. De R., read עני instead of עני (the meek); this is immaterial.
- 5 118, 150, 158, 80, 245 (before emendation), K., 4, 244, 380, 554, 737, 847, 941, 203, 715 (the two last before emendation), De R., read כ (according to) instead of ב (at) before עינם (their business); 180, 253, 601, K., 59, 188, 31, 683 (the two last before emendation), De R., read לעינם (to their business).

- 6 In fields not their own do they reap ;  
And vineyards they wickedly gather.
- 7 The naked spend the night without clothing ;  
And have no covering in the cold.
- 8 They are drenched with the rain of the mountains ;  
And hug the rock for want of shelter.
- 9 [Men] pluck the fatherless from the breast,  
And tie a cord on the meek.
- 10 Naked do they go without clothing ;  
And famishing they carry sheaves.
- 11 They make oil within their walls ;  
They tread wine vats, and they thirst.
- 12 Out of the city mortals groan,  
And the soul of the wounded crieth out ;  
Yet God doth not impute fault.

plunder travellers, who, being turned adrift without clothing, are miserably exposed to the inclemency of the weather.

Others kidnap for slavery, and their victims are compelled to labour, in the midst of abundance, in a state of nakedness, starvation, and thirst.

Cities also are full of groaning crimes, of which, however, God takes not the slightest notice ;—

## VARIOUS READINGS, JOB XXIV. 6.

- 6 Many MSS. K. read יקצרו; and the Keri, and many MSS. K. and De R., יקצרו instead of יקצרו; in the two former cases the meaning is, *they reap*,—in the latter case, *they cause to be reaped*. 379 De R. reads קצצ instead of קצצ; in either case the word may be used adverbially, *wickedly*. 170 K. reads לקשו (*they have gathered*) instead of לקשו (*they gather*); 249, 109 (foreign), De R., read the ordinary form of the word by substituting ו for ש.
- 7 100 K. reads לילן (*spendeth the night*) instead of לילנו (*spend the night*); 384 K., 737 (after emendation) De R., omit the ו before בלי; this does not affect the meaning, *without*.
- 8 30, 76, and other MSS. K., omit ו (*and*) at the commencement of the second clause.
- 10 1, 2, 76, 80, 95, and many other MSS. K., read כבלי, and 92 K. reads בלא instead of בלי; in any case the meaning is, *without*.
- 11 58 (before emendation) De R., 100 (apparently) K., read שורחים (*two walls*); some MSS. read שרחה (defectively); 30, 32, 33, 76, and many other MSS. K., read שרוחה (fully); 95 K. reads שרוחה (partly defective); and 180 (before emendation) K. reads שירוחה (*their songs* (?) ) instead of שרוחה; the second, third, and fourth readings do not affect the meaning, *their walls*. 82 K. reads יצרו (either defectively, or perhaps Kal) instead of יצרו; in either case the meaning is, *they make oil*. 147 K. reads ירבו instead of דרבו; in either case here the meaning is, *they tread*.
- 12 80 K. omits מיני (*out of the city*); 193 De R. reads מתיים (*the dead*) instead of מתיים (*mortals*); 1012 De R. reads רושט ([that the soul of the wounded] *might be succoured, or saved*); 245 K., 780 De R., read השלה (*prayer*) instead of השלה (*fault*). See the notes.

- 13 They are of those that rebel against the light ;  
They acknowledge not its ways ;  
Neither do they abide in its paths. —the perpetrators of such crimes do their deeds during the darkness, and indeed hate light :—
- 14 Towards [day-] light riseth the murderer ;  
He slayeth the meek and needy ;  
And in the night he is altogether a thief. —the murderer [for instance] slays early, and then steals at night ;—
- 15 Also the eye of the adulterer watcheth for the twilight,  
Saying, No eye shall notice me.  
And he putteth on a veil for the face : —the adulterer waits for nightfall, then disguises himself, and burrows into houses.
- 16 He burroweth into houses in the dark.  
They keep themselves close by day ;  
They know not the light. —Both these classes of persons dread nothing so much as the day.
- 17 For morning to them is altogether the shadow-of-death ;  
Yea, they recognise the terrors of the shadow-of-death.
- 18 That other is swift on the face of the waters ;  
The portion of those on the land is despised ;  
He turneth not to the way of orchards. — The pirate, despising the honest industry of land occupations, pursues his career on the sea.
- 19 Dryness and heat filch away snow waters ;  
[So doth] the grave [those that] have sinned. All these die just as naturally as others, they are forgotten,

## VARIOUS READINGS, JOB XXIV. 13.

- 13 80, 76 (apparently), K., read כ (as) instead of ב (which here has the sense of *of*) ; 100 K., 596 (before emendation) De R., read ישׁוּבֵן (they return) ; 34 De R., reads שָׁבִי also (they return) instead of שָׁבִי (they abide).
- 14 95 (before emendation) K. reads יָקַט לַעֲנִי (he loatheth the meek) instead of יִקְטֹלֵהוּ (he slayeth the meek).
- 16 80, 191, 248, K. supplies ו (and) at the commencement of the third clause ; 101 K. reads יִרְאוּ (they see) ; and 207 K. reads רָאוּ (they have seen) instead of יָדְעוּ (they know).
- 17 18, 32, and other MSS. K. read יִדְעוּ (fully) instead of יָדְעוּ ; this is immaterial ; in both cases the meaning is, *altogether*.
- 18 1 K. reads לַעֲנִי (like as) instead of עַל־פְּנֵי (upon the face of) ; 277, 518 (before emendation) De R., read תִּקְלָה (thou shalt curse) instead of תִּקְלָה (is, or shall be, accursed, or despised) ; 18, 170, 191, 32 (probably) K., 553, 554, 593, 34, 715 (the two last before emendation), De R., supply ו (and) at the commencement of the third clause ; 196 K. omits דֶּרֶךְ (the way) ; 35 De R. reads בְּדַמַּיִם (in bloods, i.e., in slaughter).
- 19 76 K. reads יִחַטְּאוּ ([those that] sin) instead of חַטְּאוּ ([those that] have sinned).



- 20 The womb that enjoyed him shall forget him ;  
A worm ! he shall never be remembered ;  
And iniquity shall be broken as a tree.
- 21 [One man] is evil entreating the barren that  
beareth not ;  
And is not over-kind to the widow.
- 22 And [another] hath drawn the mighty by his  
power ;  
When he riseth up, none feeleth sure of life.
- 23 [God] alloweth him to feel safe, and he resteth  
upon [it] :  
But His eyes are upon the ways of such.
- 24 They are exalted for a while, then are gone,  
And are driven along ; like all [others] they get  
shut up ;  
And like a topping ear of corn are they cut  
off.
- 25 Now, if it be not so, who will give me the  
lie,  
And set down my verse as nothing ?
- and their course of  
sin is interrupted.
- One refuses to per-  
form his duty as a  
kinsman, where the  
kindness is most  
needed,—
- another plays the  
despot with much  
cruelty and caprice,  
and God permits all  
this, though he ob-  
serves it,—such men  
are not exempted  
from death, but they  
soon come to an end  
like all others ;
- [it is inexplicable,  
therefore, why God  
should not have re-  
vealed to his servants  
when his judgment  
is to be].
- He (Job) is satisfied  
that the fact he has  
advanced cannot be  
gainsayed.

## VARIOUS READINGS, JOB XXIV. 20.

- 20 248 K. reads בל instead of לא ; in either case, *not*, or here, *never*. 117 K. omits כעץ (*as a tree*).
- 21 651 K. reads רואה (*seeth*) instead of רעה (*is evil entreating*).
- 22 117 K. reads בחייו (*of his life*) instead of בחיין (*of life*).
- 23 80 K. reads וישערו (*and he looketh for it*) instead of וישען (*and he resteth upon*); 715 De R. reads לעיניו (*to his eyes*) instead of ועיניו (*and his eyes*); in that case the meaning of the whole sentence would be, *and he dependeth upon his eyes being on their ways*.
- 24 147 K., 32, 349, 561, 874 (before emendation), 782 (apparently), 34 (before emendation, apparently), 597 (probably, before emendation), 350 (after emendation), De R., read ורמי (*they are silent*) instead of רמי (*they are exalted*).
- Most MSS. K. and De R. read ב (*in*, *i.e.*, *in all*, meaning *altogether*) instead of כ (*like*) in the second clause; 196, 245, 95 (before emendation), K., 596 (before emendation) De R., read יקצפן (*they are enraged*; so LXX., *ἐν καύματι*, *in heat*; and Syr., *irritators*); 223 K. reads יקבצין (*they get gathered*) instead of יקצפין (*they get shut up*); 34, 147, 150, 155, 245 (before emendation), 80, 99 (probably), K., 203, 349, 379, 715, 801, 57, 304, 829 (the three last before emendation), De R., read ב instead of כ in the third clause; in both cases here the meaning is, *like*.
- 25 801, 319 (before emendation), De R., and published editions, read הלא (*before God*) instead of לא (*as nothing*); so Symmachus, Syr., Vulg., and Arab.

XXV. 1.—*Then answered Bildad the Shuhite, and Bildad's third discourse.*  
*said,*

- |  |   |
|--|---|
| <p>2 Dominion and awe are with him ;<br/>         He effectuateth peace in his high places.</p> <p>3 Is there any number to his battalions ?<br/>         And upon whom doth not his light arise ?</p> <p>4 How, then, should mortal-man be just with God ?<br/>         Or how should he be clean who is woman-born ?</p> <p>5 Behold even the moon, it giveth no brightness ;<br/>         And the stars are not clean in his sight.</p> <p>6 How much less mortal-man, that is a worm !<br/>         And the son of man, that is a maggot !</p> | <p>God reigns in heaven in awful majesty and undisturbed serenity,—his armies are countless, and his light is universally diffused ;—how, then, could man be pure before such a God ?</p> <p>If even the moon and stars fail in lustre, how great must be the defect in man, who is a mere worm of corruption !</p> |
|--|---|

XXVI. 1.—*Then Job answered, and said,*

- |   |  |
|---|--|
| <p>2 How thou hast holpen him that hath no power !<br/>         [How] saved the arm that hath no strength !</p> <p>3 How thou hast counselled him that hath no wisdom !<br/>         And abundantly made known the reality !</p> <p>4 Before whom hast thou advanced verse ?<br/>         And whose breath came forth from thee ?</p> | <p><i>Job's eighth discourse.</i><br/>         He compliments Bildad on the amazing force and wisdom of his speech, which, of course, clears up the whole question ; and he begs to know for whom, and by what inspiration, it was spoken.</p> |
|---|--|

VARIOUS READINGS, JOB XXV. 4.

- | XXV.   | XXVI.  |
|--|--|
| <p>4 30 K. reads על (<i>in respect of</i>) instead of עם (<i>with</i>).</p> <p>5 737 (before emendation) De R. omits עד (<i>unto, or even</i>) ; 17 K. reads על (<i>unto</i>) ; 1, 2, 4, 80, 95, and other MSS. K. and De R., omit ו (<i>and</i>) in the second sentence of the first hemistich. It is not necessary that it should be expressed. 596 (before emendation) De R. supplies a ו conversive before יהוה (<i>it giveth—brightness</i>) ; 249 (before emendation) K. reads יהוה (the same meaning, and a more correct form) ; 76, 95, 170, 172, 245, K. read יהוה (this also may have the same meaning).</p> | <p>2 240 K. reads הושיעה instead of הושיע ; this is immaterial ; in either case the meaning is <i>thou hast saved</i>. 18, 95, 248, 249, 384, 603, K., 1, 1012, De R., read לא, and 196 K. reads לא instead of לא ; in neither of these cases is the sense particularly affected, ([that hath] <i>no</i>).</p> <p>3 188 K. reads כח (<i>hand</i>) instead of חכמה (<i>wisdom</i>). 18 K. reads לא (<i>not</i>) instead of לרב (<i>abundantly</i>).</p> <p>4 102 K. reads הודעה (<i>hast thou caused to know</i>) instead of הודח (<i>hast thou advanced</i>). 76, 80, 224, K. read מים instead of מלך (<i>verse</i>) ; this is immaterial. 150 K. reads ונעמה (<i>and—sweetness</i>) instead of ונשמה (<i>and—breath</i>). 157 K. omits מי (<i>whose</i>).</p> |

- 5 The shades of the dead tremble [before Him],—  
 [The places] beneath the waters, and they that dwell there.
- 6 Hell is naked before Him,  
 And Perdition hath no covering.
- 7 He spreadeth the North over the void ;—  
 Suspendeth the earth upon nothing ;—
- 8 Tieth up waters in his thick clouds,  
 And the cloud is not rent under them ;—
- 9 Maketh fast the face of the canopy ;—  
 Spreadeth his cloud over it :—
- 10 He hath circumscribed a bound over the face of the waters,  
 Up to the confines of light and darkness.
- 11 The pillars of heaven vibrate ;  
 And are astounded at his rebuke.
- 12 He stilleth the sea by his power ;  
 And stampeth down [its] insolence by his knowledge.
- 13 He brighteneth the heavens by his breath ;  
 His hand woundeth the fleeing serpent.

[Did Bildad talk of God's dominion?] —that dominion extends to the deepest depths of hell, and to the height of the northern heavens ; here God suspends the earth, coops up water in rain-clouds, spreads and fastens up the sky like a canopy, draws the horizon round the sea, where light and darkness meet, shakes the loftiest mountains, stamps upon the raging sea to calm it, clears the atmosphere, and exposes to view the constellation of the serpent which He has fixed :—

## VARIOUS READINGS, JOB XXVI. 7.

- 7 76 K. supplies ו (and) at the commencement of the second clause. 141, 155, 172, 178, 226, K., read נלי מה instead of בלימה ; in either case, nothing.
- 8 76 K. reads שרר (compresseth) instead of צר (tieth up). 196 K. reads בעבים (in thick clouds) instead of בעיני (in his thick clouds). 18 K. omits ו (and) at the commencement of the second clause. 145, 172, 259, 601, 250 (before emendation), K., read תחתיו (under it) instead of תחתם (under them).
- 9 The Keri, 664, 95, 158 (the two last before emendation), 82 (perhaps), K., and many MSS. De R. read כסא instead of כסה ; in either case throne, or canopy.
- 10 17 K. reads הרום (the deep) instead of מים (the waters). 224 (probably) K. reads מים (from with) instead of עם (with).
- 12 The Keri, and very many MSS. K. read ובהננתו instead of ובהננתו ; in either case the meaning is and by his knowledge : the first of these is the ordinary and known form of the word, and hence the emendation of the Keri. But הוננתו, the form presented in the Kethib, may be equally correct, though obsolete ; the Oriental Jews read ובהננתו (and by his arrangement).

- 14 Behold, these are outlines of his ways ;  
 And how mere a whisper have we heard of him.  
 Who then can understand the thunder of his  
 might ?

—and yet how little do these, which are mere outlines, reveal to us of the greatness of God!

XXVII. 1.—*Then Job again took up his verse, and said,* *Job's ninth discourse.*

- 2 [As] God liveth who hath put aside my right,  
 And the Almighty, who hath embittered my soul ;  
 3 All the while my breath is in me,  
 And God's spirit is in my nostrils,  
 4 My lips shall not speak wickedness,  
 Nor my tongue utter deceit.  
 5 God forbid that I should judge you right :  
 Till I die I will not part with my integrity.  
 6 I hold fast to my righteousness, and will not let  
 it go ;  
 Not [of any] of my days shall my heart reproach  
 [me] ;  
 7 It is my enemy that is really guilty ;  
 And my assailant that is really iniquitous.

He solemnly declares that though God had not vindicated him, yet nothing would induce him, as long as he lived, to speak falsely respecting himself, and so, concede that they were right in their accusations ; he would persist to the last in maintaining that his conscience was void of offence, and that they, who so rancorously and without provocation attacked him, were in fact the guilty party.

VARIOUS READINGS, JOB XXVI. 14.

- 14 The Keri, and very many MSS., K. and De R., and editions, read ררכי (*his ways*) instead of ררכי (*his way*). The Keri reads גְּבוּרָתִי (*his might, plural*), and very many MSS. K. and De R. have it fully גְּבוּרוֹתַי, instead of גְּבוּרָתוֹ (*his might, singular*); this reading of the Kethib is supported by 32, 349, 379, 380, 587, 610, 824, 874, 1, 596, (the two last before emendation), De R., all which MSS. read and punctuate גְּבוּרָתוֹ.

XXVII.

- 3 180 K. omits (*that*) at the beginning of the verse ; it is not necessary to express it in translation. 1 K. reads מִשְׁפָּטִי (*my judgment, or right*) instead of נְשַׁמְתִּי (*my breath*). 191 K. reads

- אֱלֹהִים instead of אֱלֹהֵי (*God*); this is immaterial.  
 4 166 K. omits אִם (*if*) in the second clause; this is not necessarily to be expressed in translation. 30, 166, 224, 259, 141 (before emendation), K., 304, 380, 737, 942, 203, 683, (the two last before emendation), De R., read הִזְמִינָה (*shall utter, feminine*) instead of יִזְמִינָה (*masculine*); the noun לְשׁוֹנִי (*my tongue*) is of both genders, though more commonly feminine.  
 6 32, 34, 40, 341, 379, 380, 597, 715, 737, 847, 874, De R., read אֶצְטָחָה (*I will let go*) instead of אֶצְטָחָהּ (*I will let it go*). 92, 145, and other MSS. K., supply ו (*and*) at the commencement of the second clause.



- 8 For what is the hope of the ungodly when  
 [God] shall cut off,—  
 When God shall unsheath his soul?
- 9 Will God hear his cry,  
 When distress shall come upon him?
- 10 Will he delight himself in the Almighty?  
 Will he call upon God at all times?
- 11 I will teach you of the hand of God.  
 What is [usual] with the Almighty I will not keep  
 back.
- 12 Behold, yourselves, all of you, have seen [it];  
 Why then do ye trifle in vain?
- 13 This is the portion of a wicked man with God;  
 And the heritage of tyrants [which] they receive  
 from the Almighty.
- 14 If his children be multiplied, it is merely for the  
 sword;  
 And his issue shall not have enough of bread.
- 15 His residue shall be sepulchred by Death;  
 And their widows shall not weep.
- 16 If he heap up silver as dust;  
 And prepare vesture as clay : [ON. His hoarded  
 wealth falls into the  
 hands of others more  
 deserving of it.]
- 17 He may prepare, but the righteous shall put [it]  
 And the silver shall the innocent divide.
- 18 He hath built his house as a moth ; [made. —The house he had  
 erected was merely a  
 temporary abode for  
 him.—]  
 And like a shed which a [vineyard-]keeper hath

VARIOUS READINGS, JOB XXVII. 9.

- 9 1 K. reads הכצעקתו (*will—according to his cry?*) instead of הצצעקתו (*will—his cry?*).
- 10 32, 80, K., read תחנני (*will thou delight thyself*) instead of יחנני (*will he delight himself*). 32 K. reads תקרא (*will thou call upon*) instead of יקרא (*will he call upon*). 32, 76, 100, 173, and other MSS. K. supply אל (*unto*) before אלה (*God*).
- 11 223 K. omits ביד (*by, or of the hand*). 223 K. omits ים (*what is usual with*).
- 13 34 K. omits the whole verse. 95 K. reads במל, by supposed error for מאל (*from God*), instead of עם אל (*with God*). It is equally possible, however, that במל may have been a transcriber's error for אל.

- 19 Rich, he shall lie down, but shall not be gathered —He may die rich, but then he wakes to the awful fact that he is lost.—  
 [with the just];  
 He openeth his eyes, and he is not.
- 20 Terrors shall overtake him as waters : —His destruction is sudden and terrible ; there is no escape from it ; like a whirlwind it catches him up in a moment, and then seems actually to mock his misery and despair. [Such an one never found wisdom.]  
 In a night a whirlwind stealeth him away.
- 21 A blast shall take him up, and he is gone ;  
 And it shall sweep him out of his place.
- 22 Yea, it shall drive upon him, and not spare,  
 [Though] he scud from its stroke ;
- 23 It shall clap its hands at him,  
 And whistle at him out of his place.
- XXVIII. 1.—There is indeed an outlet for the silver, Precious metals, indeed, however deeply hidden in the dark recesses of the earth, may be found, and are brought to light by the enterprise of man ;—  
 And a place for the gold [which] they fine.
- 2 Iron is taken out of earth ;  
 And stone is molten into copper.
- 3 [Man] hath set an end to darkness ;  
 And unto the utmost limit searcheth he,—  
 The stone of thick-darkness and of the shadow-of-death. [dwelleth ;
- 4 He breaketh open a shaft away from [where] he —in quest of them he sinks the deep shaft, and works forgotten by the foot, these [men] hang suspended ; he turns up the sparkling entrails of the earth that gives him bread, and finds sapphires and nuggets ; the [subterra-  
 Away from human-kind they swing to and fro.
- 5 Whilst out of earth there cometh forth bread,  
 Her nether parts are turned up as it were fire.

## VARIOUS READINGS, JOB XXVII. 19.

- 19 32 K., 32, 380, De R., read יאסוף (*he shall gather*) instead of יאסף (*he shall be gathered*).
- 21 1, 48, 119, and other MSS. K. substitute ס for ש in ישערה (*and shall sweep him*); this is immaterial.
- 22 607 K. omits this and the following verse. 242 (probably) K., reads יודל instead of יודו ; in that case the clause would stand, *though he flee in alarm from its stroke*.
- 23 1, 30, 76, and many other MSS. K. substitute ס for ש in ישפן (*it shall clap*); this is immaterial. 80 K. reads בפימו (*with their mouth*) instead of בפימו (*their hands, i.e., the hands of each*). 4, 32, 403, 489, K., read עלימו (*at them, i.e., at each of them*) instead of עליו (*at him*).

## XXVIII.

- 5 118 K. apparently reads במו (*with, i.e., by means of*) instead of כמו (*as it were*).

- 6 Her stones are the place of the sapphire,  
And lumps of gold for man.
- 7 [It is] a path which the bird of prey knoweth not,  
And whereon the eve of the vulture doth not  
glance.
- 8 The tribes of ferocious beasts do not tread it;  
The lion passeth not upon it.
- 9 [Man] putteth his hand on flint;  
He overturneth mountains from the root;
- 10 He cutteth rivers in the rocks;  
And his eye seeth every precious thing.
- 11 He bindeth floods that they weep not;  
And bringeth forth what is hidden to light.
- 12 But where is wisdom to be found?  
And where is the place of understanding?
- 13 Mortal-man knoweth not its value;  
Nor is it to be found in the land of the living.
- 14 The abyss saith, It is not in me.  
And the sea saith, It is not with me.
- 15 Gold of Segor shall not be given in lieu of it;  
Neither shall silver be weighed as the price of it.
- 16 It shall not be weighed with the gem of Ophir;  
With the precious onyx or the sapphire.
- 17 Golden glass shall not be put along with it;  
Nor shall a vessel of fine gold be the exchange of  
it. [tioned ;
- 18 Coral and mother-of-pearl are not to be men-  
And the procuring of wisdom is more than of pearls.

nean] path which he takes is one unseen by the keenest sighted fowls of the air, and untrodden by the wildest beasts;—

—he makes his way through flint, upturns mountains, cuts channels in rocks, stops the oozing water, lets nothing precious, however hidden, escape him, and brings all to light.

—But where is WISDOM to be found? Not [as other precious things], on the earth, or under the earth, or in the sea; and indeed man is ignorant of its value.

—The most precious metals cannot purchase it, nor can the most precious gems equal it; the most expensive and exquisite works of art cannot compete with it, and the treasures of the sea, and even pearls, are of far less worth.—

VARIOUS READINGS, JOB XXVIII. 8.

- 8 2, 48, 89, and many other MSS. K. supply ו (and) at the commencement of the second clause.
- 16 80 K. omits the whole verse. 250 K. substitutes א for ה in הוּסֵהּ (it shall be weighed); this is immaterial. 48, 4 (probably), K., reads בַּנְסָה (?) (is not this a mistake for בַּנְסָה i.e., בַּנְסָה
- (with silver ?)) instead of בָּרָהם (with the gem).
- 17 32, 349, 368, 379, 380, 552—554, 610, 737, 1012, De R., read כֵּלֵי (vessels), and 153 K. reads כֵּלֵי (as a vessel) instead of כֵּלֵי (a vessel).
- 18 170 K. reads רַחֲמֵי (lofty things) instead of רַחֲמֵי (coral (?)).

- 19 The topaz of Cush shall not be matched with it ;  
With the clear gem shall it not be weighed.
- 20 Whence then is wisdom to come ?  
And where is the place of understanding ?
- 21 It is hidden from the eyes of all living ;  
And is concealed from the fowl of the heavens.
- 22 Perdition and Death have said,  
With our ears have we heard the report of it.
- 23 God hath knowledge of its way ;  
And he knoweth its place.
- 24 For he looketh to the ends of the earth ;  
He seeth under the whole heaven.
- 25 In making a weight for the wind ;  
And when he adjusted the waters in a measure ;
- 26 In his making a law for the rain,  
And a way for the lightning of the thunder ;
- 27 Then he saw, and he declared it ;  
He had knowledge of it, yea, and searched it out :
- 28 And he said unto the man, [wisdom ;  
**Behold, the fear of the Lord, that is  
And to depart from evil is understanding.**

Whence then is WISDOM to be obtained? It is not in the abode either of the living or the dead, nor is it in the air.

—God only, being omniscient, knows where it is: he saw it when he regulated the various atmospheric phenomena, and it was then that he exhibited it;—

—and to the [newly-created] man he declared that WISDOM consists in the fear of God, and in departure from evil.

VARIOUS READINGS, JOB XXVIII. 19.

- 19 128, 245 (probably) K., read פטרה (this must be an error of the transcriber) instead of פטרה (*topaz*).
- 20 76, 245 (before emendation) K., read תבואה (*is to be found*) instead of תבואה (*is to come*).
- 21 125 K, omits נסתר (*is concealed*).
- 22 80 K. reads שמויה instead of שמויה ; this is immaterial ; in either case the meaning is *the report of it*.
- 23 89, 384, 422 (before emendation), K., 379, 597 (before emendation), De R., read הבין (*hath arranged*) instead of הבין (*hath knowledge of*). 248 K. supplies את before ירכה (*its way*) ; this is immaterial. 210 K. reads הבין (*he hath knowledge of*) instead of ידע (*he knoweth*).
- 24 76, 100, 145, 166, K., supply ו (*and*) at the commencement of the second clause.
- 26 248 (margin) K. reads עשה (*he made*) instead of בעשאו (*in his making*). 245 (before emendation) K. reads לרוין (a Rabbinic reading) instead of לרוין (*for the lightning*).
- 27 80 (before emendation) K., 57, 610, 737, 801, K., read הבינה (*he had knowledge of it*) instead of הכינה (*he adjusted it*) : I have adopted the former reading.
- 28 76 K. omits הן (*behold*). 168, 206, 242, 321, K., supply יהיה (*the Eternal*) before ארני (*the Lord*). Most MSS. K. read יהיה instead of ארני. 224, 248, 590 K. omit היא (*that*). 191 K. supplies the definite article ה before חכמה (*wisdom*).



XXIX. 1.—*Then Job again took up his verse, and Job's tenth and last said,*

- 2 O that I were as in months of old ;  
 As in the days when God did guard me ;  
 3 When his lamp shined over my head ;  
 [And] by his light I walked through darkness ;  
 4 As I was in the days of my prime,  
 When God was a visitor at my tent ;  
 5 While the Almighty was still with me,  
 [And] my young men were around me ;  
 6 When I washed my steps in butter,  
 And rocks along-side me poured out rivers of  
 oil ;  
 7 When I went from the gate up to the bench,  
 [And] had my seat set in the broad-way !  
 8 Young men saw me, and hid themselves ;  
 And aged men rose, yea, stood.  
 9 Princes refrained from haranguing,  
 And laid [their] hand upon their mouth.  
 10 The voice of nobles was suppressed, [mouth.  
 And their tongue cleaved to the roof of their  
 11 When the ear heard [me], it blessed me ;  
 And when the eye saw [me], it bare witness unto  
 me ;  
 12 For I was wont to deliver the poor that cried,  
 And the fatherless who had no helper.

[1. His former happy condition.]

He remembers his happier days, with the regret that they are gone—days when God was his guardian, his light, and his intimate friend ; when his sons surrounded him, and nature was prodigal of its bounties for him.

[In those days] when he went in state to the place of public assembly, the young retired and the aged stood, princes and nobles left off talking.

—the ears and eyes of those who heard his magisterial decisions testified their joy, for he was the deliverer of the poor, the fatherless, the perishing, and the widow.—

VARIOUS READINGS, JOB XXIX. 3.

XXIX.

- 3 80 K. reads כ (as [when]) instead of ב (in, or here, when).  
 6 223 K., 801 De R., read ברכיה instead of ברכה, probably in both cases, in butter ; the former is, so far as we know, the correct form.  
 9 18, 192, K. read בכלי instead of בפלים (from verse, here from haranguing) ;

- this is immaterial. 4 (before emendation) K., reads ב instead of ל ; in both cases the rendering is upon.  
 12 76, 80, and other MSS. K., omit (and) before לא (not or no) : it is not necessary that it should be expressed in translation ; 32, 100, 102, 245, 300, K., read ויאן ; this does not affect the sense.

13 The blessing of him that was ready to perish  
came upon me ;

And I made the heart of the widow to sing for

14 I put on justice, and it clothed me ;

My equity was as a robe and bonnet.

15 I was eyes to the blind ;

And feet [was] I to the lame.

16 I was a father to the needy ;

And I searched into the cause of him that I knew

17 So I brake the tusks of the wicked,

And I flung the prey out of his teeth.—

18 And I said, “ I shall die in my nest ;

“ And shall multiply days as the sand.

19 “ My root is laid open to the waters ;

“ And the dew lodgeth at night on my crop.

20 “ My glory is new as I go on ;

“ And my bow getteth renewed in my hand.

21 “ Men give ear to me and they wait,

“ And they keep silence merely for my counsel.

22 “ After I have spoken, they [speak] not again ;

“ And my discourse falleth in drops upon them.

23 “ Yea they wait for me as for the rain ;

“ And open wide their mouth as for the showers  
of spring.

24 “ I laugh to them, [but] they do not presume ;

“ Nor cause the light of my countenance to fall.

[joy].—His robes of office were the true symbols of his qualifications to act as judge; in his exact justice he was all things to all men as each had need, and whilst rescuing the oppressed, he broke the power of the oppressor.—

—He had once fondly thought that those happy days would have lasted and been many, for, favored as he was by every advantage, he had observed no likelihood of decay in his prosperity;—

—men looked to him with opened-mouth expectation, thirsting for his counsel, and when he gave it, were satisfied: his condescending smile never led them to risk his anger by presumption; he was their chief in peace, their king in war, and their comforter in distress.—

#### VARIOUS READINGS, JOB XXIX. 14.

14 117, 245, K., read וילבשי (Hiphil) instead of וילבשי (Kal), and it clothed me, in both cases.

19 147, 651, K., read עלי instead of אלי (to); this is not material.

20 166, K., reads כעלי הששש (he hath stripped from off me), (how can this agree with the context?) instead of חדש עברי (is new as I go on). 196 K. reads וקשה (and the bow), instead of וקשתי (and my bow).

21 80, 93, 139, 158, 172, 384, K., read

למועצתי (for my counsels) instead of למו עצתי (merely for my counsel).

22 264 K. reads ישנו (they go astray) instead of ישנו (they [speak] again).

24 18, 118, 147, and other MSS., K., read אליהם instead of עליהם; in either case, to them. Very many MSS. K. and De R., and published editions, supply ו (and or but) at the commencement of the second clause of the first hemistich.

- 25 "I select their laws, I sit chief;  
 "And in the troop I dwell the king:  
 ["I am] the comforter of mourners."  
 XXX.—1. And now they laugh at me—  
 [Men] younger in days than I;—  
 Whose fathers I would have disdained,  
 To rank with the dogs of my flock!  
 2 What cared I even for the strength of their  
 hands,  
 In whom the vigor of manhood was gone,  
 3 Through penury and stark hunger?  
 Who [but] yesterday were gnawing the desert,—  
 The waste and the wasteness.  
 4 Who were cropping purslain on the shrub;  
 And the root of the broom was their bread.  
 5 They were driven out of society;  
 [Men] hallooed them as [they would] a thief.  
 6 They had to dwell in horrible glens,  
 In holes of the earth, and of rocks.

[2. *His present miserable state.*]

— But now he was jibed by men who were his juniors, and whose fathers he would not have employed in the most menial occupation, for they were a weak, half-starved set of wild fellows, subsisting on roots in the desert, hooted out of society, living in glens and holes, braying and herding like brutes among shrubs,—a bad and ignoble tribe.—

VARIOUS READINGS, JOB XXIX. 25.

25 224 (before emendation) K. supplies כ (as) before ראש (*chief*). 145 K. supplies ו (*and*) at the commencement of the third clause.

XXX.

- 1 350 K. substitutes צ (*ts*) for ש (*s*) in שדקו (*they laugh*); this is immaterial. 248 K. supplies אח before אבותם (*whose fathers*); this is immaterial.  
 3 1, 30, 80, 89, 95, 150, 259, 264, 48 (before emendation), 158 (probably), K., 4, 275, 414, 941, 1014, 304, 552, 782, (the three last before emendation), De R., and published editions, read בחר (in *opprobrium*) instead of בחסר (*through penury*). 207 K. reads אמש (*a set of men (?)*) instead of אמש (*but yesterday*).

- 5 596 (before emendation) De R., reads גי (*the lowlands*) instead of גי (*the midst, i.e., of men, or society*). 32 K. supplies ו (*and*) at the commencement of the second clause. 259 K. reads כנבו (*as though they had stolen*) instead of כנבו (*as a thief*).  
 6 32, 56, 196, 349, 380, 552, 553, 561, 597, 847, 940, 941, 1014, 953 (before emendation), De R., and published editions, read בגרוע, and 275, 379, 414, 554, 593, 596, 758, 801, 829, De R., and published editions read בגרוע instead of בגרוע (*in horrible*), this appears to be immaterial; 125, 95 (before emendation), K., read כערץ, and 245, 384, K. read כערץ (*as [in] horrible*).

- 7 They brayed among the shrubs ;  
They huddled under the nettles.
- 8 A tribe of profligates, nay, a nameless tribe ;  
They were beaten out of the land.
- 9 And now I have been their song ;  
And I am become verse for them.
- 10 They abhor me, they get away far from me ;  
And even to my face they forbear not spitting.
- 11 Yea they have every one loosed his cord, and  
humbled me ;  
And even to my face have they thrown off the bridle.
- 12 On [my] right hand a brood of youngsters riseth up ; —the unfledged ris-  
They thrust aside my feet ; ing generation, of  
And they throw up their destructive roads against themselves, regularly  
attacked him, and  
brought about his  
downfall as systemati-  
cally, and as violently,  
as though they were  
besieging and assault-  
ing a fortified city,  
and so terrified was  
he that he lost at  
once his courage and  
his safety.—
- 13 They have torn up my path ; [me].  
They help forward my downfall ;  
They have none to assist them.
- 14 They come in as [through] a wide breach ;  
Under the ruins they come rolling in.

## VARIOUS READINGS, JOB XXX. 7.

- 7 120, 253 K. substitute א (a) for ה (h) in ירהקו (*they brayed*); this is immaterial. 237 K. reads דורלים (plural) instead of דורל (singular); in either case, probably, *nettles*. 89 K. substitutes ש (s) for ס (s) in יסחשו (*they huddled*); this is immaterial; 379 De R. reads the word, Piel instead of Pual; this does not affect the sense; 34 (before emendation) De R. reads יסחשו (*they were swept away*).
- 10 137 K. supplies כל (*all*) before רהקו (*they get away far*). 100 K. reads כמיני instead of מיני (*from me*); this is immaterial.
- 11 The Keri, and many MSS. K., and very many De R., and published editions, read ירתי (*my cord*) instead of ירתי (*his cord*).
- 12 153 K. reads ימיני (*my right hand*) instead of ימין (*right hand*). 176, 260, 264, 158, 178, 245, (the three last before emendation), 99 (probably), 89 (apparently), K., 4, 59, 275, 379, and many other MSS. De R., and published editions, read סרחה instead of סרחה (*a brood of youngsters*); this is probably immaterial.
- 13 173, 245, K., 349, 379, 414, 188 (before emendation), De R., substitute צ (*ts*) for ס (*s*) in נהשו (*they have torn up*); this is immaterial, though the former is the known form. The Keri, and very many MSS. K. and De R., read להתי instead of להתי (*my downfall*); this is probably immaterial, though the former is the known form.
- 14 150, K., reads רהב (*proud*) instead of רהב (*wide*). 76, 153, K., supply ו (*and*) at the commencement of the second clause.



- 15 Terrors turn upon me ;  
 They chase my bravery like the wind ;  
 And my welfare hath passed away like a cloud.
- 16 Now also my soul poureth itself out upon me ;  
 Days of affliction take hold of me.
- 17 The night picketh my bones from off me ;  
 And the things that gnaw me take no rest.
- 18 My clothing hemmeth [me] round with great  
 violence ;  
 It girdeth me as the collar of my vest.
- 19 [God] hath cast me down to the mire ;  
 And I am become like as dust and ashes.
- 20 I cry unto thee, but thou dost not answer me ;  
 I stand, but thou dost [not] notice me.
- 21 Thou art changed into a cruel one unto me ;  
 With the strength of thy hand thou dealest ran-  
 corously with me.
- 22 Taking me up to the wind, thou makest me ride ;  
 And terrifying, thou meltest me.
- 23 Yea, I know thou art bringing me back to death ;  
 And to the house appointed for all living.

—Now also [instead of days of former happiness], he had days of sorrow, arising from the incessant and intense pains of his disease which made his raiment intolerably tight, and by which God had reduced him to a state resembling dust and ashes.—

— It was in vain that he cried to God for help, God had become cruel and rancorous towards him, making him the sport of the wind like a careering cloud, and this with the intention of destroying him.—

VARIOUS READINGS, JOB XXX. 15.

- 15 32 K. reads הרהק (fut., 3rd pers. fem., Kal) instead of הרהק (pret., 3rd pers. masc., Hophal); in either case, *they turn*; see the notes. 191, 95, 245, (the two last before emendation); 1 (probably), K. read נהברי (*my path*) instead of נהברי (*my bravery*).
- 17 737 De R. reads עצמי (*my bone*) instead of עצמי (*my bones*).
- 19 34 (before emendation), De R. reads כ (*as*) instead of ל (*to*). 2, 414, 683, 34 (after emendation), De R., read ל (*to*) instead of כ (*as*); instead of either, 30, 76, 118, 125, 93 (apparently), K. 263, 349, 552, 824, 188 (before emendation), 589, 874 (before emendation), 11 (apparently before emendation), 304, 529 (after emenda-
- tion), De R., read נ (with the same meaning, *as*), and 224 (after emendation), K. reads עם (*with*).
- 20 593 (before emendation) De R. reads לא (*not*) after ו (*but*); 356 K., 554 (before emendation) De R., read והרובק (*and thou fixest thyself* [against me]), 552, 597, 737 (before emendation), De R., read והובק (*but thou dost* [not] regard) instead of והובק (*but thou dost* [not] notice). 118 K., 554 De R., read לי instead of לי, in either case here, *me*.
- 21 1, 384, 128 (apparently), 137 (before emendation), De R., read תשמיני (*thou castest me down*) instead of תשמיני (*thou dealest rancorously with me*).
- 22 Very many MSS. K. read תשיה ([in] reality), and with like sense, the Keri,

- 24 Surely there is no begging off his putting forth — He was certain  
[his] hand ; that all deprecation  
Though they cry out when he destroyeth. of God's anger was  
useless : he had wept  
and deprecated, but  
25 For have I not wept as one whose day is hard ? to no purpose, and  
indeed so far other-  
wise, new and unex-  
pected sorrows had  
come upon him.—  
Hath not my soul been sad as one who is  
needy ?
- 26 Yet when I looked for good, came evil ;  
And when I was waiting for light came thick-  
darkness.
- 27 My bowels have boiled, and not been silent ;  
Days of affliction have taken me by surprise.
- 28 I have gone on blackening, but not by the sun ; —A miserable spec-  
tacle, he had tried  
also to awaken the  
sympathies of men ;  
I have stood up in the assembly, I cried out. he had haranged  
and vociferated like  
the noisiest beasts,  
but without effect ;  
and this, together  
with his burning dis-  
order, turned his  
former notes of joy  
into strains the most  
lugubrious.
- 29 I have been brother to jackals ;  
And an associate with hen ostriches.
- 30 My skin [peeling] off me has been black ;  
And my bones have been burned with heat.
- 31 My harp also is turned to wailing ;  
And my pipe to the voice of them that weep.
- XXXI. 1 I have made a covenant with mine eyes ; [3. His formal pro-  
testation of his im-  
cence.]  
How then should I think upon a maid ?

## VARIOUS READINGS, JOB XXX. 24.

- and many MSS. K., read תשיה in-  
stead of תשיה (*thou terrifiest*, or here,  
*terrifying*) ; see the notes.
- 24 32, 737 (before emendation), De R.,  
read יי (*his hand*) instead of י (*hand*).  
153, 200, K., 593 (after emendation),  
De R. supply ו (*and*) at the commence-  
ment of the second clause. 384, K.,  
368, 737, 34 (before emendation)  
De R., read ל instead of ב, both much  
in the same sense,—*when*. 17, 48, 76,  
95, 173, 178, 180, 226, 245, 158 (be-  
fore emendation), K., 3, 34, 40, 56,  
and many other MSS. De R., read  
זה (masculine) instead of זה (femi-  
nine) ; see the notes.
- 25 80, 192, 252, 259, 128 (before emen-  
dation), K., 40, 414, 552 (before  
emendation), De R., read לקשי instead  
of לקשה ; in either case much the same  
meaning (*as, &c., hard*). 150 K. reads  
ענמה instead of ענמה ; in either case,  
*hath been sad*. 95 K. omits ל (*as*)  
before אבין (*one who is needy*).
- 28 379, 953 (before emendation), De R.,  
read חמה (*warmth*) instead of חמה  
(*the sun*). 93 K. supplies בשע (*in the*  
*gate*) before בקהל (*in the assembly*).
- 30 18 K. reads חשך (*darkness*) instead of  
חמה (*heat*).

## XXXI.

- 1 356, K., 874 De R., read אמתוני (*should*  
*I set my intention*) instead of אמנותני  
(*should I think*).

- 2 And what would be [my] portion of God from above?  
And inheritance of the Almighty from on high?
- 3 Is there not destruction for the wicked?  
And strange punishment for workers of iniquity?
- 4 Doth not He see my ways?  
And count all my steps?
- 5 If I have walked with falsehood,  
And my foot have hasted unto deceit;
- 6 (Let Him weigh me in an even balance,  
And let God know my integrity;)
- 7 If my step should have turned aside from the way,  
And mine heart have walked after mine eyes,  
And a blot have cleaved to the palms of my hands;
- 8 Let me sow, and another eat;  
And let my produce be uprooted.
- 9 If my heart have been enticed about a woman,  
And I have laid wait at the door of my neighbour;
- 10 Let my own wife grind for another man;  
And let others bow down upon her.

He had sacredly engaged that his eyes should not tempt him to lust, being well aware of the horrible punishment which must otherwise be incurred, and of the fact that God saw him;

—and he prays that, if (being judged fairly) he be found to have been guilty of seduction and its attendant vices,—he may never enjoy the labor of his hands:

a—or, if guilty of adultery (a crime punishable by man, and itself a consuming fire),—his own wife may be the bond-slave of others.

## VARIOUS READINGS, JOB XXXI. 4.

- 4 207 K. reads דרך (*the way*) instead of צעיר (*my steps*).
- 5 32 K. omits the whole verse. 76, 223, 224 (margin), K., supply מרי (*men of*) before שוא (*falsehood*). 1 K. reads על instead of על, *unto* in either case.
- 7 137 K. reads מן instead of בני, *from* in either case. 100, 118, 160, 250 (margin), K. 40, 349, 780, 829, 304, 596, (the two last before emendation), 589 (after emendation), De R., read מום instead of מאום; probably in either

- case a blot, though the former is the known form; some take מאום as מאומה (*anything whatever*).
- 9 89 K. (apparently) reads, נפתח (*have been opened*) instead of נפרה (*have been enticed*). 48 K. reads אל (*towards*) instead of על (*about*). 95 K. supplies בית (*the house*) before רעי (*my neighbour*). 245 (before emendation) K. reads אירתי (*I have tarried* (?) according to the Arabic meaning) instead of אירתי (*I have laid wait*).

- 11 For that is a villany,  
And it is an iniquity [to be dealt with by] the  
judges :
- 12 Yea it is a fire, it would eat up unto perdition ;  
And would uproot all my increase.
- 13 If I should despise the right of my bondman,  
Or of my bondwoman in their dispute with me ;
- 14 What then should I do when God ariseth ?  
And when he visiteth, what should I answer him ?
- 15 Was it not in the belly [that] he who made me  
made him ?  
And did he not fashion us in one womb ?
- 16 If I should keep back the destitute from [their]  
desire ;  
Or make the eyes of the widow to pine with ex-  
pectation ;
- 17 Or should eat my morsel myself alone,  
And the fatherless had not eaten thereof ;
- 18 (Whereas, from my youth have I brought him up  
as a father,  
And her have I guided from my mother's womb ;)
- 19 If I should see any perishing for lack of clothing,  
And that the needy had no covering ;

—He was also aware that if he took undue advantage of his servants, who were of the same flesh and blood as himself, he would be self-condemned when God judged ;—

—and further, he prays that, if he neglected the poor or the widow and fatherless (both of whom he had ever befriended), or, did not clothe the naked with the best of his wool, or, if he had ever menaced and taken advantage of the fatherless, — his arm may be completely broken. — (From such sins however, the fear of

VARIOUS READINGS, JOB XXXI. 11.

- |  |   |
|--|---|
| <p>11 The Keri, and many MSS. K., read <i>היא</i> (<i>that, fem.</i>) instead of <i>הוא</i> (<i>that, masc.</i>). The Keri, and many MSS. K. and 379 De R., read <i>והיא</i> (<i>and it, masc.</i>) instead of <i>והיא</i> (<i>and it, fem.</i>). 34, 166, 170, 180, 602, 100, 224, (the two last after emendation), K., 56, 58, 275, and other MSS. De R., read <i>פילי</i> (<i>judicial</i>) instead of <i>פלים</i> (<i>the judges</i>).</p> <p>12 2, 17, 18, 76, 92, and many other MSS. K., read <i>היא</i> (<i>it, masc.</i>) instead of <i>היא</i> (<i>it, fem.</i>) 80, 89, 95, 100, 153, and other MSS. K., 368, 369, 380, and</p> | <p>many other MSS. De R., read <i>ובל</i> (<i>and all</i>) instead of <i>ובכל</i> (<i>and among all</i>).</p> <p>13 Many MSS. K. read <i>גריבם</i> instead of <i>גריבם</i>, this is immaterial, in either case the meaning is, <i>in their dispute</i>.</p> <p>15 380 (before emendation) De R., reads <i>ויכנורו</i> (<i>and did he fashion him</i>), 552 (before emendation) De R. reads <i>ויכניני</i> (<i>and did he fashion me</i>), and 48 K. reads <i>ויכניני</i> (same as last), instead of <i>ויכנני</i> (<i>and did he fashion us</i>).</p> <p>19 76 K. reads <i>שרים</i> (<i>naked</i>) instead of <i>אובד</i> (<i>perishing</i>).</p> |
|--|---|



- 20 If his loins did not bless me ;  
And he warmed not himself with the fleece of my  
sheep ;
- 21 If I have shaken my hand at the fatherless,  
When I saw I had support in the gate ;—
- 22 Let my shoulder drop from the blade,  
And my arm be broken off from the elbow.
- 23 (But destruction from God was a fear to me,  
And I was incapable by reason of his majesty.)
- 24 If I have made gold my dependance,  
Or have called the diamond, My confidence ;
- 25 If I should rejoice because my wealth is  
great,  
And because my hand hath gotten mightily ;
- 26 If I should see the sun when it shineth,  
Or the moon walking splendidly ;
- 27 And my heart should be secretly enticed,  
And my hand should kiss my mouth ;
- 28 (That also would be an iniquity [to be dealt with  
by] the judges,  
For I should have denied the God most high ;)
- 29 If I should rejoice at the calamity of him that  
hateth me,  
And get exhilarated when evil hath found him ;

God had ever re-  
strained him.)

Again, he prays  
that, if he had  
shown any idolatrous  
confidence or undue  
delight in his wealth,  
or if he betrayed any  
idolatrous symptom  
of adoration of the  
sun or moon (an  
iniquity of which  
even a human judge  
must take cogni-  
zance),—if he re-  
joiced at his enemy's  
misfortune, — even  
though he had not  
imprecated it, — if  
those who lived with  
him were not in the  
habit of remarking  
upon his unbounded  
hospitality (a fact  
which he himself  
avouches),—or if he  
had concealed any  
transgression, — he

---

VARIOUS READINGS, JOB XXXI. 20.

- |   |  |
|---|--|
| <p>20 The Keri, and many MSS. K., read וישק <i>instead of</i> וישקו; in both cases the meaning must be <i>his loins</i>.</p> <p>21 80 K. reads אם (<i>if</i>) <i>instead of</i> כי (<i>when</i>).</p> <p>25 76 K. reads מצא (masc.) <i>instead of</i> מצאה (fem.); in either case, <i>hath gotten</i>.</p> <p>26 95 (before emendation) K. reads ידל (<i>it beginneth</i>) <i>instead of</i> ירל (<i>it shineth</i>).</p> <p>27 180 K. omits the whole verse. 76 K.</p> | <p>reads וישק (masc.) <i>instead of</i> וישקו (fem.) (<i>and should kiss</i>).</p> <p>28 1, 34, 196, K., read כי (<i>for</i>) <i>instead of</i> גם (<i>also</i>). 48, 95, K., read סללים (judges) <i>instead of</i> סללי (<i>judicial</i>).</p> <p>29 172 (probably) K. reads אשכח (<i>I should forget</i>) <i>instead of</i> אשמה (<i>I should rejoice</i>). 4, 379, 554, 561, 589, 596, 829, De R., read מְשִׁיבִי <i>instead of</i> מְשִׁיבִי; in either case, <i>him that hateth me</i>.</p> |
|---|--|

- 30 Though I had not suffered the roof of my mouth  
By imprecating a curse upon his soul; [to sin,  
31 If the men of my tabernacle have not said,  
"Who can instance [any that] hath not been  
satisfied with his meat?"
- 32 (The stranger lodgeth not in the street,  
I open my doors to the traveller;)
- 33 If I have covered my transgressions as Adam,  
That I might hide my iniquity in my bosom;
- 34 Then, let me be afraid of the great multitude,  
And let the contempt of the tribes dismay me;  
Let me also be dumb, [and] not go forth from the
- 35 (O that I had one to hear me! [door.  
Behold my authentic statement: let the Almighty  
answer me;  
And [O that] my adversary had written a bill [of  
indictment]!
- Such being his statement of himself, he challenges God to refute it, and only wishes that a distinct bill of indictment had been drawn up against him, he would in that case

## VARIOUS READINGS, JOB XXXI. 30.

- 30 34, 76, 141, 201 (marg.), 210, 602, 18 (probably), 176 (apparently), K., 554, 782, 942, 874 (before emendation), 368, 633 (after emendation), De R., read נפשו (*my soul*) instead of נפשו (*his soul*).
- 31 245 K. reads אמרו (*do—say*) instead of אמרו (*have—said*). 715 (before emendation), De R. reads ו (*and*) instead of לא (*not*) in the second clause; in that case the meaning of the clause would be,—*O that we had of his flesh, and we should be satisfied*; 170 K. omits לא (*not*), and 118, 201, K., read ולא (*and not*). 248 K. reads אשבע (*I shall be satisfied*); 172 (probably) K. reads השבע (*thou shalt be satisfied*) instead of נשבע (*hath been, or we shall be, satisfied*).
- 32 93 K. reads ינוך (*sojourneth*) instead of ילך (*lodgeth*). 48, 170, K., supply ו (*and*) at the commencement of the second clause.
- 33 201 K. supplies ו (*and*) at the commencement of the verse. 593 De R. reads לאדם; 111, 253, 245 (before emendation), K., 349, 379, 589, 737, 829, 715 (before emendation), De R., read באדם instead of באדם; in either case the meaning is, *as Adam*, or, *as man*. 2, 4, 230, 277, 349, and many other MSS. K., read פשעי (*my transgression*) instead of פשעי (*my transgressions*). 245 (before emendation) K. reads בחי (*in my palate*), and 80 K. reads כחי (*as [in] my palate*) instead of בחי (*in my bosom*).
- 34 17, 168, 245, 253, 384 (after emendation), K., 269, 380, 715, 34, 593, 683, (the three last before emendation), De R., supply ו (*and*) before לא (*not*).
- 35 48, 170, 196, 207, 251, K., 349 De R., omit לי (*to me, here I*). 379 De R. reads לשמע (*to hear*) instead of שמע (*one hearing, or one to hear*). 76 K. supplies ו (*and or both*) before יעני (*let—answer me*).

36 Would not I carry it on my shoulder?

parade it, and would fearlessly approach God.

I would swathe it [in] coronets upon me;

37 I would tell him the number of my steps,

I would approach him like a prince.)

38 If my soil should cry out against me,

And the furrows of it should weep together;

39 If I have eaten its strength without silver,

And have made the soul of its lords to expire;

40 Instead of wheat let there come up thorns,

And instead of barley, weeds.

The words of Job are ended.

Here end Job's discourses.

XXXII. 1 So these three men ceased answering

Job, because he was righteous in his own eyes.

Job's three friends making no reply, Elihu comes forward.

2 And the anger of Elihu, the son of Barachel the

Buzite, of the tribe of Ram, was kindled: against

Job was his anger kindled, because of his having

3 justified his own self rather than God. Against

his three friends also was his anger kindled, inas-

much as they had found no answer, and yet had

4 condemned Job. Now Elihu had waited till Job

had spoken, because they were older than himself;

His anger had been excited against Job for justifying himself, and against the three friends for condemning him; yet, being younger than these disputants, he did not venture to speak until he considered that their silence warranted his doing so, and he now accordingly addresses them.

#### VARIOUS READINGS, JOB XXXI. 36.

36 18, 224, K., 610 (before emendation), De R., read אצטרט (*I would put it on as an ornament*) instead of אצטרט (*I would swathe it*).

37 32 K. reads אקריבו (*I would present it*) instead of אקריבו (*I would approach him*).

38 34, 141, 224, K., substitute צ (*ts*) for ו (*z*) in וציק (*should cry out*); this is immaterial.

39 30, 76, 118, 125, 248, 139 (before emendation), K., read בלא instead of בלי; in either case, *without*.

#### XXXII.

1 150 K. omits the particle את before איני (*Job*); this is immaterial. 248 K.

reads בעיניו (*in their eyes*) instead of בעיני (*in his own eyes*).

2 48 K. reads אל נלב אל (*Nalav-el, i.e., made willing by God*) instead of ברכאל (*Barachel, i.e., God hath blessed*).

250 K. reads רב (*rav, i.e., great*) instead of רם (*Ram*).

3 166 K. reads אשר (*because*) instead of אשר על אשר (*inasmuch as*).

4 245 (before emendation) K. reads כדברים (*as to words*) instead of דברים (*in words*); in either case the meaning of the whole passage is, [*till Job*] had spoken. 76 K. reads ב (*in*) instead of ל (*as to*) before ימים (*days*); in either case the meaning of the whole passage is, *they were older than himself*.

5 and when Elihu saw that there was no answer in the mouth of the three men, his anger was kindled.

6 *And Elihu, the son of Barachel the Buzite, answered, and said,* *Elihu's first discourse.*

I am young in days, and ye are old ;  
Therefore did I slink, and I was afraid,  
To declare my opinion before you.

7 I said, Let days speak, [wisdom.  
And let the multitude of years make known

8 But yet, it is a spirit in mortal-man,  
And the breath of the Almighty giveth them wit.

9 Not the great [in years] are wise,  
Neither do the aged understand judgment.

10 Therefore, say I, Harken unto me ;  
I too will declare my opinion.

11 Behold, I have waited for your speeches ;  
I gave ear to the utmost of your understandings,—  
To the utmost of your searching out for verse ;

12 Aye, to the utmost of you gave I attention :  
And behold, there was none that refuted Job ;—  
Not one of you that answered his speeches.

His youth and their age had made him shy of expressing his opinion ; he had thought that age was connected with wisdom, but he now saw that this was not necessarily the case, but rather that the latter was a genius or direct gift of God, and therefore he also might express his opinion. As to the friends, he had paid the fullest attention to their laboured and unsuccessful arguments, and he assures them that the eventual triumph must be God's, and not theirs ; and that it was his intention to enter this field of controversy in a very different spirit to that which they had displayed.

VARIOUS READINGS, JOB XXXII. 5.

- 5 17 K. supplies *האלה (these)* after *נשים (men)*.  
6 80 K. reads *אני* instead of *אני (I)* ; this is immaterial. 48 K. reads *הליתי (I was pained)* instead of *הליתי (I did slink)*.  
8 155 (probably) K. reads *ל (to)* instead of *ב (in)* before *אנוש (mortal-man)*.  
10 196 K., 554 De R., read *שמעו (hearken ye)* instead of *שמעה (hearken thou)* ; see the notes. 196 K. supplies *אתכם (to you)* after *רעי (my opinion)*. 76, 145, 158, K., read *נא* instead of *אתך (too)* ; this is immaterial.  
11 100, 160, 245, 603, K., 349 (after emendation), De R., read *אזניו (I gave ear)* ; see the notes ; 175 K.

- reads instead *אזניו (I attended)*, and 224 K. reads *אזני (I applied myself)*. 95 K. reads *הבנתכם (your understanding)* instead of *הבנותיכם (your understandings)* ; 125, 157, K., 186, 349, 380, 780, 824, 596, 683, (the two last before emendation), De R., read *הבנותיכם (your arrangements [of speech])*. 33, 102, K. omit the *נ* epenthetic in *הזקרון (your searching out)* ; this is immaterial. 30, 80, 170, and other MSS. K. read *מלים* instead of *כליך (verse)* ; this is immaterial.  
12 874 De R. reads *אזניו (aye, your testimonies)* instead of *אזני (aye, to the utmost of you)*.



- 13 Lest ye should say, We have found WISDOM;  
God shall vanquish him, not man.
- 14 And as he hath made no array of verse against  
me;  
So neither will I answer him with your words.
- 15 They are routed, they answer not again,  
They have put away verse from themselves!
- 16 Yea I have waited, but they do not speak,—  
But they are at a stand, they answer not  
again.
- 17 I too [for] my part will answer;  
I too will declare my opinion;
- 18 For I am full of verse;  
The spirit of my belly compresseth me.
- 19 Behold, my belly is as wine which is not  
opened;  
Like new wine-skins it is bursting.
- 20 I will speak, and it will give me breathing;  
I will open my lips, and will answer.

He argues with himself that, the disputants being silenced, it is reasonable that he should now break silence; besides which, he can hold out no longer, but under the influence of a spirit within, he is bursting with eagerness to speak, and which he will now do to his relief, — previously cautioning himself, on natural and religious grounds, against all bias of partiality.

## VARIOUS READINGS, JOB XXXII. 13.

- 13 245 K. reads *ידענו* (*shall prostrate him*), and 207 K. reads *יודענו* (*shall pursue him*) instead of *ידענו* (*shall put him to flight, i.e., shall vanquish him*). 18, 80, 93, and many other MSS. K., supply *ו* (*and*) before *לאיש* (*not man*).
- 14 4 K., 349 De R., read *אלי* (*against him*) instead of *אלי* (*against me*). 34, 80, 139, 3 (probably), K. read *מלים* instead of *מלן* (*verse*); this is immaterial. 48 K. reads *וכאמריכם* (*so—according to your words*) instead of *ובאמריכם* (*so—with your words*).
- 15 Most MSS. K. and De R. supply *ו* (*and*) after *דחו* (*they are routed*). 173 K. reads *העמיקו* (*they have made deep*) instead of *הטריקו* (*they have put away*); in that case *פדום* would mean, not, *from themselves*, but, *more than them-*
- selves, i.e., more than themselves could understand.*
- 16 76 K. omits *כי עמדו* (*but they are at a stand*). Most MSS. K. supply *ו* (*and*) before the last sentence in the second hemistich.
- 18 The Keri, 1, 76, 93, 99, 137, 166, 196, and other MSS. K., 57, 349, 552, 593, 680, 758, 34, 559, (the two last before emendation), De R., read *מלאי* instead of *מלה* (*I am full*); the former is the more correct form.
- 19 349 De R. reads *ב* (*in*) instead of *כ* (*like*) before *אבות* (*wine-skins*). 758 De R. reads *הרשים* ([*of*] *artificers*) instead of *הרשים* (*new*); in that case *אבות* would mean *bellows*, so LXX. 170 K. reads *ייקעו* (*that are bursting*) instead of *יבקעו* (*it is bursting*).

- 21 Let me not have respect to man or God ;  
 Man I will not flatter with titles,  
 22 For I know not how to flatter with titles ; [me.  
 [Or God,] in very small respect would my maker hold  
 XXXIII. 1 Howbeit, hear I pray thee, O Job, my  
 And give ear to all my words. [verse,  
 2 See I pray thee, I have opened my mouth ;  
 My tongue in the roof of my mouth hath spoken.  
 3 The uprightness of my heart shall be my words,  
 And my knowledge my lips shall purely verse.  
 4 The spirit of God did make me,  
 And the breath of the Almighty gave me life.  
 5 If thou shalt be able, reply to me ;  
 Set in array before me, take thy stand.  
 6 Behold, I am unto God just as thyself ;  
 I also was extracted from clay.  
 7 Behold, the dread of me shall not affright thee ;  
 And my load on thee shall not be heavy.  
 8 Surely thou hast said in mine ears,  
 And I heard the sound of the verse,—  
 9 “ I am pure without transgression ;  
 “ I am clean and have no iniquity.

He begs the attention of Job, promising that in this discourse, into which he was now fairly launched, he will speak with honesty and without mystification.

Job need not fear entering into contest with him, for he, no less than Job, was a mere creature, and extracted from clay, and so, could speak without necessarily inspiring awe.

He had certainly heard Job declare himself sinless, and complain of unnecessary harshness on the part of God towards him ; in this,

VARIOUS READINGS, JOB XXXII. 21.

- 21 597 (after emendation) De R. reads וְאֵל (and, or, or God) instead of וְאֵל (and to), the reading of the Keri, and which the MSS. have followed ; in the latter case the meaning of the verse would be, *Let me not have respect to man, and to man I will not give flattering titles.* 196 K. supplies ו (and) before אדם (man) in the second clause. 196 (before emendation) K. reads אֲבִנֶה (I will build up) instead of אֲבִנֶה (I will flatter with titles).
- 22 18 K. omits דִּיעָרִי (I know).
- 6 18 K. supplies ו (and) before the second clause.
- 8 30 K. reads מִלִּים instead of מִלִּין (verse) ; this is immaterial.
- 9 30, 224 K. read, אֲנִי instead of אֲנִי (I) ; this is immaterial. The Masora notes that קִיף (clean), is written with a little ק ; it is not so in most MSS. K. Their account of this small letter is that, as Job had said he was קִיף (clean), Elihu sarcastically quotes his statement, using the small letter in order to express the small amount of Job's cleanliness. 17 K. supplies ו (and) at the commencement of the second clause.

XXXIII.

- 1 170 K. omits נָא (I pray thee).  
 2 163 K. omits נָא (I pray thee). 147 K.

- 10 "Behold, he findeth disallowances against me ;  
 "He counteth me as an enemy unto him ;
- 11 "He putteth my feet into the clog ;  
 "He guardeth all my paths."
- 12 Behold, in this thou art not right ;  
 I answer thee, that God is greater than man.
- 13 Wherefore hast thou made thy complaint to  
 him,  
 Since to none of his words doth [man] answer ?
- 14 When God speaketh once,  
 Yea twice, [man] doth not regard it.
- 15 In the dream of a night vision,  
 When deep sleep falleth upon mortals,  
 In slumberings upon the bed ;
- 16 Then uncovereth he the ear of mortals,  
 And sealeth up their instruction.
- 17 To withdraw man from a work ;  
 And he covereth pride from the great man.
- 18 He keepeth back his soul from the pit,  
 And his life from passing away like a dart.

Job was decidedly wrong, and for this reason, that God is greater than man.

The questions why Job should complain to God, seeing man is deaf when God speaks, even when God speaks frequently ;—

—one while God speaks by dreams, with the intent of restraining man from wickedness and pride, and so, of preserving him from sudden destruction.

## VARIOUS READINGS, JOB XXXIII. 10.

- 10 30, 102, 166, 175, 191, 248, K., omit the second  $\text{ו}$   $\text{הַנּוֹאֲרוֹת}$  (*disallowances*); this is immaterial. 259 K., 349 De R., supply  $\text{ו}$  (*and*) at the commencement of the second clause.
- 11 30, 95, 147, (the two last before emendation), K., 349 De R., read  $\text{בַּצַּד}$  (*aside*) instead of  $\text{בַּסֵּד}$  (*into the clog*).
- 13 341, 379, 380, 554, 589, 737, 874, De R., read  $\text{רִיבוֹתַי}$  (*complaints*) instead of  $\text{רִיבוֹתָי}$  (*hast thou made thy complaint*); in the former case the first clause of the verse would be, *Wherefore are complaints [made] to him?* 168, 172, 175, 223, 348, K., 341 De R., omit the  $\text{ו}$  in that same word; this is immaterial; 552 (before emendation) De R., reads  $\text{רִיבוֹתַי}$  (*my complaints*).
- 14 125 K. reads  $\text{כְּאִדָּה}$  (*as it were once*) instead of  $\text{בְּאִדָּה}$  (*at one time=once*).
- 15 30, 118, 191, 245, 248, K., 597 (before emendation), De R., supply  $\text{ב}$  (*in*) before  $\text{הַדְּרוֹן}$  (*a night vision*). 651 K. reads  $\text{אֲנָשִׁים}$  (*men*) instead of  $\text{מֹתָנִים}$  (*mortals*). 207 K. reads  $\text{מִשְׁכְּבִי}$  (*my bed*) instead of  $\text{מִשְׁכְּבֵךְ}$  (*the bed*).
- 16 349 De R. reads  $\text{וַיִּמְוָקֶם}$  (*and—their instruction*) instead of  $\text{וַיִּבְחָשְׁקֶם}$ ; this is probably immaterial.
- 17 95 K. supplies  $\text{מִ}$  (*from*) before  $\text{אֶדָּם}$  (*man*); the sense would in that case be, *to withdraw a work from man*. 157 K. reads  $\text{וַיִּגֹּב}$  (*and—a pit*) instead of  $\text{וַיִּגְדָּה}$  (*and—pride*).

- 19 He is argued with also upon his bed with pain ;  
And the controversy with his bones is lasting.
- 20 Also his appetite abhorreth bread,  
And his soul food of appetite.
- 21 His flesh consumeth away out of sight,  
And the transparent [coverings] of his bones are  
not to be seen.
- 22 And his soul draweth near to the pit,  
And his life to the destroyers.
- 23 If there be by him a messenger,—  
An interpreter,—one of a thousand,  
To show unto man God's uprightness,
- 24 And [God] is gracious to him, and saith,  
“ Deliver him from going down to the pit ;  
“ I have found a ransom.”
- 25 His flesh becometh fresher than childhood ;  
He returneth to the days of his youth.
- 26 He supplicateth God, and he accepteth him,  
And he seeth his face with shouting ; [ness.  
For [God] rendereth to a mortal his righteous-
- 27 He singeth unto mortals, and he saith,  
“ I sinned and perverted right,  
“ And it was not requited me.

Another while God enters into controversy with him on a bed of sickness; the sufferer craves for and yet nauseates food, gets reduced to a skeleton, and is on the brink of the grave.—

— If at such a moment there be a divinely commissioned teacher near him, to convince him of God's righteousness, and to declare God's gracious purpose of restoring him to health; then he recovers his flesh like that of a child; his prayers are accepted, and he rejoices in the favor of that God who is ever righteous in his dealings;—

—and, in songs of thankfulness, he acknowledges before others how gra-

VARIOUS READINGS, JOB XXXIII. 19.

- 19 The Keri, and many MSS. K. and De R., read *וירב* (*and the multitude*); and with the same meaning many MSS. K., 304, 518, 553, 941, De R., read *ורב* instead of *וירב* (*and the controversy*). 95, 153 K., read *עצמותיו* instead of *עצמו* (*his bones*); this is immaterial. Many MSS. K., 304, 782, and many other MSS. De R., read *איתן* (fully) instead of *איתן* (*lasting*); this is immaterial.
- 21 The Keri, and many MSS. K., read *ישש* (perhaps *protrude*, or perhaps *are broken*), instead of *ישש* (perhaps *and the transparent coverings*); see the notes. 153, 196 K., read *וירא* instead of *רא* (*are* [not] *to be seen*); this is immaterial.
- 23 237 K. omits *מלאך* (*a messenger*). 196 K. omits *מליץ* (*an interpreter*).
- 24 206, 454, K., read *פירוהו* (*let him loose*) instead of *פירוהו* (*deliver him*).
- 25 95 (probably) K. reads *רשש* (?) instead of *רשש* (*fresher*); I question whether the reading be so.
- 26 4 K. reads *יהוה* (*the Eternal*) instead of *אלוה* (*God*). 158 K. supplies *כ* (*according to*) before *צדקתו* (*his righteousness*).



- 28 "He redeemed my soul from passing into the pit ;  
 "And my life seeth the light."  
 29 Lo ! all these things worketh God,  
 Double times ! thrice ! with man ;  
 30 To bring back his soul from the pit,  
 That it may be enlightened with the light of life.  
 31 Listen O Job, hearken unto me ;  
 Keep silence, and I will speak.  
 32 If thou hast verse, reply to me ;  
 • Speak, for I should delight in thy being right ;  
 33 If not, do thou hearken unto me ;  
 Keep silence, and I will teach thee wisdom.

ciously God has dealt with him, an undeserving sinner, in delivering him from death.

He (Elihu) assures Job that such is God's way of dealing repeatedly with man, with the merciful design of saving him from destruction.

—If Job purposes replying, he is now ready to listen with all goodwill ; if not, he will continue his discourse, and be Job's teacher.

XXXIV. 1.—*And Elihu answered, and said,*

- 2 Hear O ye wise men my verse ;  
 And ye men of knowledge give ear to me :  
 3 For the ear trieth verse,  
 As the palate tasteth food.

*Elihu's second discourse.*

Let wise men attend to him, and, by the exercise of a discriminating judgment whilst he speaks, determine

VARIOUS READINGS, JOB XXXIII. 28.

- 28 The Keri, and very many MSS., K. and De R., and published editions, read נפשו (*his soul*) instead of נפשי (*my soul*). The Keri, and very many MSS., K. and De R., and published editions, read וחייו (*and his life*) instead of וחי (and my life). 80, 118, 125, 157, 95, 245, (the two last before emendation), 1 (apparently), K., 2, 34, 349, 380, 574, 683, 737, 941, 11, 579, 629, 715, 924, (the five last before emendation), 413 (after emendation), De R., read כאור (*as the light*, or as [*in*] the light) instead of באור (*in*, or on the light, here simply the light). 145, 226, 249, 250 K., 629, 801 (before emendation), 109 (foreign, margin), De R., read חיה (*shall be*, or *is*) instead of חיה (*seeth*).
- 29 589 De R. reads פְּעָמִים (*times*, *i.e.*, many times) instead of פְּעָמִים (*double times*).
- 30 249 K. reads כמי טהה instead of כמי טהה (*from the pit*) ; this is immaterial.
- 32 379, 552, 554, 589, 596, 368 (before emendation), De R., read דָּבָר (*a word*) instead of דַּבֵּר (*speak*).
- 33 166 K. supplies ו (*and*) at the commencement of the verse. 48 K. reads ואנכי אדבר (*and I will speak*) instead of ואאלֶכֶךְ חכמה (*and I will teach thee wisdom*).

XXXIV.

- 1 Instead of אליהו (*Elihu*), 92, 99, 128 (the second א having marks of erasure, read אֵלִיהוּ, a mere difference of spelling).
- 2 30, 80, 92, and other MSS. K., read מלים instead of מלין (*verse*) ; this is immaterial.

- 4 Let us choose to us judgment ;  
Let us know among ourselves what is good.
- 5 Because Job hath said, " I am just,  
" And God hath put aside my right ;
- 6 " Concerning my right [he is] a false one ;  
" My arrow[-wound] is mortal, without trans-
- 7 (What man is there like Job ? [gression.]  
He drinketh laughter like water ;
- 8 And goeth the road to company with workers of  
iniquity,  
And to walk with men of wickedness.)
- 9 And because he hath said, " It serveth not a man,  
" That he should delight himself with God ; "
- 10 Therefore hearken unto me ye men of sense.  
Far be it from God to do wickedly ;  
And [from] the Almighty to act iniquitously ;
- 11 Because the work of a man he rendereth unto  
him, [way.  
And causeth every one to find according to his
- 12 Most certainly God doth not act wickedly,  
Neither doth the Almighty pervert right.
- 13 Who hath encharged him with the earth ?  
And who hath laid [upon him] all the whole  
world ?
- 14 If he should give his regard to himself,  
[And] should gather to himself his spirit and his
- 15 All flesh would expire together, [breath ;  
And man would return to dust.

for themselves some fixed principle of good.

Since Job had asserted that God treated him with cruelty and injustice, (a remark which proved him to be an unmatched scorner, and argued him to be on the high-road of consorting with evil-doers) ; and since he had further maintained that fellowship with God was unserviceable ;—

—let men of sense judge how impossible it was to impute iniquity to God, in requiting men their deeds ;— impossible, for God was sovereign, and had no superior to whom he was accountable for the conduct of his government, and, if he pleased, he might instantly recall, in all creation, that life which he himself had originally given.

VARIOUS READINGS, JOB XXXIV. 4.

- |    |   |   |
|----|---|---|
| 4  | 245 K. supplies ו (and) at the commencement of the second clause.   | יִם (he should set, or give). 658 K. reads עלי instead of אֵלַי ; in either case, to himself.   |
| 13 | 224 K. supplies דרכו (his way) before ארצה (the earth) ; 201 (after emendation) K. reads the former of these words, and omits the latter. | 15  |
| 14 | 178, 198, K., and the Oriental Jews, read ישוב (he should turn) instead of  | יָקוּם (would stand [upon, &c.]). 228 K. reads שָׁבַב (would lie down [upon, &c.]); and 145 K. reads יִשׁוּב (He, i.e., God would lay) instead of יָשׁוּב (would return). |

- 16 Now, if [thou hast] understanding, hear this ;  
Give ear to the voice of my verse.
- 17 Ay, doth a hater of right hold sway ?  
And dost thou justly condemn a mighty one ?
- 18 Is one to say, Villain, to a king,  
[Or], Caitiff, unto nobles ? [of princes,
- 19 [How then to him] that accepteth not the persons  
Nor noticeth the opulent more than the destitute ;  
For they all are the work of his hands ? [night ;
- 20 They die in a moment, yea, in the middle of the  
The people is shocked, for they have passed away ;  
And the mighty is removed, and not by hand.
- 21 For his eyes are upon the ways of a man,  
And he seeth all his steps.
- 22 There is no darkness nor shadow-of-death,  
Where the workers of iniquity may hide them-  
selves. [a man,
- 23 For he need not set [his eyes] a second time upon  
In order that he should go to God in judgment.
- 24 He breaketh mighty men to pieces without in-  
quiry,  
And he setteth up others in their stead.
- 25 Therefore he doth notice their deeds ;  
For he overturned them in a night, and they are  
crushed.

Let Job only exercise reason, and he will see how impossible is the position that the Supreme Governor of the world can be unjust; and if it be wrong to tax earthly monarchs with unscrupulous conduct, how much more so, so to tax him who, without respect of persons, deals alike with great and small, they all being his creatures.

The death of a potentate, which perhaps shocks a nation by its suddenness, is referable to the facts, that no darkness or secrecy can hinder God's seeing every man's actions, and that God need not consider twice, or institute any inquiry, before bringing the criminal to judgment.

—Hence it follows that the catastrophe of such men is a proof of their guilt; it is a warning to

## VARIOUS READINGS, JOB XXXIV. 16.

- |   |   |
|---|---|
| <p>16 379 De R. reads קָלִי (sing.) instead of קָלִי (plural), <i>my verse</i>.</p> <p>18 349 (before emendation) De R. reads הַאֲכִיר (doth any say?) instead of הַאֲכִיר (is one to say?)</p> <p>19 76 K. supplies פָּנָי (the face, i.e., the person of) before שׁוֹפֵר (the opulent).</p> <p>20 180 K. omits this and the two following verses. 248 K. reads אַבְרִירִים (plural) instead of אַבִּיר (singular), <i>the mighty</i>. 4, 18, 111, 180, 245, K., supply וְ (and) before לֹא בְיַד (not by hand).</p> | <p>21 147 K. reads יִשֵּׁר (<i>He counteth</i>) instead of יִרְאֶה (<i>He seeth</i>).</p> <p>24 158 K. reads דִּיט, and 349 De R. reads יִרְוֶה; in either case the rendering would be, <i>He knoweth</i>, instead of יִרֶה (<i>He breaketh to pieces</i>). 82 K. reads אַבְרִירִים instead of כְּבִירִים; in either case, <i>mighty men</i>. 76 K. reads אֵין instead of לֹא; <i>without</i>, in either case. 196 K. reads אַחֵר (another) instead of אֲחֵרִים (others).</p> |
|---|---|

- 26 In that they were wicked did he strike them,  
In the open sight of others :
- 27 For that they had turned away from after him,  
And had not attended to any of his ways.
- 28 In order to bring upon each the cry of the  
destitute ;  
For he heareth the cry of the meek.
- 29 And if he give quiet, who can cause trouble ?  
Or if he hide [his] face, who can behold him ?  
And this, in reference at once to the nation and to  
the man.
- 30 That an impious man may not reign,  
That he be not snares to the people.
- 31 For shall any one say unto God,  
“ I have borne what I was not bound ;
- 32 “ Things beyond what I see do thou teach me ;  
“ If I have done evil, I will do so no more ? ”
- 33 Is this thy view ? He will requite it, though  
thou repudiate [it] ;  
But thou chooseth [it], and not I ;  
Speak, therefore, what thou dost know.
- 34 Men of sense will say to me,  
(For a wise man doth hearken to me,)
- 35 “ Job speaketh without knowledge,  
“ And his words are without prudence.”
- others, and an act of vengeance on God's part because they had slighted him, and of retribution because of their oppression of the poor ; and if God, who hears the cry of the injured, does choose to grant relief to oppressed states, and to trouble the oppressor, none can hinder him ; and, by this act, the royal malefactor is deprived of the power of doing mischief.—
- For if punishment be not because of sin, we must suppose that man may complain of penalties as being unjust or unaccountable ;
- Job, who should speak more guardedly, may, perhaps, repudiate such a supposition ; but it is his conclusion, and he must be answerable for it.
- Men of sense will, of course, agree with him (Elihu) that Job's language is highly injudicious, and he wishes it to

## VARIOUS READINGS, JOB XXXIV. 26.

- |   |  |
|---|--|
| <p>26 17, 384 (after emendation), K., substitutes ש (<i>s</i>) for ד (<i>s</i>) in דַּפְקָם (<i>did He strike them</i>); this is immaterial.</p> <p>28 125 K., 349 De R., read אֵלָיו instead of עֵלָיו; upon each, in either case.</p> <p>29 76 K. reads שִׁבַּט (<i>can turn Him back</i>) instead of שִׁרְיָו (<i>can behold Him</i>); 93 K. omits יָדָא (<i>at once</i>).</p> <p>30 172 (probably) K. reads נַח (<i>the nation</i>) instead of עַם (<i>the people</i>).</p> <p>31 48, 223, K., supply וְ (<i>and</i>) after נִשְׁמָעִי (<i>I have borne</i>).</p> | <p>32 3, 30, 32, 100, and other MSS. K., 319, 349, 414, and other MSS. De R., read אֵין (<i>iniquity</i>) instead of עַל (<i>evil</i>).</p> <p>33 384 K. supplies ה (<i>h</i>) at the end of כִּנְאִסָּה ([<i>though</i>] <i>thou repudiate</i>); this is immaterial.</p> <p>34 180 K. omits the whole verse. 1 K. reads אִמְרָה (<i>truth</i>) instead of לִבָּה (<i>sense</i>). 157 (margin), 294, K., read שִׁמְעָה (<i>hearken</i>) instead of יִשְׁמָעוּ (<i>will say</i>).</p> |
|---|--|



36 My wish is that Job might be tried to the uttermost ;

be thoroughly sifted, as it gives open countenance to irreligion.

Because of [his] answers [siding] with wicked men.

37 For he addeth unto his sin ;

He applaudeth irreligion in the midst of us ;

And he multiplieth his words against God.

XXXV. 1.—*Elihu answered, and said,*

*Elihu's third discourse.*

2 Hast thou counted this to be judgment,

[That] thou hast said, "I am more right than God" ?

Job had argued (conclusively in his own opinion) that, [his sufferings being unmerited], God was wrong and he right, and that his innocence had not availed him ; to this (which his friends had not answered) he [Elihu] would reply,—

3 Nay ! thou askest wherein it serveth thee,

"Wherein do I profit more than had I sinned ?"

4 I will answer thee with verse ;

And together with thee, thy friends.

5 Look at the heavens, and see ;

And behold the clouds, they are higher than thou.

—that the height of the heavens was alone sufficient to teach men that, whilst their actions might affect their fellows, they could not affect God.

6 If thou hast sinned, what doest thou against Him ?

Yea, though thy transgressions were multiplied, what doest thou unto Him ?

7 If thou wert righteous, what givest thou Him ?

Or what doth He receive from thy hand ?

VARIOUS READINGS, JOB XXXIV. 36.

36 245 K. reads אני (*I*) instead of אני (*my wish is*) ; 715, 34 (before emendation), De R., read תַּשְׁבֵּת ([his] *answer*) instead of תַּשְׁבֵּת ([his] *answers*) ; many MSS. K. read the word fully, תַּשְׁבֵּתוֹ, חֲשׂוֹנוֹ, 89, 95, K., 34 (before emendation), De R., read כּ (like) instead of כּ ([siding] *with*) ; 18, 245, K., omit כּ, and 593 De R. reads כּ (*more than*, or [derived] *from*). Many MSS. K. substitute שׁ (*s*) for ס (*s*) in יִשְׁפֹּק (*He applaudeth*) ; this is immaterial.

ing verses. Many MSS. K. spell אליהו instead of אליהו (*Elihu*).

3 Many MSS. K. supply ו (*and*) at the commencement of the second clause.

4 92 K. reads מלים instead of מלין (*verse*) ; this is immaterial.

5 259 K. omits the whole verse. 378 K. supplies the definite article ה before שְׁמַיִם (*the clouds*) ; this is immaterial.

6 271 A., 117 (probably), K., read לו (*unto him*) instead of בו (*against him*) ; 188 K. reads תתן (*givest thou*) instead of תעשה (*doest thou*).

7 201 K. reads תעשה (*doest thou*) instead of תתן (*givest thou*).

XXXV.

1 180 K. omits this and the three follow-

- 8 A man like thyself [doth] thy wickedness [affect],  
And a son of man, thy righteousness.
- 9 Because of a multitude [of oppressions] the [Job had stated, correctly enough, that] men often cry out under their oppressions, and yet are not noticed by God. But why was this? Simply because their cries were not addressed to Him as their great resource, and God does not answer the vain howling of unbelief; and much less so if (according to Job's notion) He is no moral governor at all;—and indeed this notion, that He was not a moral governor, was certainly at the bottom of all Job's ignorant effusions.  
oppressed cry out;  
They cry because of the arm of the great.
- 10 But none saith, "Where is God my maker,  
"Who giveth songs in the night;
- 11 "Who teacheth us more than the beasts of the  
earth,  
"And maketh us wiser than the fowls of heaven?"
- 12 There they cry, but he answereth not;  
[They cry] by reason of the haughtiness of the
- 13 God certainly doth not hear vanity; [wicked.  
Neither doth the Almighty see it.
- 14 How much less, since thou sayest [that] thou  
seest him not,—  
[That] judgment is [not] before him, and [that]  
thou waitest [not] on him!
- 15 And now, because he hath not at all visited in  
his anger,  
Neither hath taken very much notice of insolence;
- 16 Therefore Job openeth his mouth to no purpose;  
He multiplieth verse without knowledge.

## VARIOUS READINGS, JOB XXXV. 9.

- 9 368 De R. reads עֲשׂוּקִים (*oppressions*) instead of עֲשׂוּקִים (*the oppressed*); 48, 111, 170, 248, K., 2, 40, 349, 801, 828, 847, 874, De R., read עֲשָׂקִים (*oppressors*). 249, 259, K., read יַעֲקֹב (Kal) instead of יַעֲקֹב (Hiphil); in either case, *they cry out*.
- 10 Certain MSS. K. read אֱלֹהֵי (*my God*) instead of אֱלֹהֵי (*God*).
- 11 593, 597 (before emendation), De R., read מְלַמֵּי (*who teacheth me*) instead of מְלַמֵּי (*who teacheth us*); 125 K. reads הַשָּׂדֶה (*the field*) instead of הַשָּׁמַיִם (*heaven*).
- 12 Many MSS. K. substitute י (z) for י (ts) in יַעֲקֹב (*they cry*); this is immaterial.
- 14 34 K., 33, 349, 554, (the last three before emendation), 597, 782 (after emendation), De R., read הַשָּׂדֶה (*thou seest me*) instead of הַשָּׂדֶה (*thou seest him*).
- 16 Very many MSS. K. read יַבִּיר instead of יַבִּיר; in either case, *He multiplieth*; 100, 166, 245 (before emendation), 117 (probably), K., 203, 277, 304, 349, and other MSS. De R., read יַבִּיר; and 158 (probably) K., 59, 380, 559, 593, 847, De R., read the same defectively, יַבִּיר (*He maketh heavy*).

XXXVI. 1.—*Elihu added, and said,*

- 2 Wait for me a little, and I will show thee ;  
For there still is verse on God's behalf.
- 3 I will fetch my opinion from afar,  
And will ascribe righteousness to my Maker ;
- 4 For verily my verse shall not be falsehood ;  
One sincere in [his] opinions is with thee.
- 5 Lo ! God is great, and despiseth not ;  
Great in strength, [great] in heart.
- 6 He letteth not the wicked live ;  
And he giveth the poor their right.
- 7 He withdraweth not his eyes from the righteous ;  
And they being kings on the throne,  
He doth establish them for ever, and they are  
exalted.
- 8 Or if, being bound in fetters,  
They have been taken in cords of affliction ;
- 9 Then he showeth them their work,  
And their transgressions, that they have been  
excessive :
- 10 And he openeth their ear to correction ;  
And commandeth them that they return from  
iniquity.

*Elihu's fourth and last discourse.*

Job will soon see that he (Elihu) has still somewhat to say for God, whose ways he cannot but justify, and that, in all sincerity.

God's power and generosity are a guarantee for the justice of his actions in punishing wickedness and redressing wrong ;—

— in the case of righteous monarchs, he establishes them on their thrones,—

— or if He suffer them to fall into the hands of their enemies, his object is to show them what needs correction in them, and so, to bring them to repentance ; and if they profit by this discipline, He restores their prosperity ;— whereas if they be disobedient

VARIOUS READINGS, JOB XXXVI. 1.

XXXVI.

- 1 147, 137 (before emendation), K., read ייָן (*answered*) instead of יוּסַף (*added*).
- 2 349 De R. reads לֵאגְלָהּ (*for aglah*). Is this a mistake for לֵאגְלָהּ (*for Agla*), a name for God used by the Cabalists? It is composed of the first letters of the words in the following sentence:—אֲתָהּ גְבוּר לְעוֹלָם אֲרֵנִי, *thou art mighty for ever, O Lord*.
- 5 Many MSS. K. and De R. omit ו (*and*).
- 6 One MS. De R. reads יִתְּקֶה ([the wicked] shall [not] live) instead of יִתְּקֶה (He letteth [not the wicked] live).

- 7 Various MSS. K., 304, 349, 587, 824, 379 (before emendation), 32 (after emendation), De R., and published editions, read עֵינַי (*his eye*) instead of עֵינָי (*his eyes*). 349 De R. reads וְיָם (*and with*) instead of וְיָם (which may mean here, *and they being*); 17, 160 (margin), 225, 384, 603, K., read לְבִטָּח (*in safety*) instead of לְבִטָּח (*for ever*).
- 9 95 K. supplies וּפְתִיחֵהּ epenthetic to יוֹגְבוּהוּ (*they have been excessive*); this is immaterial.

- 11 If they obey, and serve ;  
 They finish their days in prosperity,  
 And their years in pleasures.
- 12 But if they do not obey,  
 They pass away like a dart,  
 And expire in their lack of knowledge.
- 13 For the impious in heart lay up wrath ;  
 They cry not when he bindeth them.
- 14 Their soul dieth like that of [prostitute] youths,  
 And their life like that of sodomites.
- 15 He delivereth the humble by his affliction ;  
 And he uncovereth their ear by trouble.
- 16 Ay, and he would have urged thee out of the  
 gorge of distress ;  
 In place of it [would have been] roominess, not  
 straitness ;  
 And the setting down of thy tray would have  
 been full of fatness.
- 17 But thou hast filled up the judgment of the  
 wicked.  
 Judgment and sentence hold together !
- 18 Since [there is] wrath, [beware] lest he urge thee  
 off with a stroke,  
 And a great ransom shall not turn thee from [it].
- to his admonitions,  
 they suddenly die in  
 their stupid indiffer-  
 ence :—
- for those whose  
 hearts are wicked  
 cannot stand the test  
 of affliction, and in  
 their end God treats  
 them as the vilest of  
 mankind ;—whilst in  
 the case of the truly  
 righteous, affliction  
 is made to work its  
 own cure ; and such  
 it would have proved  
 in Job's case ; nay,  
 God would any how  
 have brought him  
 out of distress into  
 prosperity, but that  
 he had filled up such  
 a measure of iniquity  
 as called for judg-  
 ment,—
- and this he should  
 take care not to pro-  
 voke, for, once pro-  
 voked, neither wealth  
 nor power could

---

 VARIOUS READINGS, JOB XXXVI. 11.

- 11 Many MSS. K. and De R., and published editions, read יבלו (*they wear away*) instead of יכלו (*they finish*). 170, 248, K., and ושנתיהם, and 100 K. reads ושנתיהם instead of ושנתיהם ; in either case, *and their years*.
- 12 596 (before emendation) De R. omits the prefix ב in בגלי. In the former case the meaning is, *without* ; in the latter, *in [their] lack*.
- 16 1 K., 597 De R., supply ו (*and*) before לו (*not*).
- 17 147, 170, 224 (before emendation), K., read רשעים (plural) instead of רשע (singular), *the wicked*. 245 K. supplies ו (*and*) at the commencement of the second hemistich. 384 K. reads יסבכו (*support [each other]*) instead of ירמכו (*hold together*).
- 18 Many MSS. K. substitute ס (*s*) for ש (*s*) in בששק (*with a stroke*) ; 48 K. reads בשסק (*with a decision*) ; this is Rabbinic.



- 19 Will He esteem thine opulence?  
 [No!] not balsam, nor all the powers of  
 might.
- 20 Pant not for the night,  
 When people are carried off below:
- 21 Take heed, face not towards iniquity,  
 For, because of this, hast thou chosen [death]  
 rather than affliction.
- 22 Behold, God exalteth himself in his power;  
 Who is Master like Him?
- 23 Who hath encharged him with his way?  
 Or who hath said, Thou hast done wrong?
- 24 Remember that thou magnify his doings,  
 Which mortal-men have seen:
- 25 All mankind have gazed upon them;  
 Mortal-man beholdeth them from afar.
- 26 Lo! God is great, passing knowledge;  
 The number of his years is unsearchable.
- 27 For he draineth off the drops of water;  
 They are strained into rain for his mist:
- 28 So that the skies flow down;  
 They drizzle copiously upon man.

avert it; the anxiety, therefore which he expressed for death was most foolish, and, the object being only to escape affliction, it was sinful likewise.

God is highly exalted, and has no superior to whom he is accountable, he should therefore be magnified in those works of his which are conspicuous to all men, and which exhibit, though in a way that cannot be explored, his eternal power and Godhead;

—the formation of rain by the evaporation of water, and then its condensation into minute particles, and then its fall,—is

VARIOUS READINGS, JOB XXXVI. 19.

- |  |   |
|--|---|
| <p>19 145 K. reads <i>הישך</i> (<i>hath He esteemed</i>) instead of <i>הישך</i> (<i>will He esteem</i>). 157 K. omits the <i>ו</i> (<i>ou</i>) in <i>שניך</i> (<i>thine opulence</i>); this is immaterial. 17, 170, 95 (after emendation), K., 349 De R., supply <i>ו</i> (<i>and</i>) before <i>לא</i> (<i>not</i>); 163 K. reads <i>לי</i> (<i>for himself</i>) instead of <i>לא</i> (<i>not</i>); 201 (margin) K. reads <i>לך</i> (<i>for thee</i>) instead of <i>לא</i> (<i>not</i>), and 226 K. omits it. 249 De R. omits <i>בצר</i> (<i>balsam</i> (?)).</p> <p>22 80 K. omits <i>ו</i> (<i>his</i>) in <i>בכחו</i> (<i>in his power</i>). 99, 245, 259, 166 (after emendation), K., 368, 610, De R., supply <i>ו</i> (<i>and</i>) at the beginning of the second hemistich, and 349 K. reads <i>ימין</i> (<i>and there is no</i>) instead of <i>מי</i> (<i>who [is]</i>).</p> | <p>23 32 K. supplies <i>מאן</i> (<i>moreover</i>) at the beginning of the verse. 384 K. reads <i>על</i> (<i>upon</i>) instead of <i>עליו</i> (<i>upon him</i>); in that case the sentence would be, <i>who hath inspected his way</i>. 76, 249, 117 (before emendation), K., read <i>יאמר</i> (<i>would say</i>) instead of <i>אמר</i> (<i>hath said</i>).</p> <p>25 80 K. omits <i>אדם</i> (<i>mankind</i>). 18, 249, K., supply <i>ל</i> (<i>unto</i>) before <i>מרוחק</i> (<i>from afar</i>).</p> <p>26 Various MSS. K. and De R. omit <i>ו</i> (<i>and</i>) before <i>לא</i> (<i>there is no searching, i.e., unsearchable</i>).</p> <p>27 252 K. supplies <i>ל</i> (<i>into</i>) before <i>מטר</i> (<i>rain</i>); this is immaterial. Many MSS. K. read <i>לאירו</i> (<i>for his calamity</i>) instead of <i>לארו</i> (<i>for his mist</i>).</p> |
|--|---|

- 29 Ay, doth [man] understand the spreadings of the cloud?  
 The uproar of his pavilion?  
 30 (Behold, he hath spread his light over it;  
 And hath covered the reaches of the sea.)  
 31 For by them he judgeth nations;  
 He giveth food in abundance. [lightning,  
 32 On the hollow of [his] hands hath he covered the  
 And he giveth it commission in striking.  
 33 His noise announceth concerning him,—  
 [He hath] a store of wrath against iniquity.
- XXXVII. 1.—Ay, at this doth my heart tremble,  
 And it doth bound from out of its place.  
 2 Hark! hark at the raging of his voice!  
 A grumbling sound goeth forth from his mouth.  
 3 Under the whole heaven he letteth it loose,  
 Even his lightning over the ends of the earth.
- one of those works;  
 —the formation of  
 the wide-spread  
 thunder-cloud is  
 another of his inexplicable works, and that,  
 whether regarded in  
 a physical or in a  
 providential point of  
 view, for the lightning  
 executes his  
 command, and the  
 thunder proclaims  
 the resources of his  
 wrath.  
  
 As to himself, he  
 (Elihu) owns to a  
 feeling of great trepidation at the dreadful  
 sound of God's  
 thunder;  
  
 —God lets the lightning  
 loose under the  
 whole welkin, then

VARIOUS READINGS, JOB XXXVI. 29.

- |  |  |
|--|--|
| <p>29 245 K. reads מַשָּׂי (the balancings) instead of מַשָּׂרֵי (the spreadings).</p> <p>30 380 (before emendation), De R. supplies מַיִם (the waters) before הַיָּם (the sea).</p> <p>32 226 (margin), 227, 253, 95, 178, (the two latter before emendation), 130 (probably) K., 369, 589, 593, 3, 579, 801, (the three latter before emendation), 380, 447, (both after emendation), De R., read עָלַי (masculine) instead of עָלֶיהָ (feminine); in either case, unto it; in the former case the pronoun agrees with אֵשׁ (lightning), which is masculine, although this might be an exceptional instance. 30, 168, 1, 95, (the two latter before emendation), K., 32, 552, 589, 593, 610, 780, 801, 34, 379, 715, 737, 924, (the five latter before emendation), De R., substitute כּ (like) instead of בּ (in) before מַשִּׁיעַ (striking).</p> <p>33 137 K. reads רָעָה (evil) i.e., it (the lightning) announceth concerning him evil,</p> | <p>instead of רֵשׁ (his noise); 92, 93, 196, 223, K., read רֵישׁ (his friend). 304 (before emendation), De R., reads מִקְנוֹ (his store) instead of מִקְנָה (a store), and 18, 32, 93, 196, K., 715, 593 (after emendation), De R., supply ו (and) at the commencement of the second hemistich. 147 K. omits אַף (wrath); 596 (before emendation) De R. reads instead, רַב (great). 18, 76, 170, K., 31 (before emendation), 847 (after emendation), De R., omit עַל (against); 3 (before emendation), 633 (probably before emendation), De R., read instead, לֹא (not); 277 De R. reads כּל (all). 157 K. reads עֲלֶיהָ, and 18, 76, 93, 111, 157, 158, 231, 239, 259, 270, 141 (before emendation) K. read defectively עֲלֶיהָ, instead of עֲלֵיהָ; in either case this may mean iniquity; 253 K. reads עָלָיו (his iniquity).</p> |
|--|--|

XXXVII.

2 18 K. omits בָּרוּי (at the raging).

- 4 After it there roareth a voice ;  
He thundereth with the voice of his majesty,  
And he stayeth them not when his voice is heard.
- 5 God thundereth marvels with his voice ;  
Doing great things passing knowledge.
- 6 For he saith to the snow, " Fall to the earth ; "
- Also [to] the shower of rain,  
And [to] the shower of his violent rains.
- 7 The hand of every man sealeth he up,  
That all the mortals he hath made may learn.
- 8 Then goeth the wild beast into [his] lair,  
And dwelleth in his abodes.
- 9 Out of its chamber cometh the tempest,  
And cold out of [its] scatterings.
- 10 Out of God's breath is given ice ;  
And the breadth of the waters is compressed.
- 11 Even by [its] watering the thick cloud falleth  
headlong :  
Its own lightning scattereth the covering cloud.
- 12 And that veereth round about by his management ;  
That they may do all for which he ordereth them,—  
Earthwards, on the face of the world.
- 13 Be it for a scourge, be it for his earth,  
Be it for mercy, He supplieth it.

thunders awfully,  
and then no longer  
holds back the  
marvellous things  
that accompany the  
thunder, for at his  
word, down falls the  
snow, or the rain in  
torrents,—

—man's labour is  
suspended that he  
may reflect,—the  
wild beast retires  
into his lair, the  
tempest sweeps along  
with its chill blast,  
God breathes upon  
the waters and they  
become ice-bound ;—  
by degrees the clouds  
are expended by their  
own discharge of rain  
and lightning, and  
their wheelings about  
are under God's  
guidance, to fulfil  
his will on earth,  
whether in the way  
of judgment or of  
mercy.—

VARIOUS READINGS, JOB XXXVII. 4.

- 4 17, 219 (before emendation), 223 (after emendation), K., read יענבם (*he retardeth them* (this is a Chaldaic word) instead of יעקבם (*he stayeth them*). 172 K. reads שמע, and 349, 379, 552, 593, 714, 4 (before emendation) De R., read ישמע; in either case, [*each*] *heareth*, instead of ישמע (*is heard*).
- 6 Many MSS. K. read היה, and 93, 111, 248 (before emendation), K. read הי instead of היא; in either case, *full*.
- 10 76, 111, K. reads כיוצק instead of במיצק (lit. *in a squeeze*); this does not affect the general sense, *is compressed*; 715

- (before emendation) De R. reads כמרוצק (*as though compressed*). 145 K. reads במיצוק (*in a squeeze*).
- 11 76 K. omits ברי (*by [its] watering*). Many MSS. De R. read יצן (absolute) instead of יצן (construct state), *the covering cloud*.
- 12 1 K. reads וזהה (*and behold*) instead of והוא (*and that*). The Keri, and many MSS. K., read בהחולו (plural) instead of בהחולו (singular); in either case, *his management*; and 92 K. reads בהחבלי, with probably the same meaning.

- 14 Give ear to this, O Job :  
Stand, and consider the marvels of God.
- 15 Knowest thou when God chargeth them,  
And [when] he maketh the lightning of his cloud  
to flash?
- 16 Knowest thou about the poisonings of the thick  
cloud,  
The marvels of Him that is perfect in all know-  
ledge ;—
- 17 Thou ! whose garments are warm,  
When he lulleth the earth from the south ?
- 18 Thou together with Him spreadest out the sky,  
[Which is] firm as a molten mirror :
- 19 Make us [then] to know what we shall say to  
him ;  
We cannot compose because of darkness.
- 20 Is it to be told Him that I shall speak,  
If any should say [it], he would indeed be swal-  
lowed up :
- 21 For now, men cannot see the sun,  
[So] splendid is he in the skies,  
When a wind hath passed over, and cleared them.
- 22 Out of the north cometh gold ;  
Upon God [there is] terrible majesty.
- Let Job reflect, and say whether, though sensible of atmospheric changes, he knows the moment when God is commissioning these agents, or how the heavy cloud is poised,—
- [but of course he does know, since] he helps God to spread the sky, and so, he (Elihu), conscious of his own ignorance, desires to be taught by him how to address God,—address God ! why the person who should even mention this would be devoured. Men cannot gaze upon the golden light of the sun when the north wind has scoured the heavens,—how then upon God, whose invisible brightness must be terrible by reason of his power and justice, and who does not

## VARIOUS READINGS, JOB XXXVII. 15.

- 15 76 K. omits the whole verse. 191 K. omits אור (*the lightning*).
- 16 48, 147, K., 349, 554, 941, 596 (before emendation), K., read נשאלת instead of מפלאות ; in either case, *the marvels*. 153 K. reads רמים (*lofty*) instead of המים (*him that is perfect*). 153 K. reads רעים (*thunders*) instead of רעים (*all knowledge*).
- 17 76 K. reads המים (*perfect*) instead of חמים (*warm*).
- 19 34, 76, 89, and many other MSS. K., and De R., read הוריעני (*make me to know*) instead of הוריעני (*make us to know*).
- 21 380 (before emendation) De R., reads הלא (*cannot?*) instead of לא (*cannot*). 89 (before emendation) K. reads היא (*feminine*) instead of הוא (*he*); in the former case אור must be understood of *the lightning*, and not of *the sun*.
- 22 201, 228, K., 349, De R., read יארה instead of יארה, *cometh*; this is immaterial. 76, 245, 249, 384, K., supply ו (*and*) at the commencement of the second hemistich.



- 23 The Almighty! we do not discover him;      choose to answer  
Vast in power and in judgment,      [their impertinencies]?—  
And great in righteousness, he will not give  
answer.
- 24 Therefore let mortals fear him;      —It becomes mortals  
None of the wise in heart will pry.      therefore to fear, and  
not gaze.
- XXXVIII. 1.—*And the Eternal answered Job out of the storm, and said,*      *God's first discourse.*
- 2 Who is this that darkeneth counsel,  
By verse without knowledge?      Let Job, who has  
been obscuring the  
subject in hand, now  
reply to the follow-  
ing questions.—
- 3 Gird up now thy loins like a man,  
And I will ask thee; then make me to know.
- 4 Where wast thou when I founded the earth?  
Declare, if thou hast the knowledge.      Where was he  
when God con-  
structed the earth?  
And what does he  
know of its archi-  
tect? and of the  
laying of its founda-  
tions—an event  
which called forth  
shoutings of joy
- 5 Who laid the measures thereof, for thou knowest?  
Or who stretched the line upon it?
- 6 Upon what are the bases thereof sunken?  
Or who heaved down its corner stone,

## VARIOUS READINGS, JOB XXXVII. 23.

- 23 92, 245, K., substitute ם (s) for ש (s) in שניא (*vast*); this is immaterial. 349, 593, De R., read יַעֲנֶה (*he will [not] give answer*) instead of יַעֲנֶה (*he will [not] afflict*).
- 24 196 K., 31, 683, (both before emendation), De R., supply אֵל (*not*) before יראו (*in that case, do [not] fear him*). 224 K. omits אֵל (*not, here none*); in that case the clause would be, *all the wise in heart will see*. 170, 245, 384, K., 349, De R., supply ו (*and*) at the commencement of the second hemistich. 758 De R. reads ירא (*will be fearing*) instead of יראה (*will pry*); so also the LXX., Syr., Chald., and Arab. 380 De R. omits ל (*all, with the negation, none*).
- (*out of*) with a final ן. 651 K. substitutes ש (s) for ם (s) in הסערה (*the storm*); this is immaterial.
- 2 80, 92, K., read במלים instead of במלין (*by verse*); this is immaterial.
- 3 147 K. reads כגיבור (*like a hero*) instead of כגבר (*like a man*). Many MSS. K. and De R., and published editions, omit ו (*and*) at the commencement of the second clause.
- 4 253, 1 (before emendation), K., substitute כ (*as when, or about the time of*) instead of ב (*here, when*).
- 5 349 De R. reads במדה (*the measure thereof*) instead of במדידה (*the measures thereof*). 30, 191, K., read עילי (*masculine*) instead of עילה (*feminine, upon it*); ארץ (*the earth*), with which this word agrees, is of common gender.
- 1 The Keri, and many MSS. K. read כִּי

## XXXVIII.

- 1 The Keri, and many MSS. K. read כִּי

- 7 When the morning stars sang together,  
And all the sons of God shouted for joy,  
8 And he pent up the sea with doors,  
When it burst from the womb [whence] it issued ;  
9 When I made the cloud its garment,  
And thick-darkness its swaddling-band,  
10 And spanned my boundary about it,  
And placed a bar and doors,  
11 And said, Hitherto shalt thou come, and no  
further,  
And here [a bound] shall be set to the pride of  
thy waves ?  
12 Hast thou, since thy days, commanded the  
morning,  
And caused the day-spring to know his place,—  
13 To take hold of the wings of the earth,  
That the wicked might be shaken out of it ?  
14 It turneth round like a seal of clay ;  
And [things] stand out as though [in] dress.  
15 And from the wicked their own light is with-  
And the high-raised arm is broken. [holden ;

from the whole  
angelic host — when  
the ocean was born,  
and then swaddled  
with clouds and  
darkness, and when  
limits were pre-  
scribed to it ?

Has he, since his  
first existence, or-  
dered the daylight,  
which scares and  
interrupts evil-doers,  
by bringing out in  
full relief every ob-  
ject on the revolving  
earth ?

VARIOUS READINGS, JOB XXXVIII. 7.

- 7 196 K. omits בָּקֶר (*the morning*). 32 K. reads אָדָם (*man*) instead of אֱלֹהִים (*God*).
- 8 18 K., omits בָּדָוִר (with doors). 157 K. substitutes כִּי (*as when*) for וּ (when) before גָּדָד (*its bursting, or it burst*).
- 9 Various MSS. K. substitute כִּי (*as when*) for וּ (*when*). 384 K., 579 De R., read בְּשׂוֹמֵי (*when he made*) instead of בְּשׂוֹמֵי (*when I made*).
- 10 158 K. omits the whole verse.
- 11 The Keri, and many MSS. K. read וְהֵא (*and here*); this is immaterial. 150 K., 597 (before emendation), De R., substitute כִּי (*as [to]*) for וּ (*to*).
- 12 The Keri, and many MSS. K. read יִדְעָה הַשָּׁמַיִם instead of יִדְעָה הָאָרֶץ; this is not material; in either case caused the day-spring to know.
- 13 The Masora here calls attention to the suspended ע in רַשָׁעִים (*the wicked*) in this, and in verse 15; it is not so written in very many MSS. K. The figment of the Masorites on the first of these instances is, that ע being the first letter of עָשָׁר (*dust*), the idea intended is, that the wicked shall be shaken out of the earth like dust; and in the second instance, that the עֵינַי being isolated and signifying *poor*, and ע meaning *the eye*, the idea intended is, that a wicked man is poor and deprived of spiritual vision.
- 14 17 K. omits the whole verse. 80 K. omits הָרָמָה (*a seal*).
- 15 34 K. omits the whole verse.

- 16 Hast thou gone into the holes of the sea,  
And walked about to search the deep ?
- 17 Have the gates of death been disclosed to thee,  
And seest thou the gates of the shadow-of-death ?
- 18 Hast thou stretched thy attention to the breadths  
of the earth ?  
Declare, if thou knowest the whole of it.
- 19 Where is the way [to where] dwelleth light ?  
And as for darkness, where is its place ?
- 20 For thou takest the one to its border,  
And [the other] thou makest to understand the  
paths to its house.
- 21 Thou knowest ! for thou wast then born,  
And the number of thy days is great.
- 22 Hast thou entered the magazines of the snow,  
And seest thou the magazines of the hail,
- 23 Which I have reserved for the time of trouble—  
For the day of battle and of war ?
- 24 Where is the way [from whence] the light is dis-  
tributed ?  
[Where, whence] the east-wind is dispersed over  
the earth ?
- 25 Who divideth gutters for the spouting [rain];  
And a way for the bolt of the thunder ;
- 26 To rain on a land without a person,  
[On] a wilderness where there is no man ;
- 27 To satisfy the waste and the wasteness,  
And to make a growth of grass spring up ?
- Has he explored the bottom of the sea, or seen the gates of death, or examined the entire breadth of the earth ?—
- Can he find his way to the abodes of light and darkness ? No doubt he can, as he guides them, and as he is of ancient days.
- Has he ever entered the magazines where he (God) keeps in store his snow and hail against the day of battle ?—
- Does he know his way to the centre of light, to the starting-point of the east-wind ?
- Can he tell who [if not God] forms the conduits of heaven, and directs the thunder-bolt, causing rain to fall, and grass to grow in the desert ?

VARIOUS READINGS, JOB XXXVIII. 18.

- 18 101 K. reads שַׁעַר (*the gates*) instead of רֵדְדֵי (*the breadths*). 76 K. reads ים (*the sea*), and 178 K. reads יָדַי ([*its, i.e., death's*] *hands*) instead of אֲרָץ (*the earth*).
- 21 95 K. supplies ו (*and*) at the commencement of the verse. 34 K. reads תִּרְאֶה (*thou seest*) instead of רַבִּים (*many*).
- 24 48 K. reads יִשְׁכֵּן (*dwelleth*) instead of יִדְלֵק (*is distributed*).
- 27 248 K. omits ו (*and*) at the commencement of the second hemistich.
- 19 1 K. reads אֵי הָיָה instead of אֵי הָיָה, in both instances in this verse ; in either case the meaning is, *where*.

- 28 Is there a father for the rain?  
Or who begetteth the globules of the dew?
- 29 Out of whose belly cometh the ice?  
And the hoar-frost of heaven, who doth gender
- 30 Like stone the waters are hid, [it?  
And the face of the deep holdeth together.
- 31 Canst thou bind the bands of the Pleiades,  
Or unloose the traces of Orion?
- 32 Canst thou bring forth the Zodiac in his season?  
And as to Arcturus, with his sons, canst thou  
guide them?
- 33 Knowest thou the laws of heaven?  
Canst thou, on the earth, appoint its code?
- 34 Canst thou lift up thy voice to the cloud,  
And abundance of waters shall cover thee?
- 35 Canst thou send forth lightnings, and they shall  
go,  
And they shall say to thee, "Here we are?"
- 36 Who hath put wisdom in [their] inward parts?  
Or who hath given understanding to [their]
- 37 Who can count the skies in wisdom? [intellect?  
Or who can make the pitchers of heaven pour,
- 38 When the dust is fused into solidness,  
And the clods get stuck together.

—Can he trace the rain and dew to any paternity, or the ice and frost which bind up and hide the waters to any maternity?—

—Can he chariot the constellations in their respective seasons through the heavens?—

—Can he, being on earth, legislate for the firmament, and command the clouds, and make the lightnings execute his behests?—

—Can he tell who [other than God] had endowed them with such understanding; or, who can muster the skies, and make them pour, and cake the dust of the earth?—

VARIOUS READINGS, JOB XXXVIII. 29.

- |  |   |
|--|---|
| <p>29 95 (before emendation) K. reads יצאה קרו instead of יצא הקרו; in either case, cometh the ice. 248 K. supplies the definite article ה before שמים (heaven); this is immaterial.</p> <p>30 248 K. reads ב (with) instead of כ (like).</p> <p>31 128 (before emendation) K. reads ההקשור (Kal) instead of הקשור (Piel); in either case, canst thou bind? 48, 80, 235, 240 K., read משיכה (hast thou drawn) instead of מושכות (the traces). 76, 150, 245 (before emendation), K., 349 De R., read מושבות (the stations).</p> | <p>32 101 K. reads בעתה (in its (fem.) season), and 1012 De R. reads בעתם (in their season) instead of בעתו (in his season). 201 K. reads בנים (sons) instead of בניה (her sons).</p> <p>33 166 K. reads משברות (probably, codes) instead of משברו (its code).</p> <p>34 153 K. reads או (or) instead of ו (and); in that case translate, or shall abundance, &amp;c.?</p> <p>36 139 K. reads שם instead of שה; in either case, hath put.</p> <p>38 651 K. reads ורגביה (and its clods) instead of ורגבם (and the clods).</p> |
|--|---|



39 Canst thou hunt the prey for the lioness ?  
And canst thou fill the appetite of the young lions,

—Can he hunt prey for the lion, or tell who [but God] prepares food for the hungry and croaking raven ?—

40 When they couch in their lairs,  
[And] squat in the covert in ambush ?

41 Who prepareth for the raven his game ?  
When his young cry out unto God,  
He wandereth about for lack of food.

XXXIX. 1.—Knowest thou the time when the mountain-goats bear ?

—Does he attend to the gestation of mountain goats and of hinds ? Are they not rather, independent of his assistance on such occasions, and do they not, in fact, betray their habits of independence from an early period ?

Canst thou keep watch over the calving of the

[hinds ?

2 Canst thou count the months which they fulfil ?  
And knowest thou the time of their bearing ?

3 They bow themselves, they eject their young ;  
They cast out their labour-pains.

[field ;

4 Their young fatten ; they grow up in the open  
They go forth, and return to them no more.

5 Who hath sent forth the wild ass free ;  
And who hath unloosed his bonds ?

—Is it not God who has given to the wild ass unshackled freedom, and the desert for a home,—a creature that enjoys absolute exemption from all service to man, and ranges mountainous tracts in quest of his herbage ?

6 Whose house I have made the desert ;  
And the salt land his dwelling-places.  
7 He laugheth at the tumult of the city ;  
He heareth not the shoutings of the driver :

8 The range of the mountains is his pasture ;  
And he searcheth after every green thing.

9 Will the wild ox list to serve thee ?  
Will he lodge the night at thy stalls ?

— Can Job induce the wild ox to become domesticated,

VARIOUS READINGS, JOB XXXVIII. 40.

40 1012 De R. reads למיארב instead of למר יארב (*in ambush*) ; this is immaterial.

41 18 K. supplies ו (*and*) at the commencement of the verse. The Keri, and many MSS. K., read ילדי (plural) instead of ילדו (sing.) (*his young*).

XXXIX.

3 100 K. reads ילדיהם (*their* (masc.)

*young*) instead of ליריהן (*their* (fem.) *young*).

4 76 K. reads ילכו (*they walk*), and 48 K. reads יראו (*they see*) instead of יגדו (*they grow up*). 664, 245 (before emendation), 80 (probably), K., read בגר (*in the pasture*) instead of בגר (*in the open field*).

7 201 K. omits קריה (*the city*).

- 10 Canst thou bind the wild ox in the furrow of his cord? and, because strong, to plough and harrow for him, and carry his corn, and thresh?—  
Will he harrow the valleys after thee?
- 11 Canst thou trust him because his strength is great?  
And canst thou leave thy labour to him?
- 12 Canst thou believe in him that he will bring back thy seed,  
And gather up thy threshing-floor?
- 13 The wing of the ostrich thrilleth joyously:  
Is the feather and plume [that] of the stork? — Does not the ostrich differ from the stork [in disposition], for, thoughtless of the danger to which she exposes them, she lays her eggs on the bare ground, and, with [apparent] cruelty to her young, and want of caution, mistakes others for her own? This stolidity of her nature in this respect is God's doing; [but then] she can, when she pleases, outstrip the fleetest courser.
- 14 For she leaveth her eggs to the earth,  
And warmeth [them] on the dust;
- 15 And forgetteth that the foot may crush them,  
And that the wild beast may trample them.
- 16 She is hard upon her young for [those] not hers;  
Fearless, her labour is in vain.
- 17 For God hath caused her to forget wisdom;  
And hath not imparted to her understanding.
- 18 What time she lasheth herself on high,  
She laugheth at the horse and at his rider.

## VARIOUS READINGS, JOB XXXIX. 11.

- 11 1 K. reads חזיו instead of כחו; both words mean, *his strength*.
- 12 100 K. omits the whole verse. The Keri, and many MSS., K., read ישיב (*he will bring back*) instead of ישוב (*he will return [with]*).
- 14 225 K. reads בצים (*eggs*) instead of ביציה (*her eggs*); 170 K. reads ועפר (*and* —[on] *the dust*) instead of ועל עפר (*and —on the dust*).
- 15 18, 30, 48, and many other MSS. K., read תוורה instead of תוורה; in either case, *may crush them*.
- 16 34, 111, K. read הקשיה (fem.) instead of הקשיה (masc.), and 95 (before emendation) K. reads הקשיה; in either of these cases the meaning is, *is hard upon*.
- 76, 92, K., read בלי instead of בלי; in either case, *without*, in connexion with פחד (*fear*), *fearless*.
- 17 130, 224, 150 (probably), K., read דשה (*hath humbled [her]*) instead of דשה (*hath caused her to forget*); 18, 76, K. omits לה (*to her*), and 3 (before emendation) K. reads בה with the same meaning.
- 18 48 (before emendation) K. reads למרום instead of במרום, and 18, 207, K., omit כ; in either case, *on high*. 118 K. omits א in חמריא (*she lasheth herself*); this is immaterial.

- 19 Canst thou give power to the horse?  
Canst thou clothe his neck with quivering action?
- 20 Canst thou make him start as the locust?  
The majesty of his snorting is terror!
- 21 They paw in the vale, and each exulteth in  
strength;  
He goeth out to encounter the weapon.
- 22 He laugheth at fear, and is undismayed;  
And he turneth not back from the face of the  
sword.
- 23 Over him ringeth the quiver,—  
The flash of the lance and the dart.
- 24 With starts and rage he drinketh up the ground;  
And he believeth not that it is the sound of the  
trumpet:
- 25 When the trumpet is loud, he saith, Aha!  
And from afar he snuffeth the battle,—  
The thunder of the captains, and the shouting.
- 26 Doth the hawk take wing by thy wisdom,  
And spread out his pinions to the south?
- 27 Mounteth up the eagle at thy bidding,  
That he may set his nest on high?

— Does Job supply the horse with muscle, and high blood, and action, and mettle, and rage? How that creature paws the ground, and curvets! Dauntlessly he goes forth to the encounter,—his rider's armour rings upon him as he rushes forward full of spirited action, half unconscious of the sound of the trumpet, till, as it waxes louder, he snorts with satisfaction, and now snuffs the battle, and hears the shout of warriors.—

—Does the hawk fly by Job's wisdom? Does the eagle soar at his bidding? That bird perches his nest on the peak of the

## VARIOUS READINGS, JOB XXXIX. 20.

- 20 18 K. omits הדר (*the majesty*).
- 21 180 K. omits בכח (*in strength*); 48 K. omits ב (*in*) in that word.
- 22 118, 178 (before emendation), K., 596 (before emendation), De R. read לפתח (*at the pit*) instead of לפחד (*at fear*); 80 K. omits ולא ידה (*and is undismayed*); 176 K. reads יודד instead of ידה; the meaning in either case, in connexion with ולא is, *and is undismayed*. 180 K. reads מני (*from*) instead of מפני (*from the face of*).
- 24 223, 245, K., read וירגש instead of ורגז; in either case, *and rage*. 101 K. substitutes ה (*h*) for א (*a*) in יבמא (*he drinketh up*); this is immaterial, though the former form is unknown.
- 249 K. reads בקול (*at the sound*) instead of כי קול (*that it is the sound*).
- 25 196 K. reads יריע (*it, i.e., the trumpet, soundeth*) instead of יריח (*he snuffeth*). 95, 245, K., supply ו (*and*) before רעם (*the thunder*).
- 26 The Keri, and very many MSS. K., read כנשיו (*his pinions*) instead of כנשו (*his pinion*).
- 27 180 K. reads פניך (*thy presence*) instead of פוך (*thy bidding*). 227, 259, 248 (before emendation), K., read ירום ([that his nest] *may be high*) instead of ירים ([that] *he may set* [his nest] *on high*).

- 28 He inhabiteth the rock, and maketh his lodgment, loftiest crags, and  
 On the tooth of the rock, and the fastness : from that high citadel looks out for his quarry ; and, to get blood for his eaglets, he is present wherever there is carnage.
- 29 From thence he prieth for food ;  
 From afar his eyes behold :
- 30 And his broods gulp blood ;  
 And where the slain are, there is he.

[Job makes no reply.]

XL. 1.—*Moreover the Eternal answered Job, and said,* *God's second discourse.*

- 2 Will disputing with the Almighty correct [him] ?  
 Let him that impleadeth God reply to it. *Is Job likely to gain his end by disputing with the Almighty ?*

3 *And Job answered the Eternal, and said,*

*Job's first reply.*

4 Behold, I am vile, what shall I answer thee ?

He is vile, he has no answer, and will not attempt to speak again.

I put my hand upon my mouth.

5 Once have I spoken, but I will not reply ;

Yea, twice, but I will do so no more.

6 *And the Eternal answered Job out of the storm, and said,* *God's third discourse.*

7 Gird up now thy loins like a man ;

I will ask thee, then let me know.

8 Wilt thou even pull to pieces my judgment ?

Wilt thou condemn me that thou mayest be justified ?

Let Job again prepare for controversy, and say whether he has the right or the might to justify himself at God's expense ;—let him display his majesty and power by investing

VARIOUS READINGS, JOB XXXIX. 30.

- 30 The Keri, and very many MSS. K., read וַאֲשֵׁרָיו (*and his broods*) instead of וַאֲשֵׁרָו (*and his brood*). 95 K. reads יַעֲלֵלוּ (a Pilpel form) instead of יַעֲלֵשׁ ; in either case, *gulp*. 178 K. reads שָׁם הוּא (*he is there*) instead of הוּא שָׁם (*there is he*).

XL.

- 270, 655—657, 664, K., commence this chapter from the sixth verse.
- 1 431 K. omits the whole verse.
- 2 249 K. supplies ו (*and*) at the com-

- mencement of the second hemistich ; in that case the meaning would be, *and will he that, &c., &c.*
- 5 Many MSS. K. and De R. omit ו (*but*) in the second hemistich.
- 6 The Keri, and many MSS. K., read כִּי (*out of*) with a final ך ; 188 K. supplies the definite article הַ to עֲשֵׂה (*the storm*), and also substitutes שׁ (*s*) for ס (*s*); both these differences are immaterial.
- 8 30 K. reads מִשְׁפָּט (*judgment*) instead of מִשְׁפָּטִי (*my judgment*).



- 9 Hast thou, then, an arm like God?  
And canst thou thunder like Him with a voice?
- 10 Deck thyself now with loftiness and grandeur;  
And array thyself with majesty and state.
- 11 Scatter abroad the outbursts of thine anger,  
And see any proud man, and humble him:
- 12 See any proud man, and make him bend;  
And tread down the wicked in their place:
- 13 Hide them in the dust together;  
Bandage their faces in the hidden place.
- 14 Then, even I will confess to thee,  
That thine own right hand can save thee.
- 15 Behold now the river-horse, whom I made with  
thee;  
He eateth grass as the ox.
- 16 Behold now his strength is in his loins;  
And his might in the thews of his belly.
- 17 Like a cedar he moveth his tail;  
The sinews of his haunches are interwoven.
- 18 His bones are tubes of copper,  
His [solid] bones as a bar of iron.
- 19 He is the first of the ways of God;  
His maker presented [him] his scythe,

himself with glory,  
and by bringing  
down to the grave,  
in his indignation,  
the proud and the  
wicked; for if he can  
do this, He (God)  
will acknowledge his  
self-sufficiency.

Let him consider  
the river-horse,—a  
creature made at the  
same time as man,—  
herbivorous,—pecu-  
liarily strong in the  
loins and belly,—full  
of interlaced sinew  
in the haunches,  
with bones like  
metal, one of God's  
earliest [earthly]  
productions,—fur-  
nished with a scythe-  
like tooth, so as to  
be both herbivorous  
and harmless; he  
has his covert be-  
neath lotus shrubs,  
or among reeds in

## VARIOUS READINGS, JOB XL. 9.

- 9 158 (probably) K. reads באל instead of באל; in either case, *like God*. 80 K. reads ונקול (*and—as [with] a voice*) instead of בקול (*with a voice*).
- 10 111, 163, 164, 198, K., omit ו (*and*) at the commencement of the second hemistich.
- 11 48 (margin) K. reads גבה instead of גאה; in either case, *a proud man*. 249 K. reads והכניעו (*and make him bend*); and 101 K. reads the same, omitting ו (*and*), instead of והשילו (*and humble him*).
- 12 Many MSS. K. supply ו (*and*) before והכניעו (*make him bend*), and 249 K. reads in its place והשילו (*and humble him*).
- 17 95 K. omits the whole verse. 2, 17, 76, and other MSS. K., and many MSS. De R., read יוש (*[his tail] starteth up*) instead of יושע (*he moveth*). The Keri, and many MSS. K., read פחרו (plural) instead of פחרו (singular); in either case, *his haunches*.
- 19 379, De R., reads הוצה (*the maker*) instead of הוצו (*his maker*). 82, 166, 170, 355, K., read יש instead of יוש; in either case, *presented*.

- 20 That the mountains might bring him provision,  
And all the beasts of the field might gambol  
there.
- 21 He lieth down beneath the wild lotuses,  
In the covert of the reed and the fen.
- 22 The wild lotuses cover him with their shade;  
The osiers of the water-course encompass him.
- 23 If a river overflow, he starteth not away;  
He feeleth secure though the Jordan gush to his
- 24 He receiveth it up to his eyes; [mouth];  
His nose pierceth through snares.
- XLI. 1.—Draw out the crocodile with a hook,  
And his tongue with a cord [which] thou sinkest.
- 2 Canst thou put a rush into his nose?  
And bore his jaw through with a spike?
- 3 Will he multiply entreaties unto thee?  
Will he speak soft things unto thee?
- 4 Will he make an engagement with thee,  
[That] thou shalt take him ever as a slave?

swamps; [being amphibious,] so far from scampering away from any torrent, however overwhelming, he calmly receives its shock; and he can break through snares.

Let Job catch, and then secure a crocodile, as he would an ordinary fish; though if he should succeed in making him captive, would that creature beg for his life on the condition of engaging in perpetual servitude? could Job toy with him? or, having agreed beforehand to

#### VARIOUS READINGS, JOB XL. 20.

- 20 48 K. reads ישדו (*might couch*) instead of ישדו (*might gambol*).
- 21 245 K. transposes this and the following verse.
- 22 111 K., 610, 873, De R., read יסברו (*encompass him*) instead of יסברו (*cover him*), in the first hemistich. 80 K. omits צאלים (*the wild lotuses*). 380 (before emendation) De R., reads צלל (*shade*) instead of צללו (*its, or here, their shade*); 379 De R. reads צללו (*its, or their shadows*); 263 (before emendation) De R., 117 K., omit the word, and 188 K. reads צללו (*its, or here, their rustling*). 4, 186, 203, 275, 554, 589, 847, 34, 328, 593, 1014, (the four last before emendation,) De R., read יסברו (*cover him*). 48 K. reads יסברו, fully, (the former word indeed, without the points, might be read in the singular number), and 230, 596 (before emendation), 249 (after emendation), De R., read יסברו, also meaning (*cover him*) instead of יסברו (*encompass him, or without the points, [each] encompasses him*).
- 23 Very many MSS. K. and De R., and published editions, supply ו (*and*) in the second clause of the first hemistich; the meaning would in that case be, *lo, Jordan may overflow, and he &c.* 224 K. 369 De R., read יסברו (*he bendeth*) instead of יסברו (*he starteth*).
- 24 76 K. reads יקדו instead of יקדו (*he receiveth it*); this is immaterial.

#### XLI.

- 2 253 K. reads בראשו (*into his head*) instead of בנאשו (*into his nose*).
- 4 150 K. reads רבוה (*many things*) instead of רבוה (*soft things*).

- 5 Canst thou sport with him as a bird?  
And canst thou bind him for thy girls?
- 6 Let companies bargain for him,  
That they may divide him amongst traders;
- 7 Canst thou fill his skin with pikes?  
And his head with a fish-spear?
- 8 Put thine hand upon him,  
Thou wilt no more remember the battle:
- 9 Behold, that man's hope proveth false;  
Would he not, even at the sight of him, be flung  
flat?
- 10 He would not be so fierce as to provoke him.  
Who then would make a stand before me?
- 11 Who hath fore-officed me, and I must repay  
[him]?
- Whatever is under the whole heaven is mine.
- 12 I will not be silent of his parts,  
Nor of the subject of the power and the beauty  
of his structure.
- 13 Who hath laid bare the face of his clothing?  
Who would go into the doubling of his muzzle?
- 14 Who hath opened the doors of his face?  
The encompassings of his teeth [would be] a  
terror.

furnish such a creature to merchants, would he venture to contend with him? Any man hoping for success in such a conflict would be deceived, and would be prostrated even at the sight of him, and would hardly venture to provoke him.

