THE

BOOK OF JOB

BY THE LATE

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RECTOR OF THE UNITED PARISHES OF ST STEPHEN'S, WALBROOK,
AND ST BENET'S

WITH A

BIOGRAPHICAL SKETCH OF THE AUTHOR BY HIS SON

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TO

SIR GEORGE SINCLAIR, BART.

Dear Sir George Sinclair,

To you, who so thoroughly appreciated my father's genius, I dedicate this volume—in memory of the long, warm, and unwavering friendship, and no less warm political sympathy, which subsisted between you and its author—in grateful acknowledgment of your unvarying kindness to myself—and also as an expression of sincere respect and admiration for your talents, character, and high and varied attainments.

I have the honour to be,

Dear Sir George,

Your obliged and faithful servant,

FREDERICK W. CROLY.

9 Queen Square, London,
April 1863.

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BIOGRAPHICAL SKETCH.

In offering to the public a posthumous work, a brief biographical sketch of its author may not be unacceptable.

Descended from a family long settled in the north of Ireland, George Croly was born at Dublin on the 17th August 1780, and received the greater part of his education at Trinity College, which he entered at the age of fifteen. There he was distinguished for proficiency in classical attainments, obtaining, among other honours, the Berkeley gold medal for Greek. For mathematics he never at any period of his life displayed any aptitude. He excelled also in poetical and prose composition, the vigour and elegance of which procured him on several occasions the medal of the Historical Society of the College. He also gave evidence of possessing those powers as a speaker which were so conspicuous in later life. On one occasion, when filling the chair of a committee of the Society, he delivered a speech, which

was so distinguished as to entitle him to the "marked thanks" of that body—I believe, an unusual honour. Among his companions the warmth and kindness of his disposition, the vivacity of his temperament, and the spirit and intelligence of his conversation, could not fail to render him popular. Many of the friendships formed in college were only dissolved by death. One of these companions,* himself a distinguished scholar, has informed me that on every occasion of their meeting he was "struck by the justness of his observations, as well as amused by the sprightliness of his wit and the readiness of his repartées;" and that the impression left by his "uncommon agreeability and talents" remained undiminished after the lapse of more than half a century.

Leaving college in 1804 with the degree of M.A., it became necessary to decide on a profession. It was the wish of his family that he should go to the Irish bar, then the most direct avenue to intellectual distinction, and made illustrious by the names of Curran, Plunket, Flood, and a host of lesser luminaries. Among this shining circle his talents seemed well adapted to secure him a conspicuous place; but he could never overcome his natural distaste to the legal profession, and was allowed to follow the bent of his own inclination and take holy orders.

He was ordained by O'Byrne, Bishop of Meath, in 1804, and soon after appointed to a curacy in the north of Ireland. Here he remained for several

* The late learned Dr Wall, Vice-Provost of Trinity College.

years; but this retired and obscure existence was unsuited to his active mind. He relinquished his curacy, and finally quitted Ireland about the year 1810. Settling in London, he devoted himself to literary pursuits, publishing at brief intervals the fine poem 'Paris in 1815,' the dramatic poem 'Cataline,' the brilliant romance of 'Salathiel,' and numerous other works both in prose and poetry. He also contributed largely to the periodical literature of the day, and became acquainted with most of the literary and popular celebrities of that vivid and stirring time.

He married in 1819 a young lady of great personal attractions, with whom his acquaintance commenced in rather a romantic manner—having procured an introduction to her in consequence of being struck with the talent displayed in some verses written by her at the age of seventeen, and inserted anonymously in the 'Literary Gazette.'

His ability was now generally acknowledged; but though he acquired reputation, friends, and a distinguished position in general society, he obtained no advancement in his profession, and at the age of fifty was still without preferment.

In 1832 he took charge of the parish of Romford, in Essex, during three years, in the absence of the vicar on account of ill health. In the previous year the honorary degree of LL.D. had been conferred upon him by the University of Dublin, a compliment which he highly appreciated.

The only preferment he ever obtained came from

non-ecclesiastical hands, and was due to the kindness of one of that political party whose principles he so vigorously and consistently opposed throughout the whole of his career. Lord Brougham, during his tenure of the Great Seal, nominated him to the living of Bondleigh, in Devonshire. On visiting the place, its repulsive and desolate aspect, situated on the edge of Dartmoor, induced him to decline accepting it. Lord Brougham promised a more eligible benefice, but before a suitable living was at his disposal the Ministry suddenly quitted office, and with them apparently departed all hope of preferment. Lord Lyndhurst, however, who succeeded Lord Brougham on the Woolsack, on becoming acquainted with his predecessor's intention, generously carried it into effect, and presented him, in the year 1835, to the living of St Stephen's, Walbrook, which he held until his death.

This parish being very small, and most of the parishioners non-resident, the new rector could still devote a large portion of his time to general literature. A still greater advantage of his new position was, that it afforded an opportunity of exercising in a metropolitan church those remarkable powers as a preacher, which had been comparatively thrown away upon a rural congregation. The church of St Stephen's, previously almost deserted, soon became filled, under the influence of this powerful attraction, with a large and attentive congregation, most of whom came from a considerable distance.

In the pulpit my father was pre-eminent. Educated in the school of Grattan and Curran, he was no unworthy follower of those illustrious men, whose efforts had often excited his youthful admiration, and whose style he naturally adopted with such modifications as suited the severer dignity of the pulpit. This similarity of style arose less, however, from the effect of study and imitation, than from identity of taste and temperament. In some respects, nature had been more kind to him than even to those great masters of oratory; Curran's aspect was mean, and Grattan had to contend with a voice naturally shrill and unpleasing, and a manner extravagant and almost grotesque. To my father she had given every personal qualification for a great preacher; a commanding presence, a voice of remarkable power, flexibility, and sweetness, combined with a natural grace of action, which, though entirely unstudied, was always suitable and impressive. His mental endowments were worthy of these external advantages. His thoughts were always original, often sublime. The fertility and rapidity of his ideas were only equalled by his command of language. His memory was powerful, and his imagination rich, vivid, and picturesque. To these natural gifts was added a minute acquaintance with the Scriptures, and the knowledge of nearly all that ancient or modern learning could supply towards their illustration or elucidation. Finally, he possessed in perfection those crowning merits of a preacher, with-

out which all others fail to excite interest or chain attention—an animation of manner, an impressiveness of delivery, and an earnestness of appeal which can alone be imparted by personal piety and unaffected sincerity. No commonplace allusions, no colloquial phraseology, detracted from the dignity of his style. His language was lofty as the thought which it embodied, but never became grandiloquent or pedantic. Preaching extempore, often without the assistance of notes, he felt each word he uttered. His flow of ideas was too copious to allow him to fall into the common error of many extempore preachers, who substitute sound for sense—who lose themselves in involved sentences, and weary their hearers with endless repetitions. His few published sermons, almost always written after they were delivered, give an inadequate idea of the preacher's powers. They are in general too condensed; they contain the argument, but often want the amplitude and beauty of the illustration with which he adorned and enforced it from the pulpit.

With regard to the matter of his discourses, it may be said of them generally, that they were directed rather to the elucidation of the difficulties of Scripture and the vindication of its authority, than to the general enforcement of moral duties as to which every man's conscience is his best monitor. He preferred to instil truth and to combat error; he thought it wiser to instruct than to denounce; he laboured to convince rather than to terrify; be-

lieving that the superstructure of a virtuous life could only be effectually reared when its foundations had been laid, not on the sands of ephemeral feeling or passing terror, but on the rock of that firm and living faith which can alone stand unshaken when assailed by the winds and waves of earthly cares and temptations. But his was no cold logic, which often repels more than it persuades. It is the happy peculiarity of Irish eloquence, that it appeals equally to the head and heart; that imagination enriches without detracting from its strength; that it is ornamented without being encumbered; that the solid shaft of argument is winged with the rich plumage of that fine sensibility which belongs to the national genius, and which must give it entrance wherever there is intellect to understand or a heart to feel. My father shared this fortunate combination. It is alike difficult to convey an idea of the power of his reasoning, and of the variety and beauty of the images which crowded upon his imagination, and were flung with splendid prodigality from his lips. Still less can I do justice to the vigour and effect with which he delivered those fine bursts of eloquence which must have touched the coldest heart. Sometimes excited by the grandeur of his subject — perhaps one of those vivid anticipations of the glory and happiness of the future world in which he loved to indulge — he was altogether carried away by his feelings. His eye flashed, his voice trembled, his form appeared ac-

tually to dilate under the influence of his own burning thoughts.

If this language appear overcharged, it is used in no spirit of exaggeration. I can only give my own impressions, others must judge of their correctness. I am no longer "under the wand of the enchanter," but I still feel the influence of the spell. Those solemn tones and those stately sentences yet haunt my memory, and will subsist, as cherished though mournful recollections, until my last hour.

A charge that has been made against my father's preaching I must briefly notice: he has been frequently called a political preacher. No accusation could be more unfounded. He did, no doubt, on the occurrence of some great public event, often make it the subject of a discourse. This habit was well known and much appreciated, the church at such times being always more than usually thronged. But these occasions were necessarily at distant intervals, and he constantly alluded to the topic of the day in the most general terms. It was used as an illustration of the course of Providence, or applied as a great moral lesson, without the slightest allusion to political parties, persons, or opinions. No man had a higher sense of what was due to the pulpit. His sermons, though necessarily sometimes doctrinal, were rarely controversial, and always practical.

The life of a London clergyman presents in general few incidents, and that of the rector of St Stephen's proved no exception. For many years,

though always actively employed, he led a comparatively private life; at times brought more prominently before the world by the publication of some new work; still oftener by his appearance on the platform of some great public meeting when the Church required a defender, or those Protestant and Conservative principles, which have made England what she is, an advocate. On these occasions he spoke with vigour and effect, respecting little and consulting less the opinions and wishes of timid and worldly ecclesiastics and time-serving politicians; fearlessly braving the hostility he provoked, and utterly disregarding all private considerations when they stood in the way of what he considered his duty to religion, to his country, and to mankind.

So far as his worldly prospects were concerned, the result was what might have been expected. The English Church offers little encouragement to talent, and still less to independence of character. The clergyman who ventures "to speak boldly as he ought to speak," interposes an impassable gulf between himself and the prizes of his profession. But besides "the bold uncompromising mind" which disinclined him to pass through life with a gag upon his lips, my father had to contend against an obstacle which experience has shown to be almost insurmountable in the English Church. As Grattan said of Kirwan, the curse of Swift was upon him—"he was an *Irishman* and a man of genius."

In the year 1845 the domestic current of a career

which, though not prosperous, had hitherto escaped most of the severer misfortunes of life, was disturbed by an event which cast a heavy shadow over the remainder of his days. His eldest son George, a youth of remarkable promise, possessed of almost every quality of head or heart which could excite admiration or inspire affection, was suddenly taken from him. As a lieutenant in the 26th Bengal Native Infantry he had served with credit in the second Cabul campaign, at almost every engagement of which he was present. Generally admired and beloved, a distinguished career seemed opening before him; but Providence willed otherwise. Brave, handsome, amiable, and accomplished, he fell gloriously, at the age of twenty-three, in the desperate and doubtful battle of Ferozeshah, struck by a shell while gallantly storming the intrenched camp of the Sikhs. From this blow, his father, who almost idolised him, did not recover for many years. For a time he was completely overwhelmed, and his health suffered so severely that even his life appeared in danger. Gradually health and spirits returned, but to the last hour of his life the slightest allusion to his loss so painfully affected him that the subject was always scrupulously avoided.

In the year 1847 he accepted the appointment of afternoon preacher at the Foundling Hospital; but, having heard that some of the governors of that institution had thought fit to remark upon his sermons as "too abstruse," and naturally resenting

such empty criticism, he instantly resigned the office. He had held it but three months.

The year 1851 was another year of affliction: at its commencement died his loving and beloved wife, after a companionship of thirty years. Her death was followed in a few months by that of his daughter, a promising and intelligent child, aged nine years. Again his health gave way so as to oblige him for some months to resign all clerical duty. From this bereavement he also recovered, and the remainder of his days were passed peacefully and happily, undisturbed by any severe bodily or mental affliction.

In many respects this period was the most interesting, possibly even the happiest, of his life. Though now past the allotted threescore years and ten, time had dealt kindly with him. Age had softened, though by no means subdued, the natural fire of his character. His intellect, retaining to the last all the vigour of his prime, was enriched by the study and reflection of many years. His heart, which long contact with a world to which he owed little might well have hardened, retained all its warmth and more than feminine tenderness; his spirit, the freshness and almost even the simplicity of infancy. Still preserving his interest in public affairs, he had survived the dreams of ambition. His entire nature seemed to become more spiritual; and, in the affection of all around, the duties of his profession, the retirement of his study, and the testi-

mony of his conscience, he enjoyed, I believe, as much quiet happiness as falls to the lot of most in this feverish and anxious world.

He was still the most delightful of companions. His sense of humour was as keen, his spirits as high, the turns of his fancy as quick and ingenious, his wit as vivid as it had ever been. His memory seemed to retain with surprising freshness almost all that he had ever heard or read. His love of a lively anecdote was only equalled by his happy art of telling it, and his original observations were always striking and interesting. He was equally ready to discuss the gravest or the most amusing topic. The dignity of his character and the force of his mind lent weight to all his opinions, while the playfulness and vivacity of his manner invested his most trifling *jeu d'esprit* with an irresistible charm. He never lost either his fondness or capacity for society, and was everywhere a welcome guest. His powers of conversation were of a high order, abounding in anecdote, of which his stores seemed inexhaustible, enlivened by brilliant and incessant sallies of wit and humour, and sustained with unflagging spirit. He would keep a whole table amused and interested an entire evening. Many who listened admiringly to his light *badinage* and smart repartee scarcely gave him credit for possessing a serious side to his character; yet all who knew him intimately will readily acknowledge, that his conversation in his graver moods was even more fascinating than in his

festive moments. Often, and with increasing frequency as he advanced in years, when among a few familiar friends, still more frequently in the privacy of his own family, he would speak of those subjects which have the deepest interest for us all, in a strain of solemnity and sublimity, yet of unaffected sincerity and simplicity, which rivalled, if it did not surpass, even that of his eloquent public discourses. Of death and all that follows it he spoke with the awe that is natural and suitable, but with the pious resignation and calm confidence which belong to the Christian. A life of the purest morality and a faith of the deepest sincerity had deprived death of all its terrors, but those which are inseparable from our nature. Without the slightest symptom of declining mental vigour, and little of bodily decay, he enjoyed life to the last, thankful for the present, hopeful for the future.