—Who then could stand before God? and who could do this on the plea that God was beholden to him?

—On the subject of the parts of this creature, he (God) questions whether any would dare uncover his coating, or go into or open his muzzle bristling with teeth; he is covered with close-set concave shields.

---

VARIOUS READINGS, JOB XLI. 7.

- 7 Various MSS. K. and De R. substitute ס (*s*) for ש (*s*) in בַּשְׂכוֹת (*with pikes*); this is probably immaterial.
- 8 196 K. reads אֵלָיו (*unto him*) instead of עָלָיו (*upon him*). 48, 76, 80, 82, and other MSS. K., read כַּפָּי (*thine hands*) instead of כַּף (*thine hand*). 147 K. reads תִּרְסָק instead of תִּרְסָק (*thou wilt [הו] more*); this is immaterial.
- 9 Most Hebrew copies begin the forty-first chapter at this verse; 270, 655—657, 664, K., begin it at the next verse. 380 (probably) K. reads תְּהוֹלֵךְ (*thy hope*) instead of תְּהוֹלֵךְ (*his, i.e., that man's hope*).
- 10 The Keri, and very many MSS. K., read יִעְרֹנִי (Kal) instead of יִעְרֹנִי (Hiphil); in either case, *to provoke him*. 4, 17, 18, 30, and many other MSS. K. and De R., read לִפְנֵי; and 331, 715, De R., read, defectively, לִפְנֵי; in both cases, *before him*, instead of לִפְנֵי (*before me*).
- 12 The Keri reads לוֹ (*for him*) instead of לוֹ (*not*), but this is not supported by any MSS. 168 K. reads יָדָיו instead of יָדָיו (*and the beauty*); this is immaterial; 801 (before emendation) De R. reads, instead of it, וְאֵין (*and not*).

- 15 Majestic are [his] concave shields,  
 [As with] close seal shut.
- 16 One to the other do they join on,  
 And not a breath entereth between them ;
- 17 Each one to his brother are they stuck ;  
 They hold together, and they separate not.
- 18 His sneezings make a light to shine ;  
 And his eyes are as the eye-lids of the dawn.
- 19 Out of his mouth lamps proceed ;  
 Sparks of fire escape.
- 20 Out of his nostrils issueth smoke,  
 As of a pot heated and burning :
- 21 His soul kindleth live coals,  
 And a flame issueth out of his mouth.
- 22 In his neck lodgeth Strength,  
 And before him danceth Terror.
- 23 The dewlaps of his flesh stick fast ;  
 Solid upon him, they cannot be moved.
- 24 His heart is solid as a stone,  
 Yea, solid as a nether mill-stone.

— His snorting [in the water] illumines it, and [on his emerging,] his eyes are like the rising dawn; such is his inward ardor that he emits from his nostrils steam as from a burning cauldron, and [the foam of the water scattered] from his mouth, [has the appearance of] sparks of fire.

— Of unbending power in the neck, everything reels before him through terror, the softest parts of his flesh are compact, and his heart is hard and immovable.

VARIOUS READINGS, JOB XLI. 16.

- |   |   |
|---|---|
| <p>16 147 K. reads אֵין instead of לֵא; in either case, <i>not</i>.</p> <p>17 34 K. omits the whole verse; 95 (before emendation) K. reads בְּאֵדוֹי (to his brothers) instead of בְּאֵדוֹיָו (to his brother). 92 K. omits יִהְיוּ (they hold together).</p> <p>19 18, 30, 32, 117, 163, K., 561, 304, 723, (the two last before emendation), De R., read כְּרִי (like pots); 80, 93, 223, K., 31, 40, 57, 263, 414, 597, 610, 613, 828, De R., read כִּי רִי (because pots); and 150 K. reads בִּדְרִי (with castings) instead of בִּרְדִי (sparks). 95, 240, 384, K., supply כִּי epenthetic to יִהְיוּ (escape).</p> <p>20 125, 128, 172, 89 (apparently), K., 2,</p> | <p>552, 554, 574, 587, 597, 801, 723 (apparently), De R., read כְּרִי (as of a burning pile); and 380 De R. reads בִּרִי ([as] in a pot) instead of כְּרִי (as [of] a pot).</p> <p>21 157 K. omits הִלְהִיב (kindleth). 147 K. reads וְלִהְבֵּה instead of וְלִהְבֵּה (and a flame); this is immaterial.</p> <p>22 422, 454, 76 (apparently), K., 203, 597, 610, 677, 780 (before emendation), 34, 380, 593, 940 (apparently, before emendation), De R., read חֲרוּץ (runneth) instead of חֲרוּץ (danceth).</p> <p>23 223 K. omits the whole verse.</p> <p>24 188 K. reads חֲרוּץ instead of חֲרוּץ; in either case, <i>nether</i>.</p> |
|---|---|



- 25 Because of his rising heroes are afraid ;  
Because of consternation they are bewildered.
- 26 The sword of him that reacheth at him cannot  
stand,  
[Nor] spear, [nor] mace, nor battle-axe.
- 27 Iron esteemeth he as straw,  
What is coppered, as rotten wood.
- 28 The bolt of the bow cannot make him flee ;  
Sling stones are turned with him into stubble.
- 29 Boomerangs are counted as stubble ;  
And he laugheth at the brandishing of the lance.
- 30 His lower parts are sharp points of potsherds ;  
He spreadeth gold upon the mud.
- 31 He maketh the depth to boil like a pot ;  
He maketh the sea like a [boiling] pot of ointment.
- 32 He maketh a path to shine after him ;  
One would think the deep to be hoary.
- 33 There is not on earth a dominion as his,  
Who is made to be without dread.
- 34 He looketh down upon every high thing ;  
He is king over all the ferocious tribes.

— on his emerging, valiant men lose their wits ; with him, hand to hand weapons are so much straw and rotten wood, and he is equally impervious to missiles.

—His tail is set with sharp points, and the part of his body which he trails in the mud is golden-colored ;—he makes the deep river boil, and emits fragrance, and he leaves a shining wake after him.

— His dominion is unsurpassed by that of any other animal, and he lords it over all wild beasts.

## VARIOUS READINGS, JOB XLI. 25.

- 25 Most MSS. K. and De R., and published editions, read אֱלֹהִים (*gods*) or אֵל (*God*) instead of אֱלֹהִים (*heroes*), and 170 K. supplies אֱלֹהִים (*God*).
- 28 1 K. reads נִחְשְׁבוּ (*are counted*) instead of נִדְּבְּנוּ (*are turned*). 157 K. supplies נִיחַ (*cut*) after אֲבָנֵי (*stones*).
- 29 80, 384, K., read נִחְפְּנוּ (*are turned*) instead of נִחְשְׁבוּ (*are counted*) ; 379 (before emendation) De R. reads וְהָחַ, and 801 (before emendation) De R. reads רִחֲחִי, instead of הִרְחִחַ ; all these have probably the same meaning,—perhaps *boomerangs*.
- 30 245 (before emendation) K. reads חֲדָשׁ (*new*), and 3 (before emendation) K. reads חֶרֶב (*a sword*) instead of חֲרָשׁ (*potsherds*).
- 33 153, 95, 111, 118, 3 (probably), K., 414,
- 723, 801, 35, 579, 737, (the three last before emendation,) 561 (after emendation), De R. read הַעֲשֵׂי instead of הַעֲשֵׂי (*who is made*) ; the former is the correct form ; 1, 277, 368, 379, 596, 613, 940, 941, 789 (before emendation), De R., read הַעֲשֵׂי (*he who made him*). 117 (before emendation) K. reads בְּלֵי (*without*) instead of לְבֵי (*to be without*).
- 34 2, 17, 95, and other MSS. K., supply ו (*and*) at the commencement of the second hemistich. 597, 737, De R., omit כֹּל (*all*). 11 K. omits בְּנֵי (*tribes*). 379 (before emendation), 737 (after emendation), De R., read שָׂחָ (*swimming* (?) ) instead of שָׂחָ (*ferocious*) ; so the LXX. translate, *in the waters* ; and the Targum, *fishes*.

XLII. 1.—*And Job answered the Eternal, and said,*

- 2 I know that thou art all-potent ;  
 And no design of thine can be frustrated.  
 3 “ Who ” [indeed] “ is this,  
 “ That obscureth counsel without knowledge ? ”  
 For so I have advanced what I understood not ;  
 Things too wonderful for me, which I knew not.  
 4 “ Hear now ” [thou saidest], “ and I will speak ;  
 “ I will ask thee, then let me know. ”  
 5 I had heard of thee by the hearing of the ear ;  
 But now mine eye seeth thee.  
 6 Therefore do I repudiate [what I have said],  
 And I repent in dust and ashes.

- 7 And it was [so], that after the Eternal had  
 spoken these words unto Job, the Eternal said  
 to Eliphaz the Temanite, My anger is kindled  
 against thee, and against thy two friends : for  
 ye have not spoken of me aright, as [hath]  
 8 my servant Job. Now therefore take unto  
 you seven bullocks and seven rams, and go

*Job's second reply.*

He knows that God does what He pleases, and he owns to the charge of his having mystified the subject he had handled, for he had dealt in things too abstruse for him.—

—And now his only answer to God's challenge is, that now seeing God, he repudiates what he had uttered, and earnestly repents.

*God's address to Eliphaz.*

—As Eliphaz and his two friends had, by their speeches, provoked his (God's) anger ;—they must appease it, by offering sacrifices through the mediation of Job.

#### VARIOUS READINGS, JOB XLII. 2.

##### XLII.

- 2 The Keri, and most MSS. K. and De R., read ידעתי instead of ידעתי (I know) ; this is unimportant. 610 De R. reads ידעתי (thou knowest).  
 3 248 K. reads כחשך (darkeneth) instead of כהלים (obscureth). 100 K. supplies במלים (by verse) before גלי (without). 76 K. supplies אבין (I understood) before אדע (I knew) ; in that case the meaning would be,—I knew that I understood not.  
 4 89, 95, 145, K., 197 (before emendation), De R., omit נא (now) ; 610 De R. reads שמענא instead of שמע נא ; in either case the meaning is, hear now. 111 K. supplies לא (not) before אדבר (I will speak). 201 K. supplies before אשאלך (I will ask thee) ולא (and [I

- will] not [ask thee] things too wonderful for me) ; this would, of course, make the language Job's own. See the notes.  
 6 601 K. supplies דיי (my life) after אבאם, which in that case would mean, I abhor, not I repudiate. 610 (before emendation, apparently), De R., reads אבם (I melt) instead of the former. 683 De R. reads ונחמתני (and thou wilt comfort me) instead of ונחמתני (and I repent).  
 7 153 K. reads אחרי instead of אחר (after) ; this is immaterial. 95 K. omits אני (of me). 30, 33, 76, 80, and many other MSS. K. and De R., read בעבדי instead of בעבדני ; this does not affect the sense : in either case, as my servant.  
 8 201 K. omits לכה (unto you). Many MSS. K. read אילים instead of אילים : in either case, rams ; the former is the more accurate form. 196 K. reads

unto my servant Job, and offer up for yourselves a burnt-offering; and Job my servant shall pray for you;—for him will I accept,—that I may not deal with you [after your] folly, for ye have not spoken of me aright as [hath] my servant Job.

9 So Eliphaz the Temanite and Bildad the Shuhite [and] Zophar the Naamathite went, and did according as the Eternal had said unto them: and the Eternal accepted Job. —This they accordingly did.

10 And the Eternal turned the captivity of Job, when he had prayed on behalf of his friends; and the Eternal gave Job twice as much as he had before. —After this God restored to Job double his former possessions.

11 And there came to him all his brethren, and all his sisters, and all his former acquaintance, and they ate bread with him in his house, and condoled with him, and comforted him over all the evil which the Eternal had brought upon him; and they each gave him one kesitah [of money], and one ring of gold. —His relations and acquaintance come to him from all quarters, and condole with him, and feast with him, and present him with gifts of money.

12 So the Eternal blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. —By God's blessing, Job, in his latter days, possesses double his former stock;

VARIOUS READINGS, JOB XLII. 8.

בְּעִדְכֶם instead of בְּעִדְכֶם; in either case, for yourselves; this is unimportant. 1 K. omits the word. 260 K. reads אֵם instead of אֵם in the words אֵם אֵם אֵם (him will I accept); this does not change the sense, though it somewhat weakens the force of it. 18, 30, 80, 248, and many other MSS. K. and De R., read בְּעִדְיִי instead of בְּעִדְיִי: this does not affect the sense; in either case, as my servant.

9 Very many MSS. K. and De R. supply ו (and) before זָפַר (Zophar).

10 The Keri, and many MSS. K. read שְׁבוּת instead of שְׁבוּת; in either case, the captivity; this is immaterial. 180, 384, K., read וְשָׁב (and restored) instead of וְשָׁב (lit. and added, here, gave, &c.).

11 173 K. reads אֶחָד instead of אֶחָד (one [Kesitah]); this is immaterial.

12 201 (margin) K. reads צֶמֶר (a yoke, or, aere); the latter is probably intended, instead of צֶמֶן (sheep).

- 13 He had also seven sons and three daughters. — and the same number of sons and daughters as before;
- 14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of
- 15 the third, Keren-happuch. And there were not —his three daughters, who are very found in all the land women beautiful as the beautiful, receive an inheritance among daughters of Job; and their father gave them in- their brethren. heritance among their brothers.
- 16 And Job lived after this a hundred and forty Job lives one hundred and forty years, and saw his sons, and his sons' sons, four after this, and dies at a good old age. generations; so Job died old, and full of days.

VARIOUS READINGS, JOB XLII. 13.

- 13 48, 76, 95, 120, 147, 170, 207, K., 369, 589, 780, 683 (before emendation), De R., read שבעה instead of שבעה (seven); this is probably immaterial, the latter, however, is an anomalous form. 76 K. reads ושלושה instead of ושלוש (and three); this is immaterial.
- 14 118 K. omits the ה (h) in the name קציצה (Kezia, more accurately, *Ketsignah*).
- 15 196, 125 (before emendation), K., read נמצאו (there were found) instead of נמצאה (there was found); see the notes. 2, 597, 553, 589 (before emendation), 380 (after emendation), De R., read להם (to them, feminine) instead of להם (to them, masculine). So in the next case, 111, 153, 384, K., 2, 597 (before emendation), De R., read אביהן (their [fem.] father) instead of אביהם (their [masc.] father). So again, 76, 384, K., 597 De R., read אחיהן (their [fem.] brothers) instead of אחיהם (their [masc.] brothers); in all these instances the masculine pronominal suffix is doubtlessly the true reading, the idea intended being that these daughters were treated as sons.
- 16 The Keri, and many MSS. K., read ויראה (and saw) instead of יראה (and saw); this is unimportant. 48, 196, K., omit את (his sons); this is immaterial. 157, 196, K., read בני instead of בני; in either case, and the sons of. 18 K. reads ארבעים (forty) instead of ארבע (four).



# NOTES.

## JOB I.

1. *The land of Uz.* (See Preliminary Dissertations, No. III.)

*His name was Job,* יֹבִיב (*iyov*); probably *treated with enmity*; from יָבַב (*ayav*), *to hate, to treat as an enemy, &c.* Others understand it as meaning *repenting*, from the Arabic اَلْبَّ to *turn back*, whence اَلْبَّاب may mean *one who returns to God.* The former explanation seems preferable.

*Perfect.* תָּמִם (*tam*) implies completeness both as to quantity and to quality,—complete as a whole, and each part sound. This kind of perfection is, perhaps, best explained in the character given of Zechariah and Elizabeth “walking in all the commandments and ordinances of the Lord *blameless.*”

*Upright.* יָשָׁר (*yashar*), *straightforward* in conduct.

*Departing from evil*,—a necessary consequence of *fearing God.* The Heathen could describe and approve of, though they could not imitate, such a character as this. So Horace,—

“*Integer vitæ, scelerisque purus;*”

and—

“*Nil conscire nefas, nullâ pallecere culpâ.*”

3. *His stock.* This word exactly answers to the Hebrew מִקְנֵהוּי (*miknehou*). *Live stock* is particularly intended here. (See the Illustrations.)

*Sheep, or a flock.* This included both sheep and goats.

*A farm-service.* גִּבְעָדָה (*gnevuddah*). This word, which occurs only here and in Gen. xxvi. 14, means either *land under cultivation*, or *the hands by which it is cultivated*, or both; and so, perhaps, the word *farm*, or *farm-service*, would express it as well as any other words could do. I see no reason for the supposition entertained by some, that Job led a nomadic life; on the contrary, he appears to have had a fixed residence in the neighbourhood of a city. He must have had a considerable extent of land under cultivation, from the circumstance of his having had five hundred yoke of oxen. It is also evident, from the other passage in which the word גִּבְעָדָה (*gnevuddah*) occurs (Gen. xxvi. 12—14), that Isaac was an *agriculturist* as well as a breeder of cattle.

4. A picture of family good feeling and harmony, no doubt a source of satisfaction to Job, though not unmixed with anxiety lest the pleasures here described should have some tendency to impiety.

*Went and made feasts.* הָלַךְ (*halak*) is like our own word *to go*; it means here, *they went on making feasts, i.e., they were in the habit of doing so at stated periods.*

*Feasts*, or lit., *a feast*. (See the Illustrations.)

It would appear that Job's sons had, at this time, their own houses; and were settled, though probably not immediately near, yet, at no great distance from their father and from each other. The daughters apparently were not settled, and probably were living under the paternal roof.

*His birth-day*; lit., *his day*; but probably birth-day is intended, as in chap. iii. 1, and Hosea vii. 5. That feasts were an ancient mode of celebrating birth-days is evident from Gen. xl. 20. By an unaccountable oversight, discovered too late for correction, the word *birth-day* and the previous word *house* are rendered in the Translation in the plural number; the passage should stand, *each in [his] house on his [birth]-day*. (See the Illustrations.)

5. *Had gone round*; i.e., once in each year; not at the recurrence of each birth-day feast, but at the annual termination of the whole of them. חֲקִיפּוֹ (hikkiphou) conveys this sense. Some expositors have thought otherwise.

*Sent, and sanctified them*, not *sent for them*, as some render it, but, commissioned some fit person to go and purify them, or charge them to purify themselves by lustrations, &c., preparatory to the sacrifices which he was about to offer on their behalf. Job did this, as, in the event of any uncleanness attaching to them, it would have disqualified them from any participation in the benefit of the sacrifice. Thus Jacob sanctified his household, or rather charged them to sanctify themselves, preparatory to his offering sacrifices at Bethel. (Gen. xxxv. 1—7.) So also the Israelites were sanctified, i.e., charged to sanctify themselves, preparatory to their meeting with God on Mount Sinai. (Exod. xix. 10—15.) Just so again, Samuel sanctified Jesse and his sons, i.e., charged them to sanctify themselves, previously to his offering sacrifice for them. (1 Sam. xvi. 5.) The heifer which he was directed by God (ver. 2) to take on the occasion was probably for the purpose of purification. (Numb. xix. 9, 19, 20.) Under the law, people who were ceremonially unclean could not partake in sacrificial rites until they had been cleansed. The significancy of the act is explained in Ps. xxvi. 6, "I will wash mine hands in innocency; so will I compass thine altar, O Lord."

*He rose up early in the morning*,—probably an ordinary practice observed on days when solemn sacrifices were offered. (Exod. xxxii. 6.)

*Offered burnt offerings*. In patriarchal times the head of the family was its priest. (Gen. viii. 20; xii. 7, 8; xiii. 18; xxvi. 25; xxxiii. 20; xxxv. 6, 7.) The גֹּלֶהֶק (gnolah), *whole burnt offering*, was not the only offering in use previously to the giving of the law. We read both of the חַטָּאת (khattath), *sin-offering*, and the מִנְחָה (minkhah), *meal-offering*, in Gen. iv. 3—7.

*May be*. This peradventure expresses both a proper paternal anxiety on the part of Job for the religious welfare of his children, and also it is a proof of the general good conduct of his sons. There was evidently nothing whatever in their outward behaviour, so far as he knew, that called for animadversion. At the same time, they were not now under the paternal roof, and therefore his eye could not be so constantly upon them; and hence his anxiety. Nothing is said here about his daughters; they were probably still at home with him; and so, under his more immediate supervision, though it is possible that they may be included in the word חֻלָּם (chullam), *of them all*.

*And have cursed God in their hearts.* The meaning of בִּרְעָה (*berech*) here is a vexed question. Its meaning in hundreds of passages of Scripture is, *to bless*; and as there are only two places (ver. 11, and 1 Kings xxi. 10) in which it does not appear possible to give it this meaning, it has been thought by some that it should be translated here in its common sense, *to bless*. Of those who take this view, Dr. Lee, and indeed others before him, suppose that אֱלֹהִים (*elohim*) here means *false gods*, or *idols*. Lee also understands the passage in 1 Kings xxi. 10 in precisely the same sense; but in that case it is inconceivable how blessing "*the king*" could be a punishable offence; besides which, אֱלֹהִים (*elohim*) ought not to be taken in the sense of *idols* unless there is something in the passage that very strongly indicates that such is its meaning. Dr. Good endeavours to get over the difficulty by giving a negative power to the ׀ which connects the two verbs—thus, "may have sinned *nor* blessed God;" and then, in support of this, he lays down an extraordinary canon on the subject, the substance of which is, he assumes that ׀ is, in itself, an imperfect negative, and that it may take a full negative power whenever it connects two opposite propositions. This bold affirmation is without material proof, and needs no refutation.

For some time I considered that the word בִּרְעָה (*berech*) ought to be here translated *blees*, and that, chiefly because, out of hundreds of passages in which it occurs, there are but the two, to which I have alluded above, in which this, or any similar rendering of it, is apparently inadmissible. It is the rendering of the Vulgate, "*benedixerint*," though not of the old Itala, which has "*maledixerint*." The sense however, which I attached to it with the rendering *blees* differed widely both from that adopted by Lee and from that advanced by Good. I understood it thus:—*May be my sons have sinned, and have blees God in their hearts, i. e., my sons have, perhaps, been guilty of some sin, and, without repenting of it, or without any consciousness of God's anger on account of it, have still thought of God as though He were pleased with them, and, with a sort of self-justifying satisfaction, have felt happy in his supposed favor, and thankful to him for their prosperity. This self-deception is exceedingly common, and perhaps more felt under the influence of wine than at any other time; and the sense thus conveyed is sufficiently natural; but then, my objection to this my own former view, and the ground on account of which I abandoned it, is—1st, that the Hebrew phraseology demands here, that the two verbs in the clause should not be understood as containing two distinct and independent ideas, and that the second is, in point of fact, no more than an explanation of the first; and that so, the meaning cannot be—My sons have sinned, and then, have added to that sin by moreover doing so and so; but, they have sinned by doing so and so. 2dly, that the בִּרְעָה (*berech*) in ver. 11 cannot possibly have the meaning of *blees*, and that its proximity to the one before us renders it probable that they both must have the same meaning—that whatever sense be given to the word in ver. 11 is the sense required here; and 3dly, that as it is evident, both from ver. 11 and also from 1 Kings xxi. 10, that בִּרְעָה must sometimes have the signification of *cursing*, or some such signification; and as that signification, thus established as possible, is the most suited to the sense here, it is the signification which ought probably to be attached to it in the present instance. The attempts*



made by Lee and Good (both on different grounds, and by different arguments) to force the meaning of *bless* on the two passages, just referred to, do too much violence to the language to be considered tenable for a moment.

I must not pass unnoticed another sense which has been given to בִּרְךָ (*berech*), with much show of plausibility, and supported by eminent expositors. It is said that, as בִּרְךָ (*berech*) was used as a formula of salutation both at meeting and parting (and which is unquestionable), its use in the latter of these senses may very well furnish the idea, not simply of *taking leave*, but of *dismissing*, *renouncing*, and the like; and that so, the meaning here may be, *have renounced God in their hearts*. In support of this, it is urged that χαίρετε in Greek, and *valete* in Latin, are similarly used; and many quotations are adduced in proof of this. I may observe, that this use of the phrase is sufficiently common in English, for, in ordinary parlance, we speak of *saying good bye to a person* in the sense of renouncing his society and having nothing more to do with him; and, *to wish good morning* has, not unfrequently, the same polite significancy. We borrow the same style of phraseology from our French neighbours when we speak of *giving a man his congé*. So, again, in cant language, *Joy go with you* is an ironical mode of pronouncing a *blessing* on a person who takes himself off when his presence is anything but indispensable; and curiously enough, *bowing*, which is nothing more than salutation in dumb show, may often be similarly construed, for, *to be bowed out of a room* is a distinction too significant to be misunderstood, and not sufficiently enviable to be coveted by any.

My objections to understanding בִּרְךָ (*berech*) in such a sense are—1st, that if it ever had such a sense, that sense must have been common enough to warrant our expecting to find it frequently so used in the Scriptures, which contain copious expressions of every-day life; whereas, in the whole Hebrew Bible, this word בִּרְךָ (*berech*), which, in some form or other, occurs many hundred times, cannot have this particular sense attaching to it in more than three or, at most, four passages; and 2dly, that if it ever had such a sense, that sense is of course ironical, and, as such, could scarcely be applied to the Divine Being without disrespect; and yet, in the only passages in which it is supposed to be so used, it is applied to the Divine Being. It seems to me inconceivable that Job should have said, *May be my sons have sinned, and have wished God good bye in their hearts*, or that Satan should have said in ver. 11 to God of Job, *He will wish you good bye to your face*.

With regard to the rendering which I prefer to adopt, *have cursed*, I have simply to observe that, as בִּרְךָ (*berech*) must be understood in a bad sense in ver. 11, and in 1 Kings xxi. 10, there is no difficulty in so understanding it here; on the contrary, it appears more natural to do so. The question then arises, What bad sense is the one which most probably attaches to בִּרְךָ (*berech*)? I have stated my objections to the first of the only two bad senses that can belong to it,—*taking leave*, and *cursing*. The second appears to me to be the most consonant with the general analogy of language, in which, the close connexion between the two different ideas of *blessing* and *cursing* is found in the fact that, originally, they are both of them acts of religious worship. The outward act of religious worship in their case is found in the root בָּרַךְ (*barach*), *to kneel*—an act which may imply at once either (and which is the most natural and common) *the*



*imploration of a blessing, or the imprecation of a curse.* In Hebrew, this difference of sense must be determined by the context; in Latin and its more modern languages, it is readily ascertained by the addition of a qualifying preposition to the word in its first and most natural sense; thus, from בָּרַךְ (*barach*) to *kneel*, and בְּרַחַּ (berech) (most naturally) to *sue for a blessing either for oneself or for another*, comes the Latin *precor*, to *pray*; and then, by the addition of a qualifying preposition, *imprecor*, chiefly to *imprecate a curse*.

Job, in expressing his anxiety lest his sons should have sinned by cursing God in their hearts, means that he feared that possibly, under the excitement of convivial mirth, heightened perhaps by wine, his sons might have indulged, in their hearts, light and irreverent thoughts of God. He does not suppose that they had been guilty of this either in word or in action, but only in heart; and so, like the word *may be* above, this shows alike the proper anxiety of the pious parent and the general good conduct of the family.

Having now dwelt upon the three different renderings which may possibly be given to בְּרַחַּ (*berech*) in this place, and having dealt as fairly as possible with each, in giving my reasons for preferring that which I have retained in my translation, I feel how difficult it is positively to determine which is the most correct; and therefore, I must leave it to the reader as, in great measure, still an open question.

כָּל-הַיָּמִים (*chol haiyamim*), lit., *all the days*; not, however, expressive particularly of the days of the feasts, but, of continuance. It is an ordinary phrase in Hebrew, and means *continually*. So in Gen. xliii. 9, &c., &c.

6. *The day arrived.* The article seems to indicate a set time.

*The sons of God.* In Gen. vi. 2 "*sons of God*" are evidently godly men, as distinguished from the ungodly; but in Job xxxviii. 7 "*sons of God*" are unquestionably *angels*; and it is almost as unquestionable that such are meant here.

*Came to present themselves, לָהֲתַיָּב* to *stand*, or rather to *take their stand*, for the purpose of rendering to God an account of the performance of duties which had been given them to discharge, and of receiving fresh orders respecting further duties. I see no objection to accepting all that is here stated as a literal fact. I certainly do not suppose that it is a mere fiction, introduced by way of preface and embellishment to the poem which follows; nor can I even subscribe to the opinion of those who conceive that the description of the scene here represented is borrowed from the mode of conducting an earthly royal audience. I am disposed to think rather that royalty and its attendant circumstances is an instinctive imitation, on the part of man, of the regal government of God. Scripture describes God as robed in awful majesty, enthroned in inaccessible light, surrounded by cherubim and seraphim, with thousand thousands ministering unto him, and ten thousand times ten thousand standing before him; round about his throne angelic beings pour forth their unceasing adorations; throughout his vast universal empire are Thrones, Dominions, Principalities, and Powers; and ministering spirits are continually winging their flight on some commission of judgment or of mercy. In all this we behold God carrying on his illimitable government through the instrumentality of his heavenly hosts, having not only, so to speak, his ministers of state immediately around him, but also his vice-

gerents. And so, in like manner, earthly kings, who, in a sense, are in the place of God—*i.e.*, who exercise sovereignty under Him—have their officers of state about them, and also their viceroys in various parts of their dominion, who in some instances have, at stated periods, to present themselves before their sovereigns, to render an account of their respective governments, or pay homage in token of their dependance, or renew their fealty, and receive anew, as it were, the investiture of their respective governments.

*And among them came Satan also*, being obliged, probably, thus to present himself, and render *his* account also as to the way in which he had exercised the high power and authority which God permits him to hold, as “the god of this world,” and the “prince of the power of the air,” and “the spirit that worketh in the children of disobedience,” and as having under him “angels” (“the Devil and *his* angels”). For various wise reasons God permits him to exercise this authority—of course within certain prescribed bounds, and Satan is amenable for the way in which he does exercise it; and as he always does this ill; whilst he thus gives God occasion out of evil to be constantly educing good, so also he is only treasuring up for himself wrath against the day of wrath.

The ordinary meaning of שָׂטָן (*Satan*) is *an opponent* in general, whether in the field of battle or in a court of justice, and *such an opponent as is actuated by an unrelenting animosity*; with the article, שָׂטָן־גָּדֹל (*hassatan*) means *the great opponent* of God and man—*Satan*, by way of eminence. It was in the character of an opponent to Israel that he provoked David to number Israel, and so occasioned the death of seventy thousand persons. (See 1 Chron. xxi. 1, 14.) In the record given of this same transaction in 2 Sam. xxiv. 1, we read that it was *God* who “moved” David to number Israel. By comparing these two passages together, I infer that Satan *asked*, and then obtained permission of God thus to tempt David, much as in the instance of Job before us, and of Peter in the New Testament—“Behold, Satan hath desired (*i.e.*, *hath asked*) to have you, that he may sift you as wheat.” In his character of *bitter opponent*, Satan is more than once exhibited as *man’s accuser*. So in the case before us; and again in that very remarkable case in Zech. iii. 1, &c., &c., where Joshua the High Priest is represented as standing before the angel of the Lord, and Satan standing at his right hand to resist him. Compare with this, Ps. cix. 6:—“Let Satan stand at his right hand,” *i.e.*, to accuse him; and compare also Rev. xii. 10:—“Now is come salvation, &c., for the accuser of our brethren is cast down, which accused them before our God day and night.” In ver. 9 this accuser is expressly designated as “that *old serpent*, called *the Devil*, and *Satan*.” He is also called both *Satan* and the Devil in the account of our Lord’s temptation. (Matt. iv. 1, 10.) It is important to observe this, because it puts it, to my mind, beyond question that *Satan* and *the Devil* are one and the same being, and so confutes, if it needed confutation, the absurd notion of Dathe and others, that the Satan mentioned in this book was a good spirit commissioned by God to inspect the conduct of men, and one who, from his own observation and an over-suspicious temper, doubted whether true piety could exist without some corresponding inducement in the way of self-advantage. This wild theory, however, never met with much favor, and soon fell into disrepute. Satan is further described in Scripture as *the tempter*; so he tempted David (1 Chron. xxi. 1),

and Peter (Luke xxii. 31), and Christ (Matt. iv. 1, &c.), and Judas (John xiii. 2, compared with Luke xxii. 3, where the Devil and Satan are again proved to be identical), and Ananias and Sapphira (Acts v. 1—3); and he is the *deceiver* of the nations. (Rev. xx. 1—3.)

The scene which is here introduced to our notice is not unlike that in 1 Kings xxii. 19—23. There we have God sitting upon his throne, and all the host of heaven standing on his right hand and on his left; and on the Lord's saying, "Who shall persuade (marg., deceive) Ahab, that he may go up and fall at Ramoth Gilcad?" an evil spirit comes forth and stands before the Lord, and says, "I will persuade him;" and in answer to the Lord's inquiry, "Wherewith?" further replies, "I will go forth, and I will be a lying spirit in the mouth of all his prophets;" to whom the Lord replies, "Thou shalt persuade him, and prevail also: go forth, and do so."

It is evident that, in the earliest ages, there was considerable knowledge respecting angelic Beings both good and evil, and particularly respecting one who was pre-eminently the Evil one. This knowledge is traceable in the religious systems of the most ancient nations, and particularly in those of the Persians and Egyptians. In the ancient Persian theology, as taught in the *Zendavesta*, *Ormud* or *Oromaze* was the God of all good; *Ahriman*, his adversary, the author of all evil. Ormusd had his good angels, whom he had created ("sons of God"), around him. Ahriman had also his evil angels. Ahriman is constantly engaged in corrupting and endeavouring to destroy whatever good Ormusd does, and that, with various success; but a predestined time is coming when Ahriman, having brought into the world famine and pestilence, is to be entirely destroyed by these very instruments, after which, men are to be of one tongue, and are to live in a state of happiness. (See "Dictionaire de Bayle," on Zoroaster; also an infidel work, entitled "Origine de tous les Cultes.") Not unlike this also are the Egyptian legends respecting *Osiris*, the good god, and *Seth* or *Typhon*, the author of evil. In these traditions of early ages we see much truth mixed up with what is purely fabulous and awfully erroneous; as in Persian theology, which teaches that *light* and *darkness* are two eternal principles, and that from them Ormusd and Ahriman severally had their origin. But then, the fact of the existence of some truth shows to how great an extent revelation had prevailed in early times. Those argue incorrectly, who maintain that the Hebrews derived their views respecting Satan from their captivity at Babylon and consequent intercourse with Persia. The converse rather is the fact. The Persians must have derived their views of Satan from some of the earlier books of God's Word, and probably that of Job amongst the number—views which they did not long hold in the purity in which they first received them.

*The Eternal*,—יְהוָה—*Yehowah*. It is commonly supposed that the vowel points of this word are not its own, but borrowed from אֲדֹנָי (*Adonai*) *Lord*, the word which the Jews always substitute for it in reading, from a superstitious reverence for the Name, and a supposition that its true pronunciation is lost. And hence the LXX. render it by ὁ Κύριος, and our translators have followed them by rendering it almost invariably *the LORD*, distinguishing it from אֲדֹנָי (*Adonai*) *Lord* merely by the use of capital letters. Some have conjectured that יְהוֹוָה (*Yahewoh*), and others, that יְהוֹוֶה (*Yaheweh*) were the ancient true pronuncia-



tions ; but, after all, there is some ground for the supposition that יהוה ( *Yehowah* ) may be the true form ; and indeed, the majority of proper names compounded with the word, leads to this supposition. As to the meaning of it, as our ordinary translation—*the LORD* is decidedly incorrect, and as the retention of the word *Jehovah* would convey no particular idea to the English reader, and as our word—*the Eternal*, expresses its meaning more nearly than any other in our language, I have thought good so to translate it. Much of the force which belongs to the word is lost in many important passages, in which the incorrect *the LORD* is given. I might multiply such passages, but will merely refer to these few—Ps. cii. 12 ; cxxxv. 13 ; Isa. xli. 4 ; xlii. 5, 6, 8 ; xliii. 11—13 ; xliv. 6—8 ; xlv. 17, 21 ; li. 15 ; liv. 5 ; Exod. iii. 13—15 ; vi. 2, 3, 6—8 ; Hosea xii. 5 ; Mal. iii. 6 ; Ps. xc. 1, 2 ; xci. 2, 9. As to the full meaning of יהוה ( *Yehowah* ) see Rev. i. 8—“ Which is, and which was, and which is to come.” See also Exod. iii. 14, יהוה יהוה ( *ehyeh asher ehyeh* )—*I am that I am, i.e., I am that which I have been and shall be ; in other words, an eternal and unchangeable Being.*

7. *And the Eternal said unto Satan, &c.* Probably the other “ sons of God ” were similarly interrogated, each in his turn, but nothing is said of this, as it has no concern with the history of Job. Just as the fact, that God carries on his government of the universe by the use of means instead of by the exercise of immediate power, does not derogate from his Omnipotence ; so, it is no necessary derogation of his Omniscience to suppose, that, in the carrying out of his sovereign purposes, he *requires* communications or reports to be made to him by his agents, quite as though he were previously ignorant of the facts respecting which the information is given. So, God knows beforehand our wants and desires, yet he says to us, “ What wilt thou that I should do unto thee ? ” and he requires that we should actually express to him what those wants and desires are. The same may be said also as to the confession of our sins ; and I doubt not but that the same principle holds good throughout the whole moral government of God, and that his angels, as responsible creatures, have personally to answer before him, and give him account of their actions, just as though he were not, every instant, exactly cognizant of their conduct.

*From posting to and fro, &c.* שוט ( *shoot* ) is to *whip, lash, &c.* ; hence, to *lash into speed*, whether oneself or another, or as we say, to *whip along*. One of Satan’s objects in these rapid roving expeditions through the earth is explained in 1 Peter v. 8. Compare Shakespear’s account of the witches,—

“ The weird sisters, hand in hand,  
Posters of the sea and land,  
Thus do go about, about ;  
Thrice, &c.”

8. *Hast thou well marked, &c.* הֲשַׁמְתָּ לְבָבְךָ עָלַי ( *k’samta libbecha gnal* ) is lit., *Hast thou set thine heart on, i.e., for the purpose of attentively considering, —* a sense which the Hebrew idiom requires.

It is probable from this question, that Satan had well marked Job, and had done so for the purpose of finding, if possible, occasion of accusation against him.

We may observe further from this leading question, on the part of God, that although, as the sequel shows, Job’s trials are traceable to the malice of Satan, yet



they are traceable beyond this to the purpose of God. The question which led to Job's afflictions originated with God; but God's object, as we now see, was one of mercy towards his servant. (James v. 11.)

*My servant Job that there is none like him, &c.* It is thus that God is not ashamed to acknowledge his servants, notwithstanding their many imperfections, before the hosts of heaven and hell; and that God can make it manifest that even human virtue (of course by his grace only) can be proof against the most violent assaults of the Prince of darkness.

9. *Doth Job fear God for nought?* A truly diabolical insinuation, that Job's religion was nothing worth, being merely self-interested.

*For nought.* חִנָּם (khinnam) gratuitously.

10. *Hast thou not hedged about him?* By God's blessing upon the work of his hands, Job's extensive property was well fenced in and enclosed; and this might be regarded as emblematic of the comfort and protection which God bestowed. It is, I think, implied here that Job's property was literally hedged in, and if so, here is an additional argument to show that Job did not lead a nomadic life.

*His stock.* מִיִּנְהוּי (miknehou)—his live-stock.

*Is spread abroad.* פָּרָץ (parats)—spread abroad like an inundation of pent-up waters that have broken forth.

11. *Put forth, however.* The force of אֵלֶיךָ (weolam) here is, *but however that may be, i.e.,* be it, or be it not, that Job's religion is interested, at all events put it to the test. A truly Satanic proposal.

*And see if he doth not.* אִם לֹא (im lo) lit., *if not*; this formula is often used in adjuration, the full sense being, *if he does not, &c., &c., then may I be, &c., &c.*

*Curse thee to thy face.* For the meaning of בְּרַחֲמֶיךָ (berch) here, see note on v. 5.

13. *The day arrived,*—when it came round to the turn of the eldest brother to entertain his brothers and sisters.

14. *The oxen* חֲבַבְקָרִי (habbakar). This word being collective, and also of common gender, is in construction with the plural and feminine חֲרוֹשׁוֹת (khoroshoth), and also with the plural and masculine יְדֵיהֶם (yedeihem). (See the Illustrations.)

*She-asses.* Sic-asses are, on account of their milk, far more in request in the East than he-asses.

The circumstance that the asses were feeding by the side of the oxen as the latter were ploughing, looks much as if Job was at this time engaged in extending his estate—ploughing up new ground, up to that time used as pasture land.

15. *The Sheba.* There are three persons bearing the name of *Sheba* early mentioned in the Bible—one of them the great-grandson of *Ham*, and the two others descended from *Shem*. The genealogy of the first stands thus:—HAM—CUSH—RAAMAH—SHEBA. (Gen. x. 6, 7.) The descent of the second *Sheba* is from *Shem* through *Joktan*, thus:—SIEM—ARPHAXAD—SALAH—EBER—JOKTAN—SHEBA. (Gen. x. 22—28.) The descent of the third *Sheba* is from *Shem* through *Jokshan*, the son of *Abraham*, by *Keturah*, his second wife; it stands thus:—SIEM—ARPHAXAD—SALAH—EBER—PELEG—REU—SERUG—

NAHOR—TERAH—ABRAHAM—JOKSIAN—SHEBA. (Gen. xi. 10—26, and xxv. 1—3.)

The question then arises,—Which of these three *Shebas* was the progenitor of the tribe which is here described as making an irruption into Job's territory and carrying off his herds? To determine this, at least as far as it can be determined, we must endeavour to discover in what localities the descendants of these different *Shebas* settled. (See the map.)

We begin with the *Sheba* who was the son of *Raamah*. There is very little question but that this first *Sheba* was located in that part of Arabia which abuts upon the entrance of the Persian Gulf, as his own name, together with the names of his father and grandfather, and of some of his uncles, and of his brother, are clearly traceable in the classical and modern nomenclature of towns, mountains, districts, &c., in that part of the country. His own name *Sheba* is preserved in the *Asabi* (lit., *The Sabi*), in the Montes *Asaborum*, and in the villages now called *Beldan Beni Shab*. His brother *Dedan* is identified with the town of *Dadena*; and his father *Raamah*, or *Ragnemah*, with that of *Rhegama*, now *Raumps*. His uncle, *Havilah*, or *Hawilah*, has transmitted the name of *Owhalie* in the district called *Bahrein*, and which, though at some distance up the Persian Gulf, is sufficiently near to help in establishing the identity of these different places with the names of their respective settlers. Further, his grandfather's name, *Cush*, is retained in *Cusean*; and finally, that of his great-grandfather, *Ham*, is found in the "*littus Hammæum*" of Pliny (lit., *the shore of Ham*), as also in its chief town, *Maham*. The amount of evidence thus adduced leaves it, I think, unquestionable that the *Sheba* who was the son of *Raamah* and grandson of *Cush* settled in that region of the Arabian Peninsula which lies near the entrance of the Persian Gulf; added to which, I would observe that *Ezekiel* (xxvii. 22) evidently couples his name with that of his father, and speaks of their descendants as being merchants who occupied in the fairs of *Tyre*, with *chief of all spices*, and with all precious stones, and *with gold*. It is certainly confirmatory of the above remarks that in the neighbourhood of the *Asabi*, or the *Sheba*, was situated the gold coast of Arabia (the "*littus Hammæum*," where, as Pliny says, *there is gold*), and also the *Libanotophoros mons*, or *frankincense-bearing mountain*.

We must now endeavour to ascertain the locality of the second *Sheba* mentioned in Scripture, *i.e.*, the son of *Joktan*. It is, I think, incontestably proved (see *Bochart*, and *Forster's Arabia*), 1st, that the *Beni Kahtan*, or *sons of Kahtan*, a numerous and wide-spread tribe, existing to this day, in Arabia, are the *Katabeni* of classical geography, and are, as the Arabs themselves affirm, the *Joktanites*; and 2dly, that whilst these *Beni Kahtan* are to be found in the whole southern division of Arabia, their point of centralization is *Yemen*, the extreme south, and that their metropolis was the celebrated *Mareb*, or *Saba* (as it is also called), *i.e.*, *Sheba*.\* This *Sheba*, then, the capital of the *Joktanites*, was evidently so called after *Sheba* the son of *Joktan*. Now if, in addition to

\* This *Sheba* was no doubt the metropolis of the kingdom of the Queen of *Sheba*. She is called by our Lord the Queen of *the South*—lit. of *Yemen*, and is described as coming from "the uttermost parts of the earth;" this, the southern extremity of Arabia, might very well be called in those days.

this evidence, we find, in the neighbourhood of this very region, names in the classical geography of Arabia, (some of them existing to this day,) manifestly derived from the names of many of the brothers of Sheba, the son of Joktan; no room is left to question the fact that Sheba the son of Joktan settled near the extreme south of Arabia, *i.e.*, in the region more or less bordering upon the straits of Bab-el-Mandev. The names of seven of Sheba's brothers were *Hazarmaveth* (or it might be written *Hadarmauth*), *Jerah*, *Uzal* (or *Ozal*), *Diklah*, *Obal*, *Havilah*, and *Jobab*. Now all these names may be traced respectively, in the neighbourhood of Sabe or Sheba, in the *Adramitæ* and the *Hadramaut*, in the tribe called the *Beni Jerhü* (or *Serhä*), in *Ozal* (or *Uzal*), the ancient name of the town of Sanaa, and in the *Ocelis* of Ptolemy, the modern Cella, a port near the straits of Bab-el-Mandev; in the tribe of the *Dulkhelaitæ* (pronounced *Duklaicitæ*); in the "*Avalites sinus*," or gulph of *Obal*, on the western side of the strait of Bab-el-Mandev; in the province of *Khaulan*, and in the tribe of the *Beni Jobub*.

It remains for us now to look out for the locality of the settlements of the third Sheba mentioned in Scripture—Sheba the son of Jokshan, and grandson of Abraham by Keturah.

From Gen. xxv. 6 we learn that Abraham, whilst he yet lived, sent off the sons of his concubines "eastward unto the east country." We should expect, therefore, to find the settlements of Jokshan and of his son *Sheba*, somewhere eastward of the place where Abraham resided; now as the *Sabe* of Ptolemy lay east of Palestine, and as, from what we have already shown, it could not be the locality of either the Raamanite or the Joktanite Sheba, the inference is that it must have been the locality in which the Jokshanite Sheba settled; and moreover (as Bochart has observed), Strabo places the Sabæans in that part of Arabia which borders on Syria, and is near the Nabatæans. Now, further, these *Nabatæans* were the descendants of *Nebaioth*, the first-born of Ishmael, and therefore the first-cousin of Sheba the son of Jokshan; and so, the collocation is just what might have been expected, and there can be little question but that the *Sabæans*, who, according to Strabo, were in the vicinity of the Nabatæans, were the *Sheba* of Jokshan. To which may be added, in the way of confirmation, that the *Dedanim*, or descendants of *Dedan*, the brother of the Jokshanite Sheba, were in that same neighbourhood. I agree, then, with those who place the settlements of Sheba the son of Jokshan somewhere in the northern part of Arabia, to the east of Palestine, and towards the river Euphrates. Thus the three Shebas are found to occupy three distinct corners in the great Arabian Peninsula. The first, or the Raamanite Sheba, being situated near the entrance of the Persian Gulph; the second, or the Joktanite Sheba, in the neighbourhood of the strait of Bab-el-Mandev; and the third, or the Jokshanite Sheba, at the northern extremity of the vast country,—the three being respectively at the angles of a nearly equilateral triangle, whose sides are each about a thousand miles in length.

The immense distance of the two first Shebas from what we have already supposed to be the locality of Job's residence, renders it very improbable, not to say impossible, that either of them could have been the depredators mentioned in the text; whereas, on the other hand, the fact of the third Sheba being at no



considerable distance from him, and with nothing but desert between them, it is very probable that they were the party who made the foray into his estates ; added to which, Strabo speaks of both the Sabeans and Nabatæans as being in the habit of making predatory excursions ; and such is the character, to this day, of the Bedouin Arabs, who occupy that same portion of the Peninsula.

*And the Sheba fell upon and took them*—lit., *and Sheba fell &c.* I take Sheba here to mean the *city Sheba* (the *Sabe* of Ptolemy). The notion of a city is, I think, signified by the absence of the article, and by the gender of תִּפּוֹל (*tippol*), and of תִּקְחֶהֶם (*tikkahem*), which is feminine. The *inhabitants* of the city, or the tribe are of course meant (so I have rendered it) ; and this is more fully shown by the plural masc., הִכּוּ (*hikkou*), *they have smitten*. (See the Illustrations.)

*The young men, i.e., the servants.* This use of the word is sufficiently common in all languages ; so, παῖς, *puer, garçon, boy, &c.*

*Am escaped.* The ׀ paragogic in אֶמְצֵא (*immaletah*), though preceded by ׀ conversive, is evidently expressive of the earnestness of mind employed in the endeavour to effect an escape.

16. *Fire of God.* Probably lightning.

*Set on fire.* The idea expressed by אֶבְרַחֵם (*bagnar be*) is that of fire fastening upon fuel previously to burning it.

The flock of sheep and goats were probably pasturing in a wilderness of stunted trees and shrubs, and these, becoming ignited by the lightning, would soon be in a blaze which might overspread many miles of country, and destroy all animal life within its reach ; just so, jungles in India, and prairies in America, are often consumed, together with every living creature within them, to an immense extent.

17. *The Chaldeans.* This ancient people appear, from the evidence of the classical geographers, to have ranged over the wilderness territory that stretches from the Persian Gulph, along the banks of the Euphrates, to the north-western parts of Syria ; their true locality being the neighbourhood of Babylon, where they were evidently early consolidated into a kingdom by some of the first of the Assyrian monarchs. See Isa. xxiii. 13, “ Behold the land of the Chaldeans ; this people was not, till *the Assyrian founded it for them that dwell in the wilderness* : they set up the towers thereof ; they raised up the palaces thereof.” Their descendants may to this day be recognized in the Beni *Khaled*, an Arab race who lord it over the other tribes of their neighbourhood,—Lachsa, immediately south of the Euphrates, on the north-western coast of the Persian Gulph, and who scour the country between Bagdad and Aleppo on their predatory excursions. Niebuhr says of them, Vol. III., page 294, “ Tout le district (*i.e.*, Lachsa, the situation of which I have given above) appartient à la tribu Beni Khâled, une des plus puissantes parmi les Arabes, laquelle s’étend si avant dans le désert qu’elle inquiete souvent les caravanes entre Bagdad et Hâleb. . . . La plus grande partie de ce pays est habitée par les Bedouins, et par diverses tribus Arabes qui reconnoissent la souveraineté de la tribu Beni Khâled.” And again he says, page 333, “ Beni Khâled est une des plus puissantes tribus qu’il y ait en Arabie, non seulement parcequ’elle possède beaucoup de chameaux, et règne sur plusieurs autres petites tribus riches en bétail ; mais encore parcequ’elle a conquis les villes et villages du Lâchsa.” I



think that this statement of Niebuhr's respecting *the wealth of this tribe in camels* is worthy of observation ; it certainly is not a little remarkable that the object of a marauding expedition of its ancestors, in the days of Job, was a tempting prize of camels. This remark further throws, perhaps, some light upon Mr. Forster's explanation of the reason why the Chaldeans are called כַּשְׁדִּים (*chadim*) in Scripture. He says (Vol. I. xli., note), "This famous people of antiquity went by both names, being called Chasdim (from the root כַּשַׁד (*chsd*), *Tribus digitis mulsit camelam—Defæcavit butyrum*) most probably from their pastoral habits, and Chaldeans, as being the settled branch of the great Bedouin tribe of Beni Khaled, who occupy the ancient Chaldea, and the parts adjoining it, to this day." It seems to have escaped Mr. Forster's observation, when he conjectured that the name Chasdim might be derived from an Arabic word, signifying *milking a camel with three fingers, and straining the butter*, with probable allusion to "their pastoral habits," that this same people certainly made it their business to possess themselves with *camels* in the days of Job, and that to this day, according to Niebuhr, *they possess a great number of camels*.

*Three columns*—lit. *three heads*. I take the meaning I have given to be the correct one. Gesenius understands רֹשִׁים (*roshim*) here in the sense of *sums* or *amounts*, and so *bands*, &c., &c., or, as we might say, *sets*; this, however, is forced ; it appears to me rather to indicate a body of troops advancing, or making head in column.

*Opened*—יִפְשְׁטוּ (*iphshetou*), *i.e.*, *expanded*, or *spread themselves out*. These Chaldeans, having advanced in three separate columns, extended into line when at convenient distance, and so, enclosed the whole of Job's camels, together with their keepers.

18. *He was still speaking*. We have גַּד (*gnad*), here, instead of גִּדּוֹ (*gnod*) which is in the similar passages in the former verses. The distinction is not very important. Perhaps the present form is somewhat the strongest. I have endeavoured to observe the distinction, such as it is, in my translation.

19. *From across the wilderness*. As such storms usually come from the south, this argues that Job's locality was on the north side of the Arabian desert. (See, however, a different reading.)

*The four corners of the house*. This argues, as Lee has properly remarked, that this violent wind must have been a tornado. (See the Illustrations.)

It is to be observed, with regard to these four calamities which befell Job, and which have just been enumerated, that it is not necessary to suppose that they actually occurred in the order in which the intelligence of them was conveyed to him. Though Satan, in his malice, so contrived, that the messengers of the sad tidings should reach Job in rapid and regular succession, it is obvious that the distances these messengers had to travel may have been very various. It is further to be ascribed to Satan's malicious contrivance, that the news of the calamity which was the most terrible was that which arrived last. If Job had been first informed of the sudden, and apparently judicial, death of his children, all his other losses would have appeared comparatively trifling.

20. *Then*. When Job had heard the climax of his misfortunes.

*Job arose and rent*. *Arose* here means no more than *set about*. We use our

words *go* and *take* in a very similar sense; indeed the passage before us might be translated without impropriety, *Job went and rent*, &c., or *Job took and rent*, &c. It is easy to see how this metaphorical meaning might easily be attached to קָוַם (*koum*) to *arise*. The idea is of a person being engaged in some particular occupation, then *rising up and leaving it off*, in order to enter upon some other occupation. In process of time the word would naturally enough be used even in cases where there was no actual rising up of the person, and where all that was intended to be expressed would be the setting about some pursuit different from that in which the person had been previously engaged. In ordinary cases, change of action would imply also change of position, but not necessarily always so; and yet the same verb might be used in both cases. In Arabic, كَامَ (*kam*) means both to *arise* and also to *begin*. Compare with this the Latin *ordior*, to *begin*, or *take a thing in hand*; probably derived from *orior*, to *arise*.

*His robe*, מְעִילָו (*megnulo*). By a comparison of all the passages in Scripture in which this word occurs, I am of opinion that it was a garment strictly *regal* or *sacerdotal*. It was a sort of large fringed shawl, which, when worn, hung down to the feet. (See the Illustrations.)

*Rent his robe*,—probably the most expensive of his garments, and, as I am inclined to believe (see note above), the badge of his royalty. This rending of his robe must not be regarded as indicative of a temporary excitement on the part of Job. To rend one's garments was, in the East, the ordinary token of mourning; and in short, the expression, which is very common in Scripture, is not unlike, at least in idea, our own expression of *going in mourning*, or *putting on mourning*.

*And shaved his head*,—another token of mourning. This custom was evidently practised by the Jews as well as by other nations; there are allusions to it in Scripture, and allusions, moreover, which seem to sanction it. The prohibition in Lev. xxi. 5 refers to the priests only, and that in Deut. xiv. 1 to a *particular mode* of cutting or shaving the hair, and which was probably forbidden as being an imitation of the idolatrous practices of the Heathen. The conclusions, therefore, which Lee draws from the circumstance of Job's shaving his head, however correct in point of fact, are of no value as far as argument is concerned. He says:—"This could not have taken place under the law of Moses, it being specifically forbidden. (Lev. xxi. 5; Deut. xiv. 1.) Job could not, therefore, have been a Jew, nor could this book have been recommended to the Jews under the law on the supposition that he was a Jew."

The ancient Orientals appear to have paid such marked care, in the dressing of the hair of their heads and of their beards, that to deprive themselves of these ornaments must have been an act of great self-denial, and must have betokened great grief. (See the Illustrations.)

*And fell to the earth*. So also Joshua, on an occasion of great sorrow. (Josh. vii. 6.)

*And worshipped*. In this act was a marvellous triumph of Job's faith, a vindication also of the high character which God had given him, and confusion to the enemy who had called it in question.

21. *Thither*,—i. e., to my mother's womb, which is mentioned previously. In

the former case Job uses the expression literally; in the latter case, figuratively, as applied to the *earth*. Solomon evidently copied, in Eccles. v. 15, the idea here presented.

יְצַדִּיקִי is, of course, for יְצַדִּיקֵי. This dropping of the *s* is sufficiently common.

*Blessed be the name, &c.* This result of Job's trial was diametrically opposite to what Satan had predicted. (ver. 11.)

22. *In all this.* It is difficult to determine from the mere language whether the meaning is, *in all this that happened to him, or in all this that he said.* I certainly prefer the former sense as more natural. It is so self-evident that Job did not sin in the words he uttered that it would have been needless to aver it; it is the sense given by the LXX. and the Vulgate.

*Nor did he give God foolishness.* This rendering is so literal that it has the same indeterminate meaning as the original, for the sense may be either that Job did not ascribe foolishness (*i. e.*, senselessness, or want of wise purpose) to God, or that Job did not speak foolish words to God; in that case the *nor* will have the sense of *not even*. Not only did Job not sin, but not even did he say aught foolishly, &c.

## JOB II.

1, 2. See the Notes on chap. i. 6, 7.

3. *Still holding fast his integrity*,—maintaining his perfect piety in spite of his trials. תִּמְמָתוֹ (tummatho) might be rendered *his perfectness*. On the word *perfect*, see the Note, chap. i. 1.

*Thou didst set me*, תִּצִּיתֵנִי (tesitheni). There is no doubt, whatever its derivation may be, that this word means to *instigate, move, set*, and the like. I take it to be very much *i. q.* שׁוּרֵת (shooth); in that case the word *set* will be the exact rendering.

*Without cause*,—as the event has shown.

4. *Skin for skin.* This was evidently a proverbial saying; but though the general import of it is clear, yet not its particular meaning, and a variety of interpretations have consequently been put upon it. The best and most generally received are—1. That a man will readily sacrifice the skin, *i. e.*, the person or the life of another, for the preservation of his own skin; and that, on this principle, Job might be supposed to care comparatively little for the loss of his earthly goods, and even of his children, inasmuch as, at all events, his own life was spared. 2. That, in matters of barter, articles exchanged must be equivalent—as, for instance, one skin for another skin; *i. e.*, in point of fact, like for like; but that in Job's case what he had parted with was by no means equivalent to what he retained; he could very readily give up all that he had, so long as he remained secure of his life. A third sense given is, that all external things, (as skin for skin,) are exchangeable articles, but not so, the internal life; there is nothing for which *that* can be exchanged. Other solutions besides these have been given, but so decidedly unsatisfactory, as doing violence either to the language or to sense, as not to be worth notice; but even the above are to my mind far from satisfactory. My own view is, that the proverb contains a sort of '*reductio ad absurdum*' argument, thus:—*Never expect a man to part with his*



skin unless you supply him another,—an impossible condition, and therefore equivalent to, *Never expect that a man will part with his skin on any conditions whatever*; in other words, *On no terms will a man part with his life*. And then Satan draws a sort of inverse inference from this:—*Nay more, to save his life, a man will willingly part with everything else*.

5. See the Notes on i. 11.

6. *Only*. Hence Satan was permitted to afflict Job in his person to the very uttermost, with the proviso that the affliction was not to terminate fatally. This condition Job, of course, could not know.

7. *A malignant ulceration*, שָׂרָא שֶׁחִין (shekhin ragn). We may discover something of the nature of this dreadful disease with which Job was afflicted, by reference to other passages of Scripture in which the word שֶׁחִין (shekhin), which was one of the particular symptoms of the disease, occurs; and also by considering other symptoms of it, which are given in various parts of the Book of Job. The word שֶׁחִין (shekhin) itself means *an inflamed ulceration*, and is ordinarily translated *boil* or *botch*; it seems to have been particularly common in Egypt, as it, or at least a peculiar kind of it, is called “*the botch of Egypt*.” (Deut. xxviii. 27.) It was one of the ten plagues inflicted on Egypt, which is sufficient to prove its virulent character; and it was so painful that the magicians who were smitten with it were not able to stand before Moses. (Ex. ix. 10, 11.) It was one of the early symptoms of leprosy. (Lev. xiii. 18, 19.) It was, moreover, a disease which, in its more virulent character, was denounced against the Israelites as a judgment in case of their disobedience, and is described as being both intolerable and incurable. (Deut. xxviii. 27, 28, 35.) This disease nearly proved fatal to Hezekiah (Isa. xxxviii. 1 and 21); and, in his case, was accompanied with pining sickness—if the authorized version be correct (ver. 12), with excruciating pains in the bones (ver. 13), and with great depression. (ver. 14.)

In Job's case, the disease must have assumed a most virulent form, as it is specially designated שָׂרָא (ragn), *malignant*, and as it extended over the whole of his body, covering him from head to foot. Its general diagnosis may be learnt from incidental allusions to it and notices of it that occur throughout this book. It was accompanied with an itching so intolerable, at least in its early stage, and probably before the formation of purulent matter, that the sufferer had recourse to scratching himself with an instrument for relief (ver. 8); it so changed his features that he was scarcely recognisable (ver. 12); and it was accompanied with severe bodily pain. (ver. 13.) It was further characterized by loss of appetite, by constant sighing, and even by roaring (iii. 24; see also xxxiii. 20); by irritability (vi. 2); by loss of spirits, and by considerable dejection (ver. 4); by an intense longing for death (ver. 9); by utter prostration, self-abandonment, extreme debility, and the sensation of a melting languor (vers. 11—14), accompanied by restless nights (vii. 4); the flesh bred vermin, the skin pulverized, and also suppurated (ver. 5); there was the restless and vain hope of getting rest by change of posture (ver. 13); sleep, when obtained, was attended by terrifying dreams (ver. 14), and a temptation to commit suicide was strongly presented to the mind (vers. 15, 16); extensive salivation was, perhaps, one of its symptoms (ver. 19); there was no intermission of pain, nor cessation in the formation of new pustules, and there was difficulty of respiration (ix. 17, 18);



a weariness of life was experienced, and there was no self-control in lamentation (x. 1); the face was marked with spots (xi. 15); perhaps the feet felt as if bound in a clog (xiii. 27); the flesh had an appearance as of rottenness or a moth-eaten garment (ver. 28); there was emaciation in those parts of the body which were not swollen (xvi. 8, and xxxiii. 21); also constant weeping, and a deathlike appearance about the eyes (ver. 16); and, possibly, occasional effusions of blood (ver. 18); the disease was not regarded as immediately mortal (xvi. 22), yet there was no prospect of eventual recovery (xvii. 1, and xxx. 23); the wretched sufferer became an object so disgusting as to be abhorred by his nearest relatives and most intimate friends (xix. 13—19); there was great tenseness of skin (ver. 20); also a sensation as of the bones being wrenched, and the flesh picked off them (perhaps violent muscular twitchings), especially at night, the season for repose (xxx. 17); the body swelled (at least in some parts), so that even the loose Oriental clothing was felt to be tight (ver. 18); there was a general appearance as if covered with dust and ashes (ver. 19); also whirling sensations (vertigo) (ver. 22); and blackness of skin, and great internal heat. (ver. 30.)

This disease under which Job was labouring has generally been identified as that which ordinarily goes under the name of Elephantiasis, a disorder having many of the characteristics of, and being evidently of the same type as, Leprosy and Psora, though, in its malignant form, far more severe than either of these affections. It is apparently also allied to Syphilis, but not necessarily attributable to the same cause. Its syphilitic appearance, however, may have made Job fear that he laboured under the imputation, in the eyes of his friends, of having led an unchaste life; and hence, in his vindication of his character in general, in chap. xxxi., the very sins of which he first makes mention, with marked abhorrence, and of which he appears most anxious to clear himself, are those of fornication and adultery. (Chap. xxxi. 1—12.) The disease in question has been called Elephantiasis, from a supposed resemblance between it and the appearance of an elephant; as Aretæus says, *in form, in colour, and in size (et specie, et colore, et magnitudine)*. It has sometimes been called Leontiasis also, from the circumstance that it gives a lion-like aspect to the faces of those who are affected with it. The name of Satyriasis has also been given to it, according to some, from the redness which it imparts to the cheeks, and great distention of the ears and of other portions of the face which it occasions, or, according to others, from the venereal desires which it excites, though this latter symptom, so far from being established as such, has been found to have no existence whatever in a very large number of cases.

The following notices of this disease by writers ancient and modern, and which I subjoin in brief, may be interesting to some readers:—

Lucretius refers to it, and distinguishes Egypt as being the only country in which it was engendered—

“Est elephas morbus qui, propter flumina Nili,  
Gignitur Ægypto in mediâ, neque preterea usquam.”

Celsus, who flourished about the middle of the first century, speaks of it as a disorder that attacks the whole system, and even the bones, covering the body thickly with spots and tumours, red at first, but gradually becoming black. The skin, thickened in some parts, but attenuated in others, assumes a scaly appear-

ance; the body is emaciated, though the face, legs, and feet swell, and, if the disease is of long duration, the fingers and toes get buried in the swelling; a slight fever supervening carries off the suffering patient.

Pliny, who wrote at about the same period, speaks of small pimples first appearing about the face; then of the entire skin drying up, becoming spotty, variously coloured, in some parts fat, in others thin, or covered with scabs; at last getting black, and producing pressure of the flesh upon the bones, whilst the toes and fingers swell.

Aretæus, who wrote towards the close of the first century, has been charged with exaggerating, in his description of this disease. The extracts from that writer, however, which follow are taken from the already abridged account given by Adams:—"There are large callous eminences on the skin, and the veins appear enlarged, owing to a thickening of the vessels, and not to a plethora of blood. The hairs of the head, pubes, and other parts of the body, drop off. The face, in particular, is affected with callous tubercles or warts, and it is not uncommon for the tongue and most parts of the body to be also covered with them. The eyebrows are thickened, stripped of their hair, and hang down like those of the lion. The general appearance of the skin, covered as it is with hard tubercles, and intersected with deep fissures, is said to bear some resemblance to that of the elephant. Sometimes particular members, such as the nose, feet, fingers, the whole hand, or the pudenda, will die and drop off; and it is not uncommon for incurable ulcers to break forth on different parts of the body. *Dyspnœa* and a sense of suffocation are occasionally present. He says it is dangerous to have any intercourse with persons labouring under the disease, no less than in the case of the plague, as both are readily communicated by respiration." According to Michaelis, in his questions proposed for the consideration of Niebuhr and his fellow-travellers in Arabia, Aretæus mentions also that persons afflicted with this disorder are troubled in their sleep by frightful dreams, more cruel than even sleeplessness itself; and likewise that the eyes become disfigured, and assume the appearance of sombre night. Rosenmüller also quotes a passage from Aretæus, showing that the eruption is scratched with a feeling of pleasure. Amongst other applications of a detergent nature, as being useful in the treatment of the disease, Aretæus speaks highly of a soap used by the Celts for cleaning their clothes. If that remedy was in use in the days of Job, not impossibly he alludes to it in chap. ix. 30, 31:—

"If I had washed myself in the very snow,  
And had cleaned my hands with soap;  
Then wouldest thou plunge me in the ditch;  
And mine own clothes would abhor me."

Galen wrote about the middle of the second century. "He has briefly mentioned," says Adams, "that in this disease the nose becomes flattened, the lips thick, and the ears extenuated; the whole appearance resembling that of a satyr; and he ranks elephantiasis with cancerous swellings."

Octavius Horatianus, a writer of the fourth century, speaks of spots principally affecting the face, and of the general vitiation of the flesh.

Ætius, who flourished in the fifth century, says that "the first symptoms (I quote from Adams) of the disease are torpor, slow respiration, constipated

bowels, urine like that of cattle, continued eructations, and strong venereal appetites; and when it is determined to the skin, the cheeks and chin become thickened, and of a livid colour; the veins below the tongue are varicose, and eminences are formed all over the body, but especially on the forehead and chin. The body becomes increased in bulk, and is borne down by an intolerable sense of heaviness. Those affected with it become pusillanimous, and shun the haunts of men."

Paul of Ægina, who died A.D. 630, speaks of elephantiasis as incurable, and as it were a cancer of the whole body. He states that it is formed from black bile, or, when more malignant, from yellow bile overheated; and that when once the patient is overpowered by the disease, the case is to be abandoned, though he conceives that if the extremities have not fallen off, nor external ulceration taken place, nor hard swellings appeared, remedies may be applied with effect. Paul of Ægina does not appear to have added to the remarks of preceding writers, from whom he copied, as those who succeeded him have copied from him.

Avicenna, or more properly Ebu-sina, an Arabian physician of the eleventh century, "states (says Mr. Adams) that, although this disease begins internally, its first symptoms are manifested on the extremities. He then describes minutely the symptoms—namely, redness of the face, inclining to lividity; falling off of the hairs, enlargement of the veins, affection of the breathing, thickening and discoloration of the lips; and afterwards ulceration of different parts of the body, corrosion of the cartilages of the nose, then falling off of the nose and extremities, loss of voice, &c."

Actuarius, a writer of the 13th century, "calls elephantiasis (Mr. Adams informs us) a cancer of the whole body, which preys upon all the flesh, and derives its origin from black bile corroding everything like fire. The first symptoms of it are a falling-off of the hairs of the eyebrows and chin, tumours on the face, an alteration of the appearance of the eyes, a change of the voice, turgidity of the sublingual veins, and afterwards cutaneous eruptions of an intractable nature."

Should the reader be desirous of pursuing his inquiry into the nature and characteristics of this disease further, he may consult the translation of Paulus Ægineta, with a commentary by Francis Adams, and also an able article by Al. Cazenave in the "Dictionnaire de Médecine," as well as the several writers whose opinions have been given above.

I observe that one of the remedies prescribed by all these writers, with all but universal consent, is the theriac of vipers, and indeed one of them commends, above all things else, eating the flesh of vipers boiled in broth with certain vegetables which he enumerates. Was this remedy resorted to in the days of Job? If so, possibly allusion is made to it in ch. xx. 14—16, where Zophar is speaking, in evident reference to what had befallen Job, of the condign punishment with which secret sinners are often visited.

Michaelis, in his "Questions proposées à une société de savants," wonders whether, as Job speaks of himself as being covered with worms, and as writers on the subject of elephantiasis have not noticed this as one of its characteristics,—it is a usual accompaniment of that disorder. I should suppose that in this, and indeed in all other cutaneous diseases, the breeding of worms in the flesh would be



a natural result unless great care were taken to guard against the evil ; I heard but lately of a case of small-pox, in which maggots were extensively generated, arising from neglect on the part of the sufferer's friends in not applying for timely medical assistance.

After consideration of the descriptions of the disease, as given by the various medical authors above referred to, compared with the diagnosis of that under which Job laboured (so far at least as we can arrive at it), I come to the conclusion that whilst Job's disorder was elephantiasis in its leading features, yet it was of so aggravated a type, as to present characteristics which do not present themselves in the ordinary forms of the disease ; and I think we must bear in mind that, on this occasion, a supernatural agency was directly employed, and divine permission obtained, to exercise that agency to the fullest extent of its malignity without actually destroying the life of its tortured victim,—a consideration which will sufficiently account for any symptoms that may be noticed in the case before us of an extraordinary character. I am led to this latter observation chiefly by the remark of a medical friend, who, writing to me briefly on the subject, says : “The disease referred to may have been an aggravated form of the leprosy of the ancients, or something like it, but it should be recollected that that which was inflicted, or allowed to be inflicted of God, may have differed from what was usually observed *even then*, or may have been *more severe* than what was usually seen.” The same gentleman goes on to observe,—“In some respects the description might answer to forms of constitutional and aggravated syphilis such as was observed in France in the time of Francis the First after the Italian campaign, or even as late as the end of the last century in France, and in the Peninsula in the time of the Peninsular war.”

Certainly Satan in his diabolical malice may have contrived to give a syphilitic appearance to Job's disease, that he might be suspected of having entailed it upon himself by the illicit indulgence of venereal appetites. Zophar seems to allude to such a disease in xx. 11—

“His bones are full of his secret sin ;  
And it shall lie down with him on the dust.”

Job also perhaps alludes to that disorder in ch. xxxi. 3, where he speaks of “strange punishment” being the award of such sins, and of which he there declares his innocence.

8. *And he took a potsherd.* I have retained the ordinary rendering of שֶׁרָפָה (*kheres*) i.e., a potsherd, because I have scarcely sufficient authority to substitute another meaning ; but as the root and its cognates (see next note) have the primary signification of *scraping, rasping, scratching, &c.* (hence שֶׁרָפָה (*kheres*) the itch), I am inclined to think that שֶׁרָפָה (*kheres*) here means some instrument that was specially used for the purpose of scratching ; the word might literally be rendered a grater, though, if that be its meaning, it would be different both in its use and construction from what we understand by that word. Such instruments are used to this day for that purpose in the East, and Rosenmüller, who does not notice the primary meaning of שֶׁרָפָה (*hharas*) and its cognates, quotes Martial where he describes an instrument called *scalptorium*, used by the Romans, and which, judging from the passage in question, was made in the form of a hand for



the purpose of scratching the body in such parts as the natural hand could not reach. The epigram is the 84th in Book XIV. :—

“SCALPTORIUM.

*Defendet manus hæc scapulas mordente molesto  
Pulice, vel si quid pullice sordidius.”*

“*This hand will defend the back of your shoulders from the biting, teasing flea, or if there be aught more filthy than a flea.*”

לְהִתְגַּרֵּד בּוֹ (*lehithgared bo*)—to scratch himself with it. גָּרַד (*garad*) and all its cognates : גָּרַב (*garav*), גָּרַח (*garah*), גָּרַע (*garagn*), גָּרַר (*garar*), קָרַט (*kharat*), קָרַס (*kharas*), קָרַשׁ (*kharas*), (see note above,) and קָרַת (*kharath*), have all the signification of *scratching, rasping, scraping, grating*, and the like.

*Sitting among the ashes*,—probably in token of utter humiliation and grief. Compare Isa. lviii. 5 ; lxi. 3 ; Jer. vi. 26 ; Lam. iii. 16 ; Dan. ix. 3 ; Jonah iii. 6 ; and Matt. xi. 21.

9. *Still holding fast thine integrity?* See the note on ver. 3.

*Bless God and die, i.e., bless God and thou shalt die for doing so* ; for, in Hebrew, the second of two imperatives usually states the result or consequence of performing the action commanded in the first—so, “*Do this and live*” means, *do this, and in the doing of it, thou shalt live*. Job’s wife evidently alludes to what Job had said in i. 21 ; and so, the full force of her words seems to be this :—When God stripped you of your property and children you blessed him, saying,—“*Blessed be the name of the Eternal,*” and now, all the good which this piece of piety on your part has got for you, is this terrible disease superadded to your other misfortunes ; you had therefore better bless God again, and then, the next consequence of such piety will be death, for there is nothing else that remains to be inflicted. Nothing could well be more taunting than this. The temptation must needs be a fearful one which suggests to us that our calamities are the consequence of our religion. God’s people, however, must be content to be sometimes told, that they are “*fools for their pains.*”

10. *Thou speakest as one of the wicked women speaketh.* Job does not directly tax his wife with being wicked ; he may have had a better opinion of her general character than that, and have felt that some allowance was to be made for the exasperation of mind under which she had just spoken ; he merely tells her that the sentiments she uttered were such as might be expected only from the lips of such women as were utterly destitute of piety.

*Wicked.* The word נְבָלוֹת (*nevaloth*) has a wide range of signification ; it evidently refers to a particular class of persons who were notoriously devoid of religion, and means *fallen, corrupt, foolish, profligate*, and the like.

*Ay, &c.* The force of (גַּם) (*gam*) here has been overlooked ; the authorized version renders it by *what!* this, however, is incorrect. The meaning which I attach to it here (if the rest of the sentence is to be taken as a question) is, *ay* ; and then the sense of the whole passage will be,—The sentiment you have expressed, that the more I retain my piety the more likely God is to destroy me (see note on previous verse), is not only impious, it is, *moreover* (גַּם *gam*), unreasonable, for if we take good from God, surely it is only right that we should take evil also. It is questionable, however, whether this latter sentence is to be

taken in an interrogative form, and if not, then the meaning will be,—Your sentiment is such as one might have expected from that class of women who have thrown off the fear of God, but not from you; *added to which* (גַּם *gam*), it involves this other wrong notion, that we are to receive good but not evil from God.

*From God himself.* The אֱלֹהִים here has this force; it implies that the good and evil (temporal of course are here meant) which we receive come to us *directly* (not indirectly) from God, and that he is the Author of them: so, Isa. xlv. 7, a passage which, by-the-by, being particularly addressed to Cyrus, was evidently aimed against the fundamental doctrine of the Persian theology, which taught the independent authorships of good and evil. And perhaps, indeed, Job may here have been anxious to refute a sentiment which savoured of Magian error, and which may even in those times have been extensively entertained; Job may have perceived in his wife's mind something of the notion that all this evil, that had come upon them, could not have come from God, but from some other power, and that God himself could not defend his servants from it.

*Job sinned not with his lips*,—a great proof of that perfection of his, of which God had spoken. (See James iii. 2.)

11. *Three friends of Job*,—not as the authorized version has it, *Job's three friends*.

*Eliphaz the Temanite.* This Eliphaz was, no doubt, a descendant of *Teman* the son of *Eliphaz* the son of Esau by his wife Adah. (Gen. xxxvi. 10, 11; 1 Chron. i. 35, 36.) This *Teman* was the duke or chieftain of one of the Edomite tribes (Gen. xxxvi. 15; 1 Chron. i. 51, 53); and of this tribe and of the country which bore his name we have mention made in Gen. xxxvi. 34; Jer. xlix. 7, 20; Ezek. xxv. 13; Amos i. 12; Obad. 9; Hab. iii. 3. It must not be confounded with *Tema*, a people who descended from *Tema* the son of Ishmael (Gen. xxv. 15), and of whom we shall have occasion to speak more fully in considering chap. vi. 19. It is difficult to determine accurately the locality occupied by the tribe and descendants of *Teman*, nor do the passages of Scripture referred to throw much light upon the subject. We gather from them that when Edom was consolidated into one large kingdom, and governed by kings, instead of, as at first, by many apparently independent dukes, one at least of these kings was a *Temanite* (Gen. xxxvi. 34); and afterwards *Teman* assumed so prominent a position in the kingdom as to be often all but identified with it. (Jer. xlix. 7, 20; Ezek. xxv. 13; Obad. 8, 9.) Amos, in chap. i. 12, apparently speaks of *Bozrah* as being its capital; and in Isa. lxiii. 1 *Bozrah* is apparently spoken of as being the capital of Edom. From Jer. xlix. 21 and Hab. iii. 3 we might infer that some part of *Teman* was in the neighbourhood of the Red Sea and the wilderness of Sinai. (Forster's "Arabia," vol. ii., p. 33.) On the whole, however, it would appear that the *Temanite* race extended over a considerable portion of the territory of Edom, and that it was to be found in the neighbourhood of *Bozrah* and of *Dinhabah*, a city which, being written *Daihab* in the Syriac version, has been identified with *Odaib*, and the *Thauba* of Ptolemy, and which was situated in the great northern desert of Arabia, about midway between Palestine and the mouth of the Euphrates. And it is about

here that the Thimanei of Pliny would be placed, whom he speaks of as anciently a mid-land tribe of Arabia, and near the Nabataei:—"Nunc et reliqua mediterranea ejus dicantur. Nabataeis Thimaneos junxerunt veteres." (Plin. vi. 32.) These Thimanei I take to be the tribe of Teman, and not that of Tema, though Forster endeavours to identify them with the latter. We have no data for determining where Eliphaz the Temanite lived, but there is, I think, evidence to show that the people to whom he belonged were, when considered as the leading tribe of Edom, to be found extending from the Eastern or Elanitic arm of the Red Sea half-way across the desert towards the Euphrates. The modern Maan was probably anciently the capital of Teman Proper, and being in, what we have assumed to be, Job's neighbourhood, was, not improbably, the residence of Eliphaz the Temanite.

*Bildad the Shuhite.* The Shuhite or Shukhite tribe were probably the descendants of *Shuah* or *Shuakh* (שׁוּאחַ), the youngest of Abraham's sons by Keturah. (Gen. xxv. 2.) This name *Shuakh* may be found in the *Saiace* of Pliny, vi. 32, a town which he places amongst the Zamareni, perhaps the descendants of Zimran the brother of Shuakh, and now the Shammar tribe dwelling midway between the Red Sea and the mouth of the Euphrates, and one of whose towns still retains the name of *Sekiale* or *El Saiak*. I am surprised that Forster, who identifies the Saiace of Pliny with El Saiak, does not notice the affinity of its nomenclature with Shuakh. His desire to identify Shuakh with the Chaldean *Shoa* (שׁוּא) (*shoagn*), a very different word) mentioned by Ezekiel (xxiii. 23) has, doubtless, caused him to overlook this.

*Zophar the Naamathite.* Of this Zophar nothing is known beyond the mention of him in this book, nor does Scripture throw any light upon either his race or his locality; and Forster, in his "Arabia," says:—"The place of Zophar the Naamathite I have not succeeded in tracing." Pliny, however, speaks of an inland Arabian tribe, which, I think, is not improbably that of the *Naamathi*; he calls them the *Amathei*, the first syllable, *Na*, being dropped. This dropping of the first syllable is very common in Arabic, and indeed in Eastern, nomenclature in general. Forster (who places the Amathei in Temama, though there is little similarity of name) himself speaks in another place of "the suppression of the initiatory syllable of names: as Apatei for Napatei, or Nabatei; Maan for Teman; &c." And he tells us in a note that, "unacquaintedness with this idiomatic variety has been the cause of sad false criticism in commentators upon the classics. Thus Hardouin ignorantly corrects the Armalchar of Pliny to Naarmalchar, where both forms of the name are equally correct." Now, this is exactly to the point, just as the Armalchar of Pliny is really the same name as Naarmalchar; so the *Amathei* of Pliny is, with great probability, the same name as *Naamathite*. The probability becomes more considerable when we find that Pliny evidently places the Amathei in juxtaposition with the Zamareni and their town Saiace, which we have just presumed to be the Shuakh of Bildad. Thus Bildad the Shuhite and Zophar the Naamathite would be near neighbours, which is precisely what we should expect from the history before us. It seems to me, further, not improbable that the modern tribe the *Beni Naym* are the descendants of the ancient Naamathites or *Beni Naamah*. This tribe is mentioned by Burckhardt as being a very powerful tribe of Arabs; they range



the desert from the south-east of the Dead Sea up towards the Hauran, though their more fixed locality seems to be near Maan, which, by the way, is the ancient Teman. A place marked in the maps *Bir Nam*, the *well of Nam*, may possibly be named after them.

*They had agreed together, or they had appointed both the time when, and the place at which, they were to meet*, in order to visit Job. This concert on their part implies that they lived at no great distance from one another.

*To condole with him.* The Orientals are remarkable for the way in which they exhibit their grief by outward gesticulations. נָדָה (*nood*) is, in the first instance, expressive of that continued *shaking* [of the head] often observable in persons who are plunged in deep sorrow; and then, thus to shake the head with any one will mean *to condole with him*.

*And to comfort him.* An afflicted person is usually more accessible to comfort when there has been a previous manifestation of condolence.

Nothing could be better than the intentions of these friends.

12. *And knew him not,—i.e.*, they did not recognise him as the same person he had formerly been. This implies that his disease had materially changed his appearance.

*Rent—his robe.* See the Notes on chap. i. 20. If my remarks there respecting the meaning of the מִגְנִיל (magnil) are correct, we may infer that Job's three friends were respectively chieftains of tribes. The Septuagint, either by tradition or by presumption, has given to them the regal title; it calls Eliphaz "the king of the Thaimanites;" Bildad, "the sovereign of the Sauchans;" and Zophar, "the king of the Minaians."

*Sprinkled dust upon their heads towards heaven.* So (as Rosenmüller and others point out) Josh. vii. 6; 2 Sam. xiii. 19; Ezek. xxvii. 30; Lam. ii. 10; Acts xxii. 23. (See the Illustrations.)

13. *They sat down with him upon the ground.* Thus they shared, at least in outward demonstration, his humiliation and grief. (See ver. 8.)

*Seven days and seven nights.* Rosenmüller refers to Gen. i. 10; 1 Sam. xxxi. 13; 1 Chron. x. 12; Ezek. iii. 15; Eccles. xxii. 12, in order to show that this was the time ordinarily spent by the Orientals on occasions of solemn mourning.

*None spake a word unto him.* They refrained from commenting upon the subject of his afflictions. They probably already judged, from the intensity of his sufferings, that his former profession of piety was mere hypocrisy, and that he was now justly visited by the wrath of God; and as, under such circumstances, any remarks of theirs, if honestly made, would only have added to his sufferings, they abstained from all comment, until Job's hasty exclamations in the next chapter gave them the opportunity of stating the opinions which they, too rashly and too uncharitably, formed. (*So Barnes.*)

### JOB III.

1. *After this,—*at the end of the seven days spoken of in the preceding chapter. *His day,—*the day of his birth. (See note on i. 4.)

2. *Answered.* A word often used in Hebrew, as here, at the commencement



of a discourse, and which, when so used, may be more philosophical in its signification than at first sight appears, as it probably denotes a correspondence between the speaker's discourse and the occurrences which suggest it. Thus here, Job *makes answer* to the circumstances in which he is placed, and which have just been related in the foregoing narrative.

*And said.* Job had not as yet sinned with his lips, but had probably, during the last seven days, begun entertaining hard thoughts on the subject of his afflictions, which were now aggravated by the continued silence, and perhaps suspicious looks, of his friends; these hard thoughts could no longer be repressed, and he accordingly gives vent to them in the strong and impassioned language which follows. The difficulty which evidently had been working in Job's mind, and which he now expresses at large, is one which is very common—the question why God should create a creature to misery.

3. *Perish the day.* Let it be blotted out of all remembrance.

*And the night which said, &c.* The night in question is here personified, and is poetically represented as reporting what it might be supposed as having been privy to. I prefer to take  $\text{הָרָחַק}$  (*harah*) in its literal sense of *conceiving*, and not, as some understand it, of *giving birth to*. Verse 10, I think, establishes that the night of his conception is here alluded to. Job's passionate exclamations are not unlike those of Jeremiah in ch. xx. 14—18, but they are more sublime. Rosenmüller cites an instance of imprecations uttered by an Oriental on the day of his birth, in the thirteenth century, very similar to that before us. The words are quoted by Abulfeda, in his Annals, from a poem written by the sufferer himself, whose name was Naser Daoud, a chieftain in Palestine, who was driven from his country by the Crusaders. Rosenmüller gives the quotation in the Latin of Reiske, from which the following is translated:—“*Would that my mother had remained unmarried all her life, undestined by my God to a lord and husband! Would that, as he had destined her to a prince discreet, prudent, pure and sweet, both in his [ancestral] root and [family] branches, he had destined her to be one of those whom [he destines] barren, that she might never have heard the joyful messenger of the birth of her offspring, whether it were male, or what is worse [female]! Or since she did carry me in the womb, would that she had lost at once her burden and her life by an unpropitious birth!*”

4. *That day.* The day of my birth.

*That day! be it darkness.* There is a fine description in Shakespeare of the unnatural darkness of the day which succeeded the night in which Duncan was murdered by Macbeth:—

“ By the clock, 'tis day,  
And yet dark night strangles the travelling lamp.  
Is't night's predominance, or the day's shame,  
That darkness does the face of earth intomb,  
When living light should kiss it?”

*Require it*— $\text{יִדְרֹשׁהּ}$  (*idreshou*). Put it in requisition for any particular purpose, or *look after it*, i.e., expend care or thought about it, or *seek it*, with the view of recovering it from darkness, or *make inquiry* or *search for it*, with a view of finding it.

5. *Claim it.* The root  $\text{גָּאַל}$  (*gaal*) means both to *redeem* or *re-claim*, and also

to *pollute*. The first is by far its most usual signification, and appears to me to offer a decidedly preferable sense in the present passage.

Job intimates that the day of his birth must, of right, have originally belonged to darkness and death, and he expresses his wish that they might recover what was really their own; time was when that day had no existence; may it therefore return to that prior condition.

*A cloud*—עָנָן (gnenanah). A feminine form of עָנָן (gnanan); it occurs only in this place; it seems to mean what we ordinarily call a *mass of cloud*.

Job, in this and the following clause, explains in what ways he desires that this particular day may be given up to darkness, namely, by its being involved in a dense and thick cloud, and by its suffering successive eclipses of the light that should otherwise have shone upon it.

*Settle*. This appears to be the primary meaning of שָׁכַן (shachan).

*Darkenings*—כְּמַרְרִירִי (chimriri). This must, I think, be referred to the root כָּמַר (chamar), *it was black, &c.*, and not to מָרַר (marar), *it was bitter*, as, in the latter case, the כֶּ of similitude would too much enfeeble the idea intended; besides which, the notion of *something dark* manifestly accords better with the whole context than that of *bitterness*. It must be admitted that the form כְּמַרְרִירִי (chimrir) is so far anomalous as that we should have expected it to be written כְּמַרְרִירִי (chamrir); but no great amount of dependance is to be placed upon the vowel points; nor even then can we, at this distance of time, and with comparatively an imperfect knowledge of the language, presume to discard whatever may seem to us anomalous. It is moreover certain (as Lee observes) that “(-) and (·) are often substituted for each other.”

Grotius and others understand here כְּמַרְרִירִים (chemarim) *idoltrous priests*; but the reduplication of the word as it stands in the text is a sufficient objection to this view. Taking כְּמַרְרִירִים (chimririm) then, from כָּמַר (chamar), it will signify *darkenings, blackenings, obscurations*, or the like, and this, in connexion with *day*, may most probably mean eclipses of the sun. This notion is strengthened by the following word, *affright*, which implies that sort of supernatural darkness which eclipses produce, and which usually inspired dread.

*Affright it*. Poet. for make that day an object of terror. Comp. Milton:—

“ As when the sun, new risen,  
Looks through the horizontal misty air,  
Shorn of his beams; or from behind the moon,  
In dim eclipse, disastrous twilight sheds  
On half the nations, and with fear of change  
Perplexes monarchs.”

6. *That night*. The night in which he was conceived.

*Be it not united*—יִחָדֵךְ (ikhad). If we follow the punctuation we must translate *let it not rejoice*, from יִחָדֵךְ (khadah); but if we read יִחָדֵךְ (yekhad), from יָחַד (yakhad), we have the rendering which I have adopted, and which is more in accordance with the parallelism. The Chaldee so translates it; the Vulg., *let it not be counted with*, and the LXX., *let it not be amongst*. They evidently read יִחָדֵךְ (yekhad).

7. *Barren*. גַּלְמוּד (galmoed). This word in Arabic signifies *hard bare rock*, hence, as an adj., *stark, hard, unyielding, barren, sterile*, and the like. The

meaning of the whole verse seems to be,—Let no marriage or any bridal festivities take place on that night.

8. The difficulty of this verse has no doubt been the cause of its omission in one of the MSS. collated by Kennicott. אֲרֵרֵי יוֹם (*oreci yom*); lit., *the cursers of a day, i.e.*, as we may suppose, *persons whose practice or profession it was to imprecate ill luck upon some particular day or days.*

הַעֲתִידִים עֵרָר לַיּוֹתָן—(*hagnethidim gnorer livyathan*). *Who are prepared to provoke the crocodile.* The creature here mentioned as *leviathan* I believe to be the crocodile (see this matter discussed in the notes on ch. xli.); and so the meaning is, persons who are *ready*, or *in a state of preparation for*, or *equipped* (as we might say), *to stir up* and encounter that formidable monster, *the crocodile.* Here is evident allusion to some ancient custom, and it becomes an interesting subject of inquiry whether any record of it has been handed down to us. If I mistake not, we have some such record. We are certainly informed of a particular class of people in ancient Egypt who, so far from uniting with the rest of their countrymen in veneration for the crocodile, regarded it, in some sort, in the light of a *supernatural* enemy, and *superstitiously* set apart *certain days* for the very purpose of *attacking* and destroying it. Sir G. Wilkinson, in his work on the ancient Egyptians, thus notices the custom:—"Plutarch affirms that the people of Apollinopolis used to eat the crocodile; this, however, was not a general custom, but merely upon a certain occasion connected with religious superstition, and intended to show their abhorrence of Typhon, the evil genius of whom it was an emblem. They have likewise," he continues, "a solemn hunt of this animal upon a particular day, set apart for the purpose, at which they kill as many of them as they can, and afterwards throw their dead bodies before the temple of their god, assigning this reason for their practice, that it was in the shape of a crocodile Typhon eluded the pursuit of Orus."

עֲרֵתִים (*gnethidim*)—*Prepared, ready, expert.* Wilkinson ("Ancient Egyptians," new ed., Vol. I., 242) says,—“The Tentyrites were so expert from long habit in catching, and even in overcoming this powerful animal (the crocodile), in the water, that they were known to follow it into the Nile, and bring it by force to the shore.”

The sense of the entire verse seems to be, *Let that night be stigmatized with names the most odious, by that particular class of men whose practice it is solemnly to devote certain days to the object of waging war with the evil demon in the person of the crocodile.* (See the Illustrations.)

9. The meaning is,—Let that night be dark from its very evening, and let it be hopeless and endless, with no day to succeed it.

*Its twilight.* Probably the evening twilight is here meant.

*Let it look for.* הַוָּוֶה (*hawah*) is *to look for a thing with longing anxiety.*

*The eyelids of the dawn,—i.e.*, the first rays of the sun as he rises, which, poetically supposing him to be the eye of day, may be compared to eyelashes. Schultens has largely illustrated this by citations from Greek, Latin, and Arabic poets.

10. דַּלְתֵי בִטְנִי (*dalthei vitni*), lit., *the doors of my belly.*

*It shut not,—so as to prevent my being conceived.*



*And hid not.* The *not* is not expressed in the Hebrew, but may be understood from the negation in the previous clause; or the verse may be thus translated:—

“Because it shut not the doors of the belly that received me,  
And it would have hidden trouble from mine eyes.”

In either case the sense is much the same. As in ver. 3, the Night is personified, and is poetically represented as having been privy to, and announcing, at least to itself, the fact of Job's conception; so here it is poetically supposed to have had the power of hindering that conception had it been so pleased, and it is cursed because it did not exercise that power.

11. *In the womb.* So the LXX. and the Vulgate; lit., *from the womb, i. e.,* from the time of my being there. If I mistake not, מֶרְחֶם (merkhem) is used in the same sense in the similar passage in Jer. xx. 17, which I would thus translate:—

“Because he killed me not in the womb,  
And my mother had been my grave,  
And her womb had been always great [with me].”

(So Rosenmüller.)

12. *Wherefore did the knees, &c.?* Why were they so officiously prompt as to be in readiness to receive me at the moment of my birth? *Or why the breasts &c.?* Why were these also in a state of readiness at once to minister to the support of that miserable life which I had just received?

קָדָם (*kadam*), which I have translated *anticipate*, besides having the general notion of *being beforehand*, often means *being beforehand with another in offices of kindness*.

13. *For now,—i. e.,* supposing that it had been as I wish; that I had died either in the womb, or at the moment of my birth.

*I had lain down,*—in my grave, as on a bed.

*I had slept,*—in death.

Being *quiet* and having *rest* are negative ideas, and seem chiefly to imply perfect freedom from all mental trouble and bodily suffering.

14. Job here remarks, with that keen irony which is often sharpened by suffering, that, if he had died in infancy, his lot would have been at least as happy as that of those departed kings and other great men who, whilst they were upon earth, were ambitious of greatness, but attained to no more of it than the amassing of wealth, and the construction for themselves of those mausoleums in desolate places, in which they now lie.

*Desolations,—i. e.,* as we may infer from the connexion of this word with הַבָּיִים (*habbonim*), *buildings in desolate places*. Various senses have been attached to this, but I have little doubt but that Job here alludes to the vast sepulchres built by monarchs and other great men in those ages, and not improbably there may be particular allusion to the pyramids of Egypt, two of which (if the most received dates are correct) were of then recent construction. (See the Illustrations.)

*For themselves.* There is bitter sarcasm in these words. These great men, who spent their lives in nothing better than in building vast tombs, built them, not for others, but *for themselves*; and there they now, each of them, lie alone in



their glory. See this sort of vanity condemned in Isa. xxii. 15—18, where also the לָעָלְמָא (lecha), for *thymself*, is as emphatic as the לָבָוּ (lamo) here, for *themselves*.

15. *Their houses*. This, again, is full of irony. Job calls their grand burial-places their houses, which, during their life, they store with treasures, as though, in so doing, they were making provision for their comfort and enjoyment when dead. There is no objection, however, to take the word *houses* here in its ordinary acceptation, in which case, equally as in the other, the folly of amassing wealth is hinted at. It was, however, by no means unusual to deposit coffers of the precious metals in burial-places.

16. *I should not be,—i. e.*, I should not be in existence.

As these words imply the non-existence of children untimely born, at least of such as never saw light, or never had life at all, so Job, by the very contrast of these with those whom he mentions previously, certainly implies that the latter, though dead, were still in a state of being. In other words, if the inferences be correct, Job held the doctrine of the immortality of the soul. I take this verse to be a parenthesis.

17. Job, in this and the two following verses, gives, as a reason for his wish that he had died in infancy, that the condition of death is superior to that of life.

*There,—i. e.*, in the grave, along with the dead.

*Cease from troubling*. I am glad to retain the translation of the authorized version, both on account of its beauty and also because of its ambiguity; for רָגַז (rogez), *troubling*, may refer either to the disquietude with which the wicked are themselves agitated, or to that which they inflict upon others. I think that both the context and the parallelism in the succeeding verses require the latter sense; and then the verse has this meaning, that in the grave, both those who disquieted others, and those who were disquieted, rest,—the one, from causing trouble; the other, from being troubled.

*The weary,—lit., the wearied of strength*. Those who are thoroughly worn out by excessive labour, or probably, as is implied in the former clause, by the oppressions of the wicked.

18. *The chained*. Prisoners taken in war, and criminals chained and condemned to hard labour and rigorous treatment at the hands of barbarous overseers, are probably here intended. (See the Illustrations.)

נָגַשׁ (nogesh), *taskmaster*. In this word are contained also the notions of *driving, exacting, and oppressing*.

19. The word חֹפְשִׁי (khophshi), *free*, determines that גֵּנֶוֶד (gneved) here means *slave*, rather than *servant*.

20. *Why giveth He, &c.?* In Hebrew, the name of God is often suppressed where it is understood; and in this particular instance, Job may have felt the impropriety of connecting that name with the question which he was raising.

By *light* is of course to be understood *life*, as the parallelism shows.

21. Diodorus says, of those whose miserable lot it was to labour in the gold mines of Egypt, (and to which, perhaps, allusion is here made in the second clause,) that they longed for death, as a condition far preferable to life. (See the Illust. on ver. 18.)

22. *Who even dance for joy,—more lit., who are glad even unto dancing*. גִּיל (gil) is *gladness* expressed by gesture, and especially by dancing.

*Exult.* שׂוּדָה (*soos*) is gladness expressed by leaping. There is, therefore, a climax here:—*Who even dance for joy—(yea more) leap when they find the grave.*

23. *Why,—i.e., Why giveth He light?* This is to be understood from ver. 20.

*And about whom God setteth a hedge.* This aggravates the case. Not only is the way of such a wretch hidden, so that he is utterly at a loss what course to take, but God so hems him in on every side with difficulties and miseries that, take what course he will, he cannot escape from them. (Comp. Hosea ii. 6 and Job xix. 8.)

24. Job here refers particularly to his own case.

*For.* Why, for instance, did God give me life, *for* I am a miserable man; and as a proof of my misery, instead of my bread, &c.

*Bread* and *water* often denote food and drink in general. Not unlike the sentiment here expressed are Ps. xlii. 3, “My tears have been my meat day and night,” and Ps. cii. 9, “I have eaten ashes like bread, and mingled my drink with weeping.”

*Instead of.* לִפְנֵי (liphnei) is used in a similar sense in 1 Sam. i. 16:—“Count not thine handmaid *for* (לִפְנֵי) a daughter of Belial.” So also Job iv. 19. The parallelism requires this sense in the present passage, and by so translating it, all difficulty is removed.

*And like waters, &c.,—i.e.,* instead of being able to drink. My incessant roarings (which prevent my doing so) are poured out like continued and noisy volumes of water. The former clause determines this to be the meaning.

25. Schultens’ objection (which Rosenmüller and others adopt) to translate this and the following verse in the past tense is weak. He urges the apparent impossibility of Job’s being able to have presentiment of such dreadful and unheard-of afflictions as those he was now suffering. But surely Job only means that in his prosperity he was in continual dread of some reverse, and that his presentiments on that score had too unfortunately been realized.

*For, &c.* A second reason for his questioning why life should have been given to him. Even in prosperity he was unhappy, because full of apprehensions.

*I apprehended evil,—lit., I feared a fear.* The evil which Job had constantly apprehended, and which at length had befallen him, was probably that some signal judgment of God would fall upon his children, as he feared that they might make their feasts occasions of impiety. We certainly learn from chap. i. 5 how much anxiety he felt for them on all such recurring occasions.

## JOB IV.

1. *Eliphaz the Temanite.* See the Notes on ii. 11.

2. I see no reason for following many, amongst whom Rosenmüller, and after him Lee, who weaken the force of the passage by understanding נִסָּה (*nissah*), *to attempt*, in the sense of נִסָּה (*nissa*), *to take up*.

*Verse,* מִלִּין (*millin*). This word has, I conceive, been misunderstood in its being supposed to be no more than a word poetically substituted for דָּבָר (*davar*), *a word*. It is only used in poetry, and, as I think, only with reference to poetry. It is of very frequent occurrence in this book, and in every instance our word

*verse* seems very suitably to express its meaning. Its root, מָלַל (*malal*), though used once in prose (Gen. xxi. 7), (if indeed it be not verse, being a sort of song of thanksgiving), appears to have evident reference to verse:—"Who would have uttered in verse (*i.e.*, who would have recited in prophetic strains) unto Abraham, that Sarah should have given children suck?" The only other passages in which the word, either as a noun or verb, occurs, except in this book, are,—2 Sam. xxiii. 2:—

"The Spirit of the Eternal spake by me;  
And *his verse* was on my tongue."

Ps. xix. 4:—

"Their line (chord) is gone out through all the earth;  
And *their verse* to the end of the world."

Ps. cvi. 2:—

"Who can *recite in verse* the mighty acts of the Eternal?  
Who can show forth all his praise?"

Ps. cxxxix. 4:—

"For there is not *a verse* on my tongue;  
But lo, thou, O Eternal, knowest it altogether."

And Prov. xxiii. 9:—

"Speak not in the ears of a fool;  
For he will despise the wisdom of *thy verse*."

Some have considered this introduction as highly courteous on the part of Eliphaz, but I think that the uncharitable character of the man at once betrays itself. He commences by insinuating (for his question is a decided insinuation) that, such is the irritable state of Job's mind that, merely to *attempt* to talk to him would be a ground of annoyance, and too severe a trial for his temper; and then, he immediately adds that (take it as Job may) he will speak, it being impossible to forbear speaking; thus already implying that Job's language had been of that aggravating character that no one who had heard him could refrain from giving it a reply. This is concealed under the apology that, when once a poetic fire is kindled, there is no possibility of holding back utterance.

3. *Corrected many, i.e.*, set many right who were wrong, either by argument, or, as magistrate, by reprimand, or by the infliction of penalties.

*Hands that were weak*,—whether through sloth, or fear, or irresolution, or sorrow. *Didst thou strengthen*,—either by admonition, or encouragement, or advice, or comfort, as the case might be. The tense may here denote habit,—*thou wast wont to strengthen*. And so in the following verse.

5. No irony can be more keen, no invective more bitter, than is conveyed in this and the following verse. *It cometh, it toucheth, i.e.*, similar misfortune to that which has befallen others, which made their hands weak, and caused them to stumble, &c., &c., and about which you were in the habit of giving such admirable advice, has now fallen upon you.

6. Rosenmüller is perhaps right in supposing that תִּקְוַתֶּחָא (*tikwathecha*) is transposed, and should stand the last word in the verse; both the parallelism and the sense seem to require this. Would it not be more simple, however, to suppose that the right reading is תִּקְוַתֶּחָא תֹּמ דֶּרַחֵיכָא (*wetikwathecha tom deracheicha*)?



This would remove all difficulties. The ׀ is supplied before ׀ִיִּיִּיִּיִּיִּיִּי in 166, 380; 586, 588, K., and 349 (before emendation) De R., and one MS. of De R., omits the ׀ before ׀ִי.

*Thy religion*,—lit., *thy fear, i.e., of God*; this word is frequently used in Scripture in precisely the same sense as our word *religion*.

7. As, in the former verse, Eliphaz insinuates that Job, being without confidence, was therefore without true religion, and that, having no hope, he was therefore very far from having that perfection which he had professed; so, in this verse, he lays down the position which is maintained throughout the whole book by Job's antagonists,—that no man falls into great misfortunes, except as a punishment for his sins; and Eliphaz here challenges Job to produce, if he can, an instance to the contrary. This opinion, so stoutly maintained by Eliphaz and his friends, is undoubtedly incorrect; yet it is some extenuation of their error, that in those days, God did inflict more summary judgments upon grave offenders, than he does under the present dispensation. The fact of an innocent man being visited with great temporal calamities was apparently a puzzle even to Job himself.

*Effaced*,—perhaps alluding to the entire extermination of Job's children, and so, in point of fact, to his extermination also.

8. The sense of this and the former verse seems to be,—I think you cannot produce an instance of any blameless man having been ever visited with signal judgment, and, on the other hand, so far as my own experience extends, I have certainly observed that the wicked do not go unpunished. If this therefore be true, (and of which I can have no doubt), it becomes a natural inference that your present calamities are a just visitation from heaven,—the natural harvest, in short, of what you have sown.

By the three gradations of *ploughing*, *sowing*, and *reaping*, we may probably understand, the devising of evil, then the perpetration of it, and then its punishment.

*That plough, &c.—i.e., fields of iniquity.*

*That sow, &c.—i.e., seeds of trouble.*

*Reap the same—i.e., reap the fruits of iniquity and of trouble.*

Rosenmüller refers to the following passages as similar,—Ps. vii. 14—16; Hosea viii. 7; x. 12, 13; and Gal. vi. 8.

9. *Breath—blast*. The metaphor of the preceding verse is in some measure continued; allusion is here evidently made to those blighting winds which sometimes destroy corn and other similar crops.

10, 11. The meaning of these verses appears to be, (with special reference to Job,)—Retributive justice sooner or later overtakes violent oppressors and their families; for God silences the insolent menaces of such men, deprives them of those means by which they inflicted injury upon others; and so, being no longer able to live by spoliation, they perish, and their families become dispersed.

׀ִיִּיִּיִּיִּיִּיִּי (*nittagnou*),—*are broken*. This, of course, properly belongs to the last noun, but, by a figure sufficiently common, applies also to the preceding nouns; the meaning if fully expressed would be, *the roaring and the voice &c. are stopped, and the teeth &c. are broken*. Schultens thinks that the metaphor of *broken* is not too bold as applied to *roaring* and *voice*, and not unaptly quotes Cicero in Sul-



iana. *Excucient tibi istam verborum jactationem.* And, *Noli aculeos orationis mee, qui reconditi sunt, excussos arbitrari.*

We have in these verses, no less than five distinct names given to the lion; some of these certainly mark distinction of age, and others probably denote either sex or some characteristic peculiarity. Thus the צֶפִיר (chephir) is a young lion older than the גִּיר (gour) or whelp (which, however, is not mentioned here by name), but not come to full growth, old enough, however, to hunt prey for himself. The אֵרִי (ari) appears to have been the ordinary generic name for the full-grown lion, and לָוִי (lavi) the proper denomination for a lioness, as seems probable from Gen. xlix. 9; Job xxxviii. 39; and Ezekiel xix. 2, 3, and especially from the latter passage, in which, I agree with Bochart, in thinking that the Masorites have been mistaken in their punctuation in substituting the anomalous feminine form לָוִיָּה (levia) for לָוִי (lavi). In this latter passage we have a grouping of the four names of the lion just specified. "And say, What is thy mother? A lioness (לָוִיָּה levia); she lay down among lions (אֵרִיּוֹת araioth); she nourished her whelps (גִּירֵיהֶם goureiah) among young lions (צֶפִירִים chephirim). And she brought up one of her whelps: it became a young lion, and it learned to catch the prey, it devoured men." It is more difficult to determine what kind of lion is meant by שַׁחַל (shakhal), or why it is so called; Bochart's conjecture is not improbable, that it may be the dark coloured lion from שַׁחַר (shakhar) to be black, the liquids ל (l) and ר (r) being interchanged. The לַיִשׁ (laish) has been presumed by some to be an old decrepid lion, one so worn out as to be no longer able to hunt prey for himself; this supposition has been derived chiefly from this present passage in Job, but it is amply confuted by reference to Prov. xxx. 30. "A lion (לַיִשׁ laish) which is strongest among beasts, and turneth not away from any." We may therefore rather infer from this latter passage that the לַיִשׁ (laish) is the strongest species of lion, and this view of it accords well with our text.

12. The vision, of which we have an account in this and the following verses, seems to have been narrated by Eliphaz in order to prove, upon Divine authority, that, after all, the very best of men are full of faults in the sight of a holy God; and so, no man may think himself so good as to claim exemption from the common and just fate of all mortals. The tacit inference, I suppose to be, that Job had flattered himself that his professions of superior sanctity ought to have procured for him an immunity from many of those troubles to which flesh is heir; if such have been his notions, (Eliphaz implies,) let him now learn, from a Divine oracle, and from his present perishing condition, how thoroughly he has been mistaken.

There is no ground for supposing that the vision here introduced was a fiction on the part of Eliphaz, for such visions were common in those days; and moreover the narrative before us has many internal marks of truthfulness. The simplicity of the style, its circumstances of awe, and the important truths conveyed by it, are evidences in favor of its reality,—to say nothing of the fact, that, had it been an invention, the narrator would have contrived to make the application to Job more direct.

A communication,—דָּבָר (davar) lit., a word; but it here means, as it often does, an oracular communication from God.

*Also, i.e.*, besides my experience derived from personal observation (and about which I have just spoken), I have *also* had a direct revelation from heaven which bears upon the subject.

יִגְנַב (yegunnav)—was unawares made; or as we should say, and which is perhaps a more exact rendering of the Hebrew,—it stole upon me, or, as it is passive,—it was smuggled in upon me, *i.e.*, it came upon me unexpectedly, and without any seeking on my part.

In using this expression, Eliphaz, I think, implies that he had had this vision since the time of his visit to Job, and that it had come to him without any prayer on his part, and was therefore the more remarkable and the more worthy of Job's attention.

מְנַחֵהוּ (menehou) is instead of מְנַחֵחוּ (minnehou), a form which occurs in Ps. lxxviii. 24.

13. From visions, מְהֵזִיּוֹנוֹת (mekhezionoth). The force of מִן (min) gives the sense here,—thoughts arising out of visions. Umbreit understands it as meaning before visions, but מִן cannot have the sense of before, though it might have the sense of apart from,—but I prefer here, out of.

שִׁעֲנִימִים (segnippim) are, in the first instance, branches, then branchings of the mind,—or, as we might say, ramifications of thought.

14. The whole of my bones,—lit., the multitude of my bones.

15. A spirit. Rosenmüller suggests that רוּחַ (ruakh) might here be translated wind, rather than spirit, and refers to 1 Kings xix. 11, and Acts ii. 2, as evidence to show that literal wind has sometimes preceded manifestations of Deity; and to Isaiah xxi. 1, where the verb קָלַף (khalaph) is used with reference to wind. Lee is unnecessarily severe upon Rosenmüller for the suggestion.

16. דְּמַמָּה (demamah)—a lull after a storm; so Ps. cvii. 29. Compare the קוֹל דְּמַמָּה (kol demamah) in 1 Kings xix. 12,—the still small voice which Elijah heard immediately after the violent wind that rent the rocks in pieces.

I heard a still voice,—lit., I heard stillness, and a voice; or it may be translated—There was a lull, and I heard a voice.

17. The authorized version renders this verse, *Shall mortal man be more just than God? shall a man be more pure than his maker?* This translation is not incorrect, as far as grammar is concerned; but the objections to it are, that no sane man would ever have supposed that he was more just and more pure than God, and so it was not necessary that any revelation should be made on the subject. Moreover, the rendering which I have adopted accords better with the next verse. The preposition מִן (min) in מֵעֹלָה (meeloh) is here equivalent to עַם (gim) or לִפְנֵי (liphnei); it has manifestly that sense, as Rosenmüller shows, in Numb. xxxii. 22, and in Jer. li. 5. Compare the present passage with ix. 2. Or the force of מִן (min) here is,—Shall a mortal be just (*i.e.*, pronounced such) by a verdict from God?

אִנוּשׁ (enosh) is sometimes used in poetry in an individual sense, and I have preferred so to render it here, *i.e.*, a mortal, as the parallelism is better preserved. גֵּבֶר (geber) is a man who has all the characteristics of what we understand by the term manliness.

18. These words are clearly a continuation of the oracular revelation made to Eliphaz, as no uninspired man could have made the assertion they contain.

*Servants.* Angelic ministers, as the parallelism points out.

*Putteth no trust.* Does not count them so secure in their standing as to depend upon them with full confidence. Of course this is speaking in some degree after the manner of men.

*With folly,*—תְּהִלָּה (*taholah*) does not occur elsewhere in Scripture; various renderings have been given to it, for the most part guesses, such as *default*, *defect*, &c., none of them probably far from the truth; the most apparently accurate supposition is that it is a form from הִלָּל (*halal*), and so that it means *folly*—folly, however, negative rather than positive—deficiency of wisdom, but not vice. God sees in his angels an incapacity to act with the same perfect wisdom which he himself possesses.

19. *Much more.* Supply, פִּי יְיָ שִׁים תְּהִלָּה בְּרוּי (chi yasim taholah ve, &c.), *he chargeth with folly*—אִף (*aph*) for אִף פִּי (*aph chi*). Compare the parallel places, xv. 16; xxv. 6.

*The foundation whereof.* אֲשֶׁר (*asher*) may relate either to שְׁכֵנֵי (*shochnei*) *dwellers*, or to בֹּתְיֵי (*bottei*) *houses*; with Rosenmüller, I prefer the latter, as foundations are applied more properly to houses than to inhabitants. By houses of clay are of course meant our frail bodies. Comp. 2 Cor. v. 1.

יְדַכְּאוּם (*yedacheoum*). Lit., *they crush them*, that is, *anybody crushes them*; and so the meaning is, *they get crushed*.

לִפְנֵי (*liphenei*). Generally translated *before*. The objection is, that it is untrue that a moth—שֹׁשׁ (*gnash*)—ever destroys either houses or bodies; besides, דִּיחָה (*dichhe*), *he crushed*, cannot with any propriety be referred to the action of a moth; לִפְנֵי (*liphenei*), therefore, must be understood here in its rather unusual sense of the Latin *instar*. (See note on iii. 24.)

20. *From morning to evening.* Man's life, at longest, is but as a day (Ps. xc. 5, 6), and during the short span usually allotted, he is liable at any moment to destruction, so frail is the material of which he is composed.

After מְשִׁים (*mesim*) supply לֵב (*lev*). לְגֵצָח (*lanetsakh*), lit., *unto completion*, so, adverbially, *completely* or *utterly*.

21. *The pre-eminence they had*—lit., *their pre-eminence in them*. Whatever they peculiarly excelled in; *their prestige*, perhaps, would express the original.

As יָתֵר (*yether*) means *the cord of a tent* as well as *excellency*, and קָסַע (*nasagn*) means in its primary sense *to pull up the stakes of a tent*, in order to departure, some comparison may be intended here between death and the removal of a tent. Compare 2 Cor. v. 1.

*And not in wisdom.* Their life has been a continued course of vanity and folly, and such also is their death: the vanity of all that they prided themselves about is then made apparent.

## JOB V.

1. *Summon now.* קָרָא (*kara*) is evidently to be taken here in its forensic sense, *i.e.*, *call* to a judicial tribunal. The force of נָא (*na*) here is excessively ironical. You Job wish to arraign the justice of God, *now* do it, if you can, after such a statement as you have just heard from heaven.



*If there be any to answer thee.* If you do issue the summons (as in truth you had best do (אָנָּת)), are you certain that there is any who will undertake the office of respondent to you, and who, on the part of God, will accept the challenge you make, and be his advocate?

*And to which of the holy ones wilt thou turn?* And when you have found a respondent, what angel or good man will you call in, to conduct the case for you, and proceed with you in judgment against God; what angel or good man will advocate your principles?

The sense of the verse is difficult, owing to the ambiguity that attaches to the meaning of the word קְדוֹשִׁים (*kedoshim*), *holy ones*. It evidently refers to *God* in Prov. ix. 10 and xxx. 3; to *saints* or pious persons in Ps. xvi. 3 and xxxiv. 10 (9, in the auth. vers.); and to *angels* in this book, xv. 15 (if, at least, we adopt the reading of the Keri. See the note on that verse). *Angels* are probably meant in this instance—a probability which is grounded on the apparent reference of the word to the beings spoken of in v. 18 of the former chapter. It is possible, however, that both *saints* and *angels* may be intended here by קְדוֹשִׁים (*kedoshim*). The probable connexion with the next verse gives some countenance to this view.

2. שַׁעַן (*chagnas*) and הִנְיָה (*hineah*). It is difficult to determine whether these words here mean, 1st, that *indignation* which God has against sin, and that *jealousy* for his honor, both which provoke him to destroy the sinner who has been so foolish as to excite his just anger; or 2dly, that *indignation* and *jealousy* which are generally conceived by their fellow men towards those, and especially the wicked, who are in prosperity, and which not unfrequently prove the occasion of their ruin by stirring up enemies against them; or, lastly, that *indignation* and *jealousy* which foolish men entertain, when they are in great trouble, and which, filling them with rage and irritation against the God who afflicts them, and with discontent with their lot, and fretful envyings and repinings at the happiness of others, not unfrequently, hasten their death.

The first and second of these views appear to be the most in accordance both with the previous and the following context. The צִי (*chi*) *for* seems to have this force,—it is useless your attempting to arraign God, or to appeal to any in support of your cause. Every one, whether it be God, or angels, or pious persons, will be against you; and why? *Because* (or *for*, צִי (*chi*)), the indignation and the jealousy of all are stirred up against a wicked fool (thus Eliphaz implies that Job was such), and so far from any being disposed to befriend him, all will be found ready to fight against him and destroy him.

אָוִיל (*awil*)—*the fool*. The book of Proverbs thoroughly exposes the moral turpitude attaching to such a character, by pointing out, his contempt for true wisdom (Prov. i. 7); his talkativeness (x. 8); his self-conceit (xii. 15); his irritability of temper (xii. 16, and xxvii. 3); his pride (xiv. 3); his deceitfulness (xiv. 8); his ridicule of sin (xiv. 9); his delight in vain conversation (xv. 14); his error and fretfulness against God (xix. 3); his meddling disposition (xx. 3); the sinfulness of his thoughts (xxiv. 9); and his incorrigibleness (xxvi. 11, and xxvii. 22). In all these passages the words used are either אָוִיל (*awil*) a fool or אִוְעֶלֶת (*iwweleth*), *folly*.

פּוֹתֵחַ (*pothch*)—*the simpleton*. One who is easily duped—an easy prey to



temptation; perhaps here, one who is so silly as to suppose that his prosperity will last for ever.

This character, also, is well portrayed in the Proverbs, where he is called פְּתִי (*pethi*). He is soon enticed by temptation (Prov. ix. 14—18); is credulous (xiv. 15); easily decoyed by flattery (vii. 7, &c., &c.); and is heedless (xxii. 3).

3. Eliphaz again refers to his own personal observation. As a proof (he says) how true it is that a wicked fool has no friends to whom he can turn, and how exposed he is, on account of that indignation and jealousy that all feel when they see him in prosperity, I may mention, that in my own case, whenever I have seen a rich fool prospering, I have at once expressed my feelings, by foreboding that misfortune would soon overtake him.

*I myself.* The אֲנִי (*ani*) marks emphasis.

*Homestead.* This appears to me exactly to suit the word נֶוֶךְ (*naveh*), a pleasant, snug habitation, surrounded with every convenience.

*I doomed.* I declared very positively, and without hesitation, that a curse would fall upon that man's house. I knew that it was doomed to destruction, and said so. I said (and certainly with some inward satisfaction), at the time that I saw his great prosperity, "His children are far from safety," &c., &c. (See the Illustrations.)

4. The words which Eliphaz said, either to himself or to others, when he foretold the doom of some prosperous fool.

*His children, &c.* This is severely pointed against Job, though there is just enough variety in the case to prevent its being too marked.

*Crushed in the gate.* Involved in utter ruin by losing their cause in a court of justice. שַׁעַר (*shagnar*)—*the gate*—the place where all causes were tried, and judgment given. See Deut. xxv. 7; Job xxxi. 21; Prov. xxii. 22; Is. xxix. 21; and Amos v. 10, 12, 15.

5. *His harvest, lit., whose harvest.* To avoid ambiguity, I have substituted the possessive for the relative pronoun.

*Out of the very spikes, lit., even up to out of spikes*—the full meaning of which appears to be,—the famished thief will venture right up to the spiked enclosure where the grain is stored, and will succeed in carrying it off.

סִבְיִם (*tsinnim*)—*spikes.* (See the Illustrations.)

צַמְמִים (*tsammim*). This word has sorely perplexed all commentators. Lee takes it from צֹמ ( *tsoum*) (of course rejecting the points), and translates *fasting*, which, he considers, forms a good parallelism with רָגַעַב (*ragneb*) *the hungry*. On the same ground many translate, *thirsting*, as if from צַמֵּם (*tsamé*). The ancient versions, except the Chaldee, favor this view; but the great objection to it is, that צַמְמַיִם (*tsemmim*) should in that case have been the reading. Others translate, *robber*, from the Arabic צַמַּם (*tsamm*), *he struck with a club, stone, or sword*; or from the Arabic צַמִּים (*tsamim*) *a hardy, mighty man*. Others again, understand, *a trap*, from צַמַּם (*tsamam*), *to weave, to twine, &c.* That צַמַּם (*tsamam*) is the root I have no doubt, and that צַמְמִים (*tsammim*) is a noun of the same form as צַדִּיק (*tsaddik*); but it strikes me that both the sense and the parallelism here require a person and not a thing—and therefore I would understand, *a person weaving or plotting evil devices—a schemer or an entrapper*; the cognate צַמַּם (*zamm*) particularly favors this signification.

*Hath gaped.* The schemer has already set his heart upon getting their property, and notwithstanding their present security, is already concerting measures to possess himself of it, so soon as opportunity shall present itself.

6. Eliphaz having ministered reproof, now proceeds to give counsel. From this verse to ver. 17, he advises Job to commit himself to God; and then, from ver. 17 to the end of the chapter, to submit himself to Him.

*Though.* I so translate יָחִי (*chi*) here, because I take אִילָם (*oulam*) yet, in ver. 8 to be its apodosis. It is the rendering of the authorized version; but there is some difficulty connected with it, which I wonder commentators should have left unnoticed.

*Iniquity cometh not forth, &c., &c.* Eliphaz seems to allude here to what he had said in chap. iv. 8:—"They that plough iniquity, and they that sow trouble, reap the same." And therefore he means here that the harvest of iniquity and trouble which men reap is not, after all, the spontaneous produce of the ground. Man may reap it, but it is of his own sowing; and so its cause must be referred not to the earth, but to himself.

7. *But.* יָחִי (*chi*) has this adversative sense here, as it follows a negation; its more ordinary meaning, *for*, would, however, perhaps be equally suitable, nor would the sense be materially changed.

*Man is born unto trouble.* Not born into the condition of it, but born to it, as a child is born to a parent; in other words, man is *the child of trouble*. It is as much part and parcel of his nature, as it is of the nature of sparks that they take the same direction as the parent flame from which they spring, and which is upward. Eliphaz makes an omission here, which he leaves to be supplied by obvious inference from the parallelism, which would be otherwise incomplete. The omission may be thus supplied:—

"Iniquity cometh not forth of the dust;  
[Therefore] neither doth trouble spring out of the ground.  
But man is naturally a child of trouble  
[Because he is naturally a child of iniquity]."

That is, though a man reaps a harvest of troubles arising from iniquities, yet he must not refer either of these to the chance productions of the earth, but must refer them to himself. Sin and sorrow, which are as cause and effect, are both of them elements of his nature.

*The sparks of the flame,* בְּנֵי רֶשֶׁפֶת (*benei resheph*), lit., *the sons of the flame*. There is no doubt that רֶשֶׁפֶת (*resheph*) means *something that is ignited*; and so, the *sons of anything ignited* will, in accordance with Hebrew phraseology, be *sparks*. Some prefer to make רֶשֶׁפֶת (*resheph*) mean *a bird*, but without sufficient authority.

יָלַד (*yollad*). If this be the Pret. Pual of יָלַד (*yalad*), then י is substituted by a Chaldaism for ך; or if it be the Fut. Hophal, then the Dagesh is superfluous.

8. *Yet would I seek, &c., &c.,—i.e.,* Although the sum and substance of all that I have told you is, that man is naturally a sinner, and as such is naturally exposed to trouble, yet, for all that, I would, on many accounts, when in trouble, refer the whole of my case to God.

Would I. אֲנִי (*ani*) is emphatic. Whatever others might be disposed to do, at all events I, under such circumstances, would, &c., &c.

9. Eliphaz now states reasons why Job might confidently commit his cause to God.

This verse is a general statement of God's power, wisdom, &c. The particulars follow.

*And unsearchable*,—lit., *and there is no searching out.*

*Out of number*,—lit., *till there be no numbering.*

Notwithstanding that the telescope and microscope have searched out and counted almost infinitely more than Eliphaz knew of God's great and wonderful things, yet the statement of this verse is doubtlessly as true now, as when it was first made: his great things are still unsearchable, his marvellous things incalculable.

10. Eliphaz instances rain as one of God's great and marvellous things. By rain, understand also its effects. It is frequently spoken of as being God's gift. (Ps. lxxviii. 9; Isa. v. 6; Jer. v. 24, xiv. 22; 1 Kings xvii. 1; Amos iv. 8; Matt. v. 45; Acts xiv. 17; James v. 17.)

*Waters. Rivers, &c.*

*The country.* חֲצוֹת (khoutsoth), *outside places.*

11. *Setting*, לָשׂוּם (*lasoun*). This is connected with the ninth rather than the tenth verse. לֵ (le) may be supplied, from the former hemistich, before יֵשֶׁה (*yeshagn*).

*Setting on high, &c.* Another proof that God does great things and unsearchable, &c., derived, not from the consideration of any of his works of creation, as in the former verse, but from that of his works of providence.

12. תוֹשִׁיָּה (*toushiyah*). This word has given some trouble. I think that our word *reality* exactly expresses it.

*Do nothing real.* Do nothing to any purpose. They are not suffered to carry out their intentions.

13. *Taking.* Snaring them in their own nets. Quoted by St. Paul, 1 Cor. iii. 19.

נִפְתָּלִים (*niphtalim*). Intricate men—men of complicated designs, *intriguers.*

*Goeth headlong, or gets precipitated.* Their plans are ruined by the very rashness of their design and the hastiness of their execution; and by all this, God's purposes are fulfilled.

14. This hallucination is judicial. In the clearest light they are unable to see, and so, knock against objects as though it were dark; or should this make them more wary, they can only grope. The sense of the passage is, that God disconcerts their wicked devices, by causing them to stumble upon difficulties where there are really no difficulties at all, and by utterly perplexing them, when, in point of fact, there is no reason for such perplexity.

15. I have but little hesitation in adopting the change of punctuation of מִחֶרֶב (*mekherev*) from *the sword*, originally proposed by Capellus, and supported by Michaelis, Dathe, Döderlein, Hufnagel, &c., and reading מְחֹרָב (*mohhorav*) *the desolated, or the laid waste.* This restores the parallelism; avoids the awkwardness of having to supply, in the first clause, אֲבִיוֹן (*avion*) *the needy*, out of the second; gets over the difficulty of the awkward construction of מִחֶרֶב מִפִּיהֶם (*mekherev mippilenti*) from *the sword, from their mouth*; and



disembarrasses the whole verse, about which, Schultens confesses—"Impeditior nexus, nec sensus usque quoque liquidus."

*From their mouth,—i. e.,* from the devices which they had concerted together.

*From the hand of the strong.* Preventing the execution of their devices.

16. דָּל (dal), *destitute, penniless, utterly devoid of any earthly resources whatever.* For such an one there is hope, for God can be everything to him.

*So there is hope, &c.,—i. e.,* God's ordinary providential dealings, by which, he disappoints designing men, and rescues their intended victims out of their hands, furnish, if rightly considered, a strong ground of hope to those who are reduced, and in themselves helpless.

Thus has Eliphaz made out his reasons why Job should address himself to God. The observation both of God's works and ways tends to show that He is infinite in power and goodness; and therefore any sincerely upright person may, in his deepest distresses, approach Him with hopefulness. I think it is evident that, in the administration of this good advice and apparent consolation to Job on the part of Eliphaz, there is in the mind of the latter an undercurrent of uncharitable suspicion, the purport of which is,—if you, Job, are the victim of misfortune—if you are sincerely upright—you will cherish this hope, and, instead of inveighing against God, you will commit yourself to Him; but it may be that you have been a crafty and designing man, and that God has, in these terrible afflictions, been disappointing all your purposes: I do not say that there is hope for you under such circumstances.

*And iniquity stoppeth her mouth.* Iniquity (which is here personified), perceiving how manifestly God's hand is against her, is forced, in spite of herself, to be silent.

17. *Behold.* A remarkable sight, an afflicted man blessed. Compare the paradoxes, Matt. v. 1—12.

*Despise not.* The verb מַסֵּא (maas) contains the many ideas of *despising, loathing, rejecting, and slighting*; and so the passage before us may mean,—Do not, through pride, *despise* God's correction as a thing to be ashamed of; or, Do not *loathe* it as a man nauseates physic; or, Do not *reject* it as a thing that is useless; or, Do not *slight* it as a thing which may be passed by unnoticed.

*Blessed is the man, &c.* Eliphaz, having advised Job to commit himself to God, now proceeds to advise him to submit himself to Him; and he recommends this duty, by pointing out the blessings that result when affliction is taken in good part.

18. *For.* One reason why an afflicted man should submit himself to God.

*He putteth to pain, or He hurteth.* This second rendering would well suit 2 Kings iii. 19:—"And *hurt* every good piece of land with stones."

*Make whole.* The first meaning of רָפָא (rapha) is *to sew*, then *to sew up a wound*, then metaph. *to heal*.

19. *In six distresses.* A definite number for an indefinite. However many your afflictions, you shall be delivered out of all, and in none of them will there be anything that is really evil.

20. *Famine, and war.* Two signal public calamities.

In Hebrew *face, mouth, and hands* are attributed to the sword. By the first expression we may understand its being unsheathed for action; by the second, its devouring power; and by the third, its stroke.



21. *When the tongue lasheth*,—lit., *in the lash of the tongue*. Compare the whole clause with Ps. xxxi. 20.

22. *Shalt thou laugh*. Not with a laughter of sinful unbelief, as in Gen. xviii. 12; nor of sinful contempt for what is good, as in 2 Chron. xxx. 10; nor of self-confidence, as in Habak. i. 10; nor of mere worldliness, as in Luke vi. 25; nor of inconsiderateness, as in Ecces. ii. 2; but from faith in God's promises, as in Gen. xvii. 17; and from holy scorn, as in Ps. ii. 4.

*Beasts of the earth*. One of God's means of executing judgment. (Jer. xv. 3.)

23. *Stones of the field*. These may be considered as—1. *Dangers in the way*. The godly man's covenant with them is God's promise to him. (Ps. xci. 11, 12.) 2. *A hindrance to cultivation*. (Isa. v. 2; Matt. xiii. 5.) Yet even stones and rocks shall yield the godly some produce, and keep him from starvation. (Deut. xxxii. 13.) 3. *Stone fences*. A defence of property against wild beasts. (Isa. v. 2, 5.) 4. *Boundary stones*. A defence of property against encroachers. And, 5. *Stones were sometimes thrown to destroy property*. (2 Kings iii. 25.)

*Shalt thou be in covenant*,—lit., *shall be thy covenant*.

24. In the former verses are promises either of deliverance or of preservation from certain specified evils; in this and the three following verses are given assurances of positive blessings.

*Thou shalt know*,—by experience, or by assurance.

*Thy tabernacle is in peace*,—from foreign, civil, and domestic strife.

*Thou shalt oversee thy homestead, and not err*. This is literal, and gives, as I think, the correct sense of the passage. There will be no mismanagement in the superintendence of your farm, household, &c. The difficulty of this verse has led to its omission in one of the MSS. collated by Kennicott.

25. *As the grass*,—i. e., in respect of quantity.

26. *In full age*. The word חֶלְאָה (*chelakh*) occurs only once again in the Bible, and that, in this book, chap. xxx. 2. It seems to denote *something that has arrived at its acme of perfection* as respects age; probably *a ripe old age*.

*Like the mounting up*. Perhaps this may mean *like the stacking*. (See the Illustrations.)

27. *Know thou it for thyself*. Take advantage of my investigations and experience.

## JOB VI.

2. *O that my vexation, &c.* I only wish (Job imports) that the vexation I feel, and the misfortune I have suffered, could be fairly weighed together, it would then be found that the former by no means exceeds the latter, and that notwithstanding the severe remarks of Eliphaz, I have indeed just ground for complaint.

*Vexation*. צָנָה (*chagnas*) may mean either *that which worries or frets, or irritability and fretfulness*; I think that the context requires it to be understood here in the latter of these senses. Our word *vexation* has about the same ambiguity as the original.

*Exactly weighed*. The notion of *exactness* is expressed in the original by the conjunction of the infinitive with the finite verb,—שָׁקַל (*shakol*) with יִשְׁשָׁקֵל (*ishshakel*). (See the Illustrations.)

*That they were raised*, supply לִי (*loo*) from the former clause, and understand, יִשְׂאוּ (iseou) impersonally.

*Raised in scales together*,—so as to be fairly weighed together.

3. Although I admit that the vexation I feel exceeds even the sand of the sea in weight, yet I do wish it to be correctly estimated, from a conviction that, compared with the aggravation of my calamities, it has not been too excessive; and it is on account of this exceeding great vexation of mind, which, however, by no means outweighs the cause of it, that my words have been uttered at random.

*That is heavier*,—the verb being masculine, determines its reference to the word *vexation*, and not to *calamity*. I have endeavoured to express this by substituting *that* for *it*.

*Uttered at random*,—לְעָרָה (*lagnah*), which may very well be the root of לָעַר (*lagnou*), gives us in Arabic, according to Castell, the meanings, *locutus fuit*, pec., *temerè*, *nec ex animo*, *vana effutivit*; all which admirably suit the present passage.

4. *For*,—a reason why the vexation I feel, and which I have expressed, is not too excessive.

*The arrows*, &c. Rosenmüller and others have given some apt quotations from ancient authors on the subject of poisoned arrows—amongst others that from Virg., *Æneid* IX. 773:—*Ungere tela manu, ferrumque armare veneno*. Arrows are often attributed to God in Scripture, and they are described as *swift*, Zech. ix. 14; *unexpected*, Ps. xci. 5; *sharp*, Ps. xlv. 5; *not to be drawn out*, Ps. xxxviii. 1, 2; and *deadly*, when sent in wrath, Deut. xxxii. 42.

It is possible that in this verse Job is describing the pains and other effects of his disease; if so, those pains were like burning wounds inflicted by poisoned arrows, and which produced a sensation of increasing exhaustion, accompanied by a sense of the invasion of great and irresistible terrors: and all this heightened by the feeling that the dreadful infliction was not from the hand of man, but immediately from that of God Almighty.

5. Animals, neither wild nor domestic, are wont to complain if they are supplied with what is suitable to their natures; when they do complain, it is only because they are expressing their natural wants; and just so with myself (says Job), be assured that the complaints I utter are not without cause; if I were surrounded with every thing that was agreeable to my desires, I too, could be as content as are the wild ass or the ox, when they are supplied with abundant and suitable provision.

6. Can any person eat what goes against his stomach? Anything that is tasteless in itself, such as the white of an egg, is unpalatable until mixed with salt. The afflictions that I endure are unpalatable to me, and there is no admixture of any kind of hope or comfort that might render them in some degree palatable; how then can it be expected that I should be forced to swallow them down without betraying the disgust which I consequently feel? Some conceive that Job alludes here to, what he might consider, the insipidity of the discourse of Eliphaz, but this view interferes with the context, in which Job is showing that he had just ground for giving utterance to those complaints upon which Eliphaz had animadverted.

חַלְלָמוּת (*hhalloomoth*). A variety of conjectures have been offered respecting

this word ; some surmising that it may be a herb called *purslain*, in which case, רִיר (*rir*) would be its *slimy substance*. Lee makes it to be *cheese*, and רִיר (*rir*) its *whey*. The Jewish interpretation, however, and that of the Targums, seems preferable ; they conceive חֶלְמוֹת (khallamooth) to be the same as חֶלְמוֹן (*khelemon*), the *yolk of an egg*; and so, רִיר (*rir*), *saliva*, and especially *drivel*, will, in this connexion, naturally enough signify the white of the egg,—that slimy substance which envelopes the yolk, and which, as is known, is tasteless. The white of the undressed egg is here called רִיר (*rir*) *slobber*, probably, in order to heighten the idea of disgust that is intended to be conveyed.

7. If I cannot stomach my afflictions, it may look like refractoriness, but it is no more than natural ; for they are to my taste like the most disgusting food.

*These.* This word is not expressed, but is clearly understood. Job refers to his afflictions, which he compares to food which is so unpalatable as necessarily to excite loathing.

8. Job having defended his complaints, on the ground that they were not causeless, now goes even beyond what he had before expressed on the subject of death ; he had regretted his birth ; he now prays that he may speedily die.

*What I ask*, lit., *my request*.

*What I long for*, lit., *my longing*.

10. *My consolation.* Namely, my religion, as Job shows in the third clause ; the testimony of my conscience to my uprightness, and so, my hope and confidence in God ; these I know would outlive my dissolution, and, under these circumstances, so bright a prospect as speedy deliverance would enable me even to rejoice in present sufferings.

*I would exult*—חָצַקְתִּי (asalledah). This word occurs only in this passage, and is probably the same as the Arabic word *tsld* (ط and ض being interchanged), to *leap as a horse striking sparks from stones*, and hence (as in all words of *leaping, jumping &c.*), to *exult*. The Sept. render the word by ἡλλόμην, and the Vulg. by *saliebam* (so Gesenius).

*For I have not disowned, &c.*—לֹא כִחַדְתִּי (lo chikhadti). This verb conveys the ideas of *denying*, and *covering so as to conceal*. The full meaning is, so far from disowning God's precepts or laws of any kind, it has been my habit openly to acknowledge myself bound by them, and constantly to practise them. Ps. xl. 9, 10 throws some light upon the passage,—“ I have preached righteousness in the great congregation : lo, I have not refrained my lips, O LORD, thou knowest. I have not hid thy righteousness within my heart ; I have declared thy faithfulness and thy salvation : I have not concealed לֹא כִחַדְתִּי (lo chikhadti) thy loving-kindness and thy truth from the great congregation.”

Job, in this verse, explains the ground of his desire to die, and clearly shows, as I think, that he entertained none of those earthly hopes which Eliphaz had set before him (v. 19—26). He had evidently abandoned all expectation of restoration to worldly prosperity, and if so, this state of Job's mind assists us in determining the meaning of the celebrated and controverted passage in xix. 25.

11. *What is my strength, &c.* My physical strength is too far gone to admit of my entertaining any such worldly hopes as Eliphaz would fain have me embrace (v. 19—26).



*And what is my term, &c.* Or, even supposing I still lived, and had enjoyment of such things, yet my time must necessarily be so short as to render it not worth while to foster any such desires. נפש (nephesh), in its meaning of *desire*, applies peculiarly to *desires of animal gratification*, such as *eating, drinking, and all other corporeal enjoyments*, as well as *all mental indulgences*. The nature then, of *the desire* expressed in the second hemistich, sufficiently explains the character of *the hope* spoken of in the parallel place in the first hemistich, and altogether, this verse greatly corroborates the view taken of the last.

Not unlike this is Ps. xxxix. 5, 6, 7.

12. In this verse again, Job shows that he has not the slightest expectation of restoration to health.

13. Interpreters, generally, have involved themselves in inextricable difficulties about this verse; and that, from not observing that the interrogative חַיִּים (*haim*) here is strongly affirmative of the preceding implied negative proposition, which is put also in an interrogative form, thus—Is Job a man of immense strength? [*No!*] Surely rather (חַיִּים (*haim*)) he is devoid of all self-sufficiency?

Or if it be translated in its interrogative form, the לֹ (lo), *not*, which is implied in the preceding interrogative must be supplied here, as though it were לֹ חַיִּים (*haim lo*), *Is it not that, &c.*

*And substance, &c.* I am so weak as to have no remaining substance of body.

*Expelled.* This is the exact meaning of נִדְדַחְתִּי (niddekhah), and in some measure corresponds with the ordinary medical use of it.

14. As a general rule, any man, with any pretence to piety, extends mercy towards a friend in the extremity of suffering; but my friend (says Job) has shown me no mercy, therefore he cannot pretend to any present piety. Such appears to me to be Job's meaning. It is common enough to leave premises to be inferred from a conclusion, and such I conceive to be the case here. Besides which, inferences may often be suggested merely by the parallelism; here it is implied in the first clause, by inference from the second, that a man who does not show mercy to his dying friend, shows, *ipso facto*, that he is no longer under the fear of God; whilst again, it is implied in the second clause, by inference from the first, that as Job's friend is here stated to be no longer under the fear of God, Job considered that that friend had not shown him mercy. This sort of inferential meaning to be supplied from parallel clauses is very common in the book of Proverbs, and often furnishes a largeness of sense which ordinarily is unobserved.

*That melteth away.* This expression is evidently closely connected with that in the former verse—*substance hath been expelled out of me.*

15. Job, having taxed Eliphaz in particular, with want of mercy, and with impiety, now reproaches all his friends with failure of duty. Their professions of friendship, which had been as noisy and as full of promise as winter torrents in the desert, like them also, were found to have disappeared in the real hour of need. That scorching sun of affliction, which would have rendered offices of friendship most grateful and refreshing to Job, had been the very means of disappointing his hopes, and of showing him how foolish and misplaced those hopes had been. Nothing can be more beautiful and affecting than the lively picture, which Job



here draws, of the disappointment he experienced at the conduct of his friends.

*My brethren.* This expression tends to aggravate the faithless conduct of his friends.

*Dealt deceitfully as a torrent.* Compare Isa. lviii. 11 (margin), "Like a spring of water, whose waters deceive not;" also xxxiii. 16, "Bread shall be given him; his waters shall be sure," or rather *faithful*—נְאִמָּנִים (*neamanim*).

16. *Turbid.* Dark and swollen.

*By reason of the ice.* Probably owing to the masses of floating ice which these torrents carry down with them.

*Upon them, &c., &c.* The snow, by melting away, disappears (lit., *hides itself*), but helps to swell them; and on both these accounts,—the dislodgment of ice and the accumulation of snow water, these mountain torrents are turbid.

17. *What time they wax warm, &c.* זָרַב (*zarav*) occurs here only, and has been variously translated. If we take it from the Arabic, مِزْرَاب (*mizrav*), a channel, then we may render the passage,—*so soon as they are channelled out, they are cut off*; i. e., they have scarcely time to form their watercourse before they become spent. Or, if the Syriac זָרַב (*zrv*) is our guide, then the passage will run thus;—*so soon as they get narrowed, they are cut off*. The parallel, however, seems to require some other meaning; and as we have in Hebrew זָרַב (*tsarav*), זָרַפָּה (*tsaraph*), שָׂרַפָּה (*saraph*), סָרַפָּה (*saraph*), חָרַב (*hharav*), גָּרַב (*gnarav*), all conveying ideas of *burning* or *drying up* (the very meaning required to correspond with חֻמוֹ (*khummo*) in the next hemistich), it seems most natural to consider זָרַב (*zarav*) as cognate with them.

*In their getting hot,—lit., in its getting hot,—i. e.,* one and the other of these torrents.

18. *Turn aside out of their way.* Being induced to do so in the hope of finding one of these torrents, which, from its size, when they had passed it some time previously, had given promise of a plentiful and constant supply of water.

The objections to the rendering of the authorized version are,—that it makes the description of the drying up of the streams in question too lengthened; that description properly ends at ver. 17; and if we understand this present verse as referring to the same subject, it becomes unmeaning tautology. And further, as the word אֹרְחוֹת (*orkhoth*) undoubtedly means *caravans* in the next verse, it is highly probable that it should have the same signification in this.

As the *men* composing the caravan are to be understood in אֹרְחוֹת (*orkhoth*), this noun agrees with a verb and pronoun which are in the masculine gender.

19. *The caravans of Tema.* The father of this tribe, who must not be confounded with *Teman* the progenitor of Eliphaz (about whom see Note on ii. 11), was the ninth son of Ishmael. (Gen. xxv. 15.) Isaiah xxi. 14 makes mention of this tribe, and describes it as affording shelter and provision to their neighbours, the Kedarites, when fleeing before the victorious arms of Nebuchadnezzar:—

"The inhabitants of the land of Tema brought water to him that was thirsty:  
They prevented with their bread him that fled."

Forster has successfully shown, that Kedar occupied a portion of the coast of what is now called the Hedjaz; the presumption, therefore, is strong,

from the passage just quoted and its context, that some part at least of the land of Tema lay in the country which borders upon the Hedjaz on the east. Ptolemy mentions the city of *Thema* or *Tema*, (now called *Teima*), in the neighbourhood of the Nabataei, and in the territory of the Saraceni. He speaks also of *the Themi* as extending to the shores of the Persian Gulf. And in modern geography we find the *Beni Temin* occupying the great central desert in the northern part of the Nedjed. This tribe is unquestionably alluded to in the apocryphal book of Baruch, as it is there distinguished as being descended from Hagar (and so from Ishmael), and therefore is not to be confounded with the Tema of Esau. The allusion is interesting, as it points to the mercantile pursuits of that people, and so agrees with the mention by Job of their caravans. Baruch iii. 22, 23 :—

“It (wisdom) hath not been heard of in Chanaan,  
Neither hath it been seen in *Theman*.  
The *Agarenes* that seek wisdom upon earth,—  
The merchants of Meran and of *Theman*,—  
The authors of fables, and searchers out of understanding ;  
None of these have known the way of wisdom,  
Or remember her paths.”

The allusion in the two last lines is probably to their knowledge of their own trackless deserts; they could cross these, laden with the rich produce of the earth, from one distant market to the other, but they were ignorant of the way of that wisdom which is above the price of all merchandise.

*The Sheba.* The tribe here referred to is probably that which occupied that portion of Arabia which is situated near the entrance of the Red Sea. (See Note on chap. i. 15.) They and the Tema were, no doubt, at this time, some of the principal carriers of merchandise from the emporiums on the south-eastern coast of Arabia to Canaan and Syria. It would be, when they arrived at that part of the northern desert which lies in the neighbourhood of Lebanon, that they would meet with the torrents of snow waters referred to by Job. This reference, as I think, undoubtedly points to that locality.

*Looked out wistfully.* In earnest search of these torrents.

20. Job intimates that he had been anxiously on the look out for the arrival of his friends; he had raised high expectations of the refreshment he should receive from intercourse with them; but had now to endure the mortification of finding how mistaken had been his confidence in them.

The word *ashamed* here, as often elsewhere, conveys the notion of *disappointment*.

*They had been confident,*—or more lit., *each* had been confident.

*Up to it.* Either up to the place, or up to one or other of the streams.

21. Job now makes application of the foregoing illustration to his friends.

*Ye are nothing.* Like a dried-up torrent. (See the Various Readings.)

*Ye behold a terror, &c.* You are scared because you see in me an object of terror; and this confusion of yours renders you utterly useless as to the discharge of any office of friendship. It is observable that Job does not so severely tax his friends in general, as Eliphaz in particular. He charges Eliphaz with positive impiety (ver. 14), but the friends in general merely as being utterly useless in the way of affording him comfort in his trouble, and so, of disappointing

his too sanguine expectations; and this failure on their part he generously ascribes to fear.

22, 23. Job now aggravates the conduct of his friends, by reminding them that the favors he had expected of them were not pecuniary (favors which are certainly, in a general way, the severest tests of friendship):—I have not asked you to relieve my poverty, nor to bribe a judge to deal leniently with me, nor to pay a ransom to an enemy for my deliverance.

*Is it that?* הֲכִי (hechi). Is this the explanation that you can give for your unnatural conduct, that I have put your friendship to the severest tests possible? Certainly not.

24. I am willing enough to learn, if you will only speak to the purpose. Only convince me that I am as guilty as you infer, and, in token of self-condemnation, I will utter no more complaints, and say nothing more in self-justification.

25. *Right words.* Words of honesty and fairness, and straight to the point.

*Forcible* is probably the best of the conjectured meanings that have been given to מַרְאֵס (marats), a word which seems to convey the ideas of *pungency, sharpness, &c.* (See Notes on xvi. 3.)

26. If you would convince, you should judge of facts rather than of mere poetic effusions, and especially those of one who has abandoned all hope of ameliorating his condition in this world.

*Verse.* (See the Note on iv. 2.)

27. *Nay, ye let fall, &c.* Nay, more than this (for I understand the full force of your invectives), the reproofs which you have directed against my words are neither more nor less than evil attempts on your part to entrap me into other expressions, by which you hope that I may condemn myself, or lay myself more open to your attacks.

*Ye let fall, &c.* *The net*, though not expressed, is probably to be understood, just as when we speak of *letting fly* we understand an arrow, or stone, or some other projectile. (See the Illustrations.)

*The orphan.* Job means himself, as the parallelism shows. The word orphan here probably means one who is in the same forlorn position as the orphan may be supposed to be.

Job certainly reflects here upon the conduct even of those of his friends who had not as yet spoken; hence, they probably had, in some decided manner, marked their approbation of the statements advanced by Eliphaz.

28. Job here exhorts his friends to act towards him in a more manly and straightforward way than they had done: instead of endeavouring to draw him into the snares which they had laid, but which, with all their subtlety, they could not conceal from him, let them boldly contend with him in fair and open argument.

*To your faces will it be if I lie.* If you are willing to meet me in honest argument, instead of veiling yourselves under subterfuges, it will be sufficiently obvious to you whether, or not, the statements that I put forward in my own defence are correct. In plain words,—Be honest, and then you can judge.

29. *Turn again now, &c.* Reconsider the whole case, look at it in what point of view you please, only with impartiality, and you will find me innocent of all charges.

*Yea, turn I yet again.* I am inclined to think that שָׁבִי, *i.e.*, שְׁבִי (shouvi), is



not an incorrect reading, but perhaps a kind of old imperative form of the first person.

*Injustice.* גַּלְגַּל (gnavlah) is here used in a forensic sense, as also the word צִדְקָתִי (tsidki), *my righteousness, i. e., my guiltlessness, or my innocence.*

*In it,—i. e., in the whole matter under disputation.*

30. You tax me with injustice in the utterance of complaints, but am I unjust because I give expression to feelings excited by the acutest sorrows? Certainly not, unless you suppose that I can be insensible to sorrow.

*The palate.* The organ of taste is here put for the feelings in general, and was chosen by Job in connexion with *the tongue* probably to mark the sympathy that might be supposed to exist between them. If the palate is put to pain by anything that is excessively pungent, the tongue also suffers with it. In plain words, Job means,—I feel acutely, and so I cannot but cry out; nor can I see that I am wrong in doing so.

## JOB VII.

1, 2. Job defends his desire of death by the examples of the mercenary soldier, the hireling, and the bondslave. As the two first naturally look forward to the expiration of their term of service, and as the other longs for that rest which the eventide will bring him, so, Job could not do otherwise than desire death, which would be the period of his deliverance from all hardships, the time of his receiving his reward, and a season of sweet rest for him.

*A soldiership to serve.* צָבָא (tsava), *a certain term in which to serve as a soldier.* (See the Illustrations.)

*He is.* It is necessary to supply this, as the next verse is the apodosis to the first verse, rather than to this.

*The shade.* Probably the shade of evening.

3. Job having, at the close of the last chapter, besought his friends to give attentive consideration to his case, proceeds to lay it before them by detailing his sufferings.

*So.* Job feels exactly in the position of such men as are described in the two previous verses. Like them, he has been born to an inheritance of hardship; and therefore, if, like them, he longs for deliverance (a deliverance which death alone can bring), he does no more than what is natural.

This passage, I think, again corroborates the view I have advanced (see Notes on vi. 10, 12), that Job had no expectation whatever of any temporal restoration.

*Are apportioned,—lit., they apportion;* but מִנְנוּ (minnou) is here to be taken impersonally.

4. מִיָּד (middad) is not the Piel of מָדַד (madad), which would be מִדְּדָה (midedd), but is probably a noun from נָדַד (nadad); and so, the passage before us would be lit., *and [when] shall be the flight of the evening.* If the evening seemed so long, how much more the night!

5. *My flesh is clothed with, &c.* Ulcers, so impure as to generate worms, and scabs like clods of dust, cover my body as a garment.

*Gathereth.* The Æthiopic ገገረ (rggn), which means *to contract* and *to coagulate as milk*, favors this rendering; and the Syriac version gives, *my skin is contracted.*



מִמָּאֵס (immaes), from מַאֵס (maas), *i. q.*, מַסַּס (masas), *to melt and flow away*. Compare Ps. lviii. 8.

6. *The web*, אַרְגָּ (areg). If a weaver's shuttle were intended, as many translate this word, we should have expected, as Schultens remarks, the form אַרְגָּת (maereg). In the second clause the metaphor might be preserved by translating (and indeed both renderings may, perhaps, be intended), *And are come to an end without a thread*. (See the Illustrations.)

Another proof that Job had no expectation of recovery either of health or of former prosperity.

7. *Remember thou*. Job now addresses God. I have endeavoured to express this by inserting *thou*.

*My life is a wind*. Compare Ps. lxxviii. 39 :—"For he remembered that they were but flesh; a wind that passeth away, and cometh not again."

8. *Shall not observe me*,—*i. e.*, when once I am gone.

*I shall not be*. And so, it will be too late for you to confer any earthly blessings upon me, should such be your intention.

11. *I also, &c.* Such being the case, God having dealt so hardly with me, it belongs to me, as a kind of right, to speak out my grievances, and *I, for my part*, will do it. The אֲנִי-גַם (gam ani) is emphatic.

12. Am I so boisterous and ungovernable, or so dreadfully fierce, that I require to be kept within bounds, as it were, by dykes and bars, &c., &c.?

13. *Shall ease, &c.*,—more lit., *shall take off of my plaint*. This use of the particle בֶּ (be) in the sense of מִן (min) is rather unusual; there is, however, a very good similar instance in Eccles. v. 14 (Heb. Bible), 15 (Au. Ver.). See also Nehemiah iv. 11 (Heb. Bible), 17 (Au. Ver.).

*My plaint*. The rendering of the authorized version, *my complaint*, though correct, is rather equivocal. שִׁכְחִי (sikhî) is, *my complaint*, in the sense of *lamentation*, not of *malady*.

15. The temptation to die by my own hands has been presented to me in my visions, and I have had to resist it, though it has been in spite of my natural inclination. We may infer, from the close connexion of this with the former verse, that in those terrifying visions, of which Job conceived God to be the author, Satan was permitted to tempt his victim to suicide. The horrible temptation must, of course, have been the stronger, if Job imagined that it proceeded from God himself; and the more so, as we know that he desired, above all things else, that release from his sufferings which he believed death alone could bring. Indeed, he admits the force of the temptation, in stating that his inclination decidedly sided with it, though happily he was able to reject it.

*My soul*,—*i. e.*, *my strong desire*. נַפְשִׁי (nephesh) has that force.

*Maketh choice*. בַּחַר (bakhar) is to choose something that is presented to be either selected or rejected, approved of or disapproved of.

*Strangling*, מַכְהֵנֶה (makhenek). This word can scarcely refer to that sensation of choking which, it is said, is experienced in elephantiasis. In the other two places in Scripture, in which it occurs, it refers to violent external strangulation (2 Sam. xvii. 23; Nahum ii. 13 (Heb. Bible), 12 (Au. Ver.)), and in the former of those places to a suicidal act.

*By my own hands*,—lit., *by my own bones*. The bones of his fingers being

the intended instruments of destruction if he should perpetrate the crime to which he was tempted; or, by the expression *his own bones*, Job may simply mean *himself*.

*Have I refused*, מָאַסְתִּי (maasti). The parallelism requires that this word should belong to this clause, and accordingly I have so rendered it. It is manifestly in apposition with תִּבְחַר נַפְשִׁי (tivkhar naphsi); and indeed this latter verb determines its sense here; for תִּבְחַר (bakhar) and מָאַסְתִּי (maas) have this close affinity, that they refer, though in two opposite ways, to the decision which is arrived at on some subject which has been submitted for approval or disapproval; thus, תִּבְחַר (bakhar) means *to choose*, and that, *with a very decided preference*; whilst מָאַסְתִּי (maas) means *to refuse with abhorrence*.

Umbreit's view of the passage is somewhat similar to that which I have given, though he misses the beauty of the parallelism and obscures the sense, by connecting מָאַסְתִּי (maasti) with the next verse.

16. *I shall not live for ever*. An argument by which Job repelled the temptation to suicide which he has just noticed: sooner or later my sufferings must come to an end. And also an argument to persuade God to cease from tempting him to commit suicide. Job evidently thought that the temptation was from God.

*Let me alone*. This may perhaps mean,—cease to alarm me with such frightful visions and with so dreadful a temptation.

*For my days are vanity*. I need not have recourse to the expedient of self-destruction, since anyhow, my days will soon be ended.

17. Compare Ps. viii. 4 (A. V.), and cxliv. 3.

*That thou dost magnify him*, i.e., that thou dost make him of that consequence as to notice him at all.

*That thou dost set thine heart upon him*, i.e., that thou dost in any way make him an object of thy notice.

19. *Just till I swallow down my spittle*. Schultens, by some apt citations, has shown this to be an Arabic proverb, equivalent in meaning to *momentary respite or delay*. “*Deglutire me fac salivam meam, pro Concede mihi tantum moræ ac spatii, quo eam glutire possim.*” And again he thus translates another Arabic quotation,—“*Tum ille lassitudinem conqueri cæpit; ego vero rogare qui valeret, et quo tenderet. At ille, deglutire sinas me, inquit, salivam meam; nam sane confecit me iter meum.*” The meaning of the whole clause then, in our ordinary language, would be,—*Let go your hold of me that I may have a little breathing time*.

*Just till*. גַּד (gad) seems to have this force here.

20. *I have sinned!* Supposing such to be the case, yet, &c., &c. *Yet what do I unto thee?* This has evidently the same sense as xxxv. 6. Be it so, that I have sinned, yet in what way can my sins affect thee?

*A butt*,—either in the sense of a *target*, or an *object of attack*. (See the Illustrations.)

21. *And why dost thou not take away, &c.* Supposing that I have sinned, and seeing that my sins cannot really affect thee, why not pardon them?

*Now do I lie down*, i.e., I am about to do so.

*Lie down in the dust*, lit., *to the dust*,—a pregnant construction; the full meaning is, *go to the dust and lie down in it*.

*And thou shalt seek me early, &c.* When once I am dead, all opportunity of your showing me any kindness in this life will be gone.

## JOB VIII.

*Bildad the Shuhite.* See notes, ii. 11.

3. Does God so distort from their true end the principles of right and equity, as to award evil things to good men, or good things to bad men? Job had not said this, but Bildad unfairly assumes that at least he had implied it.

The words  $\text{לֵּל}$  (*el*), *the mighty God*, and  $\text{יְשׁׁוּבַי}$  (*shaddai*), *the All-sufficient*, are probably used to point out the improbability of such a God being swayed, as human judges may be, by motives of fear, or by weakness, or by bribes, or by any kind of personal considerations.

4. The particle  $\text{כִּי}$  (*im*), *if*, does not imply any uncertainty; like the English word, it is often intended to be a strong affirmative, and is to be so understood here.

Bildad most unjustly infers the guilt of Job's children from what he considers to have been their punishment, and here speaks in a way that must have been particularly galling to the heart of the bereaved father. Bildad's meaning in this and the preceding verse is,—Surely the fact, that your children have been justly punished, is no proof that God is an unjust judge.

*Have dismissed them*,—in his capacity as Judge, either to banishment, or execution, as the case might be.

*By the hand of their transgression*,—thus making, as it were, their transgression become the executioner of his justice.

5. Though God, in the exercise of strict justice, has punished your children, yet, if you will but appeal with earnestness to the mercy of that same great and Almighty Judge, you will find him clement. Bildad implies that Job had not done this, and, at the same time, infers that Job was in the position of a guilty criminal, who, unless he succeeded in pacifying his judge, must expect to be dealt with according to his crimes.

*If thou wouldst seek unto God betimes, i.e.*, if you would make it your very first duty to seek God.

6. *He would certainly, &c.*  $\text{כִּי}$  (*chi*) here has the force of the Greek  $\alpha\lambda\lambda\alpha$ . If you were (what I infer you are not) pure and upright, then God would not leave you in your present misery, *no, but* he would, &c., &c.

*He would wake up.* God is here represented as one who had been asleep, but who would *wake up* if he were *sought early*.

*And prosper*,—or the meaning might be, *he would salute with peace*, or *pronounce it a place of peace*; the very reverse of what Eliphaz had said he did, when he passed by the dwellings of wicked men who were prospering. See chap. v. 3, *I doomed his homestead*; see also the note and illustration on that verse.

*Thy righteous home*,—lit., *the home or homestead of thy righteousness*.

7. *Though thy beginning were small.* It is not certain whether Bildad means, that Job's former prosperity would seem small as compared with that which he might now expect; or whether he means, that although Job's new prosperity might be small in its commencement, yet, in the end it would become great.



8. *But, &c.* Do not, however, receive my mere dictum, *but* test it, by reference to the experience of antiquity.

9. As Bildad and his companions were very aged as compared with Job (see xv. 10), so, by depreciating his own and their wisdom, he in effect still more depreciates that of Job. Job must not depend upon even their wisdom, much less, therefore, upon his own; he must rather consult the Patriarchs of bye-gone ages.

*A shadow*,—as compared with the days of their progenitors; so Gen. xlvii. 9.

10. *Shall not they teach thee?* You have asked to be taught (vi. 24); attend then, to what the wise men of antiquity have handed down to us.

*Teach thee, and speak to thee.* This may mean, teach thee by speaking to thee; or, their teaching, though now they be dead, will, if attended to, prove as influential as the actual conversation of a living man might be supposed to be.

*Out of their heart*, and therefore, experimental and valuable doctrine, not hasty assertions, but digested and premeditated truths.

*Verse.* (See the Note on iv. 2.)

11. Eliphaz here recites what was probably the fragment of some ancient, and perhaps inspired, poem. Its admission into the book of Job, at all events, stamps the truths it contains with the seal of Divine authority.

*Can the paper-reed, &c.* The marshy nature of the ground in which the paper-reed grows is the true secret of its stately appearance; so, the mere adventitious circumstance of outward prosperity is the only ground of a wicked man's elevation and greatness.

*Lift itself high.* This refers, I conceive, not to the growth but to the erect and stately bearing of the plant, for which it is absolutely dependant upon abundant moisture.

The imagery here employed, as well as the Egyptian word *akhou*, *flag*, suggests, I think, the idea that this ancient lay may have been composed in Egypt.

12. *Whilst yet in their vigour, &c.* These succulent plants are so dependant upon moisture, that, even though they should not be cut down, yet when that which supports their vigour is withdrawn, they immediately wither; and that, much sooner than other grasses which are not so showy in appearance, and whose growth is not so rapid. The application to the prosperity of wicked men is obvious: having no other greatness or happiness than that which worldly fortune gives, and no resources in themselves, the moment that goes, they are utterly ruined.

The pronouns in this verse are in the singular number in the Hebrew, but as the reference is clearly to each of the plants specified in the preceding verse, I have rendered them in the plural number.

13. The moral derived from the foregoing illustration.

*Paths.* They lead to the same miserable end.

*That forget God.* Men who are forgetful of his *being*, or *character*, or *works*, whether of creation, or providence, or grace, or of his *word*, whether preceptive or promissory.

*The ungodly.* There is no ground for rendering *khaneph* by the word *hypocrite*. And so, *the hope* of such an one is not a religious hope, but the hope that his worldly prosperity shall continue.

14. Some consider that this is the comment of Bildad himself upon the fragment he has just cited; but Bildad would scarcely commence remarks of his



own with the pronoun אֲשֶׁר (*asher*). It seems more reasonable to believe that these words are still part of the poem cited.

*Reliance*,—i.e., the dependance which he places on something which he supposes to be firm and capable of supporting him,—just as a man rests the weight of his body, and, so to speak, leans, upon his *loins*, for this last word is the primary meaning of חֶסֶל (*chesel*); or it might perhaps be translated here, *prop*,—the thing itself on which he relies, just as in the parallel place in the next hemistich we have מִמְּטָחוֹ (*mitvakho*), *his confidence*, lit., *the object of his confidence*.

*The house of the spider*, i.e., of course, *the spider's web*. Schultens cites a passage from the Koran not unlike the one before us, and indeed not improbably borrowed from it; his translation of it is,—*Similes sunt illi, qui præter Deum sibi Patronos assumunt, Araneo, domum struenti: infirmissima enim domuum domus est aranei, i.e., Those who put God aside to depend upon others are like a spider constructing her house, for of all buildings that of the spider is the weakest*. The spider weaves its web out of its own entrails, so the confidence of sinners usually comes from themselves.

15. *He leaneth upon his house, &c.*,—i.e., he rests upon and clings to the object of his worldly hopes with the same tenacity with which the spider holds on to its web, but to him that object proves as insecure as though it were a mere web.

16. A third similitude, setting forth the uncertain tenure by which a worldly man holds those possessions which constitute his prosperity and happiness. He is compared to some rank plant, probably a weed, which overspreads a portion of a garden, and clambers and penetrates stones, but which soon gets plucked away because of its uselessness and noxiousness.

*Luxuriant before the sun*. So succulent and full of juice as to be uninjured by the heat of the sun. The case before us is of a plant which differs, in many respects, from the paper-reed mentioned in v. 11. That is dependent for moisture upon its marshy soil; this seems to have an internal principle of luxuriance independent of soil, as it can thrive, as we find afterwards, even over stones; that withers by being deprived of that which supplies to it moisture and life; this appears to fear no such termination to its existence, and yet, in another way its destruction is certain and sudden,—it is forcibly plucked up, and its very existence is forgotten.

*Over his garden*, i.e., over the garden in which it grows.

17. *A stony heap*.—This is the ordinary meaning of גַּל (*gal*), and the parallelism determines that it is to be used in this sense here; besides which, to give גַּל (*gal*) here the meaning of *a well*, which it has only in Cant. iv. 12, would be to destroy the beautiful contrast between this plant and those bibulous plants adverted to in v. 11, and which are wholly dependent for their existence upon plentiful moisture, whilst this is not so.

*He seeth the inside of stones*, lit., *he seeth the house of stones*. This has been a source of great difficulty to commentators: I wonder it has not occurred to any to remember how frequently בֵּית (*beith*) means not only *house*, but also *within*, or *inside*. The obvious meaning of the highly poetic expression, *he seeth the inside of stones*, is that this plant, with its fibrous roots, penetrates into the smallest interstices of stones, or gets in between one stone and another. In short, the idea intended is, that it is a plant that can flourish independently of soil.

18. *When he is destroyed.* The  $\square\aleph$  (*im*) here denotes that he certainly shall be destroyed.

*Is destroyed, lit., is swallowed up.* It denotes the application of some external force. This plant does not wither, as those in v. 11, but is violently torn up from its place.

*Then doth it deny him, &c.* As though the very ground which it covered were ashamed of it, and were glad to disown having had acquaintance with it. So, when a wicked rich man gets ruined, or meets with some violent end, his former acquaintances and boon companions are ashamed of their connexion with him, and are anxious to disown it if they can.

19. *Behold, this is the joy of his way!* Ironical. See this is the happy end he comes to.

*And another, and another, &c.* This is evidently the force of  $\aleph\aleph$  (*akher*), *another*, in its connexion with the plural verb. *Others spring up*, but then *by one at a time, i.e.*, there is a constant succession of such plants.

So, no sooner is one wicked rich man removed, than another is found ready, notwithstanding the fearful example before him, to occupy his position; and indeed there are never wanting, in any place, a constant succession of such men. They come up rapidly, one after the other, to flourish, and then to perish.

20. Bildad now draws his own conclusions from the fragment of poetry which he had just cited, and draws Job's attention to, what he conceived to be, the lessons it contained.

*God will not cast away a perfect man.* God may try him, but not reject him. Bildad probably deduces this truth from the assumption that none of the cases, to which he has adverted, are applicable to that of a righteous man—that, in fact, neither the paper-reed, dependent on the marsh for its beauty and existence, nor the frail web of the spider, nor the thriving weed which grows up only to be rooted out, are, in any way, emblems of a righteous man, either in his true resources, or in the objects of his confidence, or in his end.

*Neither will he hold evil doers, &c.* God will neither connive at their practices, nor help to raise them when they fall: when once their earthly prosperity fails, they have nothing whatever to fall back upon, for God, who is the only refuge at such times, will not help them, and therefore their destruction is utter.

21. *Till, &c.*— $\aleph$  (*gnad*). This word has sorely tried expositors—some labouring to prove that it may mean *even*, others that it may mean *whilst*. The auth. vers. correctly retains its ordinary signification. The difficulty, of not understanding it in that sense, arises from not observing that this verse is connected immediately with the first clause of the preceding verse, as, in the same way, the second clause is referred to in the 22d verse. The full meaning then (a meaning which is developed by that change of persons which is common in Hebrew, and also by a pregnant construction) is,—*God will not cast away a perfect man (and I mean if you are such), till he fill your mouth, &c.*; in other words, *if you are a perfect man, God, so far from finally casting you away, will not leave off dealing with you* (here is a pregnant construction), *till he have given you cause for rejoicing.*

22. This verse is an amplification of the second clause of v. 20.

*Clothed with shame.* Both on account of the prosperity of the righteous, and their own disgrace.

It is to be observed that Bildad, whilst he holds out these fair promises to Job, evidently considers that he is not really the perfect man to whom such promises are applicable.

## JOB IX.

2. *Verily, &c.* I fully admit the truth of all that you have advanced: you have informed me of no principle of which I was ignorant before.

*But how shall, &c.* But, with all the truths that you have advanced on the subject of God's punishing the wicked and prospering the righteous, you have not yet informed me how any mortal man can be accounted righteous with God.

3. *If he be inclined.* If God should, of his own free will and pleasure, choose to enter into controversy with a man, the trial must needs be so awful, and the man's case so desperate, that all attempt at self-defence would be impossible.

Job further implies that God, if he pleases, has an undoubted right to afflict, and thus to enter into controversy with any man; and if so, the insinuations of his friends that his afflictions were necessarily a proof of his being ungodly were utterly groundless.

The pronouns in this verse are somewhat ambiguous, but the only admissible sense is obvious.

4. *Who hath persisted against him.* With the bold and stubborn determination of arguing his perfectness before God, or of arraigning the justice of God's dealings with him. What man has ever succeeded, or come off unhurt from any such controversy as this?

לב (*lev*), *heart*, or עֲרֵף (*gnoreph*), *neck*, may be supplied after הִקְשָׁה (*hikshah*).

5. Job proceeds to illustrate God's wisdom and power, by referring to various acts in creation and providence; and thus shows how impossible it is to suppose that any mortal can cope with God.

*He removeth, &c.* This might be rendered,—

*He removeth mountains and they know [it] not,  
[It] that he hath overturned them in his wrath.*

In this case the expression *they know it not* is equivalent to *suddenly*. Compare Ps. xxxv. 8 (both the text and the marginal reading).

6. *The dry land*, lit., *earth*, but used here, evidently as in Gen. i. 10, *i.e.*, earth or dry land, as contradistinguished from seas.

*The pillars thereof.* Perhaps the granitic and other primary bases of the earth's crust. The great disruption described in this and the previous verse may very well apply to the deluge,—an event of then comparatively recent occurrence,—when the fountains of the great deep were broken up. By *pillars*, as here used, we must not imagine the tall stately columns of Grecian temples, but the heavy and massive supports of early Egyptian architecture, and thus, the comparison, between pillars and the masses of rock that hold up the earth's crust, appears more appropriate.

7. *And it riseth not.* The darkness is such, that, in appearance, it is as though the sun had not risen. During the torrents that fell, when the windows



of heaven were opened, at the time of the deluge, neither sun nor stars could have appeared, and the earth must have been enveloped in thick darkness. Not improbably the allusion is to that great event. Job judged of God's power, especially when displayed, as it then was, in controversy with man, by that extraordinary manifestation of it.

Or possibly, this verse may mean no more than that God is the author of night and day; it is by His word that the sun does not make its appearance during the night season, and also it is His veil that hides the stars in the day-time.

8. *Bowing the heavens, &c.* So Ps. xviii. 10 (Heb. Bible).

This verse may be descriptive of God's coming down with his stormy clouds, and directing and controlling the floods of the deluge; or it may refer to any ordinary tempest.

9. *Arcturus, Orion, and Pleiades.* Much has been written to prove that these constellations are severally represented by שָׁפַח (*gnash*), כֶּסֶל (chesil), and חִמָּה (*chimah*), and so satisfactorily, that I shall not think it necessary to enter into the subject. A few further remarks will be found in the Illustrations.

*Making, &c.* This does not refer to God's original creation of these constellations, but to his causing their appearance in the heavens at certain periods.

*And the chambers of the south.* The constellations of the southern hemisphere, as those in the first clause are chiefly in the northern hemisphere.

10. This is the same sentiment that Eliphaz had advanced in chap. v., ver. 9, and almost in the same words, though Job's statement is more strongly put.

11. Job passes on, from his mention of God's doings in the natural world, to speak more particularly of his dealings with man. We have here a very decided and remarkable reference to the *invisibility* and *incomprehensibility* of the Deity.

*He passeth near me.* Perhaps more literally, *He passeth over against me,—i.e., He meets me in my way.*

12. God is *absolute*. Job probably alludes to what had befallen his children, and to the loss of his property.

13. However proudly men may behave themselves,—however much they may stand up for their rights, and impugn the justice of God when He does what He will with his own,—however much they may venture to call in question his proceedings, and say to Him, "What doest thou?" yet God will not on this account withdraw his anger; on the contrary, He will not cease to inflict it, until all such abettors of pride are humbled beneath his uplifted hand.

14. *How much less, &c.* God being so mighty, and all his creation, whether heavens, or earth, or mountains, or seas, or man, being so completely at his disposal, how should I, insignificant creature that I am, dare to contend with Him respecting the right which He possesses to do with me as He pleases.

*And choose out my words, &c.* So as to plead my cause with the greatest possible effect.

15. *I would not answer.* On the supposition of his summoning me, I would not venture to dispute with Him, or attempt to set up any plea of self-justification.

*My judge, or Him that judgeth me.* מִשְׁפֹּהֵי (meshopheti) is probably a Poel participle.



16. *Though I had cited him.* Though it were I who summoned Him to answer for his conduct towards me.

*Answered.* Obeyed my summons.

*That he would give ear to my voice.* That He would pay any attention to my representations, in the opening of the case, or in the course of the proceedings.

17, 18. God deals with me, so evidently according to his own sovereign will and pleasure, that I cannot think that He would consent to give up that sovereignty, by explaining to me, in consequence of representations on my part, the reasons of his dealings with me.

*Without cause.* Either without any definite object in view, or without sufficient ground of guiltiness on my part.

19. *Lo, he is strong.* אַמִּיט הִינֶה (ammits hinneh) can scarcely be taken, as many have taken it, for אַמִּיט הִינֶה (hinneh ammits); and Houbigant's conjecture, that הוּא (hou) is probably the correct reading rather than הִינֶה (hinneh), is not sufficiently supported, even by similarity of letters, to warrant its entertainment. I concur in the very ingenious conjecture of Schnurrer, adopted by Dathe, and cited by Rosenmüller, that the ו in the following word אֵינִי (weim) belongs to the preceding הִינֶה (hinneh). This would give הִינֶהוּי (hinnehou) as the reading (a word which occurs in Jer. xviii. 3), and would remove all difficulty.

*Who will make me the appointment?* Settle the place and time, &c., for the judicial proceeding. Who is to undertake to make the necessary arrangements for such a trial?

20. *If I plead not guilty,—lit., if I justify myself.* But then the expression is to be understood here in a strictly forensic sense.

*My own mouth would condemn me.* It would convict me of falsehood; or, through my ignorance, I should so commit myself as to say something that would lead to my conviction.

*Would prove me perverse,—lit., would pervert me.*

21. *I blameless, &c.* If I should set up such a plea, it would argue much ignorance of my own heart; I should be acting as if I had no conscience; and I should, in effect, be disavowing my very life, which I cannot but acknowledge to have been imperfect. This verse is difficult, and I give the above sense doubtfully.

22. Whether I plead guilty or not guilty is, as I have intimated, alike; for the fact is, that, so far as outward circumstances go in this world, God puts no difference in his dealings between those two different classes of characters.

23. *If the scourge.* (See the Illustrations.)

*At the trial, &c.,—i. e.,* at those afflictions, and, perhaps, unrighteous acts on the part of their fellow-creatures, whereby the faith and patience of the innocent are sorely tried.

Dathe's conjecture to read אֵינִי אֵינִי (pethaim) instead of אֵינִי אֵינִי (pitheom) is not bad, as it would certainly give a good parallelism. The translation of the verse would then be:—

*“If the scourge slay fools,  
He laughs at the trial of the innocent.”*

That is, whilst God utterly destroys sinners, at the same time He seems to take

pleasure in inflicting sorrows upon the good, though, those sorrows are in the shape of trials, and are not, as in the former case, of a penal character.

I prefer, however, the received text and the translation I have given; in which case the meaning is:—If that scourge (the emblem of executive power), which is in the hand of kings by God's authority, should, as is frequently the case, be unjustly uplifted, and the innocent should suffer; God, by his very permission of such injustice, certainly seems to connive with those who are allowed to practise it with impunity, and even seems to join with them in their mockery of justice.

24. A case in point, and of frequent occurrence:—By God's overruling providence, some country happens to be under the sway of a bad man, and the consequence is, that all justice is perverted, the judges being hoodwinked.

*Who will contradict me?* The sense is incomplete unless some such word as יַכְזִיבֶנִי (*yachziveni*) be supplied after הֲיִיאַ (hou); and so, the sentence in full will be, just as it is given in xxiv. 25, וַיִּבֹּא מִי יַכְזִיבֶנִי (weim lo apho mi yachziveni); and this may be intended as a retort upon the question of Eliphaz in iv. 7:—Remember, I pray thee, who that was innocent ever perished? or where have the upright been effaced? Yes, says Job, this is of common occurrence. God has only to make a wicked man king, and injustice becomes the order of the day; the innocent do perish, and the upright are effaced; and this, too, by God's providence. And this, neither Eliphaz nor any other person can deny.

25. *As for my days, &c.* And then, if I look at my own experience, I find it bears me out in the position I have just laid down, and which I have established by a case in point—that the innocent *do* suffer as well as the guilty.

*Happiness,—lit., good.*

26. In this and the preceding verse Job mentions what travelled the most expeditiously, on land, on water, and through the air.

*Like,—lit., with,—i. e., along with; and so, as fast as.*

אֵיבָה (*aveh*). Rosenmüller adopts the reading אֵיבָה (*aivh*), which is found in many MSS. He punctuates it אֵיבָה (*aivah*), *hostility*, and so, translates, *hostile ships*. I prefer, however, to retain the received text, and to take it in the same sense as the Arabic *أبَاه* (*avah*), *a reed*. This agrees well with the מְלִי־גֹמֶה (*chelei gomê*), *vessels of bulrushes*, in Isa. xviii. 2, and (as Lee observes) those carried in them are there called מְלִי־אֲרָיִם (*malachim kallim*), *swift messengers*. (See the Illustrations.) Jerome's translation of the present passage, *naves poma portantes, i. e., fruit-ships*, and the Chaldee, *cum navibus onustis fructibus delicatis*, as if from the root אָוַו (*avav*), is too far-fetched; and still worse, is the translation of some, *ships of desire*, meaning ships hastening, as it were, through desire, to reach port.

27. *My plaint,—i. e., my lamentation, or my doleful strain.* *My elegy* would, perhaps, as well as any other word, express the original.

The meaning of this and the two following verses appears to be:—If I have recourse to the expedient of endeavouring to forget my sorrows, and of persuading myself to take a more cheerful view of my case, I feel at once that I cannot do so, for the thought, that God will not clear me of the charge of guilt, rushes

upon me, and fills me with alarm; and so, this expedient is as unsuccessful, as the others I have mentioned before.

*My sad looks.* פָּנִים (*panim*) has this meaning in 1 Sam. i. 18.

*Brighten up.* This exactly corresponds with the original.

28. *I know,—i.e., feel certain.* The conviction again and again comes upon me that God will deal with me as guilty, and thus excites anew my worst fears.

29. *That.* Supply חִי (*chi*) from the preceding clause, and this removes all difficulty.

*I shall be held guilty, &c.,—i.e.,* accounted so by God in any case, and dealt with by him as such. Why, then, should I be at any pains to clear myself? Why attempt what is impossible?

30. It is generally supposed, I know not how far correctly, that snow has greater detergent properties than ordinary water. I prefer to retain the Kethib בְּמוֹ (*bemo*) rather than adopt the Keri בְּמִי (*bemi*), and have so translated it.

*With soap.* (See the Illustrations.)

31. Although I should be at great pains to make myself appear innocent, yet you would at once make me appear guilty. Job by no means acknowledges his guilt—not, at least, to the extent of considering that he deserved the sufferings that had been inflicted upon him. His argument is simply, that it is useless, for even a good man (as he evidently considers himself to have been), to contend with God on the subject of his innocence, for such are God's power and holiness, that, if He pleases to be extreme in marking all that is done amiss—if He chooses to enter into exact judgment, He can at once make the best of men appear most deeply guilty.

*Mine own clothes, &c., &c.* A strong poetical figure. My very clothes would shrink with abhorrence from coming in contact with a body so polluted.

32. *He is not, as I, a man, &c.* To enter into controversy with God would be sheer folly, for we are not on terms of equality. I might be able to vindicate myself and prove my entire innocence before a fellow-man, but not before Him who is a being of altogether another nature than my own,—who cannot enter into the infirmities of my nature,—who is too pure to behold the slightest iniquity without taking cognizance of it,—whose knowledge is such, that He is acquainted with the sin that may be in my inmost thoughts, and whose power is such, that He does what He wills.

*That I should answer him.* That I, as defendant, should answer to the charges which He, as plaintiff, might proffer against me. (See the Illustrations.)

*That we should come together, &c.* That we should refer, as plaintiff and defendant, to a judicial decision.

33. *No arbitrator.* No judge to arbitrate.

*He would lay his hands, &c.* If there were an arbitrator, he would, by his authority, enforce fair play on both sides, and give an impartial verdict. I call the reader's attention to the very many MSS. which read לִי instead of לָּי, — *i.e., O that there were an arbitrator between us!*

34. *He would take his rod, &c.* Such an arbitrator, if there were one to act between God and myself, would not, as God is now doing, lay punishment upon me before my case is tried. The rod, having been an instrument of castigation in



frequent use in very early ages, may have been regarded as the symbol of executive justice. (See the Illustrations.)

*And the fear of him, &c.* Under such circumstances, I should be relieved from all those fears which now so operate upon me as to make me afraid of undertaking my own cause.

35. *I would speak, &c.* In such a case—that is, supposing that there were some impartial judge to arbitrate between God and myself,—I would make my depositions without fear, feeling assured that no merely arbitrary power would be exercised against me.

The language of Job in these last few verses is highly unbecoming. Extreme suffering is the only excuse (if excuse at all is to be admitted) for such rash and intemperate questioning of God's justice.

*For I am not so with myself.* Perhaps this literal translation may mean,—I am not naturally timid; I am not so with myself, and should not be so in the presence of an arbitrator. In the first instance, I had translated this clause, *But in this state I have no self-possession*; or, as we should say, *Under present circumstances I do not feel at home with myself.* I am, however, doubtful whether the Hebrew phraseology will admit of this latter meaning.

## JOB X.

1. *My plaint, or plaintive ode,* and which Job commences in the next verse, and continues to the end of the chapter.

2. *Condemn me not*—without, at least, first stating specifically what are the charges against me, and giving me an opportunity of replying to them.

3. *Is it good to thee, &c.?* Job is unwilling to suppose the possibility that God is afflicting him in mere wanton pleasure, but he sees no alternative by which he can avoid entertaining the supposition; for he cannot, for a moment, bring himself to think that God is contending with him because he is a sinful man. Job's position was certainly one of extreme difficulty, and every allowance must be made for it, before we judge him. He was not conscious of any moral obliquity, on account of which it was necessary that he should be dealt with so severely, and it did not enter into his mind that his affliction might be sent as a trial of his faith and patience.

*The work.* עֲבֹדָה (*yegiagn*), a work that has required some considerable amount of labour.

4, 5. Can it be that you are subject to any of the imperfections which belong to human nature, such as, defect of knowledge, and limited duration of life? The reason of the question put in ver. 5 is given in the latter clause of ver. 7.

6. *Makest inquisition, &c.* As men do, by means of torture, in order to extort from me some confession of crime. Cannot you judge correctly of my case without having recourse to such cruel expedients?

7. *Knowing as thou dost,—lit., upon thy knowledge;—*that is, *it being upon thy knowledge, or, notwithstanding that thou knowest.* Inasmuch as you are omniscient, (for it is not true that you see as man seeth,) you must already be aware of the general uprightness and sincerity of my conduct. And since further, as your existence is not limited like that of man (v. 5), and I cannot survive



you, and so, cannot escape from your power ; why should I be so narrowly watched, like a presumed criminal who might possibly effect his escape, from an earthly judge, before the day of his trial, or might altogether get off, by the previous death of his accusers ?

8. *And yet—thou destroyest me!* It is most mysterious to me that you should now be destroying, by a simultaneous combination of attacks, a work which you have so curiously and wonderfully wrought.

9. *Madest me as the clay,—i.e.,* you formed me as the clay is formed in the hand of the potter. The connexion of this verse with its context has been found most difficult. I consider that the first clause forms a parallelism with the first clause of the preceding verse, and that the latter clauses of both verses are also parallel ; and that Job's meaning is—It appears to me as mysterious, that you should destroy me, the work of your hands, as if a potter, after elaborating some beautiful work out of clay, should break it up and again reduce it to its original shapelessness. Job evidently did not sufficiently recognize the justice of God in making man's nature accountable for original sin.

10, 11. Job very properly looks beyond what are called natural causes, and ascribes his conception and gradual formation in the womb immediately to God.

12. He speaks here of God's goodness in first giving him life, and then, in having preserved it by his ever-watchful Providence. This very proper acknowledgment on the part of Job is somewhat contradicted by what he says in v. 18. Job means, in fact, that it was a questionable sort of goodness, that is, that he could not reconcile what appeared to be loving-kindness on the part of God towards him, with God's after treatment of him.

13. Notwithstanding all the loving-kindness and care you have bestowed upon me, I feel certain that you all along intended, in your own mind, to bring these calamities upon me. Job intimates that God's conduct towards him, in this respect, was very mysterious. God had originally, with much wisdom, made him, and had assiduously kept him in being ; and yet, strange to say, in the very acts of this continued course of, so to speak, painstaking goodness, God must have always had it in his mind to afflict him.

The word *evils* is not expressed in the original, but there is, I think, no doubt that it is to be understood. Job, by *these things*, alludes to the manifold sufferings by which God was destroying him on every side—v. 8.

14, 15. *Innocent,—lit., righteous,* but in a forensic sense, and evidently opposed to *guilty* in the previous verse.

*Being full of shame, &c.* I take שָׁבַע (*sevagn*), and רָאָה (*reeh*), as infinitives, and to be dealt with as gerunds in this place, and so the literal translation would be,—*In being full of shame, and in seeing my misery.* The Hebrews often employ the verb *to see* to express any other faculties of perception, whether of mind or body ; such as, *hearing, tasting, feeling* (as here), and the like.

The meaning of these two verses appears to be this. God having long ago decreed (verse 13) to afflict me, I have no possible chance of escape ; any sin I may have committed has been sedulously observed, and will not be passed by ; and then, if I be pronounced guilty, I know that a dreadful penalty is inevitable. At the same time, however innocent I may be, yet I cannot look as if I were so ; for, the mere idea that I am already punished, and have already incurred reproach

through my affliction, has brow-beaten me, and makes me feel and look as though I were guilty and already condemned.

16. *If it did hold itself up,—i.e., my head.* If I did boldly maintain my innocence—even that would not avail me; you would still pursue me like a lion and make a prey of me, and there would be no escape from your power.

*Wouldst turn again, and act wondrously, &c.* You would afflict me with new and marvellous sufferings.

17. If I did stand up in my own defence, so determined are you to carry out your designs (verse 13) against me, that you would only be the more exasperated, and would bring upon me new sorrows, and new pains, and new troubles of every kind, which would be like so many witnesses against me to make me appear guilty; and so overwhelming and continued would they be, that there would be no standing against them.

*To confront me,—lit., before me, or, in my presence.*

*A host of reinforcements, lit., changes, or renewals and a host.*

Most translators have misunderstood this verse, and its elegant connexion with the preceding context, by rendering its verbs in the present tense, and thus destroying its manifestly conditional sense.

18. *Why then, &c.* Seeing you are so determined to carry your point against me, and accomplish your long-cherished designs, how is it, under such circumstances, that you gave me being at all? Why should I have been born to misery which I could not, by any possibility, have avoided; and the more so, as I might just as easily have died in the womb, as have come out of it? In this, and the following verse, Job is supposing a possible case, and its very possibility aggravates, in his view, the wrong which God had done him, in giving him, or at least in prolonging, his existence.

19. Job here ends that portion of his song of complaint which is addressed directly to God, and which he had begun in verse 2.

20. I have no hesitation here, notwithstanding the authority of many MSS., in preferring the written text יִחַדְלִי (ikhdl) (i.e., יִחַדְלִי yekhdal) to the Masorite reading וַיִּחַדְלִי (wakhdal), and so, of course, יִשְׁלִי (yashli) to וַיִּשְׁלִי (weshli).

*Let him leave me alone,—as in vii. 16.*

*Let him put off from me,—i.e., let him take off what he has laid upon me.* Job presses this, as before, on the ground that he has not much longer to live.

21. *To a land of darkness, &c.* This of course is to be connected with the first, and not with the second sentence of the previous clause.

22. *Gloom,—עֲפָתָה (gnephathah)* is that kind of darkness which is produced by a covering intercepting and obscuring light.

*Thick-darkness itself.* I supply the pronoun in order to give the force of בְּמוֹ (chemo).

*Without intermission, or more lit., without successions.* סֵדֶר (seder) means series, order, succession, and the like. Job's meaning appears to be, that in that dark land there is no vicissitude of day and night; it is one unbroken, uninterrupted night there.

*And it shineth, &c.,—i.e., the land shineth.* This is a sequence and explanation of the previous clause; in that land, there is no grateful succession of day and night, for the very daylight there is utter darkness.

## JOB XI.

1. *Zophar the Naamathite.* See note on ii. 11.

2. *Shall not the multitude, &c.* Job perhaps thinks that because he has spoken at great length, he has silenced us, but he is much mistaken; he must and shall be answered.

*A great talker,—lit., a man of lips.*

*And is a great talker to be justified?* Are we to take it for granted that long speeches, loud professions, and manifold assertions, are proofs that a man is in the right? and are we to give countenance to this idea by being silent?

3. There is no necessity for carrying on the interrogation from the previous verse, and indeed much of the force and beauty of the passage is lost by doing so.

*Thy fictions,*—בַּדָּעִיכָה (*baddeicha*); this word is usually referred to the root בָּדַד (*badad*) in the sense of *separation*; hence, *separation from truth, i.e., lies*. If, however, I referred it to this root, I should consider both from that root and the context here, that *irrelevant talking* was its meaning, but this sense would not be suitable to other passages in which the word occurs. Gesenius derives it from בָּדַד (*badad*) *i.q.*, בָּטָד (*bata*), *to babble, &c.*; it seems to me, however, more natural, to take it from בָּדַד (*badad*), *i.q.*, בָּדָה (*bada*), *to form, to fashion* like a potter, and then *to devise, to feign*; in this case our word *figment* or *fiction* will exactly correspond with the original. *Lies* is too strong an expression. Zophar charges Job with giving utterance to his own fancies and speculations, and which, in point of fact, were misrepresentations of the truth.

4. *Thou art to say!*—and, forsooth, you are to say, &c., &c., without fear of contradiction.

*My doctrine,*—לֶקַח (lekhakh) is, *something which is received and held and taught as a truth.*

5. *O that God had indeed spoken,*—as you have challenged him to do. (x. 2.)

6. This verse is one of great difficulty. The translation I offer is literal. If we read וְדַעַן (wedeagn) for וְדַעַן (wedagn), a conjecture, which, besides furnishing a better sense, gives a more correct division of the clauses, and does away with what would be, in this place, the awkward necessity of taking an imperative in a future sense.

תְּוֹשִׁיָּה (toushiyah) from יָשָׁה (*yesh*), and so, anything that is *real, substantial, and matter of fact; reality*, as opposed to ideality.

דַּעַן (*deagn*). This word occurs again in this book—xxxii. 6, 10, 17, and xxxvi. 3. It means *knowledge which is purely notional*, and so, *ideal, mere opinion*. It is here contrasted with *reality*.

יַשְׁשָׁה (*iashsheh*) from שָׁשָׁה (*nashah*)=שָׁשָׁה (*nasha*). When this word signifies *to deceive* it is followed, as here, by לֵ (le); compare 2 Kings xviii. 29, and Jer. iv. 10.

*Are double folds.*—*Reality and ideality* furnish a *twofold* knowledge; one differing almost totally from the other.

כִּי (*chi*)—כִּי (*chi*). The second of two causal כִּי is best translated by *and*.

The meaning of the verse, then, I take to be this:—I wish that God would



make you truly wise, by revealing to you the true state of the case, of which you are utterly ignorant; for real fact and mere notional knowledge are two distinct things, and God has evidently suffered you to fall into error as a punishment for your iniquity.

7. Zophar insinuates that Job was making the vain attempt.

*To perfection,—i.e., to the utmost extent of his perfection.*

8. *Heights of heavens!*—i.e., God's perfection extends to those heights.

9. *Of it.* Of God's perfection.

10. This verse is very concise; the meaning of it is,—If God, like an officer of justice, should come suddenly and unexpectedly upon you, and shut up, you or anyone else, in prison, and then bring you out to a public trial and execution, who is to prevent him? Zophar intimates that God was now acting thus towards Job.

For instances of סָגַר (*sagar*), *he shut up*, being used in this sense, see xii. 14; Deut. xxxii. 30; and Ps. xxxi. 9 (8, A. V.); and for instances of the use of קָהַל (*kahal*) in the sense above given, *assembling the public to take part in a trial and execution of judgment*—see Ezek. xxiii. 46; also xvi. 39, 40.

The ideas of *slipping* and *gliding* in חָלַף (*hhalaph*) give it a sense here of *coming at unawares*.

11. *He at least.* הוּא (*hou*) is emphatic; i.e., God, though no one else.

*Knoweth vain men*,—knows who amongst men is worthless.

*One thinketh it not.* The unthinking party here spoken of is not actually expressed, but is evidently the same as that which, in the previous verse, is alluded to, as being seized upon and imprisoned, &c., by God.

God has a perfect right to take the law into his own hands, as described in the previous verse, for he of course is cognizant of all human actions, and can punish the guilty without any possibility of so mistaking as to cause the innocent to suffer. Men may think to escape because their sins are secret, and do not come under the cognizance of an earthly judge, but God can, and does, readily detect them. Zophar's insinuation is, that as God had suddenly made Job a spectacle of punishment—it was evident that God was acquainted with some villany or other on the part of Job, and of which his fellow-creatures were ignorant.

12. *For hollow man is full of heart.* The comparison is between man and such plants as some sorts of reeds, &c., which, though hollow, are full of pith; so, man, empty, foolish, really weak, and with nothing to boast of, is nevertheless so full of heart, or perhaps, as we should say, *so full of pluck*, as to be audacious, proud, insolent, and self-conceited.

The meaning of the whole verse seems to be a reason why man does not think or consider (as stated in the previous verse) that God knows and sees wickedness, even because he is made up of boldness, and is, by his very nature, as indomitable and obstinate as the wild ass.

13. *But.* I have introduced this word to supply the emphasis of אַתָּה (*attah*). The force is,—I say so and so of others, *but*, as to *you*, perhaps the case is different,—perhaps *you* have done so and so, &c.

It is quite in accordance with the Hebrew idiom to translate אֶפְרָשְׁתָּ (*oupharasta*) here as an imperative; and so, the parallelism between this and the next verse is preserved. This preterite may have here the sense of a *permissive*



*imperative.* Thus, *thou hast spread*—*thou shalt spread*—*thou mayest spread*—*spread if you please.*

*The palms of thy hands.* These must be spread wide open in prayer, at least in a metaphorical sense, in order to show that they are clean, and that no iniquity is retained in them. This much, the next verse sufficiently intimates.

14. *Thy tabernacles.* The dwelling being composed of many tents, the word here may be considered as equivalent to the whole household; it would not be enough for Job to be a man of piety himself, but he must not countenance iniquity in any of his household. Indeed, *let not iniquity dwell, &c.*, may be considered as equivalent to *let not a wicked person dwell, &c.* Compare Gen. xxxv. 1—4, Jacob cleansing his household previously to presenting himself before God at Bethel.

15. Zophar evidently alludes to Job's having complained, in x. 15, that he could not raise his head through fulness of shame (קָלוֹן *kalon*), that shame being occasioned by the miseries with which God had as it were branded him, and which gave him the appearance of one whom God had marked as a criminal. Here Zophar promises, that if Job would but put away those iniquities which had clearly been the cause of his sufferings, and of the opprobrium which he endured through them, and would but cease to offer up mere prayers of hypocrisy, then, God would heal him, and so, would remove those scars from his face which at present were so many marks of ignominy to him; he would no longer feel like a culprit, and would be able to raise his head full of conscious rectitude.

מוֹמָה (*moum*) spot. In the Arabic, particularly applied to the *pock of the small pox*, here evidently to the marks of Job's disease.

*Solid*—מוֹצֵק (*muttsak*). This word properly means *fused* as metal, and so may be taken in the sense either of *solidified* or of *refined*. Lee takes it in the latter sense, and translates it *pure*, on the ground that it ought to be synonymous with מוֹמָה (*moum*) spot, which, however, he is mistaken in understanding in a moral sense. The parallelism moreover requires that מוֹצֵק (*muttsak*) should be understood here as signifying what is *massive, firm, compact, or stanch*, or perhaps, as we should say, *made of iron*. Job was now in a relaxed and weak condition, so bowed down that he was unable to raise himself, but if he performed the proposed conditions, he would be able to lift himself up; and more than that, strong in the might of conscious uprightness, he would be able to hold himself erect, stiff as a molten statue, and would be fearless. This word may be contrasted with נִבְרָוּב (*navouv*) hollow, in v. 12.

16. *As waters that have passed away.* Perhaps here is allusion to the deluge, which had been of then recent occurrence. Or the reference may be to torrents of waters, which, at the time of their rolling down, and threatening destruction, cause alarm, but which, as soon as they subside, are, together with the temporary alarm they occasioned, forgotten.

17. *Wrapped in gloom.* Three MSS. read תֵּגְנוּפָה (*tegnouphah*), as also the Chaldee and Syriac versions appear to have done. In this case the translation would be, *Mantling gloom shall be as the morning.*

18. You have hitherto been put to shame through disappointment of your hopes; you have not found the rest you had expected; your hopes have proved

unsubstantial and unreal, but the case will be different if you repent; your confidence will be well founded, your hope will rest on a solid basis, and you will feel secure from all further alarm.

*There shall be hope.* The force of שׁוֹ (yesh) is *there shall be real hope.*

*Though thou hast blushed, i.e.,* through disappointment of hopes formerly indulged. This is evidently contrasted with the *real existence of hope* spoken of in the former clause.

If חִפְּרָרְתָּ (khapharta) be taken in its primary signification, then the translation will be, *And thou shalt dig, and shalt repose in security*, meaning either *thou shalt dig wells*, or *thou shalt entrench thyself*.

19. The picture presented in this verse is one of pastoral repose and security. Like cattle that lie down in their pastures, without any fear of being disturbed by the incursion of wild beasts, and that are gratified when their faces are stroked by those of whom they have no dread. So Job, according to Zophar's promise, shall have full enjoyment of ease without fear of molestation, and shall have the additional gratification of being much caressed.

*Thou shalt couch.* To couch—רָצַרְצָ (ravats)—is to lie down as animals do.

*Shall stroke thy face.* The meaning is, *shall gratify, or caress, or curry favor with*, but no doubt we have here the very origin of the phrase, *giving pleasure to an animal by rubbing or stroking its face.*

20. This graphic verse is no doubt pointed at Job. If Job does not repent, and continues wicked, he can indulge no other prospect but a miserable termination of his hopes.

*But the eyes of the wicked, &c.* When danger presses, the wicked shall strain and weary their eyes in looking out for a place to flee to, but they shall be utterly disappointed, for they shall not be able to find the expected place of refuge, and their hope will undergo a death as real as that which takes place in natural dissolution.

*Refuge.* מְנוּחָה (manos), *a place to flee to.*

*Hath disappeared from them,—or hath got lost to them.* This is the first sense of אָבַד (avad), and is particularly its meaning when followed, as here, by מִן (min).

*The expiring of life.* There is no doubt about this being the meaning of מַפְּאֵחַ נַפְשׁוֹ (mappakh naphesh). The phrase occurs again in another form in ch. xxxi. 39.

## JOB XII.

2. *Ye are the people*, lit., *ye are a people*. But I suspect that the Hebrew phrase precisely corresponds with the English one here given, and which I have retained from the authorized version.

Some versionists appear to have read תְּמוֹתָהּ (tummoth) instead of תְּמוֹתָיִךְ (tamouth) in the second clause, in which case the translation would be, *And the perfection of wisdom is with you.*

3. *Mind*, lit., *a heart*; but then the Hebrews often used the word *heart* just as we use the word *head* or *brain*.

And who hath not such things as these? Who is ignorant of such commonplace aphorisms and truths as those you have brought forward?

4. *A man that calleth, &c., i.e., I who am a man that calleth.*

5. This verse has been misunderstood. The translation I have given is literal. Job is evidently here citing some well-known proverb. The application of the adage is clearly to himself and his friends.—You, being in circumstances of ease and security, hold me in contempt, as one who is not likely to be of any further use to you; and yet, the time may come when you may be glad to avail yourselves of my services. A season of darkness and danger may arrive, and then you may wish to make use of my light. That such proved in some measure to be the case, we learn from the sequel of the history.

It is immaterial whether we read עֲשָׂתוֹרָה (*gnashtoth*), *thinkings*, as in the received text, or עֲשָׂתוֹרָה (*gnashtouth*), *thinking*, as in some copies. But I prefer the former.

6. *Tabernacles, &c.* You, my friends, have promised me, if I am a righteous man, a safe tabernacle and secure repose, &c.; and you have told me that it is the tent of the wicked that gets destroyed, &c. (chap. v. 24; viii. 22; xi. 18, 19); but I deny all this. I maintain that safe tabernacles and full security are not for pious persons, but for those who ravage other people's property, and who by their lawlessness provoke God.

After הֶבִיָּה (*hevi*), supply תְּבֹוּיָה (*tevouah*), *income or revenue*.

*Ravagers, &c.* Men who are the pests of society, and the most impious, appear to be under God's special protection, and to Him they owe the success of their maraudings. Asaph's complaint in Ps. lxxiii. 3—12 is not unlike this. (See the Illustrations.)

7. The connexion of this verse with the foregoing is difficult. Some suppose that Job breaks the thread of his discourse by a digression (vers. 4, 5, 6), and that he here resumes his thread. This verse is in that case connected with verse 3. Job intimates that it is not necessary to scale heaven, or fathom hell, &c., &c. (chap. xi. 8), in order to discover that God is infinitely wise and powerful. The brute creation, in their instincts, habits, and natures in general, are an evidence of an almighty and all-wise Creator and Preserver.

Others, however, suppose that the connexion of the verse is with the immediately preceding context. In this I agree, and understand the passage thus,—Look at the brute creation, and see there if what I say be not true, that the most destructive are the most secure. Look at lions, and vultures, and great reptiles, and sharks; and they are all so many proofs of the truth of my statement.

*Ask any beast, &c.,—lit., ask the beasts, and it, i.e., each, or any of them, shall teach thee.*

8. *Address.* Some take שִׁיחַ (*siakh*) as a noun, and translate it *shrubs*, meaning the vegetable kingdom in general; but, besides the fact that שִׁיחַ (*siakh*) is masculine, and so could ill agree with the feminine verb תִּרְעָה (*torecha*), the appeal to the vegetable, in the midst of that to the animal kingdom, would be forced and abrupt; whereas, if שִׁיחַ (*siakh*) be taken as a verb, it forms a good parallelism with שָׁלַח (*sheal*) in the preceding verse; and if we understand by עֲרֵבָה (*erets*) here *the reptiles of the earth*, we have an enumeration of the four



great divisions of the animal kingdom, and the same four which are recorded in the history of the creation in Gen. i.

9. *By every one of these*,—lit., *by all these*; but אִשׁוֹר (zoth) in the following clause, being singular, individualizes; and so, Job asserts not merely a general, but also a special Providence.

Let any one of all these creatures be examined, and who is so dull as not to perceive in each the handiwork of the Eternal God? Job's inference probably is—As they are manifestly made by God, so also their natural habits are of Him; and of Him, therefore, it comes that those animals which are the most rapacious are the strongest, and so, the most secure. And thus, from the analogy of nature, Job deduces an argument in proof of his position, that, as a general rule of God's providence, those men who are the greatest scourges of society are the most prosperous.

10. God is not only the Creator, but also the Preserver and Governor of all.

*The flesh of all men*,—lit., *all the flesh of man*.

The inference here is, that both beast and man are alike subject to one and the same Divine administration; and that as in the one case the law is that the stronger subdues the weaker, irrespectively of disposition or character, so the same law holds good in the other case; and this law is traceable to God's providence.

*Soul and spirit* are here distinguished. The נֶפֶשׁ (nephesh), or *soul*, as it is usually translated, is that principle of natural life which is common to the whole animal creation, both man and brute; the רוּחַ (rouakh), or *spirit*, is that which is generally used to distinguish man from the brute.

11. I have no doubt but that Job is here citing a proverb. The same proverb is cited also by Elihu in xxxiv. 3. The meaning appears to be:—It is as natural and as much the duty of the ear to examine for itself, and to judge of the opinions that are proposed to it, as it is for the palate to taste and judge of food. It does not become me, therefore, to receive the sentiments which you have advanced, without making use of that discriminating judgment which I have by nature, and of which I am bound to avail myself. Let me, then, bring doctrines to the test.

12. Also, probably, a proverbial saying. The connexion of this and the previous verse with the context has given much difficulty to commentators. Reiske, with some ingenuity, conjectures that they should be placed after the second verse of this chapter, whilst Michaelis supposes that Job, from ver. 13 to the end of the chapter, cites some portion of an ancient poem, as Bildad had done in chap. viii. But it appears to me that the connexion is this:—I must use my own discrimination in judging of your statements. (ver. 11.) Well, what are they worth? You have appealed to antiquity in support of your views, on the ground that with the hoary is wisdom, &c. Well, I grant this; but of what value to the argument is this appeal, seeing that with God is power as well as wisdom, and that He does just what He pleases? (ver. 13, &c.)

13. *With God*,—lit., *with him*; but of course God is intended:

God is powerful as well as wise, and what He does, He does by design. Job then proceeds, in the verses which follow, to illustrate this truth by instances of daily occurrence—to show, in fact, that God's ways of proceeding with men



were such as could not be accounted for by any laws which men, however ancient or however wise (see ver. 12), might please to assume to be the laws of the Divine government. Thus, with one sweep, Job overturns the arguments of his opponents. They had all maintained that God's rule was to prosper the righteous and overthrow the wicked, and Bildad especially had appealed to antiquity in support of this view: but, says Job, no amount of human learning can discover upon what principles that God, who is infinitely wise and powerful, is pleased to act; all that we can see is, that God raises up and puts down men just as seemeth Him good; but there is nothing to show that, in all this, He observes any particular law, and still less that that law is—that He rewards the good and punishes the wicked.

14. *He breaketh down*—houses, cities, kingdoms, or whatever He pleases.

*He shutteth up a man*,—lit., *He shutteth upon or over a man*; therefore, after יִסְגֹר (isgor), understand סָגוֹר (segor), an inclosure, or סוּגָר (sougar), a prison, or some such word. Or perhaps the pregnant construction is supplied from יִבְנֶה (ibbaneh), the word immediately preceding, giving this sense—God *shuts up* a man, *by building over* him; a figurative way of expressing that God incarcerates him in the tomb.

15. *The dry land*, יַבְשָׁה (erets),—lit., *earth*, but here, I think, synonymous with יַבְשָׁה (yabbashah), *dry land*. See Gen. i. 10, with which Job was of course acquainted. Not unlikely, allusion is here made to the deluge.

16. *Reality. Reality of purpose, fact, &c.*

*The misled and the misleader are his.* This is true, whether in a general, or in a particular, sense. God makes use alike of deluders and deluded for the accomplishment of his designs; so that what is done through these his instruments is done to purpose; there is a *reality* in the work. We have instances in 1 Kings xxii. 19, &c.; Ezek. xiv. 9, &c.; and 2 Thess. ii. 11.

17. *He marcheth off counsellors stripped*—as prisoners taken in war, more or less denuded, to their greater disgrace. (See the Illustrations.) Compare also Isa. xx.

שׁוֹלָל (sholal), probably for מְשׁוֹלָל (mesholal). The singular is used in order to express that *each* of the counsellors referred to is in the predicament described.

*Counsellors.* Men who, by their superior sagacity and political knowledge, it might have been supposed would have avoided so disgraceful a calamity.

*Maketh judges fools.* Job means that whilst experience shows this sometimes to be the case, yet it is unaccountable according to human calculation, and must be referred to God's will and power. His object throughout is to show how impossible it is for man to find out any fixed law according to which God acts. (See the Illustrations.)

18. *He looseth the authority*, מוֹסָר (mousar),—lit., *the correction or discipline*, such as a parent exercises over his children, or a king over his subjects. I think, however, that as the root יָסַר (yasar) is evidently cognate with אָסַר (asar), *to bind*; and as פִּתְאֵה (pitteakh), *He looseth*, particularly implies the *undoing* or *unfastening* of something that is bound; and as, moreover, the parallelism would be more complete, we might translate this passage—*He unfasteneth the sash of kings*; in other words, He takes off from them the insignia of their office (see the Illustrations), and then (as in the next clause), He fastens upon them a very

different girdle—one that is the badge of slavery, or the cord by which they are led away captive.

19. *Stripped.* Divested of their sacerdotal robes, and in the garb of captives. (See the Illustrations.)

20. *Removeth the lip, &c.* God, when it seemeth Him good, deprives of the faculty of eloquence trustworthy men, who might otherwise have given sound and faithful advice, and which would have been followed. And, at the same time, He deprives of all capacity of discernment aged men, who are generally depended upon for sage counsels; and thus, the affairs of the nation being mismanaged, ruin ensues.

21. *Looseneth the belt of the impetuous.* (See the Illustrations.)

22. There is nothing so secret or murderous in men's designs but God can, and often does, expose and frustrate them.

23. *Carrieth them off.* The ordinary meaning of נָחַח (nachah) is simply to lead, but the whole context and the parallelism require that the sense attached to it here be one of calamity of some kind—*leading into captivity*, or the like. It is thus used in 2 Kings xviii. 11. The Arabic انكح (ankha) means to remove a thing out of its place, to lead off, &c.,—meanings which are very suitable here.

24. *He depriveth of sense, &c.* God makes the rulers of a nation or community lose their heads (as we might say) just when these are most needed; and so, the affairs of the people get involved in inextricable confusion; or, under the guidance of their bewildered leaders, the people do literally get entangled in some pathless desert, and are lost.

*The people of a land,*—lit., *the people of the land, i.e.,* of any particular land.

25. Compare Isa. xix. 14; xxviii. 7; and xxix. 9, 10.

### JOB XIII.

1. All that I have said with reference to God is from my own personal knowledge: I have been no inattentive observer of such facts.

2. He here repeats in substance what he had asserted in the beginning of his discourse in xii. 3; evidently with the conviction that he had now made good that assertion by what he had just said respecting the sovereignty of God.

3. *But,*—in spite of all that you might urge to the contrary of what I have said, I will now address myself to God.

*I do choose,*—the אִלָּם (oulam) but in the previous clause gives this force to עֲשֶׂה־פֶּתַח (ekhepats).

Job declines to have any further discussion with his friends upon the subject on which they had been, up to this time, arguing, for reasons which he gives in the next verse, namely, that they did no more than set off, what was false, to the best advantage. He prefers to refer the solution of the question to God himself, and in future to direct his inquiries to him. This Job does, after some preliminary observations addressed to his friends, from v. 20 to the end of his discourse.

4. *Glossers.*—I cannot see upon what authority the ideas of *sewing together*, then of *fabricating*, and then of *forging*, should have been given to תַּפַּל (taphal).

The Chaldee  $\text{לִפְתָּל}$  (*tephal*) is to *adhere*, (in the Pihel, metaphorically, to *stick to a thing, i.e., to be assiduous*), to *anoint*, to *plaster over*, to *besmear*, hence in Syriac to *soil*; and in the Rabbinic use of the word we have the meaning of *glazing* earthenware jars, and other like things.

*Ye are glossers of falsehood*,—you give a colouring to, and set off, what is really false to the best advantage. This suits the similar passage in Ps. cxix. 69. Such men are of course the most dangerous to deal with.

*Physicians of a non-entity*,—*i.e.*, the principle that you are attempting to doctor up with all the skill you can command, is after all a mere nothing—a thing that has no real existence. The word *physician* is from  $\text{רָפָא}$  (*rapha*), to *sew up*, to *mend*, and there may be allusion to this, here. Job's friends were *patching up* what was worthless.

5. So Proverbs xvii. 28.

6. This is no contradiction to what he had said in v. 3; for he does not address his friends on the subject upon which the discussion had hitherto principally turned, but merely assigns a reason why he will not attend again to their reasonings.

7. How can you justify your conduct when, under the pretence of vindicating God's dealings, you are dishonest enough (having no sufficient grounds except your own malevolence and suspiciousness to do so) to charge me with impiety? Can you suppose that God desires such wicked artifices to be resorted to, in order to exculpate him from all appearance of injustice?

8. *Will ye show him personal favor?*—*lit.*, *Will ye accept his person?* as unrighteous judges who respect not so much the justice of the cause, as the influence, &c., of the person.

It is great hypocrisy when under the semblance of doing God right, we wrong our fellow-men; Isa. lxvi. 5, and John xvi. 2.

*Will ye plead for God?* Does he stand in need of such advocates as you are?

It is a duty incumbent upon us to plead for God with those who are ignorant of him, or who affect to despise him, or who question his goodness; but care must be taken that we do this in a way that becomes his greatness and his righteousness; not in a patronising spirit, and as though we were doing him great service, in attempting to vindicate his honour when assailed, and certainly not in a spirit of uncharitableness against those with whom we argue on his behalf.

9. Would it be to your advantage, if that heart-searching God, whom you cannot deceive, should expose the motives by which you are actuated, in condemning me, under the pretence of vindicating his dealings?

10. That God who hates and condemns all partiality in judgment cannot but hate and condemn it, even when ostensibly exercised in his favor.

*Covertly*,—outwardly professing to judge fairly of the controversy between me and God; but biassed in your judgment by secret feelings of hostility towards me, and a secret wish to make me appear guilty, and that, in spite of your own convictions (which you are unjust enough not to acknowledge) that I am not so.

11. Ought you not to be deterred from such unscrupulous conduct by a sense of the awful majesty of God?

12. Your heaps of proverbial sayings are mere rubbish,—no better than the ashes of the men who long ago uttered them, no better than the mounds of clay



that mark their burial places. This appears to me the meaning of this verse, which has occasioned much perplexity, and has been very variously rendered. The Arabs of old, like the present Arabs, apparently prided themselves in being able to quote abundant proverbs. So also the Spaniards, who no doubt had it from the Arabs: thus we find Sancho Panza bringing them out by dozens, on all occasions, to the great annoyance of his master Don Quixote.

13. I repeat my determination (v. 3—5), I will not enter into further argument with you upon the subject of our discussions—but will address myself to God—be the consequences what they may.

*Be silent [and hold off] from me*,—a pregnant construction; supply יִהְיֶה לִי (*wekhidelow*) or some such word.

14. Why should I (do you suppose) act so cruelly towards my own self, as to run any risks, and expose myself to unnecessary danger; if it be not from the confidence I feel of being able to justify myself before God as a sincere and honest man?

*And put my own life in my hand*,—the following passages sufficiently show that the meaning of this Hebrew phrase is, *put myself in jeopardy*,—Jud. xii. 3; 1 Sam. xix. 5; xxviii. 21; and Ps. cxix. 109. I am inclined to think that Job is here using some common proverbial expression.

15. *Though he should slay me, I will not wait*.—I have said that I will argue my case before God, and before him alone: be the consequences what they may (v. 13), I stand to this; yea, though the consequence of my doing so should be, that I should provoke God to slay me outright, yet I am determined that I shall wait no longer in doing this.—This explanation exactly suits the context, and I see no reason whatever for departing from the original text לֹא (*lo*) and for adopting the Masoretic reading לֹא (*lo*).

*Defend my own ways before him*. It is difficult to give concisely the full meaning of the original,—*argue with him that my ways are right, or put them in a right point of view that he may be convinced, &c., &c.*

16. הוּא (*hou*) is here, *that*, not *he*;—so the Sept., Schultens, Rosenmüller, Dathe, Lee, &c., &c.

*Ay! and that will, &c.* And, moreover, this very fact of my determination to defend before him the principles and actions, &c., &c., of my life, is already an indication of my conscious uprightness and of my final triumph; for in a general way, no ungodly person would venture upon such a step.

17. I mean what I say, in stating that it is my positive intention to argue my case with God, and therefore I wish you particularly to note that such is my intention.

18. *I have opened the proceedings*,—more lit., *arrayed the trial, or drawn up every thing, as in battle array, and so, ready for the trial.*

*I shall be justified*,—this does not mean, *acquitted from charge of guilt*, as though Job were a presumed criminal at the bar, but, *my cause will be found to be a righteous one*; Job appears here in the character of a litigant with God.

19. If we take מִי הוּא (*mi hou*) as it stands in the text, the difficulties are insuperable. I gladly adopt Lee's conjecture that יִתֵּן (*itten*) ought to be understood, and the ellipsis thus supplied מִי יִתֵּן הוּא יָרִיב (*mi itten hou yariv*). But I cannot agree with the view he takes of the latter clause of the verse.



The meaning of the whole seems to be—Everything being now ready for the trial to proceed, and conscious of the justice of my cause (v. 18), I wish that God would accept my challenge, for it would now be death to me, having launched out thus far, not to go forward with the case.

20, 21. *Only do not two things, &c.* The two things which are specified in the next verse. This is of course addressed to God. Job here wishes God to act towards him, as he (Job) had supposed that a fair arbitrator would act (see ix. 34, &c.).

*Then will I not hide myself, &c.*,—as Adam, when conscious of guilt—Gen. iii. 8—10; or as a criminal who absconds that he may evade his trial.

He now addresses himself to God, but, before proceeding with the case, he begs to make two provisos, in order that he may be able to conduct it without any suspicion, on his part, of its being prejudged, or any fear of being brow-beaten by the terrible majesty of his opponent: he accordingly asks, first, for an entire cessation of his present sufferings; and secondly, that God's visible presence (which he seems all along to have expected,—an expectation which at length he appears to have realized—xxxviii. 1, and xlii. 5) might not be attended with any awful demonstrations of his Majesty.

22. He gives God the option of being either appellant or defendant.

23. Apparently forgetful of his offer in the former verse, he instantly assumes that he is the appellant and God the defendant, and opens the debate in most impassioned strains. This sudden outburst of Job's reminds one not a little of the "Quousque tandem, Catilina," of Cicero.

*How many, &c.* Judging from the severity with which you have dealt with me, one would imagine that my sins must be multitudinous, but tell me what and how many they are, or inform me of even one of them.

24. Show me what is the ground of your evident displeasure, and of the hostility you evince towards me.

25. Job implies that God does so act in nature, and so also with him, but he cannot understand the reason of his doing so. Job does not question the fact, but the right of it.

26. Job again (see v. 23) apparently forgets himself, and regards God as plaintiff, himself as defendant. In the ancient Egyptian courts, the plaintiff always made his deposition of charges against the defendant *in writing*, and to some such deposition of charges on the part of God against Job reference may here be made. Or else the writing here alluded may have been the sentence of the Judge (see Ps. cxlix. 9, and Jer. xxii. 30). The Arabic כרתאב (*chthav*), a writing, means also a *judicial sentence*. So Schultens, Rosenmüller, Dathe, &c., &c.

27. *The clog*—סַד (*sad*)—evidently some instrument which so bound the feet as to impede, but, as the next clause shows, not altogether hinder motion. I have not found anything in the way of illustration of it. The feet of Joseph when a prisoner in Egypt were put into a כַּבְּלֵי (chevel), a fetter made of בַּרְזֵל (*barzel*) iron. See Ps. cv. 18.

*And guardest all my paths*,—to prevent the possibility of my escape.

*Upon the nerves, &c.* This clause has occasioned much perplexity, arising from the supposition that *the roots of the feet* must necessarily mean *the soles*; but it appears to me far more natural to understand by these *roots, the nerves*, which

actually have the appearance of roots: the meaning of the whole thus becomes simple; the clog when fastened upon the foot by degrees frets the skin, and then cuts into the nerves, causing of course intense pain. So we read of Joseph, "Whose feet they hurt with fetters," and the meaning of "his soul entered into the iron" may perhaps be, as it is given in the Prayer-book version, "the iron entered into his soul." Ps. cv. 18.

God is here said to make these cuts, because the clog which actually makes them is of his fastening. Job may perhaps allude to some particular symptoms of his disease, such as great weight and intense pains in his legs, and which prevented his moving about except with great difficulty; at all events, putting figurative language apart, the meaning in connexion with the previous verses is obviously this—not only do you bring grave charges against me, but you treat me as a criminal, who, you are determined, shall not escape.

28. *And he, &c.* חַוִּי (hou) is emphatic, *he*—the poor wretch just alluded to, whose feet are mangled with the clog into which they are inserted. Job of course means himself. He thus compares himself to some long-neglected prisoner, who, without any proof having been given of his guilt, is placed in confinement, and who, instead of being brought to trial, is suffered to pine away and rot in misery.

#### JOB XIV.

1. *Of few days, lit., short of days.*

3. *Thou openest thine eyes,*—for the purpose of observing the least iniquity, in order to take judicial cognizance of it.

*And me,*—who am this rotten thing—this moth-eaten garment—this child of feeble woman—this short-lived wretch—this flower soon cut down—this passing shadow.

4. Job here pleads the force of the law of fallen nature as an argument why God should deal less rigorously in judgment.

5. *Is with thee.* That it is in thy power to terminate them the moment the predestined period closes.

6. *Look away.* Cease to look upon him with the severity with which a task-master eyes the labourer at his work.

*That he may pause.* That he may have some cessation of toil.

*His pay-day.* The day on which the hireling's term of engagement ends. In Job's case, and in that of toil-worn man in general, the day of death.

Job here urges another argument, to persuade God to relax somewhat of his severity. Man has an appointed term, as in the case of an hireling; let not God, then, be too exacting, but suffer him to have some little respite of his toils.

7. *The tree.* The tree has this hope, but man can have no such hope. I have no doubt the palm tree is here meant, called anciently *φοίνιξ* (*phœnix*); and from its powers of renewal, not improbably, the origin of the fable of the bird of that name.

*Doth exist*—יֵשׁ (yesh).

*It will renew*—יַחֲלִיפֵנִי (yakheliph). This word is so translated in Isa. xl. 31, and xli. 1. Job uses it again, as a noun, in v. 14, evidently with reference to the resurrection.

8. *Its stump.* That which remains of it in the ground, supposing that it has been cut down.

9. *Through the reek, or, exhalation, or, scent of water,*—רֵיַח (reyakh). This word, perhaps, implies some degree of instinctive power in the tree to apprehend the nearness of water.

*Crop.* The exact meaning of קָצִיר (katsir), and very appropriate, as applied to the fruit of the palm tree. (See the Illustrations.)

*Just as a new plant.* I prefer taking נַטְוֵן (natagu) as a noun, rather than as a verb, as some do.

10. *But man*—גֵּוֶר (gever), i.e., man in his best estate, as we might say, *the manly fellow.* אָדָם (adam) in the next clause is *man in general.*

*Is prostrate*—יִקְחֵלֶשׁ (yekhelash). This verb, it appears to me, is used here in striking contrast to יִקְחֵלֵף (yakheliph), *it will renew*, in v. 7. The tree (the palm tree for instance) has a certain innate vigour which enables it, when cut down, and to all appearance dead, to put forth foliage, wood, and fruit, and to live anew; but man (take even the case of the גֵּוֶר (gever) *the fine manly fellow*) has no such innate vigour. When once dead, there is no internal power in him whereby he can be resuscitated.

*Where is he?* He is gone, for ever, as far as this world and its present order of things is concerned.

The argument implied from the 7th to the 10th verse appears to be this,—Since man cannot have the same hope, which there is for a tree, of reviving and living again in this world, when once dead, therefore he is an object of commiseration; and God, in his dealings with him, should take this melancholy fact into consideration.

It is evident that the doctrine of the transmigration of souls, probably then current amongst the priests of Egypt, did not enter into Job's theology—he appears rather to be refuting it. (See the Illustrations.)

11. An answer to the question in the previous verse, *Man expireth, and where is he?* Such phenomena as lakes and rivers drying up and altogether disappearing have happened, and may continually occur in the ordinary course of nature; they have gone, we know not whither; so, man, when once he departs this life, altogether disappears from the earth, and so far as our natural reason or our natural senses can judge, we know not whither he is gone.

*A lake*—יָם (yam), generally, *a sea.* But as the Hebrews called the smallest piece of water a sea, and as seas (properly so called) have never been known to dry up, we may correctly translate the word here by *lake.*

12. *Shall not arise*, so as to return to his former terrestrial condition.

*Till the heavens be no more, &c., &c.* These words have no referencè, either one way or the other, to the resurrection; all that Job here intends is, that man when once dead can never again return to this earthly life. He expresses the same idea in vii. 7—10; x. 21; and xvi. 22. The phrase *till the heavens be no more* must be understood in the same sense as the expressions, “*As the days of heaven,*” “*Shall endure as the sun before me,*” “*Shall be established for ever as the moon,*” (Psalm lxxxix. 29, 36, 37,) where the idea of duration is evidently intended.



13. Job again beseeches God that he might die, a manifest proof, again, that he entertained no hope of restoration in this life.

*Secrete me.* The word סֵפֶת (*tsaphan*) is here very exactly applied to the dark and inaccessible recesses of ancient sepulchres.

*Wouldest appoint me a set time.* Perhaps an allusion to the cycles fixed by the ancient corrupt teachers of religion, as the periods during which the departed soul underwent a variety of purgations previously to its returning to its original and celestial life. (See the Illustrations.)

Job, in this verse, expresses his belief that, at some indefinite period or other, (it might be long after his death,) God's anger would pass away, and he should be restored to the Divine favor. Compare this passage with Isa. xxvi. 20, where "the chambers" spoken of have been interpreted, by some, as meaning the chambers of the grave.

14. *If a man die shall he live?* This question has, naturally enough, been discussed by man, in all ages, as one of vast importance to himself. It suddenly suggests itself to Job, whilst he is praying that God would hide him in the grave until the passing away of his anger. He puts it to himself in the form of an objection, but instantly answers it in a way that incontestably proves that he had at least a hope of immortality and life.

*Until my renovation come.* It is not possible positively to determine whether Job is here expressing a hope of the resurrection of his body, or a hope of a change for the better at death. The word קִלְיָפָה (*kheliphah*) contains the different, though consistent ideas of *change*, *succession*, and *renewal*. If Job is here referring to his death, then the translation should be, *Until my recruiting come*, i.e., until I obtain my *discharge*, by new recruits succeeding me, and this certainly corresponds well with טֵבַי (*tsevai*) *my term of soldiership* (see vii. 1), in the previous clause. If, however, Job is here speaking of his hope of the future resurrection of his body, then *renovation* will be the most proper rendering of קִלְיָפָה (*kheliphah*); and to this I rather incline, as we have the same word as a verb, יָקַלְפָה (*yakheliph*), a few verses before, obviously with the meaning of *renewing*; and in the next verse, where Job expresses his belief that God will at some future day (whenever that may be) hanker after him, as the work of his hands, it seems to me more than probable that Job means, by "the work of God's hands," his body rather than his spirit, or rather, both combined (see x. 8—12). Milton uses the word *renovation* with reference to the resurrection,—

"To second life,

Waked in the renovation of the just,

Resigns him up, with heaven and earth renewed."

15. This verse cannot be rendered in the imperative mood, as Rosenmüller, Barnes, and others, have it, to get over the difficulty of making this refer to some such future period as the resurrection.

*Thou shalt summon and I will answer thee.* This must be understood, as xiii. 22, in a forensic sense; and so, the meaning is,—After I have been kept for a certain period in the grave, during which time thine anger shall have been turned away (v. 13), then, because of the affection thou bearest to me as the work of



thine hands, thou wilt summon me to my trial, and I will gladly respond, knowing (see vers. 16, 17) that my sins will then have been obliterated by thy mercy.

*The work of thine hands.* Job clearly means his body, about which he speaks so beautifully as being the work of God's hands in x. 8—12.

16. Although you now take exact and severe cognizance of all my deeds, yet, when the set time you shall have appointed for me (ver. 13) shall have arrived, when the time of my renovation (ver. 14) shall have come, and when you will summon me to judgment (ver. 15), then, it shall be found that you will not have so kept watch over my sin as to bring it forth to my condemnation.

From this and other passages it is clear that, whilst Job most pertinaciously persisted, in opposition to the insinuations of his friends, in asserting the general integrity of his life, and the fact that his affliction did not necessarily prove him ungodly, he, at the same time, was far from supposing that his conduct had been that of sinless perfection.

17. This verse has been entirely misunderstood through omitting to supply *כי* (*chi*), *though*, from the previous verse,—a means by which the parallelism of the two verses is preserved. Though my transgression is now written upon documents which have been sealed up and put into a bag, ready to be brought out against me at judgment, yet I know that before that time comes you will have smeared over my iniquity (*i.e.*, obliterated it from those documents upon which it has been written). Compare *קִרְרוֹר בְּקִרְרוֹר* (*khathum bitsror*), *sealed up in a bag*, with Hosea xiii. 12, “The iniquity of Ephraim is bound up (*צָרָרָר*) *put in a bag*); his sin is hid.”

*Thou wilt smear over.* *טָפַל* (*taphal*), to cover over with plaister, or wax, or any kind of glaze; also to besmear, daub, &c. See Note on xiii. 4. Perhaps our expression, to whitewash, would, in some sort, convey the sense intended. Compare this word with its cognate, *טָבַל* (*taval*), to dip, and then with the Arabic *تامل* (*tml*), to colour, dye, &c.

18, 19. *For otherwise, &c.* If man's hope be not such as I have represented it—a hope beyond the grave—a hope of immortality in another state of existence, then he has no hope at all; for his notions—if he has such—of returning again to this earth are utterly delusive, it being an unquestionable fact that Thou dost completely destroy him as far as this world is concerned.

*A mountain falling, &c., . . . the soil of the earth.* These are geological truths. As the *débris* of a mass of rock that has fallen from a mountain decomposes and goes to waste; and as a rock, however firm its hold may have been on the surrounding mass, does, from one cause and another, get dislodged, and can never re-occupy its former position; or as waters have, by their continual action, worn away the hardest stones; and as inundations do sweep away the alluvial deposits formed by the detritus of mountains, &c.; so, man, so far as his hope respecting this world is concerned, is brought to destruction;—however mighty, however firmly seated, however determined his resistance, whatever the accumulation of his resources—it is impossible for him to hold out against the action of those various dispensations by which God, at length, and sometimes suddenly, brings him to nought. Umbreit notices the gradual series here,—mountains, rocks, stones, soil.

The connexion of these verses with the preceding context has been generally

misunderstood. That connexion, of course, depends mainly upon the meaning of  $\text{עֹלָם}$  (*weoulam*) in ver. 18. As a noun,  $\text{עֹלָם}$  (*oulam*) signifies a *front*; as a particle, it is strongly adversative, and ushers in some sentence, as it were, *confronting*, or *opposite to*, the former sentence; hence, *contrariwise* or *otherwise* will correctly express its signification; as though the speaker said,—You have looked at the question on one of its sides, now look at it *on the opposite side*. Thus it often means *but*; and then, from its being thus put forward as a positive objection, it comes to signify *certainly*. Any of these meanings will be suitable here; and therefore the true sense of the passage mainly rests upon the signification of the  $\text{וְ$  (*we*). Now, as it appears to me that the whole context requires that the sentences which follow and depend upon this  $\text{וְ}$  (*we*) should be causal, I have no hesitation in translating it *for*, which is one of its ordinary meanings; and so, the connexion of the passage is this:—If you do not these things (mentioned in vers. 14—17),—if it be not true that man lives again, and that his sins are pardoned, &c., and that you receive him into another state, &c., &c., then there is no possible hope for man, *for* you certainly destroy him as far as this world is concerned.—I have dwelt upon this, for I think it of great importance, as showing the extent of a pious man's hope, in those days, respecting the future state, and also as exhibiting one of the strong arguments by which such a hope was supported,—because God certainly does not allow man to entertain hope as regards this world; therefore the hope of a good man must necessarily be set on another state of existence.

*Will decay.* This word—from the Latin *de* and *cado* to *fall*—well expresses  $\text{נָבַל}$  (*naval*). Compare its cognate,  $\text{נָפַל}$  (*naphal*), to *fall*.

*Will remove,—or get transferred.* This is the ordinary and proper sense of  $\text{קָרַח}$  (*gnathak*). Some, following the Septuagint, translate it, *will wax old*; but as the idea of *age*, in this word, is always connected with *permanency*, *durability*, &c., the context will not admit of this sense here.

*Have worn away,—or rubbed away.*

Schultens, and after him Dathe, Rosenmüller, Umbreit, Lee, &c., are agreed that the suffix in  $\text{סִפְיָהָיָהּ}$  (*sephikheyah*) must be referred to  $\text{מַיִם}$  (*main*), according to an Arabic construction by no means unusual, by which a singular feminine suffix agrees with a plural masculine; and that, for the same reason also, this same word is the nominative to  $\text{הַתְּשִׁיטוֹף}$  (*tishtoph*). But, as regards the first of these propositions, I see no reason for going so far out of the way to account for an apparently awkward construction, when this feminine suffix may so naturally be referred to  $\text{עֲרֵצֵי}$  (*erets*), and so, at the same time furnish a more suitable sense, —*its own floodings, &c., i. e.*, the very floodings which the earth itself generates sweep away its own soil; and so, the meaning may be, that, 'by God's appointment, nature herself contains the means of her own dissolution—furnishes the instruments of her own destruction!

*So hast thou destroyed, &c.* You have already destroyed man's hope of restoration to this life; you prevent the possibility of his entertaining any such hope, by showing him, that, in nature, everything gets utterly destroyed by the lapse of time and by various fortuitous circumstances.

20. *To the last thou overpowerest him.* You are always showing yourself stronger than man in your perpetual contests with him, and you maintain this

superiority over him to the very end, when you dismiss him altogether from this scene of action.

*Thou changest his countenance.* Causing the ravages of time and affliction to be marked by wrinkles on his face and grey hairs on his head, &c., &c.; and then still more strongly at death.

*And sendest him away,*—as it were into perpetual banishment.

21. So completely is man, when once dead, gone, that he has no longer any connexion whatever with this world; whatever may be the condition of his family after his departure, he is utterly ignorant of all that concerns them.

22. The only thing that he is conscious of is what concerns his then existing condition. His body is suffering dissolution in the grave, and his soul is mourning over the misery that has now come upon him. His hope had been of a worldly character, and it is now utterly and for ever destroyed. The feeling of pain which the body is capable of experiencing in life is here, by a highly poetical figure, attributed to the body in death, whilst it is being destroyed by worms and other agents of dissolution.

Or Job may mean that, if there is no hope for man beyond this world, then indeed man's case is truly deplorable; for as far as human cognizance by itself can go, all that we know about him, when he dies, is that he goes into the lonely tomb, where he is completely severed from all domestic ties; and where, for aught we know to the contrary, he suffers with, and mourns over, his body whilst it is hastening to decay. I have given both these meanings as probable. I rather incline to the latter of them.

## JOB XV.

A new round of disputation here commences, but, in it, no particularly new line of argument is taken by Job's opponents; their language is more full of invective, and its application to him is more undisguised than before.

2. *A wise man*, חָכָם (*khacham*), equivalent to what we understand by a *philosopher*. You, Job, profess to be wise (xii. 2, 3; xiii. 2); but if you were so, would you have attempted your vindication with so much nonsense and to such little purpose as you have done?

*The east wind.* This wind is in its effects *blasting* (Gen. xli. 23), *vehement* (Ex. xiv. 21), *destructive by its violence* (Ps. xlvi. 7), *nipping* (Isa. xxvii. 8), and *insufferably hot* (Jonah iv. 8). Eliphaz insinuates that of like vehement and intolerable character were Job's words.

3. *Arguing on.* The infinitive absolute here conveys, I think, the idea of continuance.

*There is no profit.* The parallelism is more complete by referring יוֹעִיל (*yognil*) to מִלִּים (*millim*) rather than to חָכָם (*khacham*).

Supply בְּ (*be*) before מִלִּים (*millim*) from the previous clause.

Eliphaz explains in this verse what he means by windy knowledge, as in the next he shows in what way Job's sentiments might be compared to the destructive influence of the east wind.

*Verse.* See the Note on chap. iv. 2.



4. *Thou*, אַתָּה (*attah*), and therefore emphatic; *thou*, the very last person from whom one could have expected to hear words so disparaging to religion.

The meaning of this verse appears to be:—Not only are your opinions unprofitable, but they are positively mischievous: their direct tendency is decidedly irreligious, for they are calculated to destroy in the minds of others all religious feeling, and to cut down to nothing all spirit of devotion. Eliphaz (iv. 6) had charged Job with being devoid of religious principle, but here he inveighs against him as talking in a strain that would make others irreligious also. He alludes probably to his desire to contend with God (xiii. 3, &c., &c.), to the assertions which he had made of his innocency, and especially to his statements respecting the equality of God's dealings with bad and good. (ix. 23; xii. 6.) If your position is true, that God makes no difference in his dealings between bad and good men, then good bye to all religion.

שִׁיחָה (*sikhah*) means, amongst other things, *meditation, prayer uttered from a sense of distress, and communing*. I think that here, it is taken in a general sense, and means very much what we understand by the word *devotion* in its ordinary religious acceptance.

5. It is evident that your arguments are calculated to injure the religious principles of others, *for*, by them, you, in point of fact, give lessons of iniquity, and teach others to entertain notions as loose as your own; although, with much craftiness and address, you endeavour to cover your impieties by solemn protestations of innocence, by complaints of Divine injustice, and at the same time by the pretence of appealing to God for adjudication, &c.

6. *Bear witness against thee* אַתָּה עֵד (*gnanah*), again in its forensic sense,—*the answer* made by the witnesses in refutation of the statements of the presumed criminal. You, Job, have stoutly denied the charges of impiety which we have brought against you; but the words you have spoken are themselves so full of impiety that their very testimony is against you, and so, you are convicted, not so much by us, as out of your own mouth.

7. Compare this verse with Prov. viii. 23—26.

8. Are you a being of so superior an order as to enjoy the privilege of admission into the secret counsels of God?

*Shearing*,—cutting it down, and restricting it to thyself.

9. *We are not conversant with it*,—lit., *it is not with us*; something like our expression, *not being at home with a subject*.

Eliphaz challenges Job to make good his assumption of superior wisdom, by informing them, if he could, wherein his knowledge exceeded theirs.

11. *Of these*,—*i. e.*, of these men who are greater in days than thy father. I prefer the supposition that אֱלֹהִים (*el*) is here put for אֱלֹהִים (*elleh*), *these*, than that it should be here translated *God*. מִגְנָת (*megnat*) then becomes properly contrasted with חַבְבִּיר (*chabbir*) in the former verse, and the general sense is decidedly better and more consistent. We have instances of this substitution of אֱלֹהִים (*el*) for אֱלֹהִים (*elleh*) in Gen. xix. 8, 25; xxvi. 3, 4; Lev. xviii. 27; Deut. iv. 42; vii. 22; xix. 11; and also in 1 Chron. xx. 8. It is true that these instances are limited, with only one exception, to the Pentateuch; but be it remembered, that



there is strong evidence for the supposition that the Book of Job is of about the same date as the earlier portion of the Pentateuch.

Eliphaz evidently reflects here upon what Job had said in xiii. 4.

*In gentleness*, לַאֲזָרָה (*laaz*), from the root אֲזָרָה (*attaz*), not from אֲזָרָה (*lout*).

*And a word with thee in gentleness.* Understand, *Is this also too small for thee?*

12. *How thine heart, &c.* To how extraordinary an extent you suffer yourself to be transported by mere passion.

*Thine eyes wink.* As a man is apt to do when he is saying anything which, he conceives, proves him to be knowing. Job may possibly have done this in the course of his remarks; and if so, of course to the great annoyance of his opponents. The word רָזַם (*razam*) does not occur elsewhere in the Bible, but, without much doubt, it is the same, by transposition, as the Arabic رَمَزَ (*rmz*), to wink with the eyebrows. اِرْمِزُوا (*irmezoun*) is found in some copies.

13. *Haast brought forth verse.* Supply from the former clause, *against God*.

*Verse.* (See the Note on ch. iv. 2.)

14, 15. Eliphaz again refers to the oracle which he had before cited in iv. 17, 18.

*The heavens, i.e.,* probably, the heavenly powers, being in apposition with *holy ones* in the previous clause.

I am not sure, however, that the Keri is here to be followed in its reading of יְהוָה בְּקֹדֶשׁוֹ (*bikdoshaw*). The text בְּקֹדֶשׁוֹ (*bkdshw*) appears to me preferable; the rendering would in that case be, *in his holy place*, instead of *in his holy ones*, and this would form a more perfect parallelism with *the heavens* in the next clause; in either case, however, the inhabitants, rather than the place itself, are intended.

16. *How much less, i.e.,* how much less clean. If that which is most clean to our thinking is impure before God, how impure is that which we know to be filthy!

*Filthy*—נִמְלָכָה (*neelakh*). In the Arabic, we have for a meaning of this word, *anything that has turned sour* (as milk). If this be the primary meaning of the word, it suggests the idea, not only of man's corruption, but of his departure from original righteousness.

17. Eliphaz, having thus far inveighed against what he assumes to be the nonsense and mischievous tendency, and arrogance and impiety, and self-righteousness of Job's discourses, now proceeds to establish his former position,—that they are the wicked, and not the righteous, who are visited by signal judgments (iv. 7—11). He supports this view, by stating his own experience, and again, by reference to the recorded opinion of past ages.

18. *Have not kept back, i.e.,* on the contrary, have widely published, as knowledge of importance. The word *kept back* may refer to the practice of idolatrous priests and teachers, who were looked up to as the כְּחַמִּים (*khechamim*), but who withheld, much of what they knew, from the public, and revealed it only to the initiated.

19. *The land.* Perhaps that part of Arabia in which the Joktanites originally settled. (See Schultens, Dathe, and Forster's "Arabia.") It was probably somewhere amongst these that the כְּחַמִּים (*khechamim*), afterwards called the Magi, became celebrated.

*In the midst of whom no stranger passed,*—and therefore, as Eliphaz would infer, the religious views of these wise men were not contaminated by any foreign intercourse. As the immediate descendants of Shem, their fathers had received the pure truth, untainted by any admixture of error, and had transmitted it in that same uncorrupted state to their descendants.

20. From this verse to the end of the chapter, Eliphaz cites some fragment of revealed truth, handed down from the more ancient fathers. The statements it contains are forcible, sublime, and in themselves just, but the application of them to Job by Eliphaz is of course inadmissible.

*Is his own tormentor.* I cannot but think that the Hithpoel here must have a reflexive sense; so Castell. The next verse explains that the torments he suffers, and which are the consequences of his wickedness, consist in the endurance of constant fears, on account of the peril of his life, in which he knows that he is placed.

*From the tyrant is hidden, &c.* He is constantly exposed to danger, and so is kept in a state of perpetual alarm, or, whilst he knows not when his end is to be, he is almost momentarily expecting to lose his life, by some hidden snare, or by the hand of an assassin. All this is enlarged upon in the following verses.

21. *A fearful voice,* lit., *a voice of fears.* I think that the sense requires the words which I have supplied in this verse, and the Hebrew readily admits of their being so supplied; thus,—even in time of peace, the tyrant is kept in a state of constant alarm; every sound he hears is, so to speak, a voice that tells him, whether it be really so or not, that he is about to be attacked.

22. *צַפּוּי* (*tsaphou*), evidently for *צַפּוּי* (*tsaphou*), which is the reading in many MSS. collated by Kennicott and De Rossi.

Whether in a season of peace, *שְׁלוֹמִים* (*shalom*), or in *adversity*, *חֹשֶׁךְ* (*khoshech*), such an one always dreads evil. However, literal darkness may be intended here.

*That he is watched for the sword, i.e.,* watched for the purpose of being despatched by the sword.

23. *Anywhere*—*אֵיזָה* (*aiyeh*), lit., *where?* but the answer implied is, *wherever he can.* Some prefer to read *אֵיזָה* (*aiyah*), in which case the meaning of the clause would be, *He wandereth about to become food for the vulture;* so the Septuagint but none of the other ancient versions.

24. *צַר* (*tsar*), and *מְצוּקָה* (*metsoukah*), mean also *siege* and *pressure*, and are evidently used here in a military sense; those evils besiege, and so closely invest the wretch, that he cannot possibly escape.

*For the rout.* We know nothing about the word *כִּידוֹר* (*chidor*). I have, however, followed most other commentators in supposing that it may be traced to the Arabic *كدر* (*chdr*), *turbid, tumultuous, &c.*, and so, may mean *military tumult.*

25. *Was playing the hero, i.e.,* he was engaged in doing so, at the very time, when the above-mentioned calamities came upon him. *יִתְגַּבֵּר* (*ithgabber*), *he was making himself a גִּבּוֹר* (*gibbor*), *a hero.*

26. In the attitude of an armed warrior rushing to the fight. We have here an amplification of the previous verse.

27. By *fatness*, and *collops of fat*, I think may be understood, in a metaphorical sense, the tyrant's wealth, and whatever else tended to his prosperity; and by his covering his face and his loins with these, we may understand his trusting in

them, as in pieces of armour, whilst he defied God; they were, as it were, his helmet and his girdle. Allusion may also be intended to the luxurious and sensual life of such a person.

28. This verse does not speak of his crimes (as some have thought), but of the punishment of his crimes; it does not mean that, by his tyrannies, he has reduced cities to the condition here described, but that he is condemned, as an exile from his land, to end his days in such places.

29. מִנְלָם (*minlam*) is another word of which we know nothing, and about which (as it stands) we cannot even conjecture satisfactorily. The ancient versions evidently either read, or conjectured the reading of, some other word—thus the Sept. translate it, *their shadow*, as though it were מִלְשָׁם (*tsillam*). The Syriac and Arabic have it, *their words*, i.e., מִלָּם (*millam*). And the Chaldee renders it, *of theirs*, i.e., מִן לָהֶם (*min lahem*). One MS. has מִנְחָלָם (*nichlam*), from מִנְחָלָה (*nichleh*), i.e., מִנְחָלָה (*nichla*) a fold. So the rendering, in that case, would be, *Neither shall the fold of such extend upon the earth*, which gives a sense sufficiently good. The objection to the ordinary practice of referring מִנְלָם (*minlam*) to a supposed root נָלָה (*nalah*), which is conjectured to be equivalent to the Arabic نَالَ (*noul*), to give largely, &c., or to نِيل (*nil*) to obtain one's wishes, is, that in the Phœnicio-Shemitic languages (so Gesenius) there exists no root beginning with the letters נל (*nl*), and which in Arabic are incompatible. As it is clear that we are left here solely to conjecture, I venture to suppose that there may be a transposition here (which is by no means unusual) of the two first letters of the word; this, instead of מִנְלָם (*minlam*), would give us מִנְלָם (*ninlam*), or, without the suffix, נְמֵל (*nemel*), which, from the root נָמַל (*namal*), to cut, would signify a cutting, and as applied to a tree, would be understood just in the sense, I presume, in which we use it. The translation will then be, *Neither shall the cutting (or offset) of such extend in the earth*. Jerome, curiously enough, seems to have had the idea that some such sense as this was required here, for he translates the passage, *nec mittet in terram radicem suam, neither shall he send his root into the earth*; and Rosenmüller, who, although he takes מִנְלָם (*minlam*) from the supposed root נָלָה (*nalah*), in the sense of *perfection or accomplishment*, yet remarks on יִטֶּה (*itteh*), “*extendet se, ab arbore ducta metaphorá, radices suas in terram latius diffundente, cui et mox versu seq. comparabitur, et supra viii. 16, a Bildado comparatus est impius*.” I conceive it possible then, that the author, whom Eliphaz cites, may here be alluding to a tree (probably the palm-tree, the tree of the East, and to which the words יְעֵנֶשָׁר (*yegneshar*) and כְּהַיְלוֹ (*kheylo*) in the preceding clause may very well apply, and might easily be so understood by an Oriental, as suggestive of *straightness* and of *abundance* or *strength*), and that the meaning of the speaker is, that the wicked man, unlike the palm-tree, shall not be flourishing either in growth or in produce; neither shall his vigour be such as to render him abiding, nor shall the offsets (i.e., progeny) of such persons ever take root and spread themselves over the earth. (See notes and illustrations on xiv. 7, &c.)

30. *Out of darkness.* The next clause, and indeed, as I think, the previous verse, show that the wicked man is here compared to a tree—a tree doomed to destruction,—and that, by the hand, not of man, but of God himself; and so, by darkness, we may here understand the darkness of the tempest which is about to



destroy it. The description in the whole verse is very graphic: the black storm envelopes the ill-fated tree, and there is no escape for it. It is then reduced to a mere charred stump by the lightning's stroke, and finally is removed by the violence of the blast that carries everything before it.—A dreadful picture of an impious man's end, and which Eliphaz very unjustly intends should apply to Job. Whatever the prosperity, &c., of such an one may have been, Divine wrath at length overtakes him; impenetrable gloom thickens round him; he is awfully stricken by successive and rapid judgments; and then is suddenly hurled from his place by that Almighty power which he had, for so long a time, proudly defied (v. 25).

*The flash.* No doubt lightning is intended.

*His sucker, or his suckers.* Eliphaz probably intends that this should apply to Job's children and property, which had been destroyed, partly by the wind from the desert, and partly by lightning. (See chap. I.)

*God's mouth, lit., his mouth.*

31. *Vanity.* שָׁוְיָ (*shaw*) is here used in two senses; in the first instance, it means such vain things as riches, &c., by which men of the world are usually seduced into error both of doctrine and practice, and in which they place their confidence; and, in the second instance, it means, that disappointment which is the result of such confidence in what is vain.

*Shall be his bargain*—תְּמִוְרָהוּ (*temouratho*). That which he shall get *in exchange* for his ill-placed reliance on his prosperity.

32. *It shall be paid in full*,—lit., *it shall be fulfilled*; namely, his תְּמִוְרָה (*temourah*), barter or bargain, mentioned in the previous verse. He shall get his full amount of disappointment, and that, sooner than he bargained for.

*His branch.* Gesenius considers, and with some amount of probability, that חֵפְזָה (*chippah*) is the branch of a palm-tree.

33. *Shall wring off.* A bold poetical figure. The untimely destruction of his best hopes and immature plans will be as certainly the consequence of his vain confidence as though that destruction were his own act.

In this and the preceding verse, the man who places confidence in his prosperity, as that it shall continue, is compared (as it seems to me) to the three different sorts of fruit trees most important in the East,—first, to the palm, which must not rely too much on its situation near water, &c., for if that resource fail, which it may do, its branch must cease to flourish; secondly, to the vine, which, however promising its show of fruit, may yet shed that fruit before it comes to maturity; and thirdly, to the olive-tree, which, though full of fatness at first, may, from several causes, lose its blossoms, and so be unfruitful.

34. *Clan*,—lit., *the assembly, or the gathering*; i.e., those whom he gathers round him.

*For the clan of the ungodly &c., &c.* Himself, and his family, and his retainers, shall be sterile—i.e., *bare as the hard rock* (בְּלִמְוֵהַ *galmoud*), being reduced to a state of complete destitution.

*Tabernacles of bribery.* This is probably intended as a reflection upon Job, as though, in his magisterial capacity, he had been guilty of this sin.

35. *They go on, &c., &c.* I consider that the two infinitives absolute here denote continuance of action. So 2 Sam. xv. 30.

The meaning appears to be:—Such men, in spite of successive disappoint-



ments, still persevere in procuring to themselves that misery which is only the natural consequence of their evil designs and acts.

*Their belly, &c.*,—just as the uterus may be said to frame or form the embryo which it contains. These bad men have always some wicked design or other in embryo; and this, when it comes to the birth, proves deceitful to their expectations. Compare the Apostle's expression, "the deceitfulness of sin."

## JOB XVI.

2. *I have heard, &c.* These are stale truths.

*Many such things,—or such things many times.* So Jerome, *audivi frequenter talia.*

*Troublesome-comforters*,—lit., *comforters of trouble.* You pretend to speak comfort to me, but, in point of fact, you speak only of trouble; your arguments and statements are all so pointedly severe upon me, that they contradict your professions of speaking with a view to administer consolation. It is difficult to give an exact translation of מְנַחֵמַי עִמָּלִי (*menakhemei guamal*). It appears to me that the signification of the genitive here has the force not so much of an adjective as of an ablative, and that the meaning in full is, *comforting with [arguments of] trouble*; and indeed, that the phrase in the singular would exactly mean what we understand by our own common expression,—*a Job's comforter.* Job probably alludes to what Eliphaz had said in xv. 11.

3. *To words of wind.* Job here retorts upon Eliphaz the expression he had used. (xv. 2.)

*What teaseth thee?* מַרָּץ (*marats*) is an unknown word; and much has been said in the endeavour to discover its meaning. I have sought to arrive at this, by comparing the meanings of other words which may be considered as, to some extent at least, cognate with it. In מָרַץ, we have the ideas of *lashing with a whip*, and *contumaciousness*; in מָרַד (*marad*), again, *contumaciousness*; in מָרַח (*marah*), again, the ideas of *lashing with a whip*, and *contumaciousness*; in מָרַר (*marar*), *bitterness, acridness, irritation*; and then, by transposition of radical letters and substitution of one guttural for another, we have מַרָּץ (*khamets*), signifying *sharpness, sourness*. We thus obtain general ideas of *pungency, stimulus, sharpness*, and so on; meanings which very well suit the different passages in which מַרָּץ (*marats*) occurs—namely, besides in this verse, in vi. 25, "*How forcible (or pungent) are right words?*" also in 1 Kings ii. 8,—*A pungent curse, i.e., a curse which stung to the quick—a meaning which well agrees with the character of the curse in question* (2 Sam. xvi. 5—13), and in Micah ii. 10, "*sore destruction.*"

4. The ה (*h*) paragogic in all the verbs in this verse is expressive of determination under a stated condition—*i.e.*, if, as I could wish (לִּי, *lou*), so and so were the case, *I would most certainly* act in such and such a way.

*If only.* לִּי (*lou*), a particle, both conditional and optative, at the same time expressive of regret at the apparent impossibility of the condition being realized. There are, however, exceptions to this its general meaning.

*I would combine.* Just as you have combined against me. By not observing

this obvious allusion to the friends, this clause has given much trouble to expositors.

*Would nod at you with my head.* In token of disapprobation, just as you do to me.

5. This verse is one of some difficulty, as the more common meaning of  $\text{יָמַצְתִּי}$  (*immets*), *to strengthen*, is by no means apposite here to the context, for it would express a sense contradictory to the statements of the previous verse. Lee tells us that he takes  $\text{עָמַצְתִּי}$  (*eammitschem*) to be written for  $\text{עָלִיתִי עָמַצְתִּי}$  (*eammits gneichen*), and translates it, *I might prevail against you*—a sense which satisfies the context, but scarcely the grammar. Dathe gives much the same meaning—*prævalerem vobis*, but derives it in a different way, by proposing a different punctuation,  $\text{עָמַצְתִּי עָלִיתִי}$  (*aematschem*); but even this change will scarcely give the signification he attaches to it. I take  $\text{יָמַצְתִּי}$  (*immets*) in a sense in which it is frequently used—that of *hardening*, a sense which appears to me to agree well with the context. *I would harden you, i.e., I would (just as you do with me) confirm you in your own sentiments, and make you more obstinate than ever by the manner in which I would address you.*

*And my lips, &c., &c.,—lit., and the condolence of my lips would be sparing; i.e., I would not speak much to you in the way of comfort.*

*With verse.* See the Note on iv. 2.

6. The continuance of the Paragoric  $\text{וְ}$  (*h*) in each of the first verbs of the two clauses of this verse sufficiently establishes its intimate connexion with the preceding. Lee has observed this, but, strangely enough, he all but contradicts his own statement by beginning a new paragraph here. That the connexion is not to be easily understood is certain, and amongst all commentators I can find nothing satisfactory upon this subject. One thing, however, has been overlooked, and one which, I think, furnishes a key to understanding the passage before us. We must bear in mind that Job is here speaking on a supposition—the supposition that his friends are in his position, and he in theirs. (ver. 4.) Whilst he admits the impossibility, yet he expresses the wish ( $\text{לֵבִי}$ , *lou*) that it were so; and he tells them that in that case he would deal with them as they were now dealing with him; and further, that they would in that case find themselves just in the same predicament in which he now found himself—that of having no option of deciding whether he had best speak or be silent, as, in either case, the force of his disease would be as unabated as ever. I therefore understand the verse thus:—*If I (i.e., if you, being, as I am supposing, in my stead) should speak, my (i.e., your) pain would not be assuaged.* And so the next clause.