In this happy frame of mind, the summons, though it came with awful suddenness, could not find him unprepared. In a letter written in 1854 to a near and dear relative, he thus expresses himself on the subject of death :—"A clergyman, whose duty it is to remind others of their end, cannot have the subject of his own departure long absent from his thoughts. Were the choice permitted me, I should prefer a period of gradual decay to a sudden summons (adding the remarkable words strongly underlined); *but I make no request*—God's will be done." Subsequently I have heard him express a wish that

he might fall asleep in his arm-chair, and wake in another world. He always professed great dread of a long and painful illness. This was spared him.

> " His frame was firm, his powers were bright,
> Though now his eightieth year was nigh ;
> Then with no fiery throbbing pain,
> No cold gradations of decay,
> Death broke at once the vital chain,
> And freed his soul the nearest way."

On the morning of the 24th November 1860, I left him in the enjoyment of his usual excellent health and spirits. In the afternoon, while walking in Holborn, unfortunately alone, he staggered, fell, and instantly expired. Death was caused by disease of the heart, of which there had been no previous indications beyond occasional pains in the chest, which were attributed to other causes. By special permission of the Home Secretary, he was interred within his own church of St Stephen's, which was filled to overflowing on the occasion by the sorrowing members of his congregation and numerous private friends, a considerable number of the city clergy attending in their robes as a mark of respect.

A series of memorial windows have since been placed in the church by public subscription. A marble bust, formerly presented to him as a testimonial, and bequeathed by him to the parish, has also been erected as his monument ; nor has anything been wanting, either on the part of parishioners or friends, that could do honour to the memory of one

who alike excited admiration by the brilliancy of his talents, respect even from his political opponents by his consistency, fearlessness, and honesty, and conciliated the affection of all who came into personal contact with him by the charm of his manners, the interest of his conversation, and the goodness of his heart.

In this sketch I am not conscious of exaggeration, or of having fairly laid myself open to the charge of extravagant eulogy; but should the tone of these remarks be thought too panegyrical, my apology must be found in the strong feelings of natural affection, heightened by the admiration inevitably attendant upon daily association with a being so singularly gifted, whose qualities of the heart were not inferior to those of the head, and my close relationship to whom has been alike the pride and happiness of my life. His were

> "The virtues of a temperate prime,
> Blest with an age exempt from scorn or crime—
> An age that melts with unperceived decay,
> And glides in modest innocence away;
> Whose peaceful day Benevolence endears,
> Whose night congratulating Conscience cheers;
> The general favourite, as the general friend."

The present work, falling into my hands in a scattered state, labours under all the disadvantages of posthumous publication, and the consequent

want of that careful revision and finish which its author would have bestowed upon it. Yet, though it might perhaps have been more elaborated had the writer's life been prolonged, it is essentially complete. The theory which it embodies had been formed for several years. A few verbal inaccuracies and obvious omissions I have ventured to correct and supply.

On the subject of my father's theological writings in general, I am anxious to say a few words in justice to his reputation, both as an author and as a clergyman. The present work is the last of a long series which have proceeded at intervals from the same prolific pen, but which have never excited the same attention as those on secular subjects. Yet it is on these that he bestowed the greatest pains, and by these, both from their more strictly professional character, and the infinite importance of the subjects on which they treat, that he would desire chiefly to be remembered. More versatile even than his countryman, Goldsmith, it may be said of him with still more propriety, "Tetigit fere omne genus scribendi et nihil tetigit quod non ornavit." There was scarcely any kind of composition, either in prose or poetry, including even tragedy and comedy, which he did not attempt, and with almost equal success. In literature, as in conversation, he wandered "from grave to gay, from lively to severe," and was at home in all. But his favourite theme was theology. Nature had stamped

him a divine. She had given him a mind like his body, massive, or rather Cyclopean. No landscape was so grand, no mountain so lofty or rugged, as to satisfy his ideas of sublimity. His conception always embraced the loftiest range, his imagination always grasped the strongest image. To a mind thus constituted, the subject which supplies views to which all others must necessarily be tame, naturally offered supreme attractions. But this natural aptitude might have remained undeveloped, had not his professional convictions induced him to give superior attention to theology as a study. To this task he applied himself gravely and conscientiously, and as a matter of duty. Having, in the first instance, fully satisfied himself that the Bible contained the oracles of Divine wisdom, he never considered himself at liberty to doubt or deny its truths, however mysterious, explain away its miraculous narratives, or pervert or dilute its doctrines. Confining himself to its illustration and explanation, he never diverged from its teaching, "neither adding thereto, or taking therefrom." In all his voluminous writings there cannot be found one sentence at variance with the plain meaning of Scripture, or with the opinions and doctrines held and taught by its most learned, most sincere, and most successful interpreter, the Church of England, to which, though he owed her no special gratitude (*injusta noverca*), he was deeply attached. Of her it may be said that, whatever may be her shortcomings,

she owes them to the incapacity, indolence, and nepotism of those who too often fill her high positions, not to the defect of her principles—that after the lapse of three centuries she still retains the vigour of her youth, and, equally free from the encumbrances of superstition, and the follies of fanaticism and sectarianism, still exhibits to the world the purest form of Christianity.

My father's theology was not of that flimsy and trifling character which may satisfy professors of divinity at our universities, or the chaplains of bishops. He looked upon it as a science requiring, more than all others, severe and diligent study, and to it he gave all the powers of a remarkably vigorous understanding, aided by solid and varied learning. He brought to it a penetration singularly acute; and, perhaps more important than all, that humble and reverential spirit which can alone hope for success. Like all his other works, but even in a more striking degree, his theological writings are marked by extraordinary originality. They are no mere repetitions of exploded theories and often-refuted arguments; no mere digests of the labours of others, but absolutely and peculiarly his own. Probably this originality has in some measure prevented their attaining that popularity which writers of far inferior powers have obtained by artfully adapting their productions to the popular taste. To this device my father's lofty spirit could never have descended. He could not be un-

conscious that his writings contained many theories which, from their very boldness and novelty, were little adapted to meet with general reception, and many opinions which ran counter to popular prejudice; but regardless of any object but truth, he never suppressed an opinion which he sincerely entertained, however unpopular, nor disguised any doctrine which he found in Scripture, however unpalatable. Looking upon the Scriptures with the veneration due to their divine authority, and admitting that their essential truths were accessible to the most unlearned, he conceived that they had not yet yielded up all their treasures. I have often heard him say that the Bible was a mine of spiritual wealth, hitherto but very partially explored; that almost every word was pregnant with meaning, and that although familiar with it from his earliest years, he never consulted it without acquiring additional knowledge, or seeing something in a light which had never occurred to him before. His system of interpretation was strikingly simple, logical, and literal. In opposition to those shallow but dangerous writers who would insinuate that even the narrative portion of Scripture is in a great degree metaphorical and figurative, he maintained that in almost every instance the natural was the true meaning. The daring speculations, the hazy theories and mystical meanings of the German school, now boasting so many imitators among ourselves, found no favour with him. He ridiculed the ponderous obscurity

of their style, and looked with horror on their opinions, which are generally infidel when they are not unintelligible. To illustrate the strength of his feelings on this subject, I am tempted to quote the following fine passage from one of his sermons. Though written several years before the publication of the startling volumes which have lately created so much discussion, it is especially applicable to the present time. Its unhesitating vigour and strong denunciation stand in striking and noble contrast with the mildly-expressed "regret" which, on the appearance of 'Essays and Reviews,' satisfied the Bishop of London's sense of duty. They are both equally characteristic; of which would St Paul have approved?

"Infidelity of late has changed its tone; it is no longer contemptuous, insulting, and audacious. It now assumes the pretence of reluctant doubt, laborious learning, and conscientious investigation. The bold blasphemer startles us no more; he wears the cloak of the student, and solicits us into temptation. Yet more desperate corruptions of the truth of God, more profligate attempts to unsettle the soul, or a more inveterate passion to throw man into the grasp of moral death, were never exhibited in the most ostentatious periods of hostility to the Gospel. The volumes to which I allude are chiefly Continental. They have not yet made serious progress in this country, *but they are advancing*, and wherever they shall triumph, the belief in a God, the reliance on an

ATONEMENT, and the hope of a glorious IMMORTALITY, will be no more." The italics and capitals are his own.

Nor did he look with much less disgust on that offensive familiarity with sacred names and things which is characteristic of another class of religious writers, and which so nearly approaches actual profanation. His hostility to Popery, and its ally, Puseyism, was well known. Protestantism found no more zealous and vigorous champion. But he was not less opposed to that scarcely less mischievous teaching, which dilutes where it does not venture to deny many of the most important doctrines of Christianity, and which, in an affectation of simplicity, degrades the dignity and perverts the truth of Scripture by attempting to lower it to the comprehension of the nursery. "Christianity," he said, was "a manly religion, addressed to manly understandings, and to be taught in manly language;" and to quote another favourite expression, it was "supremely rational." In this spirit he always treated it. It is the characteristic of his religious works, as it was also of his pulpit discourses, that they are "supremely rational."

They appeal always to reason, never to mere sentiment. Their logic is often close, but never obscure. Their language, though simple and natural, is always elevated, and often reaches the highest strain of eloquence. Their literary beauties would make them remarkable as mere compositions. But they have

a higher value. They are not the rhapsodies of a showy and artful declaimer; anxious for display, but careless of conviction. They contain the genuine sentiments of a man of talent, learning, and piety, who had devoted himself to the consideration of these subjects with unusual perseverance and energy. Their object is the defence of Christianity; and the heartfelt sincerity of the writer, and his unshaken faith in the truths which he maintained, were evidenced by the whole tenor of a long and active life, spent in the public advocacy and private practice of whatever is noble, honourable, and good, on which neither the bitterness of political hostility, nor the still deeper animosity of religious opposition, has ever been able to cast a shadow or affix a stain.

These studies were the absorbing pursuit of his life. Commenced in youth, they were the favourite occupation of his manhood and the consolation of his age. They exercised continually an increasing fascination over him, which amounted almost to a passion. The thoughts of which his theological works are the expression, occupied his mind, though by no means to the exclusion, certainly to the domination of all others. They may be traced strongly in his poetry, and are visible in most of his secular writings. Though every allusion to these high and sacred subjects was carefully suppressed in general society, from a feeling of their unsuitableness in a mixed and festive gathering, and also from an

invincible dislike to even the appearance of ostentatious piety, they were almost his ordinary topics of conversation amongst his intimate friends, and especially when alone with his family. How often have I listened enchanted as "truths divine came mended from his tongue," and as he continued to pour out the most sublime thoughts in a strain of innate and unconscious eloquence, and in the most solemn and touching tones, almost doubted which most to admire—the power of the intellect which could form such conceptions, or the grandeur of the religion which could awaken such hopes. Even in this life these useful labours and these high contemplations had their reward. They had a perceptible effect upon his own mind. Always elevated, it seemed to become more spiritual and more and more weaned from the world as the period of its great change approached. To them he owed much of that serenity and unruffled cheerfulness, "that peace which the world cannot give," which more especially marked the closing years of a life which had in many respects been a disappointed and anxious one. They enabled him to endure with resignation the heaviest afflictions, and to bear without complaint what must have been a severe trial to a naturally ambitious and aspiring mind, the professional neglect which was the hard reward of honest independence, fearlessness in the discharge of duty, of a lofty spirit which scorned to flatter or to solicit, and of unswerving political consistency. With all the

ardour of his youth, my father was still projecting several new works—amongst others, one on the Book of Daniel, an essay on the Types, and he even spoke of a complete commentary on the Bible. These projects were, unhappily, never destined to be realised; but it may be permitted us to believe that even at this moment his emancipated spirit, rejoicing in the consciousness of expanded faculties and larger knowledge, may be pursuing the investigations which delighted it on earth, and exulting in the disclosure of those mysteries which form the most interesting of all speculations here, but of which the full solution must be reserved to the world beyond the grave.

F. W. CROLY.

London, *April* 1863.

AUTHOR'S PREFACE.

THE most important exercise of the mind is the study of Scripture; for on that study depends our knowledge, on our knowledge our faith, on our faith our salvation. Christianity is a religion of facts: these facts must obviously be known, proved, and explained before they can impress the conduct of man; and where that study is disregarded, the inevitable result is soon visible in the sudden vigour of some form of irreligion. What is the cause of the increasing spread of infidelity, which is as undeniable as it is alarming?

Neglect of the Scriptures. And what is the remedy? Their study; their vigorous, learned, and intelligent elucidation; the heartfelt appeal to an authority which, though inaccessible to arrogance, worldliness, and imposture, has never denied its truth to the sincere seeker after its wisdom.

This illustrious task must fall to England.

On the Continent, theology is hopeless. In the lands of Popery it is a corpse; the suppression of the Scriptures has crushed out all its vitality, and the attempt to revive it would be rebuked by the dungeon. Even in the countries of Protestantism the Christian ear is constantly pained, and the intellect scandalised, by the contemptuous frivolity and heartless insolence with which the learned caste profane the Bible. With the majority it is like the corpse of

a malefactor, thrown before them only to be dissected. With even the more reserved it is only a curious compilation, the work of a long succession of legendary ages, and bearing marks of the caprices, corruptions, and barbarisms of them all;—every man (with few exceptions), feeling himself, in defiance of the curse, entitled to add or diminish according to his pleasure; to pronounce one fragment a mystery and the other a myth; to qualify the truth of one part by the fictions of another; exhibiting the whole as a huge miscellany, in which all may select their materials, exercise a sceptical ingenuity, and establish an ephemeral reputation. How long this reign of the scoffer may be permitted, lies in a higher arbitration than that of man; but already "they have their reward"—fruitless labour, learned fallacy, confusion more perplexed, and cavil without end.