7, 8. *He.* Not Job's disease, as some have it; nor God, as most interpret it; but Eliphaz.

*Surely now, &c.* Certainly by this time Eliphaz *has* tired me out (alluding to what Eliphaz had said, iv. 2).

*Thou hast desolated, &c.,—i.e., given over to desolation, or declared desolate;* a very common Hebraism.

*All my clan.* In allusion to what Eliphaz had said in xv. 34. *Circle* would not be a bad translation of  $\text{גְּדָהּ}$  (*guedah*); so Ewald translates it in German, *kreis*.

*And tied me up.* Like a sheep for the slaughter. After all that has been written on this word כָּמַתְךָ (*kamat*), I am convinced that the meaning of the Arabic word is the right sense here—to tie up the four legs of a sheep in order to kill it. It means also, to bind hand and foot as a captive; and possibly that may be the sense in which it is used here, but I prefer the former meaning. It will be observed that I have paid no attention to the accents in connecting this verb so immediately with the preceding; but this is of little consequence, and I see no other way of avoiding an exceedingly awkward construction and a disarrangement of the parallelisms.

*My leanness.* חֲכַשְׁתִּי (*chakhash*) implies deficiency, either physical or moral; not unlike our word *failing*, though, in its moral sense, it has particular respect to want of truthfulness. The context sufficiently shows that it is used here in its physical sense. Time was when Job (according to the construction which Eliphaz put upon his case, xv. 27) had covered his face with his fatness, and made collops of fat upon his loins. But now the case was different. A disease inflicted by God had completely attenuated him; and this circumstance was urged as an argument of his wickedness.

The meaning of the two verses, then, appears to be this:—Eliphaz has certainly, as he expected (iv. 2), tired me out. And do you, Eliphaz, ask in what way you have done so? I will tell you. You have denounced utter destruction against me and all my belongings; you have represented me as so tied up by my calamities that escape is impossible; and then you have urged these circumstances against me as so many proofs and evidences of my guilt.

9. Job here speaks of the animus which actuated Eliphaz, and which excited him to exhibit towards him the rage and ferocity of a wild beast.

10. *They have gaped at me, &c.* They (my friends), like wild beasts, have opened wide their mouths, with intent of swallowing me up. Johnson has totally misunderstood this passage in quoting it in his Dictionary as an instance in which to *gape upon* means to *stare at*. The passage in Ps. xxii. 13, 14 (authorized version), is not unlike this.

*My cheeks have they smitten, &c.* The greatest possible indignity that could be offered. Christ tells us not to resent it. (Matt. v. 39.) He was himself so treated. (Micah v. 1.) The meaning of the passage here is:—My friends have, by the reproaches which they have heaped upon me, treated me as ignominiously as though they had actually smitten me upon the cheek. St. Paul, if I mistake not, alludes to this passage, or at least seems to have it in his eye, when he says (2 Cor. xi. 20, 21), “If a man smite you on the face;” and then adds, in apparent explanation, “I speak as concerning reproach, &c.,” *i.e.*, as though you had been reproached with my weakness.

11. The two verbs in this verse may be translated in the past rather than in the present tense, because the idea intended is that of continuance of consequence, not continuance of action. Job does not mean that God was every moment shutting him up, but that, having once done so, He kept him shut up.

*An ungodly man,—i.e.,* Eliphaz.

*The wicked,—i.e.,* his friends.

Job here refers the sufferings which he endured at the hands of his friends more immediately to the hand of God.

12. A play upon words is very frequent throughout this book; in this instance, the English words *smash* and *dash* exactly express the meaning, and at the same time preserve the paranomasia of the corresponding Hebrew words.

13. *His shooters,—i. e., his archers.* My friends, who are God's instruments in the matter. God sets me up as a mark, and then sets my friends on to shoot at me. רַבָּיִם (*rabbaiw*), *his shooters*, from רָבַב (*ravav*), = its cognate רָבַח (*ravah*), = רָמַח (*ramah*), *to throw, shoot, &c.*, the letters ר (*m*) and ב (*b* or *v*) being interchanged. We all know how necessarily we exchange *m* for *b* when under the influence of a cold. Just so, physical peculiarities of different tribes easily affect their language, and accountably produce the changes we meet with in dialects.

*He splitteth my reins (or kidneys); He poureth out my gall, &c.; i. e.,* He has inflicted mortal wounds upon me.

14. The allusions here are, of course, to the storming of a fortified city—first to the breaching of it, then to the assault.

15. I have been forced to humiliate myself in every possible way.

*Have abused my horn in the dust.* I think that this means no more than a poetical way of stating, *I have rolled my head in the dust*, which was usually done in token of mourning. The head is here called the horn, in allusion to wild beasts, such as bulls, &c., which, when infuriated, rake up the dust with their horns. It is common to suppose that the horn here is to be understood as one of the insignia of power and dignity, and we are presented with illustrations from the present habits of the Druses of Mount Lebanon and of the Abyssinians, who wear such horns; but I question exceedingly the antiquity of these ornaments; they certainly are not found on the sculptures either in Egypt or at Nineveh. Their appearance on the heads of Deities is altogether beside the purpose.

16. *Inflamed.* כְּחֹמֶר מְרוּחַ (*khomarmeruh*) gives the double idea of being *swollen and red*. This word, in its true reading, is third person feminine sing.; but the Masoretic pointing gives it the pronunciation of the third masc. plural, in order to make it agree with פָּנָי (*panai*), which is plural. See, however, the Various Readings.

*And upon mine eyelids, &c.—*My powers of vision are impaired by excessive weeping; or, perhaps,—My sight is failing by reason of the near approach of death.

17. My very innocence, and the sincerity of my religion, are the cause of my sufferings! The tacit inference intended by Job is,—If I were a man of robbery and of impiety, as you make me out to be, I should have escaped these misfortunes.

The force of עַל (*gal*) here is, *upon* the circumstance that so and so is not the case,—*i. e., because.*

*In my hands,—i. e.,* when I spread them out before God in prayer, they are not stained with blood, or polluted with bribes, or robbery, or any such crimes.

Isa. liii. 9 is a very parallel passage to this.

18. Job here compares himself to one who has been unjustly slain; and, in order that his blood may be avenged by God, he calls upon the earth not to conceal it, and not to suffer his cry to rest anywhere, that it may go



up to heaven. Compare Gen. iv. 10, 11; xxxvii. 26; Isa. xxvi. 21; Ezek. xxiv. 7, 8.

19. *Ay, even now, &c.* Yes, and I know that it shall be so, for God himself is my witness, and sooner or later He will avouch for me. We see here, as in a few other remarkable passages in this book, Job's faith rising immensely superior to, and triumphing over, all difficulties. His confidence was in God; and hence the secret of its power.

20. *My interpreter is my friend, &c.* He who will interpret my motives, actions, &c., is really my friend, and so will put a fair and right construction upon them, and will not distort them or misinterpret me, as these my pretended friends have done. That interpreter, who is my friend, and who, being my witness (ver. 19), is cognizant of all the facts of the case as they really are, is God himself; and it is to Him, and to Him alone, that, with weeping eye, I make supplication.

This verse and indeed the whole of this passage is most important, as setting forth the religious views and hopes of Job on the subject of a Mediator,—and as it is only after much consideration that I have translated the first clause (which in point of fact is the key to the whole passage) as I have done,—I must succinctly give my reasons for departing from the ordinary view that is taken of the passage. And 1st, the participial noun מְלִיטִי (*melitsi*) occurs again in this book—xxxiii. 23; and in three other places in Scripture,—Gen. xlii. 23; 2 Chron. xxxii. 31; and Isa. xliii. 27;—in neither of which places can it mean *a scorner* (for which לֵט (lets) is the proper word), and indeed, can only mean *an interpreter or ambassador or mediator*, or some similar word. 2ndly. Although מְלִיטָי (*melitsai*) (the word here) is in the plural number, yet there is no objection to consider it what grammarians call a pluralis excellentiæ; and the less so, on the supposition that the word is applied by Job to a superior being; and so, it should be translated in the singular, the force of the plural giving it a superlative sense, equivalent to,—*of all interpreters my best interpreter*,—compare the very frequent use of אֲדֹנָי (*adonai*), and in this book, xxxv. 10, גֹּשְׁוֵי (*gnosai*), *my Maker*; also in Eccles. xii. 1, בֹּרֵאֵיךָ (*boreicha*), *thy Creator*. Nor again can there be any objection (and for the same reasons) to regard רֵגַנַּי (*regnai*) as also a pluralis excellentiæ; or, it may be plural simply by apposition; we have a remarkable instance of two consecutive plural nouns, both having the sense of the singular, in Isa. liv. 5, “*Thy Maker is thy husband*,” lit., *thy makers [are] thy husbands*. 3rdly. As the plural here rests on the authority only of the vowel points, and which are little better than a kind of Jewish traditional commentary on the sense of Scripture, it is quite possible that the reading should have been מְלִיטֵי רֵגַנִּי (*melitsi regni*), or perhaps מְלִיטָי רֵגִי (*melitsai regni*), and indeed this latter supposition will more easily account for the corruption (if such it be) of רֵגִי (*regni*) into רֵגַנַּי (*regnai*). Lee rather suspects a wilful corruption of the text, or at least supposes that ignorance of a divine Mediator may have led the Jews to determine that these words must be in the plural number, and applicable to Job's friends. 4thly. The preceding context seems to require a singular here, the person spoken of in v. 19 as וְעֵדִי (*gnedi*) *my witness*, and שֹׁהֲדִי (*sohodi*), *my testifier*, being evidently the same person mentioned in this verse. And 5thly, the succeeding context seems to require the translation which is here given,

for, on any other grounds, v. 21 is certainly not translatable without doing violence to the construction; hence, Rosenmüller is obliged to make out that **לְיָדְכָהּ** (*veyochakh legever*) is “concise dictum” for **וּמִי לְיָדְכָהּ לְשֵׁיכֶחָהּ** (*oumitten legever sheychoekh*); whilst Schultens acknowledges, in his prefatory remarks on the verse, “Impedita constructio multum peperit dissensum”; and Dathe remarks of the second clause—“Hærent interpretes maxime in posteriori membro”—and then proceeds to understand **בֵּן** (*ben*) as a preposition instead of a noun, and so, makes the very common phrase **בֵּן אָדָם** (*ben adam*), *son of man*, signify *between a man*. Now there is no necessity for incumbering ourselves with any such difficulties, for by simply translating the first clause of v. 20, *My interpreter is my friend*, every difficulty vanishes.

*Unto God hath mine eye wept.* Evidently the same divine person unto whom Jacob wept, the **מַלְאָכִים** (*malach*), *angel*, and at the same time **אֱלֹהִים** (*elohim*), *God*—see the incident as recorded in Gen. xxxii. 25—31, and the allusion to it in Hosea xii. 4.

21. *And he will plead,—He*, who is *my witness in heaven*, being acquainted with all my ways, who is also *my testifier there*, and so, is ready to appear and bear testimony for me when occasion shall require; who is *my interpreter* likewise, and as such, and being *my friend*, will put a right interpretation on my actions and motives, or will at least set them in such a point of view as that I shall be dealt with graciously; and who, at the same time being the *God* unto whom I have confidingly poured out my sorrows, will not disappoint my confidence;—*He* will plead my cause with God, just as one man pleads on behalf of another. If this be the right interpretation (and I can conceive of no other without doing violence to the language), it is evident that Job here speaks of God at least in two different characters, I might almost say in two distinct personalities—on the one hand as an advocate, on the other, as a judge. Umbreit has some glimmering of the sense of the first clause, though he utterly misunderstands the second; and he remarks on that first clause,—“With melancholy quaintness Job says, God must support me against God.” There is nothing, however, either melancholy or quaint about Job’s statement here; and it appears to me strange that Umbreit should have failed to discover the very pointed allusion that is here made to a divine Mediator.

22. *When a few years, &c.*—a proof that Job did not expect his cause to be righted in this world. His hope is, that after a few years have passed away and he has gone no more to return, then his divine Mediator will take up his cause, and see him righted. We may gather from this also, that Job’s disease was not considered as immediately mortal,—he evidently expected that his life would be prolonged for some few years yet.

## JOB XVII.

1. Job had alluded to the period of his death in the previous verse, and he now states his conviction that nothing would interfere with or interrupt that event, which, judging from circumstances, could not now be very far distant. His real meaning appears to be,—All my earthly happiness is gone, and nothing remains for me in prospect but the grave.

*My spirit hath been broken*,—and so, there is no probability of its being mended again.

*My days have been extinguished*,—my days of happiness have been put out as a candle never to be re-lighted.

*Have been extinguished*,—from *זָעַךְ* (*zagnach*) *i. q.*, *דָּגַךְ* (*dagnach*). Much has been said against this, but nothing better offered; and moreover three MSS. of Kennicott and nine of De Rossi have the usual form *נִדְעַח* (*ndgnchw*).

*For me are the catacombs*,—I have no other earthly prospect.

*The catacombs*,—or *the graves*, probably referring to the many cells ordinarily cut in the sides of the rock, in ancient subterranean sepulchres.

Here again, we have another proof that Job entertained no kind of hope of restoration in this life. He had full assurance indeed that he had one in heaven who would undertake and advocate his cause, but this was not to be in this life. (See the whole passage, xvi. 19—xvii. 1.)

2. A verse which has been found full of difficulty, chiefly because commentators have been at the pains of going out of the way in order to discover its meaning, instead of taking it literally.

*If not, &c.*—I see nothing before me but the grave, unless it is that I am mistaken, and that I am the victim of the most extraordinary delusions,—delusions which, if they are such, are so obstinately fixed, that my eye does nothing but dwell upon them.

*Illusions beset me*,—lit., *illusions* (not *mockers*, as the auth. vers. and many have it) *are with me*.

*Mine eye dwelleth*,—lit., *lodgeth*, if they are deceptions (which I cannot think them to be), my eye at all events does nothing but rest upon them, as though they were realities.

*On their pertinacity*,—*בְּהַמְרוֹתָם* (*behammerotham*). Infinitive Hiphil from *מָרָה* (*marah*), *to rebel, to be contumacious, to offer determined resistance*, and the like, with dagesh euphonic in the *מ* (*m*). Lee takes the word to be of the form *הַמְרָה* (*hammerah*) for *הַנְּמָרָה* (*hannerah*), as a verbal noun of the Niphil species. It might be a formative from *הַמָּר* (*hammer*) Hiphil of *נָמַר* (*namar*), and so, might be translated—*their variegations*, a word which would be suitable to the sense. I give a very decided preference, however, to the first-mentioned of these derivations, and to the sense which it conveys.

3. Job is still addressing himself to that divine Being in heaven, in whom he had just expressed his confidence as being his “witness” and his “testifier” and his “interpreter,” and, who would undertake and plead his cause (xvi. 19—21); and he now prays him to engage himself as surety before God on his behalf, as he had none else to look to.

*Engage, I pray thee*,—lit., *put or deposit, I pray thee*; the following *עָרַבְנִי* (*gnorveni*) *be surety for me* and the next clause show that *יָדְךָ* (*yodcha*) *thine hand* must be supplied here, and so, give the meaning to *שִׁים* (*sim*), which I have here attached to it. We have the expression in full in Gen. xxiv. 2, and xlvi. 29—*שִׁים נָטָא יָדְךָ* (*sim na yodcha*), *put now thine hand*; or the word to be supplied may be *עָרְבוֹן* (*gneravon*), *a gage or pledge*. With reference to the last



clause—*Who else would strike hands, &c.?*—see Prov. vi. 1; xi. 15 (marg. reading); xvii. 18; and xxii. 26.

*Be surety for me with thyself*, is a very striking expression as addressed to God. God is here appealed to, as himself a Mediator between man and himself.

4. *Thou hast hidden understanding from their heart*,—lit., *thou hast hidden their heart from understanding*;—Thou hast rendered them incapable of acting as adjudicators in my cause, and therefore thou wilt not suffer them to be exalted to any such office.

5. So far from allowing them any grounds of exaltation, thou wilt severely punish them; for *he that betrayeth friends, &c., &c.* Possibly this may have been some trite proverb which Job here introduces, and applies to the conduct of his friends who had (as he describes in v. 6) exposed him to the public to be made sport of.

*He that betrayeth*,—lit., *he that pointeth out, or telleth of*.

*To be made spoil of*,—lit., *to booty, or to spoil*.

*Shall waste away*,—i.e., with disappointed expectation. Compare the statement of this verse with Ps. cix., a psalm applied by Peter in Acts i. to the betrayer of our Lord—see especially verses 9—13.

6. *He*,—i.e., Eliphaz in particular. Not God, as some consider; for Job is still addressing God.

*So hath he set me up, &c.,—i.e.*, He has said such things about me that I am become a subject of common talk and ribaldry. He has betrayed me, and exposed me to the public, that I might be made sport of. Thus, this verse explains the sense which Job intended to be attached to the former verse. As to תִּפְתֵּת (*topheth*), which I have translated *a subject of abuse*, we have in the Chaldee תִּפְתֵּת (*toph*), and in the Æthiopic תִּפְתֵּת (*tpha*), *to spit out*; then in Arabic תִּפְתֵּת (*tphph*), *to spit, and call a person "toufa" with detestation*. This word *toufa* appears to have been used as an exclamation expressive of contempt and abhorrence; and so, as Rosenmüller remarks, is not unlike the Aramaic רַקְקָא (*rakka*), רַקְקָא (*raca*) (Matt. v. 22), which is derived from רַקַּק (*rakak*), *to spit*. תִּפְתֵּת (*toph*) may be considered as תִּפְתֵּת (*taph*), and this as cognate with תִּפְתֵּת (*taav*), which = תִּפְתֵּת (*tagnav*), *to abominate*.

*Openly*. לְפָנַי (*lephanim*),—lit., *to faces*.

We may infer from this verse that these discussions were, to some extent, public, or at least that they were made subjects of much conversation far and wide; and we may further infer, that as Job was aware that he was already what we should call *town talk*, so, these discussions must have occupied considerable time.

7. *My frame*. יְצִירַי (*yetsurim*), which occurs only here, means *things formed or framed*. Job probably intends by the word the several parts of which his bodily frame consisted.

8. *Amazed*. That I should have been so held up by Eliphaz to public scorn.

*Be roused, &c.* All right-thinking men will work themselves up to a high pitch of indignation when they hear of the impious conduct of Eliphaz.

9. Job here consoles himself with the thought that hereafter, when his innocence should have been proved, good men in like circumstances, gathering consolation from the consideration of his history, would be the more confirmed by



it in their faith and piety towards God. And no doubt, many an afflicted and persecuted child of God has taken fresh courage by meditating on the trials of this patriarch, according to the suggestion of James v. 11.

10. *You all*,—lit., *all of them*. This change of person is common enough in Hebrew Idiom. This, of course, is addressed to his friends.

*Turn again now, and come on*,—or as we should say, *return to the charge*. Renew the controversy if you will, my opinion on the subject of your wisdom and of your boasted consolations will still be unchanged. Job seems to wax confident in making this challenge. His meaning is, as we learn from the sequel:—Attack me again with another round of arguments, but I tell you that you are all wrong, in attempting to buoy me up with hopes of an earthly character, on the condition of my repenting of what you consider my wicked ways. I tell you again that I have abandoned every merely worldly prospect.

11. Job, in this and the following verses, animadvertes upon the want of wisdom which his friends had betrayed, in that, although all his worldly hopes were for ever gone, they continued holding out to him the expectation of a complete temporal restoration. Here again, if language means anything, we must be convinced that Job entertained no prospect whatever of a return to earthly happiness. Nor is there anything of a gloomy cast in his language here. He speaks of the things which he once most cherished as being all removed from him; but his challenge to his friends in the previous verse, and his subsequent remarks, prove that he adverts to this fact without any great regret; he seems rather to triumph in the thought of his severance from worldly hopes, as it made more precious to him that hope from which he knew that even death could not separate him.

*My contrivances are broken*. Broken like a rope. זִמּוֹתַי (*zimmotai*),—I have translated this word—*my contrivances*, as it is derived from the root זָמַם (*zammam*), the first meaning of which appears from the Arabic to be—to *bind, to tie*; hence, *to lay snares, to plot, to design*, &c.

*The possessions of my heart*. The things that I once most doted upon,—those schemes and contrivances (so former clause) by which I once endeavoured to realize the various hopes of a worldly character which I then entertained;—all these are now, and for ever, utterly destroyed.

12. My friends so distort truth that what is really bright and hopeful about my case, such as my sincerity, confidence in God, &c., &c., they put in a most gloomy point of view; and on the other hand, though my worldly prospects are as dark as possible, they hold out vain hopes of speedy prosperity.

*Out of very darkness*,—lit., *out of the face of darkness*. Job means,—My friends represent light as being near, as if it could come out of the face of darkness itself!

13. If I must entertain hope, as you would have me to do, pray what kind of hope shall it be? for I already look upon the grave as my home, and I have already, as it were, spread my bed in the dark sepulchre.

14. So certain am I of speedy dissolution, that I already claim relationship to the destructive agencies that will soon be at work on my body.

15. Such being the case, you may naturally inquire upon what my hope can

be fixed, and who is to witness the accomplishment of it. I will tell you. (ver. 16.)

16. Many take בַּדְּעֵי (*baddei*) to signify *the bars* of the grave; but the word means *bars* in the sense of *staves for portorage*, not in the sense of *fastenings* (בְּרִיחִים, *berikhim*) for a door or gate. I take it from בָּדַד (*badad*), to *divide* or *separate*, and here to mean the *divisions* or *separate places* which were usually excavated in Eastern subterranean burial vaults; and so, I translate it, *cells*.

תִּרְדָּנָה (*teradnah*) is plural; and so the meaning is,—My *hope in general*,—*i. e.*, *all my hopes shall descend*. Some, however, consider the נָה (*nah*) here as paragogic, and refer to Judges v. 26 as a similar instance.

*Shall we be set down*,—lit., *there shall be a setting down*. Supply לָנוּ (*lanou*), *for us*. נָחַת (*nakhath*) is a noun, from נָחַח (*noukh*). The Sept. evidently understood the word as נִחַת (*nekhath*), from נָחַת (*nakhath*), and so translated it *καταβήσομεθα*, *we shall go down*. The meaning I have given, and which requires no alteration of the vowel points, is, I think, preferable. We have in the two clauses a graphic description of the placing of a body in its final resting-place. First, it *descends* into the subterranean vault, and then it is *set down on* (עַל, *gnal*) the ground, in the cell which had been set apart for it. Job says that his hope would accompany him, and remain with him there. Certain it is, that if Job had no hope beyond the grave, he had indeed no hope at all. They must be blind who cannot see that his confidence in God had respect to a future, and not to a present, deliverance.

## JOB XVIII.

2. This and the next verse are addressed by Bildad to his friends. Annoyed that neither himself nor they have been able to terminate the already lengthened controversy, he blames them for some want of discretion in the matter, and intimates in ver. 3 that so prolonged a discussion could only have the effect of making them appear stupid in each other's eyes.

*How long ere ye*, &c., &c.,—*i. e.*, I foresee no end to this dispute, unless, in our replies, we exercise more discretion before we speak. Bildad, to some extent, seems to include himself in this censure, but evidently more by way of politeness than of actual intention; hence, of the three verbs, the last only is in the first person.

*Limits*. הִנְטֵי (*hintsei*) is for הִטְטֵי (*kitstsei*), the plural of קֵט (*kets*), *an end*. The Dagesh is here resolved into נ (*n*), which is a Chaldaic usage. Others understand it as signifying *traps*, from קֵנֵט (*kenets*), root קָנַט (*knts*), which in Arabic signifies *to hunt*. The first, however, is the more natural solution.

3. *Why should*, &c. Why should we have occasion to regard each other as stupid brutes?

*And be unclean*. Because accounted as beasts.

*In each other's eyes*,—lit., *in your eyes*; but I think that Bildad's meaning clearly is,—Why should I appear so and so, &c., in your eyes, as you do in mine?

נִטְמִינוּ (*nitminou*), from טָמָה (*tamah*), *i. q.*, טָמֵה (*tamé*).

4. Is the usual course of nature to be interrupted to appease your insane rage? As תִּרְפֵּה (*toreph*), *tearing*, refers to the action of a wild beast, Bildad seems here to retort upon Job,—You, and not we, are like an infuriated beast. (xvi. 9, 10.)

*Thou that tearest thyself, &c.*,—lit., *tearing his self, &c.*, the meaning being,—  
[*Thou a person*] *tearing his own self, &c.*

*For thy sake, is the earth to be deserted, &c., &c.?* Both this and the succeeding clause savour of proverbial phraseology. In a note on Lowth's "Lectures on Hebrew Poetry" (Lecture XXXIV.) are the following remarks:—"When the Orientals would reprove the pride or arrogance of any person, it is common for them to desire him to call to mind how little and contemptible he and every mortal is, in these or similar apothegms:—

"What though Mohammed were dead?

"His Imams (or ministers) conducted the affairs of the nation."

"The universe shall not fall for his sake."

"The world does not subsist for one man alone."

Nay, this very phrase is still in use among the Arabic writers, עִזְבַת אֵל אָרֶץ (*gnzvt̄h al arts*), *the earth is desolate*. (Gol. Col., 1570.)"

Rosenmüller also cites Golius on the passage.

5. So far from God's departing from the ordinary course of nature to please you or anyone else, it will still hold good, as an invariable rule and natural consequence, that the prosperity of the wicked will come to an end.

*Light,—i. e.*, splendour, wealth, glory, &c.

*Go out.* יִכָּרֵךְ! (*idegnach*), not, *be extinguished*, but, *go out of its own self*.

6. *Is darkened.* So certain is this of accomplishment that it may be regarded as having already taken place.

*His lamp over him,—i. e.*, suspended over him. Compare xxix. 3. Schultens cites a common expression among the Arabs, "*Misfortune has put out my lamp,*" as signifying misfortune has destroyed my hopes, &c., &c.

7. יִצָּרֵךְ (*yetserou*), *shall be straitened*, from יָצַר (*yatsar*), *i. q.*, צָר (*tsour*).

*The strides of his might, &c.* Schultens has abundantly proved, by reference to many Arabic examples, how tritely this phrase is used by the Arabians to express rapid and sudden diminution of power; the first he gives is from Iben Doreid:—

"Whoso keepeth not within the bounds of strength,  
His widest strides shall be straitened."

8. An explanation of the former verse, showing how the strides of an ungodly man suddenly become straitened, and how his own counsel casts him down; even because, in the pursuit of his own counsel, his own feet, so to speak, carry him directly into the trap in which he becomes caught.

9. *The gin shall seize him, &c.* Not, as some understand it, *he shall take hold of the gin by the heel*.

טַמְמִים (*tsammim*), *the noose*. (See Note on ch. v. 5.) The parallelism here requires that a thing or instrument, and not a person, be meant.

8—10. I take all the different words in these verses, the *net*, the *meshes*, the *gin*, the *noose*, and the *cord*, to be the several parts of *the trap*. All this must be understood here metaphorically, and not literally. As some foolish wild beast

steps carelessly into the snare that is spread for him, so the ungodly man here spoken of, deliberately, though without being conscious of it, gets entrapped in walking in the way of his own devices, and in pursuing his own counsels.

*The cord that snareth him,—lit., his cord.*

*The trap that taketh him,—lit., his trap.*

*The pathway,—i.e., the pathway that he takes.*

11. *Terrors on every side, &c.* Because he sees no way of escape, the trap securely holding his feet; and the only prospect before him is starvation, or falling into the hands of those who thirst for his life.

*Because of his feet,*—which are caught in the trap. This signification of פָּדַח (*le*) is sufficiently common.

*Bewilder him,—lit., scatter him, or as we might say, throw him abroad, put him in confusion, &c.*

12. His strength is here poetically said to suffer the pangs of hunger.

13. *The first-born of death,—i.e.,* death in its most terrible aspect. Not the *worm*, as some suppose, because that is after death, and all are equally devoured by it, which would not suit Bildad's argument; but, perhaps, *starvation*, to which allusion is made in the former verse.

It,—i.e., *the first-born of death* in the second clause; or this might refer to *destruction* in the previous clause; or the meaning may be, *he shall eat the parts of his own skin*, being driven to do so by starvation.

14. בַּלְלוֹת (*ballahoth*), a plural noun; it is here nominative to the verb, though that is in the singular number, as in xxvii. 20. This is by no means unusual.

He will lose all presence of mind and the security which he once indulged in; for terror, invading his tabernacle in the shape of awful judgments from heaven (as explained in the next verse), will effectually expel every feeling of security, and will master him.

*Terror,—lit., terrors;* but, probably, a pluralis excellentiæ, and so, signifying *great terror*.

*Shall march it off,—i.e.,* shall march off his confidence.

15. *It shall dwell, &c.,—i.e., terror shall dwell.*

*That it shall not be his own.* Terror, such as he cannot get rid of, having taken up its abode in his tabernacle, may more properly be considered the master of it than himself.

16. *His crop.* Alluding, no doubt, to the fruit of the palm tree.

אִמַּל (*immal*). I agree with Rosenmüller in taking this as 3 fut. Kal of the verb אָמַל (*amal*), *i.q.*, נָבַל (*naval*), or אָמַל (*amal*), *he languished, drooped, &c.*, and this sense preserves the parallelism better than that of *cutting off*, as if from מָוַל (*moul*), or מָלַל (*mallal*). Compare also the cognate נָפַל (*naphal*), *to fall, &c.* For a similar instance of the interchange of מ (*m*) and ב (*b* or *v*) in נָמַל (*namal*), *i.q.*, נָבַל (*naval*), see רָבַח (*ravah*), *i.q.*, רָמַח (*ramah*), in ch. xvi. 13, and see the Note.

18. Being treated by every one as an outlaw, he shall be forced to hide himself by day, and venture out only at night. Or this may simply refer to the expulsion of his name from the memories and the converse of men, and this would agree well with the former verse.



From the world,—i.e., from human society.

19. *In his places of sojourn.* This implies that he shall be a wanderer. נִין (*nin*), and נֶכֶד (*neked*). Whatever may be the origin of these two words, there can be no question as to their general meaning.

20. Men in every part of the world will be astonished and horrified when they hear of his miserable end.

*The people of the West.* אֲחֵרֹנִים (*akheronim*),—lit., *those behind*; but as *behind* was used by the Hebrews to signify *the west*, so probably here. This word occurs in Deut. xi. 24; xxxiv. 2; and Joel ii. 20, where *hinder sea* means *western sea*.

*At his day*,—i.e., the day of his downfall. So Psalm xxxvii. 13, and cxxxvii. 7. *Those of the East*,—lit., *those before*. But this word is sometimes used to signify *eastern*, Ezek. xlvii. 18, and Joel ii. 20.

Some understand by אֲחֵרֹנִים (*akheronim*) and קַדְמוֹנִים (*kadmonim*) *posterity* and *ancestors*, but I prefer, with others, the translation above.

*Will be horrified*,—lit., *will take hold of horror*, much as we should say, *will take fright*.

21. Such is the condition to which the households of the wicked get reduced. In more modern Arabic usage, *a dwelling* and *a place* sometimes have the signification of *state* and *condition*.

## JOB XIX.

2. *How long.* This is evidently intended as a set-off to Bildad's "how long" in xviii. 2.

*Crush me to pieces*, as with a pestle in a mortar.

תִּדְחַעֲוֹנִי (*tedacheounani*), an Aramaic form for תִּדְחַעֲוֵנִי (*tedacheouneni*). (Rosenmüller.)

*With verse.* (See the Note on ch. iv. 2.)

3. תִּהְפְּרוּ (*takecherou*), *ye astound*. Whether this word be Kal or Hiphil is comparatively of little consequence, so far as the sense is concerned; if the former, the ( - ) is not easily accounted for; if the latter, the ך (i) is wanting between the second and third radicals. This, however, would be of small consequence compared with the discovery of the meaning of the word, which at best is uncertain. This word has been variously referred to כרה (*chrh*), and נכר (*nchr*), and even אכר (*achr*), as its root; חכר (*hchr*), however, would seem to be more obviously the correct root; and as it does not exist, so far at least as we know, in Hebrew, we fall back upon the Arabic for a meaning, and there we have, to be *struck with astonishment, amazed*, &c. May not the reading originally have been תִּחְפְּרוּ (*tkhprou*), or תִּחְפִּירוּ (*tkhiprou*), *ye put me to the blush*? This would remove all difficulty, and would make the parallelism perfect. (See the Various Readings.)

*These ten times* seems to have been a common expression, meaning several times. (Gen. xxxi. 7; Numbers xiv. 22; Nehemiah iv. 12.)

4. *With me*, &c. It is I and not you that have to bear the consequences of my error; [and, therefore, you might have been more sparing of invective].

*After all*, אַף-אַמְנָם (*aph omnām*) *besides verily*. Taking the extreme view of the case, admitting to the fullest extent all that you say.

*Doth mine error lodge.* Umbreit remarks, "The proverbial expression of the original seems to be taken from harbouring a stranger who is an unpleasant guest."

5. *My reproach,—i.e.*, that which you consider to be a reproach unto me, namely, my affliction. (Compare Gen. xxx. 23; 1 Sam. xxv. 39; 2 Sam. xiii. 13.)

If (putting the case that) you are determined to maintain, at my expense, the high and dictatorial position you have assumed, by the argument, that my affliction, divinely sent, is a proof of my moral guilt; I am ready to concede, to the fullest extent, that my affliction is indeed great, and from the hand of God himself (vers. 6—22); but I altogether repudiate your conclusion. (Vers. 23—29.)

6. Job admits that God had brought him into the same troubles which Bildad had just declared to be the merited lot of a wicked man (xviii. 7—10); and that those troubles certainly seemed to be inextricable.

7. *Of violence.* I complain to God, but in vain, of the violent wrong my friends do me in arguing that I must be guilty of some great crime.

*There is no justice.* I acknowledge that my appeals to God to vindicate my aspersed character have as yet been fruitless.

9. Job means, that just as a king is degraded by being divested of his royal robes and other insignia of majesty, so, God had degraded him from a state of great dignity and prosperity. See this enlarged upon in ch. xxx. 1—15.

10. *Ruined me.* נָתַתִּי (nathats), is literally *to beat*, or *break down*, such things as houses, cities, &c. It is here applied, like our word *ruin*, to a man's circumstances.

*Pulled up.* There is hope of a tree if it be cut down that it will again flourish. So says Job himself. (xiv. 7.) But of a tree *pulled up* there can be no hope. How evident again that Job had no hope of restoration in this life!

11. לוֹ (lo) is pleonastic here. I have therefore omitted it in the translation.

*He maketh count, &c.* Not that Job considered that God really regarded him in the light of an enemy, but that he treated him as though he had been such. Job, though he could not explain this severe treatment, yet knew that God was his friend. (See ch. xvi. 19—21, and Notes.)

12. גְּדֻדִים (gedoudim), are literally the *sections* of an army. The whole language here is of course metaphorical, and is borrowed from siege operations, three successive stages of which are here alluded to—first, invasion; secondly, the throwing up of entrenchments; and then, complete investment.

*Come in together, &c.* His troubles had come upon him more or less simultaneously, and had thus far taken up a position of permanency.

14. *Have ceased.* I regard them as having ceased, because they no longer act towards me as persons related to me by the tie of kindred.

*Those whom I knew.* Not, *those who knew me*, as in the former verse, and where I have rendered it *my acquaintance*, but, *those whom I honoured by knowing them*, and from whom, therefore, Job might have expected gratitude at least.

15. *Guests, or sojourners.* Whether these were dependants living in Job's house or passing travellers partaking of his hospitality is uncertain. The main idea intended is that they were at all events foreigners.

*My handmaids.* These were probably purchased slaves, and so were also

foreigners. The aggravation of Job's complaint here therefore is, that even the very strangers, who were living upon him, dealt with him as though he were a stranger in his own home. These *handmaids* (אֲמָהוֹת *amahoth*) were not treated as *menials* (שֶׁפְּחָחוֹת *shephakhoth*), but rather as *confidants* of the mistress, and not unfrequently they were concubines of the master. So the Chaldee here; but ch. xxxi. 1—8 disproves that notion in this case.

16. There is not one of my servants who will obey me, even though I so far demean myself as to use entreaties, rather than issue commands. An intimation by hand, or other gesture, should have been sufficient to secure obedience from a servant; but Job had to speak, and that, in the language of supplication.

*Very.* I take this to be the force of כּוֹ (mo) here.

17. This verse is full of difficulties. Is רִיחִי (*roukhi*) to be here translated *my breath* or *my spirit*? Is זָרָה (*zarah*) from זֵר (*zour*), in the sense of being *strange*? or, *i.g.*, Arab. *dsar*, or *dsir*, to be *loathsome* (compare זָרָא (*zara*), Numbers xi. 20)? Then, again, is חַנּוּתִי (*khannothi*) here, as in Exod. xxxiii. 19, first pers. pret. Kal of חָנַן (*khanan*), *he was gracious*? or is it the plural with suffix from the noun חַנּוּת (*khannah*), and so, for חַנּוּתַי (*khannothai*)? And in that case, can it mean *my entreaties*, seeing that חָנַן (*khanan*) never has the sense of *entreating* in Kal? Or is חַנּוּתִי (*khannothi*) (see Ps. lxxvii. 10) an infinitive form, as though from חָנַח (*khanah*), according to other similar anomalous forms which Rosenmüller gives, as שָׁמוֹת (*shammoth*) from שָׁמַם (*shamam*) (Ez. xxxvi. 3), and חַלּוּתִי (*khallothi*), from חָלַל (*khalal*) (Ps. lxxvii. 11)? Then, is זָרָה (*zarah*) to be understood or not in the second clause of the verse? And who are the בְּנֵי בֶטְנִי (*beni vitni*), lit., *the children of my belly*? Are they the children of Job of whose death we read in chap. i.? Or may בְּטֵנִי (*vitni*) be taken here in the same sense as in ch. iii. 10, and signify *my [mother's] belly*, or *womb*, and so, the children he speaks of mean his *uterine brothers*? Or may בְּטֵנִי (*vitni*) mean *my [wife's] womb*, called his as belonging exclusively to him? Or does it mean *my own body*, as in Ps. cxxxii. 11? Or are these children to be understood as begotten of Job by his concubines, as the Sept. boldly translates?

These questions are more easily proposed than answered. However, I take רִיחִי (*roukhi*) here to mean *my spirit*, in the sense of *the general tone of my character, my disposition, &c.*, for had Job meant that *his breath* was, through his disease, so loathsome as to be strange or offensive to his wife, this would scarcely have constituted a sufficient ground of complaint against her. As to זָרָה (*zarah*), I translate it *was strange*, as from זֵר (*zour*); at the same time I may remark that the Arab. *dsar* has, amongst other meanings, that of being *refractory*, and especially as applying to a disobedient wife, and also to a camel which from want of natural affection forsakes its newly-born offspring—meanings certainly very suitable to the passage before us, the only difficulty in that case being that we should have to admit of an inverted construction of the sentence, as though it read אֲשֶׁתִּי לְרִיחִי זָרָה לְרִיחִי (*ishti zarah leroukhi*). Then חַנּוּתִי (*khannothi*) I understand as first pers. pret. Kal. of חָנַן (*khanan*), as in Exod. xxxiii. 19; and the בְּנֵי בֶטְנִי (*beni vitni*) to be *the children of my bowels* (Philemon 12).

Job apparently alludes here to some occasion when the spirit upon which he had acted had appeared strange to his wife. That occasion not improbably was, when, hearing of the death of his children by the visitation of God (as recorded



in chap. i.), he fell down upon the ground and worshipped, saying, "Naked came I forth from my mother's womb, and naked shall I return thither. The Eternal gave, and the Eternal hath taken away. Blessed be the name of the Eternal." To his less religious wife such conduct, under such circumstances, may have appeared unnatural, and she may have reproached him with it, as we find her actually doing in ch. ii. 9, on the occasion of his next affliction. Job, however, had nothing to reproach himself about, either in submitting cheerfully to God's will under so trying a bereavement, or in reflecting on the way in which he had acted towards his children whilst they were alive; he had ever acted graciously towards them (so the second clause of this verse); and the sacrifices he so continually offered on their behalf (ch. i. 5) were a proof of his love for them, and the concern he took about their truest interests. So that any reflections on the part of his wife (who evidently misunderstood the spirit upon which he acted), with reference to what appeared to her his strange conduct at the time of their death, would be as unkind as they were undeserved: the allusion which (as I suppose) he now makes to the circumstance shows how keenly he felt such reproach.

Under a somewhat similar though not nearly so afflictive dispensation, the spirit upon which David acted was misunderstood, though not made the subject of particular reproach, but only of remark (2 Sam. xii. 19—23).

18. *Babes*. Probably young persons, called here babes, by way of contempt. Some take בָּבִיִּים (*gnewilim*) here to mean *wicked persons*, as in xvi. 11. But it suits the context better to take the meaning (as it evidently is in xxi. 11), *babes*.

*If I rise*,—to show them that respect which might not be expected from a person of my years.

*Speak at me*. I think the Hebrew phrase is equivalent to our English; they direct their conversation against me, and in my hearing.

19. *My intimate friends*, lit., *men of my secret*, i.e., associates who had my confidence, and, as such, were admitted to terms of great intimacy with me; the next clause shows, as I conceive, that Job alludes to his friends then present.

*These*. זֶּה (*zeh*) may have a plural sense here, as in verse 3, or may be taken distributively, *this*, meaning *each one of these*. At all events, its demonstrative force must not be lost sight of here, and therefore, I cannot agree with Lee and others in considering it as, more or less, equivalent to אֲשֶׁר (*asher*), but rather, I conceive, that אֲשֶׁר (*asher*) must be supplied after it.

20. *My bone cleaveth*, &c. We have a similar expression in Lam. iv. 8, and Ps. cii. 5. Apparently the idea intended is, of the skin and flesh being so tense that there was no possibility of raising it from the bone; and this probably, from extreme emaciation.

*And I barely get off with the skin of my teeth*. There have been various conjectures as to the meaning of this clause. By the *skin of the teeth* I am inclined to understand, not the *gums*, as some take it, though the German *Zahnfleisch*, lit., *tooth-flesh*, seems to corroborate that notion, nor merely the *lips*, as Jerome and others, but the whole of the flesh which covers the upper and lower jaws, and which is partially detached from them. The meaning of the verse, then, as it appears to me, will be,—that the only part of Job's flesh and skin which did not adhere tightly to his bones was the integument which covers



the teeth; and even that was so tightly drawn over them by emaciation, that he might say it was all but, though not actually, glued to them.

22. *As God.* Lee translates, *like a hero*; this is fanciful, and his reasons are very insufficient. Job speaks a few verses before (v. 11) of God's counting him as an enemy, and indeed dealing with him as such, and so, the term *persecuting*, as applied to God, need not be considered out of place here. Besides which, the meaning here may be, *just as though you were God*; admitting the right of God to deal with him as he pleases, he questions the right of his friends to do the same.

*And why not be satisfied with my flesh?* Why are you so ravenous as not to be content with feasting upon the sight of my extreme bodily sufferings, but you must needs add to my pangs by the infliction of the most cruel insults?

23, 24. *My verse.* (See Note on iv. 2.)

*Might be engraven.* כָּתַב (chathav) is evidently to be taken here in what must be its primary sense. The two other verbs with which it is in apposition—namely, חָקַק (khakak) and חָצַב (khatsav) convey the idea of *cutting out, carving*, &c., and with the last of these כָּתַב (chathav) is clearly, in some measure, cognate.

כְּסֵפֶר (bassepher), *in the book.* Perhaps *book* here means such leaves as are still used in the East for the purpose of recording, and upon which the writing is formed by the *incision* of some sharp instrument (יִכְתֹּבְכִי, *ichathevoun*). The expression '*in the book*,' seems to refer to some particular book; perhaps that much of the Bible which was then extant, containing the records of the creation, and the history of the antediluvian world. In the Adite inscriptions found on rocks at Hasan Ghorab, and proved, as I think, by Forster to be as ancient as the period of the sojourn of the Israelites in Egypt, and deciphered by him, there is a remarkable reference to a book of importance as being the depository of sacred truths. His translation of the part to which I now refer is as follows:—"Over us presided kings far removed from baseness, and stern chastisers of reprobate and wicked men, and they noted down for us, according to the doctrine of Hūd (Heber), *good judgments written in a book, to be kept*," &c., &c. I would suggest a change in the translation of this last word, *to be kept*. The word in the inscription is זֶב (zeb). This, Forster takes as from the Arabic root زب (zba), and defines it, from Golius, to be, *i. q.*, كَحْمَل (khml), "*Portandum, sustinendum, suscept; sustulit; onus imposuit; overavit; fecit, pctiit, jussive, ut portaret onus.*" Now Castell gives also very similar meanings—*Portandum, sustinendum, suscept; sustulit; portavit.* And compare with this the Chald. דָּאַב (dava) *apportavit.* All these meanings certainly convey the idea of something *to be carried*, something *portable* as we should say, and not something *to be kept*; and that, I take to be the true meaning of the word in this inscription, *a book that might be carried about* from place to place, and always at hand for use, and so, contradistinguished from writing upon rock. Job desires that his words might be written upon both. (See the Illustrations.)

זֶב (gnet), *a pen*—in the first instance *a chisel, or graver*, but as it also signifies *a pen*, I have retained this meaning. *A graver* would not convey the whole idea intended, because of course Job means that particular sort of graver which was used for the purpose of cutting out inscriptions in stone. Here is

evidence that the carving of letters, hieroglyphics, &c., was executed with tools of iron, and not necessarily entirely of bronze, as has been supposed. (See Wilkinson's "Ancient Egyptians," First Edition, III., 249.)

עֲבֹרֶת (*gnophereth*), *lead*, not [*a pen*] of *lead*, as some take it, that metal being of course out of the question for such a purpose; nor, on a *leaden tablet*, as Jerome and others after him, but rather, *lead* poured into the cavities of the letters after they had been cut out in the rock, for the purpose of preserving the sharpness of their edges.

How clear it is, from this wish, that Job expected that the vindication of his conduct would be after his death, and not before it; this is important in interpreting the verses that follow.

25. וַאֲנִי (*waani*),—*For I*,—i.e., *for as regards myself*, the pronoun *I* being emphatic: whatever the creed of others may be, this at least is *my* belief, &c., &c.

יָדַעְתִּי (*yadagneti*), *I know*, i.e. as matter of experience, and have known it.

גֹּאֲלִי (*goeli*), *my Vindicator*,—I regret that I cannot retain here the translation of the A. V.,—*Redeemer*, for the word has become, so to speak, consecrated in this particular passage, by many sad though comforting associations: but פֹּדֶה (*podeh*), as Lee remarks, is more properly the word for *redeemer*, in the sense of paying down a compensation price. The גֹּאֵל (*goel*) might indeed be called upon, in the discharge of his duty as a vindicator, to pay money for the recovery of alienated estates, &c., but as this was only a part of his duty as a *redresser of grievances*, the term *redeemer* is not sufficiently full to express his exact office. The principal duties attaching to the office appear to have been,—1st. To recover by purchase for the original possessor, being a kinsman, property which had become alienated by sale or mortgage, Lev. xxv. 25. 2dly. To deliver, whether by force or by ransom, a kinsman who had been taken into captivity, or sold into bondage—so Gen. xiv. 14—16. 3dly. To avenge the death of a murdered kinsman,—Numb. xxxv. 12; and 4thly. To marry the widow of a deceased childless kinsman. See the book of Ruth.

כִּי (*khai*), *liveth*,—I may and shall certainly die, but not so, my vindicator; he liveth, and will certainly, at some future time, stand up to avenge my cause.

אַחֶרֶן (*akheron*) may perhaps here mean *Last*: and if so, the term is apparently applied by Job to the Vindicator with allusion to his being כִּי (*khai*), for, as such he outlives all. It is worthy of observation that this term אַחֶרֶן (*akheron*) is applied, in a very remarkable way, by God to himself, in two passages in Isaiah xlv. 6, and xlvi. 12, and both, in connexion with his calling himself the גֹּאֵל (*goel*) the *vindicator*, of Israel; this connexion is particularly obvious in the former instance, as it occurs in the same verse:—

“Thus saith The Eternal, the king of Israel,

“And his *Vindicator*, The Eternal [the God] of hosts,—

“I am First and I am *Last*,

“And beside me there is no God.”

If this be the meaning here, probably St. Paul quotes this passage where he says, 1 Cor. xv. 45, “And so it is written, The first man Adam was made a living soul; the *last* Adam [was made] a *quickenng spirit*.” The word, however, may mean *later* in an indefinite sense; and, in the uncertainty, I have so translated it.

*He shall stand up upon the earth*,—or *upon the dust*, meaning either the dust of the grave in particular, or the dust of the earth in general; גַּנָּפָר (gnaphar) is often used in both senses in this book. *Stand up*,—to vindicate; he shall not then, as now, seem to sit still, and take no notice.

26. *This my skin*,—perhaps, more literally, *this [thing] my skin*, for זֹת (zoth) being feminine cannot strictly agree with עֲרִירִי (gnori), which is masculine; Job may be supposed to point to his body, and to mean,—this thing which you behold, this half-decayed worn-out thing,—my skin.

*Shall have been destroyed*,—lit., *they, i.e.*, some destructive agents or other (no matter what) *shall have destroyed*; and hence, the word may be rendered passively, of which there are not wanting innumerable examples. We are not sufficiently acquainted with the precise meaning of נָקַף (nakaph) to determine what sort of destruction is here intended, though I rather incline to that which is, perhaps rather too boldly, asserted in the A. V.—[worms] *destroy*; we certainly have in the Arabic נִקִּיף (nkiaph) *worm-eaten*; and then compare with this, the Hebrew נָקַב (nakav), *to perforate*. I leave this, however, undetermined.

*In my flesh*,—more properly, *out of, or from my flesh*, the flesh being the place, or the instrument of vision.

*I shall see God*. Supply יָדַעְתִּי יְיָ (yadagneti) from the preceding verse, *I know* that I shall see God. God is evidently the same being whom he calls, just before, his *Vindicator*, and who, he knows, will stand later or Last upon the earth. *To see God* is evidently the great promise to, and the blessed hope of, God's people in all ages. Compare Isaiah xxxiii. 17; Matt. v. 8; John xvii. 24; 1 Cor. xiii. 12; 1 John iii. 2; and Rev. xxii. 4.

27. אֲשֶׁר (asher) I take here in the sense of לְמַעַן אֲשֶׁר (lemagnan asher), which is sufficiently usual.

The parallelism will, I think, assist greatly in the translation of this verse, and so, I conceive that the words in apposition to each other, in the first and in the second hemistich, are אֲנִי (ani), *I*, and עֵינָי (ginei'ai), *mine eyes*; עֵקֶזֶה (ekhezeh), *I may see*, and רְאוּ (raou) *may behold*; לִי (li) *as mine own* (lit., *to me, or for me*), and לֹא-זָר (welo zar), *and not as a foe*.

*As mine own*,—i.e., decidedly taking my part as my *Goel* or *Vindicator*, and not allowing, as now, appearances to be against me.

*Not as a foe*. God seems, by his silence and dealings with me, to be acting the part of an enemy against me (v. 6—13), but it will not be so then.

*Pine with expectation*. For a similar use of בָּלַח (chalah) see Deut. xxviii. 32; Job xi. 20; Ps. lxix. 3; lxxxiv. 2; cxix. 81, 82; cxliii. 7; Jer. xiv. 6; Lam. iv. 17.

בְּקִרְבִּי (bekheki),—*Within me*, lit., *in my bosom*; the bosom is regarded as the seat of strong desires.

So many commentators have strongly contested that Job, in these three celebrated verses (25, 26, 27), makes no allusion whatever to the resurrection of his body, and only to a restoration to health and perhaps other temporal blessings, that I feel it will not be out of place for me to state some of the reasons by which I have been led, after much careful consideration, to adhere to the commonly received opinion, that Job here makes a noble confession of his faith and hope respecting the resurrection of his body.



1st. I consider that *the words speak for themselves*, and that they cannot be made to mean aught else than a hope in the resurrection of the body, without doing great violence to their plain, and literal, and grammatical sense. My translation may not express this view quite so strongly as that of the authorized version, but I have studiously avoided giving, in any the slightest degree, any colouring to a word which I conceived the original did not exactly bear; hence, I have not given גֹּאֵל (*goel*) so specific a meaning as *Redeemer*, though undoubtedly it has that sense: I have not rendered אַחֲרָיִם (*akheron*), *at the latter day*, though possibly it may have that meaning: neither have I defined the particular sort of *destruction* implied in נִקְּפָהוּ (*nikkephon*), though, as I have noticed above, there is some little evidence in favor of its meaning *destruction by worms*: nor again have I made זֹאת (*zoth*) signify *this [body]*, though possibly it might do so. The words, however, as they stand, evidently point out thus much.—Job's assurance that a Being, whom he calls both his Vindicator and also God, was living; not that he had any hope of immediate succour from that divine and living vindicator,—his hope was respecting a future period which might be yet very remote, even when that vindicator should stand *later or lust* upon the dust, either of the earth or of the dead (which of these I cannot determine), that, then, his skin and flesh (flesh is sufficiently implied by his statement in the next clause), having been destroyed by certain destructive agents (what agents is not clear, though perhaps worms), he would nevertheless, looking out from his body of flesh (מִבְּסָרִי *mibbesari*) and with his eyes (just as a person might be said to look out of his house and through his windows), see God: and his reins within him, he declares, were even now consuming with the longing desire he felt for that period to arrive when he might himself see God, not, as now, apparently against him, but, as his vindicator, decidedly taking his part, and, not as a foe, but as a friend.

2ndly. I consider that *the preface, which ushers in these remarkable words, sufficiently indicates that the statements they contain must be of the highest importance, and such as cannot have a mere trivial or common-place meaning attached to them.* The sublimity of the language in that preface and the desire expressed by Job that the words he was about to utter might be perpetuated to the remotest generations, are certainly out of place, if those words were to imply no more than an assurance that God would shortly restore his half-destroyed body to health, and assert his innocence in opposition to his adversaries.

After reading so magnificent an exordium, it is scarcely possible to turn to Dathé's translation of the verses in question, or that of any other commentator who cannot see here a hope of the resurrection, without being reminded of Horace's "Parturiunt montes nascetur ridiculus mus."

3rdly. I consider that *the wish which Job repeatedly expressed that he might die, and that, as soon as possible, is utterly inconsistent with any assured hope of bodily restoration.* That such was his wish is evident from the following passages. It is implied in ch. iii. 20—22, and very positively stated in ch. vi. 8, 9:—

"O that what I ask might come;  
And that God would grant what I long for!  
Even that it would please God to crush me,  
That he would let loose his hand and cut me off."



And again very plainly in xiv. 13 :—

“O that thou wouldest secrete me in the grave,  
Wouldest hide me, till thine anger had turned away,  
Wouldest appoint me a set time, and then remember me !”

If language means anything at all, nothing can be more clear than that Job here desires, and with much earnestness prays, that God would speedily take away his life ; nay more, he speaks of this as being, not only his request, but also his hope : how impossible then is it to reconcile with such a request and such a hope, the supposition of his entertaining the assurance that God would vindicate his cause, and restore to him, in this life, his flesh after it should have been destroyed ! But—

4thly. This *last argument receives additional force when we consider that Job is at great pains constantly to disclaim any hope of a temporal restitution*,—a hope which his friends exhorted him to indulge, and which certain scholars, and some good men who follow in their train, are determined to make him express.

Reference to the following passages will prove that his friends pressed him to indulge the hope of a temporal restitution. (Ch. v. 17—26 ; xi. 13—19, particularly verses 16 and 17.)

How completely he disclaims the entertainment of any such hope—and that, partly on the ground of, what he supposes to be, the impossibility of a physical restoration,—is obvious from the following extracts. In his first answer to Eliphaz, and in evident allusion to the worldly hope which that friend had just set before him (v. 17—26), he replies (vi. 11—13) :—

“What is my strength, that I should entertain hope ?  
And what is my term, that I should prolong my desire ?  
Is my strength the strength of stones ?  
Is my flesh copper ?  
Surely rather, there is no help for me in myself :  
And substance hath been expelled out of me.”

See the notes on these verses. Examine also the following passage with the notes upon it—xvii. 11—16 :—

“My days are passed away ;  
My contrivances are broken—  
The possessions of my heart.  
Yet night put they for day !  
And light near, out of very darkness !  
If I am to hope, the grave is my house ;  
I have spread my bed in the darkness.  
To corruption, I have cried, Thou art my father ;  
To the worm, My mother and my sister.  
Where then now is my hope ?  
Ay, my hope ! Who is to see it ?  
To the cells of the grave shall it descend ;  
Yea, together shall we be set down on the dust.”

The plain sense of all this is,—My former worldly expectations are now at an end, and yet, my friends invert the true order of things ; they try to darken my really bright hope, and persuade me to indulge a worldly hope when such is impossible. No ; if I am to have hope, it is not with reference to this world. I already regard myself as an inmate of the grave. My true hope, however, is not

extinct. No! it will go with me into the very grave itself. (But see all this more fully explained in the notes on the passage.) And now, once more, refer to xix. 10:—

“God hath ruined me on every side, and I am going;  
And my hope hath been pulled up like a tree.”

Could Job, I would ask, have spoken more fully, or more forcibly, or more to the point, than he has done in these passages just quoted, to make it as evident as possible that he utterly disavowed the entertainment of any expectation of a restoration in the flesh, or of any other such worldly hope as his friends pressed upon his attention? And if so, what must we say to the inconsistency of his so suddenly, and in such sublime language, asserting the very contrary, if indeed, the verses before us must bear the meaning which some commentators have determined to give to them? No! Job is consistent throughout. He feels that he cannot, and he will not, cherish any such hope, and he repeatedly says so; but at the same time he nobly proclaims what and where his hope is, even in God, whom, at some future time, and after his body shall have been utterly destroyed, he shall behold as his friend; and that, in his own flesh, and with his own eyes.

5thly. I urge as a further argument that,—*not only does Job repeatedly disclaim, as we have just seen, a worldly hope, but he has in the fourteenth chapter, decisively declared his real hope to be,—a hope full of life and immortality, and, as I believe, a hope in the resurrection.* This latter, however, I do not press. It is sufficient for my purpose to show that he is speaking of a hope after death. I again refer, then, to chap. xiv. In the thirteenth verse Job prays that God would secrete him in the grave till his anger had turned away; and then the question suddenly suggests itself to Job,—But does man really exist after death? This question he most unhesitatingly answers in the affirmative, and, at the same time, very beautifully and feelingly describes the full assurance of hope which he entertained respecting himself on that important subject. He says (ver. 14):—

“But if a man die, shall he live?  
All the days of my term of soldiership will I wait,  
Until my renovation come.  
Thou shalt summon, and I will answer thee;  
After the work of thine hands wilt thou hanker.  
Though now thou numberest my steps,  
Thou wilt not keep watch over my sin;  
Though my transgression is sealed up in a bag,  
Thou wilt smear over mine iniquity.”

See the Notes on this passage; and see also xvii. 15, 16. Why then, should it be thought a thing incredible that Job should express a somewhat similar hope in xix. 25—27?

6thly. And then, after all, the opinion I am here combatting,—*that Job here entertains only a hope of temporal restoration, goes very much upon the supposition that he must have been ignorant of a future state of rewards and punishments;* for if not, why contend so strenuously against the most obvious, and certainly the most literal sense of this passage? I cannot, however, see upon what grounds such a supposition can be made to rest. On the contrary, Job's great piety, his knowledge of God, and, more than probably, his knowledge of the first great

promise, and of the prophecy of Enoch respecting the future coming of the Lord to judgment; and then the examples and conduct of such men as Abraham, and Isaac, and perhaps Jacob, who declared plainly that they were strangers and pilgrims here, and that they looked for a better country and for the city which hath foundations; and then his own oft-repeated declarations that God did not make any particular distinction between the righteous and the wicked, so far as temporal blessings are concerned (see ix. 22—24), nay, rather, that often the ungodly prospered most (xii. 6),—all these circumstances put together go far to establish that, so far from Job's being ignorant of a future state, he must have known that there was such a state—a state in which God would deal with the righteous and the wicked according to rules of justice, rewarding or punishing each according as their deeds had been.

7thly. And then, lastly, we have the fact that a remarkable inscription has been found at Hasn Ghorab in Arabia, carved upon the surface of the solid rock, by that most ancient of Arab tribes, the Adites, the immediate descendants of Aws or Uz; and that that inscription, lately deciphered by Mr. Forster, and supposed by him to be coeval with the time of the sojourning of the Israelites in Egypt, conveys to us *the imperishable record of the faith of that very ancient tribe in the resurrection of the body and the life everlasting*. The part of the inscription which contains this confession of the faith of an ancient people is as follows, according to Mr. Forster's translation:—

“Over us presided kings far removed from baseness,  
And stern chastisers of reprobate and wicked men:  
And they noted down for us, according to the doctrine of Heber, good judgments, written  
in a book, to be kept:  
And we believed in miracles, in the resurrection, in the return into the nostrils of the breath  
of life.”

On a subject so interesting I trust it may not be out of place to give also another and more literal translation of Mr. Forster's of the last line:—

“And we proclaimed our belief in mysteries: in the miracle-mystery, in the resurrection-mystery, in the nostril-mystery.”




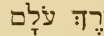
In the original, as deciphered by Mr. Forster, it reads thus:—

“Wa ran sharkab oo wa oo darkab oo wa oo mesharkab oo wa oo menarkab.”

The alliteration of the words and the rhyming of the terminations are too remarkable to escape notice. Mr. Forster, whilst struck with the rhyming, was convinced that those singular terminations must have been intended to convey some sense, though they had been left unnoticed in the Arabic translation furnished by Schultens; and accordingly, on turning to Golius, he found that the *خبا* (*hhaba*) signified *occultavit, occultatus, occultusque fuit; latuit*; and its derivative *خب* (*hhab*) *res occulta et abscondita . . .*; in other words, *a mystery*. I may add, in corroboration of the correctness of this view, that the word has the same meaning in the Hebrew, and Chaldee, and also in the Ethiopic, in which particularly it is used to signify *mysterium*, as in 1 Cor. xiii. 2; and not altogether foreign from this is the Syriac meaning, *thick darkness*.

I am inclined to differ from Mr. Forster in his rendering of the word *شرك* (*shark*), which he translates [*our*] *belief*, and takes from *شرك* (*shrk*), and

which he defines from Golius to be, *Socios consortesve addidit Deo*; atque ita *credidit in Deum* (he added fellows to God, and so he believed in God); in other words, in the *Trinity*, as Mr. Forster thinks; but he has evidently mistaken the meaning of the word. Castell says of it:—“*Socios, consortes addidit Deo*; atque ita *perversè credidit in Deum* (hereticus fuit et infidelis),” i. e., he added fellows to God, and so he believed wrongfully concerning God (was a heretic and unbeliever). The fact is, the general sense of the word as given by Castell is:—*Socius, consors fuit, consortium inivit, communicio, consortium*; he was an ally, a consort, went into partnership, communion, fellowship. And this I take to be its true meaning in this place:—*We proclaimed [our] fellowship in mysteries*; in other words, that we were of one communion in the partaking in the hope of certain mysteries—mysteries which are afterwards explained.

The word  (*darh*) Mr. Forster takes from  (*drk*), and defines from Golius to be, *Reparavit, resarcivit, restauravit*; and hence  (*darkt*), *Comprehensiva potentia*, which he makes to mean *miraculous power*; but Castell gives it, *Comprehensiva potentia animæ*,—i. e., *comprehensive* (as applied to the power of mind or soul). It appeared to me at first that the more obvious signification, derived from the root, is *restoration* or *restitution*, and that is the meaning which I originally gave it here, referring it to what St. Peter calls “*the restitution of all things*”—a doctrine certainly closely connected with that of the resurrection, and yet sufficiently distinct from it. Further consideration, however, has led me to propose another rendering. In addition to the three meanings given above—*Reparavit, resarcivit, and restauravit*, Castell adds also *comprehendit* and *compensavit*. Now, put these several ideas together, and we have the general sense of *laying hold of, and making compensation, and mending, and restoring*; in short, as I conceive, all that is included in the doctrine of the *Atonement*; and if so, we have indeed here the  (*derek gnolam*), “*the old way*.” The translation, then, which I would propose is as follows:—

“And we proclaimed [our] fellowship-in-mysteries: in the amendment-mystery, in the resurrection-mystery, in the nostril-mystery.”

Here, then, we have the creed, graven with a pen of iron, and carved in the rock for ever, of a people who thus proclaimed it perhaps even before the days of Job himself; and, from this imperishable record, we learn that men, whose fathers had conversed with the venerable Noah and the other survivors of the deluge, professed their belief in “*the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting*.” The depth of their sculpture in the marble at Hasn Ghorab of itself attests the heartiness of their AMEN to these all-important articles of faith. (For further particulars respecting this remarkable record, see the Illustrations.)

I may now bring this long note to a conclusion, by briefly recapitulating the arguments which I have offered, in favor of the view that Job in this celebrated passage does express his hope in the future resurrection of his body, and against the view which supposes him to refer simply to a temporal restoration. If the words themselves of Job are to be taken in their literal and grammatical meaning, and if the preface which ushers them in is to be regarded with that admiration which its grandeur and sublimity demand, and not as a piece of ridiculous and misplaced bombast;—if we are to believe that the Patriarch spoke honestly, and



was not playing a part of the deepest duplicity, when he frequently declared how welcome death would be, and even prayed that it might speedily come; and when he often positively disclaimed all idea of entertaining any such, as he conceived, preposterous hope as that of a restoration in this life; and when, further, he unequivocally asserted that his hope was beyond the grave;—and if we are to believe further, from the general tenor of his argument throughout, that he could not be ignorant of a future state of rewards and punishments;—and if, moreover, we find that a people, coeval at least with the time of the Patriarch, have transmitted to us, with a pen of iron on the surface of the hard rock, their faith in the resurrection and life everlasting—then, we have in all this, as I think, an amount of cumulative evidence to establish the commonly-received, though stoutly-impugned opinion, that Job had the fullest confidence that, though he should return to dust, yet he should rise again, and in his flesh see One who was at once his Vindicator and his God.

I must, in closing, just notice an argument which has been much pressed against the view which I am maintaining, and as it is an argument which some have thought very conclusive against it, it requires a distinct answer. It is,—*that if Job is really here referring to the resurrection of the body, it is remarkable that none of the speakers afterwards make any comment upon it, or in any way advert to it.* I briefly reply, that this silence on the part of the speakers afterwards is perfectly natural. Job's appeal to a period of time indefinitely far off, and to another state of existence, when his character would be vindicated and cleared of the aspersions now cast upon it, however comforting to his own mind, could of course be no proof of his innocence, and, as such, could not be accepted as an argument by his adversaries. An appeal of this kind is, in the present day, common enough, especially in cases where persons are unable to adduce any substantial proof to back their assertions of innocence. What is more common, for instance, than for them, under such circumstances, to say—“Well, the day of judgment will decide; it will be seen then that I am blameless in this matter”? Now, however consoling such an appeal may be to the individual making it, if it be sincere, yet nobody would think of accepting it as an argument; and in a controversy it would probably be passed over, as here, without notice.

28. I had originally translated this verse,—

“When ye shall be saying, How did we persecute him?  
Then the root of the matter shall have been found in me.”

The expression, “*the root of the matter,*” has become so conventional amongst us, that I could not bring myself to view it in any other light than in its ordinary and, I may say, religious acceptation. But, after mature deliberation, I adopt the view that the original means rather *a ground of controversy, or material for adjudication, or quarrel, or ground of accusation, or some such sense*; besides which, the evidence is very strong in favour of reading בֹּ (bo) instead of בִּי (bi). It was certainly the reading of the ancient versions, excepting the Syriac, and of nearly sixty MSS., collated by Kennicott, and is adopted by many excellent modern scholars; added to which, the parallelism is preserved if, as we may do in that case, we take נִמְטָא (nimtsa) in the same person and number as the preceding נִרְדָּפָה (nirdaph).

There is an evident connexion between this verse and the 22d, and the intermediate verses come in, as I think, in a sort of parenthesis. In ver. 22 Job speaks of the persecution which he received at the hands of his friends. The thought suddenly flashes upon his mind that he has however a vindicator in heaven who will avenge him, and this leads him to make the noble confession of his faith and hope in verses 23—27. Having done this, he again recurs to the subject of the persecution he received at the hands of his friends, and bids them on that account to be afraid of the sword of the avenger. Compare this mention of a sword with Rev. xix. 15, 21.

*How shall we persecute him, and find a root of matter in him?* This shows the studied and systematic manner in which Job's friends carried on their virulent attacks upon him, and how determined they were in their endeavours to find something in him, upon which they might lay hold, and which they might urge against him as an evidence of criminality.

29. *Fear for yourselves.* You have expressed many fears on my account; you would do well, however, to apply them to your own case.

*Sword,—i.e., of the Vindicator.* See Rev. xix. 11—21.

עֲנֹוֹתָ בִּי חֶמֶה לְעֹנֹוֹתָ (*chi khemah gnewonoth*). I agree with those who consider that this is elliptical for עֲנֹוֹתָ לְעֹנֹוֹתָ (*chi khemah lagnewonoth*).

שְׂדֵינִי (*shaddin*), for אֲשֶׁר דִּין (*asher din*). Rosenmüller gives, as other instances where שְׁ (*sha*) occurs instead of the usual שָׁ (*she*), Jud. v. 7, and Cant. i. 7.

*In order ye may know,—i.e.,* I have made the remarkable statement, just uttered, respecting my hope in an avenging God, in order that you may feel assured that, though God does not now hear my appeal to him for judgment (see ver. 7), yet there is to be a judgment.

## JOB XX.

2. *Therefore,* in consequence of what you (Job) have just said. An abrupt exordium, and expressive of the hurry which Zophar feels.

*Thoughts שְׂעָפִים (segnippim).* Ideas which suddenly and variously shoot out of the mind like the ramifications of a tree. The word occurs in chap. iv. 13.

*Reply for me,—*suggest to me what to say; lit., *shall answer me,—i.e.,* shall teach me how to answer. The meaning of the verse appears to be,—So eager am I to refute what has just fallen from Job's lips, that I speak at once, and without premeditation, and shall only have to follow the suggestions of my thoughts as fast as they arise.

We may infer, from this apparently exceptional case, that there was a pause between the different speeches in this controversy.

3. *A reprimand disgraceful to me,—lit., a reprimand of my disgrace.*

*The spirit of, &c. מִן (min), from or out of;* therefore, the spirit emanating from, &c.

4. The supposition, that בִּי (*chi*) in the next verse must be necessarily relatively dependant upon יָדַעְתָּהּ (*yadagnetah*) in this, has been the occasion of considerable difficulty in the rendering of the first of these clauses; and, in fact, I see no way of getting out of the difficulty in that case except, as has been done, by taking הֶזְוֹתָ (*hezoth*) for הֵלֹא זֹתָ (*helo zoth*), and so making the question negative; but

we need not have recourse to this, for we may take יָפִי (*chi*) in an adversative sense.

*Thou hast known this.* Job had just said,—“I know that my Vindicator liveth,” &c., &c. Zophar sarcastically asks him whether he was so ancient as to have obtained this knowledge from the beginning of the world.

5. *But.* יָפִי (*chi*), here in its adversative sense. You may have such and such hopes in God, *but* let me tell you that you are wrong, for the joyousness of the wicked, &c., &c.

רִנָּהּ (renanah), joyousness, or not unlike our word *merriment*; gladness of heart accompanied by corresponding sounds of the voice.

*Is but of late*,—lit., *is from near*.

*Lasts but a moment*,—lit., *is up to a moment*, and then ends. There is the same idea of continuance in גְּנֵדֵי (gnedei) as in our word *lasts*. The beauty of the connexion, and, at the same time, contrast of ideas between מִקְרָרוֹב (mikharov) and גְּנֵדֵי רָגַב (gnedei ragavn), has not, so far as I know, been noticed. The one implies that the happiness alluded to has but just begun; the other, that it is soon or suddenly ended.

6. A similitude, as Rosenmüller remarks, probably taken from a tree, and, as I think, the palm tree. See Dan. iv. 10, 11. Compare the expression with Horace's “Sublimi feriam sidera vertice.”

7. *His own dung.* 1 Kings xiv. 10; 2 Kings ix. 37; Psalm lxxxiii. 10; and Jer. viii. 2.

*They that saw him*,—lit., *they that see him*. The meaning being that those that see him now shall at some future time say, &c., &c. All this seems in opposition to what Job had said in xix. 25—27.

8. *And not be found*,—lit., *they* (i.e., persons seeking him) *shall not find him*.

*As a dream shall he fly away.* Compare Dan. ii. 5, “The thing (my dream) is gone from me.”

9. Job had said much the same in vii. 8—10.

שֶׁזַפְתָּוּ (shezaphattou) for שֶׁזַפְתָּהוּ (shezaphathhou). This word occurs only here, and in chap. xxviii. 7, and Cant. i. 6. We have no very particular means of arriving at the meaning of this word except by judging of the requirements of the context in these three passages. It appears to me that *glanced* is a suitable meaning, as it refers both to vision (the requirement here and in chap. xxviii.) and also to the striking of the rays of the sun (the requirement of Cant. i. 6.)

10. *Shall pacify the impoverished*,—i.e., they will have to get into the good graces of the impoverished by refunding to them the property of which their father had robbed them, and by which means these persons had been brought into reduced circumstances.

*And his hands.* Yea, even in his own lifetime he shall have to restore much of his ill-gotten wealth. Of course a compulsory restitution is intended, and such as Providence might in many ways force him to make.

There are many who either take יֵרַטְסוּ (yeratstsou) for יָרוֹטְסוּ (yarotstsou), from רָטַס (ratsats), *he broke*, &c.; or who consider רָטַס (ratsah) as equivalent to רָטַס (ratsats), just as דַּחַהּ (dachah) = דַּחַח (dachach), כַּחַס (khatsah) = כַּחַס (khatsats), &c., &c. In this case, the translation would be, *The impoverished will break his children in pieces*. The ancient versions favor this opinion.



There are some also who take יָדָיו (*yadaiu*) in a distributive sense, and translate, *their hands, i.e., the hands of each [of his children] make restitution of his wealth.*

It is difficult to say whether יָדָיו (*own*) can signify *wealth* except by inference. The verb of course infers it, but the word itself more properly means *iniquity*. And so, the sense in that case would be, *shall make restitution of his iniquity, — i.e., of whatever he acquired by iniquity—in fact, ill-gotten wealth.*

11. I prefer the opinion of those who take עֲלֵמִים (*gnelouimim*) here (according to the reading of the Keri) as it is used in Ps. xc. 8, *secret things, i.e., sins*, and not, as some understand it, *things, or sins of youth*. But I see no reason for deviating with the Keri from the text עֲלֵמוֹ (*gneloumo*), *his secret thing, i.e., sin.*

תִּשְׁחַב (*tishchav*), a verb feminine singular in regimen with (if we follow the Keri) a noun plural (this is a common Arabic construction); or, if we follow the text, with a noun masculine, because the feminine noun חַטָּאת (*khattath*) *sin*, is understood. Zophar evidently alludes here to what Job had said in xvii. 15, 16, about his hope going down with him into the grave. Zophar insinuates that Job's bones were full of some particular sin, hidden from the eyes of man, and that this, and not such a hope as he had boasted of, would descend with him into the sepulchre.

*On the dust.* The bodies of the dead were not buried *in* the ground, but merely deposited *on* the ground inside the sepulchral cavern or tomb.

12. From this to verse 16 we have, as a simile, the case of a man who takes poison into his mouth, and who, deceived by its sweetness, retains it there for a while; then at length swallows it, and soon feels its evil effects in excruciating pains and vomiting. Just so, the sinner may enjoy for a time his wickedness, and especially the fruits of his extortion and avarice; but, sooner or later, he suffers the evil consequences of his folly, and is forced to disgorge the sweet morsel.

*Wickedness.* רָצָה (*ragnah*). Especially wickedness which inflicts an injury upon a fellow-man—the indulgence of all such passions as pride, ambition, avarice, envy, malice, revenge, &c.; and which exhibit themselves in acts of injustice, extortion, rapine, violence, murder, &c. Such indulgence may be sweet for a time. Zophar intimates that Job was secretly guilty of this; and indeed, in chap. xxii. 5—10, Eliphaz plainly accuses him of it.

13. *Though he spare it, &c.* Careful not to swallow the morsel too soon, that he may have the longer enjoyment of it.

*Hold it back.* He puts a restraint upon the natural impulse, which would be, to swallow it at once. Zophar insinuates that, though Job might not have been one of those sinners who devour sin greedily, he was a sinner of a more refined character; his misdeeds might not be frequent, but they were secret, and attended with much refined gratification.

*His palate.* The organ of taste.

14. *Shall be turned.* From sweet to bitter.

15. *Wealth.* Of course unjustly gotten.

16. *The tongue of the viper.* Compare Ps. cxl. 3.

17. *He shall not gaze on.* רָאָה (*raah*), when followed by בָּ (*be*), has frequently the meaning of *beholding with satisfaction*; as we should say, *feasting the eyes* with an object. So Ps. xxii. 17; xxxvii. 34; cxii. 8; cxviii. 7; and



Obad. 12. The force of the apocopate here is expressive of an ardent wish on the part of the speaker—a wish amounting to an assurance of certainty:—*Let him not feast his eyes*; or its full force may be, *Let him not think that he shall feast his eyes.*

*Rivulets.* Streams by which lands were irrigated, and so, made productive in pasturage for cows and in flowers for bees; whence the milk and the honey.

*Rivers of torrents.* Expressive of great abundance. Compare Ovid's description of the golden age, as quoted by Rosenmüller:—

“*Flumina jam lactis, jam flumina nectaris ibant.*”

Mahomet describes his paradise much in the same style:—“Therein are rivers of incorruptible water; and rivers of milk, the taste whereof changeth not; and rivers of wine, pleasant to those who drink; and rivers of clarified honey.”

There is nothing unseemly in the idea here presented of butter flowing down like a river, as butter in Arabia is eaten in a semi-liquid state. Butter and honey are ordinary food of the Arabs. See also Isa. vii. 15.

18. Here we have the plain meaning of what was figuratively expressed in ver. 15.

יָגַע (*yagagn*) I take to be, not so much, *labour*, as that which it *earns* or *produces*; and so here, it means either *wages* which had been fraudulently kept back, or such *wealth* as the sinner here spoken of had been at some though iniquitous toil in procuring; but I prefer the former of these senses.

*Swallow it,—i.e., permanently, and so as to retain or enjoy it.*

*To the full amount of its value,—lit., according to the power of its exchange.*

There are those who understand it,—*according to [his] means, [so] shall his restitution be.* The objection to this is, that כֵּהֵל (*kheil*) is in construct state, and תְּמוּרָה (*temourah*) can hardly be made to signify *restitution*.

19. The עַל־כֵּן (*gnal chen*) in ver. 21 sufficiently shows us, as I think, how far we are to carry on the power of the causal particle כִּי (*chi*). Rosenmüller anticipates the illative עַל־כֵּן (*gnal chen*) in the next verse, but for this I can see no reason.

*The destitute,—or the impoverished.* דָּלִים (*dallim*) may signify either. If the former, it implies a condition so exhausted as to be helpless; if the latter, that that condition has been produced by some agency. The agency here would be the wicked tyrant's avarice and violence.

20. *He never felt rest in his belly.* Was a man of gluttonous habits, and never knew what it was to be satisfied with eating.

לֹא (*lo*) may here be translated *never* rather than *not*, because the action is continued, so far at least as the past is concerned.

*In his appetite, &c.,—or in his ardent desire; or it may mean, in his self-gratification.* He devoured all that he could lay hands on.

21. *Not a scrap, &c.* This is not simply a repetition of the former clause; that stated that the greedy man procured everything in the way of food that his appetite desired—this, that after he had eaten, nothing remained.

*Remained.* I in some measure supply this word, but have not inserted it in brackets, for the sense of it is contained in the previous word שָׂרִיד (*sarid*) *a remnant.*

22. *The hand of every wretch,—lit., every hand of a wretch; or perhaps it*

might be translated, *every stroke of wretchedness*. I prefer the former, however. *Every wretch*,—those whom he has made wretched by his spoliations.

23. *There shall be, &c.* This greedy glutton shall indeed have plenty to fill his belly with, but not of such kind as he would desire, as is explained in the next clauses. There is a sort of imprecation implied in יְחִי (*yehi*), and it might be rendered, *let there be*.

By a kind of just retaliation, as this man had devoured wealth, &c., so now he shall have to eat “snares, fire, and brimstone,” and such other things as God shall pour down upon him; just as in Ps. xi. 6, the wicked are said to drink these things (“this shall be the portion of their cup”), so here, the glutton shall have them for food.

*Upon him*,—lit., *upon them*; *i. e.*, upon all such.

*What he shall eat*. This agrees well with the statement in the first clause.

24. *He shall flee, &c.*,—*i. e.*, putting the case that he does escape out of one danger, it is only to fall into another.

*A bow of copper*. The more difficult, therefore, to pull, and so the more likely to overtake the fugitive. (See, however, the next note.)

*Shall slip through him*,—*i. e.*, probably the arrow from the bow. This word תַּחֲלֶפְהוּ (takhlephou) implies also the notion of *passing by* him; *i. e.*, he thinks to escape, but it overtakes him, and indeed goes beyond him; first, however, passing through him. I am not sure whether the expression,—*a bow of copper shall slip through, or over him*, may not mean that it shall be slipped over his head by his enemy, so as to take him. (See the Illustrations.)

25. *It is drawn*,—lit., *he, i. e., some one draws*; and so, the verb may be rendered passively,—the “*iron weapon*” from which the man flees *is drawn*. Nothing can be more graphic and vivid than the description in this and the preceding verse. The frightened wretch here spoken of runs away from the sword of his enemy, dreading a hand-to-hand encounter; but his flight is suddenly arrested by an arrow from the powerful bow (or he is noosed by the bow itself) of his antagonist, who soon comes up, draws his flashing sword, rapidly thrusts it into the vitals of his fallen victim, and as rapidly draws it back out of his body. The expiring wretch feels that life is ebbing fast, and is overwhelmed with terrors.

*The flashing sword*. בָּרַק (*barak*) is properly *lightning*; but it is very frequently applied to the glittering of the blade of a drawn sword; and so also, in Arabic, as Rosenmüller observes, בִּאֲרֵק (*bark*) is used to signify *a sword*.

26. *Shall be his treasure*,—lit., *shall be for his treasures*. As just now it was said that his greedy appetite should be well filled with judgments rained down upon him from heaven, so here it is intimated that, in laying up earthly treasures, he has only been treasuring up for himself wrath against the day of wrath; and now that he is dead, he shall have the enjoyment of every species of horrible misery. Compare James v. 1—5; also Romans ii. 5. There is an allusion here to treasures being kept in dark places.

*A fire not blown*,—and therefore supernatural; like that in Isa. xxx. 33, and of which we have a more circumstantial account in Rev. xix. 20; xx. 10, 14, 15. That the doctrine of future rewards and punishments was not promulgated for the first time in our Lord’s-day is, I think, sufficiently evidenced by the parable of the

rich man and Lazarus, wherein our Lord shows that it was not necessary for one to rise from the dead in order to testify about hell torments, as there was a sufficient revelation already made in "Moses and the prophets."

*Shall fare ill*,—עֲרַג (yeragn), Fut. Kal, from יָרַג (yaragn); it can scarcely be a Niphal form from רָעַג (ragnagn), as some take it. By his wickedness, not only, has he brought upon himself a miserable death and eternal torment, but also, he has involved in temporal misfortunes those who belonged to him.

The two first clauses in this verse are apparently intended to strike a blow at the hope which Job had so particularly expressed in xix. 25—27.

27, 28. These verses explain in what way the survivor in his tent shall fare ill. God, by judgments and other providential means, shall so bring his secret sins to light that everybody, exasperated at his conduct, will be taking up arms against him; and even, when he himself is despatched, the property that he had amassed shall be carried off, and dispersed in various directions, in the day that wrath falls upon him; and so, his family, household, &c., will be involved in the calamity occasioned by his sins.

*Unveil*. This appears to be the primary meaning of גָּלַח (galah).

*Shall be rising up*. The continuance of action expressed by the participle has, I believe, been hitherto overlooked. The meaning seems to be, that everybody will be still in arms against him even after he is gone. (ver. 25.)

*The stores of his house*. The produce, or revenue, or income; any kind of wealth, in short, that had been brought into his house. The word itself, יְבוּל (yevoul), is in the singular; but the following נִגְרוֹת (niggaroth) shows that a plural idea is intended, and I have so translated it.

*In the day of his wrath*. I do not see, with others, that this must necessarily mean *in the day of God's wrath*, except, of course, in an implied sense. I understand it to mean—in the day that wrath comes upon him.

29. *And his heritage, &c.*—lit., *and the heritage of his word, or command, or sentence, &c., from God*. The conclusion of this discourse is not unlike that of Bildad's in xviii. 21.

## JOB XXI.

2. *My verse*. See Note on iv. 2.

*And let this be your condolence*. You have come here with the avowed purpose of condoling with me. Let your way of expressing condolence be, not by loquacity on your part, but by a fair and attentive consideration of what I say.

3. *Thou shalt mock*. This is probably pointedly addressed to the last speaker.

4. *Is my complaint, &c.* Job had already said, in xiii. 3, that he referred his case not to man, but to God; by these present questions, therefore, he hints that he altogether declines the interference of his friends—that, in fact, they had no business to speak, and that he certainly had grounds for being impatient of any such interference.

*Why then should I not be impatient?—lit., Why should not my spirit be short?—*The ordinary Hebrew phrase for *impatience*.



And why then. וְאִם בְּדַרְיָ (weim maddouagn), and if such be the case, as it is, that I have referred the matter, not to you, but to God, why, &c.

5. If you consider my case with the attention it merits, you will be so astounded at my strange sufferings as to be unable to do otherwise than keep silence. The action of laying the hand upon the mouth was a token of silence. (See the Illustrations.) הַשְׁמֹתָ (hashammou) Imp. Hiph. for הַשְׁמֵמוּתָ (hashemmmou).

6. When I call, &c.,—or, if I have called to mind; i. e., if at any time I have done so, then, &c., &c.

I consider that this verse is connected both with what goes before, and with what immediately follows. Job's meaning seems to be,—Whenever I, who am an innocent man, reflect upon the subject of my sufferings, and the prosperity of the ungodly, I am horrified at the thought of the awful punishment which awaits them hereafter. The idea intended is not unlike that phrase, “If these things be done in the green tree, what shall be done in the dry?”

Shuddereth,—lit., taketh hold of terrors.

7. Wherefore, &c.? A question frequently asked by good men. See Ps. lxxiii. and Jer. xii. 1, &c.

Live,—i. e., have enjoyment of life.

They last. This I take to be the exact meaning of גְּנָתָהּ (gnathak) here.

Get mighty in wealth. Thus Job denies Zophar's position in xx. 5.

8. Their seed, &c., become permanent, and settle near them. This is contrary to what Bildad had said in xviii. 19, and to what Zophar had affirmed in xx. 10, 26.

תִּשְׂאִי (tseetsaim) is exactly expressed by our word *issue*, though perhaps the reduplication rather implies *issue's issue*.

9. Are securely peaceful,—lit., are peace from (i. e., free from) fear. Compare this verse with Ps. lxxiii. 5.

10. Their bull,—lit., his bull, i. e., the bull of each one of these persons. שׁוֹרָו (shoro) being masculine or feminine (though rarely the latter), the LXX., the Vulgate, Bochart, Schultens, Lee, &c., prefer to translate *his cow*; and so, make גִּבְבָּר (gibbar) to mean *conceiveth*; but this is a strained meaning of the word, though there is some authority for it in the Chaldee usage; at all events, we should scarcely expect to find, in such a case as the present, masculine verbs with a noun intended to be regarded as feminine. I follow therefore the A. V., Rosenmüller, Dathe, &c.

גִּבְבָּר (gibbar). *Transire facit, init.*

Refuseth not. Perhaps more literally, loatheth not.

Calveth,—lit., is delivered.

11. Frisk—like young lambs. How sad that sin should spoil so exquisite a picture! Not unlike this is Ps. cvii. 41.

12. They lift up,—supply קוֹלָם (kolam) after יִשְׂאוּ (iseou). So Numb. xiv. 1, and Isaiah xlii. 11. The three musical instruments here mentioned are certainly the most ancient, and are naturally the most simple, and indeed may be regarded as the originals of every species of musical instrument that has since been invented, all which may be reduced to three kinds—string instruments, wind instruments, and instruments of percussion; and the כִּנּוֹר (chinnor) harp, the



עֲנָבִים (*gnougav*) pipe, and the תֹּפֶל (*toph*) tabor, may be considered as the first representatives of each of these species respectively. The *harp* and *pipe* are the earliest upon record, being mentioned so early as in Gen. iv. 21; and in Gen. xxxi. 27 the *tabor* is mentioned in connexion with the *harp*. But, for more of this, see the Illustrations.

13. *They wear out*—as one wears out a garment. The exact meaning of בָּלָהּ (*balah*), and a sense, as I think, preferable to that of the Keri—יִכְלֶה (*yechallou*) they consume.

*And in a moment, &c., &c.* This is intended to present another circumstance of their *worldly* happiness, that their death is easy and sudden. So also Psalm lxxiii. 4, “*There are no bands in their death* (they do not suffer the pangs of disease), *but their strength is firm.*” Of this kind was the death of Moses, Deut. xxxiv. 7.

יִקְרָהּ (*yekhathou*) for יִקְרָהּ (*yekhathou*), with dagesh euphonic, from נָחַת (*nakhath*).

14. *They used to say.* This appears to me the force here of what is usually called the *vav* conversive.

15. *What is the Almighty, &c.* So Exod. v. 2; Prov. xxx. 9; and Mal. iii. 14.

*That we should meet him.* פָּגַע (*pagagn*) means to meet either with hostile or with friendly intentions. The latter sense, of course, is intended here. Perhaps the closest approximation to the original, and, indeed, its exact rendering, would be, *that we should come in contact with him.* I take the general meaning here to be, *that we should be on terms with him.* This, of course, in reference to God, would involve the notion of the performance of all religious duties; in short, the practical answer to the question of the *why?* and the *where?* and the *how?* God is to be met.

16. *Lo, their prosperity, &c.* How foolish of them, therefore, to be so atheistical! Job afterwards shows that God does make it manifest that the prosperity of such men is not, after all, in their own power, and that God does frequently prove this by plunging them into adversity. Rosenmüller wonders that no translator before Schultens had discovered that this first clause is to be understood as spoken ironically; and so, he and indeed the German school in general, take the meaning to be,—*Lo, (according to your ideas, my friends,) their prosperity is not in their hand!* (but I have shown you otherwise). According to this interpretation the force here of הֵן (*hen*) would be much that of our—*and yet.* The object of these interpreters is obvious; they wish to get over the difficulty of making Job appear inconsistent, in first painting a picture of the worldly prosperity of the wicked, and then conceding to his friends that often however the reverse is true. The difficulty, it must be allowed, is a considerable one; but, in order to make good their position, these commentators are obliged in the following verses frequently to do violence, as I think, to the plain structure of the language; whereas the business of a translator is, not first to determine what the sense *must* be and then translate accordingly; but rather, he must translate fairly, even though the sense should not be precisely what he might have presumed it should be. Of course such a rule as this is only a general principle, and is not without some particular modifications. I think, however, that in the present instance, and in the subsequent

verses, it has been too much transgressed in the attempt to make Job maintain throughout, in opposition to the assertion of his friends, that the wicked are uninterrupted and universally prosperous in the world.

*The counsel of the wicked.* Their contempt of religion, or their avowed principle that they see nothing of an utilitarian character about it (vers. 14, 15.) Be the principle correct or not as to its results, let me have nothing to do with such abominable reasoning.

רַחֲקָה (rakhekah). The preterite has the force here of a strong imperative, as though it were rendered *must be far, i.e., it is far, and must be so.*

17. *How oft.* חַמָּה chammah. The German school just now referred to, and for reasons just stated, make this signify *how seldom.* To this I should see no objection (as *how oft* may certainly be the question of one doubting) were it not for difficulties which come afterwards. Job means,—notwithstanding the prosperity of the wicked in general, yet it must be admitted that it does often come to a very awful termination. I think Job's inference is, that such exceptional cases of the wicked being visited in this life, do not set aside the general rule that they live a life of uninterrupted prosperity; while, at the same time, such cases serve to show that there must be a retributive justice, if not in this world, at least in the next. Job trembles (ver. 6) when he reflects that, generally speaking, the ungodly are not punished in this life; and the more so, because many instances of terrible judgments, inflicted on some, prove to him beyond all doubt that a just God must punish the prosperous ungodly after death. So far then, Job agrees with what Bildad had said (xviii. 5, and elsewhere), and with what his other friends had said; but then his inference is very different from theirs. Their position was,—*God always punishes wicked men in this life,* and their inference, though illogical, was,—*Job is punished, and, therefore, he is wicked.* Job's position was,—*God sometimes does punish the wicked in this life, but generally not;* his inference is,—*they are therefore reserved for future punishment;* and such being the method of God's dealings, *it is impossible for you to argue, from the adverse or prosperous circumstances in which a man may be placed, what his moral character must be.*

18. So Ps. i. 4. *Stealeth*—snatches up, and suddenly carries off.

19. *Storeth up*—like treasure. יָס (own), may mean *wealth* as well as *iniquity.* The meaning of the whole is,—the riches which the children of the wicked shall have for their portion will be, by God's providence, not actual wealth, but the bitter fruits of the sins of their father. This is something like that statement in the Second Commandment,—“I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.” Job, be it remembered, is speaking here of exceptional instances; his argument is,—this may be often, but is by no means always the case. Those, who maintain that Job does not admit of any exceptional cases at all, forget that they make him contend for a positive untruth, and one which his friends might easily have refuted by an appeal to every-day experience.

*And he knoweth it,*—i.e., feels the pressure of his punishment, and fully knows that it is an act of retribution on God's part for his sins.

20. *His own eyes, &c.* It is not usual for man or beast to fall into the trap which he sees beforehand. Job intimates, however, that not unfrequently the case is different with a wicked man. He clearly foresees, with as much certainty

as ocular demonstration itself could give, that the course he is pursuing must end in destruction ; he sees the trap, and knows that it is prepared for him, and yet, he cannot avoid it ; and this very knowledge is already to some extent a punishment of his sin, for it necessarily is a source of misery ; and so, even now, “ *he drinketh of the wrath of the Almighty.*”

*Entrapment.* This very well suits the Arabic **כִּיד** (*chid*), to which we must have recourse for the meaning of the Hebrew **כִּיד** (*chid*), that word occurring nowhere else in the Bible.

**כֶּמֶח** (*kemah*), means *poison*, as well as *wrath*.

21. Another ingredient, in the bitter cup of wrath which some wicked men have to drink even here, is derived from the reflection that they must go, and must leave behind them all that constitutes their happiness here. *His house*,—that is, wife, children, possessions, &c. Compare those touching lines of Horace :—

“ *Linquenda tellus, et domus, et placens  
Uxor ; neque harum, quas colis, arborum  
Te, præter invisas cupressos,  
Ulla brevem dominum sequetur.*”

22. *Shall any, &c.* Job here rebukes the presumption of his friends, who, by maintaining that the wicked *must* invariably meet with the reward of their deeds in this life, in effect dictated what God *ought* or *ought not* to do in the moral government of the world. Such dictation on the part of any man argued the highest arrogance, seeing that God is sovereign ; and so, might do what seemed to Him good, without having his course of action prescribed by human views of right and wrong. Job goes on to show that, by God’s sovereign will, the circumstances of men in this life are exceedingly different—one being prosperous to the end of his days (vers. 23, 24), and another never knowing what it is to be prosperous at all. (ver. 25.) His inference is that this is unaccountable, and quite beyond the ken of men, and that consequently, it is impossible to argue, from the temporal condition of any man, what his moral state may really be.

*He governeth.* **שָׁפַט** (*shaphat*), does not always mean simply to judge, but also to exercise the office of magistrate, or ruler, or king, &c.

**רָמִים** (*ramim*),—lit., *high things, or persons*. No doubt, the latter is here meant. Whether it refers to *angels* or to *men in the highest earthly stations* is not easy to determine, though probably it refers to both. Our word—*dignities*—will sufficiently express either or both of these meanings. The general sense, of course, is, that God is sovereign.

23. *This man,* **זֶה** (*zeh*), opposed to the other **זֶה** (*zeh*) in ver. 25, which, therefore, means *that man*. Job is contrasting the very different worldly condition of two supposed cases of every day occurrence, and infers that nothing can be determined from their circumstances as to what their moral condition may be.

*In the acme of his happiness.* This is a free translation, but it expresses the meaning of the original. **תָּמִים** (*tom*), is *perfectness* of anything, whether of character, or of number, or of fortune, prosperity, &c. I think from the context that the latter is here intended, and **עֲצָמָה** (*gnetsem*), lit., *bone*, is employed by the Hebrews much in the same sense as we use *acme*.

**שָׁלֵנָן** (*shalenan*) is, evidently from the context, the same in sense as **שְׁאֵנָן** (*shaenan*) (xii. 5). This introduction of a liquid letter is not altogether



anomalous; thus we meet with זַלְגָנָפַח (zalgnaḥ), *violent heat*, from זַרְזַר (zarnaph), *to be hot*—so גַּלְמוּד (galmud) from the Arabic גַּמַד (gmd). A ר (r) is not unfrequently similarly inserted. I think that this is a preferable way of accounting for the formation of the word in question, than supposing it to be compounded of שְׁלַח (shalah) and שְׁאֵנָן (shaenan).

24. עֵטֵינָיִם (gnetinaïm). As this word occurs nowhere else, and is unknown, it has been variously rendered. Jerome translates it *viscera ejus* (*his bowels*), and the LXX. have similarly τὰ ἔγκυρα αὐτοῦ; their reading therefore was probably בָּטֵינָיִם (batinaïm): the Syriac renders it *his flanks*, as though the word were גְּנֵימָיִם (gnetimaïm), in which case it might be supposed to be the same as the Chaldee גְּנִימָא (gnitma) or גְּנִימָא (itma), *a side*. If either of these meanings be adopted, it is necessary to read the last word of the clause כְּהֵלֶב (khelev) *fat*, instead of כְּחֵלֶב (khalav) *milk*, which is the received reading. The translators of the A. V. have, in the text, adopted the meaning given by the Chaldee Paraphrast, but, in the margin, they have, with others, rendered עֵטֵינָיִם (gnetinaïm) *his milk-pails*, which gives undoubtedly a good sense, but I know not from whence derived, unless it be for the Chaldee מַגְנֵטָן (magnetan), *an olive jar*; but if so, the meaning imposed is too far-fetched to be relied upon. Rosenmüller, Dathe, and others render it *loca pecorosa*, and *stationes pecoris* (*places for flocks*); this meaning they get from the Arabic عֵטָן (gntn) and مَعْتָן (mgntn), which certainly do mean *a watering-place for cattle where they lie down and drink*; but to say that such *places* were full of milk because the cattle with their distenta ubera were there, would be, I think, hyper-poetical. Hahn thinks that because עֵטָן (gnatan) may be cognate with אֵטָן (atan), *to bind, &c.*, whence אֵטָן (etoun), *thread, yarn, &c.*, therefore עֵטָן (gnatin), may mean *a sinew*. This, however, is too conjectural. Of all others, I think Lee's conjecture is the best; he conceives that as the Arabic عֵטָן (gntn) signifies, besides the meaning given above, "*maceravit pellem*" (*he soaked a skin*), and as עֵטָן (gntin), in that language, signifies *a skin*, so, the word here means *a bottle*, because these utensils are, in the East, made of skins. Lee might have added that the word in Arabic means also, *concinnavit pellem* (*he dressed a skin*), and also *pellis fetens* (*a stinking skin*). I agree with Lee in thinking that *bottles* are here intended, so far at least as the sense is concerned; but I do not agree with him in supposing that the word should be translated *bottles*, but rather *skins*, or *hides*; and that it signifies skins in the process of being converted into bottles, *skins soaked* that they may be softened and the hair may come off,—*being dressed* and still *stinking*, but not yet sufficiently prepared to be actually considered אֵבוֹת (ovoth) or נְאוֹת (nodoth) or נְבָלִים (nevalim); and hence, neither of these words is here used: I conceive then, the idea here intended to be, that so great is the abundance of milk, furnished by his flock, to the prosperous individual here described, that he is obliged to make use of and to fill *his skins* with it, before they have undergone the whole of the necessary dressing. By the translation I have given, the parallelism is also to some extent preserved, as there is a connexion of ideas between *skins* and *bones*. The second hemistich is a consequence of the former—the man has abundance of good things, *his half-dressed skins are full of milk*, and consequently in his bodily health he is vigorous and strong, *the marrow of his bones gets soaked*. Milk, it is well known, is one of the very principal articles of diet among the



Arabs. (See Harmer's Illustrations on this subject, and also upon that of skin bottles).

25. *And that man, &c.* Whilst the life of one man is so prosperous throughout, the life of another is one of privation and sorrow even to his death.

26. God's treatment of these two men had been very different during their life time, but he puts no distinction whatever between them in their death, at least so far as human observation goes; both of them, both the man who had been prosperous all his days, and the man who had never known what prosperity was, are similarly dealt with in death, both lie on the dust in the sepulchre, and both become the food of worms. Supposing, then, that the one who had been prosperous had been ungodly, whilst the other had been pious (and Job has intimated that this in general is the case), then it follows that God, who is just, must deal with these two men in another world in the way of rewards and punishments, as he certainly did not do so in this: and, as the requital of the deeds done in the body is thus shown to be future, rather than present, it follows that it is unsafe, or rather impossible, to argue unfavorably of any individual because he is afflicted, or favorably of those who may happen to be in circumstances of great worldly prosperity.

*Worms*, lit., *the worm*, but taken of course in a collective sense.

27. *Your designs to wrong me violently*, lit., *the designs against me you wrong violently*, i.e. [*whereby*] *you wrong violently*. I am quite aware of your malicious intentions and plot against me, to make me seem criminal, when I am not so, by urging that God necessarily afflicts the wicked, and that I must be wicked because I am afflicted.

28. *For*,—יָדַעְתִּי (*chi*), or it may be rendered *that*, supplying יָדַעְתִּי (yadagneti) I know, from the preceding verse,—*I know that you are saying to yourselves, &c.* The former rendering however, is, I think, preferable, and the sense then is,—*I know what you are devising against me, for you tauntingly ask the question, What has become of the great man's house, &c., &c.?*

*Of the prince*,—i.e., of Job.

*Dwellings*,—the different compartments of the tent which, in a large eastern household, might be exceedingly numerous.

29. *Have ye not asked, &c.?* The question implies a negative answer;—*You have not taken the trouble to inquire into the opinions of men of other countries respecting the subject we are discussing, and you ought to have done so.*

*For ye would not have misunderstood their signs.* Had you been at the pains of enquiring of travellers, however foreign in their habits and language, you would at least have understood their signs (just as one traveller may point out to another the way he should take, even though they may not be able to comprehend each other's language). תִּנְחָרְרִי (*tenacherou*),—the full force of this word is,—*misunderstanding a thing as being foreign.*

אוֹתוֹת (*othoth*), *signs*, such as persons would use who do not understand one another's speech.

שְׁחַלְתֶּם (*shealtem*),—the proper form would be שְׁחַלְתֶּם (*shealtem*); this anomalous form, however, occurs in 1 Sam. xii. 13, and xxv. 5.

30. If you had consulted the general experience and opinions of mankind instead of your own crude notions, you would have learnt that wicked men are

spared the calamities of this life in order that they may be reserved for the day of destruction, and if their life is one continued pomp, it is the pomp of a funeral procession. (See the Note on next verse.)

*Great wrath,—lit., wraths.* The whole of Job's argument proves beyond question that he believed in a future state of rewards and punishments, and this becomes additional evidence in support of the view which I have taken of his celebrated words in xix. 25—27.

31. None ever dare make the wicked tyrant amenable to human laws; he goes on in his course of triumph unreprieved, uncontrolled, and unpunished by men, because they are afraid of him,—another ingredient in his cup of earthly prosperity, though in point of fact a great misfortune to him. If any do venture to speak of his misdeeds behind his back, at all events none do so *to his face*.

Job is comparing the uninterrupted course of a wicked man's prosperity to the pomp of a grand funeral procession; and I think that in this verse he makes evident allusion to a custom that prevailed amongst the ancient Egyptians, whose law allowed any one to bring an accusation against a deceased person previously to his interment (and even kings themselves were not exempted from this death-judgment); if the accusation was fully proved, and the deceased was convicted of having led a bad life, he was obliged to be placed in his own house, and was debarred the customary rites of interment, even though the tomb had been prepared for him; in short, no procession was allowed to take place. Job's meaning in apparent allusion to this practice is,—A wicked man's life is one uninterrupted course of pomp and grandeur, because nobody dares stop this magnificent career by charging him with his crimes, but after all (Job implies) such a course of life, however splendid and gratifying at the time, is no better than a funeral procession; just as that leads to the grave, so a life of prosperity is only conducting him to the place where he will be dealt with for all his sins. (See the Illustrations.)

32, 33. These verses may be intended to describe the funeral ceremony of the wicked tyrant himself, and if so, the irony is sufficiently severe; he plays the farce of his greatness to the very end of the last act, and is represented as taking pleasure in his pompous obsequies as though he were conscious of them. But I think it will be more consistent with the preceding context, and the irony will be the very severest, if we understand all this in the way of comparison. Job has just spoken of the whole course of a wicked man's life as being nothing better than the parade of a splendid funeral, he now enlarges upon this idea by fuller description. Just as a deceased person, having successfully undergone the ordeal alluded to in the last verse (see the note), is permitted the rites of interment, and is accordingly borne in procession to the grave; so, the wicked man in question is allowed to continue his course of magnificent greatness, not because his character has stood the test of scrutiny, but simply because nobody has dared to speak of his crimes (v. 31), and so attempt to check him in his career; and just as a deceased person (supposing that his body were conscious) might be supposed to be anxious to be laid in the magnificent sepulchre, which perhaps he had been at great pains in preparing for himself, and so, might look upon the place of his sepulture as a pleasant spot, and might also take

delight in observing how large was his funeral cortege; so, the things which a worldly prosperous man finds pleasure in,—the things upon which his hopes are set, his comforts, and the objects of his ambition,—such as his palace, his domain, his retinue, these, however grand, are after all no more than his tomb, his cemetery, and the attendants of his funeral; for, throughout the whole of his prosperous life, he is being led forth to the day of wrath.

*Catacombs* or *graves*, *i.e.*, the vaults or chambers in sepulchral caverns or tombs in which the dead were laid.

*The tomb.* גַּדִּישׁ (*gadish*), a *sepulchral heap*, or *mound*, a meaning derived from the heaping up of corn, hence applied to some kind of pyramidal tomb. Indeed, a heap of corn may originally have suggested the idea of a pyramid.

*The clods of the valley.* רֵגָבִים (*regavim*) probably means *clods*, or *rubble*; and נַחַל (*nakhal*) is a *brook*, or *torrent*, or the *valley* in which such brook or torrent, whether perennial or otherwise, runs. Such vallies were generally chosen as sites for interment.

*And he draweth everybody, &c.* His funeral is numerously attended. (See the Illustrations.)

34. *Your answers remain fallacies*, lit., *your answers, as a whole* (hence the verb is singular), *remain* (*i.e.*, I have proved them to be so) *a fallacy*. It strikes me that, as the true meaning of מַעֲלָה (*magnal*) is *anything false hidden under a cloak of speciousness*, logically speaking, it must signify a *fallacy*; and this I take to be the sense in which Job here uses it.

## JOB XXII.

2. *A man.* גִּבּוֹר (*geber*), a *great man*, a *hero*, and so forth,—man in short considered in his best estate. Can such an one confer obligations on God, because, if he is wise, he does by his prudent and virtuous conduct benefit himself? Eliphaz, for the moment, supposes Job to be what he represented himself and professed to be—an innocent and a pious man, and, in effect, asks him how he could presume to think that, even in that case, God could be under any obligation to him? Not that Job had ever said so, in so many words, but then, he had spoken so much of his righteousness before God, and had so constantly appealed to God for justice to be done him, that Eliphaz, by giving an exaggerated sense to his words, had some slight ground for imputing to him what he did not actually express.

*Be of service.* סָכַן (*sachan*) first signifies *to dwell*, and then *to dwell together*; then comes the idea of *acting as domestic*, and then that of *being of service*, and then from the notion of requiring service, or perhaps of being obliged to go out (as we say) into service, comes the idea of *being poor*, a sense which this word often has.

*To himself*, lit., *to themselves*. מִשְׁפִּיל (*maschil*) therefore is intended to include the whole class of the *wise and prudent*; but it is probably used here in the singular number, that the application to Job may be the more pointed.

3. Even on the supposition of your being the innocent and upright man which you endeavour to make out that you are, can it be that this could add ought to the happiness of, or be in any way an advantage to, that God who is almighty and all-sufficient—שַׁדַּי (*shaddai*).



4. Will God, through fear of your arraigning his justice, condescend to argue with you on the subject of his dealings with you, and so far forget his dignity, as Supreme Judge, as to have your cause with him submitted to the decision of arbitration, [as one man might do with another, and as you have presumptuously desired (ix. 32, 33; and xiii. 3, 20, &c., &c.)].

*Through fear of thee.* This may mean also *through thy fear, i.e.,* through thy religiousness. Compare the ambiguous Latin phrase, "*metus hostium*" (*fear of the enemy*), cited by Gesenius.

5. How can you think that God can so condescend, when, so far from being innocent, your wickedness is in reality great? This is the first instance of Job's friends directly charging him with guilt: they had repeatedly indirectly done so before.

*Thine iniquities are not ended*, lit., *there is no end* (אין קֵץ, *ain kets*) *to thine iniquities.* But this does not mean that they are so innumerable as not to be counted, or *infinite*, as the A. V. has it, but that they are not terminated; and so, I have endeavoured, in my translation, to avoid the ambiguity which a literal rendering would occasion. Eliphaz means that Job, by his impenitency and presumption in proclaiming his innocence and appealing to justice, was just as great a sinner as ever.

6. Eliphaz had no other foundation for this, and his other charges against Job, except the supposition, so often already urged, that those who are afflicted must be wicked.

*Though takest a pledge (or bond) of thy brethren.* That the pledge was taken of his *brethren*, not of strangers, is one aggravation of the sin; and, that it was taken *without cause* (*i.e.,* either because the debt was paid, or the pledge taken exceeded the debt in value, or, Job being rich, needed not to have insisted upon his rights in the matter,) is another aggravation of it.

*The naked, i.e.,* those who are so destitute of clothing that they have nothing but their outer garment to cover them, or who are made naked by the spoliation here alluded to.

7. *The weary*—אֵיֶפֶס (*gnayeph*). Perhaps we have no word to express this exactly, because, in our climate, we seldom experience the sensation it describes—that of being *done up by fatigue and thirst.* Bruce, in the desert of Nubia, describes it well. He says, "I call it extreme hot, when the strength fails, a disposition to faint comes on, a straitness is found in the temples, as if a small cord was drawn tight around the head, the voice impaired, the skin dry, and the head seems more than ordinary large and light."

*Thou withholdest.* This expression implies that the famished have a kind of claim to be fed by those who have it in their power to feed them.

8. Eliphaz means here, either that Job, by might and not by right, and by mere influence and interest, had succeeded in displacing others and possessing himself of their property, or else, that whilst Job treated the defenceless with cruelty and injustice, he connived at the violence of others, and instead of repressing it by his authority, rather abetted them, and that, because they were persons of rank and influence. I am inclined to prefer the first of these meanings.

*The man of favored person*, lit., *the elevated, or the accepted of face.* The man who, by intrigue, or winning address, or influence of any kind, always



succeeds in securing the favor and the interest of those whose rank is higher than his own.

9. *Widows, &c.* Your position and office required you to be the defender of such, instead of which, you abused your power and betrayed your trust, by denying them common justice; and the consequence is, that fatherless children have been deprived of their rights, and have been reduced to a state of defenceless ruin.

*Empty.* Not having fulfilled their just requests; as a judge you have most iniquitously non-suited them.

*And the arms of the fatherless are broken.* The verb  $\text{שָׁדַח}$  (*yeduccha*) is in the singular number, and is also masculine, but both the Hebrew, and especially the Arabic, admit of verbs of that number and gender being joined to nouns plural and feminine (such as  $\text{זָרְעוֹת}$ , *zerognoth*, here). If the original reading had been  $\text{שָׁדַחְתָּ}$  (*tedacché*), *thou breakest*, the parallelism might have been better preserved; and all the ancient versions, the Targum, the LXX., the Vulgate, the Syriac, and the Arabic, agree in rendering the word in the second person. As, however, there is no MS. authority for this reading, we may not entertain it.

10. *Therefore, i.e., on account of* those crimes of yours which I have just specified. They, whatever you may think, are the true cause of your inextricable calamities and dismay.

*All around thee, lit., thy encompassings.*

*Confoundeth thee.* Throws you into such confusion that you lose all presence of mind.

Job's friends had before only inferred the probability of his wickedness from his afflictions; Eliphaz now goes beyond this: he positively states, what he assumes to be, Job's crimes, and then, argues that they were the cause of his affliction.

11. *Or darkness.* Understand from the former verse  $\text{סָבִיבוֹתַי}$  (*sevivotheicha*), and so, the meaning is, *Or [all around thee] is darkness.* Job had acknowledged that he was beset with darkness (xix. 8). Eliphaz tells him that it was in consequence of his sins.

*And abundance of waters, &c.* Troubles have come upon you like a deluge.

12—14. Eliphaz had accused Job of rapacity, injustice, and cruelty; he now charges him with impiety, not that Job had denied God's greatness, but that he had spoken sceptically of his providential government of sublunary things. The meaning of Eliphaz appears to be,—You admit the immensity, &c., of God, but then, what use have you made of this knowledge? You have made his very immensity the ground of your practical Atheism. You have said in your heart,—God is so high that he does not concern himself about mundane affairs. Job of course had not really said this, but Eliphaz wickedly implies that he must have done so, because he had argued that God did not punish or reward men in this world according to their respective characters. We have similar specimens of this atheistic sort of theology (thus unjustly charged upon Job) in Ezekiel viii. 12; ix. 9; Ps. x. 11; lxxiii. 11; xciv. 7; and Isa. xxix. 15. Heathen authors abound in it, and Barnes on this passage has given a very apt quotation from Milton, who

puts the very sentiment here expressed into the mouth of Eve, after she had eaten the forbidden fruit:—

“ And I, perhaps, am secret : heaven is high,  
High and remote from thence to see distinct  
Each thing on earth ; and other care, perhaps,  
May have diverted from continual watch  
Our great Forbidder, safe with all his spies about him.”

(Par. Lost, B. IX.)

15. *אֹרַח* (*orakh*), like *דֶּרֶךְ* (*derech*), often means *way of living*, whether bad or good ; here, of course the former, as the second clause plainly shows.

*Men of iniquity, or fellows in iniquity—מֵתֵי־אִי־רָא (methei), men associated together.* Probably those who lived before the flood, and of whom mention is made in Gen. vi. 1—5.

16. *Who got tied up.* For the meaning of this word *אָמַת* (*kamat*), see Note on xvi. 8. From its Arabic use it evidently has the sense of *tying up preparatory to slaughter*—a sense which very well suits the present passage. The deluge surprised those men of iniquity ; and the waters rushing in upon them and surrounding them, so tied them up that escape was impossible, and their destruction became certain.

*Untimely.* Most of those destroyed by the deluge were of course cut down before they had attained to whatever was the then ordinary measure of life.

*A stream, or river—נָהָר (nahar).* Lee objects to the application of this to the deluge, and supposes that allusion is intended to some overflowing of the Euphrates. He does not, however, give any valid reason for his objection. I suppose he considers the mention of a *stream* or *river* as too inconsiderable to express so great an inundation as the deluge ; and yet in all probability it began by the sudden swelling of old rivers, and the rapid formation of new ones, occasioned by the heavy rain and the breaking up of the fountains of the great deep ; besides which, *stream* or *river* is not inapplicable even to so large a body of water as the sea : so in Homer we read of *ωκεανου ρεεθρα* (Il. ξ', 245) ; and so also we speak of “the Gulph stream,” and modern science has quite confirmed the accuracy of such language.

An asterisk has been placed before this verse in the Hebrew Bible by the Jews, who, being curious in such things, have thereby marked the middle of this book, there being 537 verses before, and the same number after this mark.

17. *Who were saying, &c.* Eliphaz puts into the mouths of these antediluvian sinners almost the very words which Job had ascribed in xxi. 14, 15, to the wicked in general. Eliphaz no doubt intends this as a direct contradiction to Job's statement. The Patriarch had asserted that men of these atheistical principles were happy all their lives. Eliphaz says,—No, these are the very sort of men who were visited by the judgment of the deluge, and you are just as bad as they, for you are treading in their steps (v. 15).

*Who were saying.* Using this language up to the very time that Divine justice overtook them. This practical Atheism is well depicted by our Lord, in referring to the same event, in Luke xvii. 26, 27.

18. *But the counsel of the wicked, &c.* Eliphaz again quotes the words of Job,

from xxi. 16. You Job profess to repudiate the principles upon which wicked men act, and yet you keep to the old way which men of iniquity trod (v. 15). I, therefore, and not you, have the right of disclaiming having any connexion whatever with such principles. The *?* (*we*), *but*, in this verse is evidently closely connected with v. 15; and much of the supposed difficulty of this second clause has arisen from not observing that fact. I have consequently marked the intermediate passage as a parenthesis.

19. *See*. Either see what is coming upon the wicked, or see the judgment when it actually falls on them. Compare Psalm xxxvii. 13, 34; and still more to the point, lii. 5, 6; also lviii. 10, 11; cvii. 42; xci. 8.

*And rejoice*. Eliphaz perhaps intimates, that this was the joy, which he and his companions now experienced, at the afflictions with which Job was visited.

20. קִימָנוּ (*kimanou*) is a word of some difficulty, though probably it is a participial noun from קִיַם (*koum*); and so, literally its meaning would be, *our riser up*, *i. e.*, *he that rose up against us*. Dathe, who follows a conjecture of Doederlein's, opposes this on the ground that the form of קִיַם (*kim*), and the absence of עָל (*gal*) in the construction, and the laws of parallelism, will not admit of it. But, as respects the first objection, we meet with many forms similar to קִיַם (*kim*),—such as שִׁיר (*shir*), and צִיר (*tsir*); then, secondly, there are not wanting instances of the particle קָם (*ham*) being employed with simple suffixes to signify rising *against* the person designated by the suffix. So Psalm xviii. 40, קָמַי (*kamai*), *those that rise against me*; and Deut. xxxiii. 11, קָמָיו (*kamaw*), *those that rise against him*; and then, lastly, the laws of parallelism certainly do not require the very exact agreement which Dathe would impose in this place. The conjecture just alluded to is that the reading should be קִימָם (*kimam*), instead of קִימָנוּ (*kimanou*); and I must admit (though I am not aware that the supposition has been noticed) that the substitution by a transcriber, by a very natural mistake, of a medial מ (*m*) for a final ׀ (*m*) in the last letter of the word, might easily lead to the error of reading נוּ (*nou*) for מ (*m*); and the more so, as the reader would not be prepared to find a medial in the place of a final letter. It is urged in favor of the conjecture that קִימָם (*kimam*) exactly corresponds with the parallel word יְתָרָם (*ithram*), *their excellence*, in the next hemistich. This however, is true only on the arbitrary assumption that קִיַם (*kim*) is the same in meaning as יְקִיַם (*yekoum*) *substance* (Gen. vii. 4, 23). The translation in that case would be, *Is not their substance gone?* On the whole, however, I do not consider that there is sufficient reason for departing from the received reading.

*Gone*. נִכְחָד (*nichckhad*), *been cut off, vanished, disappeared*, or some such meaning. Perhaps the word I have given expresses all this as well as any other.

*Hath not the fire eaten up, &c.* Probably alluding to the destruction of some of Job's property by fire.

*Their excellence,—i. e.*, all those things that rendered them superior to other persons, such as *wealth, power, &c., &c.* This verse is evidently intended as the exclamation of triumph, uttered by the righteous, at the downfall of wicked tyrants. Some think that allusion is here made to the destruction of Sodom and Gomorrah by fire, but it is scarcely supposable that either Abraham or Lot would have uttered any such song of triumph as this on the occasion. Such songs of rejoicing, however, on the part of God's people on the occasion of great deliverances,



by the signal destruction of some powerful enemy, are not uncommon. See Exod. xv. 1—21; Isaiah xxv., and xxvi. 1—6; also xiv. 3—17; and Psalm cxviii.; and then all these are only typically prophetic of that great occasion and that great day recorded in Rev. xix. 1—6.

21. The advice in this and in the following verses is admirable, but it is evident that the tongue of the speaker is full of bitterness. The very exhortation,—*Get acquainted with God and be at peace*, implies that Job was as yet *afar off* and a *stranger* to God, and *in a state of hostility towards him*; and the promise of prosperity which Eliphaz makes to Job, on the condition of compliance with the duties urged, is little better than a sly though determined maintenance of the old argument, which Job had so vigorously endeavoured to combat,—that the wicked are dealt with in this life according to their misdeeds, and that the good are rewarded with prosperity.

*Get acquainted.* הַסֵּבִיב (hasechen) denotes *that familiar acquaintance which persons acquire by dwelling together in the same house*.

*And be at peace.* וְשָׁלֵם (oushelam). I do not consider this second imperative to be promissive, as some take it; that is,—*Get acquainted with God, and so you shall enjoy his friendship*; the promise, rather, is contained, as is more natural, in the second hemistich. I take the imperative here then in a jussive and at the same time a consequential sense; jussive—and so the meaning is, *be reconciled to God, be no longer in a state of war with Him*; and consequential, thus, *Get acquainted with God*, and then the result of that acquaintance will be, *that you will also lay down the arms of rebellion, and will make peace with Him*—if you really knew God, you would cease to count Him an enemy. This advice, I need not say, is theologically correct; and I may just add this remark—How often men are enemies together because they do not know one another! Enemies have before now, by living together, become fast friends; and it is, I think, to some such occurrence that Eliphaz is alluding in the text. His meaning seems to be,—You, Job, are full of hostility toward God; get that acquaintance with Him which one man gets with another by dwelling with him, and that hostility will cease.

*By these things,—i.e., by acquaintance and reconciliation with God.*

*Shall come unto thee.* תְּבִיאֲתָהּ (tevoathecha). Some understand this as a noun, and translate it *thy revenue*; in support of this it is urged that it is so treated in the ancient versions, and, moreover, has the authority of nineteen MSS. collated by De Rossi, in which the reading is תְּבִיאֲתָהּ (tevoathcha). There is, however, no reason for departing from the received reading, as there are not wanting instances (as has been shown by Rosenmüller and others) of a similar use of the paragogic ת (h) in the third Pers. Fut. So Deut. xxxiii. 16.

22. *Receive, I pray thee, &c.* Of course implying that Job had done nothing of all this.

*Law,—as a guide to your principles and conduct.*

23. *Unto.* “גַּד (gnad), pro לָךְ (el),” says Rosenmüller; but I think not, else a beauty in the expression is lost; לָךְ (el) signifies direction *towards* an object, whereas גַּד (gnad) means that the object is *reached*; *quite up to* is, perhaps, the nearest sense we can give. This little word, therefore, implies that the return unto the Almighty which is here recommended must be no partial, but a thorough and sincere repentance; not one that would stop half way, but *a return quite to God*.



*Thou shalt put away iniquity.* This is a second duty consequent on the performance of the former duty of repentance, and so far may be regarded in the light of a promise. The meaning is,—If you truly repent, then you will also avoid all iniquity. Forsaking sin is ever a fruit of true repentance. This appears to me the genuine view of the text, and I do not see the necessity of supplying יָמִין (*im*) from the first clause in the second.

24. The meaning of בֶּטְסֵר (*betser*), which I have translated *balsam*, has been a grand difficulty, and at best can be only conjectural. I think, however, that I can bring more evidence in support of the rendering I have given to it than has been adduced in favor of any other hitherto proposed. Almost all translators and commentators are agreed that, as אֹפִיר (*ophir*) the corresponding word in the next hemistich signifies *Ophir*, and so, poetically, *gold of Ophir*, therefore the meaning of בֶּטְסֵר (*betser*) must have some kind of reference to *wealth*—a meaning which is also very suitable to the only two other passages in which the word occurs, viz., the next verse and ch. xxxvi. 19. So far so good. But then most translators have jumped at the conclusion that the particular kind of wealth adverted to must be some precious metal, and the greater number of them seem to have determined that it must be *gold*, though others are in favor of *silver*; and all these have sought to extract these meanings from the root בָּטַר (*batsar*), which, as it means *cutting out*, they suppose may signify *the cutting out of metals* from the earth. But this is manifestly unsatisfactory. Lee thinks that, as the root also refers to *the gathering in of a vintage*, so it may have the meaning of *wealth* in general. But neither is this account of it so satisfactory as could be wished.

I think there can be no question but that the word does mean *wealth* of some sort or other. Both the context, and the parallelism, and the two other passages in which the word occurs, require that it should have some such sense. But then it remains undetermined what species of wealth the word represents. It struck me, after some consideration, that, as in the next hemistich, the corresponding word is the name of a place (*Ophir*), and is poetically used here to signify an article of commerce for which that place was celebrated, namely, *gold*; so the word בֶּטְסֵר (*betser*) must also be *the name of a place that was celebrated for some article of commerce, which formed an important staple of wealth; and, indeed, if not actually a precious metal, yet at least of sufficient value to be classed with the precious metals; and that such article of commerce must be the meaning here intended.* It further struck me that, as the scene of this book lies wholly in Arabia, and as I felt tolerably satisfied that *Ophir* is in that country (see the Note on that word), not improbably בֶּטְסֵר (*Betsar*) also must be a town in Arabia. That there is a town of that name in Arabia I next learnt from Niebuhr, Forster, Bruce, Castell, &c.; and further, that it is the place most celebrated in all Arabia, and, indeed, in all the world, for the production of the *balsam shrub*. The name is generally written *Beder* (بدر); but I must observe here, for the sake of the English reader, that ב (*d*), צ (*ts*), and ת (*th*) being cognate and interchangeable letters, *Beder*, or *Betsar*, or *Bether* are one and the same word. *Beder* is situated a little inland on the coast of the Red Sea, not far from the port of Ianbo, and in the neighbourhood of Medina and Tsafra. Niebuhr says of this locality, “La Montagne Safra est à 23° 27'. On me parla aussi d'une ville de ce nom, qu'on disait à deux ou trois journées du Golphe Arabique. *J'appris en*

*Yemen, que le baume de la Mekke se recueille dans cette contrée.* Le Scherif Ed-drîs nomme *Tsafra* une rivière et un port. بدر *Bedr*, ville avant dans les terres." Still more to the point, though without any reference to the present question, Mr. Forster (Geog. Arabia, i. 152) quotes the following from Burckhardt :—"Szafra and Beder are the *only* places in the Hedjaz where the balsam of Mekka, or balesan, can be procured in a pure state. The tree from which it is collected grows in the neighbouring mountains, but principally upon Djebel Sobh, and is called by the Arabs *Beshem*. The Bedouins, who bring it here, usually demand two or three dollars per pound for it when quite pure ; and the Szafra Arabs resell it, to the Hadjys of the great caravan, at between eight and twelve dollars per pound, in an adulterated state."

The Hebrews call it בֶּשֶׁם (*besem*), which identifies it with the *beshem* of the Arabs. It was brought, in large quantities and of the best description, (not "adulterated," as above,) by the Queen of Sheba or "of the south" (*i.e.*, *Yemen*), to King Solomon ; and Josephus, in speaking of the circumstance, adds, "They say also that we possess the root of that balsam, which our country still bears, by that woman's gift." (Joseph. Ant. viii. 6, 6.) Some have thrown discredit on this remark of Josephus on the ground that Gilead was famous for its "balm" long prior to this period (Gen. xxxvii. 25, and xliii. 11) ; but the balm טְסוֹרִי (*tsori*) there spoken of, a species of turpentine, must not be confounded with the בֶּשֶׁם (*besem*) balsam : the account of Josephus is, therefore, probably correct. Pliny, as cited by Calmet, mentions its great value after it had become naturalized in Judæa, "it was so dear that it sold for double its weight in silver." But the great value of this article is sufficiently attested by the notice taken of it in the inspired narrative of the Queen of Sheba's visit. "She gave the king" (we are told 1 Kings x. 10) "an hundred and twenty talents of gold, and of spices (balsams) very great store, and precious stones : there came no more such abundance of spices (balsams) as these which the Queen of Sheba gave to King Solomon." And in 2 Chron. ix. 9, referring to the same event, we read, "Neither was there any such spice (balsam) as the Queen of Sheba gave King Solomon." We further learn, that it was one of the most important articles of commerce with Tyre, and that it was carried there by the merchants of *Sheba* and of the neighbouring country of Raamah (see the map) (Ezek. xxvii. 22) : "The merchants of *Sheba* and Raamah they were thy merchants : they occupied in thy fairs with chief of all spices (balsams), and with all precious stones, and gold." Now the Queen of Sheba and also those merchants of Sheba, would necessarily (in their journey from *El Yemen*, or "the south" of Arabia), pass through the mountain territory of *Beder*, celebrated for its balsams ; and there probably, they purchased this article, and added it to their other valuable commodities of "gold and precious stones," which they had already obtained from the more southern districts, and from Ophir and Segor. And further, that balsams were accounted so precious as to be laid up in store with the most valuable treasures is evident from 2 Chron. xxxii. 27 : "And Hezekiah had exceeding much riches and honour : and he made himself treasuries for silver, and for gold, and for precious stones, and for spices (balsams), and for shields, and for all manner of pleasant jewels." And again, from 2 Kings xx. 13, we learn that amongst the articles laid up by Hezekiah in "his house of precious things" and amongst "his treasures" were "spices" (*balsams*).

But I have yet one more proof corroborative of the opinion I have advanced, that the *Betsar* of the text is the name of some place remarkable for some very valuable article of commerce, and that *Beder*, a town and territory in Arabia famous as the locality in all Arabia for the production of that celebrated and most precious article of commerce—*balsam*, is the place which, of all others, supplies the desideratum. That place is, if I mistake not, mentioned in Scripture, and in very evident connexion with the balsams for which it is so celebrated. The name *Bether* occurs in Solomon's Song ii. 17:—"Until the day break, and the shadows flee away, *turn, my beloved, and be thou like a roe or young hart upon the mountains of Bether.*" I wish the reader to mark the words which are printed in italics, because they occur only once again in this Song, and there, with just the one little difference that explains the object of our search. In viii. 14, we read,—"*Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices (balsams).*" I think nothing can be more clear than the identity of the two places mentioned in these verses; that, in fact, "*the mountains of Bether*" are "*the mountains of balsams.*"

This discovery has led me to examine with some care the whole of the Song of Solomon, and I feel persuaded that both it and Psalm xlv. refer to the Queen of Sheba's visit to Solomon—an event spoken of as a most important one in his history, and very significantly alluded to by our Lord; and that, in that case, the Queen is a type of the Gentile Church. It would be too great a digression to advance here all the proofs which I see before me in favor of that opinion. I would just point to one or two of a general character. In both these Divine songs, and very repeatedly and strikingly so in the former, allusion is made to every species of precious aromatic plant, all which are the productions of Arabia, and so, would point to one at least of the principal persons celebrated in those songs as being an Arabian. In the Psalm, "the Queen" is represented as "standing in *gold of Ophir*," a place in Arabia, and, as I think, in the neighbourhood of the Queen of Sheba's dominions. "The Queen" is further described there as having "her clothing of wrought gold," and as being "brought unto the King in raiment of needlework." Now, compare this with a part of an inscription found in the very country of Sheba, and deciphered by Mr. Forster. It refers to the dress of the people who inhabited that region. "We walked, with slow, proud gait, in *needle-worked* many-coloured silk vestments, in whole silks, in grass-green chequered robes." In Solomon's Song, the heroine (if I may call her such) compares her *swarthy* complexion to the tents of *Kedar*. Now, Forster places Kedar near *Beder*, (and indeed the old name is still preserved in the modern town of *Khedheyre*, or (according to Walker's map) *Kadireh*), in fact, in the midst of the mountains around Bether, and in a position not far at least from the route, which the Queen of Sheba necessarily took, on her way to Jerusalem. But I forbear to lengthen these remarks, as they are leading me too far from my main subject, to which I now return. I conclude, then,—that, from the references and statements given above, we have abundant evidence to show that *balsam* was a most valuable article of commerce; and that it was counted sufficiently precious to be laid up by kings amongst their treasures, along with gold and precious stones; and also,—that there is *one particular locality* in Arabia which, more than any other place (so far as we



know) in the world, is renowned for the production of this shrub;—that that place is called by the Arabs *Beder*, or, according to their pronunciation, *Bether*;—that in the Song of Solomon “*the mountains of Bether*” are evidently identical with “the mountains of balsams;” and then,—as we infer that the hitherto unknown word in the text, *Betser*, must be the name of some place famous for some valuable article of commerce, because the word *Ophir*, which is parallel to it in the other hemistich, is the name of a place famous for a valuable article of commerce; and yet further,—as the letters  $\daleth$  (*d*),  $\lrcorner$  (*th*), and  $\aleph$  (*ts*) are cognate and interchangeable, &c., so *Beder*, *Bether*, and *Betser* are one and the same place,—it therefore follows, with no slight degree of probability, that the *Betser* in the text is the market in Arabia, of that name, so celebrated for its balsams.

*Ay, set, &c., on the dust,—i. e.,* value these things as little as the dust.

*Count, &c., as the rocks of torrents,—lit., put gold with; i. e., reckon it as with, = esteem it as.* The verb  $\aleph\psi$  (*shith*), *put, or place*, occurs only in the first clause; but as it has to be construed with a different preposition in both clauses, and as this slightly changes its meaning, I have translated it in the second, as well as in the first clause.

This is an exhortation to Job to put aside that spirit of covetousness, with which Eliphaz thus tacitly charges him. Job disclaims this, probably alluding to this passage, in xxxi. 24.

*Ophir.* The name, but not the geographical position, of this place is well known; indeed, few places so famous have formed the subject of so much inquiry as to position as this. As a step towards its possible discovery, it may, with some certainty, be inferred that the locality bearing that name was originally settled by Ophir, one of the sons of Joktan, and the only individual mentioned in Scripture as bearing that name. Our first business, then, is to endeavour to ascertain in what country, and if it be a large one, more particularly in what part of that country, Ophir located himself. Now, as to the country of his residence, if we can find some particular country on the face of the globe in which, almost unquestionably, his father and his twelve brothers were situated, we may determine, with almost an equal amount of certainty, that that also was the country of his adoption, if not of his birth. (See Gen. x. 26—30.)

That his father JOKTAN settled in Arabia appears to be beyond all dispute. It is a fact universally acknowledged in the traditions of the Arabs, and traces of the name are abundantly observable both in the classical and modern nomenclature of tribes and districts in that country. Thus we have, in classical geography, in the south-western portion of the Peninsula, the Katabeni, *i. e.*, by transposition, the Beni-Katan, or Beni Jaktan; and in the same locality, to this day, is the district of Kataba, *i. e.*, Katabeni, by elision of the last syllable, and in about the same neighbourhood are found the Beni Kalhan tribe, and at no great distance from these is the town of Beishe, called also Beisath Jektan.

ALMODAD, the eldest son of Joktan, was probably the progenitor of the Almodæi or Allumæotæ of Ptolemy, a people situated somewhat inland to the south of Bahrein on the Persian Gulf. The name is, perhaps, still traceable in the Core Alladeid, and the Jibbel Allacid, marked in Walker's map on that coast. The name of SHELEPH, the next son of Joktan, is evidently traceable in the Salapeni, *i. e.*, Beni Salaph. These Bochart has placed somewhere midway



between Bahrein and Mecca, but their exact locality cannot be determined. The next of Joktan's sons on the list in the Bible is HAZARMAVETH, or, as it might be pronounced, Hatsarmauth, or Hatharmauth, or Hadarmauth—a name preserved most unquestionably in the Chatramotæ, and Atramitæ, and Adramitæ of classical geography, and in the Hadramaut of the present day, an important and extensive territory on the southern coast of Arabia. The next in order of the Joktanites is JERAH, or, more properly, Jerakh—a name retained in the Insula Jerachæorum of Ptolemy, and traceable in its modern name Serrane, in Serrain on the coast, and in the district Wady Shalran, a little in the interior, the addition of the *z* at the end of the word being simply the nunnation of Arabic pronunciation. Jerah appears to have moved, eventually, further to the southward into Yemen, whence he is called by the Arabs Abou Yemen, *i.e.*, Father of Yemen; his name is traceable in the Beni Jerhä or Serhä, and in Jerim, the capital of the district, as also in Hodsjerie, laid down both in Niebuhr's and in Walker's maps. HADORAM, the fifth son of Joktan, appears to have fixed his residence at the eastern extremity of the Peninsula; his name is undoubtedly preserved in the Corodamum Promontorium of classical geography, which, by the elision of the Greek and Latin termination, becomes Corodam, and, by the transposition (which is so common) of two letters, *r* and *d*, becomes Codoram, and again, by the reduction of the hard initial sound into a softer sound (which also is sufficiently common), becomes Hodoram. The first syllable of the name is retained in the name by which the promontory is at this day called—Ras Had, whilst the rest of the word, *doram*, is preserved in the name of a small bay immediately on the northern side of the Ras, and which is called Kore Djuram, or Cove of Doram. In looking for the settlements of UZAL, another of the sons of Joktan, we must return to the southern extremity of the great Peninsula, and there, we recover the name, in the Ocelis of Ptolemy, an emporium situated immediately on the Straits, and still called Cella; and most particularly is it retained in Ozal or Uzal, the ancient name of Sanaa. DIKLAH, another son of Joktan, has, perhaps, transmitted his name in the Dulkhelaitæ (pronounced Duklaeitæ), a people situated between Sanaa and Mareb. The name of OBAL, the next in order of the sons of Joktan, is discoverable in the Avalitæ of Ptolemy, or, as Pliny calls them, the Abalitæ, a people who located themselves immediately opposite some of their brethren, on the Ethiopian side of the Straits of Bab-el-Mandev; the people, perhaps, who now constitute the widespread Galla tribes. ABIMAEL, another son of Joktan, and whose name signifies "Father of Mael," was evidently the father of a people called by Theophrastus the Mali, and by Ptolemy the Malichæ. This latter appellation is manifestly still preserved in the name of the town which is called indifferently Malai or Kheyf; by uniting the two names, Malaikheyf, we recover the Malichæ of Ptolemy, with its additional syllable appended to the Mali of Theophrastus. SHEBA, another of the sons of Joktan, was unquestionably the founder of that kingdom in Yemen, or "the south," which was afterwards governed by the celebrated Queen of Sheba. His name was transmitted to the Sabæi of classical geography, and also preserved in the name of the capital city, which was, and is now, indifferently called Mareb or Saba. Passing by Ophir for the moment, we come to the consideration of the settlement of the next of his brothers, HAVILAH, or more correctly, Khavilah, or

Khawilah. We recover this name in the district near Sanaa marked as Kholar in Walker's map, and called Chaulan by Niebuhr, also in the Kholan tribe, who are found much in that locality, and in the district of Khaulan, somewhat further to the north. The last son of Joktan was JOBAB. Forster finds, correctly enough, the descendants of this Patriarch in the Beni Jobub marked in Niebuhr's map of Yemen; but I cannot understand how he can, at the same time, agree with Bochart in identifying the Jobabites with the Jobarites of Ptolemy, a people towards the Sachalites Sinus, and who are probably the Yabari of the present day.

It might have been expected that the statement, Gen. x. 30 ("and their dwelling was from Mesha, as thou goest unto Sephar, a mount of the east"), would have thrown some light upon the settlements of Joktan and his sons; but the position of these places is involved in much obscurity. I cannot agree with Forster in his location of Mesha, nor with Bochart in the position he has assigned to Mount Sephar. The latter may, perhaps, be correct in supposing that Mesha is the ancient celebrated port of Musa, near the modern Mocha. (See also Niebuhr, vol. iii., p. 251.) And if so, I should be inclined to look for Mount Sephar somewhere at the eastern extremity of the Peninsula; and accordingly we there find, as laid down in Niebuhr's map of Oman, the mountainous territory which terminates at Ras Mussendom, called Seer or Dsjulfar; the first name approximating in sound to Sephar, and the second appearing to be an abbreviation of Jibbel Sephar or Mount Sephar. The name may also still be traceable in Sohar, a town on the coast, and in Dooat Huffar and Jibbel Huffar, also on the coast, and in Chefari, which is inland in that same territory. This allocation of Mesha and of Mount Sephar respectively is what we might expect, if the settlements of Joktan and of his several sons were where we have supposed them to be. As that, however, is all that we can say about those two localities, of course they throw no additional light upon our subject; at the same time, we may, I think, be satisfied with the general correctness of the positions that have been assigned to the Joktanites; and if so, we find them located along the circumference of a circle, which stretches across the centre of Arabia from east to west, then extends along the whole of the coasts southward of that central line, and encloses within its circumference the vast desert of Al Akkaf.

Now if these several positions be the true locations of the father and brothers of OPHIR, then certainly we may conclude that his place of settlement is to be looked for in the neighbourhood of one or the other of theirs. On this ground, both Bochart and Forster are agreed that, at all events, the land called Ophir is to be looked for in Arabia. The former places it, without any authority, except that deduced from a most insufficient derivation, near Mount Gazuan; and the latter supposes it to have been in the northern part of Oman, chiefly, because there is a place there called Ofor, and because, on the testimony of Pliny, there is gold on that coast. My objections to all this are,—1st. That the name Ofor is of very questionable authority; it may, or may not, be the Obri of Wellsted, and if it be the Afi of Niebuhr, this is a very considerable and unlikely deviation from the name. 2dly. That if it be thought necessary, that the site fixed upon as the position of the ancient Ophir must be a place abounding in gold (and this is very much the

ground upon which Forster looks for it in Oman), the same necessity demands that other products also, such as almug trees and precious stones, and all this in great abundance (1 Kings x. 11), should be found there; and yet there is no evidence to show that Oman could furnish either the one or the other of these. 3dly. That if it be urged (and in which I agree), that Ophir may have been an emporium on the Arabian coast, to which the articles above specified were brought from some other part of the world, then, the Ofor laid down in D'Anville's map, in Oman, is too far inland to have been the ancient Ophir, his Ofor being at least a degree and a-half from the coast.

Fairly, then, I think that it is open to us to look to some other part of the Arabian coast for Ophir. I say coast, because,—unless we can find some inland district in Arabia abounding in gold, in almug trees (or at least in some wood sufficiently precious to be an article of merchandise, and that, to so distant a country as Palestine), and in precious stones,—we must conclude that Ophir was a port and emporium, to which the riches of other parts of the world were conveyed, and from which they were transmitted, into and through Arabia, to other countries. The part of Arabia which would certainly, as far as we can conceive, be most favorable for commerce with the lands lying to the South and the further East, would be its southern coast, and we should therefore first look for Ophir in that direction. Now, about midway along the range of that extensive coast we meet with the modern district and port of *Dofar*, which is almost precisely one of the names which the LXX. have put for Ophir—*Σοφάρá* (*Sophara*), the Arabic D often approaching, in its *th* sound, to the sibilant sound of S. This part of Arabia was certainly famous in ancient times for its extensive trade with India. Curiously enough, Niebuhr, who arrived at the conclusion that Ophir was most probably a port somewhere between Aden and Dofar (as he spells it), and who surmises that probably some name resembling it might be found along that coast, if it were explored, does not appear to have thought of the resemblance, or, I might say, identity of form, existing between Dofar (more properly *Dofar*) and the *Σοφάρά* of the LXX. He says (Vol. III., 253), “Je n'ai point trouvé de nom ressemblant à celui d'*Ophir*; mais je ne doute pas, que si quelqu'un avait occasion de parcourir le pays depuis *Aden* jusques à *Dofar*, comme j'ai parcouru celui de l'Imâm, il ne le trouve quelquepart. Ophir était vraisemblément le principal port du Royaume des *Sabéens*, et il était sans doute situé entre *Aden* et *Dofar*, peut-être même était-ce le port que les Grecs appellent *Cana*.” His notion that the Mount Sephar of Genesis was not improbably situated at the port Dofar (Sephar était donc suivant les apparences, le port Dofar, sur les bords de l'océan), was perhaps the reason of his overlooking Dofar as being not improbably the site of the ancient Ophir.

I consider it quite supposable, and indeed probable, that the descendants of Ophir, in the first instance settling at that part of the Arabian coast which I have specified, commenced their trade, with other and distant countries, by planting colonies of their own in those countries, and if, as is likely, they called these respective places by the name of their progenitor, then, there may have been other places, bearing the name of Ophir, besides that in Arabia. And one of these more distant ports may have been afterwards the destination of King Solomon's fleet, which sailed, on its three-year voyage, from Eziongeber



on the Elanitic branch of the Red Sea. Whether that Ophir was the region of the modern *Sophala*, and Mount *Fura*, near the Mozambique Channel, in Africa; and whether *Africa* itself may have derived its name from Ophir; or whether King Solomon's Ophir was in the Malacca—the Aurea Chersonesus of the Greeks; or in Ceylon (so Bochart); or rather (as I agree in thinking) in India, I cannot now stay to inquire; my object, in this note, having been to prove that the original settlement of Ophir, and probably the Ophir of which Job speaks, was situated in Arabia, and in the southern part of the Peninsula.

25. You shall have the true riches, even God as your portion; and his favor and lovingkindness will be to you better than all wealth.

*Heaps.* This may, or may not be the meaning of תְּנוּפֹת (*tognaphoth*); we may suppose, from Ps. xc. 4, where תְּנוּפֹת הָרִים (*tognephoth harim*) is opposed to מְהֵכֵרֵי אֲרָצֵי (mehhekeri arets), that it must have some such meaning as *heights, piles, heaps, &c.*, the root תְּנַף (*yagnaph*), which furnishes the notion of *fatigue, laboriousness, &c.*, countenances this sense: others, however, extract the notion of *wealth* out of the idea of *labour*. Hahn takes the root תְּנַף (*yagnaph*) as equivalent here to נֶפֶץ (*yaphagn*), and so, translates the word *strahlend* (*shining*), and makes the passage, in Ps. xc. 4, mean the *shining peaks* (*die Glanzpunkte*) of the mountains. On the whole, however, I prefer the first meaning.

26. A reason why God will be more valuable to you than all riches is because you will then find your highest delight in him, &c. Compare Ps. xxxvii. 4, and Isa. lviii. 14.

*And shalt lift up thy face, &c.* With consciousness of rectitude, and so, with confidence. Compare 2 Sam. ii. 22, and Horace, “Nil conscire nefas, nullâ pallescere culpâ.”

27. *Entreat him,*—more lit., *petition him with incense.*

*And thou shalt pay thy vows,*—*i.e.*, so that thou shalt pay, &c. This is not so much an exhortation to do so, as an intimation that he would be successful in obtaining his requests, and would thus be put under an obligation to the performance of what he had conditionally vowed. Compare Gen. xxviii. 20—22; Ps. l. 14, 15; lvi. 12, 13; cxvi. 12—14; and Jonah ii. 9.

28. *Thou shalt decide, and command,*—lit., *thou shalt decide a command; i.e.*, thou shalt determine upon something, and then bid it be done; *and it shall stand to thee, i.e.*, it shall be done at thy bidding. This probably refers to the power which Job would be allowed, under the conditions specified, to exercise in prayer with God—he would only have to wish and speak, and his fiat would become fate. This is only a strong way of expressing how effectual is a righteous man's prayer, and perhaps is scarcely stronger than some of the promises made by our Lord on the subject. See Matt. xviii. 18, 19; and John xiv. 13.

*And light shall shine upon thy ways;*—to direct, and also to prosper you in your undertakings. Your wishes will be according to God's will, and so, you shall have God's favor in the fulfilment of them. Job had complained of the contrary in xix. 8.

29. Eliphaz here supposes a case in point, in which Job might, under the circumstances alluded to, command God in prayer, and that, with success. Not only would Job be enabled to pray effectually for himself, but he might success-



fully assume the higher and more noble office of acting as an intercessor for others. When he saw men prostrate through adversity, it would be his pleasing task to petition God on their behalf; and that petition would not be in vain; the dejected would, at his request, become exalted.

*Command.* I take וַתִּשְׂמַר (wattomer) here in the same sense as אָמַר (*omer*) in the previous verse.

*Exaltation.* גָּרָה (*gawah*), from the root גָּרַה (*gaah*), and therefore contracted from גָּוָה (*gawah*).

*And God will save,—i. e.,* in answer to your prayers.

*The dejected,—lit., the downcast of eyes.*

30. Such will be the efficacy of your intercessions that God will, out of respect to your righteousness, deliver, even the unrighteous, from temporal calamities. This theology is certainly recognised in many parts of Scripture. Thus, the intercessions of a good man would have prevailed with God to spare Sodom, had only ten righteous persons been found in it. (Gen. xviii. 23—32.) Thus, also, Abraham interceded for Abimelech. (Gen. xx. 7, 17.) So, again, at the end of this book, we find Job interceding successfully for his friends. (xlii. 7—9.) Also, in Ezekiel, Job is alluded to as one who was a powerful intercessor. (xiv. 14.) Compare likewise Jer. xv. 1; James v. 14—16; and 1 John v. 16.

The word אֵי (*i*) has been the occasion of much difficulty in this verse. Its usual meaning is *island*, or, it might be, *territory* in general. The objection, to taking it here in this sense, is, that it would be inconsistent with the context, and also unmeaning; as, in that case, it would state no more than that, God is pleased to deliver the property of one innocent man, through the intercessions of another innocent man; whereas the point is, that an innocent man may plead successfully for one who, not being so, is unable to plead for himself. Apart from this objection, there is ground for believing that אֵי (*i*) may be regarded as a negative, probably contracted from אֵין (*sic* in const. state) (*ain*) *not*. It is evidently so used in 1 Sam. iv. 21, where אֵי-כְבוֹד (*i-chavod*) means *inglorious*. Its occurrence in this sense is frequent in the Ethiopic. The Chaldee paraphrase also takes this view of it; and the Rabbinic writers have frequently adopted this kind of use of it. Lee's idea, that the word here may mean *quicumque*, usually pointed אֵי (*ai*) and אֵי (*ei*), and Dathe's conjecture, that the reading should be אֵישׁ (*ish*), are untenable; amongst other reasons, on account of the objection stated at the commencement of this note.

## JOB XXIII.

2. מִרִי (*meri*). The ordinary meaning of this word is *rebellion*, from the root מָרָה (*marah*). Some, however, think that, in this instance, the sense requires that we should take מָרָה (*marah*) as equivalent to מָרַר (*marar*), *to be bitter*. There is certainly a similar instance in 2 Kings xiv. 26, where the form is מִרָה (*moreh*), and must mean *bitter*, and not *rebellious*. Also the Vulgate and the Targum give this meaning; but I see no necessity for departing from the general acceptation of the word. Job tells his adversaries that he must still continue guilty of rebelliousness against God, inasmuch as, he felt impatient upon the subject of the vindication of his conduct. Job probably means

that he had still ground for complaining, and that that complaining would no doubt, as before, be construed by his friends as an act of rebellion.

*To-day also*,—*i. e.*, as well as on that former occasion (chap. x. 1), when I said,—I will give way to my plaint. I will speak in the bitterness of my soul.

*My stroke*,—lit., *my hand*; *i. e.*, the hand that is upon me. Lee endeavours to prove, in a long note, that this must be understood in a literal sense,—that Job's hand was heavy by reason of his disease. This view, however, is to my mind quite untenable.

3. תְּכֹונָה (*techounah*), a *prepared*, or *fixed seat*, or *throne*, or *chair of state*, where God might be supposed, as a judge to administer justice, or as a king to give audience. (See the Illustrations.)

4. *Would draw up—in order*. גָּרָעַךְ (*gnarach*) has this meaning, first in a military, and then also in a forensic sense. So Psalm l. 21.

*The cause*,—more lit., *judgment*; but here, *the cause to be judged*.

The meaning of the whole verse is,—I would act like a man who is thoroughly convinced of the righteousness of his cause.

The force of the paragogic ה (*h*) is well expressed by *would*; it indicates determined *tendency* of the mind *towards* an object.

5. *Verse*. Communications from God to men in Old Testament times were usually in verse. See also Note on iv. 2.

*Would understand*. The paragogic ה (*h*) shows that *would* is still to be expressed here.

The meaning of the verse is,—I would then know what explanation God could give of the circumstances in which he has placed me.

6. Job here meets an objection, which might be urged, on the score of the apparent folly of his entering into a controversy with Almighty God. Do not think, however, says Job, that God would take advantage of his omnipotency against me; so far from his doing so, He (being such as He is, הוּא הוּא *hou*), would rather give me the power of standing before Him.

After יָסִים (*yasim*) some understand לִבִּי (*libbo*), or some such word, and take בִּי (*bi*) in the sense of גְּלוּי (*galai*): but I think, with others, that it is better to supply פִּי (*choakh*) from the previous clause.

7. *My judger*. שֹׁפֵטִי (*shopheti*). Man rather than God is here intended. If, however, it be the latter, the meaning is,—God would completely acquit me; if the former,—I should be delivered out of the hands of my friends, and especially of Eliphaz, who has so unwarrantably assumed the right of judging and condemning me.

8, 9. *East, west, north, south*,—lit., *forward, backward, the left hand, the right hand*. The Orientals, in designating the cardinal points, stood with the face towards the sun-rising. As the European idea is rather that of facing the north, it is necessary in the translation to deviate slightly from the exactly literal rendering, else much of the beauty of the passage would be lost. Job intimates, that a man seeking for God would naturally think first of the quarter in which the sun rose, as the most likely for the purpose; he would next turn to the place of its setting; then, if God be not there, the bright northern sky,—the treasure-house also of snow and hail, would lead him in that direction in quest of his object; and, lastly, he would try the south, though it is full of impenetrable difficulties.

*Behold, I go, &c., &c.*—I desire to know where I may find God (ver. 3), and go in search of Him, in every direction where there appears to be a prospect of finding Him; but, although everywhere I see manifestations of his Being, yet I cannot get any glimpse of his Person.

*He veileth the south.* The south, to the northern Arabian, was the quarter in which were interminable deserts of sand, and from whence came the fiery and pestilential simoom, and beyond which lay the vast expanse of unknown and, to him, perhaps, immeasurable ocean; added to which, the constellations which might be in the neighbourhood of the south pole were never seen, whilst those in the north were. Not unlikely, Job alludes here to this fact.

*Get sight.* אֶחָז (khazah), to see, is not improbably cognate with אֶחָז (akhaz) to get hold of, and if so, this relation is expressed in the translation I have given.

10. *However.* Although I cannot find him.

*My way.* My temper, disposition, habits, and character in general. The literal expression is,—*the way with me*, and, indeed, this is common English phraseology.

This verse is expressive of great confidence in himself. God (says Job) knows that I am genuine; He has put me to a severe test by these afflictions, but I can abide the test; and the result will be, that I shall be found true metal.

It is a mistake to supply *when* in the second clause; the original neither has it nor implies it; hence the true meaning of the verse has been misunderstood. The following verses show how great was Job's confidence in his own righteousness; not indeed in the sense of any sinless perfection, but of innocence with regard to those crimes, with which he had been specially charged by his friends, such as scepticism, general irreligiousness, injustice, &c., &c.

11. *Hath held fast to.* אֶחָז (akhaz), with אֶזְרָא (be), gives the notion of *firm hold*. The Oriental foot has a power of grasp and tenacity, because not shackled with shoes from early childhood, of which we can form but little idea. Barnes gives an apt quotation from Roberts' Oriental Illustrations on this subject.

אֶזְרָא (at),—Fut. Apoc. Hiph. from אֶזְרָא (natah); the proper form is אֶזְרָא (at), as in Hosea xi. 4, for אֶזְרָא (atteh).

12. There have been many variations in the rendering of this verse. The LXX. and Vulg. probably read אֶזְרָא (bekheki) instead of אֶזְרָא (mekhukki), for the first translates it *ἐν κόλπῳ μου*, and the second, *in sinu meo*. Expositors have generally connected אֶזְרָא (mekhukki) with אֶזְרָא (tsaphanti), and of these, some render it,—*I have treasured up, &c., &c., more than my own purpose*; others, as A.V., *more than my necessary food*. The most obvious meaning appears to me to divide the verse into three clauses, and understand the two first, as an amplification of the last clause of the previous verse, thus:—*I have kept his way, = I have kept the commandment of his lips. And have not turned aside, = and have not gone back from my statute, i.e., from the statute prescribed for me.* The Syriac has, *nec recessi a voluntate ejus*; they probably read אֶזְרָא (mekhukko), a reading supported by two of Kennicott's MSS.; but, as the noun with the pronominal suffix may be taken either actively or passively, it is not material to the sense which reading is adopted.

13. *But, &c.* Notwithstanding that my general walk has been so correct, yet God has some object in view in thus dealing with me; and from that object, no power



on earth can of course divert him. Job very properly traces up his afflictions to God's purpose and sovereign will.

*But he is on one thing, &c.* When God is set upon accomplishing a particular object, no one can turn him from that purpose.

14. *What is appointed me,—lit., my appointment or decree.*

*Many such things, &c.*—Mine is by no means a solitary case; God always does what He wills, and does not always assign reasons for his conduct.

*Are usual with him,—lit., are with him.* But the full meaning is,—are so associated with him, as to constitute part of his nature, or character, or ordinary mode of action.

15. *Therefore.* Because his power is so infinite, and his will so sovereign.

16. *Hath unnerved my heart.* This is Lee's translation, and it is a good one; literally it is, *hath made soft my heart*, the meaning of which is, *hath made me faint-hearted*; so it is used Isaiah vii. 4; Jeremiah li. 46; and Deut. xx. 3.

17. What confounds me in considering God's dealings with me is, that He did not take away my life before these calamities came upon me, and that so, He did not prevent my having to endure them: it is, I know, his will, but it puzzles me.

## JOB XXIV.

1. *Get foresight.* The verb חָזַח (*khazah*) is evidently cognate with אָחַז (*akhaz*), hence I supply *get*; it is also much used with particular reference to *visions and revelations, &c.*, and I think it is to be understood in some such sense here.

*Times,—*here mean the events and circumstances, &c., of times; and, *his days* are God's days of retribution and judgment. The meaning of the verse is,—Since God has a thorough prescience of all events, on what ground is it that he keeps his believing people in ignorance of the days of visitation of the wicked? This is not unlike Habakkuk's "How long?" &c. (chap. i. 2, &c.), and the Psalmist's stumbling-block in Ps. lxxiii.

2. *Remove.* I was at first inclined to translate this word *encroach upon*; but upon consideration I think that נָסַג (*nasag*) is here used in the same sense as נָסַג (*nasag*) which, in the Hiphil, is often employed to express *removing* landmarks.

*They plunder, &c.* This shows the height of daring crime. Not only do they commit the unlawful violence of stealing a flock, but they afterwards shamelessly feed it in their own pastures.

3. *Ass, ox,—*either collectively for *asses* and *oxen*, or more probably, literally, to be understood in the singular, as expressive of the poverty of the individuals referred to.

*They drive,—*not, *drive away*; but having taken it, they *drive it, i.e.*, use it as though it were their own beast, just as, in the verse before, they are said to pasture a flock.

*They cord.* יַחְבְּלוּ (*yakhbelou*). This is generally translated "*they pledge*." Lee's note on this word is so good that I take the liberty of transcribing it. "1st. To take any pledge is very far short of the crimes here mentioned.



2d. We have no good grounds for supposing that any law ever existed against this in the East ; certainly none is to be found in the Bible. It is forbidden indeed in Deut. xxiv. 17 to take the widow's raiment to pledge ; but this is a very different thing. The raiment was necessary for the preservation of the health and life of the person. Not so the ox any more than other property which was allowed to be pledged. Besides it will be too much to suppose that a code so strict and particular as that of Moses actually existed among the Scenite Arabs at this day. 3d. The word יַחֲבֵלוּ (yakhbelou) here used does not necessarily signify *they take as a pledge, &c.* Dr. Bernstein has already remarked (Rosenmüller in loc.) that the verb may here be denominative—that is, formed from the noun חֶבֶל (hhevel), a rope or cord ; . . . to pledge or take in pledge is evidently a secondary sense, implying that the thing so given or taken is under a bond. . . . If, therefore, we take the verb here in its primary sense, *i.e.*, to bind with a cord, reduce to bondage, &c., we shall have a sense quite in unison with the context and most suitable perhaps to the times and circumstances here had in view. The Jews appear to have found some difficulty here, as in one of De Rossi's MSS. בָּגַד (beged) stands in the place of שׁוֹר (shor)—an evident attempt to make this place square with Deut. xxiv. 17, noticed above. The Syriac and Arabic of the Polyglott, too, have this reading, which I take to be a manufactured one, for the reasons just given."

The cording of the ox, here referred to, was probably with the view of taking it away ; or it may have been done by these men for the purpose of branding it with their own mark, and so, apparently, making it their own. There are not wanting illustrations, in ancient paintings, of both these particulars.

4. *They turn the needy, &c.* By their violence and oppression they oblige the needy, who can make no resistance, to get out of their way.

*Must hide themselves.* This is the force of the Pual here.

*The meek.* עֲגֻנֵי (egnniyei) or עֲגֻנֵי (egnnivei). This is a very expressive word and of frequent occurrence in Scripture. It is used to distinguish that class of persons, who are *poor* both in circumstances and in spirit, *subdued* by oppression and also in their tempers, *oppressed* and yet *meek*,—*quiet, inoffensive, unresisting* men, and *humble minded* as well as *humbled* in circumstances ; and hence, the notion of *piety* is included in the expression. This class is generally spoken of in contrast with that other class who are tyrants, oppressors, godless men, &c. but men who prosper in the world—the rich, the great, the proud, &c. Paley has well delineated these two classes ; he says,—“ The truth is, there are two opposite descriptions of character under which mankind may generally be classed. The one possesses vigour, firmness, resolution ; is daring and active, quick in its sensibilities, jealous of its fame, eager in its attachments, inflexible in its purposes, violent in its resentments. The other, meek, yielding, complying, forgiving ; not prompt to act, but willing to suffer ; silent and gentle under rudeness and insult, suing for reconciliation where others would demand satisfaction, giving way to the pushes of impudence, conceding and indulgent to the prejudices, the wrong-headedness, the intractability of those with whom it has to deal. The former of these characters is and ever hath been the favorite of the world. It is the character of great men. There is a dignity in it which universally commands respect. The latter is poor-spirited, tame, and abject. Yet so it hath happened that with the founder of

Christianity this latter is the subject of his commendation, his precepts, his example; and that the former is so in no part of its composition," &c., &c.

5. Another set of wild and lawless men, the Bedouin Arabs, are here spoken of. From their untameableness, unfettered freedom, and wilderness life, they are compared to wild asses. Perhaps Job here alludes to what Ishmael was named, **פֶּרֶי אָדָם** (*peré adam*), a wild ass-man. Wild asses rejoice in desolate places (Isa. xxxii. 14); are daring (Job xi. 12); delighting in the wilderness, and loving to range far and wide (xxxix. 5—8); and self-willed (Jer. ii. 24). Nothing can better describe the character and pursuits of the Bedouin Arabs.

*After the prey.* In search of caravans, that they may plunder them.

*The desert is bread.* Though in itself sterile, yet it becomes a means of subsistence to these marauders who live by their robberies.

*To them,—lit., to him; i.e., to each one of them.*

There are some expositors who understand this verse, of the meek mentioned in the previous verse, as though they were driven into the wilderness to seek their food there, but the comparison to wild asses scarcely suits the character of such men.

6. *In fields,—lit., in the field; i.e., fields in general.*

*Not their own,—lit., not his own; i.e., not belonging to any one of these depredators.* The received text is **בְּלִילֵי** (*belילו*), his fodder; but this gives an inadequate sense. It is evident that the ancient versions read this as two words, **בְּלִי לֵי** (*beli lo*), not his; and although not supported by MS. authority, I think this reading so preferable that, after some consideration, I adopt it.

*Do they reap,—יקצירו* (*iktsirou*). If we follow the Kethib or written text, we must punctuate this word **יִקְצִירוּ** (*yaktsirou*); or if we adopt the Keri or marginal reading, we must read it **יִקְצֹרוּ** (*iktsorou*). In the former case there may be a slight change in the meaning,—*In fields not theirs they make [others] reap, i.e., for them.*

*And vineyards,—lit., a vineyard; but vineyards in general are intended.* The word does not signify *vintage*, a meaning which some attach to it.

*Wickedly,—lit., a wicked man; here, each wicked one of them.* An adverbial signification, however, may be given to the noun.

*They gather.* The word **יִלְקְשׁוּ** (*yelakkeshou*) has been the occasion of some difficulty, as it occurs only in this place, though of course the context decides what its general sense must be; and indeed the cognate **לָקַט** (*lakat*) would help us to the meaning that is here required. But perhaps the nouns **מַלְקֹשׁ** (*mal-kosh*) *latter-rain*, and **לֶקֶשׁ** (*lekesh*), *a second and so a late crop of hay* (Amos vii. 1), assist us in ascertaining some yet more precise meaning of the verb in question, which may therefore be taken to refer to *the ingathering of the later fruits*, and so, will refer to the vintage, rather than to the harvest.

The slothful servant in the parable (Matt. xxv. 24) thought his lord to be somewhat such a character as is here represented:—"Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed."

The cultivated fields and vineyards which these marauders strip are such as lie on the outskirts of the desert, or they are patches of tolerably fertile land in the midst of it.

7. There are difficulties connected with this verse, arising from the uncertainty whether *יָלִינוּ* (*yalinon*) must be regarded as Kal, or whether it may be considered as Hiphil here, the form in both cases being the same. Some consider that the sense requires the latter; but then it is doubtful whether another instance occurs in the Bible of its being used as a Hiphil. Jer. iv. 14, Lev. xix. 13, and Deut. xxi. 23 are doubtful. If understood as a Kal (as it undoubtedly generally is), it will have an intransitive signification, and then the rendering will be either (as above), *the naked spend the night without clothing*, or, *naked they spend the night without clothing*. The first rendering describes the consequences of the lawless depredations of these robbers—that persons stripped by them have not the means of protecting themselves against the inclemency of the weather; and so, the general meaning is after all much the same as if we take the verb in a causative sense, *i.e.*, *they make the naked spend, &c.* The second rendering would be descriptive of the wild habits of these robbers, that literally like wild asses they are exposed to every weather, and are wholly unsheltered. The objection to this is, that, so far as we know, it is not true; and moreover, it would be contrary to the general tenor of Job's argument to describe these men as exposed to great privations.

*כְּסוּתָהּ* (*chesouth*) probably refers to *the covering* of a tent; and so the clauses in this verse will be parallel with the respective clauses in the next.

8. These unfortunate creatures are probably travellers whom the wild sons of the desert have plundered of their all.

9. *Men pluck.* Another set of wicked men are here described.

*Tie a cord.* See the note on ver. 3.

*On the meek,*—*גְּנוֹנִי* (*gnoni*). See the note on ver. 4.

*שֹׁד* (*shod*), more usually *שָׁד* (*shad*), when signifying *the breast*. It is, however, used with this meaning, and in the same form as in the text, in Isa. lx. 16.

Job here gives a graphic description of some of the cruelties attendant upon the slave-trade,—a nefarious transaction by no means modern.

10. In this and the next verse are described the cruel consequences of men being forcibly stolen and carried away from their homes. They are made to serve with most relentless rigour. (See the Illustrations.)

*גְּרוֹמִים* (*gnarom*) *naked*, being placed first in the sentence, is evidently the same person, or class of persons, spoken of in the previous clause as the *גְּנוֹנִי* (*gnoni*) *the tame*.

*Naked do they go, &c.* Many prefer, with the Chaldee Par., to take *הִלְכוּ* (*hillechou*) in a transitive sense—*they make them to go*; but there is nothing to show that the Piel of *הָלַךְ* (*halach*) can have this signification. Certainly, out of the twenty-three cases of its occurrence in the Bible, there is none, except perhaps Prov. viii. 20 and the present passage, that in the slightest degree warrants such a signification being attached to it; and then, even in these two solitary instances, it is by no means necessary that it should be so understood. This and the next verse are introduced very similarly to vers. 7 and 8. In both cases certain results are described.

*Naked without clothing,—i.e.*, stark naked. No unreal picture of some of the evils of slavery.

*And famishing, &c.* This exaction of labour without remunerative wages is



much condemned. See Lev. xix. 13; Deut. xxiv. 14, 15; xxv. 4; Jer. xxii. 13; James v. 4.

11. *Make oil.* There can be but little doubt that the verb יַתְּשִׁירוּ (yatshirou) is a denom. of the noun יִצְהָר (itshar) oil.

*Their walls.* The factories or the garden enclosures of these cruel slave-holders.

*Tread wine-vats, and they thirst.* A high refinement of cruelty, though often practised more from thoughtlessness and avarice than from actual pleasure of inflicting suffering. (See the Illustrations.)

12. Job now proceeds to detail crimes committed in cities. One MS. reads מְתִימִים (methim) dead men, instead of מְתִימִים (m'thim); but the meaning sufficiently refutes that reading. Umbreit evades the objection by translating, *the dying*; but this is taking too great a freedom with tense.

*Doth not impute fault.* God, by allowing the guilty to escape with impunity, seems to take no notice of such crimes. תִּפְלָה (tiphlah) means, in the first instance, something that is insipid, unsavoury, &c.; then, in a moral sense, it means defect, fault, delinquency, &c., &c. So far from God's regarding such atrocious crimes in the light they deserve, He acts as if He did not impute even slight blame to the perpetrators of these evils. This is the force of the passage, and it is by overlooking this that some have proposed to read תְּפִלָּה (tephillah) prayer, instead of תִּפְלָה (tiphlah); but this is quite unnecessary, and weakens the sense; besides which, it would in that case be necessary to supply עַל לִבּוֹ (gnal libbo) after יַשִּׁים (yasim). The rendering in that case would be,—*Yet God doth not attend to [their] prayer.*

13. So John iii. 20.

*They,—i. e., men who commit crimes in cities.* The word is emphatic in Hebrew, meaning these kind of men whom he is about to describe. Such men usually choose night-time as the season most suitable for their deeds of darkness; whereas those, of whom Job had already spoken as marauders in the desert, he described as rising early in pursuit of their business. (ver. 5.)

*They acknowledge not its ways.* They do not conform to the practices of men in general, who are wont to transact their business during the day-time, and not at night.

14. לֹא אֶרְאֶה (laor). It is difficult to determine whether this does, or does not mean, *at day-break*, or, *towards day-light*; for if such be its meaning, as seems probable, it apparently contradicts the statement in the former verse. I was at first disposed to conjecture that the original reading might have been לֹא אֶרְאֶה (lo or) [*when it is*] *not light*; but that would involve another difficulty, as the word in question is evidently put in antithesis with לַיְלָה (loyelah) night. The best solution I can propose is, that it sufficiently answers the requirement of ver. 13 to suppose that the murderer commits his deed of blood, not in the open day, but only at the very early dawn, when few, except those who are his victims, are stirring.

*He slayeth the meek, &c.* As to the class of persons here designated גְּנָוִים (gnoni), see the note on ver. 4. These inoffensive and needy persons are probably early abroad to labour for their hard-earned livelihood, and it is difficult to conceive what motive the murderer has for depriving such of their lives.



*He is altogether a thief*;—lit., *he is as the thief*; but this may mean, according to the Hebrew idiom, *he is quite the thief*; much, perhaps, as we might say, *he is a regular thief*. Not professionally such, but such in fact.

15. So Prov. vii. 8, 9. As the murderer selects the early dawn for his nefarious deeds, so the adulterer seems to prefer the evening twilight, that he may then commence his operations for the gratification of his lusts.

*A veil for the face*. Not necessarily *a mask*, as some understand it.

16. *He burroweth*. This is understood by commentators to refer to a thief, but the transition in that case would be rather too abrupt. I refer it to the adulterer who thus gets into the secluded houses or apartments where the Orientals, as is the case now, kept their wives. He probably breaks through the sun-dried brick walls of the outer enclosure, and thus gains admission into the apartments, where he is readily received. Compare St. Paul's expression, "*who creep into houses.*"

*They*,—*i.e.*, the persons just referred to,—the adulterer and the murderous thief. Compare the statements which follow with ver. 13; indeed, the four clauses which follow are an amplification of that verse.

*They know not*,—*i.e.*, they have nothing to do with, and they hate.

*They keep themselves close*,—lit., *they set a seal upon themselves*, or, *they seal themselves up*. A seal in early times was used as a lock.

17. *For*,—יָחִי (*chi*). So far from knowing or caring to have any intimacy with light, they dread lest the dawn should surprise them whilst still engaged in their nefarious practices.

*Yea, they recognise*,—lit., *he recogniseth*, *i.e.*, each one of them recogniseth. The meaning is, that the moment they see the first streak of daylight, they regard it in the same point of view as others would regard the darkness and the danger of night.

18. A most obscure verse. I think, however, the allusion is to pirates.

*Swift on the face of the waters*,—the pirate.

*The portion, &c.* The pirate utterly despises the habits, &c., of landsmen.

*He turneth not to the way of orchards*. This is the literal translation of this obscure clause, and the meaning seems to be that the pirate does not have recourse to the ordinary habits of other men, such as agricultural pursuits, &c.

כֶּרְמִים (*cheramim*). The meaning of this word is not to be limited to *vineyards*, its ordinary signification; it rather means *gardens*, in which, together with vines, both olives, dates, and figs were extensively cultivated, as may be seen in ancient Egyptian paintings.

I wonder much, that it appears to have escaped the notice of those expositors who have thought that the first clause of this verse ought to have a meaning of comparison, and who have consequently supplied כֶּ (che) as, and have translated, either, *he is as a swift thing on the face of the waters* or, *he is swift as the waters*, that,—by dropping the Makkeph between לָ (gual), and כֶּנִּי (penei), the rendering might be, *he is swifter than the face of the waters*.

19. All such persons must die in the ordinary course of nature; wicked as they are, and prosperous as they may be for a season, yet this cannot always last; as surely as snow-waters become absorbed by heat, so surely death sooner or later removes them from the scene of their sins.

20. It will be observed that I have disregarded the accents in my rendering of this verse.

*The womb*,—that either of his mother or his wife.

מַחֲמֵץ (*mathak*),—*sugere cum deliciis*.

The meaning of this verse seems to be,—that each one of the wicked persons before described, such as the murderer, adulterer, &c., do, in the ordinary course of things, at last die, like all others; and so, share the same fate as others, and are equally forgotten even by those who loved them most: their real worthlessness is soon seen in the fact that they are not remembered; and all their power of doing harm then becomes completely broken.

I cannot agree with those who see, in all these expressions, circumstances rather consolatory than otherwise, respecting the deaths of the ungodly. These expositors make the passage mean, that the wicked are gradually and quietly absorbed by death, and that they are then speedily forgotten, because they did not come to some disgraceful end, such as would have caused them to be remembered with dishonour; and that though they do get broken at last, it is only when they are old and decayed, like some aged and dry tree that falls to the ground merely through natural decay.

21. The anomalous form יַעֲיִתִי (*yeyetiv*) has given much trouble to grammarians; it appears to me to be a kind of *pielized Hiphil*, coined perhaps by the speaker at the time, in order to give intensity to the idea intended. I have endeavoured to express this intensity by inserting the word *over*. Perhaps the English, *he is not the most kindest*, would express the meaning, though with a similar anomaly to that in the Hebrew.

The second of the clauses in this verse, I think, throws light upon and indeed explains the first; and the meaning is, that he to whom the duty of kinsman belongs, refuses to marry the widow of the deceased relation: neglect of this duty was accounted a great sin; and the law respecting it was evidently established long prior to the time of Moses, as we find from the case of Judah's sons recorded in Gen. xxxviii.

רֹגֵחַ (*rogneh*) from רָגַח (*ragnah*) here evidently equivalent to its cognate רָגַח (*ragnagh*).

22. *And another*. As Job is evidently describing various classes of lawless men, it is perhaps necessary in a translation to make the distinction clear by the insertion of some such word as *another*; and accordingly I have done this throughout. The speaker would sufficiently mark this distinction by tone of voice. It is in some instances marked in the Hebrew by change of tense.

*Hath drawn, &c.*,—*i.e.*, by his influence, wealth, power, &c., has obtained that ascendancy over even great men, that he can play the cruel despot to any extent he pleases.

*None feeleth sure, &c.* Not one of the mighty men just alluded to, and over whom he has gained a complete ascendancy, can ever feel for a moment secure of his life. The capriciousness, with which a despot will strike off to-day the head of the man whom he loaded yesterday with his favors, seems to have been as much exercised in the age of Job, as it is at the present moment, wherever man wields unlimited power.

חַיִּין (*khayin*),—a Chaldee termination; the proper Hebrew termination being חַיִּי. חַיִּי (khayaiw) is the reading in one of Kennicott's MSS.; this, however, is evidently an emendation on the part of a recensor. The Chaldee plural termination is not uncommon.

23. Nobody else is secure but this tyrant, and that by God's permission.

חַיִּין לֹא לְבִטָּחָה (ittēn lo lavetakh),—lit., *some one (i.e., God) gives to him [what-ever tends] to security.*

*But His eyes, &c.* God seems to stand aloof, and, because he does not punish, more or less to countenance iniquity; such however is not really the case, for he does take cognizance of the actions of these men. Job throughout this argument implies, that he for his part sees what the prosperity of these men is worth—at best they cannot keep it for ever: it may seem strange that they are allowed to prosper at all, but sooner or later death, that common leveller of all, terminates their earthly felicity: and so far, even without lifting up the veil of the future, it may be seen that God does bring a career of wickedness to an end.

24. The sense will not be so good if, with some MSS., we read דּוֹמְמוּ (*dommou*) *they are silent*, instead of רּוֹמְמוּ (*rommou*) *they are exalted*. This word Hahn takes as for רַמּוֹמוּ (*ramomou*) from רַמּוֹם (*ramom*).

*Are gone*,—lit., *are not*, or rather [each one of them], *is not*.

חַמַּחֲכָה (*hummechou*),—this has ordinarily been taken as Hophal of חַמַּחֲכָה (*machach*) for הוֹמַחֲכָה (*houmacchou*); but as it is the regular Pual form of חַמַּחֲכָה (*hamach*), and as there is such a word in the Arabic, and one which gives a suitable sense to the passage before us, I think with Lee we must prefer so to take it. Castell gives as its primary meaning, *instanter ursit*, and I have adopted Lee's translation of it.

*They get shut up*,—קָפְצוּ (*kaphats*) *cramped up, cooped up, &c.*, and so, the allusion may be either to their being (as we might say) boxed up in coffins or shut up in sepulchres.

*And like a topping ear of corn, &c.*,—lit., *and like a head or chief of an ear of corn*. I think Job means, that although such men usually enjoy great prosperity during life, yet they are more marked for death than others.

## JOB XXV.

1. "Ultimum hocce classicum (says Schultens), quod a parte triumvirorum sonuit, magis receptui canentis videtur, quam prælium renovantis."

Bildad, in his lame reply, evidently speaks, only because he considers that silence would be an acknowledgment of his defeat; he has nothing to urge against the facts just produced by Job, and which prove, that in a general way men of the very worst characters are allowed all their life long to perpetrate their misdeeds without any mark of God's displeasure; and that on the other hand meek-spirited men, who are the victims of these miscreants, are suffered to groan and languish throughout their existence without any notice being taken of it by God. Bildad, being unable to refute the argument of Job which is based on such notorious facts, contents himself with a few feeble remarks, in which nothing new is adduced, and which seem principally directed against the first part of Job's discourse,—that part contained in the first twelve verses of ch. xxiii., in which



he reiterates his desire to bring his case directly before God's tribunal, and also persists in maintaining his innocency and the general rectitude of his conduct.

2. *Dominion and awe, &c.* God reigns in heaven in awful majesty and imperturbable serenity,—think not then that he will allow his majesty to be invaded by such an one as yourself, or that he will permit the harmony of his heavens to be disturbed by your rash clamours against his supposed injustice. Such I take to be Bildad's meaning; he refers, I think, to what Job had said particularly in ch. xxiii. 3—5.

3. *His battalions*,—either his angels, or his innumerable worlds—often called “the host of heaven”; the next clause seems to intimate that the latter are principally intended. How vain, then, to think of contending with one whose power is so unlimited.

*His light*,—probably his sun.

*Upon whom, &c., &c.* He is therefore cognizant of all that transpires in all parts of his dominions.

4. Compare iv. 17, 18; also xiv. 4 (compared with ver. 1), and xv. 15.

Bildad again cites this passage (often previously adduced) apparently because Job, in xxiii. 11, 12, had persisted in maintaining his innocency; but he misinterprets, as indeed the others had done, Job's protestations of moral uprightness in general, as though they amounted to a declaration of sinless perfection.

5. גַּד (gnad), *even*,—lit., *up to*; the meaning here is, *the highest degree*, as it were, take *the most extreme* case, the most unlikely supposition, &c., &c.; and hence גַּד (gnad) has sometimes the sense of *even*. The force is,—if even a heavenly body be defective in brightness, how much more whatever is earthly only.

*It giveth no brightness.* Either, being in itself an opaque body, and so having only a borrowed light; or, its lustre, bright and silvery as it is in the sight of man, is dim in the eyes of God; and so, the words *in his sight* may be supplied from the next clause. The parallelism will not admit of translating יַחֲלוּ (yachil) in the sense of *tabernacling*, which is its true sense, if taken as a denominative verb. One MS. in Kennicott's collection reads יַחֲלֶה (yahel), which of course gets over the difficulty; and, probably, this is the reason this one MS. has it so. We must suppose that יַחֲלֶה may, in some instances, have had the same meaning as its cognate יַחֲלֶה to shine.

6. Take man either in his worst or in his best estate, in either case, he is nothing but corruption; and Bildad implies that that corruption is moral as well as physical, the latter, in fact, a type and an argument of the former.

## JOB XXVI.

2. *How thou hast holpen, &c.* This is, of course, addressed to Bildad, the last speaker, and it is full of irony.—What eminent service, to be sure, you have done me! I am a poor, feeble, ignorant creature, but, by your admirable arguments and wisdom, you have imparted to me strength, consolation, and instruction.

Some understand this as meaning,—What eminent service you, Bildad, have done to your friends who stood in great need of this your efficient support! Others, again, suppose that the reference is to God, thus,—How greatly God must



be indebted to you, Bildad, for the powerful manner in which you have advocated his weak and tottering cause! It is, perhaps, immaterial which of these senses be adopted, though I rather incline to the first. At all events, either way, it is the language of triumph, on the part of Job, over his antagonist defeated in argument, and all but silenced.

3. רֵפְאִים (toushiyah), *reality*. See Note on chap. v. 12.

4. The same sarcasm is apparently continued; the meaning appears to be,—The person to whom you have delivered your sentiments is no other than poor ignorant Job; and the inspiration under which you have spoken is certainly that of the Almighty.

Or, possibly, the meaning may be,—Are you aware that you have advanced your sentiments before that God at whose majesty you ought to tremble, and that the inspiration that has prompted you is only that of a mortal man? The former of these meanings, however, is more consonant with the context, for Bildad had not stated anything derogatory to the majesty of God. I am not sure, however, whether the meaning of the first clause may not simply be,—*for whose behoof and benefit was your speech specially intended?* A doubtful compliment.

5. The reference to God, in the last clause of the previous verse, at once leads Job to dilate, far more magnificently than Bildad had done, upon his majesty and greatness.

רֵפְאִים (*rephaim*) *shades of the dead*. Lee, in an elaborate note, endeavours to prove that these *Rephaim* are really the people of that name, and that they were the inhabitants of the great valley in which were situated Sodom and Gomorrah, and which was afterwards converted into the Dead or Salt Sea; but the sense he makes out of it is meagre in the extreme:—“*Can the Rephaim or their neighbours wound from beneath the waters?*”

It is, I think, certain, from the following passages, that this word must mean *dead persons*:—Ps. lxxxviii. 11 (Heb. Bible); Prov. ii. 18; Isa. xiv. 9; xxvi. 14, 19. In three of these passages the corresponding word in the parallelism is מְתִים (*methim*) *dead persons*; and in one of them it is מָוֶת (*maveth*) *death*; in another of them the locality where these רֵפְאִים (*rephaim*) are said to be is called עֲמֻקֵי שְׁאוֹל (*gninkei sheol*) *the depths of Hades, or of the grave*; and in another simply שְׁאוֹל (*sheol*). As רֹפְאִים (*ropheim*) mean *the embalmers of dead bodies*, so, probably, רֵפְאִים (*rephaim*) meant in the first instance *bodies so embalmed*, such as we know by the name of *mummies*, and then came to signify any *dead person* indiscriminately. It would seem to apply more generally to the wicked dead; not unlikely Job is referring here to those who perished in the deluge, and whom St. Peter calls “the spirits in prison.”

Bildad had spoken of God’s dominion in the heavens; Job shows it to be much more extended, even to Hades, Hell, &c., &c. So in Psalm cxxxv. 6, God is said to do what he pleases in heaven and in earth, in the sea and in all deep places.

*The places beneath the waters,—i.e.*, probably the place of departed spirits; called by St. Paul “the lower parts of the earth.”

*They that dwell there,—*departed spirits; the wicked dead are especially intended. Job seems to show here, that however much the ungodly may in this life have prospered and sinned with impunity, yet there is another world where God’s sovereignty is felt and acknowledged, and where beings tremble.

6. שְׂאוֹל (*sheol*) *hell*. This word, for the most part and primarily, signifies *the grave*, and then *the place of departed spirits*. Nothing respecting the nature of that latter place is revealed, so far as we know ; but it would appear that the ancient patriarchs and the Hebrews formed their notions of it very much according to the character of their burial places ; hence they usually represent it as a subterranean cavern with chambers, and also with bars and gates, and a place of darkness ; there the pious were supposed to lie down in a state of rest and expectation of their future happy renovation (Job xiv. 13—15 ; xvii. 15, 16) ; and there the wicked were punished. (Psalm xlix. 14 ; ix. 17 ; Prov. xxiii. 14.)

That שְׂאוֹל (*sheol*) was the place of *departed souls* we learn from Psalm xvi. 10, and Isaiah xiv. 9—11 ; that it was the locality where the רֵפְאִים (*rephaim*) (*shades of the dead*) and מְתִים (*methim*) (*the dead*) dwelt, we learn from the present context (see note on previous verse) and many other passages. It was at the most extreme distance from heaven (Psalm cxxxix. 8 ; Amos ix. 2) ; was a proper abode for the wicked (Psalm lv. 15), and, as such, a place of great misery and darkness, and where God's wrath was felt (Psalm lxxxviii. 4—7) ; equivalent to destruction (so in the present passage, also in Prov. xv. 11 ; xxvii. 20) ; represented as the chambers of death (Prov. vii. 27), and with a yawning mouth (Isaiah v. 14 ; Prov. xxvii. 20) ; very deep (Job xi. 8), situated in the nether parts of the earth (Ezek. xxxi. 15—17) ; and shut in by gates (Isaiah xxxviii. 10).

אַבְדֹן (*Avaddon*), *perdition*. See Rev. ix. 11, "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

7. *He spreadeth, &c.* נֹטָה (*noteh*), a word generally applied to the heavens, and so, we may reasonably infer that, by the *north* here, Job means the northern portion of the heavens, which appears as the centre of the vast canopy, which God has spread like a tent over our heads.

*Over the void*,—with nothing but his continued power to sustain this canopy. The *continuance* of power is expressed by the present participle ; it is not, he *hath* spread, but he *spreadeth*, a continuous act.

*Suspendeth, &c.* Compare with this the similar views of heathen authors many hundreds of years afterwards:—

"Hanc, veteres Grajum docti cecinere poetæ  
Aëris in spatio magnam pendere—  
Tellurem, neque posse in terrâ sistere terram."

LUCRETIUS.

Ovid also :—

"Ponderibus librata suis."

בְּלִימָה (*belimah*), a compound of בְּלִי (*beli*), and מָה (*mah*), *nothing of any kind whatever*.

8. תְּסֹרֶר (*tsorer*) *tieth up*, as in a bag or skin-bottle.

*His clouds*. Emphatically *his*, he being the creator of them, and making what use of them he pleases.

*And the cloud is not rent, &c.* A waterspout would, perhaps, be an exception to this general rule.

9. כִּישֵׁשׁ (*chissh*), or כִּישֵׁס (*chisse*) (so 1 Kings x. 19) ; generally *throne* ; but I take *canopy* to have been its original meaning, as the roots חָשַׁשׁ (*chasah*), and

צָפָה (*chasa*), and the sense in which it is used here, imply. We have *the face of the canopy*, or the blue ethereal sky, placed here in apposition with *the face of the waters* in the next verse.

10. *Up to the confines of, &c.* The horizon where light and darkness appear to meet, all that is above being apparently the region of light, all that is below the region of darkness. Barnes has a good quotation from Milton on this verse:—

“Then staid the fervid wheels, and in his hand  
He took the golden compasses, prepared  
In God’s eternal store, to circumscribe  
This universe, and all created things:  
One foot he centred, and the other turned  
Round through the vast profundity obscure;  
And said, Thus far extend thy bounds,  
This be thy just circumference, O world.”

*Paradise Lost*, Book vii.

11. יִרְפָּפוּ (yerophphou) *vibrate*. This seems to me the correct meaning of the word. As applied to the eyes, in Chaldee it means to *wink* or *twinkle*; and to the wings of birds, to *flutter* (see Buxtorf on רִפְפָּה *rphph*); the latter signification is that in which it is particularly used in Arabic. (See Castell also on רִפְפָּה *rphph*.)

*Pillars of heaven*. By these, no doubt, are to be understood high mountains rather than clouds. We have a similar passage in Nahum i. 5; also in Hab. iii. 10, where mountains are specified. Volcanic action is probably referred to.

12. *He stilleth*. After some consideration I have no hesitation in adopting this meaning for רָגַג (ragagn), and I consider that it should be so translated in Isaiah li. 15, and Jer. xxxi. 35 (it is strange that Rosenmüller should not have seen that the ו (*w*) in these passages may mean *when*, and not necessarily *and*). The LXX. here have κατέπαυσε. There is no question that this is invariably the sense of the word in its Hiphil form. The various meanings which have been assigned to it of *dividing* and *agitating* are wanting in authority, except by having recourse to the transposition of letters. In the Arabic, the general meaning of the word appears to be *bringing back to a former position*, and in some special instances signifies *water checked in its flow and becoming stagnant*. The Ethiopic also gives much the same sense—*congealing*, also *coagulating as milk*.

מַחֲטֵה (makhats), ordinarily to *strike*, or *smite through*, but I take its first meaning to be, from the Arabic, *concussit terram pede suo, i.e., stamped*, and also *agitavit lac vel utrem butyri cogendi ergo, i.e., shook about the milk or the skin* (in which it was) *with a view to make butter of it*. Now I think that a modern Arabic practice throws very considerable light upon this verse, which has been misunderstood. Harmer, in his *Illustrations*, tells us in a passage, the first part of which is quoted from Shaw, that,—“the Eastern way of churning is done by putting the cream into a goat’s skin turned inside out, which the Arabs suspend in their tents; and then, pressing it to and fro in one uniform direction, quickly occasions a separation of the unctuous from the wheyey part. But there is another way of churning in the Levant, which is, *by a man’s treading upon the skin*, which answers the same purpose.” I consider that מַחֲטֵה (makhats) is used in this sense of *stamping*; in Psalm lxxviii. 24 (Heb. Bible), *that thou mayest stamp thy foot in*



blood, &c., with which compare Psalm lviii. 10, *he shall wash his feet in the blood of the wicked*; and so, compare Job xxix. 6, *when I washed my steps in butter*, with the present passage.

I understand both clauses to refer to the same thing—namely, the repression of the sea when it is in a state of agitation; and it will be observed that an elegant parallelism thus exists between the verbs in the two clauses. God is represented here, as bringing the agitated sea into a state of apparent coagulation, by stamping upon its proud waves, with the same ease that a man, by stamping upon a skin of milk, soon reduces the liquid and agitated mass to a state of consistency and actual coagulation.

*By his knowledge.* God knows how to still the raging sea, just as a man knows how to make milk coagulate.

13. *He brighteneth, &c.,—i. e.*, by his wind He clears the heavens of clouds and mist, just as in the verse before God is described as lulling tempests at sea.  $\text{שִׁפְרָה}$  (*shipherah*) has many difficulties, but the most reasonable supposition is, that the word is third pers. pret. Pihel, without the dagesh, as  $\text{שִׁלְכַח}$  (*shūlekkah*) in Ezek. xvii. 7, and xxxi. 4; and that  $\text{ה}$  (*h*) is paragogic. If we take it as a feminine, and make  $\text{רוּחַ}$  (*rouakh*), or  $\text{רוּחַ}$  in the next clause, the nominative, then the construction becomes clumsy; or if  $\text{שִׁפְרָה}$  (*shipherah*) be construed as a noun, the parallelism is destroyed.

*His hand woundeth the fleeing serpent.* The serpent is evidently the constellation of that name; and the meaning of the clause is,—*God has fixed that constellation in the heavens.* This is elegantly and poetically expressed in the passage before us, by the supposition that this gliding serpent in the heavens is endeavouring to make its escape, but that God wounds it, and so arrests it in its flight; and that although it is constantly gliding round the axis, yet it cannot get beyond the bounds where God has transfixed it. There is, without doubt, I think, allusion here to the occurrence in Gen. iii. 14, 15, where God dooms the serpent, and did probably then and there literally wound him, so striking him, as to cause him from that day forward to crawl on his belly. It may be, further, that this serpent was endeavouring to make his escape when he was thus suddenly arrested in his flight. We may certainly trace, in that occurrence, the origin of the fables of the Greeks and Latins respecting this remarkable constellation. They supposed it to be the famous dragon which guarded the apples in the garden of the Hesperides, and which, having been slain by Hercules, was placed amongst the heavenly constellations by Juno, who, to prevent the daughters of Atlas from gathering the apples of gold which grew on a tree which she had planted in the said garden, had herself appointed this dragon as the guardian of the fruit. The constellation Hercules represents that hero engaged in conflict with the dragon: resting on his left knee, he wields a formidable club, and his right foot rests immediately on the head of the writhing monster. (See the Illustrations.) The correspondence of the fable with the fact from which it was originally derived is sufficiently obvious. The garden of the Hesperides is the garden of Eden; the tree with golden apples, planted by the Goddess Juno in the garden, is the tree of the knowledge of good and evil planted by God in the midst of the garden of Eden; the daughters of Atlas who plucked the fruit are Eve; the dragon is the serpent, Satan's agent in the temptation; and Hercules



is the Divine Person who passed and executed sentence on the serpent. This remarkable constellation,—*the Serpent*, is variously called by the Arabs, *Tinnin*, *Al Haya*, *Taaban*, *Aben*, *Taben*, and *Etabin*; by the Hebrews, *Tannin*, and *Etanin*; by the Greeks, *Ophis* and *Dracón*; and by the Latins, *Anguis*, *Serpens*, and *Draco*.

14. *Outlines*.—קְצוֹתַי (ketsoth), lit., *extremities, limits, boundaries, &c.*, has probably here the meaning above.

I think that *thunder* must here be understood figuratively, just as *whisper* is in the former clause. If what we do see and know of God may be compared to merely a faint sound which just reaches our ears and our perception, how loud and how incomprehensible would be the full display of his greatness!

## JOB XXVII.

1. Job probably paused at the close of the last chapter, in expectation of a reply from Zophar (whose turn it was to speak) or, at least, from one or the other of his friends; but on finding them silent, he resumed his discourse.

*Again took up*,—lit., *added to take up*.

*His verse*,—מִשְׁלָלִי (meshalo), *his sentence, or sententious discourse*. A poetic discourse, abounding in apophthegms and illustrations.

2. *As God liveth*. The usual formula of an oath. The meaning is, I swear by the living God, that, &c., &c.

*Put aside my right*. By refusing to adjudicate upon my case, as was due to me.

*Embittered my soul*. By leaving me lie under the suspicion of guilt, when I am really innocent.

3. *All the while, &c.* As long as I live. In this verse there is evident reference to the first creation of man.

*God's spirit*,—i.e., the spirit or breath originally breathed into my nostrils by God.

4. This means either, I will not admit that I have been guilty of iniquity or deceit, or, I will not deal so wickedly and falsely as to confess sins of which I am not guilty.

5. *Judge you right*. Admit that you are right in the charges which you bring against me.

*I will not part with my integrity*. I will not cease maintaining my innocence.

6. I stick to the fact that I am a righteous man, and nothing will induce me to disown this: my conscience does not reproach me, and so shall not accuse me, of having been guilty of an ill action any day of my life. Compare St. Paul's—"I have lived in all good conscience before God unto this day."

7. *It is, &c.* יָהִי (yehi) has not so much the force of an optative here as of a kind of imperative potential—i.e., not so much, *let it be so*, as, *it must be so*, though in reality both ideas enter into the expression here; and the reason of this is, that it indicates the necessary alternative of a position just assumed as true. Thus,—If I am really innocent, as I certainly am, then I admit that it follows as a consequence that those who have falsely accused me with so much

hostility of feeling, and in so unprovoked a manner, *are* really the guilty party. This, I admit, is the necessary conclusion. Well, *be it so; it must be so; I see no other alternative; I can come to no other conclusion.*

רָשָׁע (*rashagn*), in a forensic sense, is one who is *found guilty*. The force of צֶה (*che*) in both these clauses is, *altogether, quite, &c.*; lit., *as*; but it often denotes completeness of comparison, *i.e., completely as*. I render it by *really*.

Both אוֹיֵב (*oyev*) and מִתְּרֹמֵם (*mithkomeh*) are evidently to be understood here in a forensic sense, as *opponent, adversary, &c.* The idea conveyed in the first word is *hostility of feeling*; in the second, *hostility of action*, and that *initiative*. It is, to some extent, expressive of unprovoked assault.

8. This verse has been variously translated, though with much the same general sense. Some have taken יִבְצָע (*ivtsagn*) in its more usual sense of *getting gain*, whilst others prefer understanding it here in the sense of *cutting off*, of which there are not wanting instances. In this latter case יְלֹאֵה (*eloah*) must be supplied from the second clause, and this seems to me preferable to the other alternative of reading, יִבְצָע (*ibbatsagn*) *he shall be cut off*, instead of the received יִבְצָע (*ivtsagn*).

יִשְׁלַח (*yeshel*) has been variously referred to the roots נָשַׁל (*nashal*) to draw out, שָׁאַל (*shaal*) to ask or require, and שָׁלַח (*shalah*) in the sense of being secure. If the first of these words be the root, the reading should be יִשְׁשַׁל (*ishshal*); if the second (which is the ingenious conjecture of Schnurrer, and would agree well with the New Testament expression, "*thy soul shall be required*"), we should expect to read יִשְׁשַׁל (*yeshal*), contracted from יִשְׁשַׁל (*ishal*). The form יִשְׁשַׁל (*yeshel*) is correctly derived from שָׁלַח (*shalah*); but then, if we take that root in the sense of *being secure*, the passage will be without meaning, unless we give the word a Hiphil or causative signification, in which case we must be driven to read יִשְׁשַׁל (*yashel*) the Fut. Apoc. of Hiphil; and this is the view taken by Lee. But I decidedly prefer the opinion of Rosenmüller, Gesenius, &c. (notwithstanding Lee's sneers), that שָׁלַח (*shalah*) is here equivalent in meaning to שָׁלַח (*shalal*), to draw out, as a sword out of a scabbard. See Gesenius on נִדְנָה (*nideneh*) the sheath of a sword, used in Dan. vii. 15 to signify the body. He gives quotations from ancient authors in support of this sort of phraseology; particularly one, which is very appropriate, and is said to have been uttered by a certain philosopher whose ugliness was despised by Alexander the Great:—"The body of a man is nothing but the sheath of a sword, in which the soul is hidden as in a sheath."

9. God certainly will not hear him, because his prayer is not the language of sincerity and faith. (Prov. i. 24, &c.) תְּעֹגְקָה (*tseagnkah*) is a cry, not of supplication, but one which is extorted by anguish or by a dread of coming evil.

10. *At all times.* Will he have confidence to do so, when in trouble?

11. *Of the hand of God.* It is doubtful whether *of* here means *concerning, i.e., about* the method of God's dealings; or *by means of, i.e., by means of* God's dealings, and by judging from past providences.

*What is usual with, &c.* This is the force of the word עִמָּךְ (*gnim*). It implies the ordinary character, habits, and actions of a person. Job's meaning is,—So far am I from wishing to cast in my lot, or in any way to side with the ungodly,

that I beg to inform you—and which, indeed, you already know—that though God may for a while allow such to prosper, yet past experience of God's ordinary dealings shows what the real end of all such prosperity is.

*I will not keep back.* Like an offensive truth.

12. I need not go far; I may appeal to your own knowledge of the ways of God.

*Why then do ye trifle in vain?* This is quite literal. The meaning is,—It is matter of common observation, and such as cannot have escaped your notice, that God, though He prospers the wicked for a while, yet reserves them for punishment; why, then, do you so vainly and absurdly attempt to argue that afflictions are proofs of wickedness?

13. *With God*,— $\text{אֱלֹהִים}$  (*gnim*), i.e., which God, according to his usual way of acting, allots to him. See note on ver. 11.

*Tyrants*,  $\text{אֲרִי־מְרִיטִים}$  (*gnaritsim*),—quite literally, *terrorists*.

Zophar had expressed much the same sentiment in xx. 29. Job does not always deny the premises of his friends, but he objected to the conclusions they drew from them. The sentiments expressed by Job in this and the following verses, being similar to many of those already advanced by his friends, have presented a difficulty to the minds of most commentators. This difficulty Kennicott has ingeniously endeavoured to remove by the conjecture that, as we naturally expect that Zophar should speak three times (his two friends having done so), and as the subject of this verse accords with that with which he had finished his last discourse, so, not unlikely the words from ver. 13 to 23 are the words, not of Job but of Zophar. But there are strong objections to this plausible view—such as the authority of all the ancient versions and of all the manuscripts, which is against it; and also the impossibility of the supposition that the formula, “and Zophar answered and spake,” could have so disappeared from the text, if it had ever existed, as to be altogether unnoticed by the most ancient versions. Some have supposed, that Job is here forestalling what he considered Zophar might have said in his third reply; and others, again, that in these verses he is quoting the sentiments of his friends, with the view of expressing his dissent from them. It strikes me, however, that the most natural way of getting over the difficulty adverted to is, as I have above stated, to remember, that Job does not always deny the truth of all that his friends advanced, but simply the uncharitable application which they made of their views.

*This is, &c.* Job means,—Zophar is quite right in what he has stated on this subject; but then, as I have just said, I wish to put the matter in its right point of view. (“I will teach you of the hand of God.”)

14. Job first details, the *family* and then the *personal* troubles that befall an ungodly man.

*It is merely for the sword*,— $\text{לְמוֹ-חֶרֶב}$  (*lemo-kharev*). This, I think, is the force of  $\text{לְמוֹ}$  (*lemo*), the original idea being probably interrogative, *for what?* Thus,—*If his children be multiplied, it is—for what? For the sword, and for nothing more nor less.* Much fulness of meaning is lost, by not attending to these little niceties of language.

*Shall not have enough of bread.* The Authorized Version,—*shall not be satisfied with bread*, conveys the wrong impression, that they might have sufficiency of bread, but would not be content with it.



15. *His residue,—i. e., his children and issue just spoken of.*

*Shall be sepulchred by death.* This is literal, and a bold figure, by which is signified, that they should have no other burial, than such as Death should give them on the open field, where they had fallen, either by sword or by famine. This, I think, is preferable to the view taken by some, who understand מַוֶּתֶת (*ma-weth*) here in the sense of *pestilence*; and who mean by it, that those of his family who might escape sword and famine would, nevertheless, be untimely cut off by pestilence.

*Their widows shall not weep,—lit., his widows; i. e., the widows of each that so dies.* Either there would be none left to make lamentation, or, more probably, these men were so detested when alive, that they are not mourned over when dead, even by those who were the nearest to them in relationship. Compare Jer. xxii. 18, 19, and Ps. lxxviii. 64. Or, not unlikely, the expression may mean simply, that they should have no funeral, it being the custom for wailing widows and other women to join in the procession on such occasions.

16. We have a like idea in Zech. ix. 3, though with a slight variation in the latter clause. The expression was probably proverbial.

*As clay,—i. e., in great quantities.* As חֹמֶר (*khomer*) signifies also a *mound*, the idea may be intended here, and will correspond well, with the *heaping up* in the previous clause. Our Lord evidently alludes to the Eastern practice of hoarding up enormous stores of raiment, where He says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt," &c. (Matt. vi. 19.) It was, amongst other things, the sight of a "goodly Babylonish garment" that ensnared Achan. (Josh. vii. 21.)

18. *He hath built his house as a moth.* And therefore it is only a temporary abode. He must soon leave it. The common cloth-moth is, no doubt, intended. (See the Illustrations.)

*Like a shed, &c.* And therefore, again, it is merely temporary. Compare Isa. i. 8. He is soon removed from it. (See the Illustrations.)

19. *But shall not be gathered,—וְלֹא יִקָּבְצוּ אֲבֹתָיו (velo yeasaph).* This word is of frequent occurrence in Scripture. Usually there is added with it, when used as here with reference to death, the phrase, "unto his fathers," or, "unto his people." (See Gen. xlix. 29, and Judg. ii. 10.) In Numb. xx. 26 we have, as here, the simple word, the additional phrase being obviously understood, and accordingly inserted in our version. The expression is evidently something quite distinct from burial. (See Gen. xxv. 8, 9; xxxv. 29; and 2 Kings xxii. 20.) I lay great stress upon the first of these instances, that of Abraham, in whose case burial could not be called a being "gathered unto his people," as he was buried with Sarah only, and in a land of strangers. I feel convinced, therefore, that the expression, wherever used in Scripture, refers to the gathering of the soul of the defunct person into the region of the departed, and particularly, if not universally, into that of the blessed. If so, to say of anyone that he should *not be gathered*, was, in effect, to say that he should be excluded from paradise; and this is the meaning which I attach to it here. The rich man here spoken of may be sumptuously buried, but his soul is not gathered amongst the righteous.

*He openeth his eyes, and he is not.* Compare Luke xvi. 23, where a rich man is also spoken of. No sooner are his eyes closed in death than, like a person



waking from a dream, he opens them, and discovers in another state the awful fact that he is lost. (אֵינִינִבִּי (eyennou) *he is not.*) In the latter instance, the wretched man is further described as seeing the happy abode of the blessed, into which he has not been gathered, and about which he is informed, that between his own place and it, is an impassable gulf.

20. In this and the following verses, Job describes the hurried manner in which the ungodly rich man is taken out of the world, the terrors he feels in the moment of dissolution, and the impossibility of his escaping from it.

*As waters.* Like an advancing flood from which it is impossible to run.

21. *A blast*—קָדִים (kadim), lit., the *east wind*, but, as that wind is in Arabia the most violent, and scorching, and pestilent, I have thought it best to translate as I have done.

*It shall sweep him*—יִשְׁעֶרְהוּ (isagnerehou), lit., *shall sweep him as with a storm.*

22. I see no good reason for supplying אֱלֹהִים (elohim) here, as is generally done.

*Though he scud*—בָּרוּחַ יִבְרָח (baroakh iverakh). Intensive, implying flight with precipitation.

*From its stroke*, lit., *from its hand.*

23. I had at first translated according to the view ordinarily taken:—

“Every one shall clap his hands at him,  
And shall hiss at him out of his place,”

but, after consideration, I have rendered the passage as above. The wind is described by a bold figure, as exhibiting a sort of malicious joy at the destruction of the ungodly. (See the Illustrations.)

*It shall clap its hands.* This is expressive at once of the violence of its gusts, and of the exultation it is supposed to feel in being itself instrumental in the destruction of the wicked.

*And whistle at him, &c.,—in derision.*

*Its hands,*—lit., *their hands*, i.e., the hands of the two winds specified—the כַּפָּה (sophah) and the קָדִים (kadim).

*At him,*—lit., *at them*, i.e., at all such persons.

Job, in giving this description of the fearful end and consequences of ungodliness, I think, would have his friends to understand by it, not merely, that he knew from personal observation as much as they did on the subject, and that so, their pressing it so much upon him as they had done was mere trifling, and not argument (v. 11, 12), but also, that knowing this, as he did, he certainly could have no inducement to act such a part himself—no inducement to practise ungodliness, and at the same time profess to have hope in God (v. 8, &c.).

## JOB XXVIII.

The scope of this chapter has sorely perplexed interpreters, and confessedly there are difficulties in the way of arriving at a right understanding of it. The general meaning of it seems to be,—Man has done much in the way of investigating God's works, but, after all, this science, however utilitarian, does not lead him to the discovery of the truest wisdom: that exists in God only, who displays

it in the nice adjustment of all his works and providences, but it is secret to man; man's wisdom consists, therefore, not in prying into things which he cannot comprehend, [as Job's friends had done in assuming that God cannot do otherwise than punish the wicked and reward the righteous in this life,] but in submitting himself to the fear of God.

1. *There is indeed, &c.*—יְכִי (*chi*). The antithesis is at verse 12. There are, indeed, particular localities where the valuable minerals of the earth are deposited, and man, by *science*, knows where to look for them and find them, *but* wisdom! where is *wisdom* to be found?

*An outlet*—מוֹצֵא (*motsa*) a *going out*, or *place of egress*. It might be rendered *exit*, *adit*, and perhaps may mean *vein* or *mine*; but I think Job is speaking at present, not of man's ingenuity in the process either of bringing silver out of the mine, or of extracting it from the ore, but of the simple fact, that there are particular places where naturally silver is to be found. I do not think it necessary to adopt the ingenious conjecture of Michaelis, that we should read מוֹצֵא (*motsé*), a *finding*, instead of מוֹצֵא (*motsa*).

*A place for the gold, &c.* Its own native bed. Supply here אֲשֶׁר (asher) *which*, and not אֲשֶׁר שָׁמַיִם (*asher sham*) *where*, as in the auth. vers., and which destroys the general sense.

2. Iron and copper, no less than silver and gold, have *their* places where they may be found. Let the reader keep in mind that the antithesis throughout is in v. 12,—but where is wisdom to be found? Where is *its* place?

*Earth*—גַּפְזָר (*gnaphar*). Often used for the substance in general of which the earth's crust is composed.

*Stone*. Here, of course, *copper ore*. אֶבֶן (*even*) is masculine in 1 Sam. xvii. 40, and therefore יָצִיב (*yatsouk*) can agree with it, and so may be regarded as a pass. part. of יָצַק (*yatsak*); and as to נֶחֱוֹשָׁה (*nekhousah*), although Rosenmüller objects to considering it here as a noun, yet he admits that it is so used in this same book in ch. xl. 18, and xli. 19 (Heb. Bible).

*Stone is molten into copper*. Pliny, Hist. Nat. xxxiv. 1, and xxxvi. 27, has a similar expression, as quoted by Rosenmüller,—“Fit ex lapide aëroso, quem vocant Cadmiam; et igne lapides in aes solvuntur” (stone is melted into copper). (See the Illustrations.)

3. This language is of course to some extent hyperbolic; but then, even admitting that man does all this, still, with all his researches the most extensive, he has not succeeded in discovering, by his own powers, the place where wisdom is found.

*Man*. The whole context shows that this word is to be supplied here.

*Hath set an end to darkness*,—by bringing torches, or other artificial light, into the deep recesses of the earth, whilst he penetrates it, in carrying out his mining operations.

*And unto the utmost limit, &c., &c.* Man digs as far as possible into the bowels of the earth, in search of ores, which had previously been hidden and buried in the very thickest darkness.

*Searcheth he*. כַּחֲקֹר (*khakar*) is primarily to search by digging. הוּא (*hou*) is emphatic.

4. Of all the interpretations given to this most obscure of all obscure passages

of Scripture, this seems the best. It would be endless and useless to set before the reader the many and diverse renderings which have been made of this verse, so I shall content myself with a few remarks upon that which is here given.

פָּרָץ (*parats*) to break into, or break through, &c., is used transitively in Ps. lx. 3 (Heb. Bible), and as “*man*,” supplied from the preceding הוּא (*hou*), is most naturally the nominative case, it must be so used here. Then as נַחַל (*nakhal*) means a *watercourse, channel, gully*, and the like, and as mining operations are evidently the subject of discourse, we may very well understand by it either, what miners call, *an adit or a shaft*; most probably the latter, as there follows an allusion to the hoisting up and down of the miners, or to their pendulous position when at work. מְעַם־גַּר (*megnim gar*), quite literally, *from with he dwelleth, i.e., away from the place where he dwelleth*, the meaning of which is, *away from the surface of the ground, which is the proper abode of man*. And in this way it forms a parallel with מֵאֲנוּשׁ (*mecnosh*) *away from humankind*, in the next clause but one. הַנִּשְׁכַּחִים מִנִּי רַגְלִי (*hannishchakhim minni ragel*) *forgotten of the foot*,—a bold figure to signify that these men are unsustained by their feet. Their feet, as it were, forget and forsake their office of giving support. Compare the expression in Ps. cxxxvii. 5, *let my right hand forget, i.e., let it refuse or be disabled from performing its ordinary offices*. A passage from Pliny, L. xxxiii., cap. 4, § 21, which has been quoted by Schultens and Rosenmüller, is so apposite that I give it. The parts which I have marked in italics are particularly striking. Speaking of mining operations, he says, “*Alibi rupes inviæ cæduntur, sedemque trabibus cavatæ præbere coguntur. Is qui cædit, funibus pendet, ut procul intuentibus species nefaria [al. ne ferarum] quidem, sed alitum fiat. Pendentes majore ex parte librant, et lineas itineri præfigunt. Itur qua, insistentis vestigiis hominis locus non est.*” I translate it for the benefit of the English reader,—“*In other places the impassable rocks are cut, and when hollowed are made to furnish a rest for beams. The man who cuts, is suspended by ropes, so as to appear to persons looking from a distance a kind, not exactly of wild beast, but of bird. The men who are suspended, for the most part, swing, and fasten up cords for the course to be taken. The course taken is where there is no footing for man.*” On referring to the original passage and its context in Pliny, I find that he is speaking here of making channels for the conveyance of water for the purpose of washing the ore.

5. *Whilst.* וְ (we) in the next clause is evidently the apodosis, and it is more suitable to the translation to render it here. This verse may be intended either to express the avarice and ingratitude of man, that, so far from being contented with the bountiful produce which earth yields upon her surface, he must needs burrow into her entrails in quest of further wealth; or to point out how full she is of riches.

As it were fire—כֶּמֶן־אֵשׁ (*chemo esh*), either because of the sparkling ores, jewels, &c., which are so turned up, or because of the quantities of sulphuric substances contained in the belly of the earth. So Bacon says, as quoted in Johnson’s Dictionary, “*In subterrancies, as the fathers of their tribes, are brinestone and mercury.*” I do not agree with Rosenmüller, who translates “*quasi igne*” (as though it were by fire), understanding ב (b) before אֵשׁ (*esh*), for although Pliny speaks of blasting rock—“*igne et aceto*,”—yet, if it were so,



כֶּמוֹ (*chemo*) would be pleonastic; though perhaps בְּמוֹ (*bemo*) may have been the original reading, which would obviate the difficulty. I see no reason, however, for departing from the received reading.

Both Schultens and Rosenmüller have an apposite passage from the beginning of Pliny's 33d Book,—“Persequimur omnes ejus (telluris) fibras, vivimusque super excavatam. . . . Imus in viscera ejus, et in sede manium opes quærimus, tanquam parum benigna fertilique, quæqua calcatur” (other copies read “*secatur*”). “We follow out all the veins of the earth, and we live over the excavations we make in her. . . . We go into her entrails and search for wealth in the abode of the departed, just as though, tread where you will, she were too little bountiful and fruitful.”

6. *Lumps*. Probably what we call *nuggets*, and which the Spaniards, as Pliny tells us, anciently called *strigiles*,—“Hispania strigiles vocat auri parvulas massas.” Others, however, conceive that עֲפָרוֹת (*gnaphroth*) must mean *dust*, in which case לוֹ (*lo*) is referred to סַפִּיר (*sappir*), and the translation becomes:—

“Her stones are the place of the sapphire,  
Wherein is dust of gold,”

alluding to a secondary sort of sapphire, and one which is more properly called *lapis lazuli*, and is opaque, but has spots of gold. Rosenmüller's objection to this view is however, I think, good. He says:—“Sed auratilis ille sapphiri pulvisculus peculiari mentione vix dignus fuerit.”

*For man, lit., for him.*

7. *It is a path*,—*i.e.*, the subterranean passages which are hollowed out and traversed by man in his search for precious minerals.

עֵיט (*gnait*), probably *the eagle* tribe;—compare the Greek *ἀετός*. This bird, as also the vulture, is proverbial for the acuteness of its sight. See Illustrations.

8. As in the former verse, so here, *genera* are mentioned in the first clause, and in the second *species*.

בְּנֵי שַׁחַץ (*beni shakhats*),—*lit., sons of ferocity.*

*Passeth upon*. This sense of עָדָה (*gnadah*), though uncommon in Hebrew, is common enough in Arabic and Chaldee.

9. Schultens, Rosenmüller, Umbreit, &c., have quoted from Pliny, Lib. xxxiii. 21, an excellent illustration of this verse. I take my quotation, however, from the Delphin edition, as I think it the more correct:—“*Cuneis eam [i.e., silicem] ferreis aggrediuntur, et iisdem malleis: nihilque durius putant, nisi quod inter omnia auri fames durissima est. Peracto opere, cervices fornium ab ultimo cædunt. Dat signum ruina, eamque solus intelligit in cacumine montis ejus pervigil. Hic voce ietuve [al. nutuve] evocari jubet operes [al. operarios], pariterque ipse devolat. Mons fractus cadit ab sese longe, fragore qui concipi humana mente non possit, et flatu incredibili. Spectant victores ruinam naturæ.*” I offer the following translation:—“*They attack the silix (flint) with iron wedges and the same hammers [as before mentioned:] and think nothing so hard except it be that the hunger for gold is hardest of all. This job done, they cut the neck of the archings from the end one. The downfall gives premonitory notice which a man on the watch for it on the top of the mountain alone perceives. He, either by voice or signal, orders the miners to be called out, and at the same time himself hurries off. The mountain fractured falls off at a great distance, with a crash*



which is beyond all human conception, and with an incredible blast. The victors gaze upon Nature's downfall."

חַלְמִישׁ (khalamish),—Flint or silex, evidently the same word as the Arabic حَلْمَيْسٌ (khanabouson) which Castell gives as *Pyrites, silex quo extunditur ignis*.

The Greek word *χάλιξ* (*silex*) is evidently derived from the Hebrew.

10. *Cutteth rivers in the rocks*,—not so much for the purpose of draining off the waters which would otherwise hinder the miner, as of conveying water in order to wash the gold ore, after it has been detached in large masses in the way described in the former verse. Pliny, in the same place to which we have just referred, speaks of these rivers to wash the fallen masses of mountain ("flumina ad lavandam hanc ruinam, &c."), and speaks of the task of conveying ("ducere") them, as being as great a labour and more expensive ("alius par labor, ac vel majoris impendii") than the detaching the masses as before described; he says that those rivers were called "corrugi," as he supposes, from the word "corrivatio," and states that *the solid rock is often cut* for their conveyance—"Alibi rupes inviæ cæduntur."

11. *Bindeth floods that they weep not*,—lit., *from weeping*. One of the great difficulties with which the miner has to contend, in carrying on his operations, is that of preventing the continual oozing of the water between the different strata through which he works, and which, if not stopped, would flood the mine: this difficulty, however, was overcome even in the days of Job.

*And bringeth forth, &c.*,—a consequence of his being able to conquer the difficulty just alluded to.

12. The antithesis to all that has gone before. Precious metals *indeed*, and minerals of every kind have *their* place, and have been found by man's ingenuity; but this, after all, is not true wisdom—where, then, is its place, where is that wisdom to be found—that wisdom whose price is far above all the treasures that earth can furnish, &c., &c.?

13. The notion of חֲרָצִים (*gnerech*) is arranging things together in a row, thus putting them in competition, one with the other, for the purpose of determining their comparative value. This clause has puzzled commentators because they have not been able to discover in what way it answers (as the parallelism seems to require) to the first clause in the previous verse, and hence a variety of renderings have been given to חֲרָצִים (*gnerech*). It strikes me, however, that Job is here laying down two distinct theses on which he afterwards enlarges; first, that man is ignorant of the real value of wisdom, and secondly, that it is not to be found either on the surface or in the depths of the earth. In the first thesis he intimates that man does not care to search for wisdom; in the second, that he does not know where to find it. Having laid down these two theses, he proceeds to expatiate on the first, by stating that it is incomparably more valuable than all those treasures which man is at such pains in seeking.

*The land of the living*,—here means, *the surface of the earth*.

14. *Saith*,—in reply, as it were, to bold man entering into their secret depths for the purpose of searching,—“You may enrich yourself with all that is costly here; you may gather precious minerals here, and pearls and corals there; but you cannot find wisdom in either of these places?”

*The abyss*,—the subterraneous recesses of the earth where minerals are usually found.

*The sea*,—in which are found pearls, corals, &c., and which are afterwards mentioned.

15. סָגוֹר (*segor*), an unknown word. That it means *gold*, however, or at least has some reference to it, is, in the first place, probable, as כֶּסֶף (*cheseph*) *silver*, is the corresponding word in the parallelism, and then, is almost certain, as we find סָגוֹר (*sagour*) used in connexion with זָהָב (*zahav*), *gold*, in the following passages:—1 Kings vi. 20, 21; vii. 49, 50; x. 21; 2 Chron. iv. 20, 22; ix. 20. Interpreters are divided as to the *quality* of gold which, as they suppose, סָגוֹר (*segor*) or סָגוֹר (*sagour*) is intended to specify. Some try to find a meaning in the Arabic סַגְר (*sgr*) *accenso igne fervefecit clibanum*, and hence understand, the *most refined* gold. Others prefer adhering to the Hebrew meaning of סָגַר (*sagar*), which has always the sense of *shutting* or *shutting up*, and imagine that they see in this idea gold which is so valuable as to be *shut up* or treasured. But all this is very vague, and indeed Barnes is of opinion that, probably, gold was called סָגוֹר (*segor*) for some reason now unknown. If I may hazard a conjecture, it seems to me possible, that gold may have been called *Segor* for the very same reason that it was sometimes called *Ophir*, and which was, that it came from a place so named, either because it was the natural product of that place, or because that place was an emporium to which it was brought from regions beyond. Now it does not appear to me at all clear, from anything I have yet seen, that *Ophir* which I have already supposed to be in Southern Arabia (see note on xxii. 24), could have supplied the gold which was fetched thence, had it not been brought there from the yet further East; and so, I am inclined to think that somewhere on the coast of Arabia there was some other emporium called *Segor* to which the riches of the Indies (and amongst other things, gold) were carried, and thence distributed over Arabia and adjacent countries. The question then is, do we find any where on the coast of Arabia, either in ancient or modern times, a place of the same or at least similar name? and further, does such place appear to have been celebrated as an emporium for the riches of the East? I turn to Forster's, and to Walker's, and to other maps, and there, on the southern coast of Arabia and along that coast for some three or four hundred miles, I find so many traces of the name in question, as at once proves it to have been celebrated on some account at least. The first thing that strikes the eye is a large district ranging along the shore, to the extent of at least one-fourth of the southern coast, called *Sejer*, which Forster, by the bye, also calls *Sagur*, and which Walker calls *El Sheher*; then there is the town itself of *Sejer*, also called *Shaher*; on the coast, and northward, are the bay of *Saukirah*, and the promontory *Ras Saugra*; then to the south-west we come upon the headland called *Ras al Sair*, or *Sejar* or *Sejer*; and then, pursuing still a south-westerly direction, we arrive at the celebrated *Suagros* Promontory (the same name in a Greek form), no doubt the modern Cape Fartark (and not *Ras al Had* as *Danville* makes it), for *Pliny* has most accurately fixed its distance from *Dioscorides* Ins., or *Socotra*, as 280 Roman miles. And then, just doubling *Suagros*, we enter the port of *Sugger*. Here, then, are abundant traces of the name of which we are in quest. The question now arises whether any of these

ports so named, or situated on this part of the coast so named, were famous as emporiums into which were imported the rich products of other and far countries. I turn to Forster and I read where (vol. I. 113), speaking of the people of Hadramaût—an extensive region which included the coast just referred to, he says,—“Their numerous ports along the coast of the Arabian Sea, including Cane Emporium, and the *Syagrian Promontory*, the two most important stations of ancient commerce, placed at their command, if not under their exclusive control, the rich resources, at the same time, of Africa and of India. So great, indeed, are the natural advantages, in a commercial view, of this province, that notwithstanding the general decay of Arabian commerce, consequent on the discoveries and conquests of the Portuguese, the Arabs of Hadramaût still preserve the hereditary spirit of naval enterprise; and continue in our time, as in the age of Pliny, the chief conductors of the remaining intercourse between Arabia and Hindostan.” And then, a little further on, Forster gives a quotation from Burckhardt, in which that traveller, speaking of these Arabs of Hadramaût going to India to serve as soldiers under the then native princes, says,—“They generally embark at *Shaher*,” (i.e., *Segor* or *Sagûr*) “in Hadramaût; and their chief destination, at present, is Guzerat and Cutch.”

I conclude then, from these different facts, that a place called *Shaher*, or *Segor*, or *Sagûr*, &c., &c., was one of the most important ports of Arabia in its palmiest days, and was famous as an emporium for the rich resources of India and of Africa; and, as such, was no doubt an emporium amongst other things for gold; and so, it appears to me no very impossible supposition that קָגוֹר (*segor*) or סָגוּר (*sagour*) may mean *gold of Segor*, just as אֹפִיר (*ophir*) means *gold of Ophir*, both being gold brought from these emporiums. Compare the note on ch. xxii. 24, where I have supposed Ophir to have been at no great distance on the same coast: they may have been rival ports, Segor being at first the least considerable of the two, though afterwards rising into more eminence than its rival.

From this to the 19th verse seems to be an amplification of the statement just made, “*Mortal-man knoweth not its value*,” just as in v. 20 to 22 we have a slight amplification of the statement in the clauses immediately following that, “*Nor is it to be found in the land of the living, &c.*” (See the Illustrations.)

16. כֶּתֶם (*chethem*). An unknown word, though generally supposed to signify *gold* of some particular quality, and this mainly, as it appears, because of its being usually connected with *Ophir*. It must be remembered, however, that many other valuable articles besides gold were obtained from Ophir; such as probably *silver*, *ivory*, *apes*, and *peacocks* (1 Kings x. 22), and certainly *almug trees* and *precious stones*. (x. 11.) And further, *gold* does not altogether suit the text and context either here or in ver. 19, where it again occurs; the parallelism in both places requiring that it should be some species of *precious stone*. Besides which, if we suppose it to be *gold*, the mention of that metal would certainly be very unnecessarily frequent here. Now, I have concluded, among other reasons, from the articles above referred to as brought from Ophir, that that place must have been a port and also an emporium, and that an extensive trade with India was carried on there: and then we find that כֶּתֶם (*chethem*) is used once in connexion with *Uphaz* in Dan. x. 5, which may have been as celebrated for *gems* as for *gold* (Jer. x. 9), and which, perhaps, is the same as the river *Hyphasis*. We



learn from Pliny xxxvii. that almost all, and certainly the most valuable, of the precious stones came from India. Of *Beryls* he says, "India eos gignit, raro alibi repertos;" of *opals*, "India sola et horum est mater;" of *Sardonyx*, "Tales esse Indicas, tradunt, Ismenias, Demostratus, &c.;" of *Sandaresus*, "Nascitur in Indiâ;" of *Jacinth* and *Chrysolite*, "Æthiopia mittit;" but then he adds, "præferuntur iis Indiæ;" of *Melichrysus* (a sort of Topaz), "Has India mittit;" of the *Pæderos* (a sort of Opal), "Laudatissima est in Indis, apud quos Sagenon vocatur;" and of a sparkling gem called *Astrios*, "In India nascens;" he speaks also of *diamonds* and *emeralds* and many other precious stones as being found in India, and then concludes his mention of the whole subject with the statement,— "Gemmiferi amnes sunt Acesines et Ganges: terrarum autem omnium maxime India." Of all countries in the world he selects India as most abounding in gems, and of all rivers he notes two, the Acesines and the Ganges. It is not a little remarkable that the *Hyphasis* (*Uphaz?*) is a tributary of the *Acesines*; at least, according to Arrien, at all events they both fall into the Indus. There is reason for believing that, even before the invasion of the Punjaub by the Macedonians, the commerce on the Indus was immense. Alexander's fleet consisted of 800 vessels, all of them, with the exception of 30 ships of war, the ordinary merchant-ships of that river. The historian of Timur speaks of 40,000 ships employed in the commerce of the Indus.

Upon the whole I am inclined to think that חֶתֶם (*chethem*) is cognate with חֶתָּם (*khatham*) to seal, whence חֶתָּם (*khotham*), a seal, a seal-ring. Tradition certainly assigns the earliest use of gems to their being enclosed in metal in the form of rings. Pliny notices it; and Isidorus, as quoted in the notes of the Delphin edition of Pliny, says, "Primordia gemmarum a rupe Caucasi fabulæ ferunt, Prometheus primum fragmentum saxi ejusdem inclusisse ferro, ac digito circumdedit: iisque initiis capisse anulum atque gemmam." In the same sense I would understand חֶתָּם (*nichtam*) in Jer. ii. 22, "Thine iniquity is marked or sealed before me."

חֶתָּם (*thesulleh*), weighed. The value and genuineness of precious stones was judged of anciently, as now, by their *weight*; so Pliny, xxxvii. 76, speaking of the means of detecting true from counterfeit stones (which were well imitated in the earliest ages), "Experimenta pluribus modis constant. Primum pondere si graviores sentiuntur."

שֹׁהָם (*shoham*). There are differences of opinion as to what precious stone this represents. The Vulgate calls it *sardonyx*; the LXX., *onyx*; the Chaldee, *beryl*; and the Syriac and Arabic, *erystal*. It is probably either the *onyx* or the *beryl*. Pliny, xxxvii. 24, informs us, on the authority of Zenothemis, that there were many varieties of the Indian onyx, "Indicam onychem plures habere varietates." And Isidorus speaks of a marked difference between those of India and Arabia,— "Hanc (onychem) India et Arabia gignit: distant autem invicem. Nam Indica igniculos habet albis cingentibus zonis: Arabica autem nigra est cum candidis zonis." Respecting the *beryl*, we learn from Pliny, xxxvii. 20, that (in his time) it was almost exclusively a native of India, that it was cut in an hexagonal form, that form being found the best to bring out its brightness, and the best were those of a sea-green colour.

סַפִּיר (*sappir*). There is no doubt, I think, that this is the Greek *σάπφειρος*,



but it is not clear whether this is what is now called the *sapphire*. Pliny's description does not accord with our notions of it. The true *sapphire* is, together with the *ruby*, *amethyst*, and *topaz*, a species of *corundum*. "*Corundum*, when of a pink colour, is called the *Oriental ruby*; when violet, *Oriental amethyst*; when yellow, *Oriental topaz*; when blue, it is called a *sapphire*." (Tennant's lecture on gems and precious stones.) It seems to me strange if Job in this list of precious stones should omit the *diamond*. Perhaps  $\text{צֶהְתֶּם}$  (*chethem*), which I have translated generically *gem*, is *the diamond*. I can scarcely think that  $\text{יַהֲלֹם}$  (*yahelom*) in the description of the High Priest's breastplate in Exod. xxviii. can be *diamond*, as I question whether in that case it could have been engraved with a signet. The heavenly messenger whom Daniel saw in vision (Dan. x. 5) was girded with the  $\text{צֶהְתֶּם}$  (*chethem*) of *Uphaz*. If we suppose this to have been a *diamond of the Hyphasis* we are led, I believe, to the very birth-place of the *Koh-i-nor* diamond—the Hyphasis being one of the rivers traversing the Punjaub. (See the Illustrations.)

17. Job having spoken of wisdom as being more valuable than the precious metals, and the most precious stones, now speaks of its superiority over the most greatly prized works of art.

$\text{זְכוּכִית}$  (*zechouchith*). There can be little question but that this word signifies *glass*; in the Targum it is rendered by  $\text{זְגוּגִיתָא}$  (*zegougitha*), a word used by the Talmudists to signify *glass*;  $\text{זוּגִיתָא}$  (*zougitha*) is also another Chaldee word for *glass*; and  $\text{זַגָּג}$  (*zaggag*) is a *glass-maker* and *vendor*. (Is our word *slag*—the glass of metals—derived from this?) Then further, in Syriac we have  $\text{ܙܘܓܘܓܝܬܐ}$

(*zagugitho*) *glass*. And in Arabic  $\text{زجاج}$  (*zugagon*) also *glass*. I take the construction  $\text{זָהָב וְזְכוּכִית}$  (*zahav ouzechouchith*) to be a Hendiadys, and so I translate it *golden glass*. Compare the description of the new Jerusalem in Rev. xxi. 21, "pure gold like unto clear glass." The ancient Egyptians carried the manufacture of glass to the highest degree of perfection—a perfection, perhaps, exceeding that of modern days. For a fuller account of this see the Illustrations.

The phrase  $\text{זָהָב וְזְכוּכִית}$  (*zahav ouzechouchith*) might also be translated *glassy gold*, in which case I suppose it would mean *gold enamelled*. As to how far this was practised by the ancients I refer the reader to the Illustrations.

*A vessel of fine gold*. On the excellence of the ancient Egyptian vases see the Illustrations.

18. We are thoroughly in the dark about the meaning of  $\text{רָאמוֹת}$  (*ramoth*),  $\text{גָּבִישׁ}$  (*gavish*), and  $\text{פְּנִינִים}$  (*peninim*). The old Jewish interpreters have rendered  $\text{רָאמוֹת}$  (*ramoth*) by *coral*, but upon what authority it is now difficult, perhaps impossible, to say. Niebuhr was told by a Jew in Arabia that this was the meaning of the word, but this of course is no great authority. The Arabic for *red coral* is quite a different word,  $\text{مَرْجَان}$  (*marganon*), which Castell calls also a *small pearl*.

Whatever  $\text{רָאמוֹת}$  (*ramoth*) means, it was an article of merchandise in the time of Ezekiel, who mentions it in chap. xxvii. 16 amongst other precious things. I do not think, as some do, that the passage there decides that it must have been a production of Syria; it may have been purchased at a distance by the Syrian merchants, and then by them carried to Tyre. If it mean *coral* I am disposed to

think its derivation must be, not as generally taken, from רומ (*roum*) to exalt, &c., but from the *branching horns* of the רמס (reem) the wild ox.

Coral is most abundant in the Red Sea. Pliny speaks at large of these submarine forests, and mentions the Red Sea as being particularly full "*refertus*" of them. Since writing the above, the following passage in Pliny, xiii. 51, has caught my eye; it to some extent confirms the derivation I have just suggested of רמסות (*ramoth*), on the supposition of its being coral. Speaking of submarine plants in the Indian Ocean, he says,—"[Fradidere] juneos quoque lapideos perquam similes veris per littora: et in alto *quasdam arbusculas colore bubuli cornus ramosas*, et cacuminibus rubentes: eum tractarentur, vitri modo fragiles, in igne autem ut ferrum inardescentes, restinctis colore suo redeunte." "They relate that along the coast there are also stony reeds as like as possible to real reeds; and that in the deep water *there are certain branching shrubs, like the horns of oxen in colour*, and reddish at the tips: they are brittle as glass to the touch, but get red-hot as iron in the fire, and recover their natural colour when cooled."

גבִישׁ (*gavish*). I give up all hope of discovering the meaning of this word for the present at least. The reasons generally assigned for supposing it to be *crystal* are very inconclusive. It is argued that as אֶבֶן־גְּבִישׁ (*aveni elgavish*) in Ezek. xiii. 11, must mean *hailstones*, and as crystal resembles hail, therefore the word here may be *crystal*; but hailstones might quite as appropriately, and more so, be compared to pearls: so the two words in Ezekiel may be *stones of mother-of-pearl, i.e., pearls, i.e., poetically hailstones*. Perhaps Schultens has done right in not translating it at all. My chief reason for rendering it *mother-of-pearl* is because, as I think, there is some ground for understanding the two other words in the verse to mean *coral* and *pearls*; so it would appear that Job is speaking in this verse of marine substances, and, in fact, is dilating upon what he had said in ver. 14: "The sea saith, It is not with me." It might be objected that neither *coral* nor *mother-of-pearl* are articles of very great value, nor do they appear to have been exceedingly prized by the ancients; but I think that the very expression of Job implies that much,—*they are not to be mentioned, i.e., they are objects so very inferior as not to be even worth talking about in comparison with wisdom*.

Or might גבִישׁ (*gavish*) be one of those species of the shell-fish known to the Romans as the *purpura*, or the *murex*, and celebrated for their dye? Is גבִישׁ (*gavish*) a Phœnician word?

פְּנִינִים (*peninim*) pearls. This is the signification given by the Rabbies and some men of note, amongst whom Bochart. The Greek word *πίνα*, meaning a fish which yields an inferior sort of pearl, gives some countenance to the rendering. It suits well the different passages in which it occurs in Proverbs iii. 15; viii. 11; xx. 15; and xxxi. 10; in most of which, the comparison, as here, is between it and wisdom, and reminds us of our Lord's parable of the "merchantman seeking goodly pearls, and finding one pearl of great price." It must be confessed that the passage in Lam. iv. 7 presents a *primâ facie* objection to this rendering, nor can I get over the difficulty by supposing, with Bochart, that אֶדְמוּ (*ademou*) may there mean *shining* or *glossy*; it must, I think, mean, as usually translated, *ruddy*. At the same time it does not appear to me a complimentary distinction to speak of a person's body as being *more ruddy than rubies* or than

*coral* (as others take it): such excessive redness would surely be no mark of beauty. But when I find that there are some pearls of a slightly reddish tinge, then I can understand and appreciate the comparison. Also, Pliny has the following remark, which does not ill accord with the passage in Lamentations. He says, speaking of pearls, ix. 54,—“*Mirror . . . sole rubescere candoremque perdere, ut corpus humanum.*” “I wonder that they *redden in the sun and lose their whiteness, like the human body.*”

מִשְׁכֶּךְ (*mescheck*) *the procuring*,—more literally, *the drawing out*. There is probable allusion made here to the mode of obtaining pearls, whether by diving or dredging. (See the Illustrations.)

Whilst *coral* and *mother-of-pearl* do not appear to have been very highly valued by the ancients, and so, as Job says, not worth mentioning—*pearls* were held in the highest possible estimation. In one place Pliny tells us, that of all articles they command the highest price (ix. 54); and in another place (xxxvii. 16), that they rank next in value to diamonds. Job implies that, great as the difficulties and dangers (these dangers are rather magnified by Pliny, who was certainly over credulous about the enormity of the sea monsters that infest the Indian seas) might be in procuring pearls, it was worth incurring far more toil and risk in order to get possession of wisdom.

19. פִּטְדָה (*pitdah*) is generally taken to be, and probably is, *the topaz*; a slight transposition of the word, and which is common enough in derivation, assimilates it both to the Greek and English,—טפד (*tpd*), the *d* and *z* sound are of course analogous. *Cush* may mean either of the countries on either side of the Arabian gulph, *i.e.*, either Arabia or Ethiopia. Pliny informs us that near Berenice, on the western coast of the Arabian gulph, was an island called *Topazos*, and at the very entrance of the gulph, was another island called *Cytis*, both celebrated for their topazes (xxxvii. 32). His derivation of the word appears far-fetched. (See the Illustrations.)

*With the clear gem.* (See the note on ver. 16; see also the Illustrations.)

20. Where, then, is this most precious article to be procured?

יְהִי מֵי (ei zeh) *where*,—but very emphatic; almost equivalent to our common expression *where in the world?*—point out the place if you can.

21. I agree with Umbreit in considering that the ו (*w*) before נֶגְלֵמָה (*negle-mah*) is not translatable here.

*And is concealed from the fowl, &c.* I think Job means no more than that, however high they soar, yet they do not attain to the birth-place of wisdom. It is not in the heights of heaven, neither (as he goes on in the next verse to say) is it in the depths of hell. Umbreit has a note in which he speaks of the extraordinary gift of divination assigned by Orientals to birds; but I do not attach any importance to the remark if it be intended as an illustration of the passage before us.

22. *Perdition and death.* A poetical personification. The meaning of course is,—*the place of perdition and of death, has said, &c.*

23. *Thath knowledge of.* הֵבִין (*hevin*). There are not many instances of this word having a causative sense, although Hiphil; and the parallelism is better preserved by its having here, as it often has, the Kal signification.

*Its way, —i.e., the way that leads to it.*



The meaning and connexion of this verse appears to be,—Man by his most extensive investigations cannot discover where true wisdom is, or get possession of it; and indeed no living creature knows the secret. There is one, however, who does—God—and he can, if he pleases, and he has revealed to man how wisdom is to be obtained.

24. All places and things are before him.

25. *A weight for the wind*,—so as to regulate its force. The word *weight* is perhaps the most philosophical word that could have been selected to express this meaning. (See the Illustrations.)

*Adjusted the waters in a measure*. It is a philosophical fact that the force or “weight” of winds, whether periodical or otherwise, is graduated, amongst other circumstances, proportionally to the volume of water in different parts of the earth’s surface. Though Job may not have understood the law of storms, he recognizes the fact that there is such a law, and that, the effect, not of chance, but of divine wisdom.

27. The laws of nature prove that, at the time of their appointment at least, God must have had thorough insight into wisdom;—(this, of course, is to a certain extent speaking after the manner of men; for God is himself the source of all wisdom.)

*He declared it*,—i.e., in his works of creation he exhibited wisdom.

*He had knowledge of it*,—the received reading is  $\text{הֶחִינָהּ}$  (*hechinah*), which would mean *he adjusted it*; but I have adopted Doederline’s conjecture that the reading ought to be  $\text{הֶבִּינָהּ}$  (*hevinah*), as in verse 23; it corresponds better with  $\text{רָאָה}$  (*raah*) *he saw*, in the previous clause, and it has the support of some MSS.

*Yea, and searched it out* (this is again speaking after the manner of men),—such was God’s acquaintance with Wisdom, that it was as though he had derived his knowledge through the process of minute and thorough investigation.

28. *Unto the man*,—probably unto Adam.

*The Lord*,— $\text{אֲדֹנָי}$  (*adonai*). God is here spoken of, in reference to a transaction in Eden, not as *Jehovah*, or *the Eternal*, for that belongs to a subsequent revelation (see Exod. vi. 3), but as supreme *Lord* of creation.

The divine precept contained in this verse was probably delivered before the fall, and it is the object of the Gospel to establish its sanction.

## JOB XXIX.

1. Job probably paused to give his friends the opportunity of reply; observing their silence, he resumes his discourse.

*His verse*. See note on xxvii. 1.

2.  $\text{חִמֵּי}$  (*chimei*),—is in state of construction, the two following words being taken as one idea; as though the sentence ran: As in *the days of God’s-guarding-me*.

3. It is difficult to determine whether  $\text{בְּהִלּוֹ}$  (*behillo*) is a Hiphil for  $\text{בְּהִלְהִיּוֹ}$  (*bahello*), and so, has the meaning, *when he (i.e., God) caused to shine*; or whether it is a Kal Inf. with a redundant suffix, and so has the meaning, *when it (i.e., God’s lamp) shined, &c.*; nor is it material to determine, as, in either case, the general sense remains the same.



*Shined over my head*,—probably alluding to the custom of suspending lamps in rooms or tents over the head. The language of this verse is of course figurative, and implies prosperity and the divine favor.

4. *In the days of my prime*,—lit., *in the days of my autumn*, but as we understand by the Autumn, *decline*, this would not express the Hebrew idea, which is, that as Autumn is the season of *maturity*, so it may be taken to signify figuratively that time of a man's life when he is in his fullest vigour,—in fact much what we mean by *the prime of life*.

*When God was a visitor at my tent*,—lit., *in the seat or cushion of God being at my tent*, i.e., when God was on such terms of familiar intercourse with me that he had, as it were, his accustomed seat at my tent. Guests and their host probably sat outside, not inside the tent: the host *at* or *by* the opening or door of it; comp. Gen. xviii. 1, 2.

5. *My young men*,—perhaps not so much his retainers and ordinary domestics, such as those mentioned in ch. i. 15, 17, as his children.

6. *Washed my steps in butter*. The butter of the Arabs is to a great extent liquid. In plain prose the meaning of the whole verse may be,—I walked through my fields abounding in cattle, and as I passed through my domain I saw everywhere the crags of the rocks producing olive trees in the greatest abundance.

עִמָּדִי (*gnimmadi*),—lit., *along with me*, i.e., *as I went along*.

צִיּוֹר (*tsour*) is singular, but here it means *rock*, or *rocks* in general.

חֶמְהָה (*khemah*), as it stands, means *anger*, a sense of course inadmissible here; it is therefore put for חֶמְהָה (*khemeah*).

7. I think Lee is right; קֶרֶת (*hareth*) ought not to be taken, as is usually done, in the sense of קִרְיָה (*kiryah*) a city. He translates it *pulpit*, but I prefer the word *bench* or *platform*, at least here. I transcribe his note on the subject.

“This passage appears to me to have been entirely misunderstood. מְחָרֶךְ (*meharch*) signifies ‘*contignatio, contignatum*,’ &c. קוֹרָה (*korah*), *tignus, trabs*.

Sam. porta: also קֶרֶה (*kerah*) *contignavit*. Our קֶרֶת (*hareth*) or קֶרֶת (*kereth*), therefore, I take as exhibiting only a different form of קֶרֶה (*kerah*), as פִּקְדֶת (*pokedeth*) does of פִּקְדָה (*pokedah*).

If so, it must also signify *contignatio*, or something very like it. Now, we read in Neh. viii. 4, that when Ezra read the book of the law to the people, *he stood, על־מִגְדַּל־עֵץ* . . . יַעֲמֹד (*yagnemod* . . . *gnal migdal gnets*), upon a tower, or *pulpit, of wood*. This, I presume,

might also be termed קֶרֶת (*hareth*) *contignatio*, i.e., a wooden frame or scaffold;

and as it was placed, לְפָנֵי הָרְחֹב (*liphnei harekhov*), in the front of the square or broad open place, and also in front of one of the gates, לְפָנֵי שַׁעַר הַפִּיּוֹם (*liphnei shagnar hammaim*) (ib., v. 3), it seems very probable that this was a place and machine not unlike that in which Job also set up his seat.

Again, in 2 Kings xi. 14, we are told that the king stood upon the pillar according to the custom, עִמָּד עַל־הָעֵמֹד פְּפוֹשֶׁפֶט (*gnomed gnal hagnammoud chammishpat*).

This was therefore a customary place of authority. Again, in 2 Chron. vi. 13, Solomon is said to have made כִּיּוֹר נְחֹשֶׁת (*chiyor nekhosheth*), Auth. Vers., ‘a brazen scaffold’; but it is certain that כִּיּוֹר (*chiyor*) must mean something like a bason, or perhaps tub: a name ironically applied to a pulpit.

Upon this he stood יַעֲמֹד (*yagnemod gnaiaiv*) and delivered his dedicatory prayer. Comp. Prov. viii. 1—4; ix. 3, 14; xi. 11; in all which the term קֶרֶת (*hareth*) occurs, and in all,

I think, in this sense. In the first, it is said to be near the gates: in the second, *wisdom* is said to *cry* or *preach*, עַל גַּפֵּי מְרֹמֵי קָרֶת, (*gnal gappei meromei kareth*). In the third, עַל-כִּסֵּא וְגו' (*gnal chisse, &c.*), which is just the מוֹשָׁב (*moshav*) of Job. Compare Homer's account of Telemachus proceeding to address the Greeks, *Odys.*, β. 1, 10, et seq.:—Βῆ ῥ' ἴμεν εἰς ἀγορῆν—“Ἐξέτε δ' ἐν πατρὸς θόκῳ εἴξαν δὲ γέροντες. ‘*Perrexit ire ad concionem—Sedebat autem in patris sellâ, cesserunt vero (ei) senes.*’ The <sup>5</sup>مِنْبَر (minbaron) or *pulpit*, of the Mohammedans at the present day is, I believe, precisely the same thing; and it is used for precisely the same purposes as those just noticed, *i.e.*, on public occasions, whether political or religious. The use of the term קָרֶת (*kareth*) in Solomon may perhaps be accounted for on the ground of his being a manifest imitator of the language of Job. From the context it is evident, that Job here speaks of his reception in public, and upon the occasion of his addressing the people.”

I would just remark in addition, that the *bench* or *platform* in question was probably generally about from seven to eight feet square, and with sides which partially covered the speaker, much as in our pulpits; we may gather that much, from the description of the כִּיּוֹר (*chiyor*), just referred to in 2 Chron. vi. 13, where it is spoken of as being five cubits long and five cubits wide. It was furnished with a *seat*, מוֹשָׁב (*moshav*), as here, or a *throne*, כִּסֵּא (*chisse*), Prov. ix. 14, and was very elevated; hence called מְרֹמֵי קָרֶת (*meromei kareth*) *the heights of the platform*, or *the high platform*; and the word כִּיּוֹר (*chiyor*) would convey the notion of hollowness. I think that the employment of the ordinary word קִירָה (*kiryah*) in the book of Proverbs to signify *city* is some evidence that קָרֶת (*kareth*) is not used in that book in that sense. Both words occur in two consecutive verses, *viz.*, in chap. xi. 10, 11, surely not in the same sense. The second verse I take to be, “By the blessing of the upright, the place of public speaking (קָרֶת) (*kareth*) is exalted; but it is overthrown by the mouth of the wicked;” and the meaning of this to be,—that the harangues of a good man prove a blessing and dignify the chair, whilst those of a bad man only tend to subvert it by bringing it into disrepute.

*From the gate, &c.* The place where the magistrates probably robed themselves in their official dresses, and from whence they proceeded in state to the chair of justice, placed on an elevated bench or platform, and situated in the *broadway* or square at the entrance of the city, and at no great distance from the gate. See 1 Kings xxii. 10.

8. *Hide themselves,—i.e.*, retired out of my sight.

This verse shows in how great esteem and respect Job was held. The incursions of neighbouring tribes had probably considerably crippled his authority.

9. So when Æneas was about to speak,—“*Conticuere omnes, intentique ora tenebant.*” (Virgil.)

*Refrained from haranguing,—lit., put a check upon verse.* I take the meaning to be, that these princes were engaged in council or in public debate, and that the one who was speaking instantly broke off in the midst of his harangue on the approach of Job. Both the mode of expression and the sense of the passage require, that something more than cessation from mere private conversation is to be understood here.

10. *Was suppressed, lit., was hid, i.e., ceased being seen, or rather being heard—*

one verb of sense being put for another: this verb is plural, because *the voice of nobles* is in reality *the voices of nobles*.

*Their tongue cleaved, &c.* This expresses the awe they felt, and also the suddenness and completeness of their silence. Job means by all this, that the greatest deference was paid to him by old and young, and high as well as low; and that his opinions delivered from the chair of justice were listened to with breathless attention.

11. Job now describes the effects produced by his magisterial harangues and decisions.

*It bare witness, &c.,* by the gladness of its look.

12. Job here assigns a reason why his decisions were hailed with so much satisfaction by many. They were always just, and without respect of persons. It was his habit (the tense has, I think, that force here) to deliver, out of the hand of the oppressor, those who were too poor to have patrons or advocates for themselves.

The ו (we) in וְלוֹ (welo) is explanatory, *i.e.*, it assigns a reason, making the sentence which follows it causal, and so, the force of it is, *inasmuch as* he had no helper. Or it is used to point out an additional calamity in the lot of the individual referred to: he was fatherless, *and also* had no helper.

14. *I put on, &c.,* lit., *I clothed me with justice and it clothed me.* As a Judge, Job did not belie his official costume. His robes of office were, in his case, true exponents of moral qualifications for office, and hence, the deference and respect which he received was attributable rather to his strict probity than to his external garb. (See Note on the word מְעִיל (megnil) robe, i. 20.)

15. I supplied, as exactly as possible, and which my position enabled me to do, the need of others. Under the figures of blindness and lameness, mental defects, or disabilities of circumstance, are probably intended here, rather than literal bodily infirmities.

16. *And I searched into the cause of him that I knew not.* I quite agree with Rosenmüller, Dathe, Umbreit, and others in preferring this sense to that which the Vulg. and many after it have adopted, *the cause which I knew not I searched out.* Job in the previous context is speaking of various classes of persons, and not of things: we should expect the same therefore in this clause; added to which, Job evinces here the superior character of his justice, not so much in the fact that he was at the pains of investigating causes which were unknown to him, for he would have been but an ill-qualified judge had he not done this, but that he did this for persons who were entire strangers, and of whose antecedents, it may be, he knew nothing, and who therefore probably had, according to the then current opinion and practice, but little or no claim upon the exercise of his magisterial authority.

17. I take the ו (w) in וַאֲשַׁבְּרָה (waeshabberah) to be consequential, and therefore render it by *so*.

*Tusks, &c.; prey, &c.* Wicked oppressors are here compared to wild beasts.

18. חֹל (khol). Hebrew interpreters, some of whom read חֹל (khol), to distinguish the word from חֹל (khol) sand, understand this as being the *Phoenix*, well known as a fabulous bird, said by some to live 500, and by others 1,000 years, and then to *die in its nest*. The origin of the fable is most probably to be



found in some ancient astronomical cycle of years. The Hebrew interpretation just referred to, however ingenious and suitable to the preceding clause, appears to be merely conjectural, and therefore is not to be entertained, especially as the known meaning of *חול* (*khol*) *sand*, gives an excellent sense here.

The Sept. and Vulg. make it also *Phoenix*, not, however, as the bird of that name, but *the Palm tree*, undoubtedly a long-lived tree. This would agree well with what follows in the text, but this meaning also appears merely conjectural. The Chald., Syr., and Arab. translate the word by *sand*.

*In my nest*—*גני* (*gnim*), lit., *with, i.e. with my nest all around me*. Apart from metaphor, the meaning is,—*I shall die surrounded with every domestic comfort*.

The sentiment contained in this and the following verses is apt to be the language of even pious men when in prosperity. See Ps. xxx. 6, 7.

19. *Root, crop, &c.* The allusion is probably to the *palm-tree*. Compare this verse with xiv. 9.

Job here states what reasons he used to assign to himself in his soliloquies for supposing that his prosperity would be permanent.

20. *My glory is new as I go on*—it continues ever fresh. As to this use of *גִּמְמָדִי* (*gimmadi*), see above, v. 6.

*And my bow, &c.* My power, and the means by which I maintain it, so far from decaying, appear as full of vigour as ever.

Job compares both *his glory*, and also *his bow*, by which he secured the former, to a tree (no doubt the palm-tree) which constantly renews itself. Compare xiv. 7.

21. *And wait.* Or, as we might say, they are on the tip-toe of expectation.

*Merely.* This is the force of *לְמוֹ* (*lemo*), the very thing *itself*, and nothing else.

All this is quite true to nature. It is just the tone of a person drawing from circumstances conclusions favorable to himself, as to his future prospects, in a kind of mental calculation.

22. *After I have spoken*, lit., *after my word, or speech*.

*They speak not again*,—neither to oppose my sentiments, nor to add anything to my arguments. My opinion is regarded as decisive.

*Falleth in drops upon them.* Compare Deut. xxxii. 2.

23. *Showers of Spring*—*מַלְקוֹשׁ* (*malkosh*), usually rendered *latter rain*, a rain most important to the husbandman, as it fell in March or April, and swelled the grain of the crops, and the berries of the fruit, a little previously to their ripening for the harvest and vintage. The other periodical rain, called *מוֹרֵה* (*moreh*), fell in autumn at seed-time. St. James refers to these two rains, and to the eager expectation with which they were usually looked for (ch. v. 7):—“Behold, the husbandman *waiteth* for the precious fruit of the earth, and hath long patience for it, *until he receive the early and the latter rain.*”

24. This verse is difficult, and so, many renderings have been given; but none are quite satisfactory. I take *יִשְׁמְרוּ* (*yaeminou*), lit., *they trust, or they depend upon*, in the sense of *presuming*, a sense which the second clause, if taken in connexion with it, gives it, and then understand the passage to mean,—*They do not so rely upon my favors as to become careless of provoking my anger*. Perhaps Prov. xvi. 15 throws a little light upon the subject:—“In the light of the king’s



countenance is life, and his favor is as a cloud of the latter rain." This is contrasted with the former, the 14th verse, "The wrath of a king is as messengers of death." Job, I think, implies that he was held in great awe, for though his manner was one of ordinary kindness, yet none were the less careful on that account to offend him.

Many MSS. read וְלֹא (welo) instead of לוֹ (lo) in the first clause; this would furnish the *but* which I have supplied.

25. *Their laws.* דַּרְכָּם (darcham),—lit., *their way*, or *usage*, or *custom*, or *institute*, or *mode of life*, &c.

*The king.* כֶּמֶלֶךְ (chemelech). כֶּ (che) has frequently the force, not merely of comparison, but of reality and intensity, and so may be expressed here and in the next clause by an emphatic *the*. In the field I am, not merely, as in the council, chief, but *I am really the king*. Job, I think, implies that in the one case he was looked up to by other chieftains as a kind of *primus inter pares*, but that in the battle-field his power was absolute; just so, while the Greeks were besieging Troy, Agamemnon was the acknowledged head of the several otherwise independent states, and so, is styled in Homer, ἀναξ ἀνδρῶν. Job further states that, whether in the council or in the field, he showed himself to be, in either position, the redresser of wrongs. This passage has been, I think, much misunderstood, principally from overlooking the intensive power of כֶּ (che).

*I am the comforter, &c.*,—lit., *I am the one who comforteth, &c.*

The whole of Job's soliloquy, made in happier times, and recorded by himself, amounts to this,—I may satisfactorily conclude that my glory and prosperity will last to the very termination of a long life, and my reasons for arriving at such a conclusion are—that God's favor is manifestly on me; my glory and power never seem to suffer the slightest diminution; it cannot escape my observation with what silence my counsels are attended to; my eloquence is unquestionably commanding; none contradict me, and all thirst for, and drink in, my words; I am decidedly popular, and at the same time held in high reverence; in the council I am chief among chieftains, in war I am absolute, and in all positions I wield my power for the good of mankind.

## JOB XXX.

1. *And now, &c.* Times are so changed with me that, whereas even great men used to stand in awe even when *I laughed to them* (xxix. 24), now, those who are my juniors, and in every way considerably my inferiors, *laugh at me*. Job evidently intends a contrast between the שָׂחַק אֱלֹהִים (sakhak el) in xxix. 24 and the שָׂחַק גָּבֹל (sakhak ghal) in this verse.

*Whose fathers, &c., &c.* As persons so ignoble, and of so vile a character, as to be less worthy of confidence than the very dogs that tend the flock. The inference is, as Rosenmüller has it, "Si patres tam viles quid de filiis sentiendum!" Barnes remarks:—"The Orientals had no language that would express greater contempt of anyone than to call him a dog. Compare Deut. xxiii. 18; 1 Sam. xvii. 43; xxiv. 14; 2 Sam. iii. 8; ix. 8; xvi. 9; 2 Kings viii. 13."

As there is reason to believe that Job's friends were, with the exception of

Elihu, at least his contemporaries, if not his seniors, we are not to suppose that in this verse he is alluding to them. He is speaking rather of the disrespect which was now shown him by the very dregs of the people. This change in the manner of the lower classes towards him cannot be explained upon the supposition merely of his personal afflictions. It is evident that Job in some way must have lost the political power and standing which he once possessed. The successful incursions of neighbouring tribes, recorded in chap. i., may perhaps, in some measure, account for this loss of authority.