The general view of the Book of Job taken in this volume is, that it records a great providential transaction—establishing for its own age a moral principle of the first necessity, and giving to posterity a distinct and memorable type of the Jewish nation from the reign of Solomon to the end of the world.

If this volume should fall into the hands of a Jew, I desire him to believe that it has been written for no purpose of controversy, that it offers no offence to his natural feelings, and that its sole object is to elucidate a portion of Scripture which has hitherto remained in obscurity. For the writer nothing shall be said, but that he has approached this task with a due sense of its responsibilities, with no preconceived theory, but with a solemn estimate of human infirmity in the interpretation of the "Oracles of God."

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BOOK OF JOB.

CHAPTER I.

The Book of Job is probably the oldest in the world. Unrivalled for strength of language, depth of feeling, and originality of subject, it has always excited the highest interest of the theologian. Remarkable as being the only work of continued argumentation in Scripture, it is especially directed to the proof of a Particular providence, the rule by which the providential government acts on individual life, and the illustration

of those natural prejudices which obscure the general action of that government on the feelings of man. The personal character of Job, his intellectual vigour, the daring spirit of his defence, the sternness of his fortitude, the humility of his penitence, the depth of his suffering, and the splendour of his reward, complete the most colossal monument of sacred antiquity.

On the revival of learning in Europe the Book excited active attention, and was investigated with great critical industry; yet nothing could be more palpable than the failure of this industry to obtain a satisfactory interpretation. The purport of the noble narrative was still a mystery; and except for our natural delight in vivid and various eloquence, picturesque conceptions, and fine touches of the human heart — all consecrated by their

place in Scripture—it could possess scarcely more value for us than a column of hieroglyphics, or a coffer in an Arabian catacomb.

Still, "all Scripture is by inspiration of God." We must not surrender to our indolence what has been given for our instruction. If this striking document remains without any explanation satisfactory to an unprejudiced inquirer, this perplexity may largely result from the adoption of theories in preference to facts. The Baconian method has been too seldom adopted in theology. The generality of commentators on Job have begun with a theory: it has thus been imagined a poem, a drama, a history, a Jewish apologue, and an Oriental allegory. Its chronology has been equally fanciful. It has been thus dated before Abraham, and after; before Moses, and after; before Solomon, and

after. Its authorship has been equally the creature of imagination; and one of the most solemn, and perhaps the most important, portions of Scripture has been left by this vagueness of view a problem to posterity.

A few of the leading interpretations will show this general confusion. Jerome, in his *Interpretation*, regards the Book as typical of Christianity; Job as the type of Christ; the Land of Uz as the Virgin Mary; the seven sons of Job as the seven forms of the Holy Spirit; the three daughters as the Law, the Prophets, and the Gospel; the sheep of Job as the Church; the camels as the Gentiles; and the oxen as the Jews!

Pope Gregory the Great (about A.D. 604), in his *Morals of the Book of Job*, also regards Job as a type of Christ, but apportions the other characters with a

different exercise of imagination. His wife is the carnality of the world; his friends are the heretics inveighing against our Lord under pretence of giving him counsel; the name of Job, which he interprets "Grief," exhibiting the Passion of the Redeemer, or the sufferings of the Church; and the reward and reconciliation of Job the general conversion of mankind!

Since the Reformation, theology has supplied a long list of active interpreters in Germany and England; but as the later may be presumed to comprise the chief interpretations, the references are limited to the past and present centuries.

The restless authorship and episcopal rank of Warburton give him a certain position among the divines of the last century; but he totally wanted the temperament essential to an interpreter of

Scripture. Like the generality of self-educated men, Warburton always regards himself as infallible, treats an objection as an insult, and denounces an opponent as an aggressor. In criticism, all his knots are Gordian, and he *cuts* them all. In controversy, if he cannot drive the obstacle before him, he buries it in a heap of inapplicable quotations, and hurries on. Finding the doctrine of the Resurrection in the Book of Job, and conscious that this fact overthrew the whole fabric of his *Divine Legation*, he, with a recklessness almost profane, denied at once its object, antiquity, and inspiration. On his theory, the work dates only from the age of Ezra, and is a drama founded on the Babylonian Captivity. Job is the Jewish nation; his wife the marriage of the Jews with the heathen women; and his three friends, the three opponents of the

rebuilding of the Temple, Sanballat, Tobiah, and Geshem.

His contempt for his fellow-labourers is extreme. "Job," he says, "has always suffered from his friends. He was first bound to the stake by a long catena of Greek fathers, then tortured by Pineda, then strangled by Caryl, afterwards cut up by Wesley, and anatomised by Garnet. I only acted the tender part of his wife, and was for making short work of him."

But men of higher intellectual quality were not more fortunate. Magee,* a vigorous and acute theologian, conceives the general purport of the "Poem" (!) to be, "the great duty of submission to the divine will, and the proof that every man, suffering patiently, will finally be re-

* Fellow of Trinity College, Dublin, and afterwards Archbishop of Dublin.

warded." And to this conclusion the writer comes in the face of Job's constant declamation against the divine justice!

Hales,* in his learned *Chronology*, conceives the purport of the Book to be threefold: to prove the faith of good men under the afflictions of Satan; to show that this world is not a perfect state of retribution; and, lastly, that the apparent irregularities of divine justice here will be redressed in the future state.

The misconceptions of this view are obvious: the *faith* of Job is not in question; the subject is not divine *retribution*, but direct justice; and the reward of Job is not referred to a future state. In the whole argument there is no attempt to reconcile the evils of the present state with the anticipation of the future. When Job refers to the world beyond the grave,

* Fellow of Trinity College, Dublin.

he alludes merely to the vindication of his character.

Gray,* in his *Key to the Old Testament*, without going largely into the subject of Job, regards the *scope* of the Book to be "the unfolding" of God's design in human affliction, and one of its objects to have been the denial of the doctrines of the two principles of Good and Evil, which figured early in the Oriental theology.

His conceptions of Job's character are less exact; he speaks of it as not to be estimated from the "unguarded expressions which his sufferings occasionally provoked." But it should have been remembered that only those sufferings produced the actual evidence of his character, so long disguised from himself. They tested the hollowness of his original submission, and the feebleness of his original fortitude; it

* Bishop of Bristol.

was only by his pangs that he was taught to be conscious of his failings. Trial compelled the confession, that his early confidence was presumption, and his early knowledge ignorance.

Peters, a Cornish clergyman, produced the most laborious volume in the controversy — a volume on which subsequent authorship has habitually drawn for the *learning* of the question; but learning chiefly expended on the easy task of proving the loose logic of Warburton.

Lowth, a name still honoured for his *Lectures on Hebrew Poetry*, a work whose elegance partially atones for its slightness, was forced into the general controversy by Warburton: but he added nothing to the illustration, and little to the interest, of the subject.

Hengstenberg, professor of theology at Berlin, a voluminous commentator, states

the purport chiefly to be, that the sufferings of the good, and the prosperity of the bad, are, in the end, equally consistent with divine justice.*

Lee, late Hebrew professor at Cambridge, a writer of extensive knowledge in Oriental modes of thought and literature, conjectures that the Book has three distinct objects : 1st, The proof that there is a power in religion enabling man, eventually, to overcome all temptation ; 2d, To show the imperfection of human ideas regarding the moral government of God ; 3d, To provide a volume of doctrine adequate to the necessities of the faithful for ever.

Mason Good, a man of accomplished and intelligent zeal in sacred literature, and who has given a spirited translation of the Book, thus says : "What is the

* Article on Job in Kitto's *Encyclopædia.*

ultimate intention of the Book of Job, and for what purpose is it introduced into the Hebrew and Christian canons? It will appear that it is for the purpose of making those canons complete, by writing as full an account as is necessary of the dispensation of the patriarchs with the two dispensations by which it was progressively succeeded."

The total diversity of all these interpretations shows their uselessness. They cannot all be true; none of them are true. The Book is open to every reader, and the first questions which suggest themselves to any rational mind—*Why* was Job afflicted? why was his history written? and why has that history found a place in Scripture?—receive scarcely the slightest illustration from the whole body of those laborious, zealous, and learned men. The ground of this ill-success it is not easy to

assign ; but the evidence of general failure may be given in the revival of the old theory of Gregory by the latest writer,* his brief volume being an attempt to re-establish the typical connection between Job and our Lord, while the first glance shows the most irreconcileable contradiction between the nature, the condition, the career, and the final purposes of both. Job, a husband and father, a man of great opulence and station, on his trial impeaching the justice of God, cursing the hour of his birth, and longing to die,—at length, rebuked by the Almighty, awakened to the confession of sin, forced to the acknowledgment of his own "vileness," "repenting in dust and ashes," and only on that avowal restored ; closing his course in superior wealth and renown, surrounded

* The Reverend J. E. Kempe, Rector of St James's, London.

by his family, and living through a long series of prosperous years. What parallelism can exist between this powerful and prosperous man and Jesus of Nazareth, born in humiliation and living in obscurity, "not having where to lay his head"—between Job, a sinner, and suffering for his own sin, and Jesus, sinless, and suffering for the sin of mankind; Job, restored to the fullest enjoyment of the world, and Jesus, on the cross completing his mission to the world?

On a review of these theories, it is evident that they are all contradictory, that they are all conjectural, that they substantiate nothing, and that they give no satisfactory answer to any one of the three questions, Why Job was afflicted? why his history was written? and why that history was placed in the Bible?

If the solution in this volume is suc-

cessful, a result strongly connected with the honour of the Church will be gained, and one of the proverbial "opprobria theologica" removed.

I now give a brief sketch of the history of Job, with observations upon the authorship of the Book, and some remarkable incidents and expressions of the narrative, and then proceed to develop my theory of the interpretation of this most interesting, curious, and, as I believe, most important, portion of Scripture.

CHAPTER II.

THE HISTORY OF JOB.

THERE was a man in the Land of Uz whose name was Job, of great wealth and high character: his wealth was pastoral, and he had also a "very great household," so that this man was "the greatest of all the men of the East."

He had seven sons and three daughters, settled in their own houses, who met and feasted together; and after those stated days of feasting, Job sacrificed for them, and sanctified them all.

There was a day when the angels appeared before the Lord, and Satan came

among them; and on being questioned whether he had any charge to bring against Job, "a perfect and an upright man, one that feared God," Satan denied that his piety was real, declaring that it was founded solely on his prosperity. "Doth Job fear God for *nought?* But put forth thine hand and touch all that he hath, and he will curse thee to thy face." Satan is then permitted to put him to the test, and destroy all that he possesses. In one day his flocks and herds are destroyed; and his ten children, feasting together in their elder brother's house, are also destroyed by a tempest which crushed them in its ruins. Job feels the weight of his calamities, but without losing his patience. He rends his robe and shaves his head in sign of mourning, but he worships in resignation. "The Lord gave, and the Lord hath taken away; blessed be the name of the

Lord." Satan was baffled; his knowledge was put to shame in the presence of the angels; but his malignity still persevered.

Again a day came, when Satan appeared before the Lord. He then declared that Job's trial had been imperfect; that any man might bear the loss of wealth and offspring, but that the true test of patience was *personal* suffering. He was then permitted to inflict that suffering, though not to touch the *life* of Job. So he went forth and "smote him with sore boils, from the sole of his foot unto his crown."

Job, now in the double suffering of poverty and pain, is rebuked by his wife, the sole being who has remained with him. "Dost thou still retain thine integrity? [sense of duty.] Curse God, and die." Job rejects this guilty advice, and asks, "What! shall we receive good at the hand of God, and shall we not receive

evil?" It is then pronounced that thus far "did not Job sin with his lips."

Three of his friends, hearing of his calamity, come "to mourn with him, and to comfort him." Unprepared for the depth of his misfortune, they lose all power of consolation; but rend their mantles, sprinkle dust on their heads, weep beside him, and sit in silence for seven days, as if mourning for the dead.

After these seven days the feelings of Job seem to undergo a total change. His patience is gone. He no longer uses the language of resignation—no longer regards the Almighty as the wise distributor of good and ill. To his new conception God is simply the possessor of irresistible power, wielded by arbitrary will, and disregarding alike the merits of man and the justice of Heaven. His friends, now evidently startled by the violence of his despair,

rebuke his impeachment of Providence, and successively argue that the Almighty is incapable of injustice. At length Job closes his vindication by recounting the virtues of his career; and his friends, now evidently hopeless of conviction, contend no more. Elihu, a bystander, then, speaking in a tone of authority, as if *commissioned* to rebuke all the disputants, charges Job with self-righteousness, error with respect to the ways of Providence, and with the imputation of injustice to the Almighty; asserting his right to advise on the ground of superior knowledge, or (as the text may be interpreted) on the direct impulse of *inspiration*. "Multitude of years should teach wisdom. But there is a *spirit* in men; and the *inspiration* of the Almighty giveth them understanding." It is observable that there is no similar reference to inspiration in any of the

former arguments, though Eliphaz had seen a spirit in his dream—and heard him proclaiming the divine justice. He directly charges Job with presumption; "for Job hath said, I am *righteous*." He then illustrates, in a variety of arguments, the original error of conceiving that *calamities* are necessarily *punishments;* proving that, in the hand of Providence, they may be only interpositions to awaken good men from habitual prejudices, which, cherished, might at some future period lead to ruin.

The voice of God himself confirms this doctrine of Providence. Job is converted, acknowledges his previous ignorance, confesses his sin, and abandons his self-righteousness, exclaiming, "*I am vile;* wherefore I abhor myself, and repent in dust and ashes."

He is forgiven on this confession, is

commanded to offer sacrifice for the error of his friends, and is restored to health, and to twofold his former opulence. His friends and countrymen give him gifts; he has ten other children; his three daughters are of pre-eminent beauty, and have inheritances of their own. Job survives his trial a hundred and forty years, and sees his posterity to the fourth generation.

CHAPTER III.

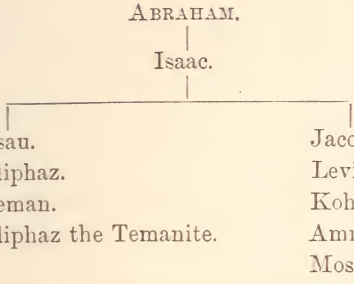
THE COUNTRY, ORIGIN, AND TIME OF JOB.

On those subjects much labour has been exhausted without much profit. But what detail can be expected in genealogies and narratives unfurnished with any contemporary documents? Our only guide can be the slight notices contained in the rapid narratives of Scripture.

Job is a dweller in the Land of Uz. In Genesis the name of Uz is twice mentioned; first as a descendant of Shem, and next, in a subsequent generation, as a son of Nahor by his wife Milcah. The descendants of Shem (Genesis x. 30) had their dwelling

"from Mesha, as thou goest to Sephar, a mount of the East." We have the principal names which occur in the history of Job located in the same region—a land by the geographer Ptolemy named Auritis, separated from Chaldea by a mountain-ridge. Here were settled the several tribes or individuals named Tema, Dedan, Buz, Shuah, and Uz. The country was designated the East, evidently with reference to the position of Palestine.

The time of Job is still more involved; every commentator wanders over the field of chronology, and with nearly equal incertitude. The learned Kennicott assumes Job to have been contemporary with Amram, the father of Moses, whom he conceives to have lived in the same period with Eliphaz the Temanite, according to the following genealogy :—



Lee supposes Job to have lived in the period of the twelve sons of Jacob, to have been forty-two years old at the time of the settlement in Egypt, and to have died forty-seven years before the Exodus. But as accuracy on these points is hopeless, further statements are of no value, and the subject is fortunately of comparative unimportance.

CHAPTER IV.

THE AUTHORSHIP.

THE question, "Who was the writer of the Book?" is a point of higher consideration, and has been one of not less frequent dispute. It has been occasionally attributed to nearly all the leading characters of Scripture. Lightfoot gives it to Elihu; Renwick, Good, and Michaelis to Moses; Warburton to Ezra! Lowth and Magee to Job himself; yet all those investigators have omitted some considerations arising from the Book itself, and nearly leading to the decision. The closing portion, relating to the death of Job, of course, must

have been transmitted by another pen; but the former portion could not, from its very substance, have been the authorship of the same pen with the dialogue. The natural difference between the language of passionate argument and mere narrative may be admitted; but it is evident that throughout the dialogue Job had not the slightest conception of the actual conditions of his trial.

The extraordinary scene in which Satan was suffered to charge him could be known only by *revelation*. Yet there is no reference to revelation in the dialogue: if it were known at the time, it must have changed the entire tenor of the arguments on both sides. Job regards his sufferings simply as the arbitrary exercise of irresistible power; his friends regard them as the natural consequence of secret sin. If they could have been known as the

challenge to his fortitude, or the test of his faith—that his antagonist was the enemy of man, and his spectators angels—we might have heard some complaining of the fearful severity of the temptation, but we should certainly have heard no impeachment of the divine justice. As the conflict advanced, we might have witnessed the magnificence of the human mind when expanded to its highest vigour by the encounter with a superhuman adversary—the passion and power of a great nature stirred through all its depths by a spiritual struggle in the sight of earth and heaven. But there would have been no final contrition, no necessary humiliation, no voluntary covering of head and heart with dust and ashes ; the struggle would have been a source of pride, and the success a pledge of perpetual honour.

Even if the revelation had followed the

trial, could the dialogue have ever been written—could we have had those unfoldings of ignorance, those developments of error, those exposures of the wickedness of the heart, those challenges to the divine power recorded, which that revelation showed to have grown out of the mere weaknesses of men ?

The authorship of the dialogue has been variously assigned to Moses, Solomon, and Elihu ; Lowth, Magee, and Lee assign it to Job himself, and with apparent reason. In the first place, no sufficient foundation has been laid for the claims of any other. In the next, who but Job himself could have ventured on the subject ? The man of doubled wealth and power, and still more distinguished by the personal conference with the Almighty, must by his contemporary generations have been held almost in the rank of a sacred being. Who else could

have ventured to describe the agonies of such a mind, his defiance of the divine judgment, the bitterness of his wrath, or the sullenness of his despair, the haughtiness of his heart, and the prostration of his self-confidence!

Yet what duty could be more congenial to a subdued spirit than to bequeath to his country a record of the divine dealing with himself; to lay open the latent infirmity of his nature; make a full confession of his errors, passions, and prejudices; and at once make atonement for the waywardness of his nature in the fulness of his confession, and render an open and penitential homage to the protecting and restoring benevolence of the Disposer of all things?

That his ability was equal to the production of such a record—of condensing the vagueness of its illustrations into force,

and combining them into form—is evident; that, once sent forth, it would be treasured as a noble relic of patriarchal wisdom; and that at some subsequent period its history would have been explained and authenticated by some prophet or servant of revelation, is scarcely more than the natural course of great providential documents. Moses, the husband of the daughter of the Midianitish chieftain, might be the natural depository of such a document during his forty years' life in the desert; and the illumination which so pre-eminently flowed on his inspired understanding might have given him the knowledge of those high transactions reserved only for the spiritual world.

The petulance of foreign scepticism, followed by the shallowness of some theologians among ourselves, has laboured to dilute Job's temptation into a myth or a

metaphor. But Christianity gives an instance of Satanic temptation distinctly refuting all these childish dexterities. "Simon, behold, Satan hath desired to have *you* [all the apostles], that he might sift *you* [all] as wheat. But I have prayed for *thee*, that thy faith fail not [finally]; and when *thou* art converted, strengthen thy brethren" (Luke xxii. 32). The temptation acted *visibly* in the general desertion of Jesus by the apostles—the final effect of the prayer in the penitence of Peter and the restoration of faith to the apostles, with the one fearful exception; and the power of Satan was exhibited visibly in the inveterate evil and final ruin of that one. It is scarcely possible to conceive a more practical instance of the visible action of the evil spirit in all its forms, of original temptation, of baffled malignity, and of persevering power. It is in complete consistency

with this character, that a being of intense hostility, constantly roaming the world, "like a roaring lion, seeking whom he may devour," should especially desire the destruction of a powerful and opulent man in the fullest enjoyment of the world, and whose fall would involve at once the scandal of religion and the ruin of the various multitude dependent on "the greatest man of all the East."

CHAPTER V.

THE REALITY OF JOB'S HISTORY.

THIS question, like all the rest, has been strongly debated under the different forms of allegory, poem, and drama. But all the references to Job are so strongly surrounded with Scriptural realities that they almost amount to certainty; and if it shall be proved that Job himself has an *antitype*, the question is at once decided.

He is referred to in connection with Noah and Daniel. Of Noah and Daniel we have sufficient knowledge from the Scriptures, but of Job we have none except what his book contains. We are

therefore virtually referred to this book; but would the reference be possible in either the prophet or the apostle unless the history were *true?* The Almighty is represented uttering words of high import to Job and his friends. If these words were fiction, what would equal the profanity of the invention, or how could such a document find its way into the canon of Scripture? There is no reason to doubt that it found a place in the canon at an early period. It had the same authority as the other books in the opinion of the early Jews. The Septuagint gave its translation two centuries and a half before the Christian Era. Josephus refers to it as authentic; Philo quotes it. It is imitated by Baruch, and the subject is referred to in the Book of Tobit.

In the catalogue of canonical books drawn up by Melito, Bishop of Sardis, in

the second century, it is inserted after the "Song of Songs" on the supposition that it was written by Solomon. Jerome introduced it into the Vulgate, and it is quoted by almost all the Fathers. The Talmud places it after the Book of Psalms; thus Jews and Christians equally acknowledge its canonicity. "All Scripture is by inspiration of God." "Search the Scriptures," is the divine command.

A curious astronomical calculation has been proposed as ascertaining the age in which Job lived, which it conceives to have been about 2337 years before the Christian Era, the Deluge being B.C. 3155, and the calling of Abraham B.C. 2153. But this calculation takes it for granted that the cardinal constellations of spring and autumn in the time of Job were Taurus and Scorpio, a matter which can-

not now be proved (Hale's *Chronology*, vol. ii. p. 58).

It has been objected to the reality of the dialogue, that it makes no allusion to the wars of Canaan, to the captivity under Chedorlaomer, or to the catastrophe of the Cities of the Plain. But, memorable as these transactions were, they occurred centuries before the probable period of Job. The dialogue has an object which did not necessarily demand the allusion. How seldom have the prophetic writings attended to any facts beyond their immediate purpose! and how hopeless would it be to search St Paul's Epistles for details of the reign of Nero, or allusions to the republican convulsions of Rome! Still there are signs of reality. The names and countries of Job's three friends are Scriptural. Eliphaz dwelt in Teman, a

district or city of Idumea (Jeremiah xlix. 7) ; Bildad in Shuah, a district of Arabia (Genesis xxvi. 2) ; Zophar in Naamah, a district or city of Idumea (Joshua xii. 2) ; Elihu is also of Idumea ; Uz is also recorded as connected with Idumea (Jeremiah xxv. 20). Thus the vicinage of the land of Job seems to be decided, though, in the vagaries of ancient topography, the "East" may express a region of undefined limits, and extending from the borders of Palestine to the Euphrates.

An Arab tradition appended to the Septuagint supposes Job to have been a descendant of Esau, to have originally been named Jobab, and to have reigned as the successor of Balak ; but this tradition is wholly unsupported.

The obvious rule of identity is, close adherence to locality, peculiarity of man-

ners, and originality of customs. This rule we find remarkably observed in the entire history. The locality of Job is nearly Arabian; and all the allusions, the life, and the scenery of the dialogue are Arabian: the desert, with its boundless and dreary expansion, its sudden storms and burning sands, its exhausted and solitary wells, its trains of caravans, its camels, ostriches, and robber tribes—all in the most distinct contrast with the travels of Abraham and the residence of the Israelites among the harvest-fields of Egypt, the vintage-grounds of western Canaan, and the perpetual fertility of the south of Palestine.

The worship offered by Job belongs to a primitive age. There is no tabernacle, no form, and no priest; it is wholly sacrificial, and the sacrifice is for his family. The father is the sacrificer.

The habits of the age of Job differ con-

siderably from those of Canaan and Chaldea, as exhibited in the history of Abraham.

There is no reference to polygamy, to slavery, or to concubinage.

There is none to idolatry, nor to any false worship but that of the sun and moon.

There is no homage to kings, or that prostration of person or mind which was among the earliest habits of the East.

There is no reference to courts, war, or armies; the only hostilities an incursion of wild tribes for plunder.

The distinctions are still more remarkable in religion. The Abrahamic religion regarded the Almighty as scarcely more than a ministering Angel—a guide always to be obeyed, and a teacher always to be believed. Job's conception of Deity is of a higher rank—abstract, solemn, and magnificent. Except in the single instance of disputing

the divine justice, he bows down before the Omniscience and Omnipotence of the Lord of All.

The years of Job are patriarchal. The longevity of the patriarchs had been gradually diminishing from the Deluge. Job's friends lament the rapid shortening of life, in contrasting their own time with that of their fathers. It is remarkable that there was no diminution of life before the Deluge. There were differences of years, but Methuselah, only a single generation before Noah, lived the longest of all, 969 years; Shem, born 100 years before the Deluge, lived after it 502 years. The diminution was thenceforth rapid, but with some degree of regularity. Terah, the father of Abraham, lived 205 years; Abraham, 175; Jacob, 157. Hebrew tradition supposes Job, at the time of his trial, to have been seventy years old—a probable conjecture, since at

that period he had possessed an acknowledged rank in his country, great opulence, and had settled his ten sons and daughters in lands of their own. The 140 years after his restoration would extend his life to 210 years.

CHAPTER VI.

THE TRIAL OF JOB.

WHY was Job afflicted? is a question naturally arising from his history, but which has never received a satisfactory answer. The common suggestion, that it was for the purpose of example, is evidently untenable. To submit one man to suffering for the edification of another is incompatible with justice. The true reason of his trial appears to have been the necessity of making him acquainted with his own heart. He was *self-righteous*. The character of uprightness and fear of God given to him in the commencement of the his-

tory is evidently nothing more than the general estimate of his country. That this character was not real, is subsequently put beyond denial by his despair, violent anger, and reckless impeachment of Heaven. This stubborn sense of his own merit puts an end to the reasonings of his friends; "so those three men ceased to answer Job, because he was *righteous in his own eyes*" (xxx. 11).

This grievous error forms the direct ground of Elihu's charge—"Thinkest thou this to be right, that thou sayest, '*My righteousness* is more than God's?' for thou saidst, 'What advantage will it be unto thee?' and 'what profit shall I have if I be cleansed from my sin?'"

Still Job was a good man, in the general sense of the word, and as such was favoured by the Almighty, and was deemed worthy of that higher knowledge which

can be taught only by divine means. Like the young man in the Gospel, "he was not far from the kingdom of heaven." As selfishness is the origin of all the vices, self-righteousness is the antagonist of all the virtues. Ignorance of our own disease is the great obstacle to our recovery. The full conviction of our moral enmity is essential to our divine reconciliation. The purest prayer ever offered by man is, "God be merciful to me a *sinner*."

This prayer Job had never made, nor did he know how to make. He had borne his suffering with the manliness of his nature; he had yet to learn the nobler manliness of the softened spirit. He has all the external strength of habit, fortunate circumstances, and high-toned temperament, but he wants the spring of a still more unyielding energy within. He has fortitude, but not faith. He is the hero of

endurance, but not the martyr. Still unconvinced of sin, he was unfitted to receive the holy vigour of Humility. To such minds the world is full of temptation; and it may have been for the immediate purpose of saving him from some irresistible temptation that the lesson of his suffering was given.