Layard, in his work on Nineveh, vol. i., p. 49, incidentally mentions an instance, in which we see how soon an Oriental ruler may be stripped of his power, and how instantaneously, when that is gone, all deference for him ceases. Layard is speaking of the circumstance of Mohammed Pasha having been superseded in the government of Mosul by Ismail Pasha in 1845. He says:—"On the following morning a change had taken place at the Serai, and Mohammed Pasha with his followers were reduced to extremities. The dragoman of the Consulate, who had business to transact with him, found the late Governor sitting in a dilapidated chamber, through which the rain penetrated without hindrance. 'Thus it is,' said he, 'with God's creatures. *Yesterday all those dogs were kissing my feet; to-day everyone and everything falls on me, even the rain.*'"

But what, perhaps, is yet more to the point, Layard, in vol. i., pp. 93—114, gives an interesting history of Sofuk, *a once wealthy and potent Arab Sheik of the Shammar tribe, who, from various causes, was gradually deserted by his tribe, reduced to great poverty, and at length assassinated.* On this eventful tale Layard remarks in conclusion:—"Such was the end of one whose name will long be remembered in the wilds of Arabia; who, from his power and wealth, enjoyed the title of 'the King of the Desert,' and led the great tribe of Shammar from the banks of Khabour to the ruins of Babylon. The tale of the Arab will turn, for many years to come, on the exploits and magnificence of Sophuk."

2. *What cared I?*—lit., *what [was] it to me?*

*The vigor of manhood,*—חֶלָּאֵךְ (*chelakh*). This word has proved very perplexing to commentators, and has led to a great variety of renderings of the whole verse; it appears to me that it exactly corresponds with the Greek word ἀκμή, *the full prime of life*, whence also our word *acme*.

*Was gone.*—This very suitably expresses the meaning of אָבַד (*avad*) *it had perished*, in the sense of *passing away*. Job's meaning is, that that race of men (the fathers of the young men mentioned in ver. 1) were, by their mode of living (which he just afterwards describes), so devoid of all manly vigor, that, had he employed them in any manual labour in his service, they would have been wholly useless to him. He could not have had the same confidence in their faithfulness as in the dogs of his flock (ver. 1); and even in the matter of mere strength, he would have found them utterly unserviceable.

3. This verse has given endless trouble to commentators, chiefly on account of the supposed connexion of אֶמֶשׁ (*emesh*) with the words שׁוֹאֵה רֵמֶשׂוֹהַּ (*shoah ouneshoah*), and certainly in that connexion no sense can be got out of it. But, after all, is that connexion necessary? I think not. The only ground I can see for retaining it would be, that certainly the alliteration would in that case be

more marked; but this is of small consequence compared with sense. I consider, then, that *בְּהֶסֶר וּבְכַפֵּן גַּלְמוּד* (*behheser ouvechaphan galmoud*) is explanatory of, and in fact in some measure parallel with, the last clause of the previous verse; and that *הָעֲרֵקִים* (*haguorekim*) begins a new sentence, as I think it should do, and, as its apposite and parallel word *חֲקֹטֶפִים* (*kakotephim*) does, in the next verse.

*Stark*,—*גַּלְמוּד* (*galmoud*). This word is, in Arabic, a hard, dry, bare rock; hence it may mean anything sterile, bare, &c.

But yesterday. *עֶמֶשׁ* (*emesh*) can never mean *some long while ago*, a sense which some commentators have endeavoured to impose upon it in order to get rid of a difficulty noticed above; on the contrary, it means *quite lately*.

*Were gnawing*. The Arabic meaning of *עָרַק* (*gnarak*) is both *to gnaw* (as one gnaws flesh clean off bones), and *to flee*. As the former of these senses best suits the context, in the absence of any better reason to the contrary, it is preferable to take it so. Perhaps there may be much the same connexion between these two ideas as in our word *to scour*, which means both *to rub clean* and *to run with great velocity*. *עָרַק* (*gnarak*) may, perhaps, to some extent, be considered as cognate with *מָרַק* (*marak*), *to scour*. I observe from Castell that *עָרַק* (*gnark*) in Arabic also signifies *to pull up roots from the earth*, which certainly would give a very excellent sense here. (See the Illustrations.)

*The waste and the wasteness*. A place where everything seems in a state of chaos. *שׂוֹאָה וּמְשׂוֹאָה* (*shoah oumeshoah*) would not be badly expressed by Milton's "*ruin upon ruin*," or by his "*confusion worse confounded*," though he applies these expressions in a sense different to that of the text.

4. *Purslain*. *מַלּוּחַ* (*mallouakh*), the same as the Syriac *מַלּוּחָא* (*maloukha*), a salt plant, as the root *מָלַח* (*melakh*) salt, shows. Aben Beitar, a celebrated Arabian physician and botanist, states, as cited by Bochart and Rosenmüller, that this plant is that which by the Greeks is called *ἄλιμον* (evidently from *ἅλς*, salt); that it is a shrub of which hedges are formed; that it is like the rhamn (a white bramble), but has no thorns; that its leaf is similar to that of the olive, but wider; that it grows near the sea coast and about hedges; and that the tops of it are eaten when young. This last circumstance exactly explains the expression in the text, "*cropping purslain on the shrub*." Pliny's description of the plant (xxii. 33) agrees well with that of Aben Beitar. He calls it *Halimon*, and says that it is a thick shrub, white, and without thorns, with the leaves of the olive, but softer, and that these are cooked for food. Rosenmüller gives a citation from Athenæus, by which it would appear that it was a food collected and eaten particularly by the poor, for he describes the poor Pythagoræans as *ἄλιμα τρώγοντες, καὶ κατὰ τοιαῦτα συλλέγοντες*, eating purslain, and gathering such like bad things.

*The broom*. *רֹתֵם* (*rothem*) is the *genista*, called *רֹתָם* (*rathan*) by the Arabs. It abounds in the deserts and sandy places of Egypt and Arabia, and is of sufficient height to afford shelter to a person sitting down. It was that under which Elijah sat when fleeing from Jezebel, 1 Kings xix. 4, 5 (translated *juniper tree*). The roots are bitter, and are considered by the Arabs to make the best charcoal; hence we have in Ps. cxx. 4 *coals of רֹתָמִים* (*rethamin*), i. e., broom. (See the Illustrations.)

5. *Out of society*, *מִן גֵּו* (*min gev*),—lit., *out of the midst*. So Cicero has, as



Rosenmüller remarks, *pellere e medio*; driven, as we should say, *from within the pale of society*.

*Men hallooed them*,—or, as we might also express it, *hooted at them*, or *raised a hue and cry after them*. Job means that these men, whose children now made him their sport, were held in such contempt and detestation that they were not suffered to remain in the usual haunts of mankind; and that, if ever they made their appearance there, they were chased away with a great hue and cry.

6. *They had to dwell*, לִשְׁכֹּן (lishchon),—*i.e.*, they were driven out, &c., &c., *so as to dwell*. In other words, they were compelled to dwell.

*In horrible glens*,—lit., *in the horror of glens*. The נְחָלִים (nehhalim), or *wadys* of Arabia, are, in many cases, very much what we call *glens*.

7. So little were they removed from brutes, either in intellect or civilization. Is our word *rude*, *i.e.*, Latin *rudis*, derived from *rudo*, to bray?

*The nettles*. It is not certain that קְרִיגֵל (kharoul) has this signification. This sense seems to have been given to it from the *burning* sensation which that plant produces, and on the supposition that קְרִיגֵל (kharal) = קְרָר (kharar). Certainly the Latin *urtica* is not improbably derived from *uro*. Or, as there is some similarity of sound, might קְרִיגֵל (kharoul) be the Latin *carduus*, the *thistle*, *artichoke*, and all that class of plants?

8. *A tribe of profligates*; nay, *a nameless tribe*. I think the inference to be drawn from this and the preceding clause is, that these people lived promiscuously together, and thus literally they were בְּנֵי בְלִי (benei) children or a tribe, בְּלִי שֵׁם (beli shem) without a name.

*The land* here means habitable country, in contradistinction to those endlessly desolate deserts and frightful precipices and caverns to which the miserable rabble, of whom Job is speaking, were forced by civilized men to betake themselves.

*Were beaten out of the land*. Compare with this the Hasn Ghorab inscriptions as deciphered by Forster:—"Over us presided kings far removed from baseness, and stern chastisers of reprobate and wicked men." (See the Illustrations.)

נָכָה (nacha) is a root of uncertain meaning, but is probably *i.q.* נָכָה (nachah).

9. So, xvii. 6; Lam. iii. 14; and Ps. lxix. 12.

10. *And even to my face*, &c., &c. The greatest possible insult. The Vulgate and Rosenmüller understand the phrase as meaning,—*they forbear not to spit in my face*; but it is unnecessary to suppose that the indignity of which Job complains was carried to so outrageous an extent as this. I consider that the phrase is literally, *They do not forbear spitting on account of my face*, or *presence*, = *they do not on account of my presence forbear*, &c.; *i.e.*, *my presence does not restrain them from*, &c.

This force of מִיָּן (min) I have endeavoured to express by "*even to my face*."

11. *Yea*. כִּי (chi), has an explanatory force here.

*They have every one loosed*. In the Hebrew the word is singular, and so the meaning is *each one of them has loosed*; this I have expressed by inserting the words *every one*.

*His cord*. I prefer the reading יִתְרוֹ (ithro), *i.e.*, יִתְרוֹ (ithro), to the Masoretic alteration יִתְרִי (ithri), as the parallelism is thus better preserved. I do not consider that יִתֵּר (yether) is to be taken here in the sense either of *tent rope* or



of *bow-string*, but as signifying either *tether*, or *halter*, or *lasso*; and, in that case, פִּתְּחָה (*pittakh*) will mean *to loose* in the sense of *opening* something that was fastened before, such as a knot or noose.

The general sense of the passage is obvious,—these persons, one and all without exception, have now cast off all restraint, and subject me to the humiliation of seeing them act with the most unbridled disrespect towards me.

*Even to my face.* מִפְּנֵי (mippanai),—lit., *because of my face, i.e., because I am present.*

12. *A brood of youngsters.* פִּרְחָה (*pirekhakh*). This word is not elsewhere used; the root פָּרַח (*parakh*) is to *germinate*, &c., and so פִּרְחָה (*pirekhakh*), as applied to a plant, would mean *a set of young twigs*; but in the Æthiopic and Arabic, we find it applied to the *young of birds* in general (compare also the Hebrew מִפְּרֹחַ (*ephroakh*) and *of fowls* in particular, I suppose from the notion of still *germinating* as to their feathers. Job uses it here in a contemptuous sense—much as we should say *an unfledged brood*, or *mere chicks*.

*They thrust aside my feet*,—they rudely jostle me.

*And they throw up, &c.*,—and try to upset me. The language of this last clause is wholly metaphorical, and is borrowed from the military operations of besiegers. אֶרְחֹה (*orekhoth*), from אָרַח (*arakh*) to *go, to go forward on a journey*, generally signifies *ways, paths, &c.*; but I think that both the meaning of the root and the verb סָלַל (*sallal*) *throw up*, admitted of the use here of the more specific term *advances*; I have, however, rendered the word by *roads*.

*Their destructive roads*,—lit., *the roads of their destruction*,—i.e., the advances by which they intend to destroy me.

13. *They have torn up my path.* The language is still borrowed from military operations.

*They have none to assist them.* This is ambiguous. It may mean either, they promote my destruction without the aid of others; or, they are so bad a set that nobody will support or countenance them; or indeed both these ideas may be intended.

נָתַם (*nathas*) does not elsewhere occur; but both the sense required and also the analogy of cognates in general show that it must have a meaning similar to that of נָתַתַּם (*nathats*) and נָתַשׁ (*nathas*), to עָלַם (*gnalas*) and עָלַץ (*gnaluts*).

14. The language is still metaphorical, and taken from the assault of a city by storm. So soon as a breach is made in the wall, the assailants pour in tumultuously, and accomplish their purpose.

15. הִהָפַף (*hahepakh*) and הִרְדֹּף (*tiredoph*) are two verbs in the singular number; the one is masculine and the other feminine, and they both appear to be dependant on the feminine plural noun בְּלָהוֹת (*ballahoth*). This difficulty, however, is explicable, and a full sense is obtained, which must be conveyed by a paraphrase rather than by a translation. My view is, that הִהָפַף (*hahepakh*) agrees with בְּלָהוֹת (*ballahoth*) in its aggregate idea of *a multitude of terrors*, whilst הִרְדֹּף (*tiredoph*) agrees with it in its individual idea of *each separate terror*; hence the full sense of the passage is,—*a multitude of terrors is turned upon me, every one of which chases, &c.*

*My bravery.* נְדִיבָה (*nedivah*) signifies *nobleness of nature* and *of birth, generosity, willingness to make self-sacrifice, magnanimity*, and the like.

The meaning of this verse seems to be,—*all hope and courage have now completely failed me*. I think that from the 12th to this verse, Job hints at the way in which he had lost his authority. There had been some systematic plot formed against him, chiefly, as it appears to me, by the young men of the tribe or tribes over which he ruled; they had gradually disconcerted his plans—they had mined and countermined, and at length, as by a violent assault, they had succeeded in their purpose, and had, at least to all intents and purposes, if not entirely, deposed him. As a commentary upon this, I would again refer to the history of an Arab sheik by Layard, adverted to in the Note on ver. 1.

16. *Poureth itself out*,—*i.e.*, in tears.

17. *The night picketh my bones*, &c. Strong poetical language, by which is meant, that even at night, the ordinary season of repose, Job's bones were in such agonies that the sensation was as if they were being picked out of him, or that the flesh was being picked off them.

*And the things that gnaw me*, &c. This clause is explanatory of the former. גִּנְוֵי (gnorekai), lit., *my gnawers*, and the Arabic use of the word seems particularly to apply to *the gnawing of flesh off a bone*, which well suits the passage here.

18. All commentators and lexicographers, having determined that the שָׁפַף (khaphas), of which the שִׁחְחַפֵּס (ithkhappes) here is the Hithpael, must have the same signification as the Chaldee כֶּפַח (khephas) *to search for*, &c.; and so, that the Hithpael itself must mean here, as it does in three other passages (1 Samuel xxviii. 8; 1 Kings xx. 38; xxii. 30), *to change or disguise oneself*, have been able to extract no kind of suitable sense out of the first clause of this verse, except by an unwarranted insertion of other words; and even then, the sense thus obtained has not been satisfactory. Lee, indeed, has conjectured—but without giving any really solid grounds for the conjecture, except the requirements of the parallelism—that שִׁחְחַפֵּס (ithkhappes) here must mean, *it becomes binding, pressing, confining*. I feel persuaded that שָׁפַף (khaphas) here is equivalent to the Chaldee, תִּפַּח (khephath), which, as a noun, signifies *the hem of a garment*, and as a verb, *to be hemmed* (applied to *a garment*), and that שָׁבַשׁ (khavash) *to bind* is a cognate word. The Hithpael then would have the sense of *making a hem of oneself*; *i.e.*, of *hemming in*, or *round*, or *about*. This view makes the parallelism perfect, as the allusion to the *hem* of the clothing in the first clause exactly corresponds with the mention of the *collar* of the vest, and also with the notion of *girding* in the second.

*The collar*,—or פִּי (pi) *mouth* of the vest was a hole in the vest just large enough to pass the head through, and which fitted pretty closely round the neck, much as in the jerseys of the present day. Maimonides says that it had a strong binding round it to prevent its being rent in putting it on and off. פִּי מִדְּוֹתָיו (pi middothaiw) in Psalm cxxxiii. 2 is evidently a mistranslation; it should be rendered *the collar*, and not “*the skirts*” of his garments. The precious oil there described as being poured on Aaron's head and trickling down his beard, descended as far as the collar where his garments fitted round his neck, but not over his clothes and down to the very hem of them. (See Jennings' “*Jewish Antiquities*,” p. 136; and, for the sort of collar and its tight fit, see the Illustrations.)

The meaning of the verse is,—The whole of my clothing presses me as tightly as the collar of my vest. This pressure of his clothes arose probably either from his being swelled to an unnatural size by his disease, or from his being so covered with ulcers that his raiment stuck to him. I think the first of these reasons is the most probable.

19. *God hath cast me down, &c.* The name of God is not expressed in the original. This is often the case in this book. The next verse shows, however, that it was probably running in the mind of the speaker at the time, and it would no doubt be sufficiently indicated by emphasis of tone.

*Hath cast me down to the mire.* לַחֹמֶר (*lakhomer*), not *into* the mire, which would be בַּחֹמֶר (*bakhomer*). The meaning is,—God has reduced me to a level with the very mire of the streets; he has cast me down so low that I am in a position like it. This, it will be observed, corresponds with the comparison instituted in the next clause.

20. *I stand,—i.e., I stand praying.*

*Thou dost not notice me,*—supply the negative from the former clause.

But I do not feel certain whether the latter clause ought not to be translated,—*Had I ceased, then hadst thou noticed me.*

21. Of course such language as this on the part of Job towards God cannot be vindicated.

22. *Terrifying,*—lit., *thou terrifiest.* The word thus translated is in the unpunctuated text תְּשׁוּהָה (*thswah*); the Masoretic interpretation of this word is תְּשׁוּהָה (*tushwah*) = תְּשׁוּיָה (*tushiyah*) = תְּשׁוּיָה (*toushiyah*), *reality, substance, completeness, &c.*; or, as it might be taken here adverbially, *really, substantially, completely*, or the like. But this is clumsy pointing, and the parallelism is more perfect if תְּשׁוּהָה (*thswah*) be taken as a verb: in this case the pointing would be תְּשׁוּהָה (*teshavweh*), from the root שׁוּהָה (*shawah*), either in the sense of שׁוּהָה (*shaw*) *vanity*, (and so the meaning would be, *thou bringest to nothing*), or, in the sense of the Chaldee, שׁוּהָה (*shewei*) *to be astounded*, in the Ithpael אִשְׁתְּוֵי (*ishtewei*) *to fear*; and so, the meaning here would be *thou terrifiest*, and this appears to me to be the most correct view to take of it.

The absence of the conjunction ו (*w*) between the two verbs in each clause is, I think, not so much for the purpose of marking rapidity of action as of expressing the connexion between cause and effect—a connexion too natural to need the aid of the conjunction; and so, I take the meaning to be equivalent to this:—

*Thou makest me to ride on the wind, by taking me up into it;  
And then, by terrifying, thou meltest me.*

I have endeavoured to express this by rendering תְּשׁוּהָה (*tissaeni*) and תְּשׁוּהָה (*teshavweh*) as participles.

The metaphor is evidently borrowed from the idea of a cloud being carried up and careering for a while on the storm, and then being dissolved by the very agitation to which it is subjected.

The notion of *melting with fear* is sufficiently common.

23. *Thou art bringing me back, &c.,—or, thou art making me to return*, according to the original sentence, “Dust thou art, and unto dust shalt thou return.” (Gen. iii. 19.) Job does not mean that God would thus bring him back to death at



some future time (such a sentiment would be an absurd truism), but that God was actually doing it then—another proof that he had no hope of restoration as far as this world was concerned.

24. There has been much difference of opinion about the meaning of this verse, and that, chiefly on account of the word  $\text{בְּנִי}$  (*begni*), which some take (as compounded of the preposition  $\text{בְּ}$  (*be*) and the noun  $\text{נִי}$  (*gni*) a heap, in the sense either, according to some, of a heap of ruins, and applicable here to *human remains* after death; or, according to others, of *the heap of the grave*. I prefer, however, the view of those who regard  $\text{בְּנִי}$  (*begni*) as a noun from  $\text{בַּגְּנָה}$  (*bagnah*) = the very common Chaldee word  $\text{בְּגִנָּה}$  (*begna*) to seek, request, ask, deprecate, and the like; and in this way it will correspond with  $\text{שׁוֹאֵגִי}$  (*shouagn*) in the next clause; but I see no necessity for supplying the word *when* before  $\text{יִשְׁלַחְךָ}$  (*ishlakh*). The literal rendering would be,—*There is no deprecation, he puts forth his hand, i.e., there is no deprecating his doing so.*

$\text{לָהֵן}$  (*lahen*) is feminine, perhaps to convey the notion of womanly fears in those who cry out when death is coming upon them. So in 2 Sam. iv. 6, Rechab and Baanah, when about to assassinate Ishbosheth, are spoken of as  $\text{הֵנָּחַ$  (*hennah*) *they (fem.)*, perhaps to express that the action they were about to perpetrate was a cowardly one. Some MSS. read  $\text{לָהֵם}$  (*lahem*), but this smacks of emendation. Doederlein's conjectural reading,  $\text{לָלַחֵן}$  (*lakhen*) *for grace*, of which Dathe approves, is no improvement to the sense.

*When he destroyeth*,—lit., *in his destruction, i.e., in his destroying.*

25. *For, &c.* The force of  $\text{לֹא־כֵן}$  (*im lo*) here is *were it otherwise, i.e., if it were not as I state*, that there is no begging off, &c., &c., I certainly have had the opportunity of putting the matter to the test, for I have wept and cried as much as any in like circumstances could do, and the result shows that my assertion is correct.

*As, &c.* The force of  $\text{כִּי}$  (*le*) in both these clauses is *according to the condition of*.

*Hath—been sad.* There is no question but that  $\text{גִּנָּגַם}$  (*gnagam*) is the same in meaning as  $\text{אָגַם}$  (*agam*) in the Chaldee and Arabic.

26. Job here gives the result of his experience:—I have cried for deliverance, and expected it, but in vain; therefore it is evident that there is no such thing as deprecating God's anger when once He has put forth his hand to strike.

*I was waiting.* The paragogic  $\text{ה}$  (*h*) here, I think, expresses tendency, or habit.

27. The first clause of this verse seems to correspond with, and is a further amplification of, ver. 25; whilst the second clause corresponds with ver. 26.

*My bowels, &c., &c.,—i.e.,* my feelings have been greatly stirred up, and have expressed themselves.

28. *I have gone on blackening.* This is the exactly literal rendering of  $\text{קָרַר הַלְּבָבָי}$  (*koder hillachti*). The meaning is,—My skin has become darker and darker; that, however, not by such natural cause as exposure to the rays of the sun, but by an internal heat, owing to my disease and the excitement of my feelings. This clause is amplified in ver. 30.

*I have stood up, &c., &c.* I have publicly expressed my grief and the state of my irritated feelings. This crying out in the assembly on the part of Job must,



I think, have had reference not to his disease, or to the domestic calamities with which God had visited him, but rather to his political fall, and the change which he observed in the feelings both of chiefs and people towards him, and of which he complains in the commencement of this chapter. The gist of Job's argument seems to be,—If crying out and uttering complaints could be of any avail, they certainly would have been so in my case, for I have mourned and cried both to God and man.

29. My cries and lamentations have been so prolonged, and so doleful, that I may class myself with creatures whose well-known habits are those of uttering the most dreadful yells and lamentable noises.

*Jackals.* See Gesenius on the word תַּנּוּ (tan) or תַּנּוֹ (tan), the singular of what is here the plural, and which must not be confounded with another תַּנּוּמִּים (tannim), a word in the singular number.

*I have been brother, &c.* This might be expressed in common English by—*I have been next of kin to, &c.*, meaning *I have been just like, &c.* See Micah i. 8. The word there translated *dragons* is the same as in this passage.

In Maunder's "Treasury of Natural History," the jackal is described as having "a voice peculiarly hideous, consisting of an indistinct bark and a piteous howl. . . . Jackals frequently go in great troops to hunt their prey, and by their dreadful yellings alarm and put to flight deer, antelopes, and other timid quadrupeds."

Shaw, in his "Travels in Barbary," vol. ii., p. 348, gives the following account of the remarkable noises made by the ostrich:—"Whilst they (ostriches) are engaged in these combats and assaults, they sometimes make a fierce, angry, and hissing noise, with their throats inflated and their mouths open; at other times, when less resistance is made, they have a chuckling or cackling voice, as in the poultry kind, and thereby seem to rejoice and laugh, as it were, at the timorousness of their adversary. But during the lonesome part of the night (as if their organs of voice had then attained a quite different tone), they often made a very doleful and hideous noise, which would sometimes be like the roaring of a lion; at other times it would bear a nearer resemblance to the hoarser voices of other quadrupeds, particularly of the bull and the ox. I have often heard them groan, as if they were in the greatest agonies."

30. *My skin peeling off me,*—lit., *my skin from off me*; a pregnant construction for *my skin which has come off me*; *i. e.*, which has from time to time peeled off.

*Has been black.* A proof of the intensity of my sufferings, and the inward heat that has been consuming me (as the next clause explains). Compare this verse with 28.

31. My harp and pipe, instead of giving forth, as formerly, music of merriment and joy, now emit only the most lugubrious strains. We speak in common parlance of changing one's pipes. (See the Illustrations on xxi. 12.)

## JOB XXXI.

1. Job now closes his discourses by a solemn vindication of his character, which had been attacked by his friends. In doing this, he draws an interesting picture both of his public and private virtues. On these he expatiates with

probably too much of self-satisfaction, and too much implication of injustice on the part of God; at the same time, his motive was rather to prove his innocence, than to make any ostentatious boast. He commences by a protestation on the subject of his chastity, which had been so inviolate that, neither in look nor in thought had he been guilty in that respect; he had kept himself clear from this sin by the exercise of an habitual self-restraint, which he compares to the obligation of a formal covenant engagement.

Lee's idea, that Job's wife was dead, and that his friends were now persuading him to marry again, is thoroughly out of place here; besides which, ver. 10 is a refutation of it.

*With mine eyes*,—more lit., *for*, or *to*, *mine eyes*. This implies that Job, as it were, himself prescribed the terms of the covenant *to* his eyes.

*How then should I think upon?* Of course with lustful imagination.

2. An additional argument—the consideration of punishment.

כְּחֵלֶק (khelek) and נַחְלֵלָה (nakhelah) are here to be taken in the sense of *evil portion*, and *evil inheritance*, as in xx. 29, and xxvii. 13.

3. An amplification of the former verse. Job here states what sort of portion and inheritance he knew he must receive at God's hands, had he been guilty of the particular sin about which he speaks in ver. 1.

*Strange punishment*. נֶכֶר (necher), according to the literal Hebrew, would simply mean *strangeness*, or perhaps in a particular application, as in the present instance, *something mysterious*. One of its meanings in Arabic is *misfortune*, *calamity*, and the like; and in the Æthiopic, it is commonly employed to signify a *miracle*, *prodigy*, *something portentous*, and the like. نَكْر (nochron) in the Koran

is frequently used in the sense of *terrible punishment*. Some have taken נֶכֶר (necher) here in the sense of *alienation*, and have referred it to the word inheritance in the former verse. The reading נֶחֶד (neched) is found in some MSS., the sense of which, according to the Arabic, would be, *a calamitous life*.

4. This may mean,—God can certainly testify as an eye-witness to my integrity. But I take it rather as another argument that weighed with Job in deterring him from sin—the argument of God's omniscience.

5. *Falsehood*. שָׁוִי (shaw) has other meanings, but the parallel word in the next clause shows that this is the particular meaning here intended.

*Walked with falsehood*. Acted upon dishonest principles.

*Hasted*. This denotes progress in the course of sin here alluded to. תַּחַשׁ (takhsh), from חָשַׁח (khashah), = חוּשׁ (khoush).

I think the context shows that this verse has special reference to the deceit that is usually practised in attempts at seduction.

6. An abrupt parenthesis, marking great earnestness and consciousness of rectitude on the part of the speaker.

*An even balance*,—lit., *scales of justice*. See Lev. xix. 36, where the expression is used, and evidently in the sense here given in the translation. (See the Illustrations.)

*My integrity*. This word is used in evident opposition to the falsehood and deceit which Job disclaims in the preceding verse; and if, as I believe from the context, it has reference to *innocence* with respect to the subject mentioned in

ver. 1, then it is used here just in the sense in which it is applied to Abimelech in Gen. xx. 5, 6.

7. *From the way.* From the way of chastity, as the context requires.

*And mine heart, &c.* If I have broken the covenant with my eyes (alluded to in ver. 1), and have allowed my heart to be led astray by them.

*And a blot, &c.* By my being guilty of that particular sin. מַאֲוִם (*moum*) a blot,—as מוֹם (*moum*). Some, however, adopt a different punctuation from the Masoretic, and read the word מְאֲוִם (*meoum*), understanding it in the sense of מְאֲוָמָה (*meoumah*) anything whatever.

8. The imprecation dependant upon the foregoing conditions. As respects the punishment here specified, compare Lev. xxvi. 16, and Deut. xxviii. 30, 38.

*My produce.* תְּשׂוּאָתִי (*tseetsaai*) might be translated *my issue*, as in xxvii. 14; but the parallelism here requires that it should mean *issue of the ground*, such as crops, &c., and in that sense it is used in Isa. xxxiv. 1, and xlii. 5.

9. *A woman,* אִשָּׁה (*ishshah*),—especially a married woman. Job, in the first eight verses, declares his innocence of the sins of seduction and fornication; he here protests his innocence of the sin of adultery. Compare Prov. vii.

10. *Let my own wife, &c.* Let her become the property of another man, and, as such, have to fill the most menial occupations, as well as being his concubine. Grinding at the mill seems to have been the lowest drudgery in an Oriental household. (Exod. xi. 5; Isa. xlvii. 1, 2.) I do not accept the expression *grinding* in that sense which many have here attributed to it, making it equivalent in meaning to the second clause. It is true that the Latin *molere* is so used, but only of a man, not of a woman.

11. עֲוֹן לְפָלְיִים (*gnawon pelilim*). The ellipsis here is either עֲוֹן לְפָלְיִים (*gnawon lipelilim*) an iniquity for judges, i. e., for judges to decide upon, or עֲוֹן עֲוֹן לְפָלְיִים (*gnawon gnewon pelilim*) an iniquity—an iniquity of judges. The sense is the same in either case; a judicial crime—a crime which of necessity comes under judicial cognizance.

12. *Yea, it is a fire, &c.* It is difficult to determine whether Job mentions this, as the natural consequence of the sin in question, that, both physically and morally, its tendency is to destroy him who is guilty of it, or whether he refers to the judicial sentence passed by the judge on the convicted criminal. It would appear that burning was the punishment with which the crime was visited at about that period. See Gen. xxxviii. 24.

*It would eat up unto perdition,—i. e.,* it would utterly destroy.

The בָּ (*be*) in וּבְכָל (*ouvechol*) is evidently pleonastic. Fourteen MSS. cited by Kennicott, and many by De Rossi, read וְכָל (*wechol*).

13. Job now turns to other matters of righteousness which he declares he was in the habit of fulfilling.

*If I should despise.* If ever I have done so, or should do so. Such is the force of the tense used here and in the following verses. *Despise, i. e.,* think lightly of it, and trifle with it as a matter of no moment, and set it aside because I have the power of doing so.

*In their dispute with me.* When they have some matter of complaint against me as to my treatment of them, &c.

14. *When God ariseth,*—to judgment.



*When He visiteth*,—as an inspector.

15. Myself and my bondsman have one common origin. We do not belong to two distinct classes of God's creatures, but are of one and the same race of beings by creation.

*Was it not in the belly*, &c. This is the most literal and obvious translation, and I wonder it should have been overlooked. The parallelism is preserved, without resorting to the rather clumsy necessity of making עֲרֹבָה (*ekhad*) in the next clause refer to *one God*.

*One womb*. Not one and the same womb, this would be רֶחֶם אֶחָד (rekhem haekhad); but one and the same sort of womb.

17. *Had not eaten*. This past tense, I think, implies not only that the fatherless shared in Job's portion, but that he had the first share allotted to him. This would, I imagine, be consonant with the law of Oriental hospitality.

18. The sense requires that this verse should be regarded as a parenthesis. The force of כִּי (*chi*) here is, *So far from* being guilty of, &c., &c., I have, *on the contrary*, done, &c., &c.

*Him*,—the fatherless spoken of in the previous verse.

*Her*,—the widow mentioned in verse 16.

*I have brought him up*, גִּדְלָנִי (*gedelani*),—lit., *he grew up to me*, i.e., under my fostering care. Whatever preposition is understood before the pronominal suffix in this word, what of course be understood also before its opposite כִּנְיָנִי (*cheav*), i.e., as [*to*] a father.

*From my mother's womb*. Job means by this, either that he had so acted at all times, or that the disposition to do so had been always natural to him,—that he had been born with that disposition. Compare Ps. lviii. 3.

20. *If his loins did not bless me*,—because covered with garments with which I furnished him.

עֲרֹבָה (*chevasim*) are *young sheep*; hence Job did not put the poor off with refuse wool.

21. *Shaken my hand at*,—a gesture of menacing.

*I had support in the gate*,—lit., *my help was in the gate*, i.e., I had influence to back me in the court of justice.

22. The punishment here imprecated is evidently particularly connected with the sin mentioned in the former verse, that of *shaking the hand at*, &c.

There is the authority of the Vulgate (but not of the Chald. Par., as its Latin translation would lead one to suppose), and partially of the Syriac, and that of several MSS. also, for reading שֵׁכֶמָה (*shichemah*) and קַנָּה (*kanah*) with a Mappik, in which case the translation would be, *its shoulder-blade*, and *its elbow*.

*My arm*,—אֶזְרוֹנִי (*ezrogni*), that part of the arm which extends from the elbow to the wrist,—the *ulna*.

קַנָּה (*kanah*), *the elbow*, lit., *a reed*, but here that bone of the arm which is between the shoulder and the elbow,—the *os humeri*.

23. *But*,—כִּי (*chi*), *but* such is not the case, I have not done these things, *for* I feared God.

Job here declares that one great principle that proved to him a preservative from sin, was not so much the cognizance of a human judge as the fear of Almighty wrath.



*I was incapable*,—i.e., of committing the sins just alluded to.

24. Job now disclaims the sin of avarice, a sin which he clearly connects with idolatry. He says this probably in allusion to the remarks of Eliphaz, xxii. 24.

*Diamond*,—כֶּתֶם (*chethem*). (See note on xxviii. 16.)

*Or have called*,—as if it were a God.

26. אֲרִי (or), *light*, here used poetically for *the sun*; so in xxxvii. 21; Isa. xviii. 4; and Hab. iii. 4.

*When it shineth*,—probably at its rising. On the subject of this early species of idolatry, see Deut. iv. 19; 2 Kings xxiii. 5, 11; Ezek. viii. 16.

*Walking splendidly*,—probably when full moon.

27. *My hand should kiss my mouth*. This not unlikely was the earliest gesture of adoration. Some readers may not perhaps be aware that the very meaning of the word *adoration* imports putting the hand to the mouth.

28. *An iniquity*, &c. See note on verse 11.

*Most high*,—lit., *from above*: above all the heavenly bodies and things.

29, 30. Job's meaning in these two verses is,—I never triumph over the misfortunes of an enemy, even though my conscience does not tax me with having ever wished that such misfortunes should befall him. How truly Job speaks to human nature! How many there are who have that measure of religion, that they would feel it wrong to wish evil to an enemy, but who are really filled with a secret joy, when evil does come upon him. Job had more of the gospel spirit about him—the spirit of true charity.

*The roof of my mouth*,—perhaps the ordinary form of cursing was principally articulated by the palate.

*By imprecating*, &c.,—lit., *by asking that his soul might be in or under a curse*.

31. This solution of the verse, whether correct or otherwise, is said to be due to Ikenius, and has been adopted by Schultens, Rosenmüller, Dathe, Umbreit, and a host of others. The meaning is, that so generous was Job, that it had become a sort of common remark amongst his household, that not a single person could be pointed out who had not partaken of his hospitality. If, however, it were not that the next verse would be left in too isolated and somewhat unnatural position, I think I should prefer connecting this verse with the preceding and translating it thus,—

“No, not when the men of my tabernacle have said,  
Oh that we had of his flesh [else] we shall not be satisfied;”

that is, I never for a moment imprecated evil on an enemy, not even when my household were urging me to it by exhibiting their own revengeful feelings towards him, declaring that those feelings could not be satisfied, unless they had him to tear in pieces. (See the Illustrations.)

The Hebrew most thoroughly admits of either of these translations.

32. *The traveller*,—אֲרַח (*orakh*), lit., *a way*; it may, however, be poetically used for one who traverses a way, a *way-farer*, so in vi. 19; or אִישׁ (*ish*) may be understood before it; or the punctuation might be אֲרַחֵה (*oreakh*). The parallel word אֲרַח (*ger*) sufficiently determines what meaning must be attached to it here.

33. *As Adam*,—or the Hebrew might be (and many commentators prefer it), *as man*, but the objection to that is, that Job would hardly have ventured to speak of himself as an excellent exception to a general rule. (See Gen. iii. 8.)

כח (*khov*) is Aramaic rather than Hebrew.

34. There is, I think, little doubt but that חִי (*chi*) is here used as the apodosis to אִם (*im*) in the former verse, and so, the force of the expression is, *if* so and so, *then* so and so. This agrees well with all that has gone before, and moreover v. 33 requires some such apodosis as this. Job's meaning is,—If in anything which I have now stated about my innocence of life, &c., I have concealed from you any sin of which I know myself to be guilty, then let me be afraid of exposure before the populace as a vile hypocrite, and be confounded at incurring the contempt of the tribes, to such a degree as never to be able to open my mouth any more, nor venture again into public. Job evidently refers here to some tumult which had been raised against him, and some kind of revolutionary movement amongst the tribes he governed, by which he had lost his authority, and had, in point of fact, been deposed: there are hints of this scattered in the book. Job here imprecates upon himself, that this circumstance of his deposition and disgrace might be a subject of terror to him, and ever hereafter silence him, if, in the description which he had just given of his own character, he had been guilty of concealing any iniquity of which he was conscious. I again refer to the note on xxx. 1, and its reference to an extract from Layard's "Nineveh." See also Burckhardt's "Bedouins, &c.," vol. ii., 284. The Hebrew would admit of another translation thus,—

*"If I have covered my transgressions, &c., &c.—  
Because I was afraid of the great multitude,  
And the contempt of the tribes dismayed me,  
And [so] was dumb, and went not forth from the door."*

The objection, however, to this translation, which Rosenmüller favors, is that there is no apodosis, unless it be intended that the reader should supply one in his own mind, as is frequently the case in the use of אִם (*im*), but here, this would violate the analogy of the rest of the chapter.

35. *One to hear me*,—one who might act as an umpire or arbitrator in this suit that is pending between God and me. Comp. ix. 32.

*Behold my authentic statement*,—הִנֵּנִי חֹתָמִי (*hen tawi*), lit., *behold my sign*, or *mark*, or *signature*, or *sign-manual*; Job no doubt alludes to the defence in writing made by the accused party in ancient courts of law, and duly attested by his mark or signature. He means that he, for his part, was prepared for the trial; he had just said all that he had to say on the subject of his innocence—he vouched for its accuracy, and it was for his opponent now to disprove that statement if he could; "let the Almighty answer me," if I have said anything that is false, let him now contradict it.

*O that my adversary had written*, &c., &c. How much I wish that God had distinctly specified what charges he has against me. (See the Illustrations.)

36. So conscious am I of my innocence, that if there were an indictment drawn up against me, I would parade it in triumph, and regard it as an ornament.

*In coronets*. Job would wind the scroll on which the indictment was written round his head, and use it as his princely head-dress. Compare Prov. vi. 21, and Deut. vi. 8.

37. So far from shrinking from a bill of indictment being made out against me,

I would volunteer to assist my opponent in drawing up any such bill, and would openly tell him of all my ways and doings; and that, as boldly as one who feels his power, and knows that he has nothing to fear.

38. If we judge of this poem by strict laws of criticism, there is no doubt but that the sentiment expressed from this verse to the end of the chapter, would have been better placed anywhere before v. 33, so that the portion between that verse and the present might have formed the conclusion of Job's speech. Many commentators have consequently made the transfer; but for this, there is neither the authority of MSS. nor of ancient versions. Let us rather suppose that Job spoke just as it is written; and that the idea striking him of an omission he had made in the catalogue of his virtues, he preferred rectifying the omission, though it might be out of place, and after his catalogue was apparently finished. If the introduction of the sentiment here seems unnatural in one sense, it is perfectly natural in the other—as natural as St. Paul's mention of his "cloak" in the midst of speaking of other matters.

*If my soil should cry out against me, &c., &c.*,—because of my injustice towards its proprietors. For similar instances of this beautiful personification see Gen. iv. 10, and Hab. ii. 11.

39. *If I have eaten its strength without silver.* Having appropriated it to myself (as the next clause shows) by oppression, embezzling the property without making compensation to those to whom it belongs.

*And have made the soul of its lords to expire.* In order to take possession of their lands.

נִפְשֵׁי הַיִּפְּאֲחֵי (nephesh hippakheti). (See Note on xi. 20.)

40. *Weeds.* Nothing definite is known as to what sort of *noxious plant* is intended by בֹּשֶׂה (boshah).

*The words of Job are ended*,—i.e., so far as concerns his argument and his defence of himself. Possibly Job may have uttered this himself, and if so, meant by it,—I have now stated all that I have to say upon the subject of God's treatment of me, and the innocence of my character; I have nothing to add to my statements, nor do I intend attempting to do so.

## JOB XXXII.

1. *He was righteous in his own eyes*,—and they had given up all hope of convincing him to the contrary.

*Elihu the son of Barachel.* The meanings of these names probably indicate the piety of Elihu's parents and ancestors, the first signifying *My God is He*, the second, *God hath blessed*.

*The Buzite.* The descendant probably of *Buz*, the second son of Nahor, the brother of Abraham, Gen. xxii. 21, and whose race is mentioned by Jeremiah, apparently as inhabiting some part of the Arabian desert (Jer. xxv. 23, 24).

*Of the tribe of Ram.* Of this person and tribe we know nothing certain.

*Because of his having justified his own self rather than God.* Because he had been more concerned to prove his own innocence than to vindicate God's justice, and in endeavouring to make good the former, he had cast reflections upon the latter.



3. *Had found no answer, &c., &c.* They had not been able to refute Job's protestations of his innocence, and yet had condemned him as one who was really guilty.

וַיִּרְשָׁעוּ אֶת־יְהוָה (wayarshignou eth yhov) they had condemned Job. There is a foolish conceit of the Jews, that before the making of eighteen emendations of the Scriptures by the hands of Ezra, this passage stood אֶת־יְהוָה (wayarshignou eth yehowah) they had condemned Jehovah.

4. *Had waited till Job had spoken*,—and consequently for his three friends also, who had spoken first. Lit., *he had waited for Job in words.*

6. *I did slink.* This exactly expresses זָחַלְתִּי (zakhalti) which means both *to creep*, or *crawl*, as a reptile, and also *to be afraid*. Our word *to slink* is derived from the Saxon *slingan* (*to creep*). Its exact meaning may be seen in the following passage of Milton, where the poet, speaking of the serpent, says:—

“He, after Eve seduced, unminded slunk  
Into the wood fast by.”—(Par. Lost.)

*Young*, lit., *small.*

8. *A spirit.* A divine spirit, as the parallel expression in the next clause shows. Elihu means,—But perhaps I am mistaken in having expected so much wisdom from men of years, and, as I had supposed, experience; for, after all, wisdom is not so much a thing that can be acquired, as a gift from God. It is God's Spirit within, and not age, that gives perception and intuition to one man more than to another.

It—הִיא (hi) is emphatic, and implies that whatever understanding a man may have, it is not of himself, but is only of that Spirit of God which is in him.

9. Elihu means,—From the specimens of wisdom I have had before me in these recent discourses, I find that I must modify my original idea—that days ought to speak, and multitude of years to show wisdom; I now see that this is not necessarily the case, that it does not necessarily follow, that because a man is old, he is therefore, wise.

רַבִּים (rabbin), *the great*, either in *authority*, or *learning*, or *wealth*, or *age*. Both the context and the parallelism restrict the meaning to the latter sense.

*Understand judgment.* Take a right view of subjects in general.

10. *Hearken unto me.* This is addressed to Job alone. There is some MS. authority and of ancient versions for reading שְׁמַעוּ (shimgnou) *hearken ye*, instead of שְׁמַעָה (shimgnah) *hearken thou*. But this savours of emendation, to get rid of a supposed difficulty, which lies in the fact that Elihu addresses the friends in the next verse.

11. *To the utmost of.* This is the force of עַד (gnud).

תְּבוּנוֹתֵיכֶם (tevounotheichem), *your understandings*, or *reasoning faculties*. I listened to you whilst you went as far as your understandings could carry you.

*Your searching out for verse*, whereby to refute and silence Job. (See note on iv. 2.)

אֲזִין (azin) is for אֲזִינִין (aazin). So also, some MSS.

12. *To the utmost of you, i.e., to the full extent of you.* The Syriac translates this, *I gave attention to your testimonies*. Those translators must consequently have understood the word as וְעֲדֵיכֶם (wegnadeichem) instead of וְעֲדֵיכֶם (wegnadeichem); one MS. has a similar reading.

13. *God shall vanquish him, not man.* This was literally the case.



יִדְפְּנֵנִי (*idphennou*), *shall vanquish him*, lit., *shall drive him away*, i.e., *shall drive him away from his position*, and so, *shall conquer him*.

14. As you, and not I, were the objects of Job's attack, I may be supposed to enter into this field of discussion entirely free from that passion and prejudice which betrayed you into the unwarrantable expressions and opinions you have advanced in your replies to him.

15. From this verse to the end of the chapter appears to be a soliloquy. Elihu seems to be addressing himself in a sort of rhapsodical spirit.

*They have put away, &c.* Elihu sarcastically describes their being at a loss for new arguments, as though it were their own voluntary act, rather than their misfortune.

*They are routed*—חֲתוּתִי (*khattou*), *utterly thrown into confusion*, like an army on the battle-field, by the arguments which Job has set in array (פְּרָחֵךְ, *gnarach*) against them.

17. אֶגְנֵנֶךָ (*agneneh*) is evidently for אֶגְנֵנֶךָ (*egneneh*).

18. Elihu had before shown upon what grounds he might be permitted to speak. He now shows why he *must* speak. He could no longer exercise such control over himself as to remain silent.

מְלֵחִי (*malethi*) is of course מְלֵחֵי אֲתִי (*malethi*).

*The spirit of my belly*, i.e., the spirit that is within me.

*Belly.* The Hebrew word בֶּטֶן (*beten*) includes the whole inside part of the body from the neck to the lower part of the belly. The voice may be said to come from the breast, and more particularly so in the case of Oriental nations.

*Compresseth me.* Makes me feel inwardly too small to hold it.

19. *As wine*, i.e., as the bottles or skins which contain the wine, as the next clause shows, and the sense requires.

*New wine-skins.* The inference is that it is new wine which is put into new skins, and hence their liability to burst, the new wine being in a state of fermentation. (See the Illustrations.)

21. The distinction between אֵל (*al*) and לֵא (*lo*) ought to be observed here. The first implies *the earnest desire not to do, &c.*, the second *the firm determination not to do, &c., &c.*

The desire expressed in the first clause is addressed, not to others, but to himself. He beseeches himself (אֵל-נָא, *al na*) not to show partiality: as to using fawning language to man, that he utterly repudiates in the second clause.

*Or God*—וְאֵל (*uel*). I prefer to punctuate this וְאֵל (*weel*) rather than וְאֵל (*weel*). The Masorites chose the latter, probably because they deemed the sentiment, which the former would convey, disrespectful to God. Elihu's meaning, as I take it, is,—that in the opinion he is about to pronounce, he deprecates being biassed by any desire of showing favor either to man or to God. Job had already accused his friends of a pretentious attempt to show God favor in the part they took in the controversy, as though God would be pleased at it; and he had warned them that thereby they were rather provoking his displeasure (ch. xiii. 7—10). Elihu professes his hope that he may not be guilty of this, and at the same time that he may not be guilty of siding with man against God. In short, he professes strict honesty of purpose, in the opinion which he is about to pass on the subjects in question—he will neither go on the one side, as far as Job's friends

had gone, as though thereby he were vindicating God's cause, nor, on the other side, will he seek to please and justify Job at God's expense. **ישׁ** (*ish*) *man* is the word that is very properly placed here in opposition to *God*, as it is in many other parts of Scripture.

*Man.* In the second clause the Hebrew word for man is **אָדָם** (*adam*), and it is contrasted with **ישׁ** (*ish*) in the first clause, **אָדָם** (*adam*) signifying *man* in his lowest condition, *common man*; and Elihu means,—how can I think of showing deference to such an one by appellations of distinction?

22. *Or God.* This I think is to be understood, from the first clause of the former verse, the two intermediate clauses referring to *man*, who is the first-mentioned in that first clause, and this clause referring to *God*. Elihu's meaning is,—I have said that I cannot show undue partiality for man, neither can I do so for God; if I did so, then, &c., &c.

*In very small respect would my maker hold me.* Not, as it is usually rendered, *My maker would soon take me away*, which scarcely makes sense, or, at least, that sense contains a hardly conceivable idea—the expectation of the punishment of death for the offence of showing partiality in the expression of an opinion in a controversy. The **אִסְאֵנִי** (*issaeni*) in the second clause is evidently to be taken in the same meaning as the **אִסְאֵנִי** (*essa*) in the first clause of the previous verse, and **פָּנָי** (*panai*) may perhaps be understood, and thus the inverted parallelism is complete, the sense of the two verses being,—Let me be careful, in advancing my opinion, that I do not, from self-interested motives, show favor either to man or to God. As to showing it to man, that I cannot do, for it is contrary to my nature to flatter; and if I show it to God, I am aware that thereby I shall be but forfeiting *his* favor.

### JOB XXXIII.

1. *Howbeit.* By way of coming to the point; or, Notwithstanding that I do not mean to flatter you.

*My verse.* See Note on iv. 2.

2. See, I have now actually committed myself to speak.

3. *My words, &c.* I will speak in an honest and straightforward way, and just as I feel upon the subject.

*My lips shall verse, &c., &c.,*—without disguise, or subterfuge, or any false ornaments of language, or admixtures of sentiments foreign to the subject. See Note on chap. iv. 2.

*Knowledge.* **דָּגְנָתִי** (*dagnath*) means here, *what I know*.

4. You need not fear that I shall overawe you by any displays of majesty, for I am but a creature as thyself.

5. Elihu means,—Do not be afraid to do all this; reply to me without fear of being overwhelmed with that majesty which might indeed deter you if God himself were addressing you. You need be under no alarm in entering into contest with such as I am—a fellow-creature.

There ought to be a comma after "*canst*" in the Authorized Version.

6. *Behold, I am unto God just as thyself, &c.* **הֵן אֲנִי כִפְחִיכָא** (*hen ani chephicha*). Many translate this,—*Behold, I am according to thy mouth (i. e., according to the*

wish thou hast expressed) in the stead of God; but although the Hebrew might admit of this rendering, yet it is unsuitable to the context and destroys the parallelism.

The phrase אֲנִי כְּפִי (ani chephicha) corresponds pretty closely to our common expression, *I am just your cut*. For instances of a similar use of כְּפִי (chephi) see Gesenius.

*I was extracted.* קִרְצָתִי (koratsti). The allusion is to a potter, who with his hand *squeezes and breaks off*, or *cuts off*, a piece of clay from the larger lump in order to model it into some form. Elihu of course means,—You, Job, and myself have one common extraction.

7. Elihu evidently alludes to the wish which Job had expressed in xiii. 21:—

“Put far away thine hand from off me;  
And let not the dread of thee make me afraid.”

Hence many take אַחְפִּי (achpi) here as though it were צַפִּי (chappi) *my hand*. The LXX. have taken this view of it,—ἡ χεῖρ μου. The Chaldee Paraphrase, however, has טוּנִי (touni) *my burden*. אַחְפִּי (achpi) is evidently of the same root as the Arabic أَكْفَ (achapha) *to bind on a pack saddle*; and in the Chaldee we have אוּחַפָּה (ouchaph) *a saddle*. *My load or pack on thee shall not be heavy*, in ordinary English phraseology would be,—*I will not saddle you with more than you can bear*.

8. The meaning of this verse is,—I am quite certain that I cannot be mistaken in now quoting your own words.

9. *I am clean.* קַח־אֲנוּכִי (kaph anochi), קַח־פֶּה (kaphph), both in the Arabic and Chaldee means to *scrub, wash, and comb*, with special reference to the head: so that, in its ordinary sense, קַח־ (kaph) would probably mean *clean* as regards *freedom from scurf*, &c.; in a moral sense, *cleansed from sin*. The two clauses put together denote the cleanness of the entire man. (See the Illustrations.)

Elihu is scarcely free from the fault of misinterpreting Job's language; at least he puts a sense upon it which Job had repudiated. (See ix. 2, and xiv. 4.) This misinterpretation, however, was probably unintentional.

10. *Disallowances,—i. e., matters which he disallows.* The meaning imputed to Job is,—God is unable to find in me any direct transgression of his law; He therefore, for the purpose of proceeding against me with hostility, searches out and finds various little matters at which he takes exception,—things that I have done, not actually sinful, but which in severity of judgment he disallows. As the verb הֵנִי (heni) unquestionably means *to disallow*, I have no hesitation in affixing the meaning *disallowance* to the noun הֵנִיאוּחַ (tenouah), and it is very suitable to the context. There is no reasonable ground for translating it *occasion, hostility, alienation*, and other various senses that have been attached to it.

*He counteth me, &c.* Job had said this xiii. 24, and xiv. 11.

11. Reference is here made to xiii. 27.

12. Elihu informs Job that the sentiments which he (Job) had expressed with reference to the motives by which he supposed God was governed in his dealings with him were wrong, and that that error arose from his measuring God by a human standard,—judging of Him as though He were little as man, and so, could be actuated by the same principles which usually sway men in their actions. Job



had indeed often averred, and that, in the sublimest language, that God was greater than man, but, then, he had not made a right use of his own doctrine.

*In this.* זָרָה (*zoth*),—However correct in other respects, yet *here* you are wrong.

Elihu does not tax Job, as the others had done, with crimes committed before his afflictions, but with sinful reflections which he had cast upon God in consequence of those afflictions.

13. *Wherefore hast thou made thy complaint to him?* not *Wherefore hast thou disputed with him?* This distinction has been overlooked, and hence the context has been entangled. For a similar use of רִיב (*riv*) followed by אֵל (*el*), see Jud. xxi. 22.

The meaning of the whole verse is,—How can you think that God will hear you, when you so often have refused to hear Him when he has spoken? Elihu somewhat softens this by making the application to Job indirectly, or rather, by making it of universal application.

I am not sure whether I should not prefer reading with several MSS. רִיבוֹת (*riboth*). The meaning of the first clause would then be,—*Wherefore are complaints [made] to him?*

14. *Speaketh*,—by the voice of his providences, such as dreams, afflictions, &c., and which are afterwards specified by Elihu.

*Once*,—and if men attended to that first admonition, it would not be necessary to repeat it.

*Regard it*,—*i.e.*, regard God's speaking. Man generally neglects to listen to God, when, by speaking mildly through such means as dreams, He endeavours to deter him from evil courses; and even when God resorts to the severer measure of speaking through afflictions, man too often continues deaf to the appeal.

15. Elihu now instances three different ways in which God speaks to men for their profit:—first, through the medium of *dreams* (vers. 15—18); secondly, by *personal affliction* (vers. 19—22); and thirdly, by *the intervention of a divinely-sent messenger* (vers. 23—28). Job was now experiencing the second of these means, and Elihu probably assumes, whether justly or not, that he himself was the messenger referred to in the third instance.

*In the dream, &c.* In dreams during the night, and those, whether occurring in heavy sleep or in light slumbers. \* Eliphaz, in chap. iv. 12, &c., had recorded an instance, in his own experience, in which he had been powerfully impressed by a divine admonition, received through the medium of a dream.

16. God first uncovers the ear, removing all impediments, in order to convey into it the requisite instruction, and then He closes it up, putting, as it were, a seal upon it in order to prevent the instruction so conveyed from escaping. Several kindred roots, as well as one of the Arabic meanings of the word, show that קָהַתָּם (*khatham*) has the sense of *shutting* and *locking up*, as well as of *setting a seal*, and so, of *sealing up*.

*Their instruction.* The Kethib is וּבְמִסְרָם (*wvmsrm*); this the Masorites have pointed וּבְמִסְרָם (*ouvemosaram*), a word of no particular meaning, unless it signifies *and on their chain*. I think that not improbably the punctuation should be וּבְמִסְרָם (*ouvemusaram*) = וּבְמִסְרָם (*ouvemousaram*).

17. *To withdraw, &c.* Some supply מִן (*min*) from the latter clause, before



מַעֲשֵׂה (magnesch), but this, I think, is unnecessary, as מַעֲשֶׂה (magneseh) may be taken absolutely, and signify *as to a work, i.e., with regard to some purposed evil work*; just as our word *deed* often means an evil deed. Or, perhaps, the punctuation might be מַעֲשֵׂה (megnesoh), and the meaning would then be, *So as to turn aside man from to do, i.e., from perpetrating something intended*. There are some who supply מִן (min) before אָדָם (adam), as it stands before גֵּבֶר (geber) in the next clause, and so, make the parallel more complete. Or again, the clause might be translated, *So as to make man put away a work*. There are many remarkable instances in Scripture of the truth here stated, and the following cases may have been familiar to Elihu and to those whom he was addressing. *Abimelech* (Gen. xx.), and *Laban* (Gen. xxxi. 24).

*He covereth pride, &c.*—He mercifully prevents the great man from accomplishing proud projects. *Covereth pride*,—and so, in point of fact, removes the temptation by putting it out of sight. This clause is parallel with the first clause of the previous verse, and God's covering pride is contrasted with his uncovering the ear, the latter being the instrumental cause of the former.

גָּוַה (gewah) is for גָּוַה (geah) or גָּוַה (gaewah).

18. *He keepeth back, &c.* It is here implied that pride leads to a pit-fall. Compare Prov. xvi. 18.

Nebuchadnezzar was thus duly warned by a dream (Dan. iv.), but as he did not give heed to the warning, his pride met with the punishment forewarned. (Dan. iv. 28, &c., &c.)

*And his life from passing away like a dart.* This is usually translated,—*And his life from perishing by the sword or dart*; but the Hebrew מַעְבֵּר בַּשֵּׁלַח (megnevor bashshalakh) can scarcely admit of this rendering; literally it is *from passing away in a dart, i.e., after the manner of a dart*: the preposition בְּ (be) has often the signification of similitude.

The meaning is,—By the means here spoken of, God often preserves man *from sudden death*.

19. A second means by which God deals with man for his good,—affliction.

*He is argued with.* God takes this method to convince him that he is in error, &c., &c.

*The controversy with his bones, &c.* I adopt the Kethib רִיב (riv) in preference to the Keri רֹב (rov), notwithstanding the authority of the ancient versions: רִיב (riv) forms an exact parallelism with הַרְבַּח (houchakh), and אֶתָּן (ethan) retains its proper sense of *perennial, constant, &c.*; the awkwardness also is avoided of speaking of *a robust multitude of bones*,—meaning, of course, *a multitude of strong bones*; or of supplying מִכְאוֹב (machov) *pain* before אֶתָּן (ethan), as in the Authorized Version.

God, by torturing his bones, may be said to engage in controversy with the man.

20. *His appetite*,—more literally, *his life*; but as regards the particular meaning which I have here given, compare chap. xxxviii. 39.

*Abhorreth.* זִהְמֻתּוֹ (zihemuttou). Although this word does not elsewhere occur, yet its meaning is pretty clearly ascertained from the Arabic. The suffix is pleonastic.

*His soul*,—often, as here, signifies the seat of the appetites, &c., &c. This verse

implies that there is a craving for food, whilst, at the same time, there is a loathing felt for it.

21. *His flesh, &c.* His flesh which, previously to his disease, was plump and beautiful in form, gradually disappears, and nothing is left to view but the ugly outline of mere skin and bone. There is some difficulty about the second clause. I am inclined to think that the Kethib  $\text{שִׁפְּי}$  (*shphi*) should be adhered to, and that the word should be read  $\text{שִׁפְּיִי}$  (*shuppei*), an unknown noun, from the unknown root  $\text{שִׁפְּפ}$  (*shaphaph*). This root in the Arabic gives meanings which certainly are most suitable to the passage before us,—such as things that are *transparent* and *pervious to the light*,—as *veils*, and other *coverings*, *an emaciated body*, and the like. See Castell.

*And the transparent coverings, &c.* Hence, he looks like a mere skeleton.

22. *To the pit*,—to the grave where the body goes to corruption.  $\text{נֶפֶשׁ}$  (*nephesh*) *soul* is often used in Scripture for the mere *animal life*, and not always for that living principle which survives death.

*The destroyers.*  $\text{מְמַתִּים}$  (*memithim*.) This may refer to any of those destructive agencies which God employs to terminate the vital functions. The Jewish notion of their being *angels of death* has no sufficient Scriptural warrant. The cases of the death of the firstborn in Egypt, and of the pestilence in the time of David, and of the destruction of Sennacherib's host, are too extraordinary, and so, probably, too exceptional likewise, to favor the view.

23. Elihu now adverts to a third method resorted to by God for the purpose of reclaiming man. This passage is one of those celebrated in this book as having been the occasion of much perplexity and of much variety in the views expressed by commentators. Those who are curious may see in Schultens a fair statement of the almost endless opinions advanced on this verse; for greater convenience, however, he has reduced them to three classes:—one class of opinions holding that “the messenger” and “interpreter” here spoken of is strictly a human being, such as a prophet or priest; a second class taking the view that  $\text{מַלְאֲכִים}$  (*malach*) is here literally an angel rather than an ordinary messenger; and a third class contending that Christ the angel of the covenant is here intended. There is, to my mind, no warrant for either of the two latter suppositions. God, in dealing with men and communicating his will to them, uses, so far as we know, the ministry of men, and not of angels; and had this passage referred to the Messiah, it would, one would think, have been so remarkable as not to have escaped the notice of the New Testament writers in their quotations. Lee lays much stress (and in fact it is his one great argument) upon the circumstance that  $\text{מַלְאֲכִים}$  (*malach*), prior to the time of Job, always signified a literal *angel*, and never a *messenger*; but he forgets that, in the very first chapter of this book, it repeatedly means a *human messenger*. Again, he would make  $\text{מְלִיצִים}$  (*melits*) signify an *intercessor* or *mediator*, but gives no authority for taking the word here in that sense.

The two latter clauses of this verse appear to me to be explanatory of the former clause, and to form a kind of parenthesis; and so, Elihu's meaning is,—If the afflicted man happens to have *by his side* ( $\text{גְּלוֹיִץ}$ ) (*galaiv*) a messenger (and by a messenger I mean such a man as is one out of a thousand, one who can interpret to his fellow-men the Divine will and the mysteries of Providence, and can convince them of the righteousness of all God's dealings), then, &c., &c.

*God's uprightness.* The word *God*, though not expressed in the original, is, I think, sufficiently understood, the word  $\text{לֵאדָם}$  (*leadam*) being inserted rather than  $\text{לו}$  (*lo*), purposely, as it appears, to form an antithesis to it.

Elihu evidently implies that he was himself just such a messenger and interpreter as he is here describing; and that he was sent, in order to justify God's ways in the eyes of Job, who had hitherto been questioning the justice of God, in the afflictions he was enduring.

Some commentators are determined to discover here the doctrine of Christ's imputed righteousness; I am satisfied that that doctrine is scriptural (for if sin be remitted,—in other words,—if all defect of righteousness be covered by Christ's merit, what is this but the imputation of righteousness by Christ's merit?), but I am equally satisfied that it was far from Elihu's thoughts; whilst one cannot but admire the zeal of men earnestly to contend for holy and blessed scriptural doctrines, yet, it does great injury to the more general reception of those doctrines, to assert their existence in passages which, after all, may not really contain them.

24. This verse may possibly be made to apply to the grace of God in salvation, and to his deliverance of his people from everlasting death through the redemption that is in Christ Jesus; but such application of it can only be in the way of accommodation, as that is not the real meaning of the passage. Its plain and literal import is, that if God be pleased to deal graciously with the sick and dying man in question, then, on the consideration of that man's acknowledging his sins, and of his being brought through the ministry of the messenger to a state of true repentance, God issues the command, that he is to recover from his sickness, and thus be delivered from going down into a premature grave. This case is not unlike that of Hezekiah; indeed it so resembles it in many particulars, that I wonder it should have escaped (as I believe it has done) the notice of commentators. The case is recorded in Isaiah xxxviii.—Hezekiah being sick unto death, prays to the Lord for deliverance,—vers. 3 and 14; and then receives this *message* through the prophet Isaiah,—“Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.” Isaiah here is the messenger ( $\text{מַלְאֲכֵי}$  *malach*) to whom God says concerning Hezekiah, “Deliver him from going down to the pit; I have found a ransom.” The  $\text{מָצַאתִי כֹפָר}$  (*matsathi chopher*) *I have found a ransom*, corresponds with “I have heard thy prayer, I have seen thy tears.” And “*the pit*” which Elihu mentions is the same that Hezekiah calls in v. 17 “the pit of corruption,” in which verse he celebrates God's goodness in having delivered him from the grave.

*And God is gracious.* I consider that the conditional  $\text{אִם}$  (*im*) *if* in the former verse is continued in this, and so the meaning is,—supposing the case that God is gracious, &c.

*And saith, Deliver him, &c.*—*i.e.*, God gives the messenger authority to declare to the sick man that his life shall be spared, and it is spared accordingly. Thus God's prophets and ministers may be said themselves to do what God authorizes them to declare shall be done—compare what God says to Jeremiah in Jer. i. 9, 10: “Behold, I have put my words in thy mouth; see, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down,



and to destroy, and to throw down, to build, and to plant"—*i.e.*, to declare that these nations and kingdoms shall be rooted out, and pulled down, &c., &c.

*Deliver him*,—עָדַן (*padagn*) does not occur elsewhere, but is probably the same as פָּדָה (*padah*), to *redeem* or *set free*, by the common Chaldaic substitution of ע (*gu*) for פ (*h*); some MSS., however, read עָרַן (*paragn*), to *let loose*, and this after all may be the correct reading.

*I have found a ransom.* As the deliverance here spoken of is merely a temporal deliverance, a mere respite from the grave, "*the ransom*" כֹּפֶר (*chopher*) here does not necessarily imply that atonement by which alone sin is pardoned, and eternal salvation secured; such a view of it would be altogether unsuitable to the context, and foreign to the design which Elihu had in view; but it means, as appears to me, the attainment of the end on account of which God afflicted the sufferer. God's object in afflicting him, and in bringing him down to the brink of the grave, was to bring him to a particular state of mind; and when that particular state of mind is attained, then God, so far from seeing a reason why the affliction should be continued, sees a *reason* rather why it should be removed. This state of mind is called by Elihu in v. 26 "*righteousness*," and corresponds with what St. Paul calls in Heb. xii. 11, "*the peaceable fruit of righteousness*," and which he describes as being produced in them who are exercised by affliction. In Hezekiah's case, the state of mind, which moved God graciously to withdraw his afflicting hand, was that monarch's contrition, earnestness, and trustfulness as exhibited in his prayer—compare Isa. xxxviii., v. 5, with v. 14. In Job's case it was very similar—see xlii. 1—6.

25. The effects of his restoration to health.

רִטְפָשׁ (*rutephash*) is probably compounded of רָטַף (*ratav*), to *be green, fresh*, &c., and טָפַח (*taphash*), to *be thick, fat, plump*, &c.

26. *He seeth his face with shouting*,—*i.e.*, the man, now brought to a right state of mind by his affliction and by the instructions of the messenger, is able to delight in God's presence. His prayers are accompanied with loud outbursts of praise and thanksgiving. He sees what he could not before understand, how graciously God has been dealing with him throughout his sufferings,—those sufferings have been sanctified to him and have produced their intended effect, he is humbled, has blessed views of God's mercy, and his lamentations are turned into loud jubilees.

*God rendereth to a mortal his righteousness.* God does this by restoring him to prosperity, after having caused him to pass through a period of affliction. That affliction was sent, not through any caprice on the part of God, but for a wise purpose and with gracious intent to the individual, and so soon as that purpose is attained, and the half-unbelieving murmurer submits himself wholly to the will of God, and humbly trusts in Divine mercy, then God deals accordingly; he removes the affliction, and in every respect acts towards his child according to the measure of faith, penitence, love, and other holy fruits which have been produced in him. The righteousness here spoken of must not be confounded with that which saves the soul.

27. *He singeth*, &c. Here again is a resemblance to the case of Hezekiah—(see Isaiah xxxviii. 9, &c., especially verses 17—20.)



שׁוּר (*shour*) has two significations, *to behold*, and also *to sing*; the context, I think, decides in favor of the second signification.

I take עַל (*gnal*) to be here in the sense of פְּנֵי עַל (*gnal penei*); perhaps, indeed, פְּנֵי (*penei*) is intended to be implied.

And it was not requited me,—lit., *And it was not evened unto me*, וְלֹא-שָׁוָה לִי (*welo shawah li*)—*i.e.*, I did not receive a punishment equal to my deserts.

28. If we adopt the Keri, and read נַפְשׁוֹ (*naphsho*) and חַיָּתוֹ (*khaiyatho*), *his soul*, and *his life*, then we must understand this verse not as part of the recovered man's song, but as Elihu's own remark; both the Chaldee and Jerome take this view of it: but if we follow the Kethib נַפְשִׁי (*naphshi*) and חַיָּתִי (*khaiyathi*) *my soul*, and *my life*, we obtain the more suitable sense.

*My life seeth*, &c.,—*i.e.*, my life is preserved, and I still continue to have the enjoyment of the natural light, instead, as it might otherwise have been, of being in the dark chambers of the grave.

29. *All these things*,—dreams, afflictions, and messengers divinely sent.

30. It is generally admitted that לְאוֹרָא (*leor*) is for לְהוֹרָא (*lehor*), Inf. Niph.

*That it (his soul) may be enlightened with the light of life*,—*i.e.*, that he may continue to live and enjoy the natural light.

31. Elihu, in closing his first address, prepares Job to expect a second, meanwhile giving him the opportunity of a reply.

32. *I should delight*, &c. If I prove you to be wrong, and you are unable to reply to my charge, it is no particular pleasure to me that it should be so; on the contrary, I had rather that you were able to prove yourself to be in the right.

33. *If not*,—if you have nothing to say in reply. Elihu not improbably here waited for a reply from Job, and finding him silent, resumed his discourse.

## JOB XXXIV.

1. Elihu commences a new discourse, addressed both to Job and to his friends.

*Answered.* See note on iii. 2—replied to the circumstances of the case.

2. *My verse.* See note on iv. 2, and below, on ver. 3.

3. A reason why they should attend. Job had said the same thing in xii. 11.

As it is the province of the palate to determine what food is palatable or otherwise, so it is the province of the ear (assisted of course by the judgment, and which, Elihu implies in v. 2, these men had), carefully to examine and to judge of opinions expressed. Compare St. Paul's expression in Phil. i. 10, "That ye may approve things that are excellent," *i.e.*, that ye may know how to try different things, and then judge for yourselves which are the most excellent. It occurs to me here, that this proverbial expression, in its literal import, strengthens the view I have taken (see Note, iv. 2) of מִלִּין (*millin*) signifying *verse*. What the ear is said to try must certainly be rhythmical.

4. Having put to the test our opinions, let us come to some *correct decision*, מִשְׁפָּט (*mishpat*), on the subject.

בַּחָן (*bakhan*) and בַּחָר (*bakhar*) are evidently cognate, the former word refers to the *process of test*, the latter to the *selection of whatever stands the test*, and which consequently is טוֹב (*tov*), *good*.

5. *I am just.* Job had meant this in a civil sense: Elihu takes it in a

theological sense; Job had said to the effect—I am not the criminal that these men suppose me to be, neither will I allow that God has afflicted me on account of any such criminality. Job never asserted that he was just in the sense of being free from sin; on the contrary, see xiv. 4.

*Hath put aside, &c.* Job had said this in xxvii. 2.

6. לַעֲלֹ (gnal) here means *on the subject of*.

*He is a false one.* So Job had thought, for he had hoped, but so far in vain, for some interposition of God, which would have set him right in the eyes of his friends who had wronged him.

עֲזָבָה (echazzev). This is according to the Masoretic punctuation, but it has proved perplexing to all commentators. I suggest a different punctuation, אֲחַזָּבָה (achzav), *proving false, deceptive, &c.*; in that case, we have not only a good sense, but also an inverted parallelism with the former verse, the first clause of that verse corresponding with the second of this, and the second of that with the first of this.

*Without transgression.* Without my having committed any offence,

7. *He drinketh laughter, &c.* Does nothing but laugh at holy things.

8. *To company with, lit., for companionship with.* As Job takes the road with such persons, so he must be classed with them. “Noscitur a sociis.”

9. Job had not said this in so many words; Elihu somewhat unfairly infers it from the general scope of some of his remarks, perhaps from such passages as these:—ix. 22; xxi. 7, &c.; xxx. 26.

*Delight himself with God.* The force of גִּמַּל (gnim) here gives a pregnant sense, *Delight in companionship with God.* If a man finds no profit or delight in companionship with God, he naturally tries to find his pleasure in companionship with sinners. This seems to be Elihu’s intended deduction in this and the former verse.

10. Listen, then, to my refutation of such profane notions as Job has advanced, and make use of your sense in judging of what I say.

Elihu’s refutation of Job’s presumed impious doctrines does not, after all, contain any new argument; he only reiterates what Job’s friends had already stated, and what Job would most certainly have agreed to all along.

מֵרָשָׁע (mereshagn), lit., *from wickedness, i.e., here, from doing wickedly*, and so with מֵעֲוֹנָה (megnawel) in the next clause.

Supply לְ (le) before שֹׁדַי (shaddai).

*To act iniquitously.* By causing wicked men to prosper, and by punishing the good; the next verse shows that some such meaning is intended.

11. *The work of a man, &c., &c.* Elihu does not state this general truth with the view of examining the particular question of the cause of Job’s sufferings (though of course it might to some extent touch that question), but he asserts it, simply to clear God from all imputation of injustice.

12. Therefore Job is wrong in saying, “I am just, and God hath put aside my right; concerning my right he is a false one,” &c., &c. (See verses 5, 6.)

13. Elihu means by this question,—One would imagine from Job’s sentiments that God was only some inferior deity, and that he governed the world in subordination to a superior; I ask the question, then,—Who is that superior? The sentiment implied in the question is in accordance with the view afterwards held

by the Gnostics. Elihu of course repudiates the notion, but insinuates that it is the conclusion to which the sentiments expressed by Job would naturally lead.

I supply וְיָלֵץ (*gnalav*) in the second clause, carrying it on from the first.

Laid upon him all the whole world, i.e., its government, &c.

14. *If he should give his regard to himself*, lit., *if he should set his heart upon himself*, i.e., as I understand it, if God should consider only himself in the matter.

*His spirit and his breath.* That which he himself originally gave (see Gen. ii. 7), and therefore called *his*.

Elihu says this, to assert God's sovereignty, and the bearing of this on the main argument is, if God be sovereign, and amenable to no superior, then he can have no motive for doing what is otherwise than right. The argument is not unlike that of Abraham, "Shall not the Judge of all the earth do right?" and that of St. Paul, "Is God unrighteous who taketh vengeance? God forbid, for then how shall God judge the world?"

16. Elihu again addresses himself to Job in particular.

After אִי (*in*) supply לְךָ (*lecha*) to thee.

*My verse.* See Note on iv. 2.

17. Is this indeed the doctrine you hold, that he who sways the sceptre of the world can possibly be unjust?

*A hater of right.* A Hebraism for—*one who is not a lover of right.*

*Dost thou justly condemn?* Is it possible that you can carry your views so far as to do this? And yet, (Elihu implies) this is what your doctrine would lead to.

*Justly*, lit., *just*, but the word may be used adverbially. The sense is, *art thou just in condemning?*

The application of the whole of this verse to God has been, so far as I know, overlooked, yet it admirably suits the context and removes difficulties.

18. *Is one to say*, &c., i.e., is it proper to do so? The authorized version expresses the meaning correctly, but it is a paraphrase, not a translation.

*Villain.* This word in its present meaning very well accords with בְּלִיַּעַל (*beliyagual*), *belial*, i.e., a *good-for-nothing*.

19. *How then to him.* אִי חֵי לֵה (*aph chi le*) must evidently be supplied at the commencement of the verse. If one dare not tax an earthly monarch with wickedness, how much less can this be done in the case of Him, who is so infinitely above all monarchs, that there is no difference in his eyes, and in his treatment of them, between princes and beggars, both being equally his creatures.

20. *They die*, i.e., the great and mighty, as the use of the opposite word אָמַר (*gnam*) *the people*, in the second clause, and the particular reference in the third clause, show.

*In the middle of the night*—אֶחָד לַלַּיְלָה (*khetsoth layelah*). This does not necessarily mean exactly at midnight.

*The people.* The tribe or nation over whom monarchs, thus suddenly cut off, reigned.

*Is shocked.* The original אֶשׁוּב (*gagnash*) implies *disturbance*, such as is produced by an earthquake. It does not follow that such kings were loved by their subjects. The shock produced is occasioned by the awful suddenness of the Divine stroke.



*Not by hand.* Not by human hand, and therefore by a manifest stroke of God, thus rendering the event the more awful.

21. A reason why God is no respecter of persons—why he does not notice the opulent more than the destitute, even because he judges of men not by the circumstances of their station, but by their actions; and which, by reason of his omniscience, he is well qualified to do.

23. It is as absurd to question the justice of God's dealings, when he punishes an individual by some sudden and severe stroke, as it is impossible for the workers of iniquity to hide themselves from God under cover of darkness, and so, escape his eye; for God need only look at a man once in order to perceive his sinfulness, and find sufficient ground to bring him into judgment. This appears to me to be the obvious meaning of this confessedly difficult verse. It is one that does no violence to the language, and it is suitable to the context.

*He need not set his eyes, &c.* I supply עֵינָיו (*gneinaw*) *his eyes*, after יָשִׁים (*yasim*), from v. 21. This is far more natural, and more suitable to the context than going back as far as v. 14 to fetch לְבוֹ (libbo) *his heart*. שִׁים עֵין עַל (*sim gain gual*) *to set eyes upon*, is a Hebrew phrase of frequent occurrence. The future tense in Hebrew has many shades of meaning; here, it is *he will not set, &c.*, in the sense, *there is no occasion that he should set, or, he must not set.*

24. *Without inquiry.* So thoroughly cognizant is God of all the ways of men, that when he destroys even great men and puts others in their place, it is not necessary that he should go through even the formality of an investigation.

25. *In a night.* לַיְלָה (*layelah*) here is in the sense of *by night*, and this accords with the statement in v. 20.

26. תַּחַת (takhath), somewhat in the sense of תַּחַת אֲשֶׁר (*takhath asher*), the infinitive הֵיִתָּם (*heyotham*) being here understood. (See Gesenius).

*He struck, &c.* סָפַק (*saphak*), a word probably formed from the sound, and not unlike our English word *smack*.

*In the open sight of others*, lit., *in a place of spectators, i.e.*, God inflicts his judgments upon such men so as to make a public spectacle of them. It seems to me, however, that this clause is imperfect, and that אֲשֶׁר (*asher*) is redundant in the next; I am inclined therefore to reject the Masoretic punctuation, and to conjecture that the reading should be אָשַׁר (*asar*), *i.q.*, אָסַר (*asar*), and that it should be connected with this clause, in which case the rendering would be:—

“*In the open sight of others he put [them] in bonds,  
For that they had turned away from after him.*”

שׁ (*s*) is commonly employed in this book instead of ס (*s*); thus we have in vi. 2, and other places, שָׁעַב (*chagnas*) instead of סָעַב (*chagnas*), *vexation*.

27. A reason of the punishment inflicted upon them; they had departed from God, and had not given heed to his will. Their fellow-men may have been ignorant that there existed such irreligion in them, but the omniscient God had noticed it.

28. *In order to bring upon each, &c.*, lit., *upon him*. This verse is a sequence of v. 26. God struck these persons with signal judgment, in order to bring upon them the cries of those whom they had oppressed, and then there is added as a general truth that God hears the cry of the weak, and this hearing implies avenging.

29. *And if he give quiet, &c.*, &c.—putting the case that he does so. If in his



sovereign pleasure, and on hearing their cry, he chooses to shield the meek from further injury, and to reassure them, by disarming or cutting off their oppressors, then, it is not in the power of any man to disturb the enjoyment of that tranquillity. And on the other hand, if God choose, at the same time, to frown upon and to manifest his anger against the evil-doers in question, then, it is impossible for them to induce him to give them his countenance or favor.

And this, in reference at once to the nation and to the man, *i.e.*, God, by this act of vengeance, at once gives quiet to the oppressed nation, and troubles the wicked oppressor.

30. A continuation of the reason why God punished these men (v. 26), that they might be prevented from causing any further disturbance or mischief amongst their people, and which their high position had enabled them to perpetrate very extensively.

The negative sense given to מִן (*min*) in both clauses is very common.

מִמְקֶשֶׁת (*minmokeshei*) is for מְהֵיֹוֹת מֹקֶשֶׁת (*miheyoth mokeshei*).

I think it not improbable that there is some reference throughout these latter verses to Job's punishment and deposition from office. God had acted thus towards him (Elihu implies), both because he had marked wickedness in him, and also to prevent his having the power of doing harm by mismanaged government.

31. This and the two next verses are, perhaps, as difficult as any in the book. Of this verse Schultens well says, "Insuperabilis ferme scopulus, ad quem magni sententiarum fluctus coarantur;" and of verse 33 he remarks, "Perplexæ non minus, quam præruptæ sententiæ."

For, &c.,—*i.e.*, God must have some good reasons, such as those I have just advanced, when He afflicts, *for* surely it never can be becoming in any man to suppose that he has been punished without deserving it.

Shall any one say, &c.,—*i.e.*, is it proper that any one should say? The sense, therefore, is much the same as in the first clause of ver. 18.

I have borne, &c., &c. I agree with Schnurrer, that instead of עָבַלְתָּ (*ekhebol*), the reading should be עָבַלְתָּ (*ekhavel*); in which case, my translation is quite literal. I see no other way of making sense of this clause, at least without offending against Hebrew idiom. The meaning as it stands is,—I have been afflicted more than I ought or than I was obliged to be.

32. Things beyond what I see, &c., &c. The language of arrogance. It amounts to this,—As far as I can judge, I am undeservedly afflicted; if I am wrong in the supposition, I beg you will enlighten me on the subject.

If I have done evil, &c. If I have sinned in a way commensurate to my afflictions (which I do not believe I have done), then I will sin no more.

33. Is this thy view? הֲמֵגִינְמֵכָה (*hemeginmecha*),—lit., Whether from with thee? *i.e.*, Does this proceed from thee? Is this what in effect you have stated? = Are these your sentiments?

He will requite it. He will requite the self-righteousness and the arrogance of such sentiments as those just alluded to. It is observable that Elihu does not charge Job directly with having uttered the sentiments in question, but infers that they are sentiments which he held, or, rather, that they were conclusions to which Job's opinions, if carried out, necessarily led.

Though thou repudiate it. However much you may repudiate the conclusions to which the principles you have expressed of necessity lead, yet you cannot alter

the fact of their being legitimate deductions from the opinions you have avowed; and you may depend upon it, that God will deal with you accordingly.

*But thou choosest, &c.* This, however, is no concern of mine; the conclusion I have just drawn is in reality your sentiment, and not mine.

*Speak, therefore, what thou dost know.* If, indeed, you do repudiate the sentiments which I have shown to be fairly deducible from the maxims you have advanced, then let me advise you in future to speak more advisedly, and to confine your remarks to such subjects as you are acquainted with.

34. *Men of sense will say, &c.* Elihu seems tacitly to mean,—If you, Job's friends, are really men of sense, or if there are any other persons who hear me who have pretensions to wisdom, they will certainly tell me that they adopt the opinion which I have expressed with reference to Job.

*Sense.* The word לב (lev), besides signifying *heart*, is often used to express all such qualities as were supposed by the ancient Orientals to have their seat in the heart, such as *understanding, affection, sense, &c.*

*For a wise man doth hearken to me.* A wise man, in hearing my arguments, will assent to their truth; and therefore (according to the first clause and the next verse) he will tell me that, in point of fact, he adopts my conclusions.

36. To translate אבי (avi) here, *my father*, would be incongruous; and equally so to derive it from בו (bo), and to suppose that it stands for אבי (avi), *I will bring, or adduce.* There can be little question but that the אבי (tsaveina) *I wish*, of the Chaldee Paraphrase gives the true meaning. In this case, אבי (avi) is a form, with a pronominal suffix, from the root אבא (avah), *to wish.*

*My wish is that Job might be tried, &c.* My object and desire in the remarks I have made is, that Job's sentiments might be thoroughly tested, and so, exposed; and that, because, although he may not himself mean it, I conceive them to be of a most dangerous tendency.

אנשי און (bensh'ci awen), *with, or amongst, wicked men,—i.e.,* Job's remarks place him *in the same category with* wicked men; whether actually wicked, or not, himself, he has, at all events, contended for their principles and opinions.

37. *For he addeth, &c.* Job, by his irreverent speaking about God, and by the manifest encouragement he thereby gives to irreligious principles, adds to his former sinfulness, whatever that may have been.

*Irreligion.* פשגן (peshagn) *a breaking away from (Divine) authority; the very reverse of religion, which binds (ligo) to God.*

*He applaudeth irreligion.* If צפא (chappaiv) be supplied to אפוק (ispok), the word will mean, *he clappeth his hands;* and that may be either in the way of *triumph, or of scorn, &c.* I take it in the former sense here, and connect it with פשגן (peshagn). I am aware that I cannot adduce a particular instance of its being used in the exact sense I have given to it; but it is, nevertheless, quite consonant with Hebrew idiom. Some understand אפוק (ispok) to refer to the *noisiness* of Job's declamations. In that case, *he clattereth* would be a good word to express it. It is evident, from numerous ancient Egyptian paintings, that clapping or striking the hands together was generally adopted as an accompaniment to musical instruments, and even to the human voice. The allusion here may be to this circumstance; and so, the secondary meaning of אפוק (ispok) would be, here, *he forms an accompaniment to, or, he supports, plays in concert with, and the like.*

## JOB XXXV.

1. Elihu, having indirectly attacked Job, now turns from the friends, and appeals to the Patriarch's own judgment and natural sense of propriety.

2. *Hast thou counted this to be judgment?* Do you really believe you could be right in saying, &c., &c.?

*I am more right, &c.,—not more righteous,* as many make it. It would be preposterous to suppose that Elihu would even impute such a sentiment to Job. The meaning of Elihu is, that Job, in desiring that the cause pending between him and God might be tried, implied his conviction that God was afflicting him without cause, and, so far, was wrong in doing so.

3. *Wherein it scrveth thee.* Of what use is it to you (you say to yourself) that you are in the right? in other words,—the blamelessness of your life renders your affliction unjust.

*More than had I sinned,—lit., more than my sin.*

4. *With verse.* See Note on iv. 2.

*And together with thee, thy friends.* Elihu considers that the arguments of the friends had been incomplete and inconclusive.

5—7. If the heavens be so high, how absurd the supposition that God, who is higher than they, can be in any way affected, either by your righteousness or unrighteousness. This sentiment of Elihu's must, of course, be received with such modifications, as other parts of Scripture impose upon it; otherwise, if pressed too far, it would involve the Epicurean notion of the utter indifference of the Deity to mundane affairs. It is interesting in this, as in other instances, to observe what deep truths lie at the bottom of, and were doubtless the origin of, heathen errors.

8. This, together with the preceding remark, is only an amplification of what Eliphaz had advanced in xxii. 2. You cannot bring God down to any human standard. God himself employs a somewhat similar argument in Isa. lv. 8, 9.

9. There seems to be no particular connexion between this and the verses immediately preceding, but there is, I think, a connexion with the previous chapter. Elihu had there argued that God often, and whenever He pleases, does, in answer to the cry of the oppressed, visit oppressors with signal judgment; but being aware, from what Job had already said (chap. xxiv.), that Job would meet this argument with the objection that, in a general way, God does not hearken to the cry of the oppressed, he now proceeds to explain why this is.

*Because of a multitude of oppressions the oppressed cry out.* The Hebrew idiom is, *Because of a multitude* (of something) *the oppressed cry out.* The something, which is not expressed, is readily understood from the passive participle which immediately follows. Elihu evidently refers to, and grants the truth of, what Job had stated in xxiv. 12, and in what, indeed, is the general argument of that chapter, though he denies the inference that God is unjust in not attending to such cries, and explains why God is inattentive to them. The meaning is,—Job, you are quite right in saying that oppressions abound, and that the oppressed cry out, and that yet God does not hear them; *but* then, why



is this? It is because these wretched sufferers have not the faith to address their cries to God.

*Cry out.* The force of the Hiphil here is, *cry out for help.*

10. *But, &c.* For the connexion, see the Note above.

*Who giveth songs in the night.* The meaning is, that as it is God's nature and property to show mercy, and give grounds for thankfulness and praise, even in the darkest trials, so, if these persons addressed themselves to him in faith—*i.e.*, in the belief that He is a God of this gracious character—they would, instead of uttering ineffectual howlings under their miseries, soon have their prayers exchanged for songs of thanksgiving, even in the dark night of their calamity.

11. Elihu implies that the consideration that God has endowed man with reason, a gift so much more excellent than that instinct which is possessed by animals, ought to be an argument prevailing with men to induce them, in their sufferings, to apply to their bountiful God, instead of merely uttering such natural cries of anguish as are uttered by the brute creation. The gist of Elihu's argument in all this is, that the reason men are not comforted in their afflictions, and redressed, when they are oppressed by their fellow-mortals, is, that in their lamentations they do not really call upon God for help.

מַלְלֵפְנוּ (mallephenou) is for מַלְלֵפְנוּ (mellephenou).

12. This verse is capable of three interpretations, and it is, perhaps, difficult to determine which is preferable. The verse may either be taken in the sense in which I have given it above; or the meaning may be that God does not hear the cries of the afflicted, because of the pride and wickedness of the sufferers, which prevents their addressing their cries to him; or there may be a pregnant construction here, and so the passage may be translated, *There they cry, but He heareth not [so as to deliver them] from the haughtiness of the wicked.* Compare this with Ps. xxii. 21:—"Thou hast heard me from the horns of the unicorns;" *i.e.*, *Thou hast heard me [so as to deliver me] from the horns, &c.*

13. *Vanity.* The mere utterance of expressions which are without faith.

*See it.* So as to regard it in any favorable point of view.

14. Elihu now shows that he intends the remarks just made to apply to Job with peculiar force. You are not answered and not noticed by God in your affliction; not only because your lamentations are merely empty and unbelieving utterances of nature, but also, and especially, because, upon your own admission, you add positive impiety to your lack of religious feeling; you have openly avowed both your scepticism on the subject of God's presence and of his interference in human affairs, and also your impatient want of confidence in Him.

It will be observed that I have carried the negative force of לֹא (*lo*) from the first clause into the second; and, indeed, unless this be done, I do not see how any sense, really suitable to the context, can be extracted from the passage.

Job had not actually said what is here imputed to him; but Elihu perhaps unfairly infers it, probably from the circumstance that Job had expressed a wish of being able to discover whereabouts God's judgment-seat was, so as to lay his cause before Him; and that, together with the expression of that wish, Job had lamented his inability to see God at all. See chap. xxiii. 2—9.



15. Commentators have generally explained this with reference to God's dealings with Job, as though Elihu stated that those dealings had been more lenient than what was really deserved; but this interpretation is, I think, erroneous. Job had expressed his wonder—first, that men who might be presumed innocent should be allowed to suffer so much as they often did at the hands of proud oppressors, and that under their sufferings and cries God did not appear for their relief; and secondly, that God permitted such wanton oppressors to go on in their proud and cruel career without punishment. Job had certainly expressed these sentiments,—but, not without some reference to God, and to a time of reckoning sooner or later. (See the whole of chap. xxiv.) Elihu, however, ascribes to him the sentiments, without giving him credit for the limitations which he had appended to them, and accordingly answers them in their broadest sense. With the first of them—that men who might be presumed innocent are not heard when groaning under their oppressions—he deals in vers. 9—13; and with regard to the second—that insolent oppressors are pretty much allowed to do as they please without any particular animadversion on the part of God—he concludes, in vers. 15, 16, that Job had made this sentiment the basis of much of the empty verbosity and bombast that had marked his discourses.

וְעַתָּה (wegnattah),—*And now*. This gives intensity to what follows. Job has uttered such and such opinions, *and now*, as it were to crown all, because he supposes so and so to be the case, he says so and so.

*Because he—of insolence.* Because [according to Job's statements] God does not exhibit any very marked displeasure against the cruel excesses of proud men.

פַּשׁ (pash), not short for פֶּשַׁע (peshagn) *transgression*, as some have it, nor *multitude, i.e., of sins*, as some Hebrew Doctors without particular authority render it, but, far more probably, from פִּישׁ (poush), which, according to the Arabic, signifies to *be proud*, and used in Hab. i. 8 (see Gesenius) of a horseman *leaping proudly and fiercely*.

*Not at all.* I take this to be the force of אֵין (ain), as used in this passage.

פָּקַד אֵפוֹ (pakad appo),—lit., *hath visited [as to] his anger; i.e., so far as his anger was concerned.* This may therefore be expressed by *in his anger*.

16. Job (according to Elihu) makes the fact of the apparent impunity with which proud and powerful men oppress, the subject of wordy, pointless, and ignorant harangues.

*To no purpose.* הֶוֶל (hevel),—lit., *vanity*.

## JOB XXXVI.

1. *Elihu added, &c.* Jewish commentators remark here that Elihu, having spoken three times, which was as often as Job and his friends, with the exception of Zophar (who had allowed his last turn to pass by), had done, might reasonably have stopped here; but that, as he did not, his so-to-speak extra discourse is introduced by the word *added*.

2. It has often been remarked, since Jarchi first noticed it, that the words in the sentence חַטָּאתֵי זַעְגֵייר וְצַחֲוֵי חַטָּאתֵי זַעְגֵייר (chattar li zegnair waekhawechea) are purely

Chaldaic ; the corresponding sentence in Hebrew would be הוֹחֵל לִי מִטַּט וְאֶיֶדֶךָ (hokhal li megnat waaggidecha).

*Verse.* See Note on iv. 2.

3. לְמִרְחֹק (lemerakhok),—lit., unto from afar. The force of this might be expressed by translating אֶשֶׁף (essa) *I will go to fetch.*

*I will fetch my opinion from afar,—i.e., I will draw my arguments, in support of the opinion I advance, not from commonplace topics, but from a far more distant range of subjects.* Elihu states in the next clause what opinion he intends to maintain, namely, that *righteousness does belong to God.* Elihu implies,—Let men take what view of it they please, let circumstances even seem to favor their view, that God acts unjustly, yet I defend this, as a fundamental truth, that God is just ; and this is my position in the arguments I am about to advance ; *I will ascribe righteousness to my Maker.*

4. *My verse.* See Note on iv. 2.

*One sincere in his opinions is with thee.* This and the preceding clause are addressed especially to Job. Elihu is here speaking of himself, and says,—You have to deal with one who is honest in the views which he maintains.

*Sincere.* תָּמִים (tamim), *perfect with regard to soundness and sincerity.*

5. *And despiseth not,*—understand, any who might be supposed to be despicable objects on account of their poverty or weakness, &c., &c. Elihu's argument is, that the very greatness of God is a guarantee for his impartiality. In the second clause Elihu explains that by God's greatness—he means his greatness both in power and in disposition—he is almighty and generous.

6. *Live,*—i.e., sooner or later God destroys the wicked.

*He giveth the poor, &c.* He defends their cause, and rescues them out of the hand of the wicked.

*Their right.* The pronoun here, though not actually expressed in the original, is understood, because מִשְׁפָּט (mishpat) is in statu constructo.

7. *He withdraweth not, &c.* Elihu's meaning in this and the following clauses is, that God does not withdraw his loving attention from a righteous man (so long, at least, as he continues such, see ver. 12, &c.), be his outward circumstances what they may ; putting the case that he is a king on the throne, God advances him to eminent and lasting prosperity ; or, putting the case that he is a deposed monarch, and in captivity, some transgression has been the occasion of this severe affliction. God, however, does not on that account withdraw his favor, but rather has appointed the affliction with a view to the man's correction and ultimate happiness. Job's friends had argued that it was impossible for a good man to be in affliction. Elihu here contradicts them : he says that *it is quite possible for a good man to be in affliction.* Job himself had argued, that very frequently good men are in affliction, and that he could not account for it on any principles of justice : Elihu here shows that *God is just in afflicting good men, that it is on account of faults they have committed, and that God actually so afflicts them with kindly intentions towards them.*

*From the righteous,*—lit., from a righteous man. But the plurals which follow show that this noun, though in the singular number, is to be taken in a collective sense.

*And they being.* יָסִרֵם (weeth). I take this to be the force of the Hebrew here, putting the case that they are kings on thrones, *then* (the apodosis) God deals so and so.

*And they are exalted.* A consequence of God's establishing them.

8. *Or if, being bound, &c.* Or if, instead of being in possession of their thrones, these same righteous persons shall have fallen into misfortune, and having been first taken captives in war, in cords of affliction, have afterwards been bound in fetters. (See the Illustrations.)

*Cords of affliction,—or of humiliation.*

9. *Then,—the apodosis.*

*That they have been excessive.* It is difficult to say whether this refers to the persons or to their transgressions; if to the former, then it means that they transgressed principally by being overbearing in their conduct: their exalted positions led them to *be too proud, insolent, and oppressive*. If the word refers to the transgressions, then it signifies that those transgressions *exceeded such limits* that it became necessary for God to take marked notice of them.

10. *And he openeth their ear, &c.* God having, in the first instance, by means of the correction employed, uncovered the ear of the afflicted man, and so, put it in a condition of ability to hear, he then, through that now unstopped organ, commands the sufferer to forsake his sins. Of course it is the spiritual ear that is here alluded to.

11. *They finish,—יָבִלוּ (yechallou),* some copies have יָבִלוּ (yevallou), *they wear away;* there appears to be the same uncertainty of the reading as in xxi. 13.

12. If they do not choose to profit by their afflictions, then their end is that they die suddenly; and that, through their folly in not understanding God's design in afflicting them.

*They pass away like a dart.* See note on xxxiii. 18.

13. *For.* This is intended to substantiate the possibility that afflicted persons may not profit by their afflictions, and that it is not necessarily always that they "hear the rod and who hath appointed it;" though perhaps hitherto apparently righteous, affliction shows what manner of men they really are, and brings to light their wickedness; and so far from affliction being of any service to them, they are so bad and so incorrigible that they only go on treasuring up for themselves wrath against the day of wrath.

*Lay up wrath,—*in the same sense as in Romans ii. 5; though some understand this (but on insufficient grounds), as meaning that these persons *lay up, i.e., cherish* anger in their hearts against God.

*They cry not, &c., &c.* They do not turn to God with prayer when he afflicts them.

*When he bindeth them,—*as in v. 8. It is man who binds them, but man being only the instrument, God is represented as the doer of it.

14. *Their soul, &c.,—i.e.,* the souls of these persons (who being impious in heart, though perhaps apparently righteous in the eyes of others, are not changed for the better by their afflictions) die in the same lamentable state as the most abandoned characters; their former apparent righteousness does not avail them, and that God who sees the impiety that exists in their hearts, classes them



amongst the worst of men, and deals with them as such. Thus Elihu clearly brings out the truth, that affliction is a true touchstone of character; before affliction there may have been no apparent difference between two individuals, both may have been equally moral and respectable in the eyes of their fellow-men; calamity befalls them, and then is brought to light the fact, that there is grace in the heart of the one, impiety in that of the other; the one acknowledges his sinfulness and repents, the other becomes hardened, and proves to be no better than persons who are guilty even of crimes unmentionable.

*Like that of prostitute youths*,—lit., *amongst the youth*; the meaning is,—the persons in question are, in their death, or way of dying, classed by God amongst the youth, *i.e.*, they die a death such as the youths here alluded to die. The word  $\text{קִדְּשִׁים}$  (*kedeshim*) *sodomites*, in the next clause, determines what sort of youths are here referred to, *viz.*, *prostitute youths*.

To say that these persons “*die in youth*,” as many understand it, would be untrue, and moreover would destroy the point of Elihu’s argument, for he is evidently speaking of persons of ripe years (such as Job was) being afflicted, and of the two different effects of affliction upon them; and further, the rendering I have given makes the parallelism complete.

*And their life.* Supply from the former clause *dieth*.

*Like that of Sodomites.* Not with the  $\text{קִדְּשִׁים}$  (*kedoshim*) *saints*, as one might have expected from the former behaviour of these apparently righteous persons, but with the  $\text{קִדְּשִׁים}$  (*kedeshim*), *men consecrated by heathen rites to the vilest of crimes*.

All this is of course intended to apply to Job;—if you are really a good man fallen into trouble, God is dealing mercifully; he is showing you that you have been too proud and overbearing in your conduct, and the proof of your goodness will be that you will return to him in true humiliation and repentance, and then he will bring you out of trouble. Whereas, if your affliction only causes you to sin more against God and to restrain prayer before him, then such conduct proves you to be impious in heart, and if it be so, your fate, notwithstanding your past profession, will be as awful as that which befalls the most licentious profligates.

15. Elihu here draws a conclusion from his own statements just uttered. When an afflicted righteous man is delivered, his affliction is in God’s hands the means of his deliverance, for it is by means of troubles that God so opens the ears of those who are tried, as that they hear and obey his voice calling them to repentance.

The  $\text{בְּ}$  (*be*) in both clauses might be translated *in* instead of *by*, but the latter rendering gives much more point to the whole passage.

The apparently paradoxical statement of the verse, that affliction works its own cure, is strengthened by a double paronomasia, which cannot be exactly rendered in English; the following, however, would nearly express it:—

“He redresseth the humble [*afflicted*] by his [*humbling*] affliction,  
And he uncovereth their ear by *distress*.”

16. This verse has, correctly enough, been counted full of difficulties, and has been generally misunderstood. The meaning is,—Not only is it true that when an afflicted man is righteous his affliction is, in God’s hands, a means of his



deliverance (v. 15); but more than this, God does, by an actual putting forth of power, bring him out of his distress into circumstances of liberty and plenty. Elihu's inference is,—surely if you Job were really a righteous man, the matter would by this time have been proved—God would, by an act of power, have brought you out of your distress into a position of prosperity.

*Have urged thee.* Elihu certainly implies a sort of gracious violence or compulsion on the part of God in bringing the good out of trouble. Compare Gen. xix. 15, 16.

*Out of the gorge of distress*,—lit., *out of the mouth of distress*; as  $\text{צָר}$  (*tsar*) in its primary sense means *narrowness*, and only in its secondary sense, *distress*; *gorge* is a very suitable rendering for  $\text{פִּי}$  (*phi*), lit., *mouth*.

*And the setting down, &c.*,—i.e., *and your tray would be set down full of fatness.*  $\text{נָחַת}$  (*nakhath*) is the *setting down of*, not the *things set on*. The  $\text{שֻׁלְחָן}$  (*shulkhan*) was evidently a moveable table corresponding in use to a large dinner tray. (See the Illustrations on this subject.)

17. *But thou hast filled up, &c.*,—i.e., *putting the case that you have filled up, &c.*; Elihu evidently implies that Job had done this.

There seems to be a play upon the word *filling* in this and the former verse,—so far from the result of your trial being repentance on your part, and on God's part prosperity for you and a well *filled* table, you have rather *filled up*, by your impatience and observations upon God's justice, &c., that measure of iniquity which makes wicked men liable to judgment.

*Judgment and sentence hold together.* Seeing that you have rendered yourself liable to judgment, I would just remind you that the act of judgment and the delivery of the sentence are very closely connected;—the one is a kind of natural consequence of, and follows very closely upon the other.  $\text{מִשְׁפָּט}$  (*mishpat*) is often used to signify *the decision to which a judge comes after he has tried a case*.

18. Elihu implies, that the fact, that Job had not yet been delivered out of his affliction, and that he had apparently made no good use of the trial, but rather by ungodly tempers had been filling up that measure of iniquity which rendered him liable to judgment, was, rather than otherwise, a proof that *there was divine wrath gone out against him*, and that, such being the case, he ought to *beware* how he went on provoking God, else it might soon be too late; *destruction might come upon him in an instant, and no amount of ransom would enable him to avoid it*.

*Beware lest.* This is not the only instance in which  $\text{לֵב}$  (*pen*), more usually, simply *lest*, has necessarily the extensive meaning here given to it.

*He urge thee off.*  $\text{יְשִׁיתְךָ}$  (*yesithecha*.) This is evidently intended to correspond with the same word  $\text{הִשִּׁיתְךָ$  (*hesithecha*) in ver. 16, thus,—God has not as yet by his mercy *urged you out of your distress* (ver. 16), take care that in his provoked wrath He does not altogether *urge you away* with a stroke.

19. Do not flatter yourself that wealth, influence, social position, or any other such adventitious circumstance can avail you with Him.

*Will he esteem, &c.*  $\text{הִיַּגְרוּךְ}$  (*heyagueroch*), *will he put your opulence in competition* with other things of infinitely greater importance to Him,—such as his justice, holiness, &c.? This is the full force of what I conceive to be implied in the word here used.

*Thine opulence.* שְׁוֹנְעָה (shougnecha). This might be translated *your cry*, but the context determines the meaning here given to be the best.

*Not balsam.* בֶּצֶר (betsar), probably the same as בֶּצֶר (betser) in xxii. 24. For the meaning here given, and the immense value of this product, I must refer to the Note on that verse.

*All the powers of might.* All such things as are generally supposed to make a person influential and powerful,—namely, money, knowledge, station, &c.

20. *Pant not for the night.* Do not be anxious to enter upon the state of death. Job had repeatedly expressed a wish to die, and had spoken of that state as one of ease and rest. Elihu cautions him against such a desire. Death, according to Elihu's view, at least for the wicked, was a continued night spent in lower regions.

*When people are carried off below.* I have endeavoured to preserve the ambiguity of the original, which may mean either that people *from below* (i.e., from this earth) are carried off, or that people are carried off *to a place below*. I incline to the latter signification.

The whole verse may be thus paraphrased:—Do not long to enter upon that night of death, in which people are removed [from their earthly abodes] to subterranean habitations.

21. כִּי עַל-זֶה (chi gnal zeh). The עַל (gnal) in this phrase has been a considerable difficulty to commentators; and no wonder, so long as they were determined to make it dependent upon בָּחַר (bakhar), which, of course, it could not be, without admitting a decidedly anomalous construction. The difficulty, however, is removed by making the עַל (gnal) independent of בָּחַר (bakhar), and by referring this latter word, as it obviously ought to be, to the subject of the previous verse, i.e., *the night*, &c., i.e., *death*. And so, the present verse might be paraphrased,—Take care lest your desire to die be a decided setting of your face upon iniquity; and I warn you that it is such, for iniquity is really the reason why you make choice of death, rather than of bearing the affliction which God is pleased to send upon you.

22. Elihu now, in this and the following verses, adduces the greatness of God, as discoverable in his works, as another reason why Job should desist from the presumptuous language he had used with reference to God.

*Who is master.* It is somewhat doubtful whether מוֹרֵה (moreh) here ought to be taken in its Chaldaic sense, as *a lord*, or in its more ordinary and Hebrew signification, as *a teacher*: the former meaning is certainly more suitable to the context. I have preferred, however, to retain the ambiguity, and so, have translated the word *master*.

23. *Who hath encharged him with his way?*—i.e., Who has given God directions as to the course He must pursue? Or it might be translated, *Who hath supervised his way?* i.e., Under what supervisor does God act? Elihu had already advanced much the same sentiment in xxxiv. 13. The second clause, *Who hath said, Thou hast done wrong?* seems rather to favor the second translation which I have given of the first clause; but there are many instances which prove that at least the ordinary meaning of פָּקַד עַל (pakad gnal) is *to give (something) in charge to (some one)*.

24. *His doings.* פּוֹלוֹ (poōlo) is singular, but often has a collective sense; *his work* would not give the full force of the original.

*Which.* Lee explains אָשֶׁר (asher) in the sense of לְמַעַן אָשֶׁר (lemagnan asher); but can it ever have such a sense before a preterite?

*Have seen.* Many, among whom Jerome and apparently the Chaldee, take שָׁרָה (shour) in the sense of שִׁיר (shir) to sing, but this is unnecessary.

25. *Have gazed upon them.* כָּהִיזָהּ (hhazah ve) is to look at with some degree of satisfaction.

*Mortal man beholdeth them from afar.* Elihu's inference is, that this is right and proper, that it does not become mortals to pry too closely into the secret workings of God. Many of God's works are placed at a distance, though within sight; and, being so placed, man should not presume to endeavour to get nearer to them. This I take to be Elihu's meaning, and if so, it is probably intended as a reproof to Job for his presuming to pry into the secrets of God's providential dealings. Job ought to magnify what God does, content to look at it at a distance.

26. God's greatness being utterly beyond all human comprehension, and his duration beyond all computation, that man must needs be arrogant who scans his actions with a cavilling spirit. Such is evidently the inference which, Elihu intends, Job should draw and apply to his own case.

27. *For.* As a proof that God is great.

*He draineth off the drops of water,*—poetically for *He reduceth or rarefieth water into drops.* There is no foundation for giving the sense of *drawing up* or *attracting* to גָּרַע (garagn), as has usually been done; to *reduce* might be a correct translation of the word.

*They are strained,*—or *filtrated, or percolated, i.e.,* the water is strained, so as to become rain such as falls in a mist. The metaphorical meaning of יָזַקְתָּ (yazokhou) here is taken from *the straining of liquids*, and not from its other sense, *the fusing of metals*, as Lee and others understand it.

In the first clause Elihu advances a general statement,—that God shows his greatness by rarefying water into minute drops; and then the second clause contains a more particular description,—the water becomes the fine misty rain which God sends, by a process which Elihu compares to the straining of fluids.

28. *So that.* אָשֶׁר (asher), or it might be rendered, *That the skies flow down*, indicating design or purpose on the part of God.

*Drizzle.* יִרְצַבֵּי (irgnephou), always applied to the dropping of small rain. In Proverbs iii. 20 it is used in reference to the dew,—*the skies drizzle dew.* Compare Shakspeare's,—

“ *When the sun sets the air doth drizzle dew.*”

29. *Ay.* אַף (aph), besides, moreover, &c.

*Doth man understand.* יָבִין אִם (im yavin) supply אָדָם (adam) from the previous clause. It is scarcely possible to give, in English, the full force of the irony here conveyed, by the really impossible, though apparently possible, supposition suggested. The nearest approach to it would, I think, be,—*Perhaps man does understand.* A bare possibility is imagined with, at the same time, the highest amount of improbability.

*The cloud.* בָּעָרָה (gnav) is particularly a dense cloud. The next clause shows



that the sort of cloud specially referred to is the *thunder-cloud* which God is said to make use of as his pavilion. Compare Psalm xviii. 11—13.

30. *Behold, He hath spread, &c.,—i.e.,* Behold, with regard to the wide-spread dark cloud to which I am now drawing your attention, how God spreads out his light upon the upper surface of it, and with its under surface envelops in darkness the whole sea in its widest outspreadings. Elihu means that (so far at least as human vision can go), the canopy of cloud in the heavens is (from time to time) co-extensive with the utmost limits of the sea, and covers it with darkness; whilst above that canopy all is wide-spread light and brightness.

This verse has given much trouble, and has been misunderstood, chiefly in consequence of the supposition that שְׂרָשְׁי הַיָּם (*shorshei haiyam*), lit., *roots of the sea*, must mean the *depths* or *bottoms* of the sea; but to say that God covers the bottoms of the sea with clouds would be sheer nonsense; and to say here that He covers the bottoms of the sea with *waters* (if that be the word to be understood), would be jumping from one subject to another: besides which, it seems to me much more natural to understand by *the roots of the sea* its *extremities*, and by which it is, as it were, rooted to the coast: and the figure becomes the more beautiful, if we consider how reasonably the different inlets, arms, creeks, &c., of the sea, in its sweep along the various shores, may be supposed to resemble the outspread roots of a tree.

31. *For, &c.* Elihu here proposes an augmentation of the difficulty of understanding the spreadings of the cloud (ver. 29); there is not only the difficulty of understanding the physical laws, but there are also the providential laws, which give being to, and which regulate the movements of these atmospheric bodies: and those providential laws, which so direct these outspreadings of the cloud as to make them means of inflicting judgments on nations, and at the same time of furnishing man with food, must be taken into the consideration, and they add considerably to the difficulty of investigation.

*By them,—*of course *by the spreadings of the cloud*, the subject upon which Elihu is speaking. It seems to me strange that this pronoun should have been referred to any other noun, as such reference only serves to complicate the passage.

*He judgeth nations,—*chastises them by means of floods, lightning, whirlwinds, and any other destructive atmospheric agencies which accompany violent storms.

*He giveth food, &c.* These same storms, so destructive in some instances, are in others most beneficial, especially in the promotion of fertilization.

32. *On the hollow of his hands, &c.* I take the construction here to be pregnant, and to mean,—that God places the lightning on the hollow of his hands, and so, covers it from the view of men, who, of course, are underneath. In other words, the lightning is, according to Elihu's description, concealed from mortal eyes (until sent forth on its errand), by being *on the upper*, and not on the under surface of the clouds. The clouds are here poetically called God's hands, and the inference, or rather the assertion is, that He has them under his complete control.

וְנֹרָא (*or*),—*light* in general, but the context shows that *lightning* in particular is here intended.

*In striking,—*or *in coming into collision* [*with something*]. The word *striking* is literal, and precisely the word we ordinarily use with reference to lightning.



Totally different views have been taken of this verse. One of these I may express in the following words:—

“*He hath covered the light (i.e., the sun) with his hands,  
And he forbiddeth it [to shine] by an intervention*”

(i.e., an intervention of some object, such as a cloud as in the case of storms, or the moon, or the earth's shadow, as during an eclipse). This is evidently the meaning which is to be attached to the authorized version. I prefer, however, the rendering I have given, on many accounts.

33. This verse is capable of innumerable renderings, and none of them so decidedly satisfactory as might be wished. The difficulty arises from the ambiguity of almost every word. For instance, רֶגֶן (*regno*) may mean either *his noise* or *its noise* (i.e., the thunder of God, or of the cloud), or it may mean *his friend*, or again, *his will*. Then, again, it is uncertain whether *God*, or *the cloud*, or *the lightning*, be the nominative to יַגִּיד (*yaggid*); and in like manner it is not clear to which of these גְּלַיִם (*gnalaiw*) may relate. Again, the word מִקְנֵה (*mikneh*) may mean either *cattle* or *possession*, or possibly it might be for מִקְנֵה (*mikne*), as Lee has it, and which, if there be such a word, would no doubt mean *zeal*. (Barnes, by some strange oversight, reads מִקְנֵה (*mikveh*), and grounds his observations on it.) And further אֶפֶס (*aph*) may signify either *wrath* or *also*, whilst lastly גְּלוֹהַּ (*gnoleh*) may mean *a rising* (perhaps of a storm), or, *a plant*, or it may be the same as גְּלוֹלָהּ (*gnolah*), for גְּנוּלָהּ (*gnawlah*) *iniquity*.

The translation which I have given furnishes this sense,—God's thunder gives intimation respecting him that he has been storing up his wrath, and is now about to let it loose against iniquity. Not unlikely, thunder was actually heard at the time Elihu was speaking, and he tells Job that this sound portends that God is coming forth to punish; the thunderbolt, however, is so completely in God's power (v. 32) that it can strike only where he wills.

As מִקְנֵה (*mikneh*) signifies both *cattle* and *possessions*, our word *stock*, or *store*, is a very suitable rendering.

The verse might be translated:—

“*His noise (thunder) announceth him.  
Even cattle [announce] the rising [storm].*”

Or again, for *his noise*, *his friend* (i.e., some one who is in God's confidence), may be substituted.

And again,—

“*He announceth his will to it (i.e., to the lightning);  
The zeal of [his] wrath against iniquity.*”

## JOB XXXVII.

1. There should be no separation of the chapters here.

*At this.* Either at the noise of the thunder, then actually heard, or at the consideration of God's wrath against iniquity, or probably at both.

*Doth my heart tremble, &c.* This effect of fear is sufficiently common. It is caused by the blood forsaking the extremities.

2. *Hark! hark!* lit., *hearken with a hearkeniny.*

*Raging, grumbling.* These are literal renderings of רָגַז (rogez) and הֶגַח (hegeh), and are sufficiently descriptive of thunder.

Elihu here draws marked attention to the storm which was then probably rising, and out of which God shortly afterwards addressed Job (see xxxviii. 1).

*His voice.* Thunder is often called God's voice (see Ps. xxix.).

3. יִשְׂרְהוּי (ishrehou). Some take this from יָשַׁר (yashar), *to direct*; others, again, from שָׂרָה (sharah), *i.q.*, Arab., شَرِي (shri) *to flash*. But I prefer, with Lee, to take it from שָׂרָה (sharah), *i.q.*, Chald., שֶׁרָא (shera) *to loose*. In this case, יִשְׂרְהוּי (ishrehou) is contracted for יִשְׂרְהוּי (ishrehehou).

*Leteth it loose, i.e., the lightning.*

*The ends of the earth, lit., the wings of, &c.* A winged globe is common both in Egyptian and Assyrian sculpture.

4. *After it, &c., i.e., after the lightning is seen, the thunder is heard.*

*He stayeth them not.* Elihu leaves it for the moment to his hearers to guess, that, by *them*, he means the usual concomitants of thunder-storms, such as hail, rain, &c. These, however, he mentions almost immediately afterwards.

5. *God thundereth marvels.* Elihu now proceeds to speak of the effects which follow close upon the thunder,—the things which *he stayeth not* (as in the former verse), and these he calls *marvels*. The beauty of this passage is destroyed by translating this word adverbially.

6. הֶוְיָ (hewé), from הָוָה (hawa), or הָוָה (hawah), and not an Aramaism for הֶיְיָ (heyeh), as Rosenmüller takes it.

*His violent rains, lit., rains of his strength.*

7. *Sealeth he up, &c.* During the season of snow and rain, *i.e.*, during winter, God seals up the hand of every man, by hindering him from engaging in his ordinary agricultural pursuits.

*That all the mortals, &c.* God's object in thus obliging men to cease from their ordinary labours is, that they may know that it is his hand, and that they are dependent upon him; and also, that they may acquire knowledge, by considering the wonders of nature at that season. These wonders Elihu goes on to describe.

*The mortals he hath made, lit., men of his workmanship.* Some take this to mean *his labourers, i.e., men who may be said to labour for him*, because they till his earth. But this appears to me a forced construction of the Hebrew.

8. Such is the inclemency of the weather at that season that even the wild beast is driven for shelter into his lurking-places.

*His abodes.* Implying that he has more than one haunt which he frequents.

9. Elihu continues his description of winter weather. Another of its features is, that the tempest comes out of its hidden chamber in which it has been pent up, and that, as it drives along in its fury, it scatters cold in every direction.

Commentators in general have seemed to think, that Elihu is giving information as to the particular quarters of the heavens from whence the tempest and the cold proceed, and so, they determine, upon very slight authority, that הָדָר (kheder) must mean *the south*, and מְזָרִים (mezarim) *the north*. The authority in the former instance is that, in ix. 9, הָדָר (kheder) is used in connexion with the south, and that, in Isa. xxi. 1, and Zech. ix. 14, the סוּפָה (souphah) *tempest*, is

said to come from the south; and, in the latter instance, the authority is no higher than the circumstance that the north is the cold quarter, and the assumption that קִדְרָר (*kheder*) must mean the south. But the context here, so far from being improved by any such departure from the first and literal meaning of the words in question, is to my mind rather altogether interrupted and spoiled.

*Its chamber.* The pronoun is not expressed in the Hebrew, but the article here sufficiently implies it.

A comparison seems intended between the תְּבוּאָה (*tavo*) in this verse and that in the last, whilst, on the one hand, the wild beast *goes into* his lair, to secure himself from the tempest, on the other hand, the tempest *comes out* of the hiding-place where it has been pent up, and by its cold and fury drives everything before it.

*Its scatterings, i.e., the scatterings of the tempest.*

10. The chill blast which produces ice is here called the breath of God, because it emanates from him.

*Is compressed, lit., is in a squeeze,* being forced into that position by the contracting and congealing power of the freezing temperature.

Some take מוּצֵק (*moutsak*) as from יָצַק (*yatsak*) to *pour out*, but it is better to take it from צִיָּק (*tsouk*) to *compress, squeeze, &c.*, as it thus forms an evident contrast to רֹחַב (*rokhav*) *breadth*, and very properly expresses the binding qualities of ice; and moreover, the two same words occurring in xxxvi. 16, in manifest antithesis, confirm the meaning here given.

11. רִי (*ri*),—probably for רִוִי (*rewi*), from רָוַח (*rawah*). See Gesenius.

תָּרַח (*tarakh*),—I take this word in one of the Arabic senses which it undoubtedly has of *falling headlong*, “*semet conjecit, projecit, se præcipitem dedit, et dejecit se hinc deorsum.*” (Castell.)

עָנָן (*gnenan*), construct, I am disposed to read עָנָן (*gnanan*), absolute, a reading supported by the authority of fifteen MSS. collated by De Rossi.

The parallelism is preserved in the translation I have given, and the meaning is sufficiently obvious without comment. The connexion with the context seems to be,—*God, in his providential arrangements, has so ordained it, that storm and tempest cannot always last; in their own discharge they exhaust themselves.*

12. וְהוּא (*wehou*). Many refer this to God, but the reflexive force of מִתְהַפֵּק (*mithhappech*), *veereth, or turneth itself about*, rather shows its relation to עָנָן (*gnanan*) *the cloud*.

תְּהַבִּילוֹת (*takheboulot*), which I have translated *management*, is so evidently a nautical word relating to the steering, sailing, and general governance of a ship, that I suspect מִתְהַפֵּק (*mithhappech*) is here used in a nautical sense also, and not unlikely was often so used. I have accordingly rendered it *veereth*; its ordinary meaning is *turneth itself about*.

*His management.* Of course, *God's management*.

אֲשֶׁר (*asher*) to be here for בְּאֲשֶׁר (*baasher*), *on account of which, or for which*.

*That they, i.e., the cloud and the lightning.*

13. Be the object which God has in ordering his cloud and lightning to the earth what it may, whether to chastise man or to bless him, or whether God does it for the mere benefit of his own earth, in any case God is the doer of it; *he*



supplieth it—יִמְצֵאֶהָ (yamtsiehoh), i.e., he maketh it to be found, or findable, or indeed we might translate the word, he findeth it, in the sense of he furnisheth it.

15. *Chargeth them.* עָלָם (soun gnal) is to lay something upon another, here, to lay the command spoken of in v. 12, to enjoin, or to impose a task.

*Them.* The cloud and the lightning, spoken of before, and also again in the next clause.

This verse has, I think, been generally mistaken. Elihu is not speaking here of the mystery of the formation of lightning, but is arguing man's ignorance from the circumstance of its suddenness. Job (says Elihu) does not know when God is commissioning the thunderstorm on its errand; neither does he know, till he actually sees the lightning flash, the instant in which it is to appear. This would not be quite true of the thunder.

16. *The thick cloud,*—גֶּבַע (gnav), the dense, heavy cloud, surcharged with moisture. Elihu challenges Job to explain how this is suspended in the air.

*In all knowledge.* The force of the plural דְּגִמִּים (degnim) may, perhaps, thus be given by the addition of the word *all*.

17. *Thou, whose garments, &c.* This is clearly the meaning of אֲשֶׁר־בְּגָדֶיךָ (asher begadeicha), in connexion with what goes before. And the sense is,—You, Job, can readily enough feel the changes of the weather, but you cannot give any explanation of them.

*When He lulleth, &c.* Thus producing a close atmosphere.

18. *Thou, together with Him, spreadest out, &c.* תִּרְקִיעַ (tarkiagn) is in the form of an assertion, and not of a question; if the interrogative ה (h) be supplied, (which is usually done by commentators,) the bitter irony of the passage is destroyed. The force of it appears to be this:—Elihu says to Job, Do you know about the cloud, and about the lightning, &c.? But of course you do, seeing that you, together with God, lay out the expanse of the firmament under which all these meteoric phenomena take place; you are consequently, of course, able to instruct us, and we look to you for that instruction. (ver. 19.)

*Spreadest out.* רָקַע (rakagn) is to spread out like plates of metal, by beating it out. This idea corresponds well with the resemblance of a molten mirror mentioned in the next clause. The ancients probably considered that the sphere of the firmament was a transparent solid. Compare the χαλκεον ουρανου of the Greek poets.

19. The keen irony of the former verse is continued in this. You, being a joint artificer with God in the construction of the heavens, must necessarily be able to give us lessons as to how we ought to address ourselves to Him in his presence; and we beg of you to do so, because, as to ourselves, such is our ignorance that we cannot put words or ideas together for such a purpose.

*What we shall say to Him.* When He appears, as perhaps He may do, in the approaching storm.

*Compose.* חָצַרָה (gnarach) is to make regular disposition of anything, such as forces, &c.; here, words, as in xxxii. 14.

*Because of darkness.* The external darkness produced by the gathering cloud is only a type of the darkness of my mind and of that of my friends. Job is so wise that he can see through this thick darkness, but we cannot.

20. *Is it to be told Him, &c.* Is it proper that I should let Him have intimation



of my intention to enter into a controversy with Him? Even the bearer of such a message would pay the penalty of his rashness. This verse is one of great difficulty, and this is the best sense that I can extract from it.

21, 22. Two verses of extraordinary difficulty. The argument appears to be,—If men cannot so much as gaze at the natural sun when it is shining in its greatest splendour—that is, when, by reason of a wind, the sky is clearest—how can it be supposed that mortals can endure to behold the tremendous majesty of God? And if they cannot even look upon such brightness, how much less can they approach such a glorious Being for the purpose of entering into controversy with Him? This appears to be the scope of Elihu’s argument here, though he expresses it abruptly, and, as far as we can judge, confusedly; much as a man might be supposed to do, who felt aware (as he probably did at this moment) that God himself was about to appear.

*So splendid is he*,—lit., *splendid he*. The sun’s splendour is mentioned here as a reason why men cannot see (*i. e.*, gaze at) that luminary; and therefore my addition of the word *so* is not out of place.

*Gold*. Poetically here for something that resembles gold—namely, the golden tints that sometimes emblazon the sky. Literal gold is surely quite out of the question.

*Out of the north cometh gold*. This does not mean that golden tints are mostly observable in the northern quarter of the sky, for this would not be true, at least not in so southern a latitude as Arabia; but the meaning is rather,—Out of the north comes the wind, which, by clearing the sky of clouds, causes it to blaze with the full effulgence of the sun.

*Upon God there is terrible majesty*. Glorious as the heavens are when suffused with golden light, and gilded with the rays of the sun, whose blaze is too powerful for mortals to face, yet God must necessarily be invested with a glory far more terrible [and such, therefore, as we dare not attempt to gaze upon].

23. *We do not discover Him*. With all our knowledge and all our bragging, we cannot dive into the mysteries of God’s providential dealings. Our researches have, thus far certainly, been in vain.

*Vast in power, &c.* God is in every respect too great, in might, in wisdom, in justice, and in goodness, to be questioned about his acts; and if He is so questioned, He will not so far condescend as to give men an account of them.

*Give answer*. The received reading is לֹא־יַעֲנֶנּוּהָ (*lo yegnanneh*) *He will not afflict* (*i. e.*, unjustly); but this sense is somewhat out of place here, and therefore I prefer to read לֹא־יִשְׁעֶנּוּהָ (*lo yagneneh*), which has the support of some old and good MSS.

24. Elihu here draws his conclusion:—From all that I have advanced, it is clearly men’s business to stand in awe of the Almighty, and not to look at Him with curious gaze; and those who are truly wise will certainly act upon these principles.

There is an evidently intentioned play upon the words יִרְאֶהוּהוּ (*yereouhou*) and יִרְאֶהוּ (*ireh*); much as if we said, *men ought to fear, and not to stare*.

*Will pry*,—lit., *will see*; *i. e.*, *will see so as to try and find him out, look, or gaze with curiosity*.

## JOB XXXVIII.

1. God himself now interposes—here called Jehovah, *the Eternal*. For other similar Divine appearances, see Exod. xix. 18; Num. ix. 15, &c.; 1 Kings xix. 11, &c.; Ezek. i. 4, &c.

2. Some think that this reproof is intended for Elihu, but Job evidently takes it to himself in his acknowledgment in xlii. 3.

*Darkeneth counsel.* So far from throwing light upon God's ways, only makes them appear more obscure. Job had done this by his questionings, &c., as to the equity of the Divine government.

*By verse without knowledge.* By talking without really understanding the true facts of the case. A common error.

*Verse.* See Note on iv. 2.

3. *Gird up now, &c.* Prepare now, if you can, to meet me on the battle-field [of controversy] like a hero.

4. God now commences putting questions to Job which are utterly beyond his power to answer.

*Where wast thou, &c.?* God implies,—How is it you were not there to assist me in the work?

*If thou hast the knowledge,—lit., if thou knowest understanding.*

5. *Who laid the measures thereof? Who stretched the line upon it? Who determined upon its dimensions, and marked them out with lines of measurement previously to its construction.*

מַמְדַּעַיָּה (memaddeiah), its measures. Both the context and also the root מַדַּד (maddad) determine this to be the meaning.

6. *The bases thereof.* The bases of the columns which may be supposed to support it.

*Sunken.* The idea conveyed by טַבַּעַט (tavagn) is of large massive stones being deposited, as the foundations of a building, into some soft, clayey stratum, and by their weight gradually settling down into a fixed position.