Unexampled as the condition of Job was, his character is common. We daily see men, of vigorous intellect and blameless conduct, with no more knowledge of their own hearts than if they had none in their bosoms; going through the round of life in integrity and intelligence, yet with no more sense of moral responsibility—of that watching eye that is above all, or that dread account which all must give—than the cattle in the fields. Yet it is not denied that these men are valuable members of society; many of them lights to their

generation; some perhaps necessary to the wellbeing of the world. But their sole guide is *propriety!* They live in an atmosphere of public decorum, public respect, and public responsibility. Nothing can turn them to the right or left, but they never lift their eyes from the ground. Such men are not necessarily hypocrites, but they are never sincere. They may not fall into temptation, but they are in perpetual peril; and if they fall, they are undone. They add to the slippery shrines of statesmanship, to the firebrands of faction; or escape only with blasted character to obscurity, there to despair and die. Some may descend to the grave in peace; some even may lie within a tomb consecrated by public honours; but their idol was *propriety.* The whole class have no other God in this world.

CHAPTER VII.

WHY WAS THE HISTORY WRITTEN?

THE Almighty has never "left himself without witness." From the beginning of the world he has assisted the lessons of instinct, necessity, and moral feeling, by the successive teachings of patriarchal revelation, Judaism, and Christianity; all in visible adaptation to the successive advances of society, and the more general education of mankind. In conformity to this adaptation, the ruder ages of the primitive world appear to have been furnished with a species of teaching by *example*, suited to impress the difficult structure of their mind.

In proof that this order of teaching was by divine design, all its instances have a characteristic similitude.

Each example is taken from the most *conspicuous* individual of the generation.

Each is spread over the *largest* space of society in its day.

Each is distinctly *separate* in its nature.

Each is especially *appropriate* to its age.

Each has its own age, no two appearing together.

All are of the highest general importance to the world.

This view is necessarily limited to the Ages after the Fall. The crime of our first parents can give no lesson, as it can have no future commission. The paradisaic state, half-angelic, sustained without labour and untouched by sin, can have no practical wisdom and no available experience for our struggling, bewil-

dered, and infirm career. The true history of the human race begins with the expulsion from paradise.

The first act of blood—the murder of Abel — would, according to the usual conceptions of human justice, have been punished by death. But if the purpose of the punishment was to give a lesson to primitive mankind, what could have been more effectual than perpetuity of banishment joined with perpetuity of wandering, and this perpetuity of wandering enforced by the misery of the curse of double barrenness on the ground wherever the guilty footstep trod? In the first ages, the danger of homicide, from the fierce passions and dreary labours of man, must have required the strongest prohibition. If Cain had died by the hand of Heaven or the hand of man, the example of his punishment would have been com-

paratively lost. But what could be a deeper warning against bloodshed than the misery of his *guarded* life—the perpetual suffering of the first-born of the human race—the heir of the world, stripped of his birthright, roaming the earth like a wild beast, and, like the wild beast, living on the roots and scanty produce which the earth, under its doubled curse of barrenness, almost refused to his hunger—a homeless savage set forth for the avoidance of man by the visible mark of Heaven?

The full effect of this terrible sentence is suppressed in the succinctness of antediluvian history; but we know that, even in the fifth generation, the sentence was stated as a general prohibition of homicide. "If Cain shall be avenged sevenfold, truly Lamech seventy and seven fold" (Genesis iv. 24).

Enoch, in the seventh generation from Adam, "prophesied, saying, The Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds" (Jude 14, 15). Of the results of his warning we have no direct knowledge. But "Enoch walked with God, and was not, for God took him."

Milton not improbably conceives him to have been protected by miracle from the violence of one of the furious assemblages of his time of cureless profligacy :—

> "Of middle age, one rising eminent,
> In wise deport, spake much of right and wrong,
> Of justice, of religion, truth, and peace,
> And judgment from above : him old and young
> Exploded, and had seized with violent hands,
> Had not a cloud, descending, snatched him thence
> Unseen amid the throng."*

The prediction was fulfilled within the third generation by the Deluge.

* *Paradise Lost*, book xi.

In conformity to the divine rule, this teacher was the most conspicuous man of his age, by birth the head of the Sethite family, and to all generations more conspicuous in the confirmation of teaching, by being carried up in the body, and thus rescued from the general dominion of mortality. If the guilt of mankind was approaching to that universal corruption which required the vengeance of the Deluge for the purification of the globe, what could be more directly calculated to impress the general understanding than a declaration of divine judgment given by the head of the Sethite race, and confirmed by the visible evidence of a state beyond the grave?

The next lesson was also given by the most conspicuous man of the earth, the head of the Sethite line, named by prophecy, and an especial minister of Heaven,

"Noah," a preacher of righteousness. The lesson was given in the building of the ark—naturally a more practical appeal to the alarms of men than preaching or prediction. The duration of the divine long-suffering was limited to an hundred and twenty years; and probably the building of this enormous house of life occupied not less time. The population of the earth seems to have been narrow before the Deluge, and was evidently gathered near the same locality. Thus the building of the ark and the preaching of Noah were known to all mankind. The warning was thus given under the circumstances most fitted to strike conviction. Both were wasted on an infidel world.

The unfilial insult of one of the sons of Noah to his father was punished by a divine malediction on his son Canaan, he being especially mentioned, probably as

coming into future contact with the Jews, and thus perpetuating among the chosen people the especial memory of the ancestral transgression, "Cursed be Canaan; a servant of servants shall he be unto his brethren." The curse of slavery seems to have extended, more or less, to all Africa, peopled as it was by the posterity of Ham.

In an Era when patriarchal or paternal government was the only one provided for nations, irreverence to paternal authority must have endangered all society; and in this instance the warning was also given in its most impressive form—the degradation of one of the three most conspicuous of men, the inheritor of a third part of the globe.

About the fifth century after the Deluge, the birth of the patriarch Phaleg (Division) gave the prophetic sign that the family of Noah was to divide and spread over the

globe. The divine intention had been declared even before the Deluge in the birth of the sons Shem, Ham, and Japhet, the only instance of three contemporaneous names in the patriarchal descent. The divine movement was resisted by the population, headed by a son of Cush the son of Ham—a man conspicuous by his birth, and also by his prowess in the destruction of wild beasts, the first necessary display of public service in the early ages. To prohibit the dispersion he gathered the population into cities. The Almighty extinguished this resistance by a high and new expedient, which at once baffled the human design and promoted the divine purpose. He broke up the universal language into that diversity of tongues which now divides nations, and stigmatised the author of the resistance by the name of *Rebel* (Nimrod), and his chief city by the

name of *Confusion* (Babel). The history of this most memorable interposition is given in the tenth and eleventh chapters of Genesis, the former stating the *order* of the dispersion, and the latter assigning the *cause*. In this instance the providential rule was strictly observed. The warning was of the highest necessity to the replenishing of the earth. The culprit, both from his birth and personal distinction, was perhaps the most conspicuous man of his age ; and the changes of language impressed the perpetuity and universality of the lesson of obedience in all things to the divine will.

When the period approached at which, to meet the advancing intelligence of mankind, a visible church was to be planted on the earth, another great appropriate lesson was given in the call of Abraham—his migration from Chaldea, and his commu-

nications with the Almighty. Apparently for the first time, *Faith* was impressed in direct form on mankind. Abraham was the living representation of faith. He left the birthplace of his line in reliance on a divine promise, travelled through the hazards of Egypt and Canaan in the same reliance, and died in the same unshaken reliance. Doubtless he might have fixed his settlement in Egypt, where its king, Pharaoh, loaded him with wealth; or in Salem, where its king, Melchizedek, "blessed him;" or in Gerar, where its king, Abimelech, gave him royal presents, and he was protected by miracle. But he was still a "dweller in tents," with no possession in the land but the grave of Sarah in Hebron. His whole life was thus the lesson. His emigration with Terah, the head of the Sethite line, from Chaldea, must have been an object of general knowledge to the

country ; his divine call must have fixed the eye of every land through which he passed. His life was long—an hundred and seventy-five years. To the last he seems to have been "a dweller in tents." His characteristic was Faith. Wherever he went with his household and his flocks he must have been known as the man travelling under a divine promise. His travels were the proclamation of faith, and his conviction of the lordship of Canaan was continued through his descendants for four hundred and thirty years, often as it must have been scoffed at by the Philistine and the Egyptian. This was its pilgrimage ; the possession of Canaan realised its triumph to the living world.

In the age of Job the idea seems to have been unquestioned, that Calamity was *evidence* of crime. The nature of calamity is the whole substance of the

dialogue, Job and his friends alike unhesitatingly conceiving misfortune in all its shapes to be the angry infliction of Heaven, but Job, doubting its justice in such cases as his own, vindicating his own character from any crime deserving of his affliction. The argument of his friends, on the contrary, maintains that, God being incapable of injustice, Job must have committed secret crimes, and therefore that his only hope of restoration must be found in repentance.

The prevalence of an error of this kind evidently strikes at the whole peace of society.

Misfortune is thickly strewn through the world; the belief that misfortune was a proof of crime, however concealed, must excite unusual suspicions, probably ending in universal hostility. It would deny the value of one of the most practical and

benevolent of all precepts—"Judge not, that ye be not judged." It would chill all sympathy in affliction, for who could venture to interpose in the divine judgment? The lives of the noblest among men, exhausted in the noblest services to mankind, have often been a long succession of suffering. Where would be the honour of the patriot, the hero, and the martyr, sanctifying the dungeon, giving splendour to the field, and glory to the flame? Establish the maxim, and who would defend the wronged, relieve the impoverished, console the unhappy, or restore the undone? Even now the world is not slow to pass sentence on the unfortunate; and even if the strong instincts of our nature resisted this frigid connection, how frequently would it come in aid of our indolence, and supply a pretext for our parsimony or our pride? Who could perform the great practical com-

mand, "Fear not them which kill the body, but are not able to kill the soul"? The apostle, "dying daily," would have been but the darker criminal, and the infant church put to shame by the very acts preparing for it the crown of immortality.

The history of Job meets all the requisitions of the general rule of divine teaching in the primitive ages. He was the most conspicuous man of his country—"the greatest man of all the East." His suffering arose from his individual circumstances, but its lesson was for the world. That lesson conveyed the affirmation of a great practical truth, that God is always just; and the negation of a great practical error, that calamity has a necessary connection with crime. The restoration of his rank and opulence at once proved that his suffering was not the effect of personal crime, and that his lesson was complete. Both

the suffering and the restoration must have been universally known in his country, and both were confirmatory of the public lesson. His longevity must have aided the continuance of that lesson, and may have been given for that continuance. If, from its remoteness and locality, his history was exposed to the hazard of being forgotten; from its being placed in the canon of Scripture, in the fulness of its argument and narrative, it was preserved for all posterity.

In the following ages the divine teaching appeared under another form. Men were no longer grouped in clans, moulded by the characters of their chief individuals. The instruments of the Jewish dispensation were publicity of national law, regularity of national worship, and the visible action of the Almighty. The patriarchal tent was exchanged for the city; and the altar by

the well, or under the shade of the forest, was replaced by the temple on Moriah.

The Christian dispensation exhibited the same teaching, but in a more vigorous, lofty, and yet flexible form. Its worship was no longer limited to one temple, or its religion to one nation; its temple was the globe, and its religion was sent forth to all mankind, inheriting the promises of the first Revelation, and possessing the power of the last. Its character was UNIVERSALITY —the calling of all the earth into "one fold under one Shepherd," the *visible* fulfilment of all the types, symbols, and prophecies in one mighty sacrifice, the faith of Abraham expanding into the faith of the Saviour and God of All.

CHAPTER VIII.

THE DIALOGUE.

In giving the summary of the argument, the authorised version is sufficient for the purpose of illustration. It is clear, and generally close to the original. No other translation has been able to supersede it; and having been made at a time when the language was still unencumbered with foreign idioms, it ranks among the highest specimens of Scriptural translation. Lee and Mason Good have each published an elaborate critical volume, comprehending all the varieties of verbal translation, supported by English and foreign scholarship; but the changes

are slight, and the improvements unimportant. The authorised translation still retains its rank, and deserves to retain it, for its integrity.

In the first chapter of the dialogue, Job, relinquishing at once his patience, his faith, and his fortitude, sinks into the deepest despair. His three friends, who have been awe-struck with the sense of his sufferings, now startled by the violence of his language, attempt at once to console, to warn, and to reclaim him. Eliphaz reminds him of his habitual character for sense and courage. "Behold, *thou* hast instructed many, and thou hast strengthened the weak hands: but now it is come upon *thee*, and thou faintest; it toucheth *thee*, and thou art troubled." He then proceeds to vindicate the divine justice, and strikingly illustrates his argument by the narration of a supernatural visitation :—

"Then a spirit passed before my face; the hair of my flesh stood up: it stood still, but I could not discern the form thereof. An image was before mine eyes; there was silence, and I heard a voice saying, Shall mortal man be more just than God? shall a man be more pure than his Maker? Behold, he put no trust in his servants, and his angels he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust!"

He then slightly refers to Job's sufferings as the result of hidden offence, exhorts to submission, and promises forgiveness from God.

"Behold, happy is the man whom God *correcteth:* therefore despise not thou the *chastening* of the Almighty; for *he* maketh sore, and bindeth up; *he* woundeth, and *his* hands make whole."

(Chapter vi.)—Job still refuses consolation ; he asks only to die.

" Oh that I might have my request ; and that God would grant me the thing that I long for ! even that it would please God to destroy me ; that he would let loose his hand, and cut me off ! What is my strength, that I should hope ? and what is mine end, that I should prolong my life ? Therefore I will not refrain my mouth ; I will speak in the bitterness of my soul."

(Chapter viii.) — Bildad the Shuhite then speaks, vindicates the divine justice in the affliction of Job by an allusion to the loss of his children and his personal offences, and exhorts him to penitence.

" Doth God pervert judgment ? or doth the Almighty pervert justice ? If thy *children* have sinned against him, and he have cast them away for their transgression ; if thou wouldest seek unto God be-

times, and make thy supplication to the Almighty ; if thou wert *pure* and upright ; surely now he would awake for thee, and make the habitation of thy righteousness prosperous."

(Chapters ix., x.)—Job replies that it is impossible to contend with the power of God, and useless to argue against his will. "Behold, he taketh away, who can hinder him? Who will say unto him, What doest thou ? How much less shall I answer him, and choose out my words to reason with him ? For he is not a *man*, as I am, that I should answer him, and we should come together in judgment. My soul is weary of my life ; I will leave my complaint upon myself ; I will speak in the bitterness of my soul. I will say unto God, Do not condemn me ; show me wherefore thou contendest with me. Are not my days few ? Cease then, and

let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death."

(Chapter xi.)—Zophar sternly upbraids Job for his obstinacy in conceiving himself to be sinless. "Should thy lies make men hold their peace? and when thou mockest, shall no man make thee ashamed? For thou hast said, My doctrine is pure, and I am clean in thine eyes." He then affirms that his sufferings are the punishment of his sins. "Know therefore that God exacteth of thee less than thine iniquity deserveth." He then urges him to confession and repentance. "If thou prepare thine heart, and stretch out thine hands toward him; if iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacles. For then shalt thou lift up thy face with-

out spot; yea, thou shalt be steadfast, and shalt not fear: because thou shalt forget thy misery, and remember it as waters that pass away: and thine age shall be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning."

(Chapter xii.)—Job answers indignantly —"No doubt but ye are the people, and wisdom shall die with you." He then, acknowledging the power of God, presumptuously demands that he shall have a fair trial—"How many are mine iniquities and sins? make me to *know* my transgression and my sin. Wherefore hidest thou thy face, and holdest me for thine enemy? Wilt thou break a leaf driven to and fro?" He pleads the brief existence of man, as rendering him an unfit object of divine conflict—

"Man that is born of a woman is of

few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest *me* into judgment with *thee?*

"O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me!"

(Chapter xv.) — Eliphaz repeats the charge of obstinacy.

"Yea, thou castest off fear, and restrainest prayer before God. For thy mouth uttereth thine iniquity, and thou choosest the tongue of the crafty. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee."

(Chapter xvi.)—Job replies with scorn —"I have heard many such things:

miserable comforters are ye all." He justifies himself—"My face is foul with weeping, and on mine eyelids is the shadow of death; not for any injustice in mine hands: also my prayer is pure. O earth, cover not thou my blood."

(Chapter xvii.)—"If I wait, the grave is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope, who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust."

He recapitulates his sufferings, the desertion of his household, his relations, and his friends: "My kinsfolk have failed, and my familiar friends have forgotten me. Have pity upon me, have pity upon me, O ye, my friends; for the hand of God

hath touched me. Why do ye persecute me as God?" He then refers his vindication to the Redeemer: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth."

(Chapter xxix.)—He laments his former happiness and his public honour: "Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secret of God was upon my tabernacle; when the Almighty was yet with me, when my children were about me. When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me."

(Chapter xxxi.) — He finally gives a general view of his life, and contends for the perfect performance of his duties to

God and man. "If I have walked with vanity, or if my foot hath hasted to deceit; let me be weighed in an even balance, that God may know mine integrity.

"If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me; what then shall I do when God riseth up? and when he visiteth, what shall I answer him? Did not he that made me in the womb make him?

"If I have withheld the poor from their desire, or have caused the eyes of the widow to fail;

"If I have seen any perish for want of clothing, or any poor without covering;

"If I have lifted up my hand against the fatherless, when I saw my help in the gate;

"If I have made gold my hope, or have said to the fine gold, Thou art my confidence;

"If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand;

"If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him;

"If I covered my transgressions as Adam, by hiding mine iniquity in my bosom;

"If my land cry against me, or that the furrows likewise thereof complain; if I have eaten the fruits thereof without money, or have caused the owners thereof to lose their life: let thistles grow instead of wheat. The words of Job are ended."

"So these men ceased to answer Job, because he was *righteous* in his own eyes. Then was kindled the wrath of Elihu: against Job was his wrath kindled, because

he *justified* himself rather than God ; also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job."

The remaining chapters are occupied with the expostulations of Elihu, the sentence of the Almighty, and the brief historical conclusion. The solution of the question of calamity by Elihu has been already stated, as amounting to the visitation of good men by misfortune, in mercy, for the awakening of the heart, for showing them the defects of their own nature, and for giving them the practical lesson of *humility*. So long as Job says, "I am clean in heart from all transgression ; I am innocent, neither is there iniquity in me," he is charged by Elihu with impiety: "Thou art not just ; God is greater than thou." When Job at length comes to the confession, "I am vile," he is forgiven and

restored. "Then shall he pray unto God, and he will be favourable unto him, and he shall see his face with joy." Elihu concludes the whole argument with an appeal to Job's understanding on the impossibility of rationally attributing injustice to the Almighty. "Dost thou know the balancings of the clouds, the wondrous works of him who is perfect in knowledge? Touching the Almighty, we cannot find him out. He is excellent in power, and in judgment, and in plenty [plenitude] of justice." The form of the argument here seems to be, injustice in man results from want of knowledge, want of wisdom, and want of means. What motive for acting unjustly can be conceived in a Being of infinite knowledge, wisdom, and power? The *perfection* of God's nature renders injustice in Him impossible.

CHAPTER IX.

THE RESURRECTION.

THE declaration contained in the 19th chapter is well known to have been a subject of controversy; many distinguished names, as Grotius, Leclerc, Kennicott, Rosenmüller, Warburton, &c., conceiving it to imply no more than Job's restoration; many of the fathers and the chief divines of our Church, on the other hand, conceiving it to be a distinct reference to the Resurrection. Still, the only true opinion must be taken from Job's own words. From his first sentence to his last in the dialogue he never expresses the slightest hope of

restoration. His is the language of despair equally unequivocal and unshaken. He believes himself doomed, he expects death, he even longs for death; he never reverts to his possessions, or his children, but to lament their loss. What language can be more decisive than this continued strain of hopeless anguish, "My days are extinct, the graves are ready for me"? "Oh that I might have my request, and that God would grant me the thing that I long for: even that it would please God to destroy me; that he would let loose his hand and cut me off, then should I yet have comfort." Similar entreaties transpire, from time to time, through all his speeches, proving the fixed state of his convictions.

Even when his friends suggest the idea of his restoration on repentance, as when Eliphaz says, "Despise not thou the chas-

tenings of the Almighty, and thou shalt know that thy tabernacle shall be in peace, and thou shalt visit thy habitation, and not sin," Job utterly rejects the thought of life. "My days are swifter than a weaver's shuttle, and are spent without hope. Oh remember that my life is wind. Mine eye shall no more see good. The eye of him that hath seen me shall see me no more." Zophar offers the same hope on the same condition. "If iniquity be in thine hand, put it far away, and let not wickedness dwell in thy tabernacle; for then shalt thou lift up thy face without spot: yea, thou shalt forget thy misery, and remember it as waters that pass away, and thine age shall be clearer than the noonday." Job resists this consolation as forcibly as the former: "Oh that thou wouldst hide me in the grave!"

The opposite opinion is evidently adopt-

ed under a prejudice—namely, that the doctrine of the resurrection was not revealed so early as the age of Job. But this conception is, with equal evidence, erroneous. The man must have a narrow knowledge of theology who can doubt that Abraham fully held the doctrine of the resurrection, for, dying in faith, "he looked for a city which hath foundations, whose builder and maker is God." He looked for a return from the grave to the *glorified* Canaan; of course by the resurrection. "For now they desire a better country, that is an *heavenly:* wherefore God is not ashamed to be called their God; *for he hath prepared for them a city.*" Our Lord, in arguing on the resurrection, proves the doctrine to have been discoverable in the Pentateuch; and though the Pentateuch was probably later than Job, Abraham was probably earlier.

This great doctrine seems to have been even habitual to Abraham, when he consoles his natural sorrow for the sacrifice of the heir of promise by believing that God would raise him from the dead—a conception which, if not previously revealed, is the most inconsistent of all conceptions with the course of human thought or the process of nature ; for all around is decay, and *irrecoverable* decay. The strong probability is, that the doctrine was revealed from the Fall, for sacrifice as an atonement for sin leads directly to a state of retribution, and that state, from the very fabric of society, cannot be in this world.

All heathenism possessed the doctrine of a life beyond the grave. How could this belief have been acquired except by the descent from the families of the Dispersion ? All that man knows of man by nature terminates in the grave ; all be-

yond must be revelation. The few analogies are trifling. The blossom and the butterfly furnish nothing on which to build the faith of man. Heathenism disfigured the truth by its obscure perceptions of the future ; but the truth, though clouded, was there. It is true that Christ alone brought "life and immortality to light." His words gave the clearest expression of the doctrine, and His resurrection the most perfect example of its reality. The dead had been raised before, but they afterwards underwent the course of nature. Our Lord was the *only* being in the form of man who, after undergoing death, rose and died no more.

Job's application of the doctrine is exactly what it might be at this hour by any man conscious of innocence, yet hopeless of justice. He desires that the recollections of his wrongs shall be recorded

for ever, in the conviction that his character shall be cleared, and his injuries atoned, in the day when injustice shall be no more. The language of the text is exactly of the order which we would use at this day. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me."

Here it is observable that, if *restoration* had been the object of the language, the greater part would have been superfluous. It would have been enough to say, "In my flesh I shall see God." But we have the introduction of a Redeemer, or Avenger, of whose operation nothing is told but that "he shall stand at the latter day upon the

earth," a matter which can have no connection with the recovery of Job in his *lifetime:* "Whom I shall see for myself, and mine eyes shall behold"—also a matter equally unnecessary to be told if Job was to be restored in his lifetime; but both of the highest significance on the supposition that he was to die. Then the promised Redeemer—he who is the Resurrection and the Life—the recovery of his senses, and the vision of the Almighty, essential to his confidence here, would be essential to his consolation hereafter.

There are some differences in the translation by the various authorities, but none of substantial value. Lee, an accurate Hebraist, thus gives it with the supplementary italics:—

"I know that my Redeemer liveth, and that he shall stand hereafter upon the earth; and that after this my skin shall

have been pierced through, still in my flesh shall I see God, that I shall see for myself, and mine eyes shall behold him, and not a stranger, when my reins shall have been consumed within me."

The Vulgate thus gives its translation :—

"I know that my Redeemer liveth, and that in the last day I shall rise from the earth, and again I shall be enveloped with my skin, and in my flesh shall I see my God, whom I myself shall see, and my eyes shall behold, and not another. This my hope is laid up in my bosom."

Mason Good thus translates it :—

"I know that my Redeemer liveth,
And will ascend upon the earth ;
And after the disease hath destroyed my skin,
That in my flesh I shall see God,
Whom I shall see for myself,
And my eyes shall behold, and not another,
Though my reins be consumed within me."

The Syriac version is :—

"I know that my Redeemer liveth, and in the consummation he will be revealed upon the earth; and after my skin, I shall bless myself in these things; and after my flesh, if my eyes shall see God, I shall see light."

The Septuagint, which contains some evidently fictitious passages relative to Job, gives an evidently fictitious translation, which renders the text unintelligible.

The general objections to the doctrine are trivial. It is thus said that, if Job believed in a resurrection, all his doubts of Providence would be referred to the future retribution. Yet how many a man, in the full belief of a future state, is perplexed with the ways of Providence here!

It is said that the language of Job expresses the perpetuity of death in such phrases as—"He that goeth down to the grave shall return no more." But this is

the common language of man deploring the loss of the dead to their living friends and occupations. They shall return to their circle no more; their labours in life cannot be renewed. The prophets speak of the grave as the final resting-place. The Psalmist speaks of the tomb as the place of man's dissolution, even while he speaks of Him whose soul was not to rest in Hades, nor his body to "see corruption." If it is argued that God actually *did* appear, did Job expect his appearance? On the contrary, did he not believe that God was his *persecutor?* In fact, the whole question may be decided by common experience. All Job's expectations are connected with a world beyond the grave. He expects the *visible* presence of the Almighty. What right had he, more than any other man, to expect that sight in this world, whether in the shape of his Re-

deemer or his Avenger? In his despair of justice he desires to leave a record graven in the rock — an imperishable statement of his sufferings and wrong—in the confidence that, when his Redeemer stands on the earth, shall come the day of vindication, at which day he shall be present in his own person—in his own flesh, seeing God with his own eyes! All these things are the true faith of the believer; they would be the simple fantasies of the sick-bed, and the sure reliance of the believer in a resurrection be only the vapourish extravagance of the man, who, however afflicted with disease, spoke in the conviction of recovery.

It is also to be remembered, and the testimonial is of weight, that our Church has placed Job's declaration in the front of her Burial Service, as witnessing the doctrine of the Resurrection.

CHAPTER X.

THE JEWS.

The history of the Jews is a history of Divine Providence. For the first and the last time on the earth there was shown to mankind the visible government of God. While the Almighty ruled all other nations through minor energies and impulses, he ruled the Jews by his direct power. He was their known deliverer from bondage, their guide through the infancy of their state, their leader in conquest, their legislator in the settlement of their constitution, and their declared King. The evident purpose of this direct deviation from

the general principle of Divine rule, was to prove the existence of the living God. The earth was heathen. Nations are to be taught only by example; and there could be conceived no more pressing and powerful example than the sight of a central nation, shaped by the Divine hand, sustained by the Divine power, and in every part of its existence giving irresistible proof of a God.

If a visible extension of this form of government would have been injurious to the general energy of the human race, the danger was guarded against by the smallness of the Jewish territory, by the peculiar observances which separated them from all other nations, and by the restriction of miracle to the Jewish kingdom. System was perpetual — all was regulated by supreme interposition. From the hour of the calling of Abraham to leave his country,

and seek a yet unknown country for a yet unborn nation, he was under the declared direction of Jehovah. While yet without a foot of land on earth, he was promised, in his posterity, the possession of the land from the Euphrates to the Nile. Every movement of the patriarch, of his immediate descendant, and of his nation, was ordered by vision, by prophecy, or by the direct command of the Almighty. The promise of territory was at length performed in the kingdom of David, and of prosperity, power, and unrivalled splendour in the reign of his son. Solomon was the most magnificent monarch of his age—perhaps the most magnificent whom the world has ever seen. The builder of the Temple, the palaces, and public edifices—the lord of Asiatic commerce—the master of all the territory stretching between the Mediterranean and Mesopotamia, must have been

the great king of the Asiatic world. The mere outline given in the books of the Kings and Chronicles, gives the conception of unparalleled wealth, and of the most regal expenditure. All was gold and cedar in the royal buildings; the furnishing of those palaces was equally regal.