*Its corner-stone.* Not, I think, the *top corner-stone*, but the *corner-stone at the base*. If it were the former, יָרָחַ (yarah), cast, or heaved down, would scarcely be appropriate. Compare Isa. xxviii. 16, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." There certainly is no question but that only one stone is here spoken of, and that stone (Christ, of course) is at once a corner-stone and a foundation. See also Ps. cxviii. 22, "The stone which the builders refused is become the head stone of the corner;" not in the sense of the *top stone* of the corner, but the *principal corner-stone* at the base. This is clear from 1 Pet. ii. 4—8, where he quotes both this passage from Ps. cxviii. and also that just referred to in Isa. xxviii., and applies the stone mentioned in both to Christ. He speaks of God's laying it as a foundation, and making it (that same stone) the head, i.e., principal stone of the corner, and then states that that same stone was a stone of stumbling to the disobedient. How could it be called a stone of stumbling—i.e., how could people be said to fall against it—if it were a top stone? When God laid it, it fell upon

many, and destroyed them; and since it has been laid, many fall upon it, and are broken. So our Lord's words in Matt. xxi. 44.

I dwell at length upon this, because, as we shall see in our next verse, much of the beauty of the passage is lost by understanding פִּנָּח (*pinnaḥ*) here as a *top corner-stone*. God is comparing his work of the creation of the world to that of an architect in the construction of a building. The proper measurements are first taken, and then the foundation is laid. That foundation does not consist of one stone, but of many, though there is one principal stone. There are, for the sides of the building, *the bases*, עֲדָנִים (*edanim*), on which the columns rest; and then these are supported and held together by the פִּנָּח וְקַוֵּי (*even pinnaḥ*), *the corner-stone*. This, I think, throws some light on Eph. ii. 20, "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." The apostles on the one side and the prophets on the other side are the bases of the spiritual structure; Jesus Christ is that principal foundation-stone, which is placed at the angle, and upon which the whole building may be said to rest and to hang together.

7. These joyful acclamations in heaven are usually understood to have taken place at *the completion* of the creation of the world; but this is, I think, incorrect. (See the Note on the previous verse.) The period here assigned to the outbursts of acclamation amongst the celestial hosts is the period of *the foundation* of the world,—the time when its bases and its bottom corner-stone were laid. It is certainly remarkable that the same feeling which prompted angels to praise and shout for joy when God commenced the construction of a new world, now, instinctively as it were, moves men to exhibit (to compare great things with small) very similar transports at the laying the foundation of great public buildings—not to say even of private houses also; it is a common practice of modern times, and may be traced to the most remote antiquity. We have an interesting account of this in Ezra iii. 10—13. "When the builders laid the foundation of the temple of the Lord," the people are there represented as expressing their joy, in just the same way, as the angels are here described as having manifested their gladness, when the foundations of the world were laid. "All the people *shouted with a great shout*, when they praised the Lord, *because the foundation of the house of the Lord was laid*;" and also, "*they sang together* by course, in praising and giving thanks unto the Lord." The Prophet Zechariah (iv. 7) alludes to this circumstance,—"*Zerubbabel hath brought forth (not shall bring forth) the head (i.e., the principal) stone thereof with shoutings, crying, Grace, grace unto it.*" And then it is foretold of him that as he had thus laid the foundation, so also his hands should finish it. (vers. 8, 9.)

*The morning stars.* Who these are is sufficiently explained in the parallel place in the next clause.

*The sons of God.* Intelligent beings worthy of the appellation. Such, no doubt, as are usually called angels.

8. *And he pent up*,—i.e., God did so, at the same time that the sons of God shouted for joy, and when the foundations of the earth were laid.

The question put to Job in verse 4 is implied here—"Where wast thou when God did this?"

*Pent up.* Confined the sea to one channel.



*With doors*,—doors of the womb, figuratively great and strong barriers on both sides, and which the mass of rushing waters could not overflow.

*From the womb.* Perhaps from the centre of the earth. God is here comparing the first appearance of the sea at the time of the creation to a birth. The description does not refer to its after state when it was formed into oceans and seas, but to its first breaking forth from its womb, when such was its volume, that it needed the restraint which none but God could put on it; God's power alone prevented the doors which kept it within bounds from giving way.

9. *When, &c.* The question is still implied, "Where wast thou at that time?"

*When I made the cloud, &c.* No sooner is the ocean born than it is wrapped in clouds and thick darkness, and these are its infantile dress and swaddling bands. God thus in grand language expresses how manageable was the ocean to him. These clouds were probably formed by evaporations from it.

10. *And spanned* וַאֲשַׁבֵּר (waashbor). The parallelism requires that this word should have here the sense of *measuring*: its ordinary Hebrew signification is that of *breaking*—hence some understand it here in the sense of *breaking off a part with a view to reduce to a determined measure*. It is better, however, with others, to take the word here in its Arabic signification of *measuring with a span*.

11. *Shall be set*,—lit., *some one shall set*—understand הִוּוּ (hoh) *a bound*, or some such word.

The question put to Job in v. 4 is to be understood up to this verse—"Where wast thou when I did all this, &c.?"

*Pride*,—גָּאוֹן (gaon) is a *proud uplifting*, a term very suitable to the upheaving of the crested wave just as it seems vainly endeavouring to overpass the mark assigned to it on the shore, and upon which it immediately breaks in its fruitless effort.

12. Supposing, however, that you were not in being when I created the world, still let me ask you, have you, ever since the time of your birth, directed the outgoings of the morning?

*The day-spring to know his place.* Allusion seems to be here made, as Barnes thinks, to the fact that the rising of the sun is not always in the same place, being north or south of the equator according to the time of year,—thus constantly varying its position, yet always knowing its place.

יְדַעְתָּהּ שַׁחַר (iddagntah sshakhar). Here the ה (h) is paragogic; some MSS., however, read the ה (h) as an article, the Dagesh in שַׁחַר (sshakhar) seems to support this.

13. *To take hold of.* I have preserved the ambiguity of the original, as it is not determined whether the meaning is, *that the dawn might take hold of*, or *that you (Job) might take hold of*. Jerome and Jarchi take the latter meaning, I incline to the former. If this be the correct view, the winged globe may perhaps convey the idea that the earth travels through space, and the dawn is here said to overtake the earth in its flight—compare the שַׁחַר שֶׁכָּפִי (shanphai shakhar) *wings of the dawn*, in Ps. cxxxix. 9. Whether this truth, thus enunciated by God himself, was understood by Job and his friends in its true and literal meaning, or whether they regarded it as a merely figurative expression, is of course doubtful.

*That the wicked might be shaken out of it.* If the former clause refers to Job



this of course also ; and the question for Job to consider is, whether he can (as God does) himself advance with the dawn, and chase away those who under cover of the night have been perpetrating deeds of darkness. But I prefer to understand this only of *the dawn*, which is thus represented as scaring away wicked doers by its approach. By a bold figure, the effect produced is described as such as one might naturally ascribe to some more violent agency, rather than to the gentle approach of the dawn. So completely are men who choose the night for their deeds driven into their dark hiding-places by the approach of day, so entirely are they then out of sight, that it is all one as though they had been altogether violently shaken out of the earth.

14. This verse is one of great difficulty, and so, has been very variously interpreted. The rendering I have given is as literal (consistently with sense) as possible ; the exactly literal rendering would be, *It turneth round like clay a seal, and they stand out (or up or forth) as though dress*. Though convinced from the first that this is the literal version of the original, it long remained an objection on my mind as to its meaning, that it seemed to advert to the fact of the rotatory motion of the earth, and which (I scarcely know on what grounds) I thought unlikely should be alluded to by God in an age so remote as that of Job. After much consideration, however, I have come to the conclusion that such is the true sense of the passage. I shall now consider the principal words separately. תִּתְהַפֵּךְ (tithhappech) *it* (i.e., the earth, v. 13, as the fem. gender proves) *turneth round*, or *turneth itself*, and where the context requires continuance of action, *it goeth on turning itself*, i.e., *goeth round and round*. I consider this to be its meaning in the only three other passages in Scripture in which it occurs, as here, in the Hithpahel form. The first is in Gen. iii. 24, הַמִּתְהַפֶּכֶת הַחֶרֶב הַלֹּהֵט (weeth lahat hakherev hamithhappecheth),—*the flashing sword that turned round and round*; this may mean either that the sword continually made the circuit of the tree of life, or that it kept on revolving round its hilt as round an axis. The word occurs again in this book in xxxvii. 12, where it refers to the *veering about* of the clouds, or to their *rolling themselves over* in their passage across the heavens. We meet with it once more in Judges vii. 13, where, in a dream, a cake, צֶלֶל (tseloul), lit., *a roll*, see the root צָלַל (tsallal), of barley bread is described as *rolling over*, מִתְהַפֶּכֶת (mithhappech), against a tent.

כְּחֹמֶר הוֹחֵם (chekhomer khotam),—lit., *like clay a seal*, i.e., *like clay* [which is] *a seal*, i.e., *like a clay seal*, a seal made of brick or pottery, or some such material. Now as the earth is here said to turn round like such a seal, the question arises (not in order to determine the correctness of the rendering, but for the sake of illustration), whether there is any evidence extant, that in very ancient times seals were so made as *to revolve*; for the answer to this question I refer to the Illustrations, in which it is satisfactorily shown that there were, in remote times, seals in the form of cylinders, which revolved round axles introduced into them longitudinally. Some interpreters have referred to these, but then they have, to my mind, erred in comparing the dawn to the revolving cylinder, and the earth to the clay impressed by it, for, in the first place, the idea of comparing the advancing light of day to a heavy and opaque cylinder, is clumsy; and secondly, the Hebrew will not admit of such an interpretation without violence being done to the language.

*And things stand out.* As in a cylindrical seal the objects engraved or stamped upon it successively come out to view as it turns round; so, as the earth revolves round its axis, and successively brings portions of its surface under the light of day, these are made to stand out in bold relief—mountains and valleys and forests and rivers and seas and islands, which were unseen, while the face of the earth was turned from the light, became grandly visible when that face is turned towards it.

*As though in dress, צְמוֹר לְבָשׁוּת (chemo levoush)—as though [in] gorgeous attire.* As the earth turns round and presents any part of its surface to the light of day, every object stands out prominently, and as if it were magnificently clothed; this idea of clothing may refer to the variety of colouring and also to the vegetation on the face of the earth.

This and the following verse are a digression, in which God mentions one of the excellent effects of which daylight is productive, namely, the check which is thereby put to deeds of wickedness.

15. *From the wicked their own light, &c.* Darkness is here figuratively called the light of the wicked. Day is their night, and night is their day. Job had said something like this in xxiv. 13, 15—17.

*And the high-raised arm is broken.* By a bold figure, the dawn of day, because it approaches in time to arrest a meditated stroke, is said to break the arm uplifted to strike.

16. *נִבְּחֵי יָם (nivchei yam), the holes of the sea.* There has been some diversity of opinion as to the meaning of the first of these words, as it occurs nowhere else in Scripture. Schultens conceives that it may be the same as the Arabic word *نبك* (*nbch*) a hill with a pointed top, and that so it may refer to rocks, &c., at the bottom of the sea. Others, among whom Lee, suppose that the root may be *בִּיחַ* (*bouch*), to perplex, &c., and so, understand here the intricacies or labyrinths of the sea; the form, however, from this root would be *נִבְּחֵי* (*nevouchei*). The most numerous class of interpreters take the word from *בָּחַח* (*bachah*) to weep, and understand by the weepings of the sea its under-currents (the Sept. have *πυγῆν*). Barnes supposes that the word may refer to under-springs at the bottom of the sea, which supply it with water. But all this is obviously unsatisfactory, as the term *weepings* is highly inappropriate either to such immense volumes of water as tidal currents, or to water flowing upwards, and not downwards. The expression *weepings of the sea* can convey to my mind no other idea than droppings of the sea, such as might exist, if we imagine it oozing through the stratum which forms its bottom into subterraneous places under that bottom. We know, however, of no such leakage of the sea, and God is evidently speaking here of the surface of the bottom of the great deep, and not of what may be in the more central parts of the earth. My view is that *נִבְּחֵי* (*nivchei*) is, by a transposition sufficiently common, for *נִיחְוֵי* (*nichvei*), from *נָחַב* (*nachav*) = (by commutation of letters of same organ) *נָחַב* (*nakav*), to bore, to perforate, to hollow out, to excavate, and the like. Compare the cognates *חָוָה* (*chawah*), *חָפָף* (*chaphaph*), &c., &c. In this case the natural and obvious meaning of *נִיחְוֵי* (*nichvei*), plur. const. of *נִיחְוֵה* (*nechev*), would be *holes, caverns, &c.*,—a meaning than which none can be more suitable to the passage before us.

To search, lit., in search of.

17. God now seems to descend from the depths of the sea into the lower parts of the earth. He certainly by his question implies that the abodes of the dead were then in those parts. Other passages of Scripture confirm what is here implied. See Note on xxvi. 6.

And seest thou, &c. The force is,—Not only have the gates of death not been opened to you, but you have not even seen the gates themselves.

18. Hast thou stretched thy attention to, &c. Amongst other objects of your consideration have you extended your attention so far as, גֵּזַר (gnad), the limits of the earth's latitudes,—have you made yourself acquainted with its utmost bounds, and with all contained therein?

Breadths,—perhaps including length and breadth, distance in every direction, i.e., spaciousness generally, in contradistinction to depths, which are spoken of previously.

19, 20. The one,—lit., it. The parallelism of these two verses, both in its structure and sense, requires that the first clause of the latter verse should refer to the light, and the second to the darkness. This has been overlooked by interpreters, and so, what I conceive to be the real force of the passage has been lost.

Thou makest to understand. תִּבְרֵן (tavin) is evidently Hiphil here.

The sense of the two verses is,—State which is the way that leads to the dwelling-place of light, since you are in the habit of conducting it back to its own border at the close of day. And state also whereabouts is the habitation of darkness, since you usually point out to it, what course it must take to reach it, when, at the dawn of day, it retires from earth.

21. Thou knowest. Some understand this as a question, but I take it as an affirmative, ironically spoken.

22. Magazines. אִצְרוֹת (otseroth),—treasuries, as some take it, is but a secondary meaning of the word. Its first signification is storehouses, whether for provisions, or for implements of war, or for silver and gold and other such valuable articles. It is in this latter case only that the word, obviously enough, signifies treasuries.

The snow and hail are here compared to implements of war, and are said to be laid up in store, ready for whatever time God may require them. By the magazines, in which they are described as being deposited, we may understand,—the natural causes or the peculiar atmospheric phenomena which combine to produce snow or hail whenever God wills to call these agencies into requisition. Compare Psalm cxxxv. 7.

23. Which,—i.e., the snow and hail, or, perhaps, the latter only. God has used the latter of these agents for the destruction and punishment of his enemies on several occasions. (See Exod. ix. 18; Josh. x. 11; Isaiah xxx. 30.) These same magazines are stored with weapons of wrath for the latter days also. (See Rev. viii. 7; Ezek. xxxviii. 22; Rev. xi. 19; xvi. 18—21.)

Some understand the day of battle and of war here to signify the season of winter when the elements may be supposed to engage in fierce conflict. The literal sense, however, is preferable.

24. A very frequent construction: literally the passage is,—Where is the way the light is distributed; the east wind is dispersed over the earth?—but fully,



Where is the way [to the place from whence] the light is distributed; [and where is the way to the place from whence] the east wind, &c., &c. ?

The meaning is,—Can you find your way to the focus of light from whence its rays in the eastern sky diverge and rapidly spread far and wide? Or can you find your way to the point from which the east wind starts when it blows and scatters itself in every direction over the face of the earth?

25. *Who divideth gutters, &c.* When heaven is overcharged with waters, who brings them to the earth, as in conduits, and so, prevents their falling in mass?

*Gutters*,—lit., a gutter, or watercourse, or pipe, or conduit, &c.

26. *To rain*,—is here active, not neuter, being Niphal; the sense being to make it rain.

27. The circumstance that, in the distribution of rain, the same providential care is shown for uninhabited regions, as for countries in which human beings are located, is an argument that God, and not man, is the agent.

*To satisfy.* Solomon tells us that one of the “four things that are never satisfied” is “the earth that is not filled with water.” (Prov. xxx. 15, 16.) Perhaps he had our passage in his mind when he wrote this.

The word *יִשְׂבֹּעַ* (*hasbiagn*) to satisfy, is used with special reference to thirst in Isaiah lviii. 11; Amos iv. 8, &c., &c.

*מִצֵּי* (*motsa*),—lit., a going forth. I take this to signify what we commonly understand by a growth as applied to vegetation. It is remarkable how rapidly after a heavy rain, in tropical climates, a growth of grass comes up and covers what was before a desert.

28. *עֲגֵלִי* (*eglei*) globules, drops, or some such word, is evidently intended here; but whether from *אָגַל* (*agal*) in the sense of collecting, or from *גָּלַל* (*galal*) in that of rolling, or whether perhaps a compound of both, is difficult to say.

29. Both these clauses may refer either to paternity or to maternity: not unlikely the latter is intended here, as the former is undoubtedly referred to in the previous verse.

30. *Like stone, &c.* This may mean either that the waters, being in a congealed state, like stone, are no longer visible; or that they are concealed as if they were lying under a facing of stone.

*Holdeth together.* The surface being so frozen, that every portion of it holds fast together.

31, 32. The constellations are here described as passing through the heavens like chariots drawn by horses, and needing a charioteer to direct them and bring them forth in their proper times. This view seems to have escaped the notice of commentators, and hence the difficulty they have found in determining the sense of the passage. God's question to Job in effect is,—*Is it you who binds on the bands of the [vernal] Pleiades [the harbingers of spring], when it is time for them to commence running their course? Is it you who unlooses the traces of [the autumnal] Orion [the harbinger of winter], when the period arrives in which he is to terminate his journey?* As Orion sets when the Pleiades make their appearance, his journey may be said to end just as the Pleiades commence theirs; the traces of his chariot are then unfastened. The notion of Orion chasing through the heavens after the Pleiades led the ancients to invent the myth of the attempt



of Orion to violate the daughters of Pleione and Atlas (the Pleiades), and of their being placed in the heavens through the compassion of Juno after he had unsuccessfully pursued them for twelve years.

According to the view I have taken, the binding on of the bands of the Pleiades and the loosing of the traces of Orion would together represent the complete revolution of a year ; and, indeed, if I mistake not, Amos makes mention of these constellations in that sense (ch. v. 8), "Seek him that maketh the seven stars (the Pleiades) and Orion, and turneth the shadow of death into morning, and maketh the day dark with night : " in other words,—Seek him who regulates the periods both of years and days.

I certainly agree with those who take מְעַדְנֹת (magedannoth) for מְעַנְדֹת (magnennaddoth) by transposition of the letters, and so, give it the signification of bands, from the root עָבַד (ghanad) to bind. The parallelism requires some such meaning, and the δεσμὸν of the Septuagint and the שִׁירֵי (sheirei) chains of the Chaldee confirm this. Moreover מְעַדְנִים (magedannim) is used by the Talmudists in the sense of bands. The word מְעַדְנֹת (magedannoth) occurs again in 1 Sam. xv. 32, and there I should feel strongly inclined to translate it bands : "Agag came unto him (not delicately, as in the Authorised Version, but) in bands."

32. *Canst thou bring forth, &c.* Is it you who causes each sign of the Zodiac to traverse its path in its proper season ? In other words,—Do you direct the courses of the constellations in the path of the sun ? Is it you also who guides the [northern] constellation, the Bear [in its circuit round the north pole] ?

מְזָרוֹת (mazzaroth) the Zodiac. I follow those who take this word to be the same as מְזָלוֹת (mazzaloth), the ל (l) and ר (r) being interchanged ; the word in Job, however, being, I conceive, the original word, and afterwards softened. This will meet Ewald's objection, that whilst ר (r) often passes into ל (l), it is rare to find ל (l) passing into ר (r). Hence, whilst I agree with those who consider that מְזָלוֹת (mazzaloth) means the Zodiac, I am scarcely disposed to agree in deriving the word from אָזַל (azal) to go, or from נָזַל (nazal) to flow down, or (Arab.) to lodge, but rather from אָזַר (azar) to gird. I consider, then, that not improbably in process of time מְזָרוֹת (mazzaroth) became softened into מְזָלוֹת (mazzaloth), in which form we find it in 2 Kings xxiii. 5 : eventually, the singular, מְזָל (mazzal), came to signify an individual sign of the Zodiac, as מְזָל מְלָה (mazzal talah) the sign of the ram, and then any constellation or star, together with its supposed stellar influence. The Rabbins called the Zodiac גִּלְגַּל הַמְזֻלוֹת (glgl hmzlwth) the circle of the signs, also אֶזְרוֹר הַמְזֻלוֹת (azwr hmzlwth) the girdle of the signs, also אֶפְנוֹן הַמְזֻלוֹת (aphn hmzlwth) the wheel of the signs.

33. *The laws of heaven*,—the laws by which the heavenly bodies are regulated. These, therefore, were perhaps unknown in the days of Job. At the same time the context shows that the question refers to something more than mere knowledge,—i.e., Do you know the laws of heaven so as to take upon yourself the management or execution of them ?

*Canst thou, on the earth, appoint its code ?* Can you, being on the earth, give the heavenly bodies those written laws which they shall be bound to obey ? This sense agrees well with the preceding clause, and with the succeeding context. I

had at first adopted the view generally taken, and had translated the passage, *Canst thou appoint its sway over the earth?* But, on consideration, my objections to this sense are,—that it involves some little contradiction between the two clauses, for, in the first of them, the heavenly bodies are said to be bound by certain laws; and then, in the second, they would be said to exercise dominion. And then, the mention of the sway of these bodies over the earth might savour somewhat of astrological influence. And further, I think that had מִשְׁטָרָה (*mishtar*) been intended to signify *sway*, or any such word, it would have been followed by עֵל (*gal*), and not by בָּ (*b*). These objections are, I confess, slight, being far from unanswerable; yet they are just sufficient to make me prefer the rendering I have given, and which is the view taken by Michaelis; besides which, I would observe with regard to the word מִשְׁטָרָה (*mishtar*), (which occurs nowhere else and which is supposed to signify dominion, simply because the noun שֹׁטֵר (*shoter*) means *a scribe*, and then, by consequence *a person in authority*), that its root שָׁטַר (*shatar*) certainly means *to write*, and has no other meaning that we know of; and then שֵׁטָר (*shetar*) in Chaldee signifies *a signed document*, or *written contract*, see Jer. xxxii. 11 (Chald. Par.); and the same word is in common use amongst the Rabbins to signify any kind of *bill of contract*, *indenture*, or any *legal writing*.

34. Can you command the rain to fall at your pleasure. The second clause of this verse occurs in xxii. 11. There, however, it must be understood in a metaphorical sense.

35. *Canst thou send forth*, as on a commission.

*And they shall go.* And here, as in the previous verse, has the force of *so that*.

*Here we are.* This is probably said on their supposed return,—Here we are, we have executed your commission, and are now ready to receive further orders.

36. The notes of the commentators in general on this verse are exceedingly lengthy, from the supposed difficulty of taking תִּקְוֹתָהּ (*tukhoth*) and שֵׁכָוִי (*sechwi*) in their ordinary acceptation of *inward parts*, and *mind*, or *intellect*. They have, however, created their own difficulty, by thinking it necessary to apply these words, if so translated, to man; their argument then being, that the question, *Who has endowed man with reason, &c.?* would be incongruous here, as being wholly irrelevant both to the preceding and the succeeding context. Hence many of them have ransacked the Arabic and Chaldee for new meanings, and by far-fetched derivation have surmised that the words in question may mean *meteors* and *phenomena* of some kind, or have some such signification; and so, they understand the passage to be, *Who putteth wisdom in the meteors? or giveth understanding to the phenomena?* A fair sense, it must be confessed, and suitable to the context. But I think we have no right to distort known Hebrew words from their known meaning, unless there be imperative necessity, and unless the Arabic or other cognate dialects really bears us out in so doing. I see no difficulty in the verse, by bearing in mind that, in the preceding verses, the clouds and lightnings are personified, being represented as persons who hear and readily obey certain commands given to them by a superior, and that the article before תִּקְוֹתָהּ (*tukhoth*) and שֵׁכָוִי (*sechwi*) implies, to some extent at least, that those words refer to those personified agents. And then the question seems perfectly natural, *Who is it that*

endows the clouds and the lightnings with such wisdom and intellect, as that they should give that ready obedience, which they appear to do, to him who has the power of making them perform his high behests?

שְׂכִי (sechwi), intellect. The power or the organ of perception, as the root demonstrates.

37. *Who can count.* Probably in the sense of *mustering*. Who acts the סֹפֵר (sopher), the census-scribe, with regard to the skies?

*The skies.* The Hebrew שָׁחַקִים (shekhakim) has evidently precisely the same meaning as our word *skies*, and signifies the whole region of the atmosphere that surrounds the earth, and that, whether studded with clouds or perfectly serene.

*Who can count the skies in wisdom?* Who, by his wisdom, can exercise such control over the ever-varying skies as to summon them all before him that he may take a census of them. As clouds and lightnings are personified in the former verses, so are the skies here. They present themselves at God's bidding, and he takes note of them.

*Or who can make the pitchers of heaven pour?* At God's bidding the skies present themselves before him (former clause), like so many water-carriers, and then at his further bidding they discharge the contents of their vessels to the earth. God's question of course implies that none but himself can do this.

*Pitchers.* Commonly translated *bottles*, especially *utres*, i.e., *skin bottles*. I was at first disposed to follow this ordinary view, and to render the word *water-bags*, but I find no sufficient evidence to show that נִבְלֵי (nivlei) can ever mean vessels of skin: on the contrary, what evidence we have proves that they were a kind of *earthen jars*. See Jer. xiii. 12 (compare "I will dash them," in v. 14); Isa. xxx. 14; Lam. iv. 2; Jer. xlvi. 12; Isa. xxii. 24. It is common to see, on ancient Egyptian pictures, jars or pitchers of wine laid up in cellars.

*Make . . . to pour—*יִשְׁכִּיב (yashchiv). I take שָׁכַב (shachav) here to be the same as שָׁפַח (shaphach) to pour out, the letters being transposed, and כ (b) and פ (ph) being interchanged. Or the word here may be the same as the Arabic סִכַּב (schb), which is also to pour out. We have the same expression—שִׁכְּבַת זֵרַע (shichvath zeragn), *effusio seminis*—Lev. xv. 16, 17, 18, 32, &c., &c.

38. A description of the effect of the rain upon the dry ground; the dust flows in streams like liquid metal, and then becomes solidified into a compact mass; and the clods, which had become broken and detached by the preceding drought, are washed into close contact, and get stuck together. How impossible for man to make so great a change as this on the face of a country; and yet a few hours' rain can effect it.

39. God now refers Job to the animal creation, and remarks upon their instincts, and the wonderful adaptation of their natures to various purposes.

*The lioness.* See the Note on iv. 10. The meaning here is,—Can you, as the lion, hunt the prey for the lioness?

*The appetite.* חָיָה (khayah) has the same sense here as in xxxiii. 20. Perhaps this sense would also be best in Ps. lxxiv. 19.

40. *They.* Young lions; but not too young to hunt prey. See Ezek. xix. 2, 3.

*And squat, in ambush,* with a view of throwing themselves with a bound on their prey the moment they see him. יִשְׁבִּי (yeshveou), if we take the Arabic



meaning, signifies, not only *sit*, but also *leap*, *spring*, &c.; it is probable that the two ideas are intended to be combined here, *sitting with a view to pouncing*. Compare Ps. x. 8, and Rosenmüller's remarks on that passage. See the same word applied also in a similar sense to the פִּיִּיר (chephir) *young lion*, in Ps. xvii. 12.

41. *He wandereth*, i.e., the parent bird goes about in quest of food for his little ones who remain in the nest, and who, by their croakings, may be said to cry to God—a cry which he hears, and perfectly understands, and to which he attends, by supplying the parent bird with that in quest of which he is wandering about.

יְרַעֲוּ (ithegnou) is plural, and so, properly, is, *they wander*; but I conceive, with Lee, that it does not refer to the brood in the second, but to the raven in the first clause, and that, understood, not of any particular individual, but of the whole class. I have translated the word in the singular to make the passage more clear to the English reader. The ordinary rendering, which makes the young ravens wandering about in a famished state, in search of food, has given countenance to the old, but I believe now exploded fable, about old ravens casting their young out of the nests at an early age, to shift for themselves. There is a similar passage to this in Ps. cxlvii. 9. It appears that the raven is a great adept in finding his carrion, and other food. The expression, *he wandereth about for lack of food*, implies that, notwithstanding his adroitness, he would not be able to find what he wants, if God did not supply it to him, or rather, that the very adroitness with which he discovers it is attributable to his Creator.

## JOB XXXIX.

1. *Knowest thou, &c.* Have you that knowledge which is necessary to direct and superintend all the circumstances connected with the gestation of these wild creatures, who are so far removed from the haunts of men, and whose home is so inaccessible to him?

יַעֲלֵי סֶלַע (yagneli selagn), *mountain goats*, quite lit., *the mounters up of the rock*. There is no doubt the animal here intended is the *Ibex*. It is said (see Maunder's "Treas. of Nat. Hist.") that, of this creature, "the fore-legs being considerably shorter than the hinder, enables these animals to ascend with more facility than to descend, and hence, when pursued, they always attempt to gain the summits of the mountains." I presume that it is from this circumstance that they are named יַעֲלִים (yagnelim).

*Keep watch over*,—so that they may be safely delivered.

2. *Canst thou count, &c.*, and *Knowest thou, &c.* Can you keep an exact register of all this, and exercise such providential care over these creatures, the mountain goats and hinds, as to preserve them from dangers during the time of gestation, and then deliver them at the proper period? On the contrary (God implies), does not all this take place without any intervention on your part? I think Rosenmüller mistakes the passage, and then he argues from the meaning which he attaches to it, that in the days of Job, the period of the gestation of hinds was as yet unknown.

3. *They eject*, lit., *they cause to split through*, i.e., through the womb. פָּלַח (palakh) exactly corresponds with our word to *split*.



*They cast out their labour-pains, i.e., they cast out that which was the cause of their labour-pains.*

The meaning of the whole verse is, that the parturition of the mountain goat and of the hind is rapid, though not without pain, and that it is accomplished by Divine power, and without the intervention of Job.

4. *The open field.* בַּר (*bar*), where it occurs elsewhere in the Bible, as a noun, means *corn*; but the context shows that here it must have that signification, which is common to it in the Chaldee, Samaritan, Syriac, and Arabic, *of a wild, open country, out of doors, &c., &c.*

These young creatures live independently: the inference is, it is God, and God alone, who watches over them, and protects and supports them.

5. Who is it that has made the wild ass to differ so much from other animals of the same kind, in this respect at least, that whilst they are under a yoke of servitude to man, he is free, and submits to no yoke? The inference is, it is God who has given him this liberty, and who has exempted him from all servitude.

As עָרוֹד (*gnarod*) in the second clause means, equally with פֶּרָא (*peré*) in the first clause, *the wild ass*, or some species of it, to avoid tautology, I have rendered this in the second instance merely by the personal pronoun. Had the *Quagga* been an inhabitant of Asia, I might have supposed that he was the animal intended by עָרוֹד (*gnarod*).

*Who hath unloosed his bonds?* In other words, who has given him that wild nature that he is never in bonds at all?

6. *Whose house, &c.* To whom I have assigned the desert as a home.

7. *The driver.* נוֹגֵשׁ (*noges*), as applied to men, is *a taskmaster*; as applied to animals, *a driver*.

8. *The range.* I retain this rendering of the Authorized Version, as it sufficiently expresses the meaning of יְהוּר (*ythour*), though *the reconnoitering* would, perhaps, be a more exact word; and the sense would be, *that which he gets by reconnoitering* on the mountains is his pasture.

9. רֵיִם (*reim*), written also רְאִים (*reem*), and רְעִים (*reim*). *The wild ox*, as I suppose. Much has been written upon the meaning of this word. It occurs seven times in the Scriptures, and is invariably rendered *Unicorn* by our translators. Some contend that that creature is intended, and that it is not a fabulous animal, as has been generally supposed. Others imagine it to be the *Rhinoceros*, whilst others suppose the *Oryx* to be meant; others, again, the *Buffalo*; and others, the *wild Ox*. My reasons for taking the latter view are:—

1. Though the word *Rem*, רֵיִם (*reim*), occurs only seven times in the Bible, yet in four of those times it is associated with, and placed in parallelism with, *bulls* or *bullocks*; hence it becomes highly probable that the creature in question is itself of the *bovine* species. Let us examine the passages. Deut. xxxiii. 17:—

“ His (Joseph's) glory is like the firstling of his *bullock*,  
 And his horns are like the horns of the *reem*;  
 With them he shall push the people,  
 Together to the ends of the earth (or land);  
 And they (these horns) are the ten thousands of Ephraim,  
 And they are the thousands of Manassch.”

Joseph is compared in the first distich to a horned animal, called a *bullock* in the first clause, and a *reem* in the second. The use he is to make of his horns is described in the second distich—namely, to push away the people of the land (Canaan), and so make room for himself. And then, in the third distich, we are informed what these figurative horns (and which are the glory of Joseph) really are; they are not representations so much of fierceness, &c., of character, as of multitudes—the one horn representing the multitudes of the tribe of his son Ephraim, and the other, the multitudes of the tribe of his other son, Manasseh. Surely, then, this passage alone furnishes a strong presumption that the *Reem* and the *Bullock* must be animals of the same species.

Let us now refer to Psalm xxii., where we shall find a very remarkable inverted parallelism. In ver. 12 (A. V., ver. 13, Heb. Bible) we have:—

“Many *bulls* have compassed me,  
Strong *bulls* of Bashan have beset me round.”

Ver. 13 (A. V.):—

“They (my enemies) gaped upon me with their mouths,  
As a ravening and a roaring *lion*.”

Ver. 16 (A. V.):—

“For *dogs* have compassed me,  
The assembly of the *wicked* have enclosed me.”

Ver. 20 (A. V.):—

“Deliver my soul from the *sword*,  
My darling from the power of the *dog*.”

Ver. 21 (A. V.):—

“Save me from the *lion's* mouth,  
For thou hast heard [and saved] me from the horns of the *rems*.”

The inverted parallelism is obvious; and so, only three species of animals are here mentioned—Dogs, Lions, and *Bulls* or *Reems* or *Reems*; hence these two latter are animals of the same species.

The next reference is to Psalm xxix. 6:—

“He maketh them (the mountains directly mentioned) to skip like a *calf*;  
Lebanon and Sirion like a *young reem*.”

Here, again, it is obvious that as a *calf* is of the ox tribe, so also must be a *young reem*.

Isaiah xxxiv. 6, 7, is also to the point, and, to my mind, quite conclusive:—

“The sword of the Lord is filled with blood,  
It is made fat with fatness;  
And with the blood of *lambs* and *goats*,  
With the fat of the kidneys of *rams*.  
For the Lord hath a sacrifice in Bosrah,  
And a great slaughter in the land of Idumea;  
And the *reems* shall come down with them,  
And the *bullocks* with the *bulls*.”

The prophet is here comparing a great carnage that is to take place among the Edomites to a sacrifice of cattle to the Lord. That sacrifice of cattle is of the two kinds prescribed by the law—of the *flock*, and of the *herd*. (This I think

very remarkable.) See Lev. i. 1—13. In other words, what may be distinguished as *caprine* and *bovine*. The first class are specified in ver. 6. They are *lambs, goats, and rams*. And then, the second class, who are to “come down” or fall in slaughter along with those just mentioned, are, *reems, bullocks, and bulls*. Hence *reems are bovine*; at the least, do not differ from bullocks and bulls more than goats differ from sheep and lambs; and, indeed, *if they were not of the ox tribe, they could not have been mentioned by the prophet as cattle suitable for sacrifice*. To my mind, this is very conclusive, and, taken in connexion with the three previous passages, it seems to put the question beyond all doubt.

II. Having, by the examination of four of the seven passages of Scripture in which the word *reem* occurs, arrived at the conclusion that that creature must be one of the *ox tribe*, I proceed to examine a fifth passage, which both corroborates the fact already deduced, that the creature in question is a species of ox, and also proves beyond all question, as it appears to me, that it must be *a wild ox*. The passage is that before us together with the three following verses. 1st. *It corroborates the fact, already deduced, that the creature in question is a species of ox*; for it would be highly incongruous to speak of any other kind of animal as being seemingly capable of performing the duties belonging to the common ox, as is the case here. The mere idea of a hippopotamus, for instance, being stall-fed, or ploughing, or harrowing, or carting, is too ridiculous even to suppose. 2dly. This passage seems to me to prove, beyond all question, that *if the reem be an ox at all, it must be a wild ox*; for it is introduced to our notice in connexion with other wild animals, certain species of which have been domesticated, such as the mountain-goat, the stag, and the wild ass. The analogy, then, of the context would lead us to suppose that such as the wild goat, or the stag that is removed from the haunts of man, or the wild ass, is to the common goat, and stag, and ass respectively, such is the *reem* to the *common or domestic ox*. Besides which, it is described in the passage before us as being manifestly an untameable animal, and one useless to man for any agricultural purpose. Judging from his outward appearance, anatomy, &c., one might have supposed him (such is God’s intimation here) capable of ploughing, harrowing, &c.; but experience shows that, such is his disposition, that he cannot be brought under the yoke. In short, whilst in all outward appearance he is an ox, yet in untameableness of disposition he shows himself to be the wild ox.


The two other passages of Scripture in which the word *reem* occurs do not throw any very distinctive light upon the sort of animal intended; they show that he was possessed of great “*strength*,” or, as the word may mean, “*incapability of fatigue*” (Numb. xxiii. 22), and that his horns were his glory (Ps. xcii. 10),—characteristics which, however applicable to the wild ox, are of course applicable to other powerful and horned animals.




III. If the arguments already advanced prove incontestably that the *reem* must be a bovine animal, such animals as the *unicorn*, the *rhinoceros*, and the *oryx*, are of course at once excluded from the question. I would further press against the two former of these animals that Deut. xxxiii. 17, where the *reem* is described as having *horns*, is fatal to their claim. To say that some species of unicorns and rhinoceroses have been found with a smaller horn at the back of the larger



is a mere evasion of the difficulty, for the smaller horn is so diminutive in size as scarcely to deserve mention. I am aware that it might be urged against me that, according to the very interpretation I have given to Deut. xxxiii. 17, the smaller horn might well refer to Manasseh, and the larger to Ephraim; but, at all events, the action ascribed there to these horns—that of *pushing* or *butting*, נָגַח (*nagakh*)—is wholly unsuitable to such creatures as the unicorn (according to descriptions and specimens) or the rhinoceros. Further, one can scarcely imagine the young of the unwieldy rhinoceros being so skittish as to be compared in his gambols with a young calf, as in Ps. xxix. 6. Nor, again, is there any reason to suppose that such animals ever inhabited Idumea, a country wholly unsuited to them. And, moreover, the work supposed to be assigned to the *reem* in the chapter before us is, as I have already remarked, in the highest degree incongruous with the nature of the rhinoceros. This same argument tells also against the Oryx, added to which, it does not appear that that creature is untameable; on the contrary, Wilkinson, in his “Ancient Egyptians,” speaks of the oryx as “being among the animals tamed by the Egyptians, and kept in great numbers in the preserves of their villas.” (Vol. iii., p. 24.)

But the argument of all others upon which I lay stress to prove that the *reem* cannot be either the unicorn, or the rhinoceros, or the oryx, is, that *none of those creatures are bovine*. This argument, of course, does not apply to the *buffalo*. My principal reason for thinking that the *reem* is a wild ox, and not a buffalo, is, that the Egyptian sculptures often represent the former, but never, so far as I know, the latter (see the Illustrations); and, indeed, there is no reason for presuming that the buffalo was ever an inhabitant of Arabia or Idumea.

It has been urged in favour of the oryx that the Arabic رِي (rim) signifies an antelope or gazelle; but I observe that in Egyptian sculptures the syllable *rn*  is attached with other syllables as belonging to animals both of the *cervine*, and the *caprine*, and the *bovine* species, such as the *ibex*, the *oryx*, the *wild ox*, the *gazelle*, and the *antelope*, by which I would infer that these different animals were comprehended in those times under one genus.

Just so I find over a sculptured *wild ox* the —    *tava*: compare the Hebrew תְּסִי (tsevi), a gazelle, and also Zebu, the name for the Indian ox. The inference I draw from the whole of my examination of the subject is, that the Hebrew רֵימ (reim) is properly *the wild ox*, and that possibly under that genus, such *cervine* animals as the *oryx*, *antelope*, &c., may have been comprehended in the cognate dialects; there is certainly some affinity between the bovine and the cervine races, as may be seen in such specimens as the *nyl-ghau* and the *gnu* (or *bos elaphus*, *i.e.*, the *ox-stag*); but I contend for this, that in the Scripture use of the word the *wild ox*, and no other animal, is intended.

Whilst engaged on this note, but after writing the above, I have received this day's “Illustrated London News” (Jan. 19, 1856), containing a copy of a very remarkable sculpture lately discovered at Nimroud. It represents a man driving before him a herd of oxen, all of which are represented as having only one horn, which protrudes from the centre of the forehead; this of course was merely a conventional way of portraying this really two-horned animal; this, however, perhaps may account for the circumstance of the LXX. translating רֵימ (*reim*) by *unicorn*; they may, after all, under that very word have meant the *wild ox*.



10. *In the furrow of his cord,—i.e.*, in such a furrow as his cord, if he followed its guidance, would cause him to make. The meaning is,—you cannot, by cords or by any other means, induce the wild ox to draw the plough in the direction you may require; you cannot force him to take a particular track.

*The valleys.* This word may be poetically used here to signify the furrows; the parallelism, I think, requires this sense.

*After thee.* Some commentators have puzzled themselves here by taking it for granted that, in harrowing, the agriculturist follows instead of going before the ox. Whatever may be the case now, however; it does not appear to have been so in Job's day.

11, 12. *Canst thou trust him, &c.—i.e.*, as explained in the next verse: can you so far trust him, on account of his great strength, as to suppose that he will cart your sheaves into your threshing-floor?

*Canst thou leave thy labour, &c.—i.e.*, Can you place such confidence in him as to leave the produce of your toil his care, and imagine that he will convey to your granary the grain gathered up from the threshing-floor?

13. **רִנְנִים** (*renanim*),—lit., *screamers, songsters*, or some such word. I conceive that there is no doubt, from the description which follows, that *ostriches* are meant. The ostrich (the *camel-bird* of the Arabs) is a bird of great size and swiftness, and scours the deserts of Arabia, so that it is fitly introduced here in company with the other wild creatures which have their haunts in that country; and its strange conduct towards its unhatched young, in apparently sometimes forsaking them (conduct, however, which as is explained here, results rather from stupidity than cruelty), makes the comparison which is instituted in this verse between it and the stork (a creature proverbially affectionate towards its young) very appropriate. The Arabs call the ostrich **ظليم** (*dhlīm*) *cruel*; and so, it is, in the very epithet given to it, contrasted with the stork whose epithet-name is **חֶסֶדִּים** (*hesidāh*), *pious*, in the sense of *affectionate*.

*The wing of the ostrich thrilleth joyously.* **גַּלְגַּל** (*gnalus*) seems to refer rather to sound than to motion, the translation I have given, *thrilleth joyously*, perhaps refers to both; for the use of its wing to the ostrich see Pliny, N. H., x. 1, of which I give a translation:—"The African or Ethiopic ostriches are taller than a man on horseback, and swifter (compare below v. 18), its wings being given it for this purpose, to assist in running: otherwise they are not strictly birds, and are not raised from the ground."

*Is the feather and plume that of the stork?* I think the meaning of this is,—however costly and however prized for its beauty the feather and plume of the ostrich may be, yet the one bird falls short of the other in kindliness of disposition, as is further explained in the following verses.

It is evident that the LXX. could attach no meaning either to **נַעֲלָסָה** (*ne-gnelasah*) or to **חֶסֶדִּים** (*hesidāh*) or to **נֹטָה** (*notsah*), as instead of translating these words, they have given them in Greek letters, *νελάσσα*, *ἀσίδα*, and *νέσσα*; unless it be that these words had, at that time, become Greek provincialisms.

14. Schultens here quotes a passage from Leo Africanus which is quite to the purpose, and which I translate for the benefit of the English reader; speaking of the ostrich, he says,—“it lives in deserts where there is no water; and lays eggs on the sand, about ten or twelve in number, of the size of cannon balls, and,

more or less, fifteen pounds in weight; being of very short memory it soon forgets the place, and so, a female bird finding these eggs, incubates and hatches them, whether they be her own or those of another."

*She leaveth.* This word may be understood in the sense both of *committing* and of *forsaking*.

*And warmeth them on the dust.* This may mean, either that she hatches them herself on the dust, or that she leaves them there to be hatched by the heat of the sun and sand or by the incubation of some other ostrich. It certainly appears to be an established fact of natural history that, the ostrich does frequently, from a variety of causes, leave her own eggs, and being unable to find them again, either takes up with some other nest, or gives over searching for them.

15. *And forgetteth that the foot, &c.,—i.e.,* the female ostrich so acts in the selection of a place for her nest, as if she did not take into consideration the great danger to which her eggs are exposed by being laid on the open sand. In doing this, she of course only obeys a natural instinct, and this forms, like everything else, a part of God's providential arrangements; at the same time, judging from the mere appearance of the thing, one might call that creature forgetful.

16. Another proof of the stolidity of the ostrich is that she sometimes forsakes her own nest for that of another; and this, I think, is the meaning that is here conveyed.

*She is hard upon her young,*—which, being deserted by the mother-bird, either perish or are hatched by another bird.

*For those not her's,*—in favor of those eggs which do not really belong to her; in Lament. iv. 3, we have an allusion to the cruelty of the ostrich towards its young, perhaps the allusion in that passage is to the fact which is stated in this.

*Fearless, &c.,—i.e.,* being *without caution*, she does not, as other birds do, provide against emergencies by building her nest in trees or on high rocks; hence the foot of the wild beast may crush her eggs; nor does she use sufficient care in marking the locality where she has laid them, hence, if she wanders at a distance, she cannot find them again, and thus *her labour (in laying) is, through her want of caution, in vain.*

חִשְׁיָהָ (hikshiakh), *he is hard upon*, is masculine, whereas we require a feminine here; such changes of gender, however, are not unfrequent in Hebrew.

17. *Hath caused her to forget wisdom.* This is either a Hebraism or a highly poetic expression, signifying that God has not endowed the ostrich with wisdom at all, or at least not with that sagacity which he has imparted to other animals. God cites hers, therefore, as an exceptional case; and the inference is, that he has done this according to his own good purpose, and that however strange it may appear, in the eyes of man, that a creature should instinctively act so foolishly as the ostrich seems to do, yet God has his reasons, reasons which man perhaps may be unable to divine. One apparent piece of folly commonly attributed to the ostrich is that that bird readily swallows large stones, hot bullets, and other such remarkable substances; it is supposed, however, by some naturalists that these are as necessary to the organic functions of that creature as gravel in the crop of an ordinary fowl. Thus, what at first sight appears to be folly in that bird, may, after all, be obedience to a wisely-ordained instinct.

18. תַּמְרִיאַ (tamri),—*she lasheth herself*. The ancient versions have for the most part taken מָרָא (mara) by metathesis for רָאָם (raam) = רוּם (roum), and so translate, *she raiseth herself up*. It is preferable, however, to take this word in the same sense as the Arabic مَرَى (mri), *to lash a horse to quicken its speed*. So the general meaning of the two clauses will be,—Whilst the rider is lashing his courser in pursuit of the ostrich, she also lasheth herself with her wings, and, outstripping both horse and rider, may be said to laugh at them. This seems introduced here, to point it out as a kind of compensation which God makes to the ostrich, for her apparent folly in other respects; stupid as she may be in placing her eggs on the sand, or in mistaking those of another bird for her own; yet, when hunted, in a moment she is up, and can soon distance her pursuers.

19. רַעְמָה (ragmah), *quivering action*. The Authorized Version renders this *thunder*, and there are many who defend this rendering; but in the first place, although רַעַם (ragam) means *thunder*, it is by no means clear that רַעְמָה, (ragmah) must do so also. And secondly, the expression of clothing the neck of a horse with thunder conveys no very definite idea. Some of the defenders of that rendering endeavour to explain the incongruity by supposing, that the neighing of the horse, which may be supposed to proceed from the neck, may be meant. This, however, appears to me too absurd to be entertained for a moment. Bouillier's account of it is, I think, the best on that side of the question:—"Tropum habes splendidissimum, reique sic appositum, ut nihil supra. Si equum generosum et bellacem cogites, ardua cervice, crispante jubâ superbientem, simul, vibrantibus collis musculis, pugnam provocantem, atque cum hinnitu ignes naribus, efflantem, quis neget, aptissimâ figurâ collum ejus tonitru velut amictum representari." This, however, at best, is unsatisfactory. Equally unsatisfactory is the notion that רַעְמָה (ragmah) may signify *a mane*. Gesenius makes the word mean *a trembling* (and there he is not far wrong), but also, poet., *a mane*, because in high-bred horses the mane appears to tremble. Others give it the meaning of a mane from the idea of *terror*, which the root רַעַם (ragam) may be supposed to convey, just as the Greek φόβη, *a mane*, may be from φόβος, *fear*. Others, again, give this rendering from רַעַם (rgum), which in Chald. Aphel is, *he lifted up*, and instance the Greek Λοφῶ, *a mane*, from Λόφη, *a summit*. But all this is, after all, sheer guesswork; and as, moreover, the guess does not furnish a very suitable word—as the parallelism requires something akin to power or mettle, or some such idea—we are bound to look out for some meaning of a more satisfactory description. And I think that Schultens has furnished it. He considers that רַעַם (ragam), in its primary signification, = רַעַד (ragad), *to tremble*, which word in Arabic means both *to tremble* and *to thunder*; and he further shows that there is a particular part of the flesh of the neck of a horse which is called by the Arabs by a peculiar name, פְּרִיטָה (phritsh), and which is defined by the Arabian lexicographers to be *a portion of flesh or muscle in the neck of a horse which is continually trembling*. There is in my mind, then, little doubt but that it is to this muscular action that reference is made in the text.

20. Canst thou make him start, &c.? הִתְרַעֵשׂנִי (hethargnishennou). The verb רַעַשׁ (ragnash) means primarily *to tremble*; and then, I conceive that, when



it has reference to onward movement, it means *to proceed in the wavy line of tremulous motion*, which series of oblique movements is what a horse goes through when, as he runs, he makes a succession of starts, first on one side, and then on the other, and not unlike what we call *caracoling*. Akin to this is the same word in the Arabic, *عَشَّ* (*ragnasha*), which is, in the first instance, *to tremble*, and then is referred to *the wagging of an aged camel's head*, to *the wagging gait of an ostrich in rapid motion*, and to *the wheeling flight of doves*,—from all which we gather the idea of *successive lateral and oblique motions*. It is worthy of notice also that *חָרַג* (*kharag*) is another Hebrew word signifying *to tremble*, and that *חֲרָגֹל* (*khargol*) is *a locust*; and further, that in Arabic also *חרגלה* (*khrglh*) is *a locust*, and the verb *חרגל* (*khrgl*) is *to move as a locust*, a motion (whatever it may be) which the Arabs refer also to a horse. Hence the phrase *חרגל אלפרס* (*khrgl alphrs*), lit., *the horse goes locust-wise*. Castell explains this also as meaning a horse *going right and left*. Our word *caracole*, which is applied to a well-known particular action of a horse, is evidently derived from the Spanish *caracolear* (in Catalan, *caragolar*, which comes still nearer to the Arabic). I have no doubt that this word is traceable to *חרגל* (*khrgl*), and that it was introduced originally into Spain by the Arabs. The noun *caracol* in Spanish, and *caragol* in Catalan, signifies not only the particular action of a horse which we call *caracoling*, but also *a snail*, and indeed *convolute shells* in general, and other things of *spiral* or *volute form*. These, I should say, are derived from the verb.

Locusts are compared to horses in Joel ii. 4.

*His snorting.* Rosenmüller has sufficiently shown that *נָחַר* (*nakhar*) means *snorting*, and not *the nostrils*.

*Is terror,—i. e., is terrible.*

21. *They paw,—lit., they dig.* The word is plural, referring to the whole class; meaning that all such noble horses do the like. The pawing here alluded to is a well-known action of a high-spirited horse when impatient of delay.

*עֲמֵק* (*guemek*) is not necessarily *a valley* in the strict sense of the word; *vale* is a very suitable sense here.

*He goeth out.* *יָצָא* (*yatsa*) is often used in the military sense of going out to meet an enemy.

23. *Over him ringeth the quiver.* Bochart and others prefer to understand this as—*Against him whizzeth the quiver, i. e., the arrow* which the quiver contains; chiefly on the ground that it is no proof of courage in a horse that he bears with the clanging of the armour that is upon him or upon his rider. My objection to this is, that there is no description of an actual encounter here, but only of the impatience of the horse to enter into such encounter. In vers. 19, 20, and 21, he is described as full of power; the muscular quiverings of his neck show his mettle; impatient of delay, he caracoles, snorts, and paws the ground, and curvets in the exuberance of strength; at length (ver. 21), he starts for the encounter, and is undismayed at the line of bristling steel that he sees drawn up to receive him; his very speed makes the weapons which he carries rattle (ver. 22, 23); onward he goes, starting from side to side (ver. 24), snuffing up the ground in his fury, pricking up at the sound of the trumpet, and snorting with



triumph; and catching a scent of the battle as he hears the loud hollaing of the captains and the shouting of the troopers (ver. 25). Another objection which I have to Bochart's view is, that making the quiver signify an arrow is so bold a figure that we ought not to have recourse to it for interpretation unless the literal sense is clearly impossible. That view is defended further on the ground that  $\text{רַנָּה}$  (*ranah*) =  $\text{רַנָּן}$  (*ranan*), which, amongst other meanings, refers to the *noise made by a bowstring on the shooting of an arrow*; but although I admit it does mean *the twanging of a bow*, yet I find no authority for supposing that it can refer to the *whizzing of an arrow*.

*The flash of the lance, &c.,—i.e., the flashing blade of, &c.*

24. *With starts.* See Note on ver. 20.

*He drinketh up, &c.* This is understood by many as describing the swiftness of the horse, as though in the rapidity of his flight he swallowed the ground over which he flew; and in support of this, quotations to the same effect are given by Bochart and others from Arabic and Latin writers. But I scarcely think that the swiftness of the horse would be the subject of comment here, just after the remark that the ostrich "laugheth at the horse and at his rider." The action here denoted is that rather of a horse, who, as he goes forward, starts from side to side, jerking his head down to the ground, and in apparent rage snuffing it up with distended nostril.

*And he believeth not, &c.* I see no reason for taking this in the sense of *not standing still*, however apposite the "stare loco nescit" of Virgil and of Statius may be. The more obvious meaning seems that, although the trumpet is sounding, he acts as though he did not hear it—as though he did not believe it to be the sound of the trumpet, because he bends his head down to the ground as he runs (as described in the previous clause), instead of jerking it up and pricking up his ears.

25. *When the trumpet is loud, &c.,—lit., at the plenty or abundance of the trumpet.* The meaning, as compared with the former verse, is,—So long as the blast of the trumpet is only distant, he acts as though he scarcely heard it, and was uncertain whether really or not it was the trumpet at all; but so soon as he catches its full and prolonged note, and is no longer uncertain as to the meaning of that note, then he tosses up his head, and, pricking his ears, he gives a sudden snort, which resembles *Aha!* both in its sound and in its tone of joy and triumph.

*From afar he snuffeth the battle.* Not unlike this is Pliny's remark, speaking of horses, "*Iidem presagiunt pugnam.*" The meaning, however, probably is, that the horse, by his restiveness, snorting, &c., looks as if he were snuffing the approaching battle; and perhaps this presage on the part of the animal is explained in the next clause. He snuffs the battle, because he hears *the thunder of the captains* (giving the word of command, and inciting their men to action) *and the shouting* along the whole line of the troops.

There is, I conceive, no doubt that the whole of this magnificent description of what is usually called the war-horse relates to a cavalry-horse, and not to a chariot-horse. Cavalry was probably at this time in use amongst the Assyrians. The frequent representation of it on the sculptures, at a somewhat later date, is some proof of this; but I much question whether it was in use amongst the

Egyptians—at all events until a much later period. Certain it is that Egyptian cavalry is never delineated in the sculptures of that country. It is true that we read of chariots and *horsemen* forming Jacob's funeral *cortège* out of Egypt (Gen. l. 9), and of chariots and *horsemen* pursuing the Israelites on their leaving Egypt (Ex. xiv. 9, 28); and in the song of Moses mention is made, alluding to Pharaoh's army, of "the horse and his rider." But I strongly suspect that פָּרָשׁ (*parash*), in earlier Hebrew, means only *a horse*, and not *a horseman*; and that it is only at a later period that it came to have the latter signification. As to the mention of "the horse and his rider," "the rider" is there evidently *the rider of the רֶכֶב* (*rechev*), *i.e.*, *chariot*. פָּרָשׁ (*phrs*) is *a horse*, both in the Arabic and the Ethiopic. I am inclined to think that usually, in reference to an Egyptian war-chariot, the סוּס (*sous*) was *the horse which the driver had particularly in hand*, whilst the פָּרָשׁ (*parash*) was the *off-horse*. (See the Illustrations.)

26. *Take wing*, יָצַקַר (*yaever*). Some understand this as *moulting*; but I prefer the general view, that it refers to *flying, soaring*, and the like. *Take wing* gives the force of the Hiphil, and seems to me the exact meaning of the word.

*By thy wisdom, &c.* Is it any intelligence on your part that supplies the hawk with those mechanical powers and with that instinct by which he takes wing and migrates at the proper season to a warmer climate?

27. *At thy bidding*,—lit., *at thy mouth*.

28. *The tooth of the rock*,—*i.e.*, *the ledge, or ridge, or peak of the rock*. So, in Switzerland, we have "*Le dent du Midi*," and other similar instances.

29. *He prieth*,—חָפַר (*khaphar*) first means, *he digs for*, &c.; thence, *he grubs*; and so, *he searches*; the first and literal meaning is not true of the eagle, and the next clause shows that searching with the eyes is particularly intended here.

30. *Gulp*, יַעֲלֶנּוּ (*yegnalnou*). The meaning given to this word is conjectural; but the sound, the requirement of the context, and the cognate, לִיַעַץ (*louagn*) *to suck down greedily*, all show that the meaning conjectured is probably correct, or at least not far wrong.

*Blood*. The blood of the animals brought to the nest by the parent bird.

*Where the slain are, &c.* Compare Matt. xxiv. 28, and see the Illustrations.

## JOB XL.

2. *Will disputing, &c.* Job making no reply to the questions just proposed to him, God presses him for an answer on other grounds. Job had often expressed himself as being anxious to enter into a disputation with God, on the ground that the severe treatment which he experienced at God's hands was undeserved. God now says to Job,—Have your wish; dispute with me if you will; but do you think, after what I have advanced on the subject of sundry of my providential acts, that any disputations on your part with me will be likely to have the effect of proving me wrong, and so of leading me to correct my error? You consider my treatment of you unjust. Can you, do you think, prove to me that it is so?

*Let him that impleadeth God*,—as you, Job, have done by arraigning my justice, &c.

*Reply to it.* Let him answer my challenge by which I defy him to prove to me that I have been wrong in any of my dealings.

I see no ground for taking יִסּוֹר (*issor*) as a noun, as Rosenmüller does.

4. *I put my hand, &c.* In token of silence, and particularly of silence occasioned by astonishment and admiration. See xxi. 5; xxix. 9; and Jud. xviii. 19.

5. *Once have I spoken but, &c.* I have already advanced certain statements, but I will not attempt to defend them. The language here is, of course (as often throughout this book), forensic.

*Yea, twice, &c.* Yea, I acknowledge that I even repeated my rash statements, but I shall not do it again.

6. God here resumes the argument, which had been interrupted in order to give Job the opportunity of replying, and which he had now declined to do.

I attach no particular importance to the omission of the article before סְעָרָה (*segnarah*) here. It occurs in xxxviii. 1.

7. *Gird up now, &c.* See Note xxxviii. 3.

8. *Wilt thou even, &c.* The *even* is emphatic:—Will you, in attempting to vindicate yourself, so attack with your arguments my judicial decisions as to make them appear utterly vain and futile? God implies that Job, in justifying himself, in effect condemned him; if Job were really as righteous as he maintained, then God was unjust in afflicting him.

9. *Hast thou then an arm, &c.,—Canst thou thunder, &c.* Have you such power and terrible majesty as God? If not, why presume to enter into disputation with me?

10. Invest yourself, if you can, with a glory similar to mine.

11. Cause, if you can, and as I do, your indignation against pride and insolence to be felt.

*The outbursts, עֲבָרוֹת (gnevroth), or the overflowings.*

יָגַעַךְ (*gech*) proud,—or more literally what we should call *high and mighty*.

12. הִדְּוָה (*hedoch*). The root is הִדַּחַח (*hadach*); it does not elsewhere occur in the Bible. There is, however, no question but that its general meaning must be *tread down*. Its cognates show this.

13. *Hide them, &c., &c.* The meaning is,—if it is in your power, get rid of the wicked by natural death, as I can.

*In the dust,—i.e., of the grave.*

*Bandage their faces, &c.* I think the allusion here is to the bandaging of mummies, or at least to bandaging with a shroud.

*In the hidden place,—in the sepulchre.*

14. Do all this if you can, and then, even I, God though I be, am ready to acknowledge to you that you can be altogether independent of me, and that you need not have recourse to me for deliverance, as in that case you are, of course, able to deliver your own self. This is not without irony.

15. בְּהֵמוֹת (*behemoth*). What animal is meant by this *behemoth* is a question that has sorely puzzled commentators; and before the time of Bochart many ridiculous notions were entertained upon the subject. Rabbinic writers revelled in the idea that he, and not “cattle” in general, was alluded to in Psalm l. as the monster “upon a thousand hills,” daily devouring the grass they furnished, and destined



himself at length to furnish a feast in the great day to God's favored people. The "fathers," for the most part, surrounded the subject with an awe equally dreadful, and in the Behemoth here, and in the Leviathan of the next chapter, saw nothing but mystical representations of the devil. Others again have here pictured to themselves some hieroglyphic monster that has no real existence. But these wild imaginations are surpassed by that of Bolducius, who, in the Behemoth, actually beholds Christ. More sober men have thought that beasts in general (so LXX. and Chald.), and especially cattle, might be here meant, and this is a position very strenuously defended by Lee. Good, with a plausible show of reason, contends for *the mammoth* or some other extinct pachydermatous animal. Many, amongst whom Schultens, consider that the *elephant* is the animal intended. But Bochart's view, which has since been very generally followed, with such exceptions, already named, as that of Lee, Schultens, Good, &c., is evidently the more correct, and without doubt the true one—that the behemoth is the *hippopotamus*. If it be true, as there is every reason to suppose it is, that the leviathan in the next chapter is the crocodile, then it becomes perfectly natural to speak of the hippopotamus in connexion with it, these two being the most remarkable of amphibious animals, and both of them inhabitants of the Nile. Bochart moreover shows by innumerable quotations from ancient authors that these two animals are very generally spoken of together; and he brings forward an array of the following writers who so speak of them:—Herodotus, Diodorus, Mela, Pliny, Solinus, Philo, Pausanias, Marcellinus, Isidorus, Eustathius, and Antiochenus. And then, if  $\text{בְּהֵמוֹת}$  (*behemoth*) be a plural termination, it is by no means contrary to the genius of the Hebrew to regard it as the designation of *one* particular species of animals, as in that case the plural would only point to some superlative quality (probably size) in the animal. It is not, however, necessary to regard it as a plural form, nor indeed a Hebrew word at all. Both the word and its termination may be purely Egyptian, in which language *oth* is a very usual termination,—as *omoth*, *anoth* *mothoth*, &c., &c. And this is, I think, certainly borne out by the fact (see Gesenius) that the words *P-che-mout* (almost *behemoth*, and compare the Berber *hauauit*) denote in Coptic *water ox* (though whether used or not in that compounded form is uncertain), by which name (*sea cow*) we frequently call the hippopotamus.

But perhaps, the strongest arguments, in favor of the behemoth being the hippopotamus, will be found as we proceed in the consideration of the description itself that is given of the creature here and in the following verses.

*Whom I made with thee.* Bochart takes  $\text{גִּנְמַח}$  (*ginnmach*) here to be *near thee*, and cites passages in which  $\text{גִּנְמ}$  (*gnim*) has this signification; and the meaning which he attaches to it is, that the hippopotamus might be considered as a neighbour of Job's; just as the Nile, which was that creature's haunt, might be said to border upon Arabia, which was the patriarch's country. But I think that the Nile was not sufficiently near Job's country to justify any such interpretation as this, and as the ordinary signification of  $\text{גִּנְמ}$  (*gnim*) *with* is very suitable here, I see no reason for deviating from it. The expression *whom I made with thee* means in its natural and obvious sense—whom I made along with thee,—*i.e.*, *at the same time as I made thee*; thus distinguishing him perhaps from such extinct races of animals as existed during a previous period. Job may not have under-



stood it, but God may have meant that the Hippopotamus was not like the gigantic creatures of a former age, like the Megatherium or the Megalosaurus for instance, but that he was a creature that belonged to the same age as man.

*He eateth grass as the ox.* The hippopotamus may be compared to an ox in the shape of its head and general bulkiness of its body, as well as also in the noise it makes, which is said to be "a peculiar kind of interrupted roar, between that of a bull and the braying of an elephant."—(Maunder.) From these resemblances the Italians call the animal *bomarino*, *i.e.*, *sea ox*, and we sometimes call it the *sea-cow*. The comparison here, however, is not as respects any particular outward resemblance, but in the fact that the hippopotamus eats grass as the ox does. This is literally true:—"By night it quits its watery residence in search of its food, which consists of the herbage that grows near the banks of the rivers, and the surrounding pastures."—(Maunder.) Job's attention is called to this as a remarkable fact; though so huge and terrible a monster, yet he is not, as might have been expected, carnivorous, but herbivorous.

16. The loins are for the most part the seat of strength. See Nahum ii. 1, and Psalm lxi. 23.

*His might in the thews of his belly.* As the belly is the weakest and most vulnerable part of the elephant (as Bochart is at great pains to show), this passage excludes that animal from all claim to being the *בְּהֵמוֹת* (*behemoth*), and strengthens the view that the hippopotamus is intended, as the belly of that creature is remarkably tough, and covered with a hide so thick as to be impervious to musket balls.

*זֶרֶן* (*on*),—has sometimes special reference to *masculine power*, but I see no reason for supposing that to be the meaning here intended.

*The thews.* This word probably expresses *שְׁרִירִים* (*sheririm*) as well as any other could do. It is a mistake to understand it in the same sense as *שֹׁרֵר* (*shorer*) *a navel*, to say nothing of the awkwardness of supposing, in that case, that the word could be plural. It is rather the plural of *שָׁרִיר* (*sharir*), *i.q.*, Chald. *שְׁרִיר* (*sherir*) *firm, hard*, &c.; hence here, *firm or tough parts*.

17. *Like a cedar he moveth his tail.* It is not the tail, but the animal himself, who is here compared to a cedar; the idea conveyed being,—that as the trunk of a cedar remains immovable whilst its branches wave to and to, so this creature moves his tail without its occasioning any movement in his body. The force of *בְּוֵרְאֵרֵז* (*chemo erez*) is,—*as though he were a cedar*. Commentators have been much puzzled about this clause, because they have applied the comparison of the cedar to the tail of the animal, and indeed, with this notion, I had originally conjectured that the reading might have been *אֵרֵג* (*ereg*) perhaps *a shuttle*; involving a very slight change in the appearance of the word, and giving a suitable sense; besides corresponding excellently with the parallel word in the next hemistich, *יֶשְׂרֹגוּ* (*yesoregou*) *are interwoven*, *שָׂרַג* (*sarag*) and *אֵרַג* (*arag*) being cognate. The meaning, in that case, being, that the tail of the hippopotamus, as it moves backwards and forwards, has the resemblance of a shuttle when used in weaving, and that the sinews of his haunches are interwoven together, much as if a shuttle had done the work.

18. *His bones,—i.e., his marrow-bones*, as the context shows. For the same reason *גֶּרְמַיִם* (*geramaiw*) must mean *his solid bones*; perhaps the ribs.

19. *He is the first, &c.* It is difficult to determine whether this means *the*

*beginning, or the chief*, and then it is not easy to see in what way either sense is applicable to the hippopotamus; the former, however, is the most common and natural sense of רֶשֶׁתִּית (reshith), and in that case the only possible meaning I can attach to it, as applied to the hippopotamus here, is that he is an animal of the same type as some that existed in the world previously to its latest formation as described in Gen. i. He is certainly not unlike the palæotherium, one of the largest discovered animals of the *first* period, found in the tertiary series.

*Presented him.* This is so exactly the literal rendering of יַגְגֶּשׁ (yaggesh) that I wonder it should have escaped the notice of commentators who have been puzzled about the meaning of the word here; and, moreover, it makes the rendering of כִּי (chi) in the next verse easy, and gives a natural sense to the whole passage.

*His scythe.* קַרְבּוֹ (kharbo). The word קָרֵב (kherev) is applied in Scripture to almost every variety of cutting instruments according to the context; most generally a *sword*, but besides this, a *knife*, a *razor*, a *graving tool*, an *axe*. Bochart has by a variety of citations abundantly proved that it, or the Chaldee קַרְבָּא (khrva), and the Phœnician *harba* are the same as the Greek ἄρπη, which seems to have been a kind of *crooked sword* or *falchion* (*falx*), also a *crooked dagger* (Lat., *sica*, hence our *sickle*), and likewise a *scythe*. And it certainly is very remarkable, as he shows, that the teeth of the hippopotamus, which are long, sharp, and slightly curved, have by profane writers been compared to this weapon. Thus Nicander Theriac., v. 566:—

Ἡ ἵππου τὸν Νεῖλος ὑπὲρ Σαῖν αἰθυλόεσσαν  
 Βόσκει, ἀρούρησιν δὲ κακὴν ἐπιβάλλεται ἈΡΙΠΗΝ.

*Aut fluvialis equi, Nilus quem pascit adustam  
 Trans Saïn, atque Harpen damnosam immittit in agros.*

On which passage the Scholiast remarks,—The *Harpe* signifies a *scythe* δρεπάνην (or sickle), and [the poet] so calls *his* (hippopotamus's) *teeth*, showing that he utterly devours the corn stalks. (See the Illustrations.)

20. *That.* A reason why God has furnished the hippopotamus with a scythe-like tooth; his food consisting of grasses, he is thus enabled to mow it down.

*The mountains.* Those in the immediate neighbourhood of the river which is the haunt of the hippopotamus. Those which form the valley of the Nile, or perhaps the valley of the Jordan, would be the mountains which would most likely suggest themselves to the mind of Job on hearing this description.

*And all the beasts of the field might gambol there.* The hippopotamus, although a *beast of the river*, nevertheless frequents also the localities which are the haunts of the *beasts of the field*. He in no way, however, disturbs their sports by his presence, for though so huge and fearful looking a monster, he is not a carnivorous, but strictly a *graminivorous* animal, having been so created by God, who purposely furnished him with a scythe-like tooth.

21. *The wild lotuses*—תְּסֵלִים (tseelim). Some take this to be a Chaldaic form of תְּסֵלִים (tselelim), shades, or *shady trees*; but it is, I think, preferable to take it, as Abulwalid, Schultens, Gesenius, Lee, and others have done, as from ضَال (dsal), to be *slim*, *slender*, &c. (*gracilis*, *exiguus*, *tenuis*, &c., see Castell), and then Med., Ye, ضَيَال (dsayalon), the *wild lotus*. This lotus, however, must not be con-

founded with that lotus which is a species of *water-lily*, and which grows in great abundance on canals and lagoons of the Nile, which is commonly called *Nymphæa*, or *Nenouphar*, by the Arabs, and which Herodotus tells us the Egyptians called *Lotos*. The plant alluded to here is a small tree or prickly shrub, sufficiently common in Africa, and yielding a farinaceous berry about the size of an olive; it is the *Sidar* of the Arabs.

*In the covert of the reed and the fen, i.e.*, not only does the hippopotamus lie down under the lotus shrubs on the more dry ground, but also he lies down in the fen, where the reeds afford a covert to him. Not unlikely the *חַיִּית הַקַּיִר* (*khaiyath kaneh*) *the beast of the reed* in Ps. lxxviii. 31 is the hippopotamus, or perhaps the crocodile; I think, however, the former, from its being there classed with bulls.

Schultens gives an apt quotation here from Ammianus Marcellinus, L. 22, —“*Inter arundines celsas et squalentes nimia densitate hæc bellua cubilia ponit.*” The mention of a fen here as being the haunt of the *behemoth*, certainly shuts out the elephant from all claim to being the creature here specified.

22. *The wild lotuses, &c.* This forms a parallel with the first clause of the previous verse. These shrubs of the wild lotus under which he lies down form a shade for him.

*The osiers of the water-course, &c.* This, again, forms a parallel with the second clause of the previous verse. The reeds and osiers are very properly not said to shade him, as the lotus shrubs do, but to afford him a covert by encompassing him.

23. *פָּשַׁק* (*gnashak*) expresses *violent, overbearing, oppressive conduct*. As applied to a river, as here, *overwhelming* would give a suitable sense. The Arabs use *ظالم* (*dhalama*) in a precisely similar sense, referring it both to *violent and unjust actions*, and also to *the overflowing of a river* (see Castell). The best authorities have determined that *נָהַר* (*nahar*), and not the hippopotamus, must be the nominative to this verb, as clearly no meaning could be deduced from the idea of *his oppressing a river*. That it should mean *drinking a river*, as in the Vulg. and our auth. vers., is too far fetched, and at the same time would be decidedly too hyperbolical. The LXX. have it *ἐὰν γένηται πλημμύρα, if there should be an inundation*. With this the Syriac and Arabic agree also, *if a river should break forth*.

*He starteth not away.* He does not jump up to run away from the danger, as all other animals would naturally do; being amphibious, he stands his ground, and calmly awaits the shock of waters.

*Though the Jordan, &c.* Whilst other animals would be in extreme terror, and would certainly perish if they could not effect a timely escape, the hippopotamus would not experience the slightest alarm, even though a river should burst forth (as the Jordan sometimes does) from its banks, and pour forth its flood over the surrounding country, and that, to such a depth as to reach even to the animal's mouth. Such is clearly the meaning of the passage, and fully demonstrates, I think, that the animal in question is the hippopotamus. The reason why the Jordan is the river particularly here used as *an illustration* is, I suppose, because not unlikely, rising as it does at the foot of the snow-clad Lebanon, it was liable to more *sudden* and violent swellings than either the Euphrates or the Nile. It



is, in fact, more of a mountain torrent than either, and probably in its irruptions it drove away in consternation the lions and other wild beasts located in the thickets on its banks. Allusion seems to be made to this circumstance in Jer. xlix. 19, where mention is made of *the coming up of a lion from the swelling of Jordan*, and also in Jer. xii. 5, the question is asked as importing a state of extreme danger, "*How wilt thou do in the swelling of Jordan?*" The meaning in the text then is, so confident is the hippopotamus of his power to stem the most overwhelming tide, that not even such a sudden torrent as the swollen Jordan occasions would make him start up from his lair; so far from this being the case, he calmly awaits it, and even receives it up to his eyes, as the next clause states.

24. *He receiveth it up to his eyes.* I cannot agree with those who give this passage the sense, *let some one take him before his eyes*, meaning, let anybody, if he can, capture this animal whilst he is on his guard—whilst he is looking on at those who are attempting to take him. The construction is very much forced to give this rendering. It appears to be much more natural, or rather, perhaps, necessary, that the beast in question should be the nominative to the verb; in this way, also, the parallelism and sense are preserved in this and the three preceding clauses, and the statement agrees admirably with the habits of the river-horse, which, when it swims, usually has the water up to its eyes.

*Up to his eyes.* אָ (be) has very frequently the signification of אָז (gnad).

*His nose pierceth through snares.* A further proof of his immense strength. He walks right through and breaks the nets that are spread for weaker creatures than himself. If מְוִקְשֵׁים (mokeshim) might apply to *nets* that are spread across rivers to intercept and catch fish; this would apparently give additional force to the passage, and afford a natural introduction to the new subject in the next verse.

## JOB XLI.

1. *Draw out—תִּמְשֹׁךְ (timshoch).* I take the future here to be a kind of permissive mood on a potential condition, and this use of it in Hebrew is by no means uncommon. The full meaning will therefore be, *draw out if you can, i.e., you may do it if you are able.* The meaning of the whole clause is, *fish up, if you can, a crocodile with a hook—try and catch him as you would an ordinary fish.* There may be instances in which this has been done, but they are only exceptional cases. My reasons for considering the leviathan here to be the crocodile will appear in the course of the notes which follow. (See the Illustrations.)

*And his tongue.* It has been objected by some that the crocodile has no tongue. This, however, is not true. Certainly it is not extensible, but it exists, being attached by its marginal circumference to the lower jaw.

2. Supposing that you do catch a crocodile, can you then insert a rush into his snout, as you would do with an ordinary fish? Wilkinson, speaking of the ancient Egyptian fishermen, says (without allusion to this passage), Vol. III., 61,—“They passed the stalk of a rush through the gills, and thus attached them (the fish) together, in order more conveniently to carry them home.” (See the Illustrations.) The meaning here is, Can you treat a crocodile in the same manner?

*With a spike.* קִרְחָה (khookh) is literally a thorn. The context here seems to



require a *thorn of iron*, or of some other metal, i.e., some kind of *spike*. Rosenmüller, borrowing from Oedmann an extract from Bruce, informs us that the Egyptian fishermen, having caught fish either with hooks or nets, usually pass an iron ring through their jaws, to which a rope fastened on the bank is attached, so that the fish may be preserved alive, without the possibility of effecting their escape. It appears to me not unlikely that *the spike* here alluded to, after being inserted, was bent round so as to form a kind of ring, not unlike what is commonly put into the snout of pigs. The sense, of course, again is,—You cannot deal with a crocodile as you would with a common fish.

3. *Will he multiply entreaties, &c.* Lee supposes that allusion is here made to well-known cries of the dolphin, and he cites quotations of Bochart's, also from Petr. Gill, "*A captis delphinis tanti fetus gemitusque fiunt, ut cum in navi ubi permulti delphini tenebantur pernoctarem mihi acerbissimum dolorem inusserint.*" If, then, the supposition of such allusion in the text be correct, the meaning is, the crocodile is not a creature who, like the dolphin, by cries and moans seems to try to work upon your feelings, and to implore your pity.

*Soft things*,—רַבְּוֹת (racchoth), just the opposite of קָשׁוֹת (kashoth) *rough things*, as in Gen. xlii. 30.

4. Will he be glad (as conquered enemies usually are) to accept the terms of being let off with his life, on the condition of his serving you for the rest of his days? In plain words, it is impossible for you to think of reducing a creature like the crocodile to any kind of domestic service.

5. It is usual for commentators here, after Bochart, to quote Catullus,—"*Passer, deliciæ meæ puellæ, Quicum ludere, quem in sinu tenere, Quoi primum digitum dare adpetenti, Et acris solet incitare morsus.*" But I do not think that that gives the correct meaning here. I am inclined to take שָׂחָק (sakhak) here in somewhat the same sense in which it is used in 2 Sam. ii. 14, as referring to *sporting with weapons*; in which case the word *sport* may have been used in the same way as we now use it with reference to the field. Certain it is (see Illustrations) that field sports were a favorite amusement with all classes of the ancient Egyptians; and it appears, from the evidence of their paintings, that, on their *fowling* and fishing expeditions, they were accompanied by their *sisters* and *daughters* and other members of the family who assisted on these occasions. It is, I think, to such an occasion that allusion is here made. You cannot (God implies) include the crocodile in your field-sports, you cannot go and hunt him, as you go out and catch birds, and then bind him, as you bind them, for your sisters or daughters who accompany you on the expedition.

The allusion in v. 1 and 2 is to the sport of *fishing*, as here it is to that of *fowling*; this connexion of the two is natural, and both are often represented on the same ancient Egyptian paintings. (See Illustrations).

6, 7. The first of these verses is one of the great puzzles of this book; and the meaning of יְכָרִי (ichrou) constitutes the main difficulty. As to the other words, there is little doubt but that חֲבָרִים (khabbarim) means *partners in trade*, and what we call *companies*, and that the word עֲנַנִּים (chenagenim), lit., *Canaanites*, means *merchants, traffickers, traders*, or the like. There is no doubt that many Canaanites were in very early times located in lower Egypt, and particularly in the Delta, and that they were there not simply as shepherds, as

they were usually called, but also as *traders*. The difficulty, then, of the verse is, as I have said, as to the meaning of יְכָרוּ (*ichrou*), the root כָּרָה (*charah*) both in Hebrew, Chaldee, Arabic, Æthiopic, and indeed all the kindred dialects, signifies *to dig*. In 2 Kings vi. 23, it seems to signify *to make a feast*. And in Deut. ii. 6, and Hosea iii. 2, it certainly means *to buy*. Hence the verse has been rendered by some, *Will companies dig (i.e., a pitfall) for him?* which if taken literally might apply well to the hippopotamus but not to the crocodile. Others, however, who render יְכָרוּ (*ichrou*) by *dig*, understand it in a kind of secondary sense as *laying snares*, &c. Others, again, translate the passage, *Will companies make a banquet on him?* Others, again, *Will companies make a banquet over him?* implying the impossibility of fishing companies being able to feast on him as on an ordinary fish, or to celebrate his capture by a feast. The passage has also been rendered, *Will companies purchase him?* This translation, however, entirely ignores the preposition עַל (*gnal*). And once more, Lee has it, *Will companies bargain over him?* This I prefer, but at the same time I see no special reason here for making the sentence interrogative, as it is not so in the original, and further it appears to me that כָּרָה עַל (*charah gnal*), if in the sense of *buying*, &c., would signify *to bargain for* rather than *to bargain over*; I presume that, originally, *passing the contract of a purchase* was signified or ratified by some such act as *digging*, as being perhaps significant of payment of a purchase being originally made in manual labour or tillage, and that so the phrase כָּרָה עַל (*charah gnal*) might signify, *to pass a contract for the purchase of*, &c., or, as we say, *to bargain for*. The sense, then, which I give the passage according to my translation, and taking it in connexion with the next verse is,—Putting the case that fishing companies should stipulate beforehand to pay you a certain price for the capture of the crocodile, in order that they might dispose of him to traders;—are you so certain of being able to capture him as to enter into any such agreement? It is not necessary to suppose from this that the crocodile was ever an article of merchandise; all that is intended is, that Job could not deal with such a creature as if it were an ordinary article of commerce.

*Canst thou fill*, &c.,—*i.e.*, supposing (as it is put in the previous verse) that fishing companies stipulate with you for the capture of a crocodile, are you certain that you will be able to fulfil your agreement? Will you, do you think, be able to transfix his skin with sharp-pointed missiles, or his head with a spear such as is commonly used in fishing? Bochart has very properly remarked that the creature here referred to cannot be the whale, because the process here alluded to is precisely the way in which whales can be and are captured; whereas the impenetrable coating of the crocodile would render any such attempts utterly abortive. Lee replies very lamely to this argument. For further information on the subject of *pikes* and *fish-spears* see the Illustrations.

8. *Put thine hand*, &c.,—*i.e.*, Do so, if you dare, but I can tell you that, if you attempt it, you will at once be so terrified, as altogether to forget your intention of entering into conflict with the monster.

9. *That man's hope*, &c.,—lit., *his hope*, *i.e.*, the hope of any person, whether you or any one else, who should make so rash an attempt under the vain expectation of succeeding. This is better than referring תְּהוֹמָתוֹ (to *tokhalto*) to the crocodile, in which case it would mean *the hope of him*, *i.e.*, the hope of overcoming him.

*Proveth false,—i.e.*, is found false. God speaks as if he saw the event actually occurring.

*Would he not be flung, &c.* The force of **גַּם** (*gam*) here is, not only does such a man find that his hope of overcoming the crocodile is deceptive, but *more than that*, he actually drops down with fright at the mere sight of the terrific monster. Bochart gives instances of the extreme terror that has been experienced by persons at the sight of a crocodile.

10. *As to provoke him,—i.e.*, provoke him to a contest.

*Who then, &c.* Such then being the case, who can dare stand up and provoke me to a contest? God probably implies that Job had daringly done so, though through ignorance of God's majesty and greatness.

11. *Who hath fore-officed me, &c.* In all the dialects **קָדַם** (*kadam*) means to *forestall, to be beforehand with*, and the like; the next verb **שָׁלַם** (*shalam*) seems to require that the particular meaning I have given should be attached here to the idea of forestalling, *i.e.*, to *forestall with kindness*. Schultens moreover contends (and after him Gesenius and Rosenmüller) that the word has sometimes this particular sense in the Arabic, *prævenire beneficiis*, though I cannot find this meaning in Castell. The Apostle, however, has given us the true interpretation of the whole verse, for it is evidently this which he quotes in Romans xi. 35, 36,—“*Who hath first given to him, and it shall be recompensed unto him again? For of him, and through, and to him, are all things.*”

The force of the passage then as it stands here, is, *Seeing that everything is mine, how is it possible that any one can have so laid me under obligation, as to pretend that he has a claim upon me?* Job to a certain extent had urged some such claim.

12. After a short digression God resumes the subject of the crocodile, by entering into a more particular description of that creature, than he had done before; and he begins this by stating that he is about thus to enter into particulars. “*I will not (he says) be silent of (or suppress mention of) his parts.*”

**בַּדִּים** (*baddim*) can scarcely be here translated *limbs,—membra*, as Rosenmüller has it,—for God does not particularly describe these: the word does certainly sometimes mean *limbs, branches, staves, &c.*; but, in its first intention, it signifies *separate portions*, exactly what we call *parts*; it has this signification in xviii. 13.

*Subject, דָּבָר (*davar*)—lit., *word, matter, &c.**

*His structure,—עֲרֵכּוֹ (*gnercho*), more literally, *his arrangement, i.e.*, the conformation of his bones, muscles, skin, and general construction; “*the beauty*” of this arrangement or organization does not therefore necessarily consist in external appearance, for on this subject but little perhaps could be said in favor of the crocodile, but it refers rather to the wonderful adaptation of the several parts of the animal to the purposes for which he was constructed by his maker.*

**כִּהִן** (*khin*) for **כֶּהֵן** (*khen*). This is Chaldaic, and by no means anomalous.

13. *Who hath laid bare, &c.* Who has taken off the coating of the animal so as to make him naked? in plain words, who has ventured to undress him?

**גִּלְיָה** (*gillah*) is *to make naked by uncovering*.

The integument of the crocodile is here compared to *clothing*—**לְבוּשׁ**; we might call it *a coating* just in the same sense. Schultens tells us that in Arabic



לבוש (*lbwsh*) specially means *a coat of mail covering the entire body*. If so, this meaning would be very appropriate to the crocodile, but I cannot find it in Castell.

*Who would go into, &c.* Who would venture inside his double jaws, [for the purpose of exploring his teeth, and the inside of his mouth in general] ?

רֶסֶן (*resen*), precisely like our word *muzzle*, seems to have signified both *a curb*, or sort of *halter*, and also the part of the *mouth* or *nose* over which such curb or halter fits. At least it has that double meaning in the Arabic. The Greek *χαλῶς* has also a similar sense. Bochart quotes from the Greek vocabulary of Pollux, II., 4, § 20, who informs us that the extremities of the lip against either cheek are called *χαλμοί*.

*The doubling of his muzzle.* I do not think that this refers to his double row of teeth, but to the gape of his jaws. (See the Illustrations.)

14. God here amplifies the question he had just proposed in the latter clause of the former verse.

*Who hath opened, &c.* Not only would no one venture to go into the open jaws of the crocodile, but who has ever even ventured to open them when shut? His formidable rows of teeth are quite sufficient to deter the boldest from making any such attempt.

Bochart is very full in his description, both of the *rictus* or *gape* of the crocodile, and of the terrific character of his teeth.

15. In this and the two following verses God resumes the subject upon which he had touched in the question he had proposed in the first clause of v. 13,—*“Who hath laid bare the face of his clothing?”* He proceeds to describe the coating of this remarkable creature.

Those who claim for *the whale* the honor of being the leviathan are driven to great shifts to explain these verses. Lee actually goes so far as to suppose that the *dorsal-fin* of some of the whale tribe is here intended.

*Majestic are his concave shields.* Who then would dare to lay bare the face of his clothing?

I take *majestic* גְּאוֹהַב (*gaawah*), lit., *majesty, grandeur*, or the like, to be in apposition with אִימָה (*eimah*), *terror*, or *frightful*, in the previous verse—that just as in the one case the frightful appearance of his teeth would deter any one from intruding into his mouth, so, in the other case, the majestic appearance of his shield-covered body would prevent any one from attempting to strip him of his coating.

Bochart and others take גְּאוֹהַב (*gaawah*) to be the same as גַּו (*gaw*) *the back*, and others again as גֶּוַה (*gewah*) *the body*, but there is not the slightest necessity for departing from the ordinary meaning of the word.

אֶפְהֵי מַגִּינִים (*ephikei maginnim*) is a grand difficulty. *Robora scutorum*, which may mean *strong shields*, is Rosenmüller's version, but it is doubtful whether אֶפְהֵי (*aphik*) can signify *strong*. The *laminæ* (*plates*) of Jerome, and *umbones* (*bosses*) of Lee, and others before him, are sheer guesses. The original meaning of the root אֶפְהֵ (*aphak*) appears to have been *to hold, to contain*, and the like; hence אֶפְהֵי (*aphik*) has the meanings of *a pipe, conduit, channel, tube, bed of a river*, and the like. Literally, then, it would signify, in connection with מַגִּינִים (*maginnim*), *the hollows of shields*, which I take to signify *hollow* or



*concave shields*, and which we find were anciently worn upon the back; and certainly the crocodile's body does appear as if it were enveloped with a number of these shields closely compacted together, as described in the next clause. (See the Illustrations.) We have the same idea in the *testudo* of the Latins, which means both the shell of the tortoise (which is not unlike that of the crocodile), and also a warlike covering consisting of uplifted shields held close together.

*Shut.* קָנִי (sagour) is singular, referring to each individual shield.

18. *His sneezings make a light to shine.* I understand this, as of the crocodile whilst under water, or just as he is rising to the surface; any sneezing or violent puffing of the animal would have the effect of giving a white appearance to the water, the propulsion of air through water always producing this effect; and I doubt not but that it is very remarkably so in the case of a crocodile: indeed, not improbably this whitish appearance would be the first intimation which a beholder on the bank would have of the near approach of this creature.

*His eyes are as the eye-lids of the dawn.* His bright eyes suddenly appearing above the surface of the water are the intimation that the entire creature is about to emerge, just as the first streaks of dawn prognosticate the speedy rising of the sun above the horizon. Bochart informs us that in the Egyptian hieroglyphics the same image is adopted; he quotes from the "Hieroglyphic" of Horus Apollo, I. 65. The passage is a very remarkable one,—“Ἀνατολήν λέγοντες, δύο ὀφθαλμούς κροκοδείλου ζωγραφῶσιν, ἐπειδὴ περὶ πάντος σώματος ζῶον δι' ὀφθαλμοὺ ἐκ τοῦ βυθοῦ ἀναφαίνονται.” *To describe the dawn, they depict the two eyes of the crocodile, inasmuch as the eyes make their appearance out of the deep before the entire body of the beast.* If this passage be genuine, it certainly is a remarkable illustration of the text; but it is right to mention that the two books concerning Egyptian hieroglyphics, extant under the name of Horus Apollo, and printed in Greek by Aldus in 1505, are of questionable authenticity.

19. *Out of his mouth, &c.* By the lamps and sparks of fire which the crocodile is here said to emit from his mouth, I understand the flakes of foam and the smaller particles of spray which are flung forward from the mouth of the animal as he rapidly cuts through the water; these, with a bright sun shining upon them, would have the appearance of flames and sparks, and indeed, in some instances, might exhibit prismatic colours.

כִּידֹדִים (*chidodim*) occurs here only, but there can be little doubt but that it means *sparks*. The root כָּדַד (*chadad*) *to strike fire*, seems to establish this.

20. *A pot heated, lit., a pot blown, i.e., a pot on a fire that is blown.* בִּרְחֵם (agmon) *great heat*. This is sufficiently probable from the Arabic root.

*Smoke*, or rather steam, which has the appearance of smoke. All animals emit steam from their nostrils, and I doubt not but that it is remarkably the case with the crocodile, and especially when his snout just skims along the surface of the water.

21. Commentators have created their own difficulty in this verse, by making נְפֶשֶׁת (*nephesh*) signify *breath*, for which meaning there is no conceivable warrant. Having committed this error, they have then been obliged to resort of course to the most fanciful interpretations to explain how the breath of a crocodile or of any other creature can kindle live coals. I take the meaning to be a description of the fiery impetuosity of the crocodile as being the occasion of these appearances

of rushing steam and brilliant foam from his nostrils and mouth; just as fire kindles and keeps alive the coals which make the pot boil and send forth its streams of steam, so, the fire in this case is within the crocodile; it is his spirit which, creating an internal heat, sends forth volumes of steam from his nostrils. The two previous verses speak of certain remarkable appearances about the crocodile. This verse ascribes the cause of those appearances to the *fiery temper* of the creature.

22. *Strength* and *Terror* are here personified, and also contrasted together. *Strength* has a secure lodgment in the crocodile's neck. There may be allusion here to the unbending nature of this creature's neck. *Terror* advances with him, and accompanies him in his progress wherever he goes, for his appearance throws every thing around him into a state of perturbation.

*Danceth* refers to the commotion, tremor, and flight which the fear of the monster inspires in all across whose path he comes, as he pursues his way through the waters. The contrast in the two clauses appears to be, that whilst on the one hand the crocodile advances firmly and securely with the consciousness of irresistible strength, on the other hand he occasions tremor and alarm all around him wherever he comes. He is himself *imperturbable* in the midst of the *perturbation* he occasions.

23. מַפְּלֵי בְּשָׂרוֹ (*mappelei besaro*), the *falling* or *pendulous parts of his flesh*, i.e., in ordinary animals, *the dewlaps*. In the crocodile these are not loose and flabby, but they are firmly set.

God had spoken before of the scaly armour on the back of the crocodile; he now speaks of the fleshy parts of that creature—the under part of its neck and its belly; and though these are soft in comparison with the back, yet they are far from being moveable, or flabby.

יָצוּקָה (*yatsouk*), *solid*, like metal that has been cast and has solidified.

*They*, lit., *it*, i.e., each of the dewlaps.

24. *His heart*. The literal heart, not metaphorically *courage*; so, Bochart and others after him, have rightly observed.

*A nether millstone*. Wilkinson informs us, in his work on the ancient Egyptians, that “the stone of which hand-mills were made was usually a hard grit,” and also that “many of the larger millstones, which were usually of granite, have been found amidst the crumbled ruins of ancient towns.” Most commentators have imagined from the text that *the lower millstone* must necessarily have been a harder quality of stone than the פֶּלֶחַךְ רֶכֶב (*pelakh rechev*), *the upper or rider millstone*; of this, however, there is no proof, nor is the supposition necessary. I presume that the reason on account of which the heart of the crocodile is compared here to a lower and not to an upper millstone is simply because the former was fixed and immovable, whilst the latter was made to revolve. This opens to us, then, a new idea, and prevents what would otherwise be tautology in the text. The solidity of the heart of the crocodile consists not only in its *compactness*, in which respect it is like a *stone*, but also in its *fixedness*, in which respect it is like a *lower millstone*.

25. *Because of his rising*,—i.e., because of his rising up out of the water. מִשְׁתָּהוּ (*missetho*) is for מִשְׁתָּהוּ (*missetho*), which is the reading of many MSS.

*Because of consternation*. מִשְׁשֶׁבַרִים (*mishshevarim*),—lit., *because of breakings*.

Some take this in the sense of *breakers* or waves, caused by the movements of the crocodile in the water. At first I considered that possibly it might refer to *the breaking* of reeds and jungle on the part of the creature making his way from the banks of the river from which he had just emerged; but it appears to me more natural to adopt the view generally taken, and to understand *breakings* [of mind], *i.e.*, *terrors*: perhaps the meaning is as well expressed by *consternation* as by any other word.

יִתְחַטְּטוּ (ithkhattaou),—is exactly expressed by *they are bewildered*.

26. *The sword of him that reacheth at him, &c.*,—lit., *he that reacheth sword at him it (the sword) cannot stand*.

*Nor mace, nor battle-axe.* מַצֵּעַ וְשִׁרְיָה (massagn weshiryah). As whatever meaning may be given to these words must be simply conjectural, I assign my reasons for translating them as I have done:—1st. The context makes it in the highest degree probable that *some sort of weapons* are intended. 2dly. It is on the same account probable that *those weapons are offensive*. 3dly. That they are *weapons used in a hand-to-hand fight*, because the sword and the spear are here associated with them, and also because missile weapons are afterwards spoken of separately in vers. 28, 29. 4thly. That these hand-to-hand offensive weapons are probably such as a heavy armed soldier ordinarily carried with him into the battle-field together with a sword and a spear, and if so, they must be the *mace* and the *battle-axe*; the only other weapons with which the heavy armed infantry of the ancient Egyptians are depicted. 5thly. The parallelism in the next verse renders it not improbable that the weapons in question were in part formed of copper; and this would agree well with both *the mace* and *the battle-axe*, both being anciently composed of copper and wood. And 6thly. As the root נָצַע (nasagn) means *to pluck up* or *pull up* (especially the pegs of a tent), מַצֵּעַ (massagn) might very well signify, in the first place, *the instrument* by which such pegs were pulled up—such as *a heavy mallet* or *beetle*, an instrument which, used as a weapon, would then assume the form of the formidable *mace*. I by no means consider the above reasons conclusive; but, as the meanings of the words in question can be only guessed at, I give the reasons by which I have arrived at the renderings given.

*Cannot stand.* So impenetrable is the skin that the weapon of iron or copper will bend or break upon it. It requires no appeal to testimony in these days to show how true this is of the crocodile.

27. *Iron esteemeth he, &c.* The sword and spear (weapons of iron, and mentioned in the former verse) make no more impression upon him than if they were straw. They bend or break upon him just as a straw would.

*What is coppered, &c., &c.* Namely, as I suppose, the mace and battle-axe (weapons of wood, bound and headed with copper). These would break upon the crocodile's back like rotten wood. נְהוּשָׁה (nekhousah) is an adjective.

28. In this and the following verse the weapons ordinarily used by light armed infantry are enumerated. Of these the crocodile makes as small count as of the others previously mentioned. (See the Illustrations.)

*With him*,—*i.e.*, as far as he is concerned; in his estimation.

29. *Boomerangs.* הוֹתָחָה (tothakh), *a club-stick* (as the Arabic root indicates), much in use amongst the ancient Egyptian soldiers; in the present day called *lissan* (*i.e.*, tongue); used by light armed troops as well as by heavy infantry; in



the first case probably used as a projectile weapon; in form and use apparently like the boomerang, it was about two feet and a-half long, and was made of hard acacia wood.

30. תַּחְתָּיו (takhetaw), *his lower parts*. Those parts of the crocodile which extend below his body from the hind legs downwards—*i.e.*, *his tail*,—that portion of the animal which has not yet been described, and of which it is impossible to have a more accurate and concise description than that here given.

*Are sharp points of potsherds,—i.e.*, resemble sharp points of potsherds. These are evidently the pointed, zigzag-shaped tubercles, which stand upright in two rows on each side of the upper part of the crocodile's tail. (See the Illustrations.) They are thus described by Lapepède in his continuation of the works of Buffon, vol. xiii., page 110:—"De chaque côté de la queue s'étendent deux rangs d'autres tubercules, en forme de crêtes, qui la font paroître hérissée de pointes, et qui se réunissent à une certaine distance de son extrémité, de manière à n'y former qu'un seul rang." *On each side of the [crocodile's] tail, two rows of other tubercles extend, crest-formed, which make it appear thickly set with points, and which, at some little distance from its extremity, unite together so as to form a single row.*

קַרְרִי (kharouts) *gold*. This is its ordinary signification, and is very suitable here. The crocodile is said to spread gold upon the mud when his tail, the under part of which is of a saffron colour, trails along or lies upon a bed of mud. The following extract from Lapepède is to the purpose:—"Le dessous du corps, de la queue et des pieds, ainsi que la face intérieure des pattes, sont d'un blanc jaunâtre. On a prétendu que le nom de ces grands animaux venait de la ressemblance de leur couleur avec celle du safran, en latin *crocus*, et en grec *κροκος*." *The underpart of the body, of the tail, and of the feet, as well as also the insides of the paws, are of a whitish yellow. Some have held that the name of these great animals is derived from the resemblance of their colour to that of saffron—in Latin crocus, and in Greek κροκος.*

קַרְרִי (kharouts) is probably selected here, instead of a more ordinary word for *gold*, on account of its alliteration with קָרֶשׁ (khares). It is observable that alliteration particularly abounds in this part of the book.

A kind of seeming incongruity is doubtless intended in the notion of the crocodile spreading gold upon the mud. It is what man would not do. Man makes a display of gold, puts it in the most conspicuous position, &c.; but the crocodile has no such ambition; he makes no display of the most brilliant parts of his body; on the contrary, he spreads the golden-tinted portions of his belly and tail on the mud.

31. *The depth*, מְצֹלָה (metsolah). This word, as many have remarked, refers not merely to the depth of the sea, but also of a river; in Zech. x. 11 it is applied either to the Nile or the Euphrates.

יָם (yam) *sea*, is constantly used also for great rivers. (See the lexicons, if necessary, for instances.)

*He maketh the depth to boil, &c.*,—*i.e.*, by his rapid motions he makes the river, in which he moves, have the appearance of boiling water.

*He maketh the sea like a [boiling] pot, &c.* The crocodile, by his movements, makes the water not only like an ordinary boiling pot, but especially like a *boiling pot of ointment*, on account of the smell of musk which he emits from his



body. Bochart has remarked this, and the fact seems sufficiently established. Lapepède, in his continuation of Buffon, vol. xiii., page 122, having stated that the flesh of the crocodile, and particularly that of the tail and the lower belly, serves as food to the negroes of Africa and certain tribes of India and America, who find it delicate and juicy, goes on to say:—"Mais il parôit que presque tous les Européens qui ont voulu en manger ont été rebutés par l'odeur de musc dont elle est imprégnée." *It appears, however, that almost all Europeans who have wished to eat it have been repelled by the smell of musk with which it is impregnated.* Also, page 111:—"Les crocodiles ont deux glandes ou petites poches audessous des mâchoires et deux autres auprès de l'anús: ces quatre glandes contiennent une matière volatile qui leur donne une odeur de musc assez forte." *Crocodiles have two glands or small pouches under the jaws, and two also near the anus: these four glands contain a volatile matter, which gives them a rather strong smell of musk.*

*A [boiling] pot of ointment.* The idea of *boiling* is supplied from the previous hemistich.

32. *He maketh a path, &c.* Just as a ship or boat does in passing through the water. This verse needs no comment. Bochart has multiplied quotations from Greek and Latin poets who speak of the white or hoary wake of a ship.

33. *There is not on earth a dominion as his,—lit., there is not on earth his dominion,*—meaning, no other dominion of like magnitude. This is the view of the passage given in the Vulgate, *Non est super terram potestas, quæ ei comparatur*, and is undoubtedly the true meaning of the Hebrew. Muntinghe and Rosenmüller support it; and the statement of the text, that on earth there is no other dominion to be compared with that of the crocodile, is so remarkably confirmed by a passage in the account of the crocodile by that eminent naturalist, Lapepède, that I cannot forbear giving the whole passage, and also subjoining a translation. Vol. xiii., page 105:—"La Nature en accordant à l'aigle les hautes régions de l'atmosphère, en donnant au lion pour son domaine les vastes déserts des contrées ardentes, a abandonné au crocodile les rivages des mers et des grands fleuves des zones torrides. Cet animal énorme, vivant sur les confins de la terre et des eaux, étend sa puissance sur les habitans des mers et sur ceux que la terre nourrit. L'emportant en grandeur sur tous les animaux de son ordre, ne partageant sa subsistence ni avec le vautour, comme l'aigle, ni avec le tigre, comme le lion, il exerce une domination plus absolue que celle du lion et de l'aigle; et il jouit d'un empire d'autant plus durable, qu'appartenant à deux élémens, il peut échapper plus aisément aux pièges, qu'ayant moins de chaleur dans le sang il a moins besoin de réparer des forces qui s'épuisent moins vite, et que, pouvant résister plus long temps à la faim, il livre moins souvent des combats hasardeux." *Nature [God], in assigning to the eagle the high regions of the air, in giving to the lion, for his domain, the vast deserts of hot countries, has given up to the crocodile the borders of the seas and of the great rivers of the torrid zones. This enormous animal, living on the confines of the land and of the waters, extends his power over the inhabitants of the seas, and over those to which the land gives subsistence. Swaying it grandly over all the animals of his own order—not having to share his living either with the vulture, as does the eagle, or with the tiger, as does the lion—he exercises a dominion more absolute than that of the lion*

and of the eagle, and he enjoys an empire so much the more durable, as, belonging to two elements, he can the more easily avoid snares; having a less heated blood, he has the less need to repair powers which become the less quickly exhausted; and being able the longer to resist hunger, he engages the less often in hazardous conflicts.

Who is made to be without dread,—i. e., he is so constructed as that he need not fear; his impenetrable armour, his terrible teeth, the advantages that he has in belonging to two elements, his size, power, &c., are so many reasons why he should feel himself secure in that dominion which his Creator has assigned to him. It is not asserted here that he has no fear of man, for man is not under his dominion; he may not be afraid of some of the weapons which man uses successfully against other animals, as is stated in the previous verses; but it is no objection against the statement in the text that the crocodile has sometimes shown timidity in avoiding man. “The fear and the dread” of man is instinctively lodged in all the brute creation. (Gen. ix. 2.) All that the text asserts is, that this creature has no fear so far as his dominion extends; and I make no doubt but that this is true of every full-grown individual of this species. (See the above extract from Lacepède.)

יָשַׁן (*gnasou*) is for יָשַׁן (*gnasoui*).

34. *He looketh down upon.* רָאָה (*raah*), it is generally admitted, has occasionally this signification, and the חָלָה גָּבוֹהַ (*chol gavoah*) certainly seems to determine for it that particular sense here. The meaning appears to be, that, though the crocodile is only a reptile, yet he has no fear of, but rather despises, animals of lofty stature. He certainly has been known to make these his prey, by seizing them from under the water by the legs when they have been drinking by the river's edge, and so, drawing them in and drowning them. And though tigers and cheetahs, and other such animals, have been known to vanquish the crocodile, yet the animals so vanquished have not been of large size; and moreover, there is reason to believe that in the days of Job these monsters of the Nile, being comparatively undisturbed by man, attained to a much more considerable size than do those in the present day. They probably approximated in bulk to the Saurians of the earlier period, and in that case might certainly, and to the very letter, be said to look down upon every high thing.

*He is king over all the ferocious tribes.* Not that he is necessarily of a ferocious spirit himself, on the contrary he is tameable, and does not attack except in self-defence, or when impelled by hunger, but he reigns over those smaller creatures who often display more cruelty than himself. This perhaps is best illustrated by a passage from Lacepède, the author from whom I have already quoted much. He says, Vol. III., page 106 :—“Le crocodile ne le cède en grandeur qu'à un petit nombre des animaux qui habitent les mêmes pays que lui. C'est donc assez souvent sans trouble qu'il exerce son empire sur les quadrupèdes ovipares. Incapable de désirs très-ardens, il ne ressent pas la férocité. . . . Roi dans son domaine, comme l'aigle et le lion dans les leurs, il a, pour ainsi dire, leur noblesse, en même temps que leur puissance. Les baleines, les premiers des cétacées auxquelles nous venons de le comparer, ne détruisent également que pour se conserver ou se reproduire; et voilà donc les quatre grands dominateurs des eaux, des rivages, des déserts et de l'air, qui réunissent à la supériorité de la

force, une certaine douceur dans l'instinct, et laissent à des espèces inférieures, à des tyrans subalternes, la cruauté sans besoin."

*The crocodile yields in size to a few only of the animals who inhabit the same countries as himself. It is therefore often enough without trouble that he exercises his empire over the oviparous quadrupeds. Incapable of very ardent desires, he feels no ferocity. . . . King in his domain, as the eagle and the lion are in theirs, he has, so to speak, at once their nobleness and their power. Whales, the first of the cetaceous tribes, and to which we have just compared him, destroy, in like manner, only for self-preservation or for self-reproduction; here then we have the four great dominators, of the waters, of the shores, of the deserts, and of the air, who unite to superiority of force a certain mildness of instinct, and leave to the inferior species—to subaltern tyrants, gratuitous cruelty.*

It is impossible for words more explicitly to illustrate and confirm the statement of the text;—this "king in his domain" "leaves to subaltern tyrants, gratuitous cruelty," or as the text has it, "He is king over all the ferocious tribes."

בְּנֵי שִׁחַתִּים (*benei shakhats*),—ferocious tribes, i.e., tribes of ferocious beasts, lit., sons of ferocity. I have elsewhere explained that בְּנֵי (*benei*) may often signify tribes. We have the same expression in ch. xxviii. 8. It is worthy of remark that probably the translators of the Chaldee and Sept. versions read בְּנֵי שָׂרָפִים (*benei sharets*) reptile tribes. This gives a good sense, and is approved of by Michaelis, Hufnagel, Moldenhauer, and Dathe, but it is not supported by MS. authority, nor is there any necessity for departing from the received text. The versions just noticed may here read בְּנֵי שְׂחָרִים (*benei sakhou*) tribes of swimming; two MSS. read שָׁח (*shk*), probably the same word.

## JOB XLII.

1. All translators and expositors of this book, on reaching this point, enter, no doubt, into the feelings which Schultens has so fully expressed, and which he compares to those of a mariner, who having been long tossed among rocks and heavy seas is just entering port and is already shortening sail. "Per maria, per fluctus, per scopulos, multum, diuque, jactati, portum jam non videmus sed tangimus. Eum ingressurus, vela tantum colligenda restant; et pauca digerenda; quæ ad lætissimum huncce exitum, et plane divinam rerum conversionem, spectant."

2. Job now thoroughly convinced, and thoroughly penitent, makes full confession of his ignorance and folly.

יָדַגְנֵתִי (*yadagneti*) for יָדַגְנֵתִי (*yadagneti*); for similar instances see Ps. cxl. 13, and Ezek. xvi. 59.

*And no design of thine can be frustrated,—lit., And no design can be cut off from thee:* a natural consequence of the omnipotence ascribed to God in the previous clause.

מְזִמָּה (*mezimma*) usually, though not always, especially signifies, *an evil design*, if intended to be applied to God in that its general sense, it will mean God's purpose of inflicting evil upon an individual or individuals: that purpose may be,



and of course always is, in itself most holy and just and good, but then it may not appear so in the eyes of the sufferer.

3. *Who indeed is this, &c.* Job here cites what God had said in xxxviii. 2, and makes the application of it to himself; he acknowledges that he had indeed been guilty of what God had evidently, by implication, laid to his charge. The sense is,—Did you ask, “Who is this, who, without knowledge of the subject, is endeavouring to throw a veil over the glory of my dispensations?” I confess that I am that person, for I have indeed advanced opinions upon subjects which, I now see, were utterly beyond the scope of my limited understanding.

It will be observed by reference to the passage in xxxviii. 2, that Job does not cite what God had said with strictly verbal accuracy; this was not necessary; the sense, however, is the same.

4. *Hear now, &c.* Some suppose that Job here quotes in spirit and substance some of his own words, as a proof that he had indeed spoken foolishly, and on matters beyond the ken of his knowledge. The sayings of his own to which he alludes would in that case be in substance, in ch. xiii. 3, and especially 22, wherein he had presumptuously expressed a desire to argue with God, and had actually called upon the Almighty to render a reason for the way in which he was dealing with him. It appears to me, however, that Job is rather citing the words which God had addressed to him in xxxviii. 3, and xl. 7, and that he does it with this meaning,—You have indeed twice called upon me to give a succinct reply to the questions you have put to me; my only reply is (v. 5 and 6) that the sight of thee makes me repudiate all that I formerly advanced.

The view more generally taken of this verse is, that it has no reference to anything that has been said before, and that Job now utters it as the language of humility and submissiveness, and humbly seeks for further information from God. My objection to this is—1st. That Job does not ask God any particular question on which he requires information. 2nd. That on the supposed view, the first clause, “*Hear, now, and I will speak,*” would be the formula of an opening address, leading one to expect that that address was to be of some length at least, whereas no such address does actually follow. 3rdly. That the words themselves would be too arrogant for Job to use in his present humbled state of mind. 4thly. That as v. 3 is manifestly a citation from xxxviii. 2, and as the words in this present verse occur in xxxviii. 3, they may reasonably be supposed to be a citation also; and 5thly. On the supposition of their being a citation, a more natural and at the same time a more pregnant sense is obtained.

5. *I had heard of thee, &c.* I confess that when I uttered such foolish and intemperate speeches, taking you to task about your acts, &c., I had only an imperfect knowledge of thee; but now, that knowledge is increased as much as actual sight exceeds a mere report. Whether we understand this sight of God (of course the second person of the Holy Trinity) on the part of Job as bodily, or mental only, is of no consequence; it may have been the former; but if not, the latter would be equally real and vivid.

6. Job here states particularly what effect that sight of God which he now had produced upon him,—thorough self-humiliation.

*I repudiate, —*𐤇𐤍𐤑 (maas), *to reject with abhorrence.* Job means that he recanted what he had said, his former sentiments being now abominable in his eyes.



*In dust and ashes*,—the usual outward marks in that age of deep sorrow, and often especially indicative of sorrow for sin—Isa. lviii. 5; Daniel ix. 3; Jonah iii. 6; and Matt. xi. 21.

7. *The Eternal said to Eliphaz, &c.* God addresses himself to Eliphaz particularly, perhaps because he had opened the controversy, or he may have been senior in years to the others, or God may have considered that graver guilt attached to the remarks he had made. Elihu is not mentioned; we may hence infer that the same amount of blame did not attach to him as to the others; he had certainly spoken with much asperity to Job, but had said nothing derogatory to God's glory, and it may be that the zeal for God's honour which he had displayed, in some measure, excused the apparent want of temper and of charity with which he had judged of Job's speeches; whilst at the same time, that very offence against the rule of charity disqualified him from receiving that praise to which his zeal might otherwise have entitled him. God's silence may imply that, all circumstances considered, he was not particularly deserving either of censure or of praise.

*Ye have not spoken of me aright, as hath my servant Job.* This of course is to be understood comparatively; Job had spoken intemperately in many respects; but then it may be urged in extenuation of this fault that he had done so under great provocation and excitement; not only through his painful disease, but particularly through the bitter reproaches of his friends, who had argued from his afflictions that his former great pretensions to piety must have been purely hypocritical, and that, under the mask of religion, he was in reality a criminal of no ordinary stamp. To a good man, as Job was, such accusations must have been deeply painful, and may certainly be pleaded, as excuses to some extent, for some of the rash sentiments which he uttered. No such excuse can be offered on behalf of Eliphaz and his companions; they were in the enjoyment of ease, and were not under the necessity of speaking in self-defence against base and false accusations. Besides which, perhaps partly through ignorance and perhaps partly because it suited their purpose, they *wrongly* contended that God, in his moral government of the world, afflicted none but the iniquitous, whereas Job *rightly enough* vindicated the fact that the moral Governor of the universe afflicts, as he pleases, both good and bad alike.

8. *Seven bullocks, and seven rams.* Lee is right in asserting that this exact double offering was not prescribed under the Mosaic law; that the passages referred to by Rosenmüller—Lev. xxiii. 18, and Numb. xxix. 32—do not prove it; and that the fact of its having been occasionally offered, as in 1 Chron. xv. 26, and 2 Chron. xxix. 21, is no proof that it was commanded under that dispensation. The command here, therefore, seems rather to carry us back to patriarchal times, and when we find what we may suppose to have been a traditional practice of this identical rite in heathen Moab (see Numb. xxxiii. 1, 2), it certainly becomes an argument in favor of the antiquity of this book. The same was practised in much later times. See Virg. vi. 38:—

*Nunc grege de intacto septem maculare juvencos  
Prastiterit, totidem lectas, de more, bidentes.*

*Go unto my servant Job.* As your officiating priest, and your mediator; he will present the offering which you bring, and he will intercede for you. Sacrificing

and intercession were evidently sacerdotal functions even before the giving of the law. Job is here called God's *servant* no less than three times, perhaps with reference to the sacerdotal office, and as a type of him who was to be in the truest sense God's servant, and who is often spoken of by the prophets under that designation.

*Shall pray for you.* Just so, the great High Priest of the Church prays even for those who have insulted and blasphemed Him.

*For him will I accept.* *Him* emphatic,—*not you, but him.* The force of this is expressed by כִּי יָמִי (*chi im*).

10. *Turned the captivity.* Probably a proverbial expression, signifying a delivery out of all misfortunes, and a restitution of former prosperity.

*And the Eternal gave Job twice as much as he had before,—lit., added all that had been to Job unto double.* In what way God did this, and whether immediately or by degrees, is neither possible nor necessary to determine.

*On behalf of his friends,—lit., on behalf of his friend, i.e., each of them individually.*

11. *And there came to him all his brethren, &c.* The estrangement and unkind conduct of these had been one ingredient in the cup of Job's misery: of this he bitterly complains in xix. 13, 14. The change in their conduct, here described, must be attributed primarily to God, in whose power are all hearts. The removal of Job's disease, the vindication of his character by God himself, and a general prosperous turn in his affairs, may have been secondary means by which the change of conduct was effected.

*One kesitah of money.* כֶּסֶתָהּ הַכְּשִׁיטָה (*kesitah chhath*). What the *kesitah* really was is difficult positively to determine. The word occurs in Gen. xxxiii. 19; Josh. xxiv. 32 (which latter passage is no more than a reference to the former); and also in this place. In these different instances it is rendered in the ancient versions *sheep* and *lamb*. Bochart has adduced six reasons to show that it cannot have that meaning, and that it must signify a piece of money. 1st. (I give his reasons as briefly as possible.) Wherever else in Scripture sheep or lambs are spoken of they are never called *kesitah*; nor has the word any such meaning in any of the Hebrew dialects, such as the Chaldee, the Syriac, the Samaritan, the Æthiopic, or the Arabic. 2d. The Rabbinic expositors and lexicographers, with the exception of Aben Ezra, agree in translating *kesitah*, a piece of money, and one of them, R. Akiba,\* mentions having met with a coin in Africa called *kesitah*. 3dly. In the absence of authority for the Masoretic selection of כֶּסֶתָהּ (*s*) instead of כֶּשֶׁתָהּ (*sh*) it may be assumed that the latter might have been preferable; in which case the word in question might fairly be considered as connected with the root כֶּשֶׁתָהּ (*kashat*),—a word containing the notion of *truth*, and in the Chaldee often applied to *true* measure in opposition to false, and which might therefore be supposed equally applicable to *true coin* in opposition to what was spurious.

\* It may be interesting to some readers to know that the R. Akiba here referred to was a famous Rabbi who flourished shortly after the destruction of Jerusalem. His mother was a Jewess, but it is said that his father was a descendant of Sisera, the General of Jabin's army. He supported, both in his schools and in the battle-field, the claims of the celebrated Bar-kokab to be the true Messiah. Being taken by the troops sent by the Emperor Adrian against the insurgent Jews, he was massacred under circumstances of great barbarity. (For a more full account see "Dictionnaire Historique" de M. Bayle.)

4thly. *Kesitah* being feminine, if the word means a lamb, it must be only a female and not a male lamb; but it is highly improbable that only ewe-lambs should have been the staple of Jacob's purchase in the one case, or of the gift of Job's friends in the other. 5thly. Not only during, but long previously to, the time of Jacob, purchases were effected by actual money, either weighed or counted, and not by barter,—as may be proved by the facts that Abraham had servants *bought with money* (Gen. xvii. 12, 13), that he bought the field of Ephron for four hundred *shekels of silver, current with the merchant* (xxiii. 16), that Joseph was sold for *twenty [pieces] of silver* (xxxvii. 28), that Joseph's brethren purchased corn for *money in full weight* (xliii. 21), and that at the same period of time the Egyptians bought corn for *money*, and it was only when *money failed* that they were permitted by Joseph to barter (xlvii. 14—16). And, 6thly, Acts vii. 16 probably refers to the transaction recorded in Gen. xxxiii. 19 and Josh. xxiv. 32; and if so, the hundred kesitahs paid by Jacob are called *a sum of money*, τμῆς ἀργυρίου. I consider the above arguments of Bochart, of which I have given the substance, so far conclusive as to decide that the kesitah was strictly *a piece of money*, and *not an actual lamb*: at the same time considerable deference is due to the authority of the ancient versions which agree in translating kesitah by *sheep or lamb*. It strikes me that the two opinions are easily reconcilable by the supposition, not (as has been surmised) that the kesitah was a coin stamped with the image of a lamb, for it is almost certain that *stamped money* was not in use at so early a period as that of Jacob, but that the *kesitah was a particular weight, resembling in form that of a lamb*. That it was a weight I consider probable from the Arabic root كسات (kasat), which means to *measure out equally*, and also *a pair of scales*; and that the weight in question was in the form of a lamb I deem further probable from the fact that *weights of that form* were in use amongst the ancient Egyptians, and *were used for the purpose of weighing money*. (See the Illustrations.) I conceive then that the *kesitah* represented a sum of money, of one or more pieces (rings) of silver or of gold (most probably *silver*, as the ring of gold is mentioned here in the next clause; compare also the expression τμῆς ἀργυρίου in Acts vii. 16), which was equivalent in weight to a particular weight of that name, and which had the resemblance of a lamb. According to the illustration, three rings of a particular money made one kesitah. In further confirmation of the above view, I would observe that the Egyptians used weights in the form also of *bulls' heads*, and of *lions* and other animals. Weights of *lions* and *ducks* have also been discovered at Nineveh, with inscriptions upon them specifying their weight. I conceive that the Latin *pecunia* (money), derived from *pecus* (cattle), is so derived, not from its having been stamped with the effigies of cattle, but from its having been weighed with the kind of weights above-mentioned.

*One ring of gold.* כֶּזֶיטָה זָהָב (nezem zahav). Money was, at this time in the form of rings. (See the Illustrations.)

12. There is nothing worthy of remark here except that Job's farm property is described here as being exactly the double of what it was previously to his calamities. (i. 3.) (See the Illustrations on that chapter and verse.)

13. The same number as before. Whether these were by a first or second wife it is, of course, impossible to ascertain. שִׁבְעָנָה (shivgnanah) occurs in this form nowhere else. Ewald takes it to mean *a seven*, just as we say a dozen.



(Umbreit.) Jarchi ridiculously thinks it may mean *twice seven*. His desire to make out that Job now had double the number of his former sons is evidently father to the idea. I have seen or heard it somewhere noticed (though I forget where) that the reason why Job's second family of children were not double the number of his first family is, because the children of the first family, though dead, were not really lost to him,—though in another world, they were his still. The idea is very beautiful, and by no means improbable.

14. *Jemima*, יְמִימָה (yeminah),—i.e., *day-like*; and so corresponding, perhaps, to the Latin *Diana*. Or it may mean *a dove*.

*Kezia*,—or *cassia*. An Oriental perfume.

*Keren-happuch*. *Horn of stibium*. Names similar to these are familiar to readers of the “Arabian Nights’ Entertainments,” and they are common to this day in the East.

15. *And there were not found*,—lit., *there was not found*; the sense being, *No such thing was found as women beautiful as, &c., &c.*

*Their father gave them inheritance among their brethren*. The following extract from Forster’s “Geography of Arabia” is so excellent and apposite that I cannot forbear transcribing it. Vol. ii., page 66:—“Nor are the scriptural indications of that first of patriarchal blessings, a numerous posterity, confined to the sons of Job: as in the analogous cases of Sarah, Hagar, and Keturah, the blessing is extended to his daughters; and most remarkably; since, while his seven sons are left *unnamed*, his three daughters are specially distinguished *by name*, as co-heirs with their brethren. The distinction here (at once so marked and unexpected), the significancy of Scripture language taken into account, we well may rest assured is not without a difference. And the difference which most naturally suggests itself is plainly this—that the daughters of Job should not only become the mothers of nations, but that they should “call the lands after their own names.” Whether the names of Job’s younger daughters may still live—that of *Kezia* in the *Kissai* and *Kissia* of Ptolemy, a people and province east of the Euphrates and Tigris, or in the modern *Khuzistan*, or else in *Kazuan*, and the *Kassanite*,\* on the coast of Hedjaz; and that of *Keren Happuch* in the town of *Korna* and people of the *Abucai*,† at the head of the Persian Gulf—I will not undertake to determine. But the name of the eldest daughter, *Jemima*, stands so accurately represented by that of *Jemima* or *Jemama*, the central province of the Arabian peninsula, that (the known origin of most names of localities in Arabia considered) the evidence of the probable derivation would be good, did it rest on the coincidence of name alone. In the instance of the province of *Jemama*, however, it so fortunately happens, we possess the wholly independent evidence of native tradition as to the territorial appellation having had its origin in *a female proper name*. The historical fact, that some kingdoms of Arabia were anciently governed by female sovereigns, is familiar to all. The province of *Jemama* is specially mentioned by the Arabs themselves as an example in point; and (without the most distant reference to the daughter of Job) an Arab tradition of immemorial standing has preserved and handed down

\* This latter appears to me most probable.—C. P. C.

† *Abucai* is the Arabic for *Иапуцаи*. The sound of *p* does not exist in the Arabic language. (Forster’s note.)

to us the further fact, that this province originally derived its name, *Jemama* (or '*the dove*'), from *Queen Jemama*, the first sovereign of the land. That this ancient Arab Queen was no other than Jemima, the eldest daughter of Job, is a conclusion so natural in itself, so conformable with the analogy of the patriarchal blessings, and so confirmed by the ascertained existence, in or near the land of Uz, of a people named the *Agubeni*, *Beni Ayub*, or *sons of Job*, as (in the judgment, at least, of the present writer) to shed a pleasing light upon the crowning blessings with which, in the Book of Job, God was pleased to reward the faith, the patience, and the 'good old age' of the Patriarch of Uz."

16. *Job lived after this a hundred and forty years.* As we do not know how old he was when his affliction came upon him, we cannot precisely determine the age at which he died; but as he had, previously to his affliction, a family of ten children, all grown-up, he could not have been less than sixty or seventy years. And as in other respects God gave him twice as much as he had before, so perhaps also in this. The half, then, of one hundred and forty gives us seventy, and the two periods united make two hundred and ten—an age which unquestionably places Job in patriarchal times.

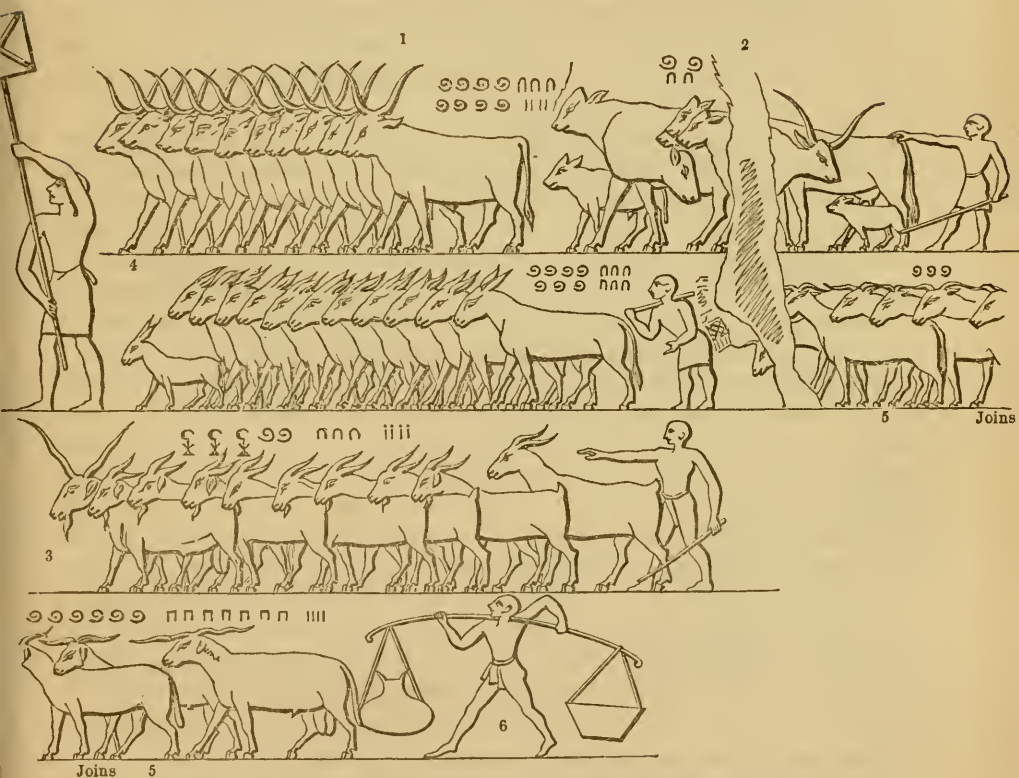




# ILLUSTRATIONS.

## JOB I.

3. This verse is very suitably illustrated by the accompanying plate, in which herdsmen are represented on their way to render an exact enumeration of the cattle over which they have charge to the steward or proprietor.



CATTLE, GOATS, ASSES, AND SHEEP, WITH THEIR NUMBERS OVER THEM.

Fig. 1. The number 834 over long-horned oxen. Fig. 2. 220 cows with calves. Fig. 3. 3,234 goats. Fig. 4. 760 asses. Fig. 5. 974 sheep. Fig. 7 gives in the account to the steward of the estate.

In the original the two upper lines join the two lower at A and B.

*“And Job’s stock was seven thousand shecp, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses.”*

Sir G. Wilkinson remarks on this plate that "the tomb where the subject occurs is at the Pyramids, dating upwards of 4,000 years ago."