"And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon. So king Solomon exceeded all the kings of the earth for riches and for wisdom" (1 Kings x. 21, 23).

At this period the Babylonian empire was unborn, and the Jewish kingdom shone in solitary splendour. But it possessed a characteristic which would have eclipsed the whole long range of imperial diadems—the supernatural intellect of its

king. God had given the understanding of the master of the throne; and even in the remoteness of tradition we have the proof of its supremacy in its practical influence on its time. "And all the kings of the earth sought the presence of Solomon, to hear his wisdom, that *God* had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year. And the king made silver in Jerusalem as stones, and cedar-trees made he as the sycamore-trees that are in the low plains in abundance" (2 Chronicles ix. 23, 24, 27).

The knowledge of God had probably survived in some worshippers, even in the lands of heathenism. To these the tidings of Judea must have come with powerful influence. There have been many minds

studying that mixture of mystery and natural religion which forms to this day the philosophy of the East. Those must have looked to the living oracle of the Jewish kingdom with ardour and astonishment. In that age the distant East could have shown nothing but the rude habits of nomades, or the mutual ravage of barbarians. We can conceive the delight and surprise of the seekers of wisdom, on entering from those regions of violence and sterility into the Jewish kingdom; in seeing the great opulence and sacred security of the people—the possession of hereditary property, which neither the throne nor the soldiery could seize—every man sitting under his own vine and his own fig-tree; the luxuriance of a landscape cultivated to the hill-tops; the loveliness of a climate tempered by the bounty of heaven, and producing three unfailing harvests in the

year; those harvests great national festivals, assembling the whole youth of Judea in national companionship in the great capital—that capital itself, by its strength and position, and still more by heroic and sacred remembrances, worthy to be the crowning city of the consecrated kingdom. Every step must have been a new wonder. With what natural homage must they have ascended the mountain of the Temple, and witnessed the stateliest worship of the earth within its walls! And with what natural veneration must they have, last of all, stood in the presence of the God-given mind, the mighty King of Israel! It is scarcely possible to suppose that this scene, this accumulation of the noblest ideas, was altogether in vain—that those pilgrims and tributaries to wisdom returned to their remote hills and plains without deep impressions of Judea. Many an offering, in

after years, in the bordering shores and forests of the world, may have sent up the homage of hallowed hearts to the God of Abraham.

The reign of Solomon continued forty years, all prosperous until nearly the close, when, in the decline of his life, probably of his understanding, he fell into idolatry. Polygamy, the cancer of Oriental life, was the crime which tempted this wondrous man to sin against the national allegiance to the Almighty. The sin was instantly punished by threats of war, symptoms of rebellion, and the still deeper threat of the divine dismemberment of the kingdom.

Immediately on the death of Solomon the divine threat was performed. On the assemblage of the heads of the tribes in Shechem, the capital of the tribe of Ephraim, ten of the tribes abjured the sovereignty of the son of Solomon, to which they never

returned; adopted idolatry, from which they were never reclaimed; and after suffering the punishment of their apostasy during 254 years of domestic troubles and foreign war, with a throne continually assailed by conspiracy, the ten tribes were carried into captivity by an Assyrian invasion: from this captivity they never returned; the kingdom of Israel was extinguished for ever.

From the period of the revolt, the kingdom of David was reduced to the tribes of Judah and Benjamin, which, bordering on each other, continued in close connection until the Babylonian Captivity, always united in interest, and generally passing under one name. In the revolt, the priesthood and Levites dwelling among the ten tribes chiefly joined Judah. The temple, though often stripped of its wealth by the successive invasions, still preserved its sanc-

tity in the national eyes, and exhibited the original worship. The kings fell into idolatry from reign to reign, but the people seem never to have wholly apostatised until the final years of the kingdom. At length the vengeance, often predicted and often checked, finally came. Jerusalem, after suffering the miseries of a protracted siege, was captured by the army of Nebuchadnezzar; its king, princes, and people were carried into captivity; the temple and the city burned, the walls razed. Jerusalem, thus left a ruin in the midst of a land turned into a desert, seemed to have perished beyond the hope of restoration. This most awful example of divine judgment was given, for the wisdom and the warning of all nations, 588 years after the foundation of the kingdom of David; 388 years after the revolt of the ten tribes; 134 years after the extinction of the king-

dom of Israel; and 588 years before the era of Christianity.

Still, by the most remarkable contrast in ancient history, there remained a distinction in the punishments of the two kingdoms. Israel had perished; its population had been absorbed in the Assyrian empire, and its land had been delivered to a population of strangers. Judah, though divested of throne, laws, worship, and country, and thus stripped of all the elements of national existence, survived as a people. Nothing could be more perilous than their condition—conquered, captive, living in the midst of idolaters, and in an age when conquest was the chief occupation of the throne, tyranny the habitual law, and the sword the only instrument of power. Yet throughout the Captivity the Jew retained his religion, his rights, and his customs, apparently unmolested. Even the sacred

vessels of the temple, the most natural objects of confiscation in those ages of rapacity, were preserved untouched until the last moment of the empire; and even then their sanctity was vindicated by a miracle of vengeance—the death of the desecrator, and the fall of his throne. The Book of Daniel, one of the most illustrious records of the providential government, details the series of those high prophetic and miraculous interpositions by which the paroxysms of imperial tyranny, and the caprices of imperial temper, were not merely thwarted, but were turned into proclamations of the universal supremacy of Jehovah.

But the persevering care of Providence extended to the whole breadth of the Captivity and the Exile. The nation had been separated into three portions: one in Babylon or its vicinity; a second in

the provinces on the Chebar, a confluent of the Euphrates; and the third, a body of fugitives in Egypt. To each of these divisions a great prophet was commissioned, each apparently for a separate but essential purpose: Daniel in Babylon for protection, at the head of the government; Ezekiel for the support of the national hope by prophecies, especially promising national restoration; and Jeremiah for the remonstrance and reproof of a population exposed to the temptations of Egyptian idolatry. Too little is known of the actual feelings of the people for a description of their resistance to the combined pressure of idolatry and misfortune. But the stern warnings of Ezekiel against false prophets, and the still more distinct rebukes of the faithlessness, the murmurings, and even the false worship of the Jews in Egypt, give a strong conception

of the bitterness with which they felt the national calamity, and even of the indignation with which they exclaimed against the supposed injustice of the "God of their fathers."

This is the answer of the exiles in Egypt to the exhortations of Jeremiah: "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have

been consumed by the sword and by the famine."

The answer of Jeremiah is, that those very acts were the cause of the national ruin. "The incense that ye burned in the cities of Judah and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the Lord remember them, and came it not into his mind? So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed. Therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day" (Jeremiah xliv. 16, &c.)

The whole nation had transgressed in the shape of the same offence, and when we recollect the haughty and intractable nature of the people, we can scarcely doubt

that the arguments which were used by the Jew in Egypt were used by the Jew in Babylonia. But the smallness of the number who returned from the Captivity seems a sufficient evidence of the general alienation. Though prophecy, the sanction of the Persian throne, the presence of their princes, and the exhortations of their priesthood, were all united in urging the nation to their return, the actual number amounted scarcely to fifty thousand.

Still the Nation was restored; the temple, the worship, the laws were acknowledged once more among men; and the loss of the national independence was more than compensated by promises of a mysterious grandeur surpassing all the imaginations of man. *These* promises have never yet been fulfilled. After a protected existence under the successive

empires of the Persian, Macedonian, and Roman, the nation was suddenly extinguished by the Roman sword, and has ever since remained in the most marked humiliation of any people of the world: an extinguished nation, yet a surviving people, for eighteen hundred years.

For this most remarkable and unexampled prolongation of penalty there *must* be a reason. The idolatry of the Jews was the *declared* crime punished by the Captivity. Yet even that crime was atoned, the penalty being paid by the "seventy years' captivity" in Babylon. The Jew has never repeated that crime; yet why has a still more prolonged, deeper, and apparently more hopeless suffering been inflicted? The Jew assigns no reason; the Christian finds the sufficient reason in the rejection of the Messiah.

Without entering into the detail of con-

troversy, there are obvious considerations which might relieve the Jew from all perplexity. The prophecy of Jacob on his deathbed distinctly states that the Shiloh of the nation shall come *before* the extinction of the Jewish sceptre. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, *until* Shiloh come; and unto him shall the gathering of the people be" (Genesis xlix. 10). All the *ancient* versions of the Pentateuch agree in regarding the Shiloh (the *Sent*) as the Messiah. The modern Jews, since the controversy began, deny this application; but the Targum of Onkelos (Chaldean version), the most valued by the Jews, and the oldest of the eleven Targums (versions or interpretations, probably B.C. 60), thus gives the prophecy: "One having the principality shall not be taken from the house of Judah, nor a scribe

from his children's children, until the Messiah come whose the kingdom is."

The memorable prophecy of the "Seventy weeks," distinctly referring to the Messiah, also limits his coming to the period of the *national* existence: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary" (Daniel ix. 25, 26).

There have been difficulties concerning the exact dates of this great prophecy; but there can be none concerning its limitation to the period *preceding* the ruin

of Jerusalem and the extinction of the Jews as a nation possessing Judea.*

Another hitherto unobserved testimony is given in the earliest transaction of human society—the offerings of Cain and Abel. Cain, the elder brother and the natural heir, brings the work of his hands; Abel brings the lamb, the offering of faith. The offering of Cain is rejected, and he loses the heirship, but is suffered by the Almighty to have a hope of reconciliation on repentance and adopting the offering of Abel. He refuses, and slays his brother. For this act he loses the inheritance for ever; is banished from the place of his birth; is sent forth into a world sterile to him by the divine sentence; is condemned

* Seventy weeks of years are 490 years. That the prophecy refers to *years* seems to be authenticated by the striking fact, probably not hitherto observed, that the 70 years of the Captivity, whose termination produced Daniel's prayer, referred to 490 years, the duration covered by the 70 Sabbatical years violated by the Jews.

to perpetual wandering; yet is preserved in existence by some divine mark, which prohibits his extinction by the hand of man.

The antitype is the Jewish people—the "firstborn," the elder brother of Christianity, the original heir of the divine inheritance. When the appointed period of deciding the inheritance arrived, the Jew's offering by the "Law of Works" was rejected; the Christian's offering by faith was accepted. Still there was a period when the Jew might have repaired his error. For seven years the apostles were forbidden to preach the Gospel but to the Jews. The nation still rejected the Gospel. At the end of those years the commission was extended to the Gentiles by a *miracle*, and St Peter was sent to the centurion Cornelius as the first-fruits of the harvest among the heathens. Then persecution began, and the

Christian Church existing in Judea was trampled. Then vengeance fell upon the nation, and, within a lifetime, the temple, the city, and the religion were overthrown, and the nation thenceforth was an exile through the world, yet still preserving its existence—still, by a condition contradictory to the course of human nature, and unexampled in the history of all other nations, existing without any one of the sustaining and substantial qualities of a nation—without king, or government, or country.

As it is not the purpose of this volume to engage in controversy with the Jew, especially as all question of his belief seems to be held as an offence, no reference shall be made to the Jewish belief beyond the

absolute necessity of elucidation. But it is the known characteristic of the Jew that he remains unable to assign any direct cause for the condition of his religion, country, and people. He cannot discover any ground for the universal humiliation of the sons of Abraham. In the services of the synagogue, and in all his other forms of worship, he fully acknowledges this humiliation. Thus, in the service for the day of Atonement he says—

"We have no guide, as in the days of old; no High-priest to offer an offering, nor any Altar on which to offer a whole burnt-offering.

"We have no burnt-offering nor trespass-offering; no sacrifice, nor sprinkling of blood; no sin-offering, nor oblations, nor purification; no Jerusalem, no forest of Lebanon; no frankincense nor shew-bread; no veil nor mercy-seat; no Zion.

"For because of our iniquities, and the iniquities of our fathers, have we wanted all these things."

Still these declarations amount to no substantial confession, and the universal answer to the rejection of the Messiah is, that the crime has never been committed, and that the Jew still looks for the coming of the true Messiah. The result is naturally seen in the conviction that there was no national ground for the fall of the people, and that it must be left among the unexplained acts of a Power too high to be questioned, and too mysterious to be understood.

Christianity is only a divine *expansion* of Judaism. All its evidences are Jewish; all its principles are expressions of the Law and the Prophets. The histories of the four Evangelists are the practical fulfilment of the emblems, types, and pro-

mises of Judaism. The planting of Christianity is a continued parallelism to the planting of Judaism. This similitude, carried on through ages, could *never* have been the work of man. Its purpose, form, and effect were declared from the beginning.

"I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak *in my name*, *I will* require it of him" (Deuteronomy xviii. 18, 19). Nothing can be more significant than this declaration. The voice of the Almighty, which had terrified the nation at Sinai, was to have a substitute, not in Moses, but, in a time subsequent to his mission, in a Jew, who was to

speak by the direct commands of God, and disobedience to whose words was to bring down divine vengeance on the offenders. The conclusion is irresistible. What could be the object of a new commission but to supersede the old? Providence never allows superfluities. What could be the substance of a new commission but some change, addition, or expansion of the old? What the threat of a new national punishment but the warning against a new condition of a new national crime? Idolatry was the crime against which the wrath of the Mosaic code was levelled, and had been punished by the temporary fall and exile of the nation. After the return from the seventy years' captivity, the nation never committed idolatry again. Yet where are they now? Still nationally extinguished, after a lapse of eighteen centuries. If Jesus of Nazareth

was the Messiah, his crucifixion will fully account for the calamity of the people; for such a crime was measureless. If he was *not* the Messiah, no man has ever been able to assign any sufficient cause for its suffering; and the Jew, however he may suppress the expression of his feeling, must conceive himself the victim (in all humility be it spoken) of divine *injustice*, and all men must regard the Jew as exposed to a severity unequalled in all the other acts of Providence, contrary to its declared principles, and inexplicable on any motives ever addressed to the understanding of man.

CHAPTER XI.

TYPE AND ANTITYPE.

Of the three great proofs of revelation, prophecy, miracle, and type, the last is entitled to the highest rank as evidence.

Prophecy and miracle are both capable of imitation by human fraud, as there have been fictitious prophecies and fictitious miracles; but the relation of type and antitype, being wholly founded on facts beyond the power of man, is obviously beyond his imitation.

All are *divine*, suitable to their different purposes—prophecy developing the future,

miracle giving its proof to the present, type and antitype developing the past.

Both prophecy and miracle may find some resemblance in man's operation—the former in human sagacity and conjecture, the latter in the dexterity of art and the discoveries of science. But the connection of type with antitype—namely, of memorable characters or events in one period with characters or events of the same at intervals of hundreds or thousands of years—is wholly unlike, and wholly above, any faculty of man.

Both prophecy and miracle are addressed to the understanding at the time. Type is unintelligible at the time; is therefore not addressed to the understanding of the time, and until the coming of the antitype remains a *secret* of Providence.

An invariable rule of type is its in-

feriority in interest and magnitude to antitype. Chrysostom asserts the contrary, but that showy orator is always a feeble theologian; all the chief types of the Old Testament finding their antitype in Christ.

The subject, of course, is too large for these pages; it requires a volume. And though it has been humbled by feeble and fantastic interpretations, it will, when treated on an adequate scale, probably exhibit some of the most striking instances of providential foresight, as it unquestionably forms a leading principle in the providential government of the world.

The history of Job is a type, of which the antitype is the history of the Jews from the kingdom of David and Solomon to the end of the world. In all instances of this order it is necessary only to show general resemblance in the *facts,* and in

their *succession;* exact similitude would be mere repetition ; as Cyril of Alexandria observes, Ὁ τυπος οὐκ ἀληθεια, μορφωσιν, δε μαλλον, της ἀληθειας εἰσφερει—"Type is not the actual truth, but carries the form of the actual truth"—the proof of its divine origin consisting in the dissimilitude of the circumstances under which this *general* similitude of facts and their succession is invariably retained.

CHAPTER XII.

APPLICATION OF TYPE AND ANTITYPE TO THE HISTORY OF JOB AND OF THE JEWS.

By placing the leading facts of both series in juxtaposition, the fairest judgment is to be formed of their connection.

Job was a man distinguished for piety, wealth, and wisdom—"so that this man was the greatest of all the men of the East." He had a wife and ten children. Those children were grown to maturity, and had separate properties, but retained their connection with each other and with

Job, feasted in each other's houses, and after those feasts Job sent for them, and sacrificed, "offering burnt-offerings according to the number of them all."

It is remarkable that no mention is made of the genealogy of Job, or of the original inheritance of his wealth, nor any explanation of the unusual circumstance that all his children possessed wealth and houses of their own.

The kingdom of David, and of his successor Solomon, constituted the richest, the most religious, and the most splendid sovereignty of its time. Judah was the royal tribe by prophecy, by military strength, and by the possession of the capital of Judea and the temple. The tribe of Benjamin was combined with it in the closest connection of policy and territory, Jerusalem itself being in a district of Benjamin, and the name of the

tribe being often merged in that of Judah, so as virtually to form but one. The other tribes had separate provinces, but all united by the common bond of patriarchal descent. The whole kingdom was underived from human inheritance ; it was a divine gift ; and the possessions of the tribes were fixed at the same time and by the same authority. The solemnisation of the national worship was appointed to Jerusalem alone, the temple being the only place of sacrifice according to the law, and the tribes being commanded to offer worship there three times in the year, all holding the great festivals of the Passover, the Pentecost, and the Feast of Tabernacles.

Job in one day lost all his wealth and all his children. His flocks and herds were carried away by desert robbers, and his children, assembled to feast in the

house of their elder brother, were killed in its fall by a storm. But he bore this double calamity with fortitude; he made no complaint, but rent his mantle, "fell down upon the ground and worshipped," his wife alone remaining of his family.

On the death of Solomon, his son Rehoboam went to Shechem, the city of the tribe of Ephraim, the chief of the ten, "for all Israel were come to Shechem to make him king." There he quarrelled with their leaders. The tribes suddenly revolted, and abjured all connection with the kingdom of David, "saying, What portion have we in David? neither have we inheritance in the son of Jesse. To your tents, O Israel!" The revolt was by the divine will, having been prophesied; it was *final*. The ten tribes soon fell into idolatry, and were wholly lost in the As-

syrian captivity. The kingdom, thus reduced to the two tribes of Judah and Benjamin, was invaded within three years by the army of Shishak, the king of Egypt. Jerusalem was captured, and all the wealth of the city, and the golden ornaments of the temple, were carried away. Still, under all its privations, Judah retained the independence of a kingdom. The priests and Levites, dwelling among the ten tribes, had left them after the revolt, and taken refuge with Judah. The temple still retained its honour; and the worship, though often impeded by the idolatry of the kings, and despoiled by invasion, always resumed its popular rank. The succession never failed in the line of David until the Captivity. It is observable that the chief sufferings of the kingdom were by temporary invasion for plunder, no conqueror holding

possession of the land; while the soil of Israel was not only swept of its population, but colonised from Assyria. In all these vicissitudes the tribe of Benjamin adhered to the tribe of Judah.

The calamity of Job had hitherto been external; it was now to be personal. He was stricken with an agonising disease. He was to be without help or home, "and he took a potsherd to scrape himself withal, and he sat down among the ashes." His wife, using the language of despair and indignation, bids him "curse God and die." Job repels her language as foolishness, and retains his fortitude.

The fall of the kingdom was gradual. In the reign of Jehoiakim (B.C. 606), Nebuchadnezzar invaded Judah, captured the king, and carried some children of the nobles, among whom was Daniel, to Baby-

lon, leaving Jehoiakim as his vassal. From this date is reckoned the seventy years' captivity. In six years after, Judah was again invaded by the army of Babylon, and the king put to death. In the next year the army of Babylon again entered Jerusalem, seized the treasures of the temple, and carried the king, Jehoiachin, and his princes, with a portion of the people, to Babylon, Ezekiel being among the captives. Zedekiah, placed on the throne, rebelled after a reign of eleven years, and was carried in chains to Babylon. Thus, during eighteen years from the beginning of the Captivity, Judah retained its throne, its temple, and the forms of its government, though in vassalage to Babylon. But immediately after the dethronement of the last king, Jerusalem was burned to the ground (B.C. 588).

The three friends of Job, Eliphaz, Bildad,

and Zophar, come by appointment to comfort him; they mourn over his condition. But Job suddenly bursts into wild exclamations of pain and rage, and charges of injustice against the Almighty. His friends advise submission to the divine will, suggest the repentance of his secret offences, offer him the hope of divine reconciliation, and vindicate the justice of God. Job is still unconvinced, still exclaims against his wrongs, recapitulates his good deeds, and declares his utter inability to find any reason for his exclusive sufferings; the long argument leaving both sides equally decided, his friends being silenced by Job's stubborn conviction of his own virtues. "So those three men ceased to answer Job, *because* he was *righteous* in his own eyes."

The kingdom of Judah, from the commencement of its vassalage to Babylon,

was evidently a scene of divided opinions and general distraction of council. But as this period has been already referred to, its mention here must be brief. It can be easily conceived that in such a time the suggestion to abandon Jehovah and adopt other gods at all risks, "Curse God and die," may have been common, since we see that this declaration was actually made by the fugitives in Egypt. It is observable, that while no prophet appeared among the captives of the kingdom of Israel, *three* of the most eminent were sent to the captives of Judah, one to each of their three portions; Daniel to Babylon, Ezekiel to the province of Chebar, and Jeremiah to those in Egypt. The prophetic exclamations of Jeremiah are often almost literally in the bitter impetuosity of Job:—

"O Lord, thou hast deceived me, and I was deceived. Thou art stronger than I,

and hast prevailed. I am in derision daily; every one mocketh me. For since I spoke, I cried violence and spoil, because the word of the Lord was made a reproach unto me, and a derision daily. Then I said, I will not make mention of him, nor speak any more in his name." The resemblance is sometimes almost identity. "Cursed be the day wherein I was born. Let not the day wherein my mother bare me be blessed. Cursed be the man who brought tidings to my father, saying, A man-child is born unto thee." There must have been great repining and frequent doubtings of the justice of the God of Abraham among a passionate and half-idolatrous people, stripped of their country, and suffering the pangs of a heathen exile in the land of their conquerors. When we know how readily man in misfortune makes excuses for himself, we can well conceive the voice

of a bruised nation crying out, What have we done?

The kingdom of David terminated in the Captivity. It never knew independence again; the people returned, but in vassalage to the successive empires. Even when the family of Herod ascended the throne, it was the throne of an Idumean dynasty, and in vassalage to Rome; with the Captivity the first portion of the parallelism closed.

After an interval of silence between Job and his friends, Elihu * comes forward, having taken no share in the argument, not connected with any of the speakers, and suggesting no motive of friendship or sympathy for his coming. He comes only to

* It is observable that Elihu and Elijah are the same name, "God Jehovah" differing in the Septuagint only by a single letter, Ελιους and Ελιου, and in the Hebrew לתליתוא and אליה,—a coincidence which could not have been *accidental*, for we find among the people no repetition of the names.

rectify the error of all, to explain the true purposes of Providence, and to vindicate the justice of God. He speaks by impulse, "like one in authority." He rebukes the whole argument, declares his own view, and is supported by the audible voice of the Almighty. Job, thus rebuked, abandons his self-righteousness and his ignorance, is divested of his spiritual pride, and is forgiven. He sacrifices for his three friends, Elihu requiring no sacrifice, and is compensated for his suffering by the double of his former wealth, by restoration to his rank, and by a new household of ten children, the three daughters being of especial beauty.

As the transactions in the antitype are here wholly future, no parallelism can be offered from the Jewish history. But prophecy declares that, at an appointed time, a change shall be wrought on some portion

of the Jewish people; that the veil which covers the Scriptures to their spiritual understanding shall be taken away; that they shall acknowledge their long error, and in the hour of their illumination confess, "I have heard of thee with the hearing of the ear, but *now* mine eye seeth thee." Then those who have been thus converted shall be led into the "glorified Canaan," and, with Abraham at their head, shall see the splendid fulfilment of the promises of the God of Abraham, Isaac, and Jacob, for ever. It is observable that, though the wealth of Job was *doubled*, the number of his children remained the same. But this number is strikingly consistent with the interpretation. There is no duplication of the tribes in the splendid superabundance of the national prosperity. The family of Job, on his restoration, amounted but to twelve, including himself

and his wife. We know, from the promise of our Lord to the apostles, that in the glorified Canaan the restored tribes shall be twelve, and no more :—

"Verily I say unto you, that ye who have followed me, in the Regeneration, when the Son of Man shall sit on the throne of his glory, ye also shall sit upon *twelve* thrones, judging [governing] the Twelve Tribes of Israel."

The singular beauty and especial names of Job's three daughters, doubtless, have a purpose still entirely beyond explanation, but awaiting that full performance of the divine promises which shall be given in the miraculous restoration of the sons of Abraham.

How far the features of the type may be realised by the antitype is beyond conjecture. But prophecy pronounces that the *ten* tribes, however scattered, shall be re-

united to Judah and Benjamin, and that their territory shall be Canaan. Thus neither the number of the tribes nor the extent of the territory shall be enlarged.

But the beauty, the opulence, and the grandeur of the kingdom shall be boundless, double that of the kingdom of Solomon, once the most superb in the world.

All the splendours of prophecy are condensed upon the description of the future days of this wonder of the earth. "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him; and they shall call thee The holy people, the redeemed of the Lord. For, behold, I create new heavens and a new earth. But be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her

people a joy. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

"The wilderness and the solitary place shall be glad for them, and the desert shall blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."

While Isaiah thus pours out his exultation over the sudden loveliness of nature in the land of Redemption, Jeremiah gives a transcendent view of its holiness:—"Be-

hold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness" (xxiii. 5, 6).

But there is an additional and most important characteristic in the future condition of the Jewish people; they will be placed under a new covenant. At present they live under no covenant whatever, the old covenant of works being dissolved. The covenant of the Restoration will be "written in the heart," as was declared by Moses:—

"For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. But the word is very nigh unto thee, in thy *mouth*, and

in thy *heart*, that thou mayest do it" (Deuteronomy xxx. 11, 14).

The declaration is repeated and enlarged by Jeremiah: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

"But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying,

Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."

The appeal to the powers of nature in confirmation of those promises strongly resembles the appeals in the Book of Job: "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name" (Jeremiah xxxi. 35).

The actual reign of Christ on earth has been an old subject of that scepticism which, disregarding the language of Scripture, rejects everything that belongs to Faith. The declarations of Scripture are distinct and frequent that Christ shall

come, and shall rule over the earth. The angels, at the ascension, declared that as the apostles saw him taken up into heaven, "in like manner" he should come. It is declared that he shall sit at table with the apostles, that he shall drink wine with them as he did before, and that the faithful shall meet him in the clouds in his descent, and thus "shall be for ever with the Lord."

The Christian Scriptures supply some additional features of this great consummation. The twelve tribes are to be judged, or governed, by the twelve apostles ; Satan is to be bound, or deprived of the power of tempting the world, for a thousand years ; the martyrs and other faithful in Christ are to be raised in the first resurrection, and to be with Christ in his kingdom ; at the end of his reign Satan shall

be let loose again, shall disturb the world, and after a brief conflict he and his angels shall be flung into final ruin; then the Universe shall be consumed in fire, and "there shall be a new Heaven and a new Earth, in which dwelleth righteousness."

THE END.

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