If we institute a comparison between Job's stock and that of the Egyptian proprietor in the plate before us, it stands thus:—

Job.		An Egyptian Proprietor.	
Flock . . . . .	7000	Flock . . . . .	4208
Oxen . . . . .	1000	Oxen and cows . . . . .	1054
She-asses . . . . .	500	Asses (apparently she-asses). . . . .	760
Camels . . . . .	3000		

It will be observed that the numbers in oxen and asses in both stocks remarkably approximate; our Arabian proprietor has the advantage over the Egyptian farmer in the number of his flock and also in the additional possession of 3,000 camels, an animal common enough to Arabia, but not ordinarily found in Egypt, at least not usually appearing on its monuments. I think it probable that, although doubtless an exact account of his flocks and herds, &c., was, as in the Illustration before us, rendered to Job by his stewards from time to time, yet as there will of course have been some variations from year to year, the writer of the book before us has, for that reason amongst others, given the account of the stock in round numbers.

4. *Feasts.* The monuments of Ancient Egypt furnish most full and elaborate illustrations of the style in which feasts were conducted in these early times; for copious illustrations and descriptive detail of the whole subject the reader is referred to Sir G. Wilkinson's work on the "Ancient Egyptians." It will suffice here merely to remark that the guests when invited to dinner assembled at about midday.\* Some drove to the door of their entertainer in their chariots, others were borne in palanquins, and others walked. Water was brought to those who had arrived from a journey that they might wash their feet † before they entered the reception rooms: and all washed their hands previously to dining. As each guest took his seat, a servant in attendance anointed his head—one of the principal tokens of welcome.‡ While the dinner was preparing, and before all the company were assembled, those who had arrived were entertained, whilst wine was handed round,§ with music consisting of the harp, lyre, guitar, tambourine, double and single pipe, flute and other instruments, together with the human voice; and the amusement was further enhanced by the performances of hired dancers.|| When the repast was served, meats, vegetables, pastry, and viands of every description, were spread upon the overloaded tables or trays with unsparing profusion, and the wine ¶ was in liberal abundance. The meat was killed the same day on which it was eaten, which explains the order of Joseph to "slay and make ready" for his brethren who were to dine with him the same day at noon. The guests sat

\* Joseph said, "These men shall dine with me at noon."—Gen. xliii. 16.

† So Joseph ordered water for his brethren that they might wash their feet before they ate.—Gen. xliii. 24.

‡ Simon the Pharisee neglected both this and the former important formality in the reception he gave to Christ, hence the rebuke, "Thou gavest me no water for my feet"—"my head with oil thou didst not anoint."—Luke vii. 44, 46.

§ "The harp and the viol, the tabret and pipe, and wine, are at their feasts."—Isa. v. 12.

|| So at the feast given on the arrival of the prodigal son, there was "music and dancing."—Luke xv. 25.

¶ "They drank wine, and were merry with him."—Gen. xliii. 34.

on the ground, or on stools and chairs, and, having neither knives nor forks, they ate with their fingers, like the modern Asiatics, and invariably with the right hand.



KITCHEN PREPARATIONS FOR A FEAST.

Figs. *a a*. Joints in cauldrons on the dresser *b*. *c* a table.

1. Preparing a goose for the cook (2), who puts it into the boiler *d*.
3. Roasting a goose over a fire (*e*) of peculiar construction.
4. Cutting up the meat. *f* a kind of fan. *g* stewed meat over a pan of fire, or *magoor*.  
*h* a pan. *i* perhaps chops. *k* a knife. *l* a table with joints of meat.



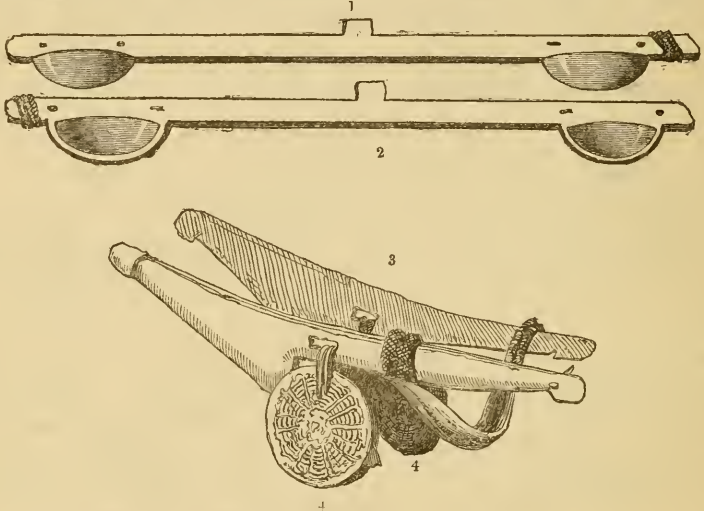
A DINNER PARTY.

*His sons went and made feasts, each in his house.*

*On his day,—i.e., probably birth-day (see Notes). Sir G. Wilkinson, "Ancient Egyptians," says,—“Every Egyptian attached much importance to the day and even to the hour of his birth; and it is probable that, as in Persia, each individual kept his birth-day with great rejoicings, welcoming his friends with all the amusements of society, and a more than usual profusion of the delicacies of the table.”*

14. *The oxen were ploughing,*—of course yoked, as is clear from v. 3. Wilkinson tells us in his work on the “Ancient Egyptians,”—“The mode of yoking the beasts was exceedingly simple. Across the extremity of the pole, a wooden

yoke or cross-bar, about fifty-five inches, or five feet in length, was fastened by a strap lashed backwards and forwards over a prominence projecting from the centre of the yoke, which corresponded to a similar peg, or knob, at the end of the pole; and occasionally, in addition to these, was a ring passing over them as in some Greek chariots. At either end of the yoke was a flat or slightly concave projection, of semicircular form, which rested on a pad placed on the withers of the animal; and through a hole on either side of it passed a thong for suspending the shoulder-pieces which formed the collar. These were two wooden bars, forked at about half their length, padded so as to protect the shoulder from friction, and connected at the lower end by a strong broad band passing under the throat. Sometimes the draught, instead of being from the withers, was from the head, the yoke being tied to the base of the horns" (as in the Illustration below).

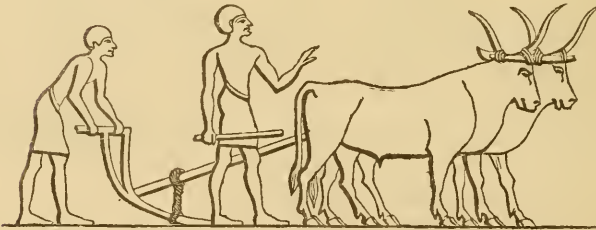


YOKES OF AN ANCIENT PLOUGH.

Figs. 1, 2. The back and front of the yoke.

3. Collar or shoulder-pieces attached to the yoke.

4, 4. The pieces of matting for protecting the two shoulders from friction.



THE OXEN WERE PLOUGHING.

"The ancient plough was entirely of wood, and of as simple a form as that of modern Egypt. It consisted of a share, two handles, and the pole or beam—which last was inserted into the lower end of the stilt, or the base of the handles, and was strengthened by a rope connecting it with the heel. It had no coulter, nor were wheels applied to any Egyptian plough; but it is probable that the point was shod with a metal sock either of bronze or iron. It was drawn by two oxen, and the ploughman guided and drove them with a long goad, without the



assistance of reins, which are used by the modern Egyptians. He was sometimes accompanied by another man, who drove the animals, while he managed the two handles of the plough; and sometimes the whip was substituted for the more usual goad. Cows were occasionally put to the plough; and it may not have been unknown to them that the cow ploughs quicker than the ox."

15. *The Sheba fell upon and took them.* Burekhardt, in his "Notes on the Bedouins," says that "wealth among the Arabs is extremely precarious, and the most rapid changes of fortune are daily experienced. The bold incursions of robbers and sudden attacks of hostile parties reduce, in a few days, the richest man to a state of beggary; and we may venture to say that there are not many fathers of families who have escaped such disasters."

17. *The Chaldeans formed three columns, and opened upon the camels, and took them.* If I am correct in the positions in the map which I have assigned to the Chaldeans and to the land of Uz, the distance seems very considerable for a predatory excursion. The following extract, however, from Burekhardt will show that like distances are ordinarily traversed at this day by the Bedouins on like excursions. He says:—"The usual mode of warfare is to surprise by sudden attacks. To effect this, the Arabs sometimes prepare an expedition against an enemy whose tents are at a distance of ten or twenty days from their own. The Aenezes are not unfrequently seen encamped in the Hauran, and making incursions into the territory of Mekka; or a party of the Dhofyr Arabs from the vicinity of Baghdad, plundering the Aeneze encampments near Damascus; or some of the Beni Sakhr tribe from Djebel Belkaa, seeking for pillage in the province of Irak Arabi." Thus, according to Burekhardt's statement, in some instances, the distance of ground traversed by the Bedouins for the purpose of plunder exceeds that of our Chaldean marauders. The distance from the Hauran to Mekka is about 800 miles, that from Baghdad to Damascus is about 450, and that from Djebel Belkaa to Irak Arabi is about 550. This last is about the distance that lay between the Chaldeans and the land of Uz; and, indeed, the positions of these respective localities are about the same.

19. *A great wind came from across the wilderness.* The following table of the different velocities and forces of the winds, according to their common appellations, may not be unacceptable to the reader:—

Velocity,	1	mile per hour,	Hardly perceptible.
	2	}	Just perceptible.
	3		
	4		
	5	}	Gentle pleasant wind.
	10		
	15	}	Pleasant brisk gale.
	20		
	25		
	30	}	Very brisk.
	35		
	40	}	High winds.
	45		
	50		
	50	}	Very high.
	45		
	50	}	A storm or tempest.
	60		
	60	}	A great storm.
	80		
	80	}	A hurricane.
	100		
	100	}	A hurricane that tears up trees, and carries buildings, &c., before it.
	100		

The following is a description of a hurricane, quoted in "Bell's System of Geography," from which work the above extract is also taken:—"A hurricane is usually preceded by awful and certain prognostics. An unusual calm prevails; not a breath of wind is felt; the atmosphere is close and sultry; the clouds wild, broken, and perpetually and rapidly shifting. At length a deep and portentous gloom gradually settles and overspreads the hemisphere; the sun is enveloped in darkness; a deep, hollow, murmuring sound is indistinctly heard, like the roaring of a distant cataract, or the howling of winds through remote woods; rapid and transient gusts of wind and rain speedily succeed; various birds of passage are seen hastily driving along the sky, or are thrown down by the violence of these gusts; even the cattle grazing in the fields, as if instinctively aware of the approaching danger, withdraw to the thickets for shelter. The blasts soon become more impetuous; at one moment they rage with inconceivable fury, and the ensuing instant seem, as it were, suddenly to expire. In a few hours the hurricane reaches its acme of violence, when all the winds of heaven, and from every point of the compass, winged with destruction, seem let loose from their caverns. The largest trees are thrown prostrate, or are shattered and stripped of their foliage; the provision-grounds are laid waste; the sugar-canes levelled to the earth, and in the more exposed situations torn up by the roots and wafted about like chaff. *Many of the dwellings are blown down, or unroofed, and their inhabitants too often either buried in the ruins, or driven forth to perish unsheltered.*"

See also the Illustration on xxvii. 20—23.

20. *Rent his robe.* Probably a royal robe. (See the Notes.)



ROBE WORN BY THE ANCIENT ASSYRIAN MONARCHS.

(Copied by the Author from the British Museum.)

*And shaved his head.* The Orientals evidently bestowed considerable pains in the way in which they dressed their hair and beards. (See the above Illustration.) Hence to shave this off must have been a serious loss, and must have betokened immense grief.

## JOB II.

12. *And sprinkled dust upon their heads towards heaven.*



ANCIENT EGYPTIANS THROWING DUST ON THEIR HEADS, IN  
TOKEN OF GRIEF.

## JOB III.

8. As the crocodile was the symbol of the Dæmon Typhon, the second hemistich might, perhaps, be rendered,—*Who are prepared to evoke Typhon?* in which case the following translation of a papyrus roll found at Thebes may be an apt illustration of the passage:—"I invoke thee who livest in empty space; wind; or terrible, invisible, all-powerful, god of gods; maker of destruction; and maker of desolation; thou who hatest a flourishing family, since thou hast been expelled from Egypt, and out of foreign countries. Thou hast been named the all-destroyer, and the invincible. I invoke thee, Typhon Seth; I perform thy magical rites, because I invoke thee by thy genuine name, by virtue of which thou canst not refuse to hear. (Here follow fourteen epithets, not Greek, each distinguished by a stroke above the word.) Come to me entire and walk, and throw down that man —, or that woman —, by cold and heat. He has wronged me, and has poured out the blood of the phyon in his house, or, she has, &c., &c. For this reason I perform profane ceremonies." (See "Entertaining Knowledge," Egypt. Ant., vol. ii., p. 283.) The formula thus preserved is probably far more ancient than the MS. I could wish that we were acquainted with the fourteen epithets alluded to above, for this part of the formula seems to correspond well with נָקַח (nahav) in the text, which means *to call*

a person or thing names, sometimes good, generally bad; here, of course, the latter. In this passage it means to *abuse*, or *brand with names of infamy or of execration*, or *note* (like the Latin *noto*) *with some mark of infamy*. So the ancients *marked* their days with a white or black *nota*, according as they were fortunate or otherwise.

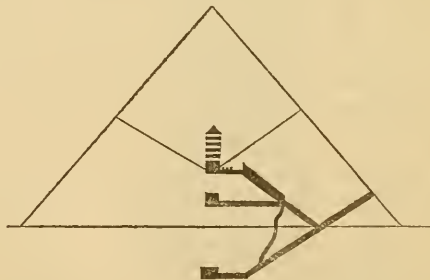
14. *With kings and counsellors of the earth,  
Who were building desolations for themselves.*

The following account, from the "Handbook of the Egyptian Court, Crystal Palace," of two of the Pyramids will well illustrate the pains and cost which ancient kings and great men expended during their lives upon their places of sepulture (see the Notes), and also the propriety of the term "desolations" being applied to such structures:—"The second in size of these two gigantic buildings is believed to be a solid pile of stones all carefully squared. It stands upon nearly eleven acres of ground. Its base is square, which is the simplest of forms for stonework. Its four flat sides slope backwards, which gives to it the strongest of forms; and they meet at a point four hundred and sixty feet high. But nothing in its design shows that the builder when, he began it, had determined how large it should be.



"On the rocky ground, in the middle of this mountain of stone, is a small chamber, roofed with two sloping stones, and entered by a narrow horizontal passage, of which the entrance was carefully concealed in the masonry. Within that chamber is the sarcophagus for the owner's body."

"The builder employed by Nef-Chofu evidently determined that his pyramid should surpass the former, both in safety against being opened, and in size. He began by tunnelling a passage down into the rock, and forming a small chamber 90 feet below the surface. Over this the pyramid is built. When the stonework



rose to the height of 135 feet, he built the chamber for the sarcophagus. This



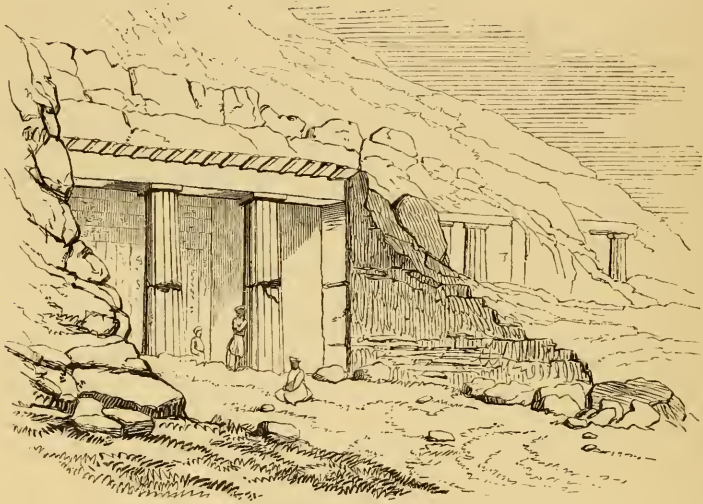
was approached by a passage rising from the ground at the spot where the former passage began to descend. The builder then showed what a great size he meant to give to his building by the care which he took lest the chamber in the middle of it should be crushed by the weight which he was going to place upon the top of it. Over this chamber, which he covered with a flat stone, he left four more spaces or chambers, each covered with a flat stone, and then a fifth roofed with a pair of sloping stones. Lest the workmen should be troubled when they had to return to the sarcophagus in this centre chamber, he left air-passages reaching to the surface of the pyramid. The building was then finished; the body was placed in the sarcophagus. By way of barring the chamber against all future entrance, the workmen closed it by means of a square block which filled the whole passage. They probably shut some of themselves in, and these men then let themselves down by a well from this upper passage into the passage first made, 90 feet below the surface of the rock; and thus returned to the open air. The chamber under ground, which is at a level with the bottom of the well, and another small chamber at a level with the top of the well, seem to have been made for the use of the workmen in making good their retreat. Lastly, the builder closed up the only entrance by stonework, like the rest of the building. In forming the passages, the builder took the same care lest they should be crushed by the weights overhead, as in the case of the chief chamber. The chief passage, though only six feet wide, is not roofed over without the help of eight advancing courses of stone; and the entrance is covered with an enormous block which is again protected by other yet larger blocks in the form of a sloping roof. When broken open, the name of Nef-Chofo was found painted on several of the stones. This pyramid is about forty feet higher, and each side of the base forty feet longer, than the former pyramid. It is higher than any tower, or column, or steeple, has ever been made.

“To these two kings’ ambitious wish of making themselves famous, to their religious care to keep their embalmed bodies safe against the day of resurrection, and to the noble aim of the architects to make buildings more large, more lasting, and more grand, than any that had yet been seen, we owe these greatest of works. Such works bear the marks of a rude age; but the men who could produce buildings so simple and so grand were men of no ordinary minds. The pyramids naturally took their name from the Egyptian word *Pi-rama*, *the mountain*. They stand, with a few smaller pyramids, and countless other small tombs, on the low range of Lybian hills which divides the sands of the desert from the cultivated fields near Memphis.”

The dimensions of the great pyramid are stated to be as follows:—Surface of its four sides, above 21 acres; area of base, 13 acres; perpendicular height, 479 feet; being 119 feet higher than St. Paul’s, containing six times the mass of stone of Plymouth breakwater; and (according to Herodotus) it occupied 20 years in building, and 1,600 talents of silver were expended in the mere item of furnishing the workmen with purges, leeks, and onions.

The tombs of Egypt in general are on a scale of great extent and magnificence, and are usually built, not in cultivated places, but in or near deserts. They are often hewn in the solid rock, and are highly adorned. The excavated tract of rocky tombs at Thebes extends about two miles in length, and, as in the

neighbourhood of Jizeh, there are deep shafts or walls, which are the approaches to deeper chambers, and to an endless number of winding recesses. (See "Entertaining Knowledge," Egyptian Antiquities, vol. ii., p. 150, &c.) The annexed drawing will illustrate the correctness of the expression, *desolations*, or, *desolate places*.



TOMB OF BENI HASSAN.

The following extract from a book, entitled, "Israel in Egypt," also affords an excellent illustration of the verse before us. It shows us, just what the text would lead us to infer, how entirely ancient kings devoted themselves to the work of building their tombs, as though it were the one great business of their reigns; also, how often they were surprised by death whilst still in the act of building them; and likewise, how well such places may be called desolations:—

"The excavation and decoration of the tomb of a King of Egypt began on the day of his accession, and ended on the day of his death. The superintendence and direction of it were duties so sacred that even Pharaoh could not perform them by proxy. His own presence, his own directing mind, must be there, or the work stood still. At the instant of his death, it ceased altogether. In whatever state of imperfection it might be, no stroke of the chisel, no trace of the pen, passed over it again. The mummy of Pharaoh was laid in the vault—finished or unfinished—and the tomb was closed. So that there is much history to be read in the wild and desolate valley of the kings, in the desert of Western Thebes. The long reign of a pious monarch is marked by a suite of corridors and halls excavated in the mountain, to an extent which threatens the stability of the superincumbent mass, and gorgeously and elaborately decorated with hieroglyphics and reliefs, like the vault of Sethos I. A reign suddenly terminated by untimely death appears in the abrupt cessation of works in progress, promising great excellence and beauty when complete, like the tomb of Amenephtis."

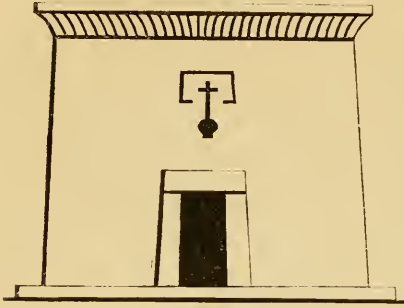
18, 20, 21. *The chained repose together ;  
 They hear not the taskmaster's voice.  
 Why giveth he light to him that is in misery ;  
 And life to them that are bitter in soul ;  
 Who are longing for death, but it cometh not ;  
 And they dig for it more than for hid treasures ?*

Diodorus (III. 11), as quoted by Sir G. Wilkinson, says, speaking of gold mines in Egypt,—“The kings of Egypt condemn to the mines notorious criminals, prisoners of war, persons convicted by false accusations, or the victims of resentment. And not only the individuals themselves, but sometimes even their whole family, are doomed to this labour, with the view of punishing the guilty, and profiting by their toil. The vast numbers employed in these mines *are bound in fetters, and compelled to work day and night without intermission*, and without the least hope of escape, for *they set over them barbarian soldiers*, who speak a foreign language, so that there is no possibility of conciliating them by persuasion, or the kind feelings which result from familiar converse. . . . . *The overseers urge them to their work with commands and blows. . . . .* No attention is paid to their persons; they have not even a piece of rag to cover themselves; and so wretched is their condition, that every one who witnesses it deplores the excessive misery they endure. *No rest, no intermission from toil* are given to the sick or maimed; neither the weakness of age nor woman's infirmities are regarded; *all are driven to their work with the lash*, till at last, overcome with the intolerable weight of their afflictions, *they die in the midst of their toil*. So that these unhappy creatures always expect worse to come than what they endure at the present, *and long for death as far preferable to life.*” The parts of the above extracts which I have had printed in italics forcibly illustrate the language of Job in these verses. Here is an account of wretched creatures “*chained,*” or “*bound in fetters,*” often for no fault of their own, and condemned to miserable toil; here is “*the voice of the taskmaster,*” for they are urged to their work by *overseers* with *commands* and *blows*; here, that “*repose*” is not enjoyed which death alone can give, for their labour is *without intermission*, night and day; every one who witnesses their condition (says the historian) deplores the *excessive misery* they endure; and we might, in reading the account, almost be inclined to ask with Job, “Why giveth he light to him that is in misery?” They must needs be “*bitter of soul,*” when these unhappy creatures always expect *worse to come* than what they endure at the present. And whilst they are compelled by the lash to “*dig for hid treasures,*” we can readily suppose that they look out far more eagerly for death than for gold, which (however successful their search), can bring them no relief. Indeed, the historian expressly tells us, almost in the words of Job, that *they long for death as far preferable to life.*



JOB V.

3. *I doomed his homestead.* If we may suppose that a custom, prevalent amongst the ancient Egyptians, of writing a lucky sentence over the entrance of a house, for a favorable omen, as “the good abode” (the *münzel mobarak* of the



SENTENCE OF BLESSING AFFIXED TO A HOUSE.

modern Arabs), was also practised in the country of Job; then this adds point to the remark of Eliphaz. He looked upon the snug villa of the fool who was living without God, and notwithstanding that the owner of it was taking root like the flourishing plantation within the enclosure, and notwithstanding that he deemed himself safe and prosperous under the talismanic virtue of the lucky omen inscribed upon his walls, he (Eliphaz) at once portended evil

respecting him, and declared his habitation, so far from being blessed, to be cursed.

Sir G. Wilkinson remarks,—“It was, perhaps, at the dedication of the house that these sentences were affixed; and we may infer, from the early mention of this custom among the Jews (Deut. xx. 5), that it was derived from Egypt—a conjecture greatly strengthened by the circumstance of our finding even the store-rooms, vineyards, and gardens of the Egyptians placed under the protection of a tutelary deity.”

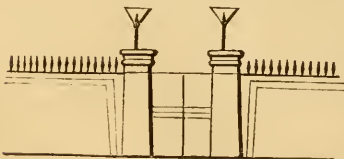
*Homestead.* The homesteads of the wealthy were even at that early age on a scale of considerable magnificence—if, at least, we may suppose that those in Job’s neighbourhood bore some affinity to Egyptian villas. These, judging of them from plans and drawings taken from the sculptures, were of great extent, containing, within the outer circuit of the walls, not merely the sumptuous dwelling with its many offices attached to it, but also spacious granaries, commodious stabling, a large farm-yard, with sheds for housing the cattle, suitable tanks of water, and extensive gardens well stocked with the pomegranate, the fig, the date, and the vine.

5. *Spikes.* The word **צִנְנִים** (*tsinnim*) certainly means *shields*, and in one place (Prov. xxii. 5) it is translated *thorns*. I am inclined to think, though I speak doubtfully, that its meaning here may be—the shield-like battlements or spikes which we find to have been common on the enclosures of ancient Egyptian villas



EGYPTIAN BATTLEMENTS.

and granaries. Wilkinson informs us that “the Egyptian battlements were an imitation of shields, which doubtless suggested the first idea of this mode of protecting the besieged.”



A WALL, ENCLOSING A VILLA AND GRANARIES, CROWNED WITH SPIKES.

He says in another place, speaking of the enclosure of villas, granaries, &c.,—“The walls were usually built of crude brick . . . and the summit was crowned either with Egyptian battlements, the usual cornice, a row of spikes in imitation of spear-heads, or with some fancy ornament.”



26.

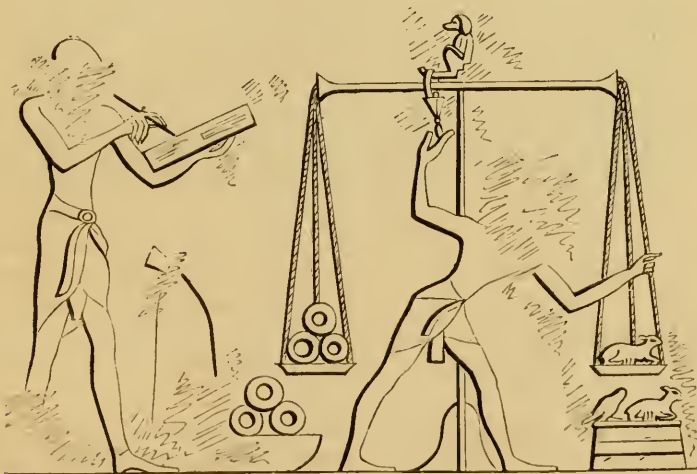


REAPING AND STACKING CORN.

*Thou shalt come to the grave in a full age,  
Like the mounting up (stacking) of a shock of wheat in its season.*

## JOB VI.

2. *Were exactly weighed, &c.* Wilkinson says, on the scales of the ancient Egyptians,—“The principle of the common balance was simple and ingenious; the beam passed through a ring suspended from a horizontal rod, immediately above and parallel to it, and when equally balanced, the ring, which was large enough to allow the beam to play freely, showed when the scales were equally poised, and had the additional effect of preventing the beam tilting when the goods were taken out of one and the weights suffered to remain in the other. To the lower part of the ring a small plummet was fixed, and this being touched by the hand and found to hang freely, indicated, without the necessity of looking at the beam, that the weight was just.”



ANCIENT EGYPTIAN SCALES.

27. *Ye let fall the net upon the orphan.* The allusion is probably to the traps or clap-nets used anciently by fowlers.

“The clap-net (says Sir G. Wilkinson) was of different forms, though on the same general principle as the traps. It consisted of two sides or frames, over which the network was strained; at one end was a short rope, which they fastened to a bush, or a cluster of reeds, and at the other was one of considerable length, which, as soon as the birds were seen feeding in the area within the net, was pulled by the fowlers, causing the two sides to collapse.”

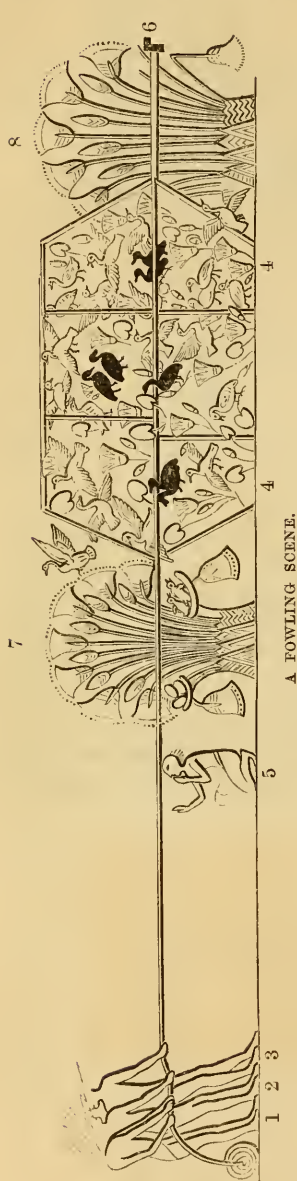
## JOB VII.

1. *Hath not man a soldiership to serve upon earth?* Every Egyptian soldier, whether on duty or not, was allowed a certain portion of land, free from all charge and tribute. He was obliged to provide himself with the necessary arms offensive and defensive, and everything requisite for a campaign, and was expected to hold himself in readiness for taking the field when required, or for garrison duty. A large portion of the army was frequently called upon by their warlike monarchs to invade a foreign country, or to suppress those rebellions which occasionally broke out in the conquered provinces. The required service for some such campaign, or for garrison duty, is what Job probably alludes to in the expression “*a soldiership to serve.*”

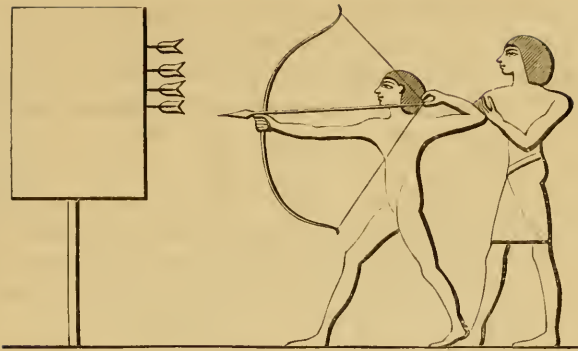
6. *My days have been swifter than the web.* The idea thus presented is very beautiful. Man's life, with all its detail, is like some intricate design that is

woven; the weaver, however, soon completes his task, and the work is then cut out of the loom. Not unlike this is David's comparison,—“The days of my life are as a tale that is told.”

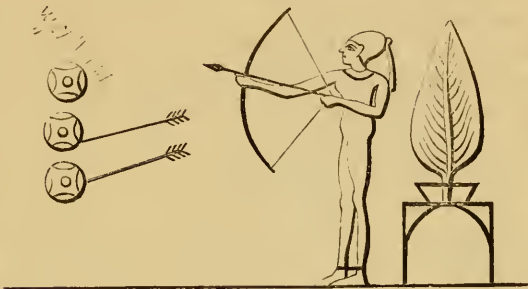
20. *A butt.* Not improbably in the sense of a target. Shooting at a target appears to have been a favourite amusement with ancient Egyptian gentlemen, and even ladies, in the pleasure-grounds. The implication on Job's part may perhaps be that God afflicted him in mere wanton sport.



Figures 1, 2, 3, pull the rope, that the net 4, 4, may collapse; 5, makes a sign with his hand to keep silence and pull; at 6, the rope is fixed; 7, and 8, are papyrus plants; the plant 8, is evidently used to fix the rope by a peg at one end; the plant 7, is selected for the purpose of concealing the fowlers.



A YOUNG MAN SHOOTING AT A TARGET.



A LADY SHOOTING AT TARGETS.

*Why hast thou set me as a butt for thee?*

## JOB IX.

### 9. *Making Arcturus, Orion, and Pleiades.*



ARCTURUS.

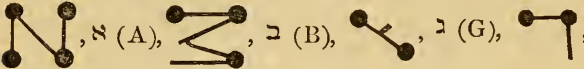
*(Drawn by the Author.)*

It is difficult to determine how the term  $\psi\psi$  (*gnash*) came to be applied to the constellation *Arcturus* or *the Great Bear*, called also *the Wain*. It is possible that Sabeism had, at this early period, invented, respecting that remarkable constellation, some of those curious and not altogether unscientific fables which we find afterwards in Grecian mythology. We cannot, however, trace any connexion between the word  $\psi\psi$  (*gnash*) and the metamorphosis of Diana's companion Callisto, the daughter of Lycaon, King of Arcadia, and the favorite of Jupiter, into a bear, and her location, together with her son Arctophylax, in the heavens; or the refusal of Thetis, the Goddess of the Ocean, to receive this constellation, which, in point of fact, never sets—at least, not as seen in latitudes north of

the tropics. Possibly the word may be the same, by aphæresis, as the Arabic **שׁע** (*nagnash*) a *bier*, the name given by the Arabs to this constellation. As to a statement which I have seen put forth in the "Oriental Collections," vol. ii., p. 340, that by joining the several stars, according to the Chaldean astrological usage,

the constellation reads  i.e., **שׁ** (*ash*), I would observe

that it would be assuming too high an antiquity for the forms of the letters to suppose that the constellation was originally called **שׁ** (*ash*) or **שׁע** (*gnash*) from its being so read in the heavens. The celestial alphabet of the Chaldeans,

, **א** (A), **ב** (B), **ג** (G), **ד** (D), &c., is evidently a comparatively modern construction.

This constellation was called *ἄμαξα*, a *chariot*, or *wain*, as early as the time of Homer. It was called by the Latins *Septentrio*, or the team of the seven (teriones) *ploughing oxen*. It was likewise called *ἔλικη* from its continually *gyrating* motion round the pole: compare with this God's question to Job in chap. xxxviii. 32 (if at least **שׁי** (*gnaish*) there be this constellation), *As to Arcturus with his sons, canst thou guide them? i.e., guide them* in their rotatory course round the pole. The Phœnicians give this constellation the name of *Dubbe el chabar*, the *great bear*. The Hebrews and Arabs call it both *Agalha*, the *chariot*; and also *Dub achber*, the *great bear*. The three stars of the tail are also called *Benat-nasch*, i.e., the *daughters* (the mourning followers) of the *bier*: compare with this *Arcturus with his sons* in chap. xxxviii. 32.



ORION.

(Drawn by the Author.)

*Orion*. **כְּסִיל** (*chesil*),—is unquestionably the most splendid among the constellations. It contains two stars of the first magnitude, and several of the second. It stands like a great giant in the heavens south of Taurus and Gemini, and is partly on the equator. The Assyrians identified this constellation with the famous hunter Nimrod, the founder of their empire. It is called by the Arabs



*the hero*, and by the Chaldeans *the giant*. The Hebrew month כִּסְלֵו (chislev) (about *December*) is, I think, not improbably named after this constellation.



PLEIADES.  
(Drawn by the  
Author.)

*The Pleiades.* כִּימָה (chimah). This well-known and, in all ages, celebrated cluster of stars has its location on the shoulder of the Bull. The group consists principally of seven stars respectively named Electra, Maia, Taygeta, Alcyon, Celæno, Sterope, and Merope; but six only are actually visible, and the ancients resorted to a myth to account for the supposed disappearance or semi-extinction of one of them. Ovid alludes to the circumstance in *Fasti*, lib. 4, v. 170 :—

“Pleiades incipiunt humeros relevare paternos  
Quæ septem dici, sex tamen esse solent.”

23. *The scourge.* Generally represented in the hand of Egyptian monarchs as the emblem of Executive justice.



AN EGYPTIAN KING CARRYING THE REGAL ROD AND SCOURGE,  
AND WEARING THE ROYAL APRON OR SASH.

(Copied by the Author from the British Museum.)

26. *Vessels of reed.* The boat-builders of the ancient Egyptians might be divided into two distinct classes, one of which formed a subdivision of the carpenters, the other of the basket-makers or the weavers of rushes and osiers—a very numerous class of workmen. The boats made by these last were a sort of canoe or punt, used for fishing and fowling, and consisted merely of water plants or osiers bound together with bands made of the stalks of the papyrus or cyperus. They were *very light*, and some so small that they could easily be carried from one place to another. Some of them, according to Strabo, passed the falls at the cataracts of Syene in perfect security, exciting the surprise of the beholders. Papyrus boats are frequently noticed by ancient writers. Plutarch describes Isis going in search of the body of Osiris “through the fenny country, in a bark made of the papyrus; whence it is supposed that persons using boats of this description are never attacked by crocodiles, out of fear and respect to the goddess.” (Is it possible that the parents of Moses may have been to some extent influenced by this superstition when they placed their infant in an ark of bulrushes, though of course their “faith” in God was decidedly paramount?)

From the fact that Moses was exposed in an ark (or boat) of bulrushes, daubed with slime and with pitch, we incidentally learn that this sort of boat was rendered impervious to water by a coating of pitch. (See Wilkinson iii., 184, &c., *passim*.)

For an illustration of a papyrus boat, evidently covered with a coating of pitch, see the Illustration at chap. xli. 5—7.

30. *Soap.* There is no evidence that the ancient Egyptians were acquainted with soap (properly so called); they were probably acquainted, however, with some absorbent substitutes, such as steatite or the argillaceous earths; or from the circumstance of a preparation of pounded lupins used by the modern Egyptians for washing the hands, and called *doqâq*, having been long adopted in the country, we may infer that it may be an old invention, handed down to, and imitated by, the present inhabitants. (See Sir G. Wilkinson.)

32, 33. *For he is not, as I, a man, that I should answer him;*

*That we should come together in judgment.*

*There is no arbitrator between us;*

*He would lay his hand upon us both.*

In the ancient Egyptian courts the complainant stated his case. This was done in writing, and every particular that bore upon the subject, the mode in which the alleged offence was committed, and an estimate of the damage or the extent of the injury sustained, were inserted. The defendant, then taking up the deposition of the opposite party, wrote his answer to each of the plaintiff's statements, either denying the charge, or endeavouring to prove that the offence was not of a serious nature; or, if obliged to admit his guilt, suggesting that the dangers were too high, and incompatible with the nature of the crime. The complainant replied in writing; and the accused, having brought forward all he had to say in his defence, the papers were given to the judges; and, if no witnesses could be produced on either side, they decided upon the question according to the deposition of the parties. Their opinion only required to be ratified by the president (“*the arbitrator*”?), who then proceeded, in virtue of his office, to pronounce judgment on the case, and this was done by touching the party who had gained the cause with the figure of Truth. (See Sir G. Wilkinson.)

34. *God's rod.* In ancient, as in modern Egypt, the bastinado was a very usual punishment. It consisted of blows inflicted upon the prostrate criminal with a rod or stick.



THE BASTINADO.

The rod being thus the ordinary instrument of punishment became naturally the symbol of the infliction of divine judgments.

## JOB XII.

6. *Tabernacles are safe for ravagers ;  
And full security is for those that provoke God ;  
To whom God bringeth [revenue] with his own hand.*

It is not a little remarkable that in Egypt, in remote ages, *thieves, burglars, &c., were under the protection of the government*, and so had full security in the execution of their nefarious deeds. Those who followed the *profession* of thief gave in their names to the chief of the robbers (the same as the Shekh el Haramééh, or Shekh of the robbers in modern Egypt and at Constantinople), and agreed that he should be informed of everything they might thenceforward steal the moment it was in their possession. In consequence of this, the owner of the lost goods always applied by letter to the chief for their recovery; and having stated their quality and quantity, the day and hour when they were stolen, and other requisite particulars, the goods were identified, and, on payment of one quarter of their value, they were restored to the applicant in the same state as when taken from his house. It may be asked,—What redress could be obtained when goods were stolen by those who failed to enter their names on the books of the chief? But as it is evident that these private speculations would interfere with the interests of all *the profession*, the detection of such persons would inevitably follow as the natural consequence of their avarice; and thus all others were effectually prevented from robbing save those of the privileged class. The salary of the chief was not merely derived from his own demands upon the goods stolen or from any voluntary contribution of the robbers themselves, but was probably a fixed remuneration granted by the government as one of the chiefs of the police. (Wilkinson's "Ancient Egyptians," Vol. ii., p. 47.)

17. *He marcheth off counsellors stripped.* The kings of Egypt were assisted in the management of State affairs by the advice of the most able and distinguished members of the priestly order. With them the monarch consulted upon all questions of importance relating to the internal administration of the country; and so, previous to the admission of Joseph to the confidence of Pharaoh, the opinion

of his Ministers was asked as to the expediency and propriety of the measure. Gen. xli. 38, "And Pharaoh said unto his servants (Ministers), Can we find such a one as this is?" Gen. i. 7, "The elders of his (Pharaoh's) house." And Isaiah xix. 11, "The wise counsellors of Pharaoh." (Wilkinson's "Ancient Egyptians," Vol. ii., p. 23, First Edition.)

That men so highly considered, and whose opinion on all political subjects was so valued, should have become so outwitted as to fall into the hands of their enemies, and have to grace their triumph by marching in the procession as captives, divested of their insignia and of whatever they most prided themselves about, must have been a singular disgrace. The sarcasm in Isaiah xix. 11—13 proves how much these ancient counsellors were renowned for their political wisdom:—"Surely the princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings? Where are they? where are thy wise men? and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt. The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof."

*And He maketh judges fools.* In Egypt none were admitted to the office of judge but the most upright and learned individuals; and in order to make the office more select, and more readily to obtain persons of known character, ten only were chosen from each of the three cities,—Thebes, Memphis, and Heliopolis. These thirty individuals constituted the bench of judges; and at their first meeting they elected the most distinguished among them to be president, with the title of Arch-judge. They all received ample allowances from the king, in order that, possessing a sufficiency for their maintenance and other necessary expenses, they might be above the reach of temptation and be inaccessible to bribes. Justice was gratuitously administered, and so was accessible to the poor as well as to the rich. When a case was brought for trial, the Arch-judge put a golden chain round his neck, to which was suspended a small figure,—a representation of the goddess who was worshipped under the double character of *Truth* and *Justice*, and whose name was *Thmei* (hence, doubtless, the *Θεμης* of the Greeks; compare also the *Thummin* of the Hebrews). She was represented with her eyes closed, purporting that the duty of a judge was to weigh the question according to the evidence he had heard, and to trust rather to his mind than to what he saw. During the trial, the eight volumes which contained the laws of the Egyptians were placed close to the Arch-judge, in order to guide his decision, or to enable him to solve a difficult question. The depositions of the plaintiff and defendant were made in writing, and the judges decided upon the question accordingly, as it was thought that the ends of justice were more likely to be forwarded by this mode of proceeding than when judges listened to the statements of pleaders, eloquence having frequently the effect of fascinating the mind, and tending to throw a veil over guilt, and to pervert truth. (Wilkinson's "Ancient Egyptians," vol. ii., p. 24, &c., *passim*.)

Job states in the text that God could, and sometimes actually did, infatuate even men of such high standing, probity of character, and wisdom as these; so that, to subserve his own wonderful purposes, the ends of justice were defeated, the



guilty escaped, and the innocent were condemned. And this conduced to the detriment and ultimate ruin of a nation.

18. *He looseth the authority of kings, or, He undoeth the sash of kings.* The Kings of Egypt wore an apron of peculiar form, and which belonged exclusively to their rank as kings. It was richly ornamented in front with various devices, probably of coloured leather; and the border was frequently formed of a row of asps, the emblems of royalty. Sometimes the royal name, with an asp on each side, as supporters, was embroidered upon it, the upper part being divided into square compartments of different colours; but it is not improbable that this formed an appendage to the girdle rather than to the apron; and several straps falling down at the side of the centre-piece show that it was tied in front, and came over the folds of the apron, and even of the upper robes. (Wilkinson's "Ancient Egyptians," vol. iii., p. 351.)

When God is said, then, as in the text, to *loose*, undo, or untie some such belt or apron of kings as this, the simple meaning is, that He deposes them from their authority. For an illustration of a king wearing the royal apron or sash, see the woodcut at chap. ix. 23.

19. *He marcheth off priests stripped.* The priests of the ancient Egyptians belonged to the first of the four principal castes. Next to the king, they held the first rank, and from them were chosen his confidential and responsible advisers, the judges, and all the principal officers of state. They associated with him, and by their great experience, their knowledge of the past, and their skill in augury and astronomy, they were supposed to presage future events, and to foresee an impending calamity, or the success of any undertaking. The sacerdotal order was divided into many classes, of which the pontiffs belonging to different deities were chief. Their ordinary dress was simple, but their robes of ceremony were grand and imposing, and each grade was distinguished by its peculiar costume. Various insignia were worn by them, according to their rank

or the ceremony in which they were engaged; and necklaces, bracelets, garlands, and other ornaments, were put on during the religious ceremonies in the temples. (Wilkinson—"Ancient Egyptians," Vol. i., p. 257, &c., passim.)

God greatly disconcerted this class of persons, as we know, both in the time of Joseph, and especially in that of Moses (Gen. xli. 8, 15, 16; Exod. viii. 18, 19). But doubtless there were many other occasions, such as the change of dynasties, &c., when they were actually disgraced in the way recorded in the text.

It is easily conceivable how great would be the degradation, to so distinguished a class of men, of being divested of their sacred habiliments, and, as captives, gracing the triumphal procession of some haughty conqueror.

21. *Looseneth the belt of the impetuous.* By the *impetuous* I am inclined\* to understand warriors rushing to the fight, probably in chariots. Castell gives as



A PRIEST WEARING HIS SACERDOTAL ROBES.

one of the meanings of the Arabic word, *swift, outstripping in running*, as applied to a horse.



AN EGYPTIAN WARRIOR BELTED AND RUSHING TO BATTLE.

#### JOB XIV.

7—9. I think that the tree here alluded to is the palm tree. Shaw, vol. i., 259, speaking of palm trees, says, “They are propagated chiefly from *young shoots*, taken from the roots of full-grown trees, which, if well *transplanted* and taken care of, will yield their fruit in their sixth or seventh year; whereas those that are raised immediately from the kernels will not bear till about their sixteenth. This method of raising the *φωμῆξ* or palm (and what may be further observed that, *when the old trunk dies, there is never wanting one or other of these offsprings to succeed it*), may have given occasion to the fable of the bird of that name (Phoenix) dying and another rising from it.” Again, Shaw says, page 261, “I was informed that the palm tree arrives at its greatest vigor about thirty years after transplantation, and continues so seventy years afterwards, *bearing yearly fifteen or twenty clusters of dates, each of them weighing fifteen or twenty pounds.*” Again,—“This *φιλυδρον φυρον* requires no other culture and attendance *than to be well watered* once in four or five days,” &c. Calmet says, “*The palm is much fonder of water than many other trees of the forest, &c. . . .* And we learn from Sir Robert Wilson (“History of the Expedition to Egypt,” p. 18), that when the English army landed in Egypt, in 1801, to expel the French from that country, Sir Sydney Smith assured the troops that *wherever date trees grew, water must be near*; and so they found it on digging usually *within such a distance that the roots of the tree could obtain moisture from the fluid.*”

The parts of the above extracts which are printed in italics are such as more immediately illustrate the passage before us.

7—10. Schultens gives a quotation from Horace very apposite to the idea

conveyed in these verses:—"Redeunt jam gramina campis, Arboribusque comæ : Nos ubi decidimus, quo pius Æneas, &c., pulvis et umbra sumus."

And equally apposite is the following beautiful extract from Moschus, quoted by Good in his work on Job, to which is subjoined Gisborne's elegant translation:—

Αἰ αἰ, τὰ μαλάχαι μὲν ἐπὰν κατὰ κᾶπον ὄλωνται,  
 \*Ἡ τὰ χλωρὰ σέλινα, τό τ' εὐθαλὲς οὖλον ἄνηθον,  
 \*Υστερον αὖ ζῶοντι, καὶ εἰς ἔτος ἄλλο φύοντι  
 \*Ἄμμες δ' οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,  
 \*Ὅππότε πρῶτα θάνωμες, ἀνάκοι ἐν χθονὶ κοίλα  
 Εὐδομες εὖ μάλα μακρὸν ἀτέρμονα νήγρετον ὕπνον.

"The meanest herb we trample in the field,  
 Or in the garden nurture, when its leaf,  
 At winter's touch, is blasted, and its place  
 Forgotten, soon its vernal buds renews,  
 And from short slumber wakes to life again.  
 Man wakes no more!—Man, valiant, glorious, wise,  
 When death once chills him sinks in sleep profound,  
 A long, unconscious, never-ending sleep."

Good gives another very apposite extract from the Yajur Veda. The version is by Sir W. Jones:—

"Since the tree, when felled, springs again, still fresher from the root; from what root springs mortal man, when felled by the hand of death?"

"Say not he springs from seed: seed surely comes from the living. A tree, no doubt, rises from seed, and after death has a visible renewal.

"But a tree which they have plucked up by the root, flourishes individually no more. From what root, then, springs mortal man, when felled by the hand of death?"

"Say not he was born before: he is born: who can make him spring again to birth?"

7—22. As Job throughout this portion of the chapter, amongst other things, states his opinion, with very evident emphasis, that man, when once dead, can return no more to earth, and as we know, from chap. xxxi. 26, 27, that Sabeism, or the worship of the heavenly bodies, and which taught the doctrine of the transmigration of souls, was at that period in existence, it seems to me not unlikely that he here speaks with allusion to that doctrine, and wholly discountenances it. The doctrine in question appears to have originated in the Sabeian notion that the soul, originally pure and an inhabitant of the highest heavens, gradually fell, by first conceiving the curiosity, and then the desire of mixing with matter; from the moment of the indulgence of this fatal conceit, the tendency of the soul was downwards, until, having passed through the sidereal heavens, and then through the several planets, and in each successive stage of degradation having contracted some new impurity, it finally arrived on earth, and became incorporated with matter. Nor could it reascend to its native heaven without undergoing a variety of purgations, which served the double purpose both of expiation and of purification: this was effected by the means of transmigration or the passage of the soul at the death of the body which it had inhabited, into some other body, and so on for a certain fixed cycle of ages, until the purgation was completed.

The Egyptians embraced this doctrine at a very early period, and probably it

was already prevalent in some countries in the age of Job, though his statements in this chapter make it evident that it formed no part of his theology. In after ages this doctrine was extensively held by the Jews; and from John ix. 2 it is clear that our Lord's disciples were, at one time at least, tinged with it. Amongst the fathers, Origen held it; and Thomas Burnet remarks that it must have come down from heaven, for its origin is so remote that no person can trace either its father or mother, or its genealogy. It is refreshing to find that our patriarch did not admit any such absurdity into his creed.

## JOB XIX.

23—27. An inscription, carved upon the smoothed surface of a solid rock at Hasn Ghoráb, at Hadramaut, in the South of Arabia, and discovered in 1834 by some officers of the Honorable East India Company's surveying vessel the *Palinurus*, is so remarkably appropriate to the subject of these verses as to warrant some lengthened notice being taken of it. Mr. Forster has been so fortunate as to decipher it, together with one or two other similar though minor inscriptions found in the same neighbourhood, and to his learned work on the historical geography of Arabia I am indebted for the whole of the condensed information contained in this note. He states that, "In all the inscriptions the size, depth, and regularity of the letters bespeak a skill and care in the execution admirably fitted to attain the object which they have attained (an object, as we gather from Job xix. 24, uppermost in contemplation in the earliest ages), to set at defiance the ravages of time." Mr. Forster, convinced of their antiquity by the descriptions given by the discoverers respecting the inclination of the walls, and the general Egyptian character of the ruins round them, and of their importance to the work in which he was then engaged ("The Historical Geography of Arabia"), carefully examined copies of them, though without much hope at first of ever succeeding in deciphering them, and was soon satisfied of the incorrectness of Mr. Wellsted's theory as to the affinity of the language to which they belonged with the Ethiopic. Being further satisfied that he had before him the primitive alphabet of a primitive language, he anxiously though doubtfully looked about for further light upon the interesting subject. When renewing his acquaintance with the "*Monumenta Vetustiora Arabiæ*" of Albert Schultens, he was struck with a title prefixed to two poems which spoke of them as most ancient, and as having been found on the marbles of ruined fortresses on the shore of Hadramaut, near Aden. Schultens professed to have extracted them from Novairi's "Historical Geography," though in this, as Mr. Forster afterwards found, he was wrong, as they had been taken from the work of an earlier writer, "the celebrated Al-Kazwini." They were stated to have been discovered by Abderrahman, Viceroy of Yemen, between the fortieth and fiftieth year of the Hejira, or about A.D. 660—670.

Conceiving the idea that these professedly very ancient poems might be Arabic translations of the Hasn Ghoráb inscriptions, Mr. Forster at once determined upon a comparison of the inscriptions with the supposed translations; and finding a remarkable correspondence both in the length of the lines, in the number of letters, and in the frequent occurrence of particular letters in similarly respective



situations, between the larger inscription and the larger poem published by Schultens, he was encouraged, by the help of what now appeared to him an undoubted translation, gradually to discover the power of the different letters, and



SPECIMEN OF ROCK INSCRIPTIONS IN THE VALLEY MOKATTEB, NEAR MOUNT SINAI.  
*Designed and drawn by the Author from various sources.*

so, the words which they composed, and then, by referring to Golius for their Arabic meanings, he produced the following translation, which agrees, for the most part, closely with the presumed Arabic translation originally extracted from Al-Kazwini :—

“We dwelt living long luxuriously in the Zenanas of this spacious mansion: our condition exempt from misfortune and adversity. Rolled in through our channel  
 The sea, swelling against our castle with angry surge; our fountains flowed, with murmuring fall,  
 above  
 The lofty palms: whose keepers planted dry dates in our valley date-grounds; they sowed the arid rice.  
 We hunted the mountain-goats, and the young hares, with gins and snares; beguiling, we drew forth the fishes.  
 We walked, with slow, proud gait, in needle-worked many coloured silk vestments, in whole silks, in grass-green chequered robes.  
 Over us presided kings far removed from baseness, and stern chastisers of reprobate and wicked men. They noted down for us according to the doctrine of Heber,  
 Good judgments written in a book to be kept; \* and we proclaimed our belief † in miracles, in the resurrection, in the return into the nostrils of the breath of life.  
 Made an inroad robbers, and would do us violence; collectively we rode forth, . . . we and our generous youth, . . . with stiff and sharp-pointed spears; rushing onward  
 Proud champions of our families and our wives; fighting valiantly, upon coursers with long necks, dun-coloured, iron-gray, and bright bay,  
 With our swords still wounding and piercing our adversaries; until, charging home, we conquered and crushed this refuse of mankind.”

With regard to the antiquity of this inscription, it may be remarked that, in the seventh century of our era, it was referred by the Arabs of that period to the times of the Adites, the most ancient inhabitants of Arabia Felix, an opinion which has been confirmed by the fact of Mr. Forster's having been able to decipher, at the bottom of the inscription, the names of its two engravers, and also a statement that the people described *is* the famous lost tribe of *Ad*; and that the battle was fought with the Kedarite tribe of *Ac*. The former of these tribes—the heroes of the inscription before us—are represented by the Mahometan account, as given by Mr. Sale, as being descended from Ad, the son of Aws (Uz), the son of Aram, the son of Shem, the son of Noah; which Ad, after the confusion of tongues, settled in Al Akhâf, or the winding sands in the province of Hadramaût, where his posterity greatly multiplied. God in order to humble them for their apostacy, and their refusal to listen to the preaching of the prophet Hûd (Heber), (it would appear from the same account,) *afflicted them with a drought for four years; so that all their cattle perished, and themselves narrowly escaped a similar fate*. Now it is somewhat remarkable that the substance of what is thus stated respecting them has been recorded of themselves on the two rock-graven inscriptions preserved in the Arabic translation furnished by Al-Kaswîni, and one of which only (the earlier) has as yet been discovered at Hasn Ghorâb. This earlier monument speaks of the creed of the tribe of Aws as being conformable to the doctrine of Hûd or Heber, whilst the second records the circumstance of their having been visited by drought and famine on account of their lapsing into apostacy. The whole of it is so interesting that I do not scruple to give it:—

\* I have given a different rendering of this word in my Notes on xix. 23.

† For a different translation of these words—see Notes on xix. 25—27.

- “1. We dwelt at ease in this castle a long tract of time ;  
Nor had we a desire but for the region lord of the vineyard.
2. Hundreds of camels returned to us each day at evening,  
Their eye pleasant to behold in their resting-places.
3. And twice the number of our camels were our sheep,  
In comeliness like white does ; and also the slow-moving kine.
4. We dwelt in this castle seven years  
Of good life . . . . how difficult from memory its description !
5. Then came years barren and burnt up :  
When one evil year had passed away, there came another to succeed it.
6. And we became as though we had never seen a glimpse of good.  
They died : and neither foot nor hoof remained.
7. Thus fares it with him who renders not thanks to God :  
His footsteps fail not to be blotted out from his dwelling.”

Now in both these poems we may trace, as Mr. Forster has already done, marks of the highest antiquity; the evident importance attached in the first to the “needle-worked many-coloured silk vestments, whole-silks, grass-green chequered robes,” reminds us of the Psalmist’s description of the royal bride, “her clothing of wrought gold,” “her raiment of needlework,” and also of the vanity imputed in Deborah’s song to the sanguine mother of Sisera who was contemplating in thought the “prey of divers colours of needle work” which was to be part of the reward of her son’s imagined victories; and further back of Joseph’s “coat of many colours” (or stripes).

In the second poem the importance attached to the possession of camels, sheep, and oxen as the representatives of wealth, carries us back to patriarchal times, and forcibly reminds us of the opening of this book, chap. i. 3. But apart from this, allusion is made in it to an incident so similar to one recorded in Genesis, that we can scarcely hesitate to refer the two accounts to one and the same event. The poem, like the narrative in Genesis, speaks of seven years of plenty being succeeded by years of famine, during which, according to the first account, the cattle in Hadramaut died, obviously, as we may infer, because there was no Joseph there, as in Egypt, to be the instrument of preserving them; and so extensive were the effects of the famine, that in the remarkable words of the inscription, “*neither foot nor hoof remained*,” an expression which, Mr. Forster observes, is used by no other writer, so far as he knows, than Moses,—“And Moses said,—Our cattle also shall go with us; there shall not *an hoof* be left behind.” After Mr. Forster had come to these conclusions, he was not a little delighted at meeting with a wholly independent confirmation of the correctness of his view in referring the poem just cited to the *age of Joseph*. In a passage from Firazabaudi,—cited by Pocock, with no other view than that of proving the great antiquity of the art of writing among the Hamyarites,—Ebn Hesham relates that a flood of rain laid bare to view a sepulchre in Yemen, in which lay a woman, having on her neck seven collars of pearls; and on her hands and her feet bracelets and ankle-rings and armlets, seven on each, and on every finger a ring in which was set a jewel of great price; and at her head a coffer, filled with treasure, and a tablet with this inscription:—



“In thy name, O God, the God of Hamyar.  
 I, Tajah, the daughter of Dzu Shefar, sent my steward to Joseph.  
 And he delaying to return to me; I sent my handmaid,  
 With a measure of silver, to bring me back a measure of flour :  
 And not being able to procure it, I sent her with a measure of gold :  
 And not being able to procure it, I sent her with a measure of pearls :  
 And not being able to procure it, I commanded them to be ground :  
 And finding no profit in them, I am shut up here.  
 Whosoever may hear of me, let them commiserate me.  
 And should any woman adorn herself with an ornament  
 From my ornaments, may she die no other death than my death.”

The reference in these lines to the famine recorded in Genesis, “when *all* countries came into Egypt to Joseph to buy corn,” is so remarkable as to need no comment, except to surmise that the refusal to sell corn to this unfortunate Hamyaritic Princess may have been the effect of Egyptian jealousy of the power of that country and kingdom. But whatever may have been the cause of this cruelty, we have, in all this, presumptive evidence that the date of the Hamyarite inscriptions may be referred to the age of Joseph; and if so, then their alphabetical characters are the most ancient that are known, and indeed may lay claim, for aught we know to the contrary, to be the primitive alphabet of mankind.

The inscriptions in the engraving at page 449 must not be confounded with those which have been described in this article.

## JOB XX.

24.



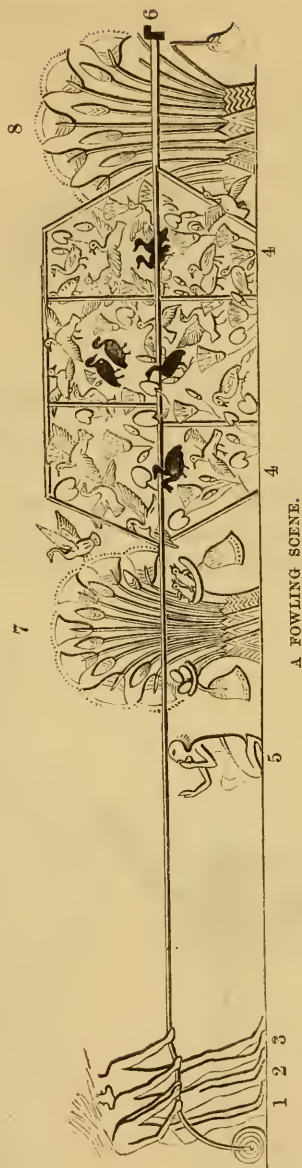
*He shall flee from a weapon of iron ;  
 A bow of copper shall slip over him. (See Notes.)  
 It is drawn, and shall come out of his body,  
 Even the flashing sword out of his gill :  
 He is going ! Terrors are upon him.*



## JOB XXI.

5. Lay your hand upon your mouth,—i. e., in token of silence.

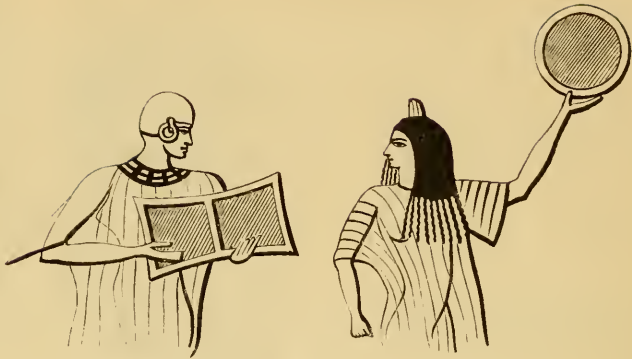
Sir G. Wilkinson having described the picture, which is here annexed, adds:—"A man, crouched behind some reeds, growing at a convenient distance from the spot, from which he could observe the birds as they came down, watched the net, and, enjoining silence by placing his hand over his mouth, beckoned to those holding the rope to keep themselves in readiness till he saw the birds assembled in sufficient number, when a wave of his hand gave the signal for closing the net. The Egyptian mode of indicating silence is evidently shown, from these scenes, to have been by placing "the hand on their mouth" (as in Job xxix. 9)—not, as generally supposed, by approaching the fore-finger to the lips; and the Greeks erroneously concluded that the youthful Harpocrates was the deity of silence, from his appearing in this attitude, which, however humiliating to the character of a deity, was only illustrative of his extreme youth, and of a habit common to children in every country, whether of ancient or modern times."



A FOWLING SCENE.

Figures 1, 2, 3, pull the rope, that the net 4, 4, may collapse; 5, makes a sign with his hand to keep silence and pull; at 6, the rope is fixed; 7, and 8, are papyrus plants; the plant 8, is evidently used to fix the rope by a peg at one end; the plant 7, is selected for the purpose of concealing the fowlers.

12. *The tabor.* This simple instrument of percussion was, no doubt, used in the very earliest times, though the first mention that is made of it is in Gen. xxxi. 27. It frequently occurs in the ancient Egyptian pictures, is invariably in the hands of females, and varies in form. It seems to have been composed of a simple frame of wood, over which was stretched leather or parchment; the accompaniment of jingling pieces of metal round its hoop appears to have been a more modern addition. It was much used both in civil and religious rejoicings, and was generally accompanied with dancing.



THE TABOR.

*(Drawn by the Author.)*

*The harp.* כִּנּוֹר (*chinnor*), a stringed instrument, usually accompanied with singing by the performer. It had a melodious and agreeable sound. (Ps. lxxx. 2, and Isa. xxiii. 16.) Was used in feasts and on joyous occasions in general.

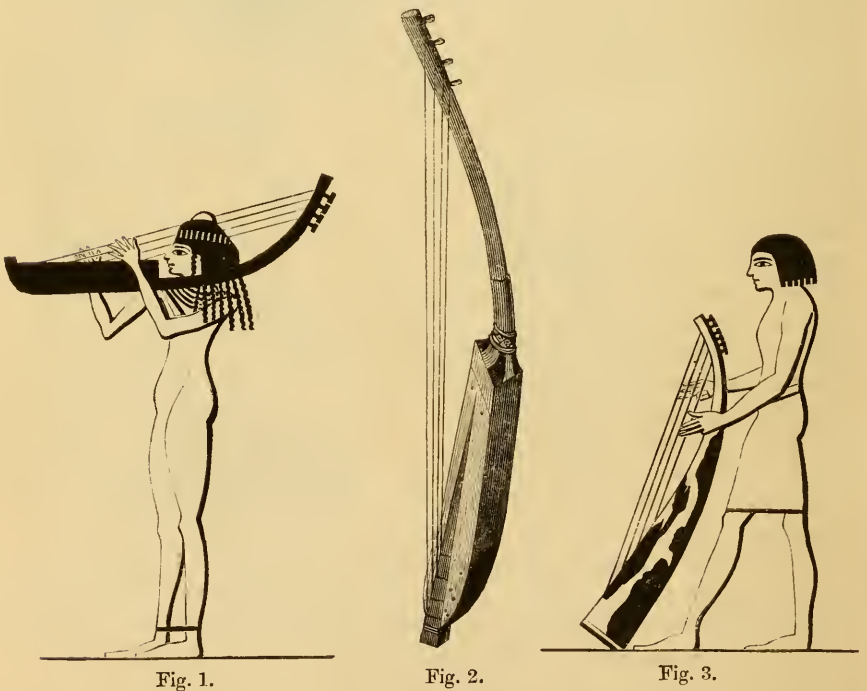


Fig. 1.

Fig. 2.

Fig. 3.

(Isa. v. 12, xxiv. 8; and Gen. xxxi. 27.) It was used also for the purposes of prophesying, and revealing religious mysteries. (1 Sam. x. 5; 1 Chron. xxv. 3; and

Ps. xlix. 4.) It was evidently David's favorite instrument, and that in which he was much skilled. (1 Sam. xvi. 16—23.) It was much used for the purposes of psalmody in God's praise, as is evident from the frequent mention of it in the Psalms, and also elsewhere, in connexion with them; and we learn from 1 Kings x. 12 that its framework was of wood; and from Gen. iv. 21, that it was one of the instruments that was earliest invented. From this latter circumstance I infer that it cannot be the lyre, which I rather conceive to have been the נָבֶל (nevel), and not likely, from its more complicated form, to have been the first of stringed instruments that was invented. As to Harmer's ingenious conjecture, that the נָבֶל (nevel), being a *skin* (?)—*bottle*, might also be a *bagpipe*, and that Josephus speaks, not of its twelve strings, but of its twelve sounds, φθογγοι, I think that the circumstance of the absence of any such instrument as a bagpipe from the ancient Egyptian pictures disproves the conjecture. As the *twang of the bow* used in hunting probably furnished the first notion of a stringed instrument, and as the כִּנּוֹר (chinnor) was the stringed instrument earliest in use, we may reasonably conclude that, in its first form, it resembled a *bow*, and then, in process of time, received various modifications, until it gradually assumed the forms both of the *harp* and the *guitar*.

The preceding and following Illustrations will explain this:—



Fig. 4.

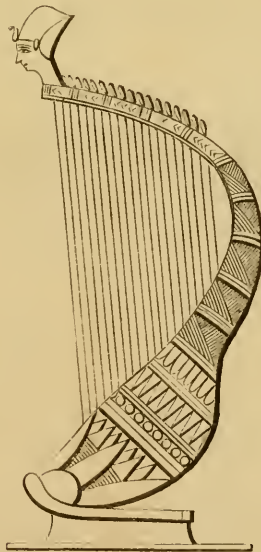


Fig. 5.

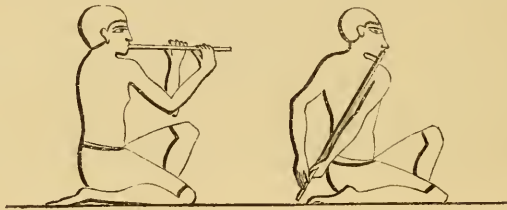


Fig. 6.

I suppose that figs. 1 and 2 exhibit the earliest form of the כִּנּוֹר (chinnor), being nothing more than a bow with four strings and the addition at one end of a wooden belly to make it more sonorous. The gradual transition from this instrument, through figs. 3 and 4, to the more perfect harp at fig. 5, is obvious; as is

also the straightening of the curve, and its assuming the form of a guitar, as at fig. 6.

*The pipe, עִיִּבָּ (gnougav).* The first invented of all wind instruments. (Gen. iv. 21.) It was probably in the first instance no more than a simple reed with holes bored in it. The ancient Egyptians had flutes of various lengths, some of them considerably longer than those in common use now. The double pipe also was an accompaniment at their concerts. I cannot agree with those who think that by עִיִּבָּ (*gnougav*) may be meant the Pandean pipes. This instrument occurs nowhere, so far as I know, in very ancient pictures or sculptures. It was comparatively a more recent invention, and probably derives its origin from the notion of the music of the spheres, the seven pipes of unequal length respectively representing the distances of the seven planets. Of this instrument, Pan, or the Universe, according to Greek mythology, is the inventor and performer.



ANCIENT EGYPTIAN PIPES AND FLUTES.



(Copied by the Author from Champollion.)

*They lift up their voice with the tabor and harp ;  
And rejoice at the sound of the pipe.*

30—33. Wilkinson gives the following account of the funeral procession of ancient Egyptian grandees, having previously stated that the pomp of a royal funeral was of course incomparably more magnificent:—

“First came several servants carrying tables laden with fruit, cakes, flowers, vases of ointment, wine, and other liquids, with three young geese and a calf for sacrifice, chairs and wooden tablets, napkins, and other things. Then others bringing the small closets in which the mummy of the deceased and of his ancestors had been kept, while receiving the funeral liturgies previous to burial, and which sometimes contained the images of the gods. They also carried



daggers, bows, sandals, and fans; each man having a kerchief or napkin on his shoulder. Next came a table of offerings, fauteuils, couches, boxes, and a chariot; and then the charioteer with a pair of horses yoked in another car, which he drove as he followed on foot, in token of respect to his late master. After these were men carrying gold vases on a table, with other offerings, boxes, and a large case upon a sledge borne by four men, superintended by two functionaries of the priestly order; then others bearing small images of his ancestors, arms, fans, the sceptres, signets, collars, necklaces, and other things pertaining to the king, in whose service he had held an important office. To these succeeded the bearers of a sacred boat, and that mysterious eye of Osiris, as God of Stability, so common on funeral monuments,—the same which was placed over the incision in the side of the body when embalmed; as well as on the prow and rudder of the funeral boat; was the emblem of Egypt; and was frequently used as a sort of amulet, and deposited in the tombs. Others carried the well-known small images of blue pottery representing the deceased under the form of Osiris, and the bird emblematic of the soul. Following these were seven or more men, bearing upon staves, or wooden yokes, cases filled with flowers and bottles for libation; and then seven or eight women, having their heads bound with fillets, beating their breasts, throwing dust upon their heads, and uttering doleful lamentations for the deceased, intermixed with praises of his virtues.

“One woman is seen in the picture turning round, in the act of adoration, towards a sacred case containing a sitting Cynocephalus, the emblem of the God of Letters, placed on a sledge drawn by four men; the officiating high priest or pontiff, clad in a leopard-skin, following, having in his hand the censer and vase of libation, and accompanied by his attendants, bearing the various things required for the occasion.

“Next came the hearse, placed in the consecrated boat upon a sledge, drawn by four oxen and by seven men, under the direction of a superintendent, who regulated the march of the procession. A high functionary of the priestly order walked close to the boat, in which the chief mourners, the nearest female relatives of the deceased, stood or sat at either end of the sarcophagus; and sometimes his widow, holding a child in her arms, united her lamentations with prayers for her tender offspring, who added its tribute of sorrow to that of its afflicted mother.

“The sarcophagus was decked with flowers; and on the sides were painted alternately the emblems of Stability and Security (?) two by two (as on the sacred arks or shrines) upon separate panels, one of which was sometimes taken out to expose to view the head of the mummy within.

“Behind the hearse followed the male relations and friends of the deceased; some beating their breasts; others, if not giving the same token of grief, at least showing their sorrow by their silence and solemn step, as they walked, leaning on their long sticks. These closed the procession.

“Arrived at the sacred lake, the coffin was placed in the *baris*, or consecrated boat of the dead, towed by a larger one furnished with sails and oars, and having frequently a spacious cabin, which, in company with other sailing boats carrying the mourners and all those things above mentioned appertaining to the funeral, crossed to the other side. Arrived there, the procession went in the same order

to the tomb; at which the priest offered a sacrifice, with incense and libation; the women still continuing their lamentations, united with prayers and praises of the deceased.

“It frequently happened that the deceased, with his wife, if dead at the time of his funeral, was represented seated under a canopy, in lieu of the coffin. Before him stood an altar laden with offerings, and a priest, opening a long roll of papyrus, read aloud the funeral ritual, and an account of his good deeds, in order to show to Osiris and the Assessors the extent of his piety and justice during his life. When the boats reached the other side of the lake, the yards were lowered to the top of the cabin, and all those engaged in the ceremony left them and proceeded to the tomb, from which they appear to have returned by land, without recrossing the lake.

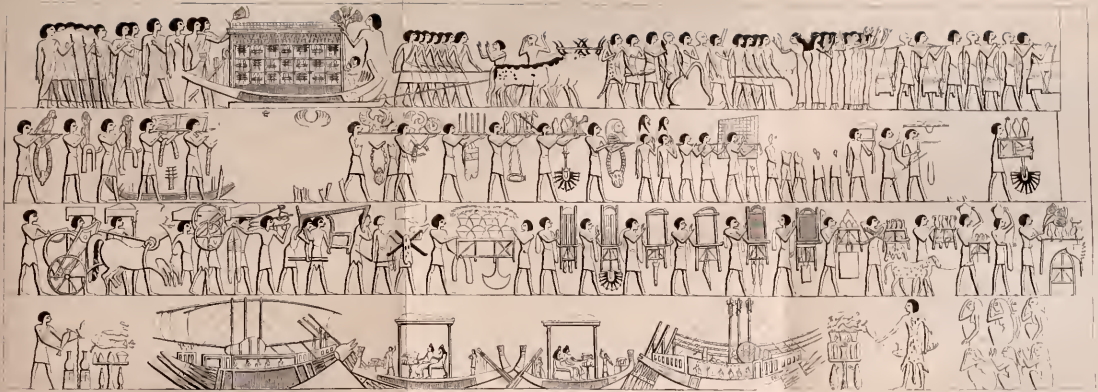
“Such was the funeral procession of a *basilico-grammat*, or royal scribe, a member of the priestly order. He lived during the four successive reigns of Thothmes III., Amunoph II., Thothmes IV., and Amunoph III., and held the office of tutor to one of the young princesses, as the sculptures inform us, which represent him nursing her on his knee, while entertaining a party of friends. The funerals of other persons differed in the order of the procession, as well as in the pomp displayed on the occasion; and the mode of celebrating them appears to have depended on the arrangements made by the family, except in those particulars which were prescribed by law.” (*See Illustration opposite.*)

Before closing, I add to the above an extract from Diodorus, as quoted by Mr. Gosse, in reference to the subject of the refusal of interment of those who had led vicious lives. He says:—“When a body is about to be interred, the relatives announce the day of burial to the judges, and to the friends of the deceased, saying that the dead man is going to cross the lake. The boat is then put into the lake, having been before prepared for the purpose. But before the wooden chest which contains the corpse is put into the boat, it is permitted by law to any one to bring his accusation against the deceased. Should he be convicted of having led a wicked life, the body is excluded by the sentence of the judges from the privilege of interment.”

## JOB XXII.

12—14. We have here the very doctrine which Epicurus promulgated with considerable success three hundred years before Christ; nor was it new when Eliphaz charged Job with it, for that uncharitable friend immediately reminds him that in holding such views as denying God's providence, and concern about the actions of men, he was but treading in the steps of those men whose impiety of this very complexion had been punished by the deluge. It must be admitted that Epicurus himself did not, either in his precepts or in his life, carry out his own doctrine to its legitimate consequences, though this was extensively done by his followers, who so far departed from the maxims and example of their teacher as to regard the immoderate indulgence of sensual pleasures as the great business of life.





A FUNERAL PROCESSION.



## JOB XXIII.

3.



A KING COMING TO THE CHAIR OF A GOD.

*O that I knew where I might find him!  
I would come even unto his chair.*

The notion of God's sitting upon a chair or throne for judgment, whatever the exact reality may be, is scriptural. We find the same notion obtaining amongst the Heathen, as is observable from the Illustration above. : The idea is probably derived from human tribunals, and is countenanced in Scripture in the way of illustration.

## JOB XXIV.

9, 10.

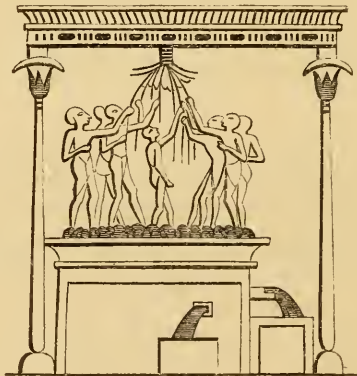


BLACK SLAVES, WITH THEIR WOMEN AND CHILDREN.

*Men pluck the fatherless from the breast,  
And tie a cord on the meek :  
Naked do they go without clothing.*

Sir G. Wilkinson remarks, on the subject of slavery in ancient Egypt:—"The traffic in slaves was tolerated by the Egyptians; and doubtless many persons were engaged, as at present, in bringing them to Egypt for public sale, independent of those who were sent as part of the tribute; and the Ishmaelites who bought Joseph from his brethren sold him to Potiphar on arriving in Egypt. It was the common custom in those days. The Jews had their bondsmen bought with money; the Phœnicians, who traded in slaves, sold the children of Judah and Jerusalem to the Greeks; and the people of the Caucasus sent their boys and girls to Persia, as the modern Circassians do to that country and to Turkey."

11.



ANCIENT EGYPTIAN MODE OF TREADING OUT WINE.

*They tread wine vats, and they thirst.*

## JOB XXVI.

13.



✧ POLE STAR.

PICTURE OF THE CONSTELLATIONS HERCULES AND THE SERPENT.

*(Copied by the Author.)**His hand woundeth the fleeing serpent.*

For an explanation of the above, see the Note on this verse. See also the Illustration on the next page, taken from the mythology of the Egyptians.



HORUS KILLING THE SERPENT.

## JOB XXVII.

18. *He hath built his house as a moth.* There are many various species of this insect, all included by Linnæus in the genus *phalena*. “The caterpillars from which the various species of the perfect insect are produced exhibit nearly the same variety of appearance as the moths themselves. Some are large, and others extremely minute; many are furnished with ten, others with twelve or fourteen feet, whilst the largest have sixteen. All these caterpillars, after having shed their skin one or more times, *spin for themselves the materials of a habitation*, in which they are to undergo their transformation.” The particular species of moth alluded to in the text is probably the clothes-moth (*tinea vestianella*), and *its house* and its mode of *building* it is thus described in the “Popular Encyclopædia,” from which the above extract also is taken:—

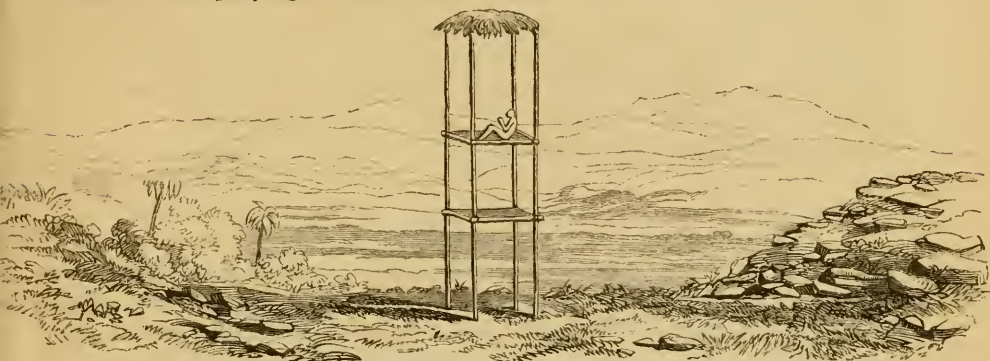
“The caterpillar begins to form a nest as soon as it quits the egg. For this purpose, having spun a thin coating of silk round its body, it cuts filaments of wool or fur close to the thread of the cloth, and applies the pieces to the outside of its case. This covering it never leaves, except in cases of urgent necessity. When it wishes to feed, it puts out its head at either end of the case, as may be most convenient. When it wishes to change its position, it protrudes its head and about half its body, and thus moves forward, dragging its case by fixing its hinder legs firmly in it. When, from its increase in size, the case becomes too small, it makes an addition to it at each end. This operation can be readily traced by transferring it from cloth of one colour to another, when each addition will be conspicuous from the difference of colour. After changing into a chrysalis, it



remains quiescent for about three weeks, when a small nocturnal moth, of a silvery grey colour, comes forth."

It is obvious, I think, that Job is referring in the text, not to the frailty, but to the *temporary nature* of the house which the moth builds for itself. The house which the man of the world builds for himself may be, and indeed usually is, of a substantial character; but then he inhabits it only for a little while.

*And like a shed which a vineyard keeper hath made.* Niebuhr, vol. iii. 139, tells us that in the mountains of Yemen there are a sort of niches in the trees on which the Arabs place themselves in order to watch over their fields when sown; but as there are but few trees in the Tehâma, they construct a slight scaffolding, as in the accompanying Illustration.



A TEMPORARY SHED ERECTED IN A FIELD.

(Drawn by the Author, the Shed being copied from Niebuhr's Work.)

20, 23. In illustration of these verses I translate the following extract from a description of a hurricane, given by Mr. Marquand in his French work, entitled, "Souvenirs des Indes Occidentales":—

"The hurricane, which had lulled for awhile, bursts out anew with unstayable fury. The devastating power resumes its work of destruction, and again attacks, this time to purpose, all that it has spared in its first anger.

"The house, built of wood, like most other country habitations in the West Indies, bends and twists under the ungoverned pressure of the tempest. At each fresh blast it trembles on its base, and the beams crack and groan.

"Those whom the dwelling encloses, those of them, at least, who have not been deprived, by fright, of all reason, are occupied in making fast, with cords, planks, large pieces of furniture, in short with everything that comes to hand, those parts of the building which seem in most danger.

"Some negroes attempt to go out for the purpose of propping the house on the outside; but no sooner are they out than, carried up by the wind, the tempest, sweeps them before it like leaves. And it is only by almost superhuman efforts that some one reaches the door to reshut it, and nail it, and make it fast by every possible means.

"Poor toiling creatures, in vain do you tax your ingenuity and your strength; you do but for a few moments retard the destiny of your dwelling; you are not to save it. The tempest has marked it for its prey, and all your tears, all your prayers, all your supplications, all your toil, are to no purpose; the hurricane has

fallen savagely upon it, and will never give over its attacks until it shall have disappeared.

“Ay, the fury of the hurricane is directed not only against the building, but also against those whom it encloses, and more than one from amongst you has seen the sun set for the last time. Pray, pray, then, poor devoted victims, not for your bodies—that is useless,—but for the salvation of your souls already so cruelly torn.

“Suddenly the door breaks open, and the wind strikes the inside of the house like cannon. In an instant the ceilings and roof are carried up, flung a hundred feet into the air, where they whirl round for some moments, then fly away and disappear. The beams and rafters fall on all sides into the interior of the house, and crush half the beings that it encloses.

“Then the hurricane rests; it has obtained the victory. The house is in ruins; those whom it enclosed are some of them dead, the others mangled. It is satisfied.”

See also the Illustration on i. 19.

## JOB XXVIII.

1, 2. That gold and silver mines must have been worked at an early age is evidenced by the fact that these metals constituted wealth in the time of Abraham, and the latter of them was current as money at that period. Goldsmiths are often depicted on the oldest Egyptian sculptures engaged at their work; and the skill which they displayed in their art may be seen in the various articles of jewellery and in the vases which are represented on the same monuments, and also in the fact that gilding was extensively practised. The gold mines which were anciently worked in Egypt have lately been discovered by M. Linant and Mr. Bonomi. They are situated in the Bisháree desert. The account given by Agatharcides of the way in which they were worked is interesting, and may have been the very mode of operation to which Job alludes in the passage before us:—

“The labourers having split the rock by heating it with fire, apply their iron instruments. The strongest break the rock to fragments with their hammers, forming a number of narrow passages, following the direction of the vein of gold, which is as irregular in its course as the roots of a tree. They carry lights affixed to their foreheads, as they cut their way through the rock, following the white veins. Overseers keep the labourers at their toil by inflicting stripes on the indolent. The stone fragments are carried out of the passages by boys and infirm men, and are received by the examiners—young men, under thirty years of age, strong and robust, who pound the fragments in iron mortars with stone pestles, till they are reduced to the size of a vetch. These are then placed on grinding stones, where women, three on each side, destitute of clothing, labour to reduce them to a fine powder. This operation is intolerably laborious. The powdered stone is then passed to a set of workmen called Sellangeis, who lay it on a polished board, slightly inclined. The Sellangeus, having poured some water upon the mass, rubs it with his hand, gently at first, then more forcibly, which causes the lighter earthy particles to slide down the sloping board, the heavier being retained. With a soft sponge he then lightly presses upon the board, when

the lighter particles that remain adhere to the sponge, while the heavy shining grains of metal are left behind. These atoms of gold are transferred to the roasters, who measure and weigh all that they receive before putting it into an earthen jar. To the gold they add a certain amount of lead, some lumps of salt, a little tin and barley bran, and having fitted on a tight cover, they burn it in a furnace for five successive days and nights. On the sixth day they open the jar and take out the gold, much diminished in quantity, while the other substances have disappeared."

"*Silver* (says Sir G. Wilkinson) was chiefly confined to money, and the demand for gold in houses (Plin. xxxiii. 17) and in jewellery left silver free for the currency and for a few other purposes. But though gold was preferred, it is still singular that so few pieces of silver plate seem to have been made by the Greeks and Romans. The Egyptian sculptures represent silver as well as gold vases and ornaments in the time of the third Thothmes, and silver rings and trinkets have been found of the same epoch; but gold was the favorite metal in Egypt, as afterwards in Greece and Rome; and the rich frequently had ornamental works, statues, and furniture of solid gold."

*Copper*.—This metal, converted into bronze by an alloy of tin, was very commonly used by the ancient Egyptians. Arms, vases, statues, gravers, implements of husbandry, knives, carpenters' tools, and chisels for cutting stone were made of this metal. And to this day it remains an unsolved puzzle how these wonderful people contrived to work the hard granite of Syene with their chisels of this material.

*Iron*.—Notwithstanding the argument urged against the early use of iron, arising from the difficulty of smelting the ore and of reducing it to a malleable state, it is evident that it, as well as copper, were in use at the very earliest period; for Gen iv. 22 informs us that "Tubal-cain" (hence Vulcan), the great-grandson of the great-grandson of the first man that was ever born, "was an instructor of every artificer in brass (copper) and iron." Moses also speaks of a "furnace of iron"; and the Jews, before the Babylonish captivity, were acquainted with two kinds of this metal,—"*iron*" and "*northern iron*" (perhaps *steel* of Damascus). Herodotus informs us that iron tools were used by the builders of the pyramids.

"Iron and copper mines," says Sir G. Wilkinson, "are found in the Egyptian desert, which were worked in old times; and the monuments of Thebes, and even the tombs about Memphis, dating more than 4,000 years ago, represent butchers sharpening their knives on a round bar of metal attached to their apron, which, from its blue colour, can only be steel; and the distinction between the bronze and iron weapons in the tomb of Remeses III., one painted red and the other blue, leaves no doubt of *both* having been used (as in Rome) at the same periods. In Ethiopia iron was much more abundant than in Egypt, and Herodotus states that copper was a rare metal there."

7. *It is a path which the bird of prey knoweth not,*

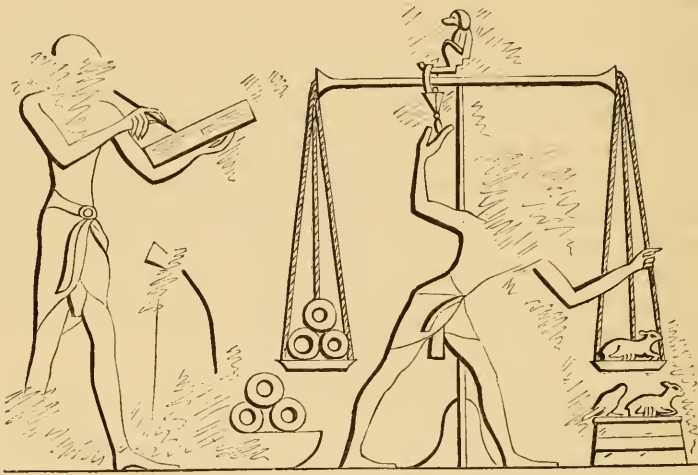
*And whereon the eye of the vulture doth not glance.*

The eagle, as well as the vulture, is probably here intended, and both are remarkable for their acuteness of vision. Maunder says "The astonishingly acute sight of the eagle enables him to discern his prey at an immense distance; and, having perceived it, he darts down upon it with a swoop which there is no resisting." Of the vulture he says,—"When once on the wing, their flight is



grand and powerful. They rise higher and higher, till their enormous bulk is lost to human ken; but, though beyond the sphere of man's vision, the telescopic eye of the bird is at work. The moment any animal sinks to the earth in death, the imperceptible vulture detects it."

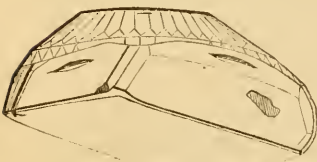
15.



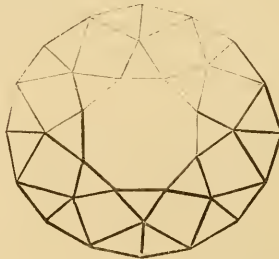
WEIGHING RINGS, PROBABLY OF SILVER.

*Neither shall silver be weighed as the price of it.*

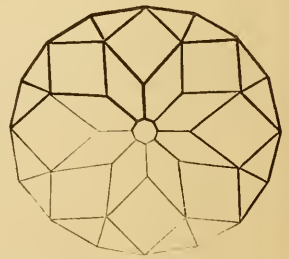
16. *It shall not be weighed with the gem of Ophir.* It would appear from this that in the earliest times the value of gems was determined by their weight. The gem of Ophir is, I think, not improbably the diamond. If so, the mention of weight in reference to it has a peculiar propriety. "The mode," says Professor Tennant, in his lecture on gems and precious stones, "of estimating the value of the diamond is by its weight in carats. If we have a diamond of the first water, free from flaws and properly cut, its value is as the square of the weight in carats multiplied by eight. Diamonds of from one to five, or even ten carats, are readily sold at that price; for diamonds of a larger size it is not so easy to find customers. A diamond of one carat is worth 8*l.*; a diamond of two carats is worth 32*l.*; one of ten carats is worth 800*l.*" Some diamonds have been valued at half-a-million of money. Subjoined is a drawing of the celebrated Koh-i-noor, both in its first partially cut and in its present state:—



ITS PARTIALLY CUT STATE.



Upper Surface.



Under Surface.



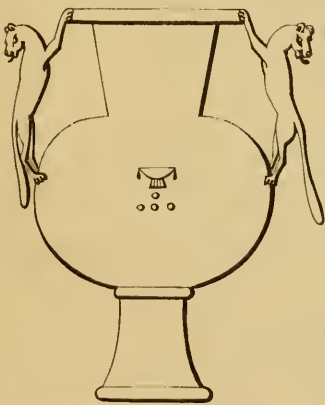
This extraordinary diamond weighed, previously to its being new cut,  $186\frac{1}{7}$  carats.

*The sapphire.*—This stone belongs to the ruby family, is of a blue colour, and is very inferior to the diamond in value, one of ten carats weight being worth about fifty guineas. They are chiefly found in the East Indies and the Island of Ceylon, and doubtless it was from these places that they were imported into Arabia in the days of Job.

*The onyx.*—This stone is a kind of calcedony, generally marked alternately with stripes of white and black, or white and brown, and is here described as being precious. Whether it was wrought into cameos at that very early period it is difficult to determine.

17. *Golden glass.* Glass was manufactured at a much earlier date than has been generally supposed. Mr. Layard has found a lens of crystal at Nimroud; glass bottles of most elegant design have been met with on Egyptian monuments more than 4,000 years old; and in the paintings of Beni Hassan are depicted the various processes of glass-blowing, as practised nearly forty centuries ago.

“Such was the skill,” says Sir G. Wilkinson, “of the Egyptians in making glass, and in the mode of staining it of various hues, that they counterfeited with success the emerald, the amethyst, and other precious stones, and even arrived at an excellence in the art of introducing numerous colours into the same vase, to which our European workmen, in spite of their improvements in many branches of this manufacture, are still unable to attain. . . . *They had even the secret of introducing gold between two surfaces of glass, and in their bottles a gold band alternates within a set of blue, green, and other colours.*” I think it highly probable that this latter work of art is that which is particularly referred to in the text. Glass perfectly transparent was esteemed of extremely high value. The Emperor Nero is said to have purchased two glass cups with handles for a sum which was equivalent to 50,000*l.* of our money.



A VESSEL OF FINE GOLD.

[This vase has the word “gold” marked on it.]

Possibly, however, the expression *golden glass* might refer to enamelling upon gold; if so, the following extract from the author just quoted will be to the point:—“It has been questioned if the Egyptians understood the art of enamelling upon gold or silver, but we might infer it from an expression of Pliny, who says, ‘The Egyptians paint their silver vases, representing Anubis upon them, the silver being painted, and not engraved.’ And M. Dubois had in his possession a specimen of Egyptian enamel.....Both the encaustic painting in wax, and that which consisted in burning in the colours, were evidently known to the ancients, being mentioned by Pliny, Ovid, Martial, and others; and the latter is supposed to have been on the same principle as our enamelling on gold.”

*Nor shall a vessel of fine gold be the exchange of it.*

Probably the Egyptians, who appear to have excelled in the workmanship of

these "vessels of fine gold," were in the habit of *exchanging them* for the prized natural productions of other countries.

18. *The procuring of wisdom is more than of pearls.*

"Pearls are produced by a testaceous fish of the oyster kind, which lives in the waters of the East and West Indies, and in other seas in warm latitudes. To collect these shells is the business of divers, brought up to this most dangerous occupation from early youth. They descend from their boat with a rope fastened round their body, and a stone of twenty or thirty pounds' weight attached to the foot to sink them. Generally they have to descend from eight to twelve fathoms before they reach the shells. Their nostrils and ears are stopped up with cotton; to the arm a sponge, dipped in oil, is fastened, which the diver now and then brings to his mouth, in order to draw breath without swallowing water. Every diver has, besides, a knife, to loosen the shells, and a little net or basket, to collect them. When he has filled this, or is unable to stay any longer under water, he unlooses the stone quickly, shakes the line, and is drawn up by his companions. These divers are often destroyed by sharks; their health always suffers by this occupation. Other divers use the diving bell. The shells thus obtained are put into vessels, where they remain till the body of the animal putrefies, when they mostly open of themselves. Those which contain any pearls have generally from eight to twelve. After being dried, they are passed through nine sieves of different sizes. The worth of a pearl is in proportion to its magnitude, round form, fine polish, and clear lustre. The largest are of the size of a small walnut; but these are very rare. Those of the size of a cherry are found more frequently, yet still very rarely. Even in antiquity, pearls were an object of luxury. A pearl which Pliny valued at about 84,000*l.* of our present money Cleopatra is said to have dissolved at a banquet, and drank off to Antony's health." (The "Popular Encyclopædia.")

Great as was the difficulty of procuring pearls, and high as was their value, Job declares that wisdom was superior in value, and worth more pains in acquiring.

19. *The topaz.*—This is a gem usually of a wine-yellow colour, but sometimes orange, pink, blue, and even colourless, like rock crystal; of a lamellar or foliated structure, harder than quartz, but not so hard as ruby. It varies considerably in its crystallization, is three and a-half times heavier than water, and, when placed upon any object, shows a double image of it." (Bingley's "Useful Knowledge.")

25. *In making a weight for the wind.* This expression is philosophically correct, as the following table will show:—

Velocity of the wind, miles per hour.	Perpendicular force on one square foot in avoirdupois pounds and parts.
1 . . . . .	·005 } Hardly perceptible.
2 . . . . .	·020 } Just perceptible.
3 . . . . .	·044 }
4 . . . . .	·079 } Gently pleasant.
5 . . . . .	·123 }
10 . . . . .	·492 } Pleasant, brisk.
15 . . . . .	1·107 }

Velocity of the wind, miles per hour.	Perpendicular force on one square foot in avoirdupois pounds and parts.	
20 . . . . .	1·968	} Very brisk.
25 . . . . .	3·075	
30 . . . . .	4·429	} High wind.
35 . . . . .	6·027	
40 . . . . .	7·873	} Very high wind.
45 . . . . .	9·963	
50 . . . . .	12·300	Storm or tempest.
60 . . . . .	17·715	Great storm.
80 . . . . .	31·490	Hurricane.
100 . . . . .	49·200	{ Hurricane that tears up trees and carries buildings before it.

## JOB XXX.

3, 4. *Who but yesterday were gnawing the desert,—  
The waste and the wasteness.  
Who were cropping purstain on the shrub ;  
And the root of the broom was their bread.*

Moffat, the South African missionary, says of the Bushmen amongst the Hottentots:—"Hunger compels them to feed on everything edible. Ixias, wild garlic, mesembryanthemums, the core of aloes, gum of acacias, and several other plants and berries, some of which are extremely unwholesome, constitute their fruits of the field." And Burckhardt, speaking of a dearth in the desert of Arabia, says:—"No provisions of any kind were left in his own (the Sheik of the Beni Shammar) tent, nor could the tents of his Arabs furnish a morsel. Dry roots and shrubs of the desert had for several days served as food for these people."

*The broom, רֹתֵם (rothem).* Barnes has given an apt quotation, which proves the *rothem* to be the *broom*, and not the *juniper*; and which I borrow. It is from Dr. Robinson's "Biblical Researches," vol. i., p. 299:—"The *Retem* is the largest and most conspicuous shrub of these deserts, growing thickly in the watercourses and valleys. Our Arabs always selected the place of encampment (if possible) in a place where it grew, in order to be sheltered by it at night from the wind; and during the day, when they often went on in advance of the camels, we found them not unfrequently sitting or sleeping under a bush of *retem*, to protect them from the sun. It was in this very desert, a day's journey from Beersheba, that the Prophet Elijah lay down and slept beneath the same shrub. The roots are very bitter, and are regarded by the Arabs as yielding the best charcoal. The Hebrew name רֹתֵם (*rothem*) is the same as the present Arabic name."

8. *A tribe of profligates ; nay, a nameless tribe ;  
They were beaten out of the land.*

Amongst the numerous tribes of the Belouin Arabs there are some few which

are despised on account of the unfavourable opinion that is formed of them by their neighbours. Burckhardt ("Notes on the Bedouins," &c., vol. ii., p. 8) tells us that "the *Fehely* Arabs of Damascus are certain tribes who labour under the imputation of being persons of bad faith; and in general it is found that this unfavorable opinion, which all the Bedouins entertain respecting them, is but too justly applicable to numerous individuals among them. . . . The *Fehelys* in particular are despised, because they do not scruple to steal from the tents of their friends."

Of the *Heteym*, he observes:—"Of the innumerable tribes who people the deserts of Arabia, none is more dispersed, nor more frequently seen in all parts of that country, than the *Heteym*. In Syria, in Lower and Upper Egypt, along the whole coast of the Red Sea down to Yemen, in Nedjd and Mesopotamia, encampments of the *Heteym* are always to be found. Perhaps it is from this wandering disposition that they are much less respected than any other tribe. For one Bedouin to call another 'Heteymy' is considered as a very serious insult; for the *Heteyms* are despised as a mean race of people, and in most provinces the other Bedouins will not intermarry with them. . . . Conscious of the little esteem in which they are universally held, these *Heteyms* have renounced all their martial spirit, and have become of a peaceable character, but extremely shuffling, which renders them still more disliked."

Of the *Beni Kelb*, i.e., the *Dog tribe* (compare ver. 1), Burckhardt remarks:—"They are described as being half-savage."

18. *It girdeth me as the collar of my vest.* See the Note on this verse.



COLLAR OF AN ASSYRIAN VEST.

(Copied by the Author from the British Museum.)

31. See Illustrations on xxi. 12.



## JOB XXXI.

6. The idea of men's actions, whether good or bad, being weighed was naturally enough of early origin: hence we find continually represented on Egyptian monuments and on mummy cases, the scales in which are being weighed the actions of the deceased individual whose is the monument or the case.



(Copied by the Author from Champollion.)

*Let him weigh me in an even balance,  
And let God know my integrity.*

In the picture before us, the good actions of a deceased individual are being weighed; these are represented by a vase which is supposed to contain them, and which is placed in one of the scales; in the other scale is an ostrich feather, the emblem of Truth or Justice. A report of the issue of the judgment is being read to Osiris, who with his crook and flagellum is seated on his throne, at the foot of which sits the dog Cerberus, the guardian of the portals of the invisible world. The unhappy individual is evidently "found wanting;" sentence is pronounced and is already being executed, for the condemned sinner, in the form of a pig, is being ferried back to earth under the guidance of a merciless monkey.

26, 27. *If I should see the sun when it shineth,  
Or the moon walking splendidly;  
And my heart should be secretly enticed,  
And my hand should kiss my mouth.*

The religion of Sabeism, or the worship of the heavenly bodies, had at this time evidently made some progress, though not to such an extent, in Job's country at least, as to be the established religion of the country. The following extracts which I have translated from the learned work of the infidel Dupuis will show how extensively and early this religion prevailed. He says, vol. i. 5:—"The Syrians adored the stars of the constellation of the Fishes, and had consecrated their images in their temples (German Cæs., c. 36). The worship of Adonis was established at Byblos and in the neighbourhood of the Lebanon (Lucian. de Deâ Syria. p. 878), and all the learned agree that it was the Sun which was adored

under that title which answers to that of Lord (Macrob. Saturn i. c. 21). . . . Sanchoniatho, the most ancient Phœnician writer (Euseb. Præp. Ev. i. 9), who himself does no more than interpret the ancient records of his country consecrated on the pillars of Thaut, tells us that the first men who inhabited Phœnicia raised their hands to heaven towards the sun, that they regarded him as the sole master of the heavens, and honoured him under the name of Beel-Samin (*i.e.*, *Lord of heaven*). . . . The Arabs, placed under a sky ever clear and serene, professed the same religion and adored the sun, the moon, and the stars. Abulfarage (Hist. Dynast. p. 101) informs us that not only did these people adore the stars in general, but each tribe was under the invocation of a particular star. The tribe of Hamyar was consecrated to the sun; the tribe of Cennah to the moon; the tribe of Misa was under the protection of that fine star of the bull—Aldebaran, &c. . . . Strabo speaks of an altar erected to the sun in Arabia Felix (Strabo xvi. 784), on which was burnt the most exquisite incense. In the Island of Panchaia, situated on the east of Arabia, was a fountain consecrated to the sun, which no one except the priests could approach (Diod. Sic. v. 44). . . . Abulfarage (Hist. Dyn., p. 134) relates that the Sabeans, when they pray, turn towards the north pole; they pray three times a day, at the rising of the sun, at mid-day, and at sunset; and they bow three times before that star. . . . Diodorus Siculus (i., c. 10 and 11) informs us that the most ancient inhabitants of Egypt acknowledged two great first and eternal deities,—the sun and the moon;—that they supposed that these two deities governed the world, and that everything which received nourishment and growth received it from them; and that on them depended the entire grand work of the generation and of the perfection of all the effects produced in nature. . . . The most ancient Greeks, says Plato (in Cratylō), appear to have had no other gods than those which, to this day, the barbarians still adore; and those gods are the sun, the moon, the stars, the heaven, and the earth. . . . Augustine (de Civ. Dei, iv., c. 23) and Dionysius of Halicarnassus (Antiq. Rom. ii., p. 114) affirm that Tatius coming to Rome to share the sceptre of Romulus raised temples to the sun, to the moon, to Saturn, to the light, and to fire, or to the tutelary deity of that element. . . . The same Dionysius (i., p. 44) speaks of a fountain consecrated to the sun in Latium, near which two altars were raised, one facing the east and the other the west; it was on these altars that Æneas, on his arrival in Italy, offered to the Gods the homage of his first acknowledgments. Aurelian (Zozim. i., p. 383) built at Rome the temple of the sun, which he enriched with gold and precious stones. Before him Augustus had carried thither the images of the sun and of the moon which he had brought from Egypt (Suetonius) in his triumph over Antony and Cleopatra. Romulus originally had instituted the games of the circus, in honor of the solar deity (Chron. Alex., p. 25) and of the four elements which he controuls by his all-powerful action. . . . If we turn to Spain,—the most western country of the old Continent,—we find the worship of the sun and of nature carried by the Phœnicians on all the borders of the ocean. The sun, or the Phœnician Hercules, had his temple at Cadis in times the most remote. . . . At Byzantium, or Constantinople, was an ancient temple of the sun and of the moon. . . . Julius Cæsar (De Bell. Gall., vi. c. 21), the conqueror of Gaul, in speaking of the religion of the people that inhabited ancient

Germany, assures us that the Germans adored no other than a visible cause and its principal agents, the sun, the moon, and fire, or Vulcan; and that they recognised as gods those only that they saw, and whose benign influence they felt." M. Dupuis remarks, also, that Sabeism evidently existed, to some extent at least, in England even in the time of Canute, as that monarch prescribed by law the worship that was rendered to the sun, to the moon, to fire, &c. He proves further by reference to very many authors that it was the ancient religion of every country throughout Asia; that it was widespread through Africa, and extended even to the islands of the western ocean, whose inhabitants, when the Spaniards first arrived there, adored the sun, the moon, the planets, and the other stars. And lastly, he shows that in the new world, in America, this same religion was found co-extensive with its peoples and tribes, whether amongst the savages whose habitation was the wild wood, or in its civilized countries of Mexico and Peru. In the first case, the untutored savage, without temples or idols, simply lifted up his hands to adore the orb of day and the other heavenly bodies; in the latter instances, the temples dedicated to the sun were of the grandest description, and their internal decorations of emblematic imagery blazed with massive gold.

31, 32. *If the men of my tabernacle have not said,—*

*Who can instance any that hath not been satisfied with his meat?*

*The stranger lodgeth not in the street,*

*I open my doors to the traveller.*

The hospitality practised by Job has its counterpart in that which is exercised by the Bedouin sons of the desert to this day.

"To be a Bedouin," says Burckhardt (vol. i., 338), "is to be hospitable: his condition is so intimately connected with hospitality that no circumstances, however urgent or embarrassing, can ever palliate his neglect of that social virtue.... With very few exceptions a hungry Bedouin will always divide his scanty meal with a still more hungry stranger, although he may not himself have the means of procuring a supply; nor will he ever let the stranger know how much he has sacrificed to his necessities.....Djerba, the present powerful Sheikh of Beni Shammar, in Mesopotamia, who is intimately connected in politics with the pashalic of Baghdad, was, many years ago, encamped in the province of Djebel Shammar, in the eastern desert, at a time when Arabia suffered most severely from dearth and famine. The cattle of himself and of his Arabs had already mostly perished from want of food, as no rain had fallen for a considerable time: at length there remained of all the cattle only two camels which belonged to him. Under these circumstances two respectable strangers alighted at his tent, and it was necessary to set a supper before them. No provisions of any kind were left in his own tent, nor could the tents of his Arabs furnish a morsel: dry roots and shrubs of the desert had for several days served as food to these people, and it was impossible to find either a goat or a lamb for the strangers' entertainment. Djerba could not bear the thought of allowing his guests to pass the night without supper, or that they should retire hungry to sleep. He therefore commanded that one of his two camels should be killed. To this his wife objected, alleging that their children were too weak to follow the camp the next morning on foot, and that the camels were absolutely necessary for the removal of his own



family and of some of his neighbours' wives and children. 'We are hungry, it is true,' said one of the guests, 'but we are convinced of the validity of your arguments, and we shall trust to the mercy of God for finding a supply of food somewhere to-morrow: yet,' added he, 'shall we be the cause that Djerba's enemies should reproach him for allowing a guest to be hungry in his tent?' This well-meant remark stung the noble-minded Sheikh to the soul: he silently went out of the tent, laid hold of his mare (the only treasure he possessed besides his camels), and throwing her on the ground, was engaged in tying her feet that he might kill her for his guests, when he heard from afar the noise of approaching camels: he paused, and soon had the satisfaction of seeing two camels arrive loaded with rice, which had been sent to him as a present from the province of Kasym.

35—37. *O that I had one to hear me!*

*Behold my authentic statement: let the Almighty answer me;*

*And O that my adversary had written a bill of indictment!*

*Would not I carry it on my shoulder?*

*I would swathe it in coronets upon me;*

*I would tell him the number of my steps,*

*I would approach him like a prince.*

This passage is, if I mistake not, illustrated in the following account of ancient Egyptian law courts, which I extract from Dr. Young's "Egyptian Antiquities":—"It was the custom for the accuser to write down in detail the offence to be proved, and the manner in which the action was committed, and the estimated amount of the damage or the injury: the accused party then taking the depositions of his opponents wrote his answer to each of them, either denying the facts, or maintaining that they were not illegal, or, if they were illegal, that the damages were appreciated too highly: the accuser replied again in writing, and the accused party rejoined: and both having given in their writings to the judges, the thirty proceeded to deliver their opinions among themselves; and lastly, the arch-judge touched one of the contending parties who was to be successful with the figure of Truth which he wore. . . . . And this was done in order to supersede the influence of artificial eloquence and the fascination of personal appearance, which too often pervert the distribution of justice."

## JOB XXXII.

19. *Wine-skins.* These do not appear to have been in use amongst the ancient Egyptians: that people, as represented in their sculptures and pictures, poured their new wine into jars, and there kept it until it was drawn forth for use. Water-skins, however, were in use amongst them, as we observe from the accompanying illustration:—



EGYPTIAN WATER-SKINS BY THE SIDE OF A TANK.



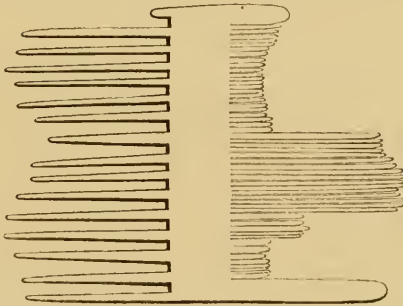
Whether the Assyrian in the next illustration is carrying a wine-skin or a water-skin I cannot determine.



(Copied by the Author from the British Museum.)

### JOB XXXIII.

9. *I am clean,—i.e., clean as one who is well combed.* (See the Notes.) That combs were in early use is evident from the accompanying illustration, representing a portion of a comb found at Thebes. The material is of wood:—



### JOB XXXVI.

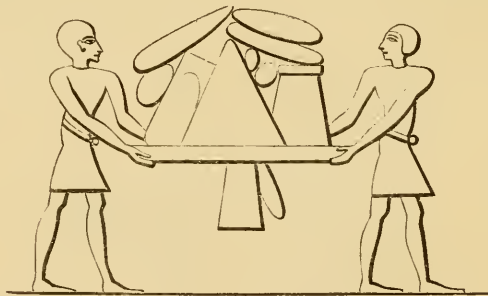


8. *Or if being bound in fetters,  
They have been taken in cords of affliction.*

16.



A DINNER PARTY SEATED AT MOVEABLE TABLES OR TRAYS.



SERVANTS CARRYING A TRAY LADEN WITH PROVISIONS.

17. *The setting down of thy tray would have been full of fatness.*

The food of the ancient Egyptians at their repasts was served on a sort of low tables, which had been previously loaded, perhaps in the kitchen, and which were carried into the dining-room by servants, much as trays are now brought in. One of these trays in the above illustration is so over-piled with provisions that the Egyptian artist, with that love of caricature which we occasionally meet with in the drawings of that people, has portrayed one of the edibles in the act of falling to the ground. This excessive loading of the tray suitably illustrates the large promise of the text.

## JOB XXXVIII.

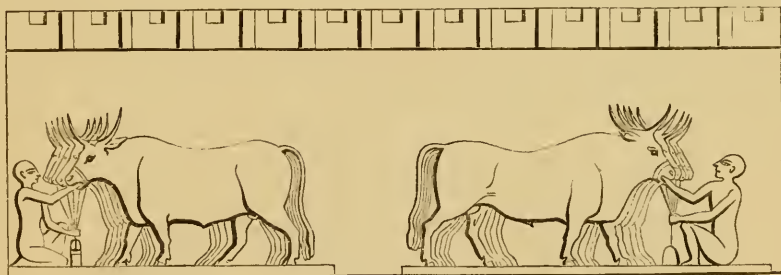


14. *It turneth round like a seal of clay.*

I have no doubt but that reference is here made to those cylindrical seals which have been found in vast quantities in Egypt, in Assyria, in Babylon, and in Persia. They were frequently made of lapis lazuli, rock-crystal, cornelian, amethyst, and other precious stones, and also, as Sir G. Wilkinson informs us, in Egypt of pottery, *i.e.*, *clay*. They were rolled, when used, upon the object on which they were impressed much, as has been observed, like a garden-roller.

## JOB XXXIX.

9.



OXEN AT THE STALL.

*Will the wild ox list to serve thee?*

*Will he lodge the night at thy stalls?*

10.



EGYPTIAN MODE OF BINDING OXEN TO THE PLOUGH.

*Canst thou bind the wild ox in the furrow of his cord?* The ancient Egyptians, according to the above illustration, sometimes bound their oxen to the plough by a cord fastened round the horns and attached to the yoke and handle.

19—25.



ASSYRIAN WAR-HORSES.

*(Designed and drawn by the Author from Assyrian Sculptures.*  
*Canst thou give power to the horse ?*  
*Canst thou clothe his neck with quivering action ?*  
*Canst thou make him start as the locust ?*  
*The majesty of his snorting is terror !*  
*They paw in the vale, and each exulteth in strength.*  
*He goeth out to encounter the weapon ;*  
*He laugheth at fear and is undismayed ;*  
*And he turneth not back from the face of the sword.*  
*Over him ringeth the quiver,—*  
*The flash of the lance and the dart.*  
*With starts and rage he drinketh up the ground,*  
*And he believeth not that it is the sound of the trumpet.*  
*When the trumpet is loud, he saith, Aha !*  
*And from afar he snuffeth the battle,—*  
*The thunder of the captains, and the shouting.*

The ancient Egyptians do not appear to have possessed any cavalry, as it never appears, either in their paintings or sculptures. It was, however, in great requisition amongst the Assyrians. Layard says on the subject:—"The horse-



men formed a no less important part of the Assyrian army than the charioteers. Horsemen are seen in the most ancient sculptures in Nimroud, and I have already mentioned that disciplined bodies of cavalry were represented in the bas-reliefs of Kouyunjik. We learn from the book of Judith that Holofernes had 12,000 archers on horseback. The King himself is never represented on horseback, although a horse richly caparisoned, apparently for his use—perhaps to enable him to fly, should his chariot-horses be killed—is frequently seen led by a warrior and following his chariot.

“In the earliest sculptures the horses, except such as are led behind the king’s chariot, are unprovided with cloths or saddles. The rider is seated on the naked back of the animal. At a later period, however, a kind of pad appears to have been introduced; and in a sculpture at Kouyunjik was represented a high saddle, not unlike that now in use in the East.

“The horsemen were armed with bows, or with long spears. They wore short tunics, and their legs and feet were bare. When riding without pads or saddles, they sat with their knees almost on a level with the horse’s back. After the introduction of saddles, their limbs appear to have been more free, and they wore greaves or boots, but were unprovided with stirrups.

“When an archer on horseback was in battle, his horse was held and guided by a second horseman, who rode by his side. He was then able to discharge his arrows freely. On the monuments of Khorsabad and Kouyunjik, the cavalry are usually armed with the spear. When using this weapon they did not require a second horseman to hold the reins. . . . The horses of the Assyrians, as far as we can judge from the sculptures, were well formed, and apparently of noble blood. . . . No one can look at the horses of the early Assyrian sculptures without being convinced that they were drawn from the finest models. The head is small and well-shaped, the nostrils large and high, the neck arched, the body long, and the legs slender and sinewy. ‘Their horses are swifter than the leopards, and more fierce than the evening wolves,’ exclaims the prophet of the horses of the Chaldeans (Habakkuk i. 8). . . . The magnificent description of the war-horse in Job shows that horses of the noblest breed were, at a very early period, not only known in Syria, but used in battle.”

30.



AN EAGLE PLUCKING OUT THE EYES OF A SOLDIER FALLEN ON THE BATTLE-FIELD.

This occurs frequently on the Assyrian sculptures, and indeed almost invariably an eagle is portrayed accompanying the Assyrian armies in their battles.

And where the slain are, there is he (the eagle). Compare with this the following extract from Burckhardt’s Appendix on the subject of the war of the Bedouins. He says:—“While the battle rages, and horsemen or camel-riders contend in single

combat, or mix in general fight, flying or pursuing, the Beni Atye (a considerable tribe of the Arabs between Syria and the Red Sea, among whose numbers are the Omran, Howeytat, and Terabin) frequently utter with a loud voice the following verses:—

*You birds with the bald heads, you Rakhm and Hadázy,  
If you desire human flesh, be present on the day of combat.*

The *Rakhm* and *Hadázy* are birds of prey—the former an eagle, the latter a falcon. This battle-song is called by the Arabs *Boushán*.”

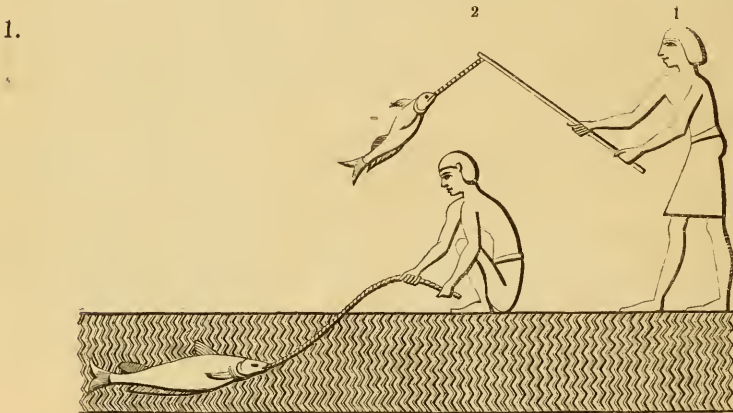
These are the very birds which God classes together in the passage before us in verses 26—30.

### JOB XL.

19. *His maker presented him his scythe,  
That the mountains might bring him provision.*

I must refer the reader to the illustration on ch. v. 26, where he will observe that the form of the ancient Egyptian scythe or reaping-hook was very similar to that of the tusks of the river-horse or hippopotamus.

### JOB XLI.

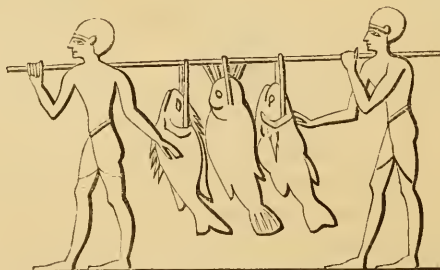


FISHING WITH GROUND BAIT.

*Draw out the crocodile with a hook,  
And his tongue with a cord which thou sinkest.*

Figure 1 in the above illustration shows how fish were drawn out of the water with a hook; figure 2, how a cord was sunk in order to catch them. The import of God's language to Job here is,—Deal, if you can, with the crocodile as you would with an ordinary fish.

2.



FISH CARRIED OFF AFTER HAVING BEEN SECURED.

*Canst thou put a rush into his nose?  
And bore his jaw through with a spike?*

See the Note on this verse.

5, 7.



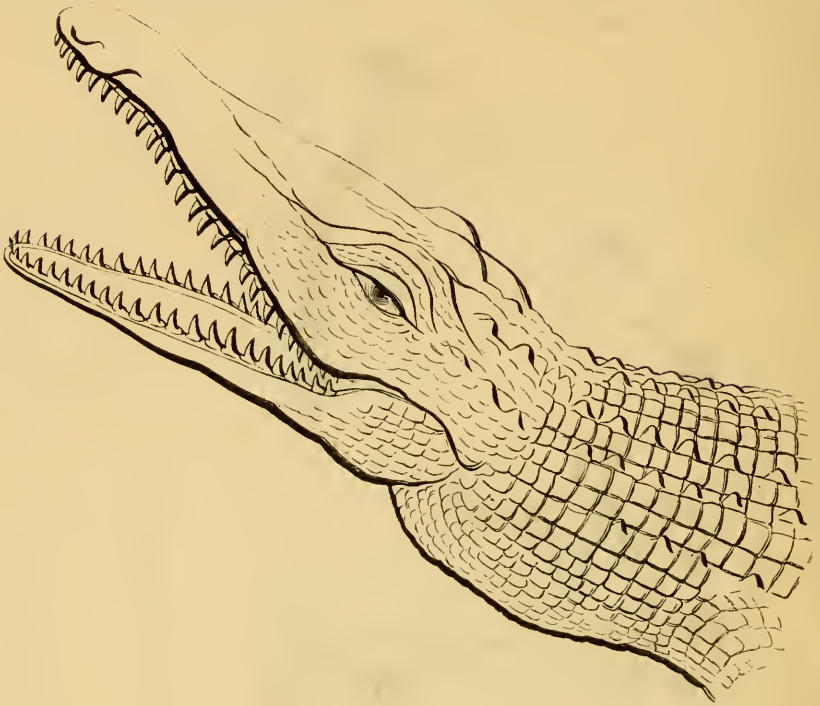
I. FOWLING SCENE.

1. A sportsman throwing the stick.
2. A bird struck, and falling.
3. The sportsman's son holding a fresh stick ready, and carrying the game.
- 4, 5. His daughters or sisters assisting him.
6. An attendant carrying the game.
7. A decoy bird.
8. A sportsman spearing fish.
9. Two bulti fish speared.
10. The sportsman's sister assisting him, and holding another spear.
11. An attendant holding a spear and carrying the fish, when caught, strung upon a water-plant.

II. SPEARING FISH.

*Canst thou sport with him as a bird?  
And canst thou bind him for thy girls?  
Canst thou fill his skin with pikes?  
And his head with a fish-spear?*

13, 14. See the Notes on these verses.



THE CROCODILE'S HEAD.  
(Drawn by the Author.)

*Who would go into the doubling of his muzzle?  
Who hath opened the doors of his face?  
The encompassings of his teeth would be a terror.*

15, 17. See the Notes on these verses.

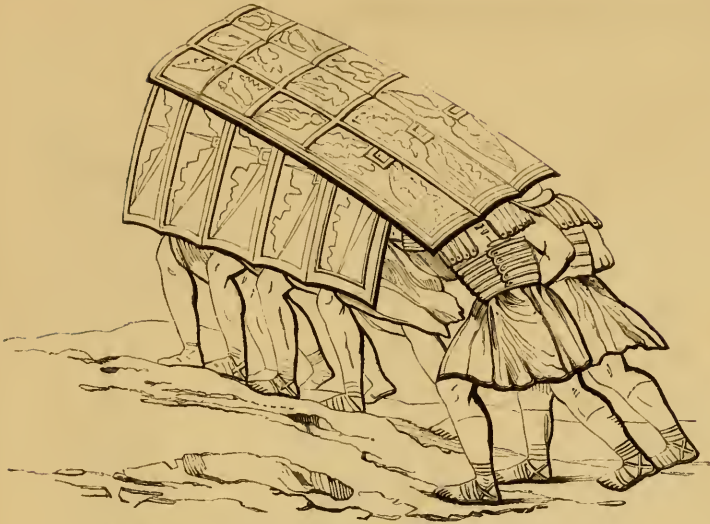


EGYPTIAN CONCAVE SHIELD.

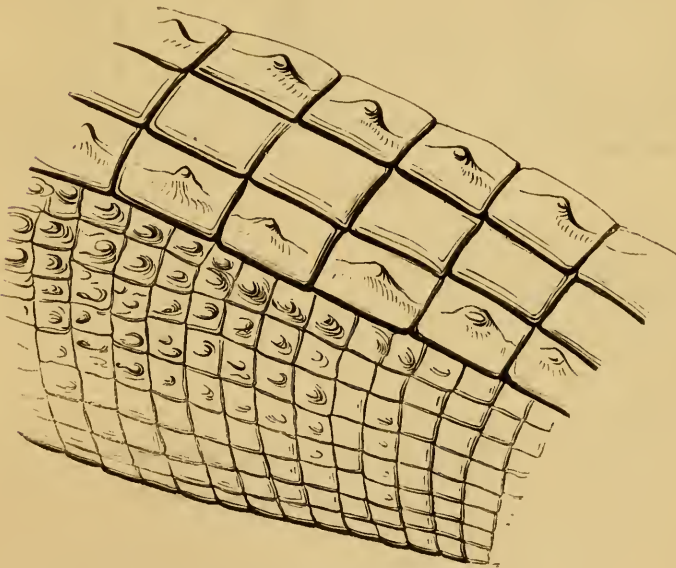


ASSYRIAN CONCAVE SHIELD.





THE TESTUDO, OR TORTOISE-SHAPED ASSEMBLAGE OF SHIELDS.  
(From the Column of Trajan.)



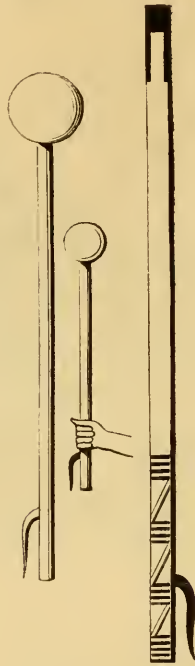
PORTION OF THE CROCODILE'S BACK,  
(Drawn by the Author.)

*Majestic are his concave shields,  
As with close seal shut.  
One to the other do they join on,  
And not a breath entereth between them ;  
Each one to his brother are they stuck ;  
They hold together, and they separate not.*

26—29. See the Notes on these verses.



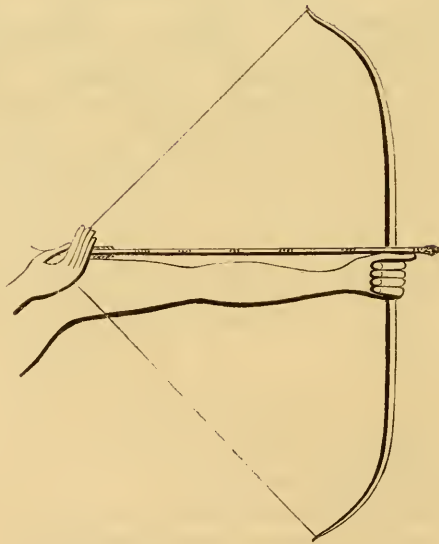
ANCIENT EGYPTIAN SWORD AND SPEAR.



ANCIENT EGYPTIAN MACES.



ANCIENT EGYPTIAN BATTLE-AXES.



ANCIENT EGYPTIAN BOW AND ARROW.



An Egyptian Slinging from  
the top of a Mast.



An Assyrian Slings.



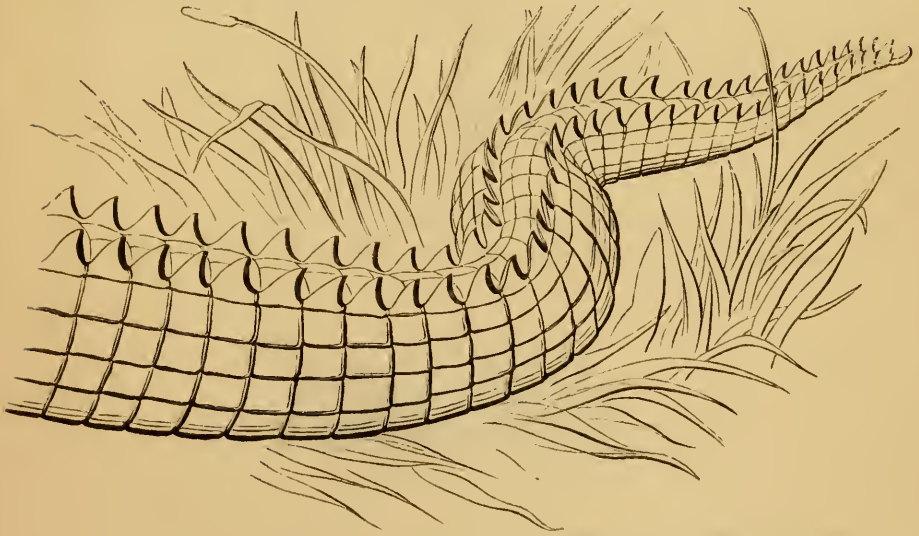
ANCIENT EGYPTIAN  
BOOMERANGS.

ANCIENT SLINGS.

(Copied by the Author from the British Museum.)

*The sword of him that reacheth at him cannot stand,  
Nor spear, nor mace, nor battle-axe.  
Iron esteemeth he as straw ;  
What is coppered, as rotten wood.  
The bolt of the bow cannot make him flee ;  
Sling stones are turned with him into stubble.  
Boomerangs are counted as stubble ;  
And he laugheth at the brandishing of the lance.*

30. See the Notes on this verse.



TAIL OF THE CROCODILE.

(Drawn by the Author.)

*His lower parts are sharp points of potsherds.*

JOB XLII.

11. *One kesitah of money and one ring of gold.*



WEIGHING RINGS APPARENTLY OF SILVER WITH WEIGHTS IN THE FORM OF ANIMALS.



RINGS OF GOLD AND SILVER.

See the Notes on this verse.





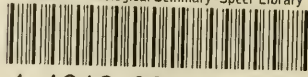




BS1415 .C273

The Book of Job : translated from the

Princeton Theological Seminary-Speer Library



1 1012 00042 7155